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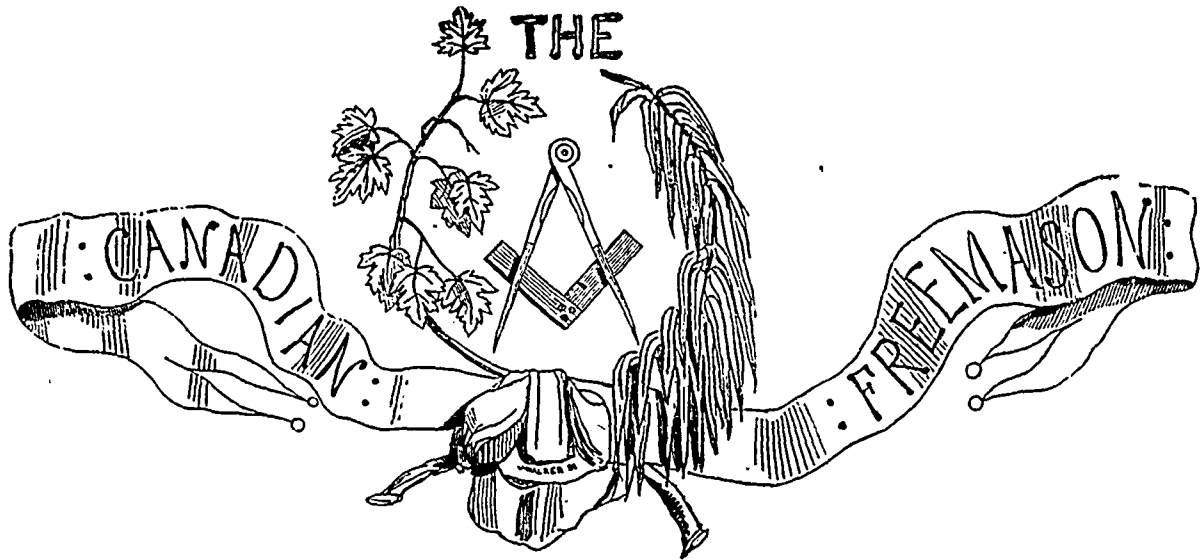
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Semper idem—Semper fidelis.

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VOL. I.

APRIL, 1861.

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The Canadian Freemason

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

No. 2 Place d'Armes, Montreal.

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.

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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

his reasons to the Master. This doctrine is taught by some authors, and it is known that much confusion has resulted in consequence of such erroneous teachings.

The petition of an applicant must be over one month. A petition can only be received at a regular meeting, and balloting for candidates can only be held at regular meetings—that is, the stated monthly meetings—and there must be an interval of one full month between the conferring of the degrees.

In Masonry no private matters of business or otherwise, no personal differences, no objections of religion or politics, constitute valid grounds for depositing a black ball. To do so would be wrong, as it would be wrong not to vote a black ball, or not to vote at all, where it was known that the applicant was guilty of crime, or unworthy to be initiated into the secrets of Masonry. A Mason ought never to shrink from the performance of a duty. A Mason should not be influenced to vote for an applicant because of friendship or association. His highest duty is to the institution. Neither should he recommend the petition of any one unless fully satisfied that the applicant is every way worthy, and will fully conform to the precepts and established usages of the Order.

The antecedents, circumstances, and social habits of the applicants are legitimate subjects for committees of investigation to inquire into. Religion, politics, and nationality are not proper subjects, and such inquiries are not only improper, but are contrary to and in violation of the spirit and principles of Freemasonry. The inquiry into the circumstances of applicants ought only to extend so far as that the initiation fee and monthly contributions will not subject the petitioner to inconvenience, or cause him to deprive his family of their accustomed comforts.

An applicant for the mysteries of Freemasonry must believe in a Supreme Being, the Creator of all worlds; he must be a freeman, of mature age, of sound body and mind, and possess correct moral principles, and be capable of appreciating the sublime morality of the institution, and be of a benevolent, humane, and charitable disposition. Immoral men, those physically deformed or imbecile in mind, are disqualified by the laws of Masonry from being admitted into the membership of the fraternity.

Freemasonry is a system of order, governed by laws having for their basis certain "landmarks," which are found, in the necessities of man, to promote his social happiness, to elevate and improve him intellectually and spiritually. These laws, to be beneficial and useful, must be strictly observed and adhered to. Every Lodge, in addition to the ancient landmarks, is also governed by the Constitution, rules and regulations of the Grand Lodge, which is the legislative governing body of the jurisdiction; also, by a code of By-Laws, framed in accordance with the above, for its own internal government. The Constitutions of the several Grand Lodges differ; therefore Masons must be governed by the local laws of the Grand Lodge of the jurisdiction where they reside.

The principles of Freemasonry comprehend the entire code of the moral law. To be a Mason is to be a good man. A good man will be an observer of law. The principles of Freemasonry, the ancient landmarks, the Constitutions and Laws of Grand Lodges, and the By-Laws of subordinate Lodges, all ought to blend harmoniously together, and in no part contradict each other or come into conflict. The By-Laws of Lodges ought to be simplified, and only contain such provisions as are necessary to systematize the working of the Lodge. Every By-Law should be faithfully lived up to. The time of meeting specified is as necessary to be observed as the particular stated night. Minutes and parts of hours are of importance to the man of well regulated mind; and who better than Masons understand the value of time? The officers especially of a Lodge, as well as its members, ought to be at the Lodge-room, so as to open the Lodge precisely at the time stated in the By-Laws. Indifference to a particular observance of

any one law ought not to exist in any of the officers or the membership. The Master is bound not only to observe the laws of Lodge himself, but strictly to enforce them also; and the more rigid the letter of the law is adhered to, the better will be the spirit of Masonry among its membership. These observations apply to every law established for the government of the Craft.

The Master of a Lodge ought to be well acquainted with the laws, usages, and customs of the Order. He ought to be a man of good judgment, discretion, and particularly ought to have his passions under good control. He ought to be an example of punctuality, faithfulness, zeal, devotion, and uprightness. If the Master is punctual in his attendance at the Lodge, the members will be punctual also. If the Master has the intelligence and capacity to instruct properly the members, they will also be intelligent Masons. Whatever his social dispositions may be out of the Lodge among his brethren and friends, in the Lodge he must maintain a dignity of character suited to the position which he occupies.

Freemasonry is a system of order and regularity; the work of the Lodge ought therefore to be conducted free from confusion. The Lodge being under the charge of the Master, and as he holds the gavel, he holds in his hand the authoritative emblem which can command order and regularity. The gavel should be used with the utmost caution; its monitions should never be disregarded. The Master is supreme in his Lodge; his word is law; from his decision there is no appeal; at least upon questions of Masonic usage he is, according to the general verdict of Masonic jurists, above all law during his term of office, so far as regards the membership of his Lodge, and is only amenable to the Grand Lodge for any misconduct or violation of the laws of the Order.

As Lodges are constituted now, having their warrants from a Grand Lodge, their officers and members are under obligations to support, keep, and abide by the Constitution and Laws of the Grand Lodge of their particular jurisdiction; hence these and the ancient landmarks form the code of laws by which they are governed. As the Constitution and Laws of the many Grand Lodges all differ one from the other, no code of Masonic Law or principles of jurisprudence can be universally applicable to the Craft of all the various jurisdictions. This is a matter that ought to be well understood, as it may prevent much confusion in the decision of Masonic questions.

The legislation of the Craft is confined to Grand Lodges. Subordinate Lodges meet for purposes expressed in the warrants, and to perform the functions for which Freemasonry was instituted. These are, to open and close the Lodge according to the Ritual practiced in each jurisdiction, to make Masons, to practice charity, to impart instruction, to perfect themselves in the work, and to transact the usual business of organized associations. The whole must be conducted in the most systematic and orderly manner. The Lodge during its sessions must be under the control and direction of the presiding officer. He ought to be well acquainted with the duties of the chair, and be vigilant and attentive to all that transpires in the Lodge. He ought to direct all the business so as to avoid confusion, and no officer ought to perform any duty of his office without first having been directed from the Oriental chair. The word of command must come from the Master, and obedience is the duty of all.

The Lodge being opened at the time prescribed in the By-Laws, and consequently the officers in their proper places, the Master directs the business as in his judgment is best to the interest of the Lodge, and according to circumstances. The reading of the minutes of the preceding meeting is usually the first business. The Master, however, may transpose the business. And here we may be permitted to remark that as it is becoming a practice for Grand Lodges to frame By-Laws for the government of subordinate Lodges—a course which we do not approve of, as centralizing a power already too great in Grand Lodges—it

would be well to leave the routine of business to the discretion of the Worshipful Masters, as no code of By-Laws, however voluminous, can provide for every contingency that may arise, and circumstances may occur in which the interests of the Lodge may be affected by being compelled to pursue a prescribed form.

It is unnecessary to notice the various business matters transacted in the Lodge. The members should be silent, and remain in their places while the Lodge is in session, and be particularly attentive to the proceedings. There should be no whispering while the minutes are being read, or reports of committees, or balloting, which are pursued in succession, or during the work of Entering, Crafting, or Raising, which, if candidates are present, are followed in order. If the Secretary has omitted something, or the record is at fault, a member may state the fact by respectfully rising and addressing the chair. The presiding officer must in all cases be addressed, if a brother wishes to speak. The minutes ought to show clearly all the transactions of the Lodge, and before closing the Lodge, and after reading the collections, the amounts and from whom received, the proceedings, as recorded, ought to be read. And as the brethren while in the Lodge meet upon the level, so they ought to part upon the square, and each maintain a rigid silence as to the proceedings of the Lodge, as best conducive to the harmony and welfare of the institution. — *World's Masonic Register.*

MASONRY IN BUENOS AYRES.

BY FINLAY M. KING.

Recent difficulties in the jurisdiction of Peru, as well as those with which our brethren of Buenos Ayres have had to contend, lead me to remark that the fraternity of the United States should be very charitable in the opinions they may form of Masonry in those distant climes. Masonic fidelity has often imperiled the lives of our brethren in both the countries referred to. It is the subject of rejoicing that a change is taking place. The highest ranks of society, and very many of the government officers in Peru, Brazil, Buenos Ayres, and in Uruguay, are contributing to the fraternal band, and joining their names and efforts to its progress and prosperity.

It was not long since that I fell in company with an intelligent and enterprising merchant from Buenos Ayres, who had long been a member of our fraternity, and he gave me many interesting facts in connection with Masonry in that region. It appears there are thirteen different Lodges in the jurisdiction of Buenos Ayres, having in all about 3000 members. They are under the supreme control of the Grand Orient of Uruguay, practicing the Scottish rite.

A few years since, the Roman Catholic Bishop of that country fulminated a bull against all Masons within his bishopric, and he went the length of declaring the marriage contract dissolved, and absolving the wife, *vinculo matrimonii*, in all cases where the husband refused to renounce Masonry. Some parties, as high in temporal authority as the bishop was in spiritual, appealed from his decree to his Holiness Pius IX., at Rome. After waiting a long time for a reply or decision upon the appeal, and receiving none, an inquiry was instituted as to the cause of the delay, when it was found, to the great satisfaction of the Roman Catholics of the La Platte, who were unwilling to bow to the behests of the bishop, that during a sojourn at Montevideo, in 1816, the venerable prelate at Rome, then a young man, received the degrees and took upon himself the obligations of Masonry! The successor of St. Peter could by no means violate the vows he had thus taken in his early years. The result was that the bull of Buenos Ayresan bishop fell harmless to the ground, and the Grand Orient of Uruguay is in as successful operation as ever. Masonry has taken a new start in the Argentine Confederacy, and its republican tendencies have not only relaxed the grasp and tyranny of the priesthood, but have exercised a powerful influence in ameliorating the condition and elevating the standard of society. Such

is ever the influence of Masonry when allowed to work out its own mission, unfettered by the chains of political and ecclesiastical despotism.—*World's Masonic Register.*

THE JEWELS OF THE CRAFT.

Who wears the *square* upon his breast,
Does in the eye of God attest,
And in the face of man,
That all his actions do compare
With the Divine—the unerring square—
That squares great virtues plan.
That he erects his edifice
By *this design*, and *this* and *this*!

Who wears the *Level* says that pride
Does not within his soul abide,
Nor foolish vanity;
That man has but a common doom.
And from the cradle to the tomb
A common destiny;
That he erects his edifice
By *this design*, and *this* and *this*!

Who wears the *G—ah*, type divine!
Abhors the atmosphere of sin,
And trust in God alone;
His Father, Maker, Friend, he knows—
He vows, and pays to God his vows,
As by th' Eternal throne;
And he erects his edifice
By *this design*, and *this* and *this*!

Who wears the *Plumb*, behold how true
His words, his walks! and would we view
The chambers of his soul,
Each thought enshrined, so pure, so good,
By the stern line of rectitude,
Points truly to the goal,
And he erects his edifice
By *this design*, and *this* and *this*!

Thus life and beauty come to view
In *each design* our fathers drew,
So glorious, so sublime;
Each breath's an odor from the bloom
Of gardens bright beyond the tomb,
Beyond the flight of time;
And bid us build on *this* and *this*
The walls of God's own Edifice.

—*Brooklyn Standard.*

THE GRAVES OF BROS. JACKSON AND POLK.

(From the *American Mirror and Keystone.*)

It is among the first sources of honest pride in which our ancient and honorable Fraternity have right to indulge, that nearly all the most distinguished statesmen of the Republic, in the past as well as the present, have been, and are, patrons of Freemasonry.

On the long roll of patriots whose names are so intimately connected with our country's glory, none, perhaps, stand pre-eminent to those of the illustrious Brothers, the subject of the present memorial.

Close associated in relations of personal and political friendship while living, it was eminently proper that their ashes should mingle in kindred dust now that they are dead. Under the watchful custody of the noble State for whose fame and fortune they so long laboured, they now sleep in quiet repose by the banks of the noble Cumberland, and with patriotic devotion to their memory, many are the pilgrims who visit the calm shades of their final rest.

It was a beautiful evening in May that we left the City of Nashville to visit the Hermitage. The road reaches over a romantic succession of hill and dale, through farm and woodland, until, at a distance of thirteen miles, we turned aside from the main thoroughfare into a by-road, following which for a quarter of a mile further, we came to the gate through which had so often passed the Hero of New Orleans.

Nothing could be more quiet and secluded than the spot which the impetuous spirit of the chieftain and statesman had selected for its place of repose, when free from weighty cares which confiding countrymen had imposed upon it. A glance, however, at the surroundings was sufficient to impress the mind that it was the home of no ordinary man that we were visiting. The approach to the house is completely over-arched by the meeting branches of cedars planted on either side of the carriage way, while chains, suspended from cedar posts and reaching from one to the other, formed the only barrier between the path and the lawn. The house is entirely unpretentious in its character, built much after the style of planters' mansions generally, having more an air of solid comfort than cold magnificence. A lofty portico extends across the front end, and here it was that the Sage of the Hermitage would pace forward and back for many an hour when oppressed with the thoughts of state. Here, too, it was, when the "cold hand of sickness came over him, and the sun of his existence, beaming in the mildest mellow splendour on the verge of the horizon, near now to its long farewell," that he loved best to sit and converse with his friends upon the acts of his eventful life.

Since the death of their owner, the premises have been permitted to relapse to decay; but having been recently purchased by the State of Tennessee, it is presumed that they will soon be restored to a condition worthy of the great man who gave them their fame.

We were met at the house by an old servant who for over forty years was a domestic in Jackson's family. Unlocking the garden gate, he conducted us to the family burial place. Shaded by the overhanging branches of fragrant magnolias, a mausoleum, severe in its simplicity, protects the remains of the great man, who rejected the proffered sarcophagus of Alexander Severus, that he might repose in death, as he had lived in life—a plain, unpretending republican.

A gray limestone slab bearing the simple inscription,

MAJ. GENL. ANDREW JACKSON,
BORN MARCH 15, 1767,
DIED JUNE 8, 1845,

covers the vault. By his side are resting remains of his beloved wife, who preceded him to the tomb, inscription upon the slab above—dictated by her devoted pastor—tenderly reciting her many virtues. Around the grave of the Jacksons are buried several relations, an artist friend, who for several years was an inmate of the family.

As we stood beside the silent vault, what a crowd of historical events passed in rapid succession through our mind. The glory of New Orleans, the hand-to-hand fights amid the ambuscades of the Everglades, the triumph in a political contest over partisan animosity such as the country has seldom known, the stern rebuke to nullification, the removal of the depositories, and the final retirement to private life, amid such "unpurchasable homage" of his fellow countrymen as clearly bespoke how deep a hold he had upon their affections. And then again, in after years, when clouds seemed gathering about us, how like the kindly voice of a father to his children came the admonitions of the dying statesman! All these remembrances, and more, crowded upon us; and as we turned away, we could but mentally exclaim, in the language of another, "God blessed him with length of days, and he filled them with deeds of glory."

Though less brilliant, not less patriotic or useful was the career of that other noble son of Tennessee, who in after years was elevated to the Presidency. As it was the pride of President Polk that he had been called to assume the arduous duties of the Chief Magistracy when his country was at the nontide of prosperity, so it was his good fortune to leave it to his successor, made doubly honourable by the distinguished ability with which he administered it.

Our distinguished Brother did not long live to enjoy the domestic quiet to which he retired at the close of his presidential term. "Life's fitful dream

ended." He was buried in the grounds surrounding the family mansion, almost beneath the shadow of the lofty capital of his beloved State. A stone structure, consisting of a dome supported by columns and ornamented with a simple balustrade and frieze, protects a plain obelisk, upon which are preserved to posterity in eulogistic inscriptions the many services of the honoured dead. Funeral cypress trees lend their solemn shade, while the busy hum of the surrounding city is not in unpleasant contrast with the quietness of the enclosure wherein rests all that is mortal of JAMES KNOX POLK. His widow still survives; but soon she, too, will find calm repose in the now vacant vault, by the side of him who has gone before. Then, by the provisions of her deceased husband's will, the title of the homestead vests in the State of Tennessee,—a noble State, that will feel proud to have in her watchful keeping the remains of the two Patriot Presidents whom she so often honoured while living, and who in turn honoured her by the purity of their lives and conduct; and well may the pilgrim to their graves whisper, in the apt language of poesy—

"Seek not for those a separate doom,
Whom fate made brothers in the tomb;
But search the band of living men,
Where shall we find their like again."

ST. JOHN THE BAPTIST.—He was the forerunner of Jesus, a son of the Jewish priest Zacharias and of Elizabeth, who, as a zealous judge of morality and undaunted preacher of repentance, obtained great celebrity, first in his native country, then in the mountains of Judea, and afterwards among the whole nation. His simple and abstemious manner of living contributed much to his fame, and especially the peculiar purification or consecration by baptism in a river bath, which he introduced as a symbol of that moral purity which he so zealously inculcated. Jesus allowed himself to be baptized by him, and from that time forward John said unto his disciples, that he was certainly the Messiah. The frank earnestness and the great fame with which he preached even in Galilee, soon brought upon him the suspicion and hatred of the court of Tetrarch Antipas, or King Herod, who imprisoned him, and on the 29th August, in the thirty-second or thirty-third year of his life, caused him to be beheaded. The 24th June, his birth-day, is dedicated to his memory through all Christendom. The patron saint of the Freemasons' brotherhood, was formerly not St. John the Baptist, but St. John the Evangelist, whose festival they celebrated the 27th December, upon which day they hold their general assembly probably induced thereto because at this season of the year the members could be better spared from their business or profession. For this reason also they chose for their quarterly festivals, the Annunciation of the Virgin Mary, Michaelmas, and the festival of St. John the Baptist, which last festival, on account of the better weather and other circumstances having been found to be more convenient for the yearly assembly, was often appointed for the time on which it should be held, so that it has now become nearly general. Many lodges still celebrate the 27th December, and call it the minor St. John's day.—*Gadichte.*

SCIENTIFIC MASONRY.—The scientific consists in the knowledge of several of the arts and sciences, so far as to enable us to discern the reason for the operations of those before-mentioned instruments, tools and machines, and to the force and momentum of the different mechanical powers; and also to clear up and arrange our ideas in such a manner, as to be able to delineate them so clearly on our tracing board, that, by the help of a proper scale, the brethren of the second degree may make them off and complete our design, and if intended for that purpose, erect a structure, which when finished, shall contain the greatest degree of strength, elegance and convenience, that the quantity of materials and space allowed will admit of; and this is the part of, or applicable to, our brethren of the highest degree of the Craft of Master Masons.—*Dunckerly.*

(The Editor & Proprietors do not hold themselves responsible for the opinions of Correspondents.)



MONTREAL, APRIL, 1861.

We learn with much satisfaction that the Caernarvon Royal Arch Chapter has been within the last few days regularly organized. The officers, whose names are given below, were duly and formally installed on Monday evening last.

The Companions of this new Chapter are all good men and true, well versed in the lore of Masonry, and energetic in all their undertakings connected therewith. Such being the case, there can be no doubt but that under their management the Caernarvon Chapter will prosper and multiply exceedingly; indeed, we are informed that the start already made is most encouraging, from fifteen to twenty names of good men and true having been laid before the Chapter for ballot at its next meeting. Whilst we congratulate the officers on this evidence of future success, we would earnestly advise a watchful guard at their portals, taking care that none pass who are not duly qualified.

The initiation fee is twenty-five dollars. For this sum all the degrees, viz., Mark-master, Past-master, Most Excellent, and Royal Arch are given; it also includes the fees to the Grand Chapter for registry and certificate. The officers of the Caernarvon Chapter are:

M. W. Bro. A. Bernard—First Principal Z.
R. W. Bro. J. H. Isaacson—Second Principal H.
V. W. Bro. L. Levey—Third Principal J.
Bro. Benjamin—Scribe E.
Bro. Schiles—Scribe N.
V. W. Bro. Towner, Principal Sojourner.
Bro. Compain, 1st Assistant Sojourner.
Bro. S. Browning, 2nd do do.
Bro. Wm. Hanna, Janitor.

MASONIC BALL AT GIBRALTAR.

The 8th January, 1861, will be long remembered in Gibraltar, not only by the brethren, but by many of the uninitiated, and especially by the youthful members of the fair sex.

Since the visit of the Prince of Wales, nothing has caused so much excitement in the place as the Masonic Ball given by Inhabitants' Lodge, No. 178, with the co-operation of many of the other Masons of the garrison.

Subscribers tickets were issued to nearly 120 of the fraternity, who were honored by the presence of 200 guests. The Theatre Royal had been retained for the occasion, and tastefully decorated with evergreens, flags, and banners. We especially remarked the banners of the Provincial Grand Lodge of Andalusia, the Encampment and private banners of the Knights Templar, those of the Royal Arch, of the Knights of the Red Cross, and of

the Craft Lodge, No. 325, G. R. I. The whole of the decorating was done under the personal superintendence of Bro. Wilkinson, J. W. No. 178.

At 9 p. m., the brethren joined in procession behind the curtain, which was drawn up, whereupon the procession marched round the dancing-room, which was formed by laying a floor over the pit on a level with the stage, the assembled company looking on from the boxes, which were literally crowded with beauty and fashion. At a short distance, in rear of the lodge, marched the Knights Templar of the Galpe Encampment, to the number of about twenty. The band of H. M's. 8th Regiment, under the leadership of Bro. Vieshon playing a Masonic march. The variety of Masonic clothing and jewels greatly excited the admiration of the ladies. On a given signal, the procession halted. The band indicated a set of quadrilles, and the brethren dispersed to the boxes in search of their partners, with whom they soon appeared on the floor, where dancing was kept up with great spirit until 5.30 a. m.

His Excellency Lieut.-General Sir William Codrington, Governor of Gibraltar, Mrs. Codrington, and Miss M. Codrington honoured the brethren with their company, as did also Colonel Lacy, Assistant-Adjutant-General, and Miss Lacy; Lieut.-Colonel Freemantle, Coldstream Guards, Assistant Military Secretary; Colonel Shuttleworth, Commanding Royal Artillery, and Mrs. Shuttleworth; Colonel V. Wilson, Commanding Her Majesty's 8th Regiment; Lieut.-Colonel Frazer, Commanding Her Majesty's 6th Regiment; Major Robertson, Commanding 25th K. O. B.; Captain Morgan, and Mrs. Morgan; Captain Sayer, Police Magistrate, and Mrs. Sayer; Captain Brome, Governor of Military Prison, Mrs. and Misses Brome; Mrs. General Franklin and Mrs. Bugh; Mrs. Colonel Stehelin and Misses Stehelin; Mrs. Colonel Somerset, and Miss Jones, and Miss Simpson; Major and Mrs. Cartnew; Mrs. Julius Williams and Misses Power; Mrs. Captain Schreiber, Mrs. Captain Slade, Mrs. Captain Coope, Mrs. Captain Dowson, Captain and Mrs. Byrne, Mr. Swain, Mrs. Wilkinson, Mrs. George Stokes, Lieutenant and Mrs. Davidson; Le Chevalier Power, Mrs. Power, and Senorita La Pena; Don Francisco Sanchez de Pena, and Senoritas Sanchez de Pena; Don A. Galliano, and Senoritas Galliano; Don Pablo Larios and Senoritas de Larios; Dr. Wortmann, Mrs. and Misses Grant, Mrs. and Misses Cairnes, Mrs. W. Carver, Misses Patterson, Senora Onetti and Senoritas Onetti, Mrs. Irwin, Mrs. Jackman, Mrs. Martin, and many others.

The brethren present were so numerous that an attempt to enumerate them would be futile; but we remarked some whose names may perhaps be mentioned as being well known to many readers of THE FREEMASON'S MAGAZINE Masonic circles at a distance; as, for instance, Bro. Lieutenant-Colonel Poulet Somerset, C.B., N.P., Commanding H.M's. 2nd Battalion 7th Royal Fusiliers; B. Stehelin, Commanding Royal Engineers; Major A.R. Dunn, V.C. (100th P.W.R.C.); Major Hibbert (7th Royal Fusiliers); Major Middleton, A.D.C.; Captains Greville, O'Hara, Sill (Royal Artillery); Staines and Tewart (6th Regiment); Herbert, Dunbeny, Coope, Dowson, and Whigham (7th Royal Fusiliers); Dyer (8th); Pears (25th K.O.B.); Clery, Macartney, and Slade (100th P.W.R.C.); Julius Williams, Wortmann (Her Britannic Majesty's Consul); A. C. G. Swain, D. A.C.G. Wilkinson, D.A.C.G. Ingram, Patterson, Onetti, Jackman, Irwin, Martin, &c.

An excellent supper was laid out in the "salon," provided by Bro. Sales. The whole of the arrangements appear to have given general satisfaction, and both the brethren and their guests seemed to enjoy the fête greatly.

"Comparisons are odious," says an eminent English author, but we cannot help inserting the above, not as an article of news which in itself will be very interesting to our readers, though several of our subscribers are acquainted with many of the persons there mentioned, but solely with a view of showing

to the craft in this city the contrast between "Masonic assemblies" abroad and at home. In England, Ireland, Scotland, and all over the face of the world, (except in this good city of Montreal,) whenever a Masonic Ball is got up, every member of the order, from the highest to the lowest in the social scale, exerts himself to the utmost, that the affair shall come off with *eclat*; here, however, the reverse is the case. Out of eight lodges in this city, four hold warrants under the jurisdiction of the Grand Lodge of Canada; of the remainder, three retain warrants from England and one from Scotland. During a late festive occasion, and to which we alluded in our last number, (ostensibly got up under the patronage of the fraternity generally,) we were pained to see, a sort of desire, if we may so term it, on the part of the members of other lodges to render the latter's attempts in the production of a pleasant *re-union* abortive. Such a feeling on the part of the brethren cannot surely be masonic, or in any way productive of that truly fraternal characteristic, "who can best work, and who best agree." Had what we have already stated not been mentioned by several brethren in our presence, we should not feel called upon to make any reference to what has already passed, but from a careful examination of the present state of the craft in this city, we fear many Masonic Balls and like amusements will be hailed with as little delight, or attended with as few joyful hearts determined to please others and themselves, and in all probability productive of a little real benefit from a friendly interchange of fraternal feelings, as the one we have already referred to. On a more careful examination of the causes which have led to the present *status* between members of our order, we can find but few, and we imagine but one single motive actuating them all. The motive to which we have more direct reference is not confined by any means to the Fraternity, since the "green-eyed monster" plays a most active part in almost every undertaking, whether of a public or private nature. The harmony of the craft is disturbed by petty jealousies between different lodges, perhaps originated in the brain of some over-zealous brother, or the result of baser feelings, and sometimes even in faults which can be distinctly traced to the lodge itself. Cliques are formed, the right hand of fellowship is not extended fraternal feeling originating in the heart, and which should radiate outwards in every direction, is nipped in the bud and that *equality* which is one of the very foundations of our order is set aside by the ideas of a few, whose wealth and influence apparently entitle them to a higher position in the scale of good society. In England, where family heritage, entailed property, and a position held by the same family for generations, as is frequently the case, occurs, we are not so much surpris-

ed at the desire of keeping themselves to themselves; were they all Howards or Percys, so much would not be thought of a wish for a broad line of demarcation; but in Canada, but a hundred years old, at least under the sway of Great Britain, such a distinction is absurd. As with our neighbors the Americans, so here,—“*money makes the man*”—and we invariably find that it never is those whose ancestry can be traced back for centuries who wish to draw such invidious distinctions, or hold themselves up as made of better clay than their neighbors. That this feeling to which we have alluded is rife in our good city, we cannot deny. That the formation of the Grand Lodge of Canada, and its future success, (which, however, was at first doubtful,) did not tend to ameliorate this feeling, is admitted on all hands, and that the present position of two lodges in Montreal in relation to the Grand Lodge of Canada, is the means of adding fuel to the fire.

Till these matters are settled, till we cease to have so many office-seekers, till a number of the brethren give up the idea of all being Grand Masters in one year, and till, more than all, we strive harmoniously ourselves to work together, never will anything Masonic succeed here. There are members of Lodges here holding from England, who will not enter a Lodge under the Grand Lodge of Canada, merely because it is so. Now, surely this is not a feeling to cultivate, or an example to show to the profane, that “*unity is strength.*”

It is better that this canker which has been in our midst for some time should be exposed, and a more fit time there is not than the present; we wish to extend a warning voice for the ensuing year; it will not be in our power to give you the same advice at a later period, and we trust that what little we have said will be productive of much good.

THE MONTREAL PROTESTANT ORPHAN ASYLUM.

We have received from that worthy Lady who has for a quarter of a century so devotedly performed the duties of Secretary to this truly christian and philanthropic Institution, the Annual Report of its proceedings, accompanied with a brochure, entitled “*Historical Sketch of the Montreal Protestant Orphan Asylum from its foundation, on the 16th February, 1822, to the present day.*” The history of the Institution is an interesting one, its struggles, its difficulties and its success, has been in a great measure due to the persevering industry of that Lady, her mother, sisters, and her husband, R. W. Bro. McCord, whose frequent contributions, with many other distinguished members of the craft, have greatly assisted the worthy Ladies on whom the whole of the labor devolved. This Institution is one to which we would draw the attention of every brother and every Lodge in the city. Contributions, however small, from

a large number of persons, amount in the aggregate to a round sum. A late melancholy event, which occurred in our midst, and to which the craft so readily contributed to alleviate, shows the great necessity for an Orphan Asylum, for in seasons of great distress like the present, a frequent recurrence of such a calamity would put it beyond our power, to relieve very many by personal contribution. Let us therefore carry our charity into this Asylum, and if an evil time should fall upon us, (which God forbid,) we could then claim as a right what would not be denied us as a favor.

We understand that the various Masonic Lodges in this city have voted different sums of money, amounting in the whole to over \$100, for the relief of the widow and children of our late brother Howard Dixon. A circumstance connected with this melancholy case not generally known, but which is worthy of record, is the following:—Mrs. Dixon and four children were all ill with that loathsome disease, small pox; when the father their only earthly stay, contracted the same malady, and in four or five days was called from time into eternity. So great was the panic that friends and all forsook the stricken household.

A poor Irish girl, and one whose benevolence overcame her fears, a former servant in the Dixon family, hearing of the melancholy state of affairs, immediately left the family she was residing with, went to the house of sorrow, and nursed the dying man. She herself at length contracted the disease, but we understand, and with pleasure, she is fast recovering. Such conduct needs no comment, this simple narration of facts must strike home to the heart of every mason.

MASONIC REGISTER.

From Bro. Hyneman, of the *Mirror and Keystone*, we have received the long expected *Masonic Register*. It is, as we expected, replete with information, and is well worth its cost.

It contains an excellent engraving of its compiler, Bro. H., while the masonic information is such as to make one wonder how it could be obtained at such a cheap rate. It commences with an able article on the origin of freemasonry, and gives the translation of a poem written as far back as the 14th century on the “*Constitution of Freemasonry.*” The alphabetical order of the different states have been arranged, and their Lodges, Chapters, Consistories, Encampments, all defined.

It also contains many very excellent anecdotes, at the end of the space devoted to each state, to one of which, proving that the present Pope, Pious IX, is a freemason, we would call special attention. It is well worth the price, \$3, and can be obtained of Bro. Hill, who has but a limited number of copies.

We have received the first number of *The Canadian Freemason*, to be published monthly by Bro. Hill, at No. 2 Place d'Armes, Montreal. It is to be devoted, as its name indicates, to the furtherance of the cause of Masonry in Canada. We wish the *Canadian Freemason* every success, and commend it to the liberal patronage of all that mystic brotherhood who profess obedience to the commands of the G. A. O. T. U.—*E. S. Gazette.*

THE CANADIAN FREEMASON.—We have just received the 11th number, vol. 1st, of a neatly printed, and admirably got up little sheet called the *Canadian Freemason*. It is ably edited, the selections are most judicious, and the information it imparts of great value to the brotherhood of the mystic tie, and we cannot doubt that it will be duly appreciated and patronized by the members of the ancient fraternity for whose especial benefit it has been issued. It is published monthly in Montreal at the low price of \$1.00 per annum, payable in advance, by Dr. Cunyngame, to whom all communications must be addressed.—*Brant Expositor.*

THE CANADIAN FREEMASON—No. 11—of March
Owler & Stevenson, Montreal. \$1 a year, cash.

Until the above Number reached our sanctum, no idea of its existence had been entertained. A little publicity through proper channels should be given to publications of this kind. It is a double sheet of 4to size, very nicely got up, and filled with information highly necessary and useful to the craft. It is not, however, very early in its intelligence. It does not contain, what almost every other paper in Upper Canada does, the proceedings at the recent Annual Convocation of the Grand Chapter of Canada. “*The Editor and Proprietors do not hold themselves responsible for the opinions of their correspondents.*” The sooner the above is expunged the better. Nothing should be published in a Masonic Journal that the publishers (if of the Craft) cannot vouch for. One of its items of news is, that a R. A. Chapter is being rapidly organized in Montreal, under the Grand Lodge of Canada! What has the Grand Chapter of Canada to do with any new Chapter of R. A. Masons.—*Kingston Whig.*

We thank you brother *Whig* for your notice and advice, we will endeavour to improve on both; but the truth is, the proprietor of the journal undertook its publication out of love for the Order, and as yet, the return has left him minus in dollars and dimes, so that he is up to the present time unable to offer any inducement in a pecuniary point of view to devote his time to its management. From these facts it will be readily understood that he is obliged to trust to the voluntary contributions of friends in order to fill the journal. He had lately to appeal to the subscribers, who are not as numerous as he would wish, to pay up their arrears; that appeal has been answered as all true masons answer such appeals. To enable the publisher, however, to keep up this journal for another year and to pay the loss incurred during the past one, he again calls upon all Masters of Lodges to endeavour to increase the number of the subscribers: should he receive that encouragement, which he has a right to expect, with his past experience he will be enabled to render the paper quite as interesting to the craft, and even to the wives and daughters of the brotherhood. To the Masters and Secretaries of Lodges who desire a report of any proceedings in their respective Lodges, we beg to assure them, if

they will forward us such reports, *post paid*, we shall be but too happy to give them a place in our columns. From the craft at large we are ever ready and willing to receive anything and everything which may be "for the good of masonry." Respecting our statement that the "Editor does not hold himself responsible for the opinions of correspondents," we beg to differ from our Kingston friend most materially. For instance, he might entertain the idea that masonry was entirely a Jewish institution and write as such, while on the contrary we might as readily prove its christian connection, and *vice-versa*, nevertheless, our assertion is borne out by the *London Freemason's Magazine*, which says, "The Editor is not responsible for the opinions expressed by Correspondents," so that we have in reality followed an excellent example; this, we trust, will quiet our worthy brother's feelings. Evidently our friend is not aware that no R. A. Chapter at present exists under the Grand Chapter of Canada, both Chapters now in existence here holding from England, and have not as yet acknowledged allegiance to the Grand Chapter of Canada; we trust our contemporary is aware that all Chapters are subordinate to one Grand Chapter, and really gave him credit for a little more foresight, advising him at the same time not to write so hastily or to correct so vigorously, but with that temperance which doubtless characterizes him as a man and a mason.

A FREEMASON'S WIFE.

Ingleby Scott is writing a series of papers on Representative Women' in *Once a Week*. One tale he tells us is so touching that it should be preserved among your choicest notes, and I forward it accordingly.—J. J.

"We have some of us heard a story lately full of solemn sweetness—as animating as it is mournful, of a wife with her husband at sea. Each age has its own mode of disclosure of the moral greatness of the men and women of the time; and in this case, through the ways and circumstances of our century—of even the latter half of it—we see in Mrs. Patton the mind and soul of the best wife of the noblest Crusader of six centuries ago.

"One February day, four years since, the people who happened to be on the Battery at New York, saw that a sick person was being carried in a litter from a ship to the Battery Hotel. Beside the litter walked a young girl, as a careless passenger might have supposed; but others were struck by the strangeness of such youthfulness in one with so careworn a face. She was also obviously near her confinement. She was twenty, in fact, and had been married three years to the man in the litter. She had been brought up in gaiety and indulgence in a prosperous home in East Boston, and had married a gallant young sea captain. In the first days of the honeymoon, Captain Patton was offered the command of the *Neptune's Cat*, a ship fitted out for the circumnavigation of the globe, and delayed by the illness of the commander. Captain Patton declined this great piece of professional advancement, on the ground that he could not leave his bride, for so long a time, at an hour's warning. He was told she might go with him, she was willing, and they were established on board within twelve hours from the first proposal being made.

"They were absent a year and five months; and from the outset she made herself her husband's pupil, companion and helper, to his great delight. She studied navigation, and learned everything that he could teach her, and was soon habituated to take observations, steer by the chart, and keep the ship's reckoning. In August, 1856, they sailed again in their beloved vessel for California, making sure that the ship they were so proud of, and so familiar with, would beat two others which started at the same time. The race which ensued disclosed to Captain Patton the evil temper and desigus of the first mate, who was evidently bent on defeating his purpose, and, for some unknown reason, on carrying the ship into Valparaiso. Before Cape Horn was reached, the Captain was suffering from anxiety and vigilance. There it was necessary to depose the mate; and under the toil of supplying his place, Captain Patton's health gave way entirely. A fever was followed by congestion of the brain; but he had had time to put his wife in full possession of his purposes. The ship was by no means to go to Valparaiso; for the crew would desert, and the cargo be lost before the consignees could arrive. His honour and conscience were concerned, he said, in going to the right port. This settled everything in his wife's mind. The ship should go to her destined port, and no other.

"Her husband became hopelessly delirious; and the mate seized the opportunity to assume authority. He wrote a letter to Mrs. Patton, warning her not to oppose him, and charging her with the responsibility of the fate of every man in the vessel, if she presumed to interfere. She replied that her husband had not trusted him while he was well; and she would not trust him now that her husband was ill. She assembled the crew, told them the facts, and appealed to them. Would they accept her authority in her husband's place, disregarding the first mate, and work the ship under the orders of the second? Every man of them agreed, and she had nothing to complain of from them. They did what they could to sustain her. They saw her at her studies, as they passed the cabin windows, and regarded her with reverence and pity—a young wife, soon to be a mother, alone among men, with her husband to nurse and control, the crew to command, and their lives to preserve by her learning and professional skill! There she sat at her desk by lamplight,—now studying medical books which could instruct her on her husband's case; now keeping the reckoning, and making entries in the log. At noon and at midnight she was on deck, taking an observation. She marked the charts, made no mistakes, and carried the ship into port in fine condition on the 13th of November.

"Captain Patton was a Freemason; and the Freemasons at San Francisco were kind, sending them back to New York by the first ship that could take them. They arrived wholly destitute,—the husband, blind, deaf, delirious, dying;—the wife grave and composed, but bent on reaching Boston before her confinement. This aim she could not accomplish: her husband is too ill to be removed, and her child was born in a strange place. The New York underwriters immediately sent her 1000 dollars as a gift; and the owners of the vessel and cargo at once took steps to testify their sense of her conduct. Under singular extremity, she had considered the interests of the crew, and saved a vast amount of property to the owners; and the valour and conscientiousness of this lonely young creature were thoroughly appreciated. The truth was, it was to her husband that she devoted herself. She wrought out her purpose, and saved his honour.

"From the verge of the grave she disappears from sight. We may never hear of her again; but we scarcely need to know more. What could we ask further, after being presented with the true image of a perfect wife, heroic in proportion to the extremity of her trial? I, for one, am thankful to know that a Mary Patton has shown the full glory and beauty of wifehood in our day.—*Freemasons' Magazine and Masonic Mirror*.

Difference between a Persian and a Turk—one worships the Sun and the other the Daughter.

NUNC DIMITTIS.

Now dismiss me, while I linger,
For one fond, one dear word more.
Have I done my labor fairly?
Is there nought against my score?
Is there one in all our circle,
Wronged by deed, or word, or blow?
Silence speaks my full acquittance.
Nunc dimittis; let me go.

Let me go—I crave my wages;
Long I've waited, long I've toiled;
Never once through work days idle,
Never once my apron soiled—
In the chamber—where the Master
Waits with smiling to bestow
Corn and wine, and oil abundant,
Nunc dimittis; let me go.

Let me go, but you must tarry,
Till the Sixth days close has come;
Heat and burden patient bear ye,
While your'e absent from your home;
But a title, and the summons
Waits alike for each of you;
Mine is sounding—springs wait me—
Nunc dimittis; let me go.

Oh, the Sabbath day in Heaven!
Oh, the joys reserved for them,
Faithful builders of the Temple,
Type of blest Jerusalem!
Oh! the rapture of our meeting
With the friends 'twas bliss to know!
Strive no longer to detain me—
Nunc dimittis; let me go.

Hush'd that voice its fond imploring:
Faded is that eager eye;
Gone the souls, of labor wearied,
To rejoice eternally.
But the memory of his service
Oft shall lighten up our woe,
Till the hour tear too petition—
Nunc dimittis; let me go!

The Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada was begun and holden in the Town of Belleville, on Wednesday, the 20th instant, and its deliberations brought to a close on Friday.

Thursday, at noon, was the time set apart for the election of Officers for the ensuing year, which resulted as follows, viz:

M. E. Comp.	John C. Franck, Grand Z.
R. " "	H. Heathfield, " H.
" " "	W. B. Simpson, " I.
" " "	T. B. Harris re-elected Grand Scribe E.
" " "	Geo. W. Whitehead, Grand Scribe N.
" " "	Thos. J. Angel, Grand Principal Sojr.
" " "	D. Curtis, Grand Treasurer.
" " "	L. H. Henderson, Grand Registrar.
" " "	E. J. Sisson, Grand 1st Ass't. Sojr.
" " "	Thos. McCracken, Grand Sword Bearer.
" " "	Mauuel Northrup, Grand Steward of
" " "	Donald Macdise, Director of Ceremonies.
" " "	A. M. Munro, Grand Organist.
" " "	J. M. Rogerson, G. and Pursuivant.
" " "	Thos. McMuller, Grand Janitor.
V. " "	Jas. Scymour,
" " "	Geo. L. Earl,
" " "	E. H. Parker,
" " "	G. T. Moorhouse.

GRAND SUPERINTENDENTS OF DISTRICTS.

M. E. Comp.	Thompson Wilson, London District.
R. " "	Thomas Duggan, Hamilton District.
" " "	Francis Richardson, Toronto District.
" " "	George F. La Serre, Central District.
" " "	L. H. Robinson, Eastern Townships.

The Grand Chapter, having been called from labor, were handsomely and luxuriously entertained at a Ball and Supper, got up under the auspices of the Companions of the Moira Chapter, in honor of the Grand Chapter.

All passed off with great eclat, and to the satisfaction of all present.

ORIGIN OF THE GRIDIRON IN MAKING FREEMASONS.

In years gone by, say forty or more, there lived in the City of Gotham, a jolly good host whose physical man betokened that he was no idle workman at seasons of refreshment, and his full face denoted that good humor and a relish for jokes whetted his appetite for bibbles as well as eatables. This jolly good host was a Freemason, and his hotel was a resort of the members of the Craft to while away their leisure time, where they were received with a smiling welcome, and their indulgences seasoned with a happy jest or some lively anecdote. Among the members of the Lodge to which our good host was attached was one, a tailor by profession, who fully equalled him in pranks and jokes, and when these two met some mischief was sure to be concocted, some plan devised for merriment at some other's expense. Among the inmates of the hotel was a very worthy young man, a mechanic, employed in the neighborhood, boarding there for convenience. This young man had a desire to learn the mysteries of Freemasonry, and requested the landlord to advise him the course to pursue, to which he readily agreed, as the young man was every way worthy to become a member of the fraternity. The application was made, and everything was satisfactory. Prior to his initiation, he concluded to make his debut in the Lodge in a new outfit, and he engaged a new suit from our jolly good tailor, to be finished on the night of his initiation. The tailor being cognizant of his customer's application to be made a Mason, and divining the purpose for which the suit of clothes was ordered, he, at the suggestion of the host, devised a plan for some sport on the occasion. The worthy host's wife it was known had some curious views concerning the Mystic Order, and believed it was not altogether for beneficial or charitable purposes the Masons met in their Lodges. The tailor prepared a piece of cloth, and scorched it in stripes as if it had been burnt on a gridiron; this he neatly basted on the seat of the pantaloons. The clothes arrived in due time, and soon incased the physical man of the candidate for initiation. He presented himself before the host before going to the Lodge, who, in the presence of his better half, appearing to admire very much the new suit, and inspecting the lower part of his coat, he remarked, "How very considerate!" loud enough for his spouse to hear, and then left the house accompanied by the candidate. The next day the clothing was closely examined, and before the close of the week, there were few of the lady acquaintances, whose husbands were known to be Masons, who did not see those pantaloons. It must not be supposed there were no secret conversations in relation to making Masons after retiring at night, between the good host and his better half. She, good soul, serious and moralizing. He unable to contain his laughter, and striving to prevent giving offense. The circumstance gave occasion for much talk among the good wives of the neighborhood. In due time the piece of cloth which had created no little excitement was removed, and the young man remained in ignorance of the practical joke; the subject being of a delicate nature, could not be communicated to him by those who believed him to have been a victim to some cruel ceremony. It was this circumstance which gave such extensive currency to the belief that a heated gridiron was a necessary implement in Masonic initiation—*World's Masonic Register.*

SECT.—It must not be imagined that Masonry is a system of religion at the present period. Nothing can be farther from the truth. Such a supposition would reduce it to the level of a religious sect, and utterly destroy its universality. It embraces a view of all the main facts connected with the great plan of human redemption; but leaves the brethren to arrange those facts as may suit their own individual opinion. This is the doctrine of the first ancient charge.

THE WORKING TOOLS OF A ROYAL ARCH MASON.

The working tools of a Royal Arch Mason are the *Crow, Pick-axe, and Spade*. The *Crow* is used by operative Masons to raise things of great weight and bulk; the *Pick-axe* to loosen the soil and prepare it for digging; and the *Spade* to remove rubbish. But the Royal Arch Mason is emblematically taught to use them for more noble purposes. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices which encumber his progress towards virtue, loosening the bolus which long habits of sin and folly have laid upon his disposition, and removing the rubbish of vice and ignorance which prevents him from beholding the eternal foundation of truth and wisdom, upon which he is to erect the spiritual and moral temple of his second life.—*Brooklyn Standard*

MASONIC MENDICANCY.

We are pleased to learn, from the proceedings of several Grand Lodges, now before us, that while Masonic charity is increasing in its legitimate work, the Brethren, generally, are beginning to understand, and properly rebuke, a species of Masonic mendicancy, which within the past ten years has been a source of more fruitful annoyance to the Craft than any other. Strict investigation is now made in many States of all travelling applicants for Masonic aid, as to their claims, both on the score of merit and of necessity, and only those are assisted who are able to furnish such internal evidence of being worthy as will stand the test of Masonic requirement. To all others, Masonry is not only not bound to contribute, but by so doing, she inflicts positive injury upon herself and upon society. Want of discrimination in the bestowment of Masonic charity has given existence to a large and increasing number of Masonic vagrants, who have made no other use of the institution than to derive from it a subsistence, which otherwise would have been the reward of industry, if obtained at all. Some of the Grand bodies have taken action upon the subject, and defined the limits of a Brother's duty in considering applications of this nature. We are of opinion that as it is often impossible to determine, from a Brother's appearance or application, the extent of his necessities, the rule to regulate Masonic charity should rest in the sound discretion of the one to whom application is made, but that in applying the restrictive rule, the Brother should not forget that it is better to be deceived an hundred fold, than that one needy, meritorious applicant should be denied. Masonic vagrancy, we regret to say, has in other States, as well as in our own generally been but another name for Masonic knavery, and the Subordinate Lodges of many other jurisdictions than our own, contain the evidence of broken honor and faithless promises to an extent sufficient to cause the cheek of every honest Brother to mantle with shame, that such wretched specimens of humanity have ever found their way into the Fraternity.—*Brooklyn Standard.*

SECRET.—What can it be? This is a question which has been asked for centuries, and will probably continue to be asked for centuries to come. Ceremonies, customs, moral explanations of allegorical and symbolical instruments and figures which are to be found in a Freemasons' lodge, are, it is true, considered as secrets by some of the brotherhood. But those cannot be the real genuine secrets of Freemasonry; it is impossible; for a Mason may be acquainted with all the ceremonies, usages, and customs of the Craft—he may be able morally to explain every symbolical or allegorical instrument or figure which is to be found in a Masons' lodge—and yet neither be happy in this world, nor have a sure foundation on which to build his hopes of happiness in the world to come.—*Gadick.*

THE NINE MASTERS.

The following are the names of the nine masters who are said to have been elected by Solomon after the death of Hiram Abiff:—Moabon, Jachin, Boaz, Gamzani, Azariah, Joram, Jsch-'gi, Achal, Obed.—*Brooklyn Standard.*

ITEMS.

"I go through my work," as the needle said to the idle boy.
"But not till you are hard pushed," as the idle boy said to the needle.

A little boy of a certain village being asked what was the chief end of man, answered. "The end what's got the head on."

One of Sir Boyle Roche's invitations to an Irish nobleman was rather equivocal: "I hope, my Lord, if ever you are within a mile of my house, you'll stay there all night."

AN EPIGRAM.

Quoth Mary to John,
"How wicked are men,
To Abraham's bosom
Scarce one goes in ten."

Quoth John to Mary,
"Why should they, my dear,
Since daily they find
Far sweeter ones here?"

How did Jonah feel when he went down the whale's throat?

He felt taken in and was considerably put out in about three days.

How did he look and think?

He looked down in the mouth, and thought he was going to blubber.

"Do you believe in second love, Mrs. McQuade?" "Do I believe in second love? Humph! If a man buys a pound of sugar, isn't it sweet? and when it's gone don't he want another pound? and isn't that sweet, too? Troth Murphy, I believe in second love."

YOUTH AND AGE.—Youth is fed by poetry and imagination; mature age, by realities; as plants draw all their nourishment from the air, until they bear fruit; and afterwards from the ground only.

If laughter is the daylight of the soul, a smile is its twilight.

GENEROUS.—A young clergyman having buried three wives, a lady asked him how he happened to be so lucky. "Madam," replied he, "I knew they could not live without contradiction, so I let all of them have their own way."

"My native city has treated me badly," said a drunken vagabond, "but I love her still." "Probably," replied a gentleman "her still is all you do love."

Said a certain individual to a wag—"The man who has raised a cabbage head has done more good than all the metaphysicians in the world." "Then," replied the wag, "your mother ought to have the premium!"

The proverb which says the first step towards greatness is to be honest, does not state the case strongly enough. Honesty is not simply the first step toward greatness; it is greatness itself.

Let a youth, who stands at the bar with a glass of liquor in his hand, consider which he had better throw away, the liquor or himself.

Why has the weather been so intensely hot lately?—Because the *World* has knocked spots out of the *Sun*.

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