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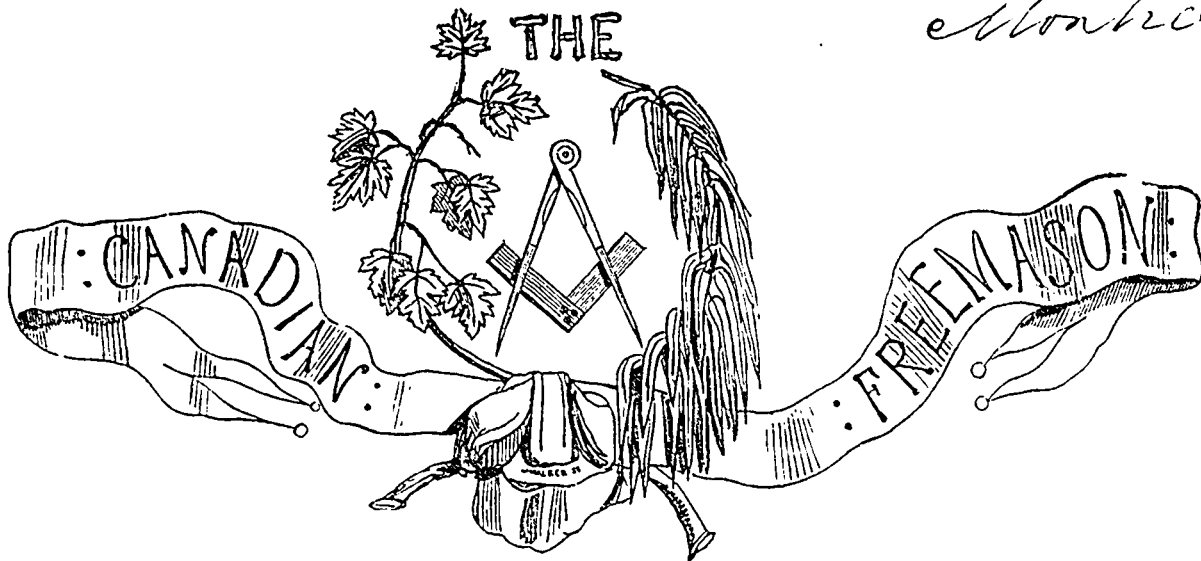
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B. Hill
Montreal



Semper idem—Semper fidelis.

VOL. I.

MAY, 1860.

No. 1.

MASONRY.

I thought, with shame be it confessed,
Before I knew the right,
'Twas nothing but an idle jest,
Some trifle vain and light;
But oh! how badly was I taught,
How ignorant was I;
I blush at the unworthy thought
I had of MASONRY!

Those virtues which are best beloved—
The graces of the mind;
And sentiments the most approved
By the noblest of mankind;
Great zeal without ambitious strife,
Respect, not flattery,
And unity in heart and life,—
Thus, this is MASONRY!

Contented only to be known
As of that noble band,
The universe I call my own
I've friends in every land;
Home, help, and counsel they impart,
Nor want, nor need have I.
For ne'er can hard or selfish heart
Find place in MASONRY!

TO OUR READERS.

The proprietors of the *Canadian Freeman* have been during the last twelve months, in fact, ever since the discontinuance of "*The Pioneer*," earnestly urged to publish in this city a paper to be entirely and exclusively devoted to the interests of Freemasonry, and although well aware of their incapacity to a great extent to do full justice to the task proposed, and of the obstacles always to be encountered in undertakings of a similar nature, yet in view of the actual necessity of such a publication, created by the increased and increasing influence of the order, and of the liberal support, both by pen and purse, promised; and, moreover, actuated by a sincere desire to promote, so far as they are able, the welfare of the order in Canada, they have determined to yield to the wish of their brethren and friends, and in consequence have this

day ventured to present their *first number*, bespeaking for it and its successors the kind indulgence, and the generous and liberal support of those who desire to see established in our midst a Masonic journal.

On their part we promise that *The Canadian Freeman* shall be so guided and governed in its onward course as to keep steadily in view the sole object of its publication, viz., the interests of Freemasonry.

Being new to editorial life, and totally inexperienced in the business and calling of a journalist, we are not ashamed to say that we do feel somewhat alarmed at starting as to "leaders," but mindful of the utter unselfishness of our motives, and the well-known forbearance of those for whom we write, we are encouraged to the task, and hope that ere long, in striving to excel by constant practice and persevering study, our columns will be found both as interesting and instructive as those of any of our contemporaries.

As to our selections, whether in poetry or prose, we feel less anxiety, as we flatter ourselves they will exhibit a judgment and discrimination which will be approved by our readers.

Our columns will at all times be gladly opened to correspondents on Masonic subjects, written in a spirit of charity and brotherly love, reserving, of course, to ourselves the right to publish or reject what may be sent, and we would here add, that in no case is it to be considered that, by publishing, we endorse the views contained in our correspondents' communications. Admitting, as we have already done, our own deficiencies (editorial), we rely to a very great extent on the promised assistance of many of our brethren, "bright and shining lights" in Masonry, and from the admitted masonic knowledge and ability by them already displayed during the

late troublous times, we have but little fear as to the result, and, on the whole, venture to bespeak for "*The Canadian Freeman*," and all interested therein, an agreeable and not unprofitable acquaintance. SO MOTE IT BE.

TRIBUTE TO FREEMASONRY.

(From a Speech delivered by R. W. James Burnes, K.H., Prov. G.M. of Bombay, India, on his visit to the Prov. G. L. in Calcutta. Extracted from the Calcutta Courier.)

"The Duke of York, when he sanctioned lodges in the army, foresaw their advantages, not only as inducing the soldier to obtain and retain a character, but in conferring on him also a sure protection in the time of need. Every one knows that even in the fury of the late war, the charters, diplomas, and insignia of lodges used to be returned with courtesy after an engagement. I am old enough to recollect when my own father, the master of a lodge, and a magistrate, took the responsibility of removing some French prisoners from jail to his own house, because they were brethren. And it was only last night that Col. Logan, a brave officer of the Peninsula, but no Mason, mentioned to me an authentic anecdote, which will interest you. A whole battalion of the 4th Foot, had been taken prisoners, and the officers stripped of everything. Several of them were bemoaning their lot in a dreary abode, when to their surprise they saw a subaltern of their corps passing along with a gay step, in full dress. The explanation was very simple. Having been discovered to be a Mason, his uniform and baggage had been immediately restored to him, and he was then going by special invitation to dine with the French Field Marshal! Some of you may have heard the revered Brother Blaquiere, whose Masonic reminiscences,

communicated as they are with such perfect courtesy and taste, possess the most intense interest, mention the circumstance of a party of ladies and gentlemen having been taken prisoners in the Bay of Bengal by the French frigate *La Forte*, but who were afterwards afforded the means of escape on the captain's discovering that there was the Master of one of the Calcutta lodges among them. It is needless to multiply instances, since every one knows that a Masonic token has often arrested the sword of the destroyer, and I would but ask those who represent our order as a rusty relic of bygone times, altogether incompatible with the golden age in which we live, to point out any other invention of man which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations. For my own part, I conceive that, until the light of true religion shall pervade the universe, and the happy period arrive when the whole world shall become a Lodge, and every man a Brother, the fondest enthusiast for the amelioration of the human race can scarcely dream of a condition of society, to which the enforcement of the obligation of Brotherly Love, Relief and Truth can be inapplicable, or otherwise than a blessing; and I glory in the conviction, that Masonry was never more extended, triumphant, and influential, than at the present moment."

THE REVELATIONS OF A SQUARE.

We intend publishing from month to month, so far as space will admit "The Revelations of a Square," by Brother the Rev. George Oliver, D.D., and trust the perusal thereof by our readers will afford them as much information and amusement as it has done us.

CHAPTER I.

THE REVIVAL.—DR. DESAGULIERS 1717—1722.

"I could a mile unfold."—SHAKESPEARE.
"Dost feel a wish to learn this thing of me?"
TITUS L.
"Hoc est
"Vivere his, vita posse priore frui."—MART. AL.

A FRIEND and Brother, who resides in town, knowing that I am somewhat of a dabbler in antiquities forwarded to me some time ago, an old SILVER SQUARE, which he told me had the reputation of having been used in one of the earliest Lodges after the revival of Masonry in 1717. Of course I found it an object of great interest, and value it accordingly. Although a good deal battered, the inscription is still distinctly visible. On one limb of its upper face is the following legend—

KEPPE WITHIN COMPASSE;
and on the other—

ACTE ON YE SQUARE

At the angle of junction is a rude heart with the letter J on it. The reverse is blank, with the exception of two small old English capitals **U** and **W**, at the angle.

The jewel is soon described, but how am I to counteray my feelings, when, with the instrument lying on the table before me, I called up the spirits of the dead, and contemplated scenes of bygone

times—the working of Lodges—the solemn Labours and convivial Refreshments which this small token had witnessed—the racy jest and sparkling wit which set the table in a roar, after the hours of business were past. This was the age when the facetious Doctor Sheridan reduced punning to a system, and it was practised by rule and compass; and, therefore we may readily believe that the Lodges had their share of it. "O!" I exclaimed aloud, "if this square could speak, what interesting scenes it might reveal, and how it would enlighten us about the doings of Freemasonry at the time of its revival!"

I had been sitting late one evening in contemplation of the scenes which took place in the palmy days of Masonry, when Desaguliers, Payne, Anderson, Lamball, Morrice, Trason, and their compeers were at the helm of affairs. A dull and dreamy sensation came over me, and I saw, or fancied I saw, the Square, which had just been reposing motionless before me, raise itself up, with great solemnity on the exterior points of its two limbs, which seemed to assume the form of legs. Body it had none, but the heart, which was delineated at the angle, put forth two eyes, a snub nose, and a mouth—a sort of amplification of the letter J—could trace the features distinctly, as we see the figure of a human face in the fire on a winter's night.

While I was considering what all this could mean, I heard a small thin voice pronounce my name. To say I was merely surprised at this unexpected phenomenon, would be too tame an express on—I was utterly astonished and confounded. I rubbed my eyes and looked round the room. Everything appeared exactly as usual—no change could I perceive; the fire burned brightly; the books covered the walls; the candles cast their usual light, and the ticking of the spring clock over my head preserved its usual monotony. I began to fancy I had been mistaken, when my name was again uttered by the same unearthly voice, and there stood the little fellow, as it determined to judge in some diabolical soliloquy to which I was constrained to listen. At length it communicated its intention by saying—"Attend to me, and I will realize all your wishes, by enlightening you on the subject of your meditations, and giving you the benefit of my experience, but first let me caution you not to utter a single syllable, for if you do the charm will be broken; the sound of the human voice silences me for ever."

"I was originally the property of a Brother whose extensive genius has invested his name with immortality—Sir Christopher Wren, Grand Master of Masonry at the latter end of the seventeenth century, which fell into desuetude when King George I. had the policy to supersede this great man in favour of Bro. W. Benson, and so disgusted him with the world, that he declined all public assemblies, and amongst the rest, relinquished his connection with Freemasonry. The Craft refused to meet, or hold any communication with the new Grand Master, and Masonry languished for several years, till it was supposed to be extinct; and Dr. Plot exulted in the idea that he had given its death-blow by some ill-natured annotations in the History of Staffordshire."

"In the year 1712 a person of the name of Sirmeon Lowmeyer published a pamphlet, which he entitled, 'Observations and Enquiries relating to the brotherhood of the Freemasons;' and a few others had been issued on the decline of the Order, as it trumping in its fall. About this time, Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St. Paul's Churchyard, and subsequently removed by him to the Queen's Arms Tavern in the same locality, where the Grand Lodges were afterwards very frequently held. The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be directed into the channel from which they had been diverted by the retirement of Sir Christopher

Wren. Dr. Desaguliers paid a visit to this veteran Freemason, for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, or he expatiated with great animation on the beauties of the Order and the unhappy prostration which had recently befallen it. From this moment the doctor determined to make some efforts to revive Freemasonry, and restore it to its primitive importance.

"You may perhaps be inclined to inquire," said the Square, very naively, "how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher's collection of engravings. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy to all the doctor's plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, which generally occurred in the Lodge, with your humble servant at his breast suspended from a white ribbon. Every plan was carefully arranged, and the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus, having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as the good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to warn the unwary Brother to avoid the quicksands of error which will impede his progress to Masonic perfection."

"Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brethren, whose names merit preservation. They were Ayer, Payne, Lamball, Elliott, Gotton, Cordwell, De Noyer, Vradon, King, Morrice, Calvert, Ware, Lumley and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Apple-tree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly Communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the globe."

"There was no code of laws in existence at the period to regulate the internal economy of the Lodges except a few brief By-laws of their own, which, in fact, were little more than a dead letter, for the Brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is to say, the Master, two Wardens, and seven Fellow Crafts, with the consent of the magistrate, were empowered to meet, and perform all the rites and ceremonies of Masonry, with no other authority than the privilege which was inherent in themselves and had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth."

"But as this privilege led to many irregularities," continued my companion, "and was likely to afford a pretext for unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals on petition, with the consent and approbation of the Grand Lodge in Communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional. And a few years later Bro. Desaguliers proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft."

Accordingly, at the annual assembly on St. John's day, 1721, he produced thirty-eight regulations, which passed without a dissentient voice

in the most numerous Grand Lodge which had yet been seen conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations, or to alter those for the real benefit of this ancient Fraternity; provided always that the old landmarks be carefuly preserved, and that such alterations and new regulations be proposed and agreed to at the Quarterly Communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest apprentice, the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G. M., Theophilus Desaguliers, M. D. and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.

"The convivialities of Masonry were regulated by the ancient Gothic charges, which directed the Brethren to enjoy themselves with decent mirth, treating one another according to their ability, but avoiding all excess, not forcing any Brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus—not hindering him from going home when he pleases, &c.: you remember the charge?"

I nodded acquiescence. The Square took the alarm, and hastily said—"Do not forget our compact; if you speak, my revelations are at an end. To proceed:—"

"I can testify to the convivial propensities of the Brethren of that day. Dermot did not libel them when he said, 'Some of the young Brethren made it appear that a good knife and fork, in the hands of a dexterous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe.'

"Bro. Desaguliers was elevated to the throne of the Grand Lodge in 1719, and proclaimed Grand Master on the day of St. John Baptist. He effected great improvements in the Order during his year of office; and yet all the record which he thought proper to make of his Grand Mastership was, that 'being duly installed, congratulated, and homaged, he revived the old peculiar toasts or healths drank by Freemasons;' and it was agreed that when a new Grand Master is appointed, his health shall be toasted as Grand Master elect. Bro. Desaguliers was peculiarly active in the improvement and dissemination of Masonry at its revival, and, therefore, merits the respectful and affectionate remembrance of the Fraternity. He devoted much of his time to promote its best interests; and being the Master of several Lodges, I had a fair quantity of experience in a small space of time, and I can confidently affirm, that though the public records of Masonry say so little of the acts of this worthy Brother, there were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with Brothers and Fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential, and being persuaded that his Brothers by initiation actually occupied the same position as Brothers by blood, he was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge, he was jocular and free hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day. He delivered public lectures on experimental philosophy, an unusual practice for a dignified clergyman in those days, and showed him to be many years in advance of the intelligence of the age when he flourished.

"Our business, however, is with Dr. Desaguliers, the chief agent in the revival of the ancient and venerable Institution of Freemasonry. He brought his private Lodges into such repute, and particularly that holden at the Goose and Gridiron, that it was placed at the head of the list of Lodges; and a law was unanimously agreed to, that the

Grand Master should be proposed and elected there, before he became eligible for the appointment of the Grand Lodge. It was supposed at the time that he was the author of that famous paper which so thoroughly refuted the absurd allegations of Dr. Plot against the Order. It is true I heard it applied to him several times, but he uniformly disavowed it, although it was generally believed that there was no other living Mason who could have done it so well.

"As a proof of his attention to discipline and propriety of conduct I give you an anecdote. On a certain occasion, which I perfectly remember, I witnessed the initiation of a noble lord, which was performed with great solemnity by Dr. Desaguliers; and his lordship, though only a youth, appeared very much impressed with the ceremonial. But when the refreshment was introduced and the severity of discipline somewhat relaxed his lordship, according to a habit then very much in vogue, occasionally intermingled his conversation with an oath. This passed at first without notice, as the vice of swearing, aware, I dare say, that the opening formula in those days was, 'forbidding all cursing, swearing and whispering, all religious and political disputes, together with all irreligious and profane conversation, under no less penalty than what the by-laws shall prescribe, or a majority of the Brethren shall think proper to impose.' Profanity, therefore, was a violation of Lodge rules, although they were not remarkable at that period for their stringency; but the frequent repetition of the interdicted words, created an unfavourable sensation, which was not much to his lordship's credit. Bro. Desaguliers said nothing, how much soever he might be disgusted. At length his lordship appealed to the chair for the confirmation of some opinion.

"I say, doctor,—d—me, don't you hear,—I ask your pardon for swearing!" After this had occurred more than once, Bro. Desaguliers rose from his chair with a dignity which he well knew how to assume when circumstances called for it, and said,—

"My lord, you have repeatedly violated the rules of the Lodge by your unmeaning oaths; and more than this, you have taken some pains to associate me personally with your profanity, by your frequent appeals to the chair. Now, my lord, I assure you, in answer to those appeals, that if God Almighty does not hear you, I will not tell him."

"The peer was silenced, the Brethren pleased, and I must say I was proud of the Master. Another time he said to a person of equal rank, who was an adept in the reigning vice, 'My lord, if you thought you were honouring God, you would not swear so furiously.'

(To be continued.)

HELP.

At a fire at Fort Wayne, Indiana, on the 28th ult., the office of the "Indiana Freemason," fell a prey to the devouring flames. Brother R. C. F. Rayhouser, the editor and proprietor of the *Indiana Freemason*, loses about five hundred dollars by the calamity. Now is the time for the patrons of the magazine to come forward and assist our Brother. If any of the subscribers are indebted to him, they ought without a moment's delay to remit him the amounts. Let us hear that the heart of our Brother has been made glad by the expression of a practical sympathy, by the unanimous action of the craft in Indiana, in paying up subscriptions due, and payment for renewed subscription for the "Indiana Freemason."—*Mirror and Keystone*.

The one idea which history exhibits as evermore developing itself into greater distinctness, is the idea of humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and on-sided views; and by setting aside the distinctions of religion, country and colour, to treat the whole human race as one brotherhood, giving one great object—the free development of our spiritual nature.—*Humboldt's Cosmos*.

WORKING AND THINKING.

It is not less a fatal error to despise labour when regulated by intellect, than to value its own sake. We are always in these days trying to separate the two; we want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operative; whereas the workman ought often to be thinking, and the thinker often working; and both would be gentlemen in the best sense. As it is, we make both ungentle—the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labour that thought can be made healthy, only by thought that labour can be made happy, and the two cannot be separated with impunity. All professions should be liberal, and there should be less pride in peculiarity of employment, and more to excellence of achievement.—*Ruskin*.

"We often see an old and well-beaten man who never had a success in his life, who always knew more and accomplished less than his associates; who took the quartz and dirt of enterprise, while they took the gold; and yet, in old age, he is the happier man, and all his life long he was the happier man. He had a sum of *Hope*, and they of *desire and greed*—and amid all his misfortune and his mysterious providences, he had that within him which rose up and carried his hopes above all troubles, and upon their world-wide waters bore him up like the old Ark upon the Deluge. It was the Deluge that gave out—not the Ark. God has distributed his gifts. It takes a score of them to make one man. One supplies the sagacity; another the cautious logic; another the impelling force; another the hope, another the practical task—one supplies general principles, another the working plans. Men seldom unite by the *strong points*. It is men's weaknesses that bind them together. By distributing gifts, God makes one man dependant upon another; and welds society together by making every man necessitous, in some place, as regards other men."—*H. W. Buckler*.

A NOBLE AIM.—The great aim and end of our exertions, as Masons, should be to place the Masonic institution upon that moral eminence where it may be viewed with admiration by all mankind. Founded, as it was, on the best attributes of human nature—calculated, as it is, to bring into activity the most noble impulses of the human heart, we, who are now responsible, not only for its safety, but, if possible, for its improvement, shall have a startling account to settle with the Deity hereafter, if we are false to our trust—if we suffer this sacred institution, second only to the holy religion we all profess, to become less important to humanity—less efficient in the great cause of benevolence—less respected and less revered by the great human family, than it was when it came into our keeping.—*B. B. French*.

MASONIC EMBLEMS.—Chalk, charcoal, and earthen pan, or clay, are the emblems which were adopted by our ancient Brethren to express certain qualities, in the absence of which no progress in Masonry can be expected. Nothing is more free for the use of man than chalk, which seldom touches but leaves its trace behind; nothing more fervent than charcoal, for, when well lighted, no metal is able to resist its force, nothing is more zealous than clay, our mother earth, who will open her arms to receive us when all our friends forsake us.—*Book of the Lodge*.

THE TWO GATES OF HEAVEN.—Perhaps no writer, whether of prose or poetry, in any language, has given a more beautiful image than that supplied in the annexed passage by Bernardin St. Pierre. It is worthy of the symbolism of Freemasonry:—"God has placed upon the earth two gates which lead to heaven. He has put them at the two extremities of life; the one at its beginning, and the other at its end. The former is the gate of *innocence*, the latter the gate of *repentance*."

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Payment in advance is particularly requested, as the expenses of conducting the journal are great, and must be met promptly.



MONTREAL, MAY, 5860.

NOTICE.

We have mailed copies of our first issue to the Secretaries of Lodges under the jurisdiction of the Grand Lodge of Canada, and other jurisdictions, as far as we are acquainted with them. Our list being incomplete, many are necessarily omitted ; but we trust that this will not be looked upon as neglect, or want of courtesy, as we wish every Lodge in Canada to become acquainted with us through our columns ; and upon receiving a notification, we will immediately forward a copy to such as may have been missed.

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

A FEW WORDS UPON THE GROWTH OF OUR INSTITUTION IN CANADA.

If we may judge of the prosperity of Freemasonry and its objects in this Province by the annual returns of the Grand Lodge of Canada since its establishment, we might unhesitatingly aver that never was the order so rapid in its growth and so flourishing in its position as at the present time. The large number of warrants issued within the last five years, together with the Dispensations applied for and granted, would, at first glance, seem to justify us in arriving at such a conclusion. But we remember reading elsewhere that "they mistake the nature of the Masonic Institution who estimate its strength by its numbers, or measure its prosperity by the length of the roll of its initiates ; these are not the standards by which either the one or the other are to be determined. Its strength is in its principles, and its prosperity in the

character of its members"—and are therefore led to ask ourselves the question, "Is this large addition of lodges, and the surprising increase of membership amongst us, a reliable evidence of the *real prosperity* of Masonry in its purity?" We fear not ; and think the cause is the want of proper discrimination being used in the choice of those whom we permit to participate in our privileges. Too much caution cannot be used in such choice, and every Brother should be fully satisfied in his own mind, previous to passing of the ballot-box as to the *external qualifications* of the candidate ; and if he is not convinced they are such as should be required, rather reject, even to the chagrin of a friend, than bring one amongst us, who may prove unworthy.

"The *internal qualifications* of a candidate," says Dr. Mackay, "are those which lie within his own bosom, and are not patent to the world. They refer to his peculiar disposition towards the institution—his motives and design in seeking an entrance to it. Hence they are known to himself alone ; and a knowledge of them can only be acquired from his own solemn declaration."

"The *external qualifications* are those which refer to his outward fitness for initiation, and are based on his moral and religious character, the frame of his body, the constitution of his mind, and his social position. A knowledge of these is to be acquired from a careful examination by a committee appointed for that purpose." And we would strongly recommend our brethren to read carefully and attentively the worthy Doctor's remarks in Chap. I. of his Text Book of Masonic Jurisprudence, and feel convinced that a clearer light will consequently dawn upon many as to "the qualification of candidates," and an inestimable amount of good result therefrom.

Let every individual member of the craft weigh this question well,—and should he, upon self-examination and reflection be able to charge himself with laxity, in properly testing the qualification of candidates, let him bring the knowledge of his past shortcomings, and the evil that may have resulted therefrom, to bear upon his future actions—always keeping in mind that although a committee is appointed to enquire into these matters, yet it is the duty, as also the privilege of each, to investigate for himself, and should anything unfavorable come to his knowledge, to guard his brethren from bringing amongst them, one who, although affiliated, might prove an injury to the craft.

ANCIENT HISTORY OF FREEMASONRY.

From the researches of various individuals, particularly of Bryant and Faber, it seems now to be most satisfactorily determined that all the ancient mysteries, as well as the absurdities of Polytheism had their origin in distorted traditional accounts of the Universal

Deluge ; but that the former, at least the higher mysteries, differed from the latter, inasmuch as a pure Theism, and the immortality of the soul, were rigidly inculcated. In the early ages of mankind, all branches of science, and, among these, Architecture, were entrusted entirely to the Priests, or to such as they might admit by initiation ; but Religion, as explained by the mysteries was the grand object,—science a subsidiary one.—But after a period of 400 years, during which Greece had advanced much in civilisation, it is highly probable that some of the initiated attached themselves more to one branch than to another. About the year B. C. 1060 a portion emigrated to Asia-Minor and gave to that Country the name of Ionia. Here their solemnities received the name of the Dionysian Mysteries, and they seem to have been no longer practised chiefly for inculcating Religion, but as a necessary initiation or purification of the mind before the candidate could be admitted to the privileges of an *Architect*. Building was peculiarly the object of this new Association, and its Members were in after time known as the Dionysian Artificers. All bodies which required initiation before admission to their privileges, have ever since been guided by the same principles. The initiation however differently conducted, was a Religious Ceremony, indicating a purification from the vices of the world. This was the case with the Essenes or primitive Christians (not an anti-christian sect as Josephus alleges) ; it was so with the Templars ; it was the same in the first days of the Order of the Bath ; and it is the same with Free-Masonry.

In England it has been alleged to have existed in the days of St. Alban, towards the end of the second century, and its history has been carried down, with great care, by Preston in his illustrations, till the close of the eleventh century. But there is not the smallest proof that the Masons then spoken of were more than a Society of Builders, or that any secret ceremonial of admission was employed by them until the establishment in that Country of the Hospitalliers or Knights of St. John, on account of whose patronage, Free-Masonry is usually denominated St. John's Masonry, and has long been dedicated to that Patron Saint.

Although we cannot with precision determine the epoch of the introduction of Free-Masonry into Scotland, its existence in that country, at a very early period, is generally admitted.

One of the first Lodges of Free-Masons in Scotland, of which we have any account, is that of *Kilwinning* in Ayrshire ; but we have not been able to trace back the history of that Lodge with any certainty, beyond the end of the fifteenth century. How long it had been in operation before that period, cannot now be discovered.

Free-Masonry soon received the special

sanction and patronage of the Kings of Scotland, who occasionally presided in person.

Thus the body ceased to be a purely building association, and gradually assumed its present aspect.

In the reign of James II, the office of Grand Master was confirmed by the Crown to the Earl of Orkney, in whose heirs and successors the office subsequently became hereditary.

In the year 1736, William St. Clair, the "last Rosslyn" being obliged to alienate his estate, and having no children, was anxious that the office of Grand Master should not become vacant at his death. He assembled the Lodge and resigned into their hands every title which he possessed to that office, and left the selection of a successor to *their own choice*.

They, by their free suffrages, elected him to be their Grand Master, and he was succeeded in 1737 by the Earl of Cromarty.

As an honorable and gratifying testimony to the *pure principles of the order*, it may be mentioned, that when the act for the suppression of seditious and treasonable societies was passed in 1797, containing a clause in which it was declared illegal for any body of men to require from their members *an oath or test* not authorized by law, *an express exemption was introduced in favor of the Lodges of Free-Masons*.

Among other illustrious names of Patrons of the Order appear King George IV, who while Prince of Wales and afterwards Prince Regent, long acted as Grand Master, and patronised the Order, even after his elevation to the Throne. Upon the death of that monarch, similar patronage was extended to the Order by King William IV:—H. R. H. the Duke of Sussex was ever the true friend and active promoter of Free-Masonry, and discharged the duties of Grand Master with untiring zeal.

Napoleon I, the immortal Washington, and a host of distinguished men have been the ceaseless advocates and Patrons of the Order of Free-Masonry, and it must flourish to the end of the world, while its Members obey its solemn, useful and enduring mandates.

Its influence is most purifying, and a good man is a *better* man from adding to his other qualities that of a true Free-Mason.

Like the stained net which whitened in the sun, Grows pure by being purely shone upon.

J. L. S.

WILLIAM MERCER WILSON,

Grand Master of Masons in Canada, was born in Scotland, Aug. 24th, 1813, and emigrated to Canada West in 1832, locating himself in the town of Simcoe, in the county of Norfolk, his present residence. Bro. Wilson was initiated into Masonry June 11th, 1840, in St. John's Lodge, (now Norfolk Lodge), and was passed and raised July 9th, in the same year. The following December he was chosen Ju-

nior Warden, and had the high honor, for so young a Mason, of delivering the address at the public installation of the officers on St. John's day, 27th same month. This address was so highly estimated, that it was subsequently published by the Lodge. At the annual election, in Dec., 1842, he was elected Master, and, with but few interruptions, held that honorable position for nearly ten years. In June, 1847, a splendid gold jewel was presented to him by his Lodge for his efficient services; and, on the 22d of the next month, he laid the corner-stone of the Norfolk County Jail, with Masonic honors. In Capitular Masonry, Bro. Wilson received all the degrees, in King Hiram Royal Arch Chapter, at Hamilton, C. W.; and, in the Chivalric Brauch, is Prov. Grand 2d Captain of the Prov. Grand Conclave of Canada.

The Earl of Zetland, Grand Master of England, having, by his patent, revived the Prov. Grand Lodge of Canada West, Sir Allen MacNab, the Prov. G. Master, in June, 1848, appointed Bro. Wilson G. Pursuivant; and, at the laying of the foundation stone of the Town Hall at St. Catharine's, on the 30th Oct. following, he, by special appointment, acted as G. Orator. His address was published, by order of the Prov. Grand Lodge, in Pamphlet form, whilst the newspapers of the day also published it in full. In the Prov. Grand Lodge, Bro. Wilson was a constant attendant, and an active participator in its proceedings, frequently being called upon to fill important stations in the absence of the proper officers.

The Agricultural Society of Canada having appointed him a delegate to the Great Exhibition in London, in 1851, he visited England, and, whilst there and in France, he frequently visited the Lodges, and returned to Canada with a deeper veneration for the Order and a higher estimate of the value of Masonry. On his arrival home, he was honored by a public reception.

On the 11th Oct., 1855, a Convention of Lodges was held at Hamilton, C. W., to express their dissatisfaction with the mother Grand Lodge and adopt measures for the best interests of the Canadian Craft. The result of their deliberations was the formation of the Independent "Grand Lodge of Canada," of which Bro. Wilson was elected first Grand Master, and has since, by successive re-elections, retained that dignified station. About an equal number of the Canadian Lodges, however, did not join at that time in the movement, and, until Sept. 9th, 1857, sustained their Provincial Organization, when they formed themselves into another independent body, and styled it the "Ancient G. Lodge of Canada," under the G. Mastership of Sir Allen MacNab. The differences between the two organizations were most happily adjusted in July, 1858, Bro. Wilson presiding over the United Craft; and we have no hesi-

tation in saying that Canada never before had so efficient an officer.

Bro. Wilson, as a speaker, is fluent, and his language so far above mediocrity as to entitle him to the rank of an orator. His gestures are graceful, and his voice, at all times, well modulated. In the social circle, and we speak from personal knowledge, his manners are winning, and he possesses that happy faculty of entertaining a numerous party, without at all appearing to monopolize the conversation. Bro. Wilson brought into the county of Norfolk its first printing press, and, for some time, edited the *Norfolk Observer*. In acknowledgement of the services rendered by him in the outbreak of 1837, when he commanded a troop of cavalry, the Government appointed him Clerk of the Peace, and also Clerk of the County Court, which offices he still retains. He has been raised to the rank of Lieut. Colonel of the Militia of the Province, and is, among those not Masons, widely known as Colonel Wilson, and highly esteemed.

THE NINE GREAT TRUTHS IN MASONRY.

(From the *American Quarterly Review of Freemasonry*.)

THERE are nine GREAT TRUTHS which are at the foundation of Freemasonry—truths which it is its mission to teach—and which, as constituting the very essence of that sublime system which gives to the venerable institution its peculiar identity as a science of morality, it behoves every disciple diligently to ponder and inwardly to digest.

The First Great Truth in Masonry is this:

No man hath seen God at any time. He is One, Eternal, All-Powerful, All-Wise, Infinitely Just, Merciful, Benevolent, and Compassionate Creator and Preserver of all things, the Source of Light and Life, co-extensive with Time and Space; who thought, and with the Thought, created the Universe and all living things, and the souls of men: THAT IS—THE PERMANENT; while everything beside is a perpetual genesis

The Second Great Truth in Masonry is this:

The soul of man is immortal; not the result of organization, nor an aggregate of modes of action of matter, nor a succession of phenomena and perceptions; but an EXISTENCE, one and identical, a living spirit, a spark of the Great Central Light, that hath entered into and dwells in the body; to be separated therefrom at death, and return to God who gave it: that doth not disperse or vanish at death, like breath or smoke, nor can be annihilated; but still exists, and possesses activity and intelligence, even as it existed in God, before it was enveloped in the body.

The Third Great Truth in Masonry is this:

The impulse which directs to right conduct, and deters from crime, is not only older than the ages of nations and cities, but coeval with that Divine Being who sees and rules both heaven and earth. Nor did Tarquin less violate that eternal law, though in his reign there might have been no written law at Rome against such violence; for the principle that impels us to right conduct, and warns us against guilt, springs out of the nature of things. It did not begin to be law when it was first written, but when it originated, and it is coeval with the Divine Intelligence itself. The consequence of virtue is not to be made the end thereof; and laudable performances must have deeper roots, motives, and instigations, to give them the stamp of virtues. If a man shall lay down as the chief good that which has no connection with virtue, and measure it by its own inter-

ests, and not according to its moral merit; if such a man shall act consistently with his own principles, and is not sometimes influenced by the goodness of his heart, he can cultivate neither friendship, justice, nor generosity. It is impossible for the man to be brave, who shall pronounce pun the greatest evil; or temperate, who shall propose pleasure as the highest good.

The Fourth Great Truth in Masonry is this :

The moral truths are as absolute as the metaphysical truths. Even the Deity cannot make it that there should be effects without a cause, or phenomena without substance. As little could He make it to be sinful and evil to respect our pledged word, to love truth, to moderate our passions. The principles of morality are axioms, like the principles of geometry. The moral laws are the necessary relations that flow from the nature of things, and they are not created by, but have existed eternally in God. Then continued existence does not depend upon the exercise of His WILL. Truth and Justice are of His ESSENCE. Not because we are feeble and God omnipotent, is it our duty to obey His law. We may be forced, but are not under obligation to obey the stronger. God is the principle of Morality, but not by His mere will, which, abstracted from all other of His attributes, would be neither just nor unjust. Good is the expression of His will, in so far as that will is itself the expression of eternal, absolute, uncreated justice, which is in God, which His will did not create; but which it executes and promulgates, as our will proclaims and promulgates, and executes the idea of the good which is in us. He has given us the law of Truth and Justice; but He has not arbitrarily instituted that law. Justice is inherent in His will, because it is contained in His intelligence and wisdom, in His very nature and most intimate essence.

The Fifth Great Truth in Masonry is this :

There is an essential distinction between Good and Evil; what is just and what is unjust; and to this distinction is attached, for every intelligent and free creature, the absolute obligation of conforming to what is good and just. Man is an intelligent and free being—free, because he is conscious that it is his duty, and because it is made his duty, to obey the dictates of truth and justice, and therefore he must necessarily have the power of doing so, which involves the power of not doing so—capable of comprehending the distinction between good and evil, justice and injustice, and the obligation which accompanies it, and of naturally adhering to that obligation, independently of any contract or positive law; capable also of resisting the temptations which urge him towards evil and injustice, and of complying with the sacred law of eternal justice.

That man is not governed by a resistless fate or inexorable destiny, but is free to choose between the evil and the good; that Justice and Right, the Good and Beautiful, are of the essence of the Divinity, like His Immutability; and therefore they are laws to man; that we are conscious of our freedom to act, as we are conscious of our identity, and the continuance and connectedness of our existence; and have the same evidence of one as of the other; and if we can put one in doubt, we have no certainty of either, and everything is unreal: that we can deny our free will and free agency, only upon the ground that they are in the nature of things impossible; which would be to deny the Omnipotence of God.

The Sixth Great Truth in Masonry is this :

The necessity of practising the moral truths is, obligation. The moral truths, necessary in the eye of reason, are obligatory on the will. The moral obligation, like the moral truth that is its foundation, is absolute. As the necessary truths are not more or less necessary, so the obligation is not more or less obligatory. There are degrees of importance among different obligations; but none in the obligation itself. We are not nearly obliged, almost obliged. We are wholly so, or not at all. If there be any place of refuge to which we can escape from the obligation, it ceases to exist. If the obligation is absolute, it is immutable and

universal. For if that of to-day may not be that of to-morrow—if what is obligatory on me may not be obligatory on you—the obligation would differ from itself, and be variable and contingent. This fact is the principle of all morality. That every act contrary to right and justice, deserves to be repressed by force, and punished when committed, equally in the absence of any law or contract; that man naturally recognizes the distinction between the merit and demerit of actions, as he does that between justice and injustice, honesty and dishonesty; and feels, without being taught, and in the absence of law or contract, that it is wrong for vice to be rewarded, or go unpunished, and for virtue to be punished, or left unrewarded; and that the DEITY being infinitely just and good, it must follow, as a necessary and inflexible law, that punishment shall be the result of sin—its inevitable and natural effect and corollary, and not a mere arbitrary vengeance.

The Seventh Great Truth in Masonry is this :

The immutable law of God requires that, besides respecting the absolute rights of others, and being merely just, we should do good, be charitable, and obey the dictates of the generous and noble sentiments of the soul. Charity is a law, because our conscience is not satisfied nor at ease if we have not relieved the sufferer, the distressed, and the destitute. It is to give that which he to whom you give has no right to take or demand. To be charitable is obligatory on us. We are the almoners of God's bounties. But the obligation is not so precise and inflexible as the obligation to be just. Charity knows neither rule nor limit. It goes beyond all obligation. Its beauty consists in its liberty. "He that loveth not, knoweth not God; for God is LOVE. If we love one another, God dwelleth in us, and His love is perfected in us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." To be kindly affectioned one to another with brotherly love; to relieve the necessities of the needy, and be generous, liberal, and hospitable; to return to no man evil for evil; to rejoice at the good fortune of others, and sympathize with them in their sorrows and reverses; to live peaceably with all men, and repay injuries with benefits and kindness; these are the sublime dictates of the Moral Law, taught, from the infancy of the world, by Masonry.

The Eighth Great Truth in Masonry is this :

That the laws which control and regulate the Universe of God are those of motion and harmony. We see only the isolated incidents of things, and with our feeble and limited capacity and vision cannot discern their connection, nor the mighty chords that make the apparent discord perfect harmony. Evil is merely apparent, and all is in reality good and perfect. For pain and sorrow, persecution and hardships, affliction and destitution, sickness and death, are but the means by which alone the noblest virtues could be developed. Without them, and without sin and error, and wrong and outrage, as there can be no effect without an adequate cause, there could be neither patience under suffering and distress; nor prudence in difficulty; nor temperance to avoid excess; nor courage to meet danger; nor truth, when to speak the truth is hazardous; nor love, when it is met with ingratitude; nor charity for the needy and destitute; nor forbearance and forgiveness of injuries; nor toleration of erroneous opinions; nor charitable judgment and construction of men's motives and actions; nor patriotism, nor heroism, nor honour, nor self-denial, nor generosity. These and most other virtues and excellences would have no existence, and even their names be unknown; and the poor virtues that still existed, would scarce deserve the name, for life would be one flat, dead, low level, above which none of the lofty elements of human nature would emerge; and man would lie lapped in contented indolence and idleness, a mere worthless negative, instead of the brave, strong soldier against the grim legions of Evil and rude Difficulty.

The Ninth Great Truth in Masonry is this :

That the JUSTICE, the WISDOM, and the MERCY of God are alike infinite, alike perfect, and yet

do not in the least jar or conflict one with the other; but form a Great Perfect Trinity of Attributes, three and yet one: that, the principle of merit and demerit being absolute, and every good action deserving to be rewarded, and every bad one to be punished, and God being as just as He is good; and yet the cases constantly recurring in this world, in which crime and cruelty, oppression, tyranny, and injustice are prosperous, happy, fortunate, and self-contented, and rule and reign, and enjoy all the blessings of God's beneficence, while the virtuous and good are unfortunate, miserable, destitute, pining away in dungeons, perishing with cold, and famishing with hunger—slaves of oppression, and instruments and victims of the miscreants that govern; so that this world, if there were no existence beyond it, would be one great theatre of wrong and injustice, proving God wholly disregarding of His own necessary law of merit and demerit—it follows that there must be another life, in which these apparent wrongs shall be repaired: that all the powers of man's soul tend to infinity, and his indomitable instinct of immortality, and the universal hope of another life, testified to by all creeds, all poetry, all traditions, establish its certainty; for man is not an orphan; but hath a Father in heaven: and the Day must come when Light and Truth, and the Just and Good shall be victorious, and Darkness, Error, Wrong, and Evil be annihilated, and known no more for ever; that the universe is one great Harmony, in which, according to the faith of all nations, deep-rooted in all hearts in the primitive ages, Light will ultimately prevail over Darkness, and the Good Principally over the Evil; and the myriad souls that have emanated from the Divinity, purified and ennobled by the struggle here below, will again return to perfect bliss in the bosom of God, to offend against whose laws will then be no longer possible.

The One Great Lesson taught to us as Masons is, therefore, this :

That to that state and realm of Light and Truth and Perfection, which is absolutely certain, all the good men on earth are tending; and if there is a law from whose operation none are exempt, which inevitably conveys their bodies to darkness and to dust, there is another not less certain, nor less powerful, which conducts their spirits to that state of Happiness and Splendour, and Perfection the bosom of their Father and their God. The wheels of nature are not made to roll backward. Everything presses on to Eternity. From the birth of Time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile, Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of the Earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the gross matter that creates concupiscence; while everything fit for that good fortune shall be gathered and selected from the ruins of the world, to adorn that Eternal City.

Let every Mason, then, obey the voice that calls him thither. Let us seek the things that are above, and be not content with a world that must shortly perish, and which we must speedily quit, while we neglect to prepare for that in which we are invited to dwell for ever. While everything within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that help and strength from our Father, which alone can put an end to that fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which God's will renders unavoidable shall become our choice, all things will be ours; life will be divested of its vanity, and death disarmed of its terrors.—A. P.

We hope to receive, ere our next issue, the particulars of the names, places, and time of meeting of most of the Lodges in Canada—and shall commence publishing them, and so continue until the whole have appeared.

THE FRUITS OF MASONRY.

"FRIENDSHIP is one of the greatest blessings which the benevolent Author of our nature has conferred on our fallen and imperfect state; and its sincerity is tasted and its blessings are peculiarly appreciated in seasons of calamity. The Scriptures speak of a "Friend who is born for adversity;" but oh! few have such friendships in this selfish world. How few are there who will rally around us the closer when the storms of adversity assail us; who will open their purses to relieve us in our embarrassments; and who will whisper a kind word of encouragement, when the blasting scowl of the world is directed towards us! Yet such are the reverses and sudden vicissitudes of life that every one should calculate on the occurrence of such calamities and make provision for them. I see the ocean covered with foam—the wind is raging with the fury of a hurricane—and nothing save dismantled vessels or the wreck of those that perished meets the eye. But beyond, in the far distance, I see a sunny, sheltered Bay, where the vessels can career in safety, uninjured by the storms that are raging without.

"Such a haven does Masonry open amid the calamities of life; she assures every brother of the order that if age should steal on him, without having made provision against its infirmities, or the reverses of fortune should plunge him into poverty,—she assures him, I say, that ruthless want shall never enter his dwelling; that his little ones shall not cry in vain for food; that his circumstances in life shall be relieved; and if he has attained to old age, that while there is a shilling in our treasury, or a spark of benevolence in our hearts, he shall be assisted in weathering the storm of life, and his sun set calm and clear in the west.

"Bear with me while I suppose another case; and, Brethren of the Order, in the picture I may be sketching the domestic relations of some one present. Here is a widow, and what a volume of sorrow is embraced in that one word! Her afflictions commenced when the partner of her affections was taken from her by a hereditary and incurable disease. She sat by his bed-side and witnessed the gradual approach of the Grim Pyrant; and when the period came, so long foreboded, that the hand locked in hers could no longer retain the affectionate grasp, she felt as if all that bound her to existence was irretrievably gone. Meanwhile her child sprung up to divert the sadness of her solitary hours, and to plead her cause in the Gate; but, alas! the azure of that full-orbed eye, and a burning spot which occasionally kindled upon the cheek, showed that the beloved child was destined for an early and premature grave. And now that lonely widow has witnessed the extinction of all her hopes, and as she now lives husbandless and childless, amid the relics of by-gone days, she cries out in the bitterness of her sorrow, "Call me not Naomi; call me Marah, for the Lord hath dealt bitterly with me." And shall this daughter of sorrow be left to struggle alone with poverty and neglect?—No, he whom she mourns was a brother; and therefore she shall be watched over—she shall have a home while she lives; and an honored grave when she dies. Everything that the kindest sympathy and affection will avail, will be done to soothe the sorrows of her heart and rock the cradle of her declining years. To employ a final illustration, you visit foreign lands with the view of witnessing the manners and institutions of other countries. A traveller is subject to many inconveniences and dangers; he is in a land of strangers and knows very imperfectly the language of those among whom he sojourns; he is often imposed upon by false pretences; extravagant sums are demanded for petty services; his property is liable to be plundered before his eyes; or secret means may be employed to waylay and murder him, with a view of obtaining his wealth and efforts. More affecting still, disease may lay prostrate the traveller in a strange land; no kind wife or affectionate sister is near to wipe the damp brow or moisten the parched tongue with the cooling draught; he is administered to by the cold and mercenary hands of strangers; and some Government official is stationed in his apartment to pre-

vent his effects from being stolen by the harpies around his couch. But suppose he is a Mason, and then see how our Institution cares for such; and Masonry is diffused over the world so extensively, that there is scarcely a spot, however obscure, in any nation or community, but what the Brothers may there be found. Let, then, our Masonic traveller leave the land and scenes of his nativity, and go, I care not where,—let it be amid the Prairies of Wisconsin, or the Plantations of Louisiana; or the Boulevards of Paris, or the Bridge of Sighs at Venice; amid the streets of London, or on the wharves of San Francisco; amid the plains of Hindostan, or the deserts of Siberia,—let him be in perplexity, in danger, or sickness, or distress, he has only to employ the means he has been instructed to use, and like a scene of enchantment, all is reversed. Yes, that open sesame brings the distant near, and makes the stranger become familiar; hearts are unlocked, faces beam on us with interest and affection—the sanctuary of a home is provided for us and the solitary traveller feels himself among his kindred, and "sits down under his own vine and fig-tree, there being none to make him afraid."—Bro. R. L. Schoonmaker.

MASONIC LITERATURE.

"The literature of the Order is one of the most interesting themes that can attract the notice of intelligent Masons. Masonry is a science; and as such it should be presented to the view of its votaries, as well as to that of the world. A few years has brought a wonderful change in the literary history of Masonry. The addresses of the Grand Masters, and the reports of the Committees of Correspondence, are enriched with the record of intelligent acts and sentiments and discussions upon nearly all the points that arise which are of importance and value to the craft. It is worthy of remark that these reports are written, and the discussions conducted in a spirit of fraternal regard, that can be found in no other merely human institution. Even the wrongs that are committed, and there must be such in some of the many and large assemblies of men as compose the various Grand Lodges and Lodges of the numerous jurisdictions of this and other countries, are brought to notice, and debated in the kindest manner; and, although reproofs often appear, they are gentle and forbearing, and the brethren give and receive them with a view to such improvement as they desire to affect. From the literature that thus presents itself in the various operations of the workmen, and which contains an immense amount of Masonic research, the brethren are conducted onward in the search of light until the volumes that contain the history of the past are procured and read, and the landmarks that direct the labors of olden times reviewed with interest and pleasure. Should this condition of things continue, every Mason must become an intelligent man; and familiarized with the symbols and rituals of the order, he will know all the better how to appreciate the character and genius of the Masonic Institution, and guard and protect it from intrusion by the unworthy. In this elevation of the literary character of the craftsman, the Order will find its protection and security. The ballot-box will be used in the certain prospect of admitting the worthy, and rejecting the unworthy; when ignorance will find itself among the proscribed. Its knocking shall be in vain at the door. It cannot be opened for the admission of men, who can neither understand its symbols nor appreciate the profoundness of its mysteries.

"Let the good work go bravely on. Let the brethren work up the literature of the craft. Let them draw forth from the arcana of science, treasures new and old and true, and spread them upon the pages, from which they may shed their lustre through the Lodges upon the great confederacy of Masonic interest which is now attracting the notice and the admiration of the world. It is ardently hoped that the light shall be so thoroughly irradiated through the temple, that the man who has not the capacity to read the symbols shall never gain admission among the sons of light."—[Rev. J. N. McJilton.]

NON-AFFILIATION.

"There is none of the landmarks that we have seen that admits of non-affiliation. As soon as the ceremony is performed, by means of which, the character of a Master Mason is impressed, the man becomes a brother. He is a member of the Masonic Family, and as such, he is invested with certain prerogatives. Among those prerogatives are the means of universal recognition. He has the power of making himself known as a member of the Family, wherever he may go. In non-affiliation, he may exercise this power, and if he is mean enough to do it, he may receive favors and benefits from his brethren, whose association and institution he has renounced. The landmarks could never have entertained such an idea with favor. On the contrary, in their spirit, and in their letter, they oppose it. They recognize every brother properly invested with Masonic immunities as an affiliation. And in the relationship which such affiliation recognizes, he is expected to do his duty. The work of the temple is ever going on. The temple is ever rising, stone upon stone, and in the building, there is a place for every workman, and every workman ought to be in his place. Such is the view of the landmarks, as evinced in the genius and character of the association, and in their positive declaration, and we hope that as our non-affiliated brethren become acquainted with their position and its consequences, they will re-consider the act by which they were estranged from their family and return affectionately to its embrace."—[Rev. J. N. McJilton.]

CANADA.

MASONRY in Canada is flourishing like a green bay-tree. The Grand Lodge, established on the 10th of October, 1855, by forty-one subordinates, the largest number by which any Grand Lodge was ever formed, is now the proud governing head of one hundred and fifteen warranted lodges and ten under dispensation; all as well regulated, and conservative of the best interests of the Craft, as any in the world. Bro. Wilson, of Canada, has been appropriately referred to as the "Model Grand Master;" and the Masonry of his Province may well be said to be "Model Masonry." Throughout the length and breadth of that extensive jurisdiction, during the masonic year just passed, only one expulsion for unmasonic conduct has taken place; and this, we are quite certain, is not through any laxity of discipline in that jurisdiction, but a general emulation of the Craft there to live up to the laws of the Order. This Grand Lodge is recognized now, we believe, by every Grand Lodge in the Union except two, Pennsylvania and Wisconsin; and we hope these intelligent bodies will, at their next sessions, grasp the hand fraternally extended to them by a sister Grand Lodge, second to none in America in the moral worth and social position of her membership, and the extent and character of her usefulness.—*American Freemason's Magazine.*

[The number of Lodges holding charters or under dispensation from the Grand Lodge of Canada at the present time is about 140.—ED. C. F.]

MASONS AND COWANS.—Never enter into a dispute with a cowan. Like the deaf adder he will stop his ears, and refuse to hear the voice of the charmer, charm he never so wisely. No matter how clear are your facts, or how convincing your arguments, still he will turn an incredulous ear to your reasoning. Though you anxiously cry out, "O Baal, hear us!" and even cut yourself with knives and lancets to bespeak his attention, there will be neither voice nor any answer, nor any that regardeth. You may as well endeavour to extinguish the sun by pelting it with snow-balls, or to cut rocks in pieces with a razor, as to make any general impression on the mind of a professed cowan.

IMPROVEMENT IN MASONRY.

There are some men who never try to learn anything that is useful or good. They pass from boyhood to old age with idle, listless, and vacant minds. Of such a man it is impossible to make a Mason.

Any person of good mother wit, ordinary memory, and active habits, by conversing with well-informed Masons, at leisure times, may learn the working actions of the blue degrees in three months, without any interference with his ordinary avocation; and with proper application he may learn the beautiful Lectures upon all three of the degrees in twelve months—and this regardless of his early education. Masonry educates a man. Some of the brightest Masons in our country—some of the most accurate and eloquent lecturers—are men who received but little or no early education. Masonry found them in the field and in the workshop, took them by the hand, led them into her temple, unfolded to them her sublime mysteries, imparted to them a new language, and clothed their tongues with an eloquence that is not to be found in books, or learned in colleges.

My brother, turn your mind back for a moment to the happy years of early boyhood. What thrilling scenes and pleasing reminiscences come rushing back to memory, shaded by the melancholy reflection that they are gone for ever! Do you not remember the log cabin in the beautiful grove; the spring that gushed up at the foot of the hill, and sent its bright waters leaping and laughing through the vale—the play-ground, the nimble feet that bounded after the flying ball, and the merry voices that mingled their shouts in the youthful sports—the pretty girl for whom you constructed the summer-house of the branches of the green trees, and embellished it with flowers, and whose sweet smile awakened the first tender emotions in your youthful heart!

But do you not also remember the old-fashioned schoolmaster, who, morning, noon and evening, with the rod in his hand and the glasses on his nose, drew up the whole school in a half circle, and drilled them in the art of spelling! How intently you studied the pages of Webster's Spelling-book to master the hard words—such as *Phibisic Michli-mackinack, Chevaux de frize*. How ambitious you were to stand at the head of the class, and how deeply mortified you were to find yourself at the foot on the close of the exercises!

My brother, why does that laudable ambition sleep now since you have grown up to be a man and a Mason! Why do you not strive to excel in Masonry as you did then in spelling? Why are you content to stand at the foot among your Brethren in the Lodge? The same industry and application that made you a good speller when a boy, will place you side by side with the brightest of your Brethren, if not at the head. The only distinction recognized among Masons is that of an excellence in virtue and intelligence. In all other respects they stand upon a level.—From the Cincinnati Masonic Review.

FREEMASONRY, like all other sciences, is a system of progression. Something more is required to constitute a bright Mason than a knowledge of the elements of the Craft. A carpenter may know the names of his tools, and have acquired some dexterity in their practical use; but this will not enable him to build a house, or to construct a common dressing-case.

If any one is desirous of being a Mason, in the strict sense of the word, he must make himself acquainted with something more than words, signs, and tokens. The three stages of initiation can no more convert a man into a Mason, than the indenture of an apprentice can make him a mechanic.

He must read and meditate, study with care and attention the history and doctrines of the Order, and attend his Lodge with the utmost regularity,

that he may become familiar with its discipline by actual personal observation.

There is no Royal road to Freemasonry.

It is in vain to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back upon half the world.

Take all sorrow out of life, and you take all richness, and depth, and tenderness. Sorrow is the furnace that melts selfish hearts together in love.

C. HILL,
BOOKSELLER AND STATIONER
No. 2 Place d'Armes,
MONTREAL,
Office of the CANADIAN FREEMASON.

The following Masonic Works on hand, and all others imported to order, either from England or the United States:

Mackey's Lexicon, new edition
Mackey's Principles of Masonic Laws
Preston's Illustrations, by Oliver Harris' Discourses
Oliver's Spirit of Masonry, by Hutchinson
Calcot's Candid Disquisition of the Principles and Practice of Free and Accepted Masons
Oliver's War and the East
English Constitution
Cross's Templar's Chart to the 33rd
McCoy's Masonic Jurisprudence
McCoy's Masonic Manual
McCoy's Master Workman
Drew's Masonic Hand Book:

Montreal, May, 1860.

Encourage Home Manufacture!

J. & R. IRWIN,
Saddlery Warehouse,
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ESTABLISHED 1835.

Saddles, Bridles, Harness, &c., of their own manufacture, from English, American and Canadian Leather, constantly on hand, and at Reasonable Prices.

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MERCHANT TAILOR, Corner Notre Dame and St. Jean Baptiste Streets, Montreal. The only House in the City for BOYS' FANCY CLOTHING. Masonic Aprons. Royal Arch Regalia, &c. &c., always on hand.
May, 1860.

JOHN HELDER ISAACSON,
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May, 1860.

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No. 6 St. Lambert Street, Montreal. Masonic Jewels made to order.
May, 1860.

C. HILL,
STATIONER and BOOKSELLER, 2 Place d'Armes, Montreal. Office of Publication of THE CANADIAN FREEMASON. Masonic Works supplied, Masonic Clothing, Jewels, Working Tools, &c. &c.
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THIS House is pleasantly situated, affording an unobstructed view of the River St. Lawrence, the Victoria Bridge, and the St. Helen's Island; it is one block from the French Cathedral, and is quite convenient to the Post Office, Banks, Barracks, &c. It is ornamented in front by a handsome Park and Jet d'Eau.
May, 1860.

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Conducted on the European and American Plans
By BRO. S. COMPAIN.

THE Hotel contains upwards of one hundred Apartments. A Restaurant is attached to the Establishment, where Meals can be had at any hour, according to the Daily Bill of Fare.
May, 1860.

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May, 1860.

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May, 1860.

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(Successors to William Thompson & Sons.)
MANUFACTURERS of Furs of every description, Silk Hats, Caps, &c., Wholesale and Retail, No. 237 Notre Dame Street, West end, Montreal.

W. A. BOVEY,
ADVOCATE, Barrister and Attorney at Law, No. 30 Little St. James Street, Montreal.
May, 1860.

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May, 1860.

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May, 1860.

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