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**Semper idem—Semper fidelis.**

PUBLISHED FOR THE PROPRIETORS BY BROTHIER HILL, No. 2 PLACE D'ARMES, MONTREAL.

VOL. I.

SEPTEMBER, 1860.

No. 5.

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

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### THE PRESENT STATE OF MASONIC SCIENCE IN GREAT BRITAIN.

BY REV. GEORGE OLIVER, D.D.

"In that time, through good Gemetry, The great craft of good Masonry Was ordaind and made in this manere, Yc counterfeyt of this cleray, y tere, At these lordys prayers they counterfeyt Gemetry, And gaf hit the name of Masonry— For the most onest craft of alle."—*Ancient Masonic Ms.*

"Laws convenient, proper, and effective, at the time in which they were made, have been altered to accord with the altered circumstances of Freemasonry, and the extension of the lodges and locality of the fraternity. Such alterations must, however, be made in Freemasonry in accordance with the landmarks of the Order, which in this, as in all other cases, must be kept holy and inviolate.—*Freemason's Quarterly Review*, 1848.

In my letters to the Earl of Aboyne, P. G. M. for the counties of Northampton and Huntingdon, on the Johannite Masonry, I threw out a hint that,

on account of the altered state of society, since our present Lodge Lectures were framed by the Lodge of Reconciliation, and enjoined by authority, in 1814, a new revisor was become necessary, to meet the requirements of an improved mode of thought arising out of the many extraordinary and unexpected sources of information which have been thrown open to the Fraternity, by the rapid strides that science is making at the present period, and the many new vehicles for the propagation of knowledge which have become accessible by means of literary and philosophical societies, reading rooms, mechanics' institutes, and the exertions of itinerant lecturers, to familiarize the most abstruse scientific and philosophical subjects to the capacities of all classes of mankind, which unite their aid to enlighten the understanding, and improve the morals of the present generation.

Since the publication of these letters, I have given my undivided attention to that particular subject, and am now fully convinced that such a revision would be attended with essential benefits to the Order. The Masonic experience which I acquired, during my occupation of the chair of a private Lodge, for eleven years in the whole, succeeded by the sole management of a large and populous Province for nearly the same length of time, enables me to speak with some degree of confidence on all subjects connected with the details, as well as the general principles, of the Order. And having observed, with feeling of sorrow and regret, its sensible decline in my own Province, since the period of my decadence from that high office, a few remarks on the above subjects may neither be unacceptable nor inappropriate.

Some years ago, the Grand Lodge of Ireland issued a paper of Queries to every private Lodge under its jurisdiction, that the general opinion of the Craft might be collected: "as to the best means of improving the Order of Freemasonry." Amongst these queries we find the following: "Is the Order improving or declining? If declining, to what cause do you attribute its decay? What is the prevailing opinion, among persons not of the Order, respecting Masonry? Is Masonry reputable or disreputable in your neighborhood? What measures would you recommend for improving the condition of the Order?"

If some such course were adopted by other Grand Lodges, it might lead to a very useful result; for we frequently hear the inquiry repeated by the non-masonic world, in the present stirring times, and whilst science has been so rapidly on the advance, what has Freemasonry accomplished? This is a question which every right-minded bro-

ther would rejoice, for the credit of the Order, to see triumphantly answered, by a detail of the advantages which mankind have derived from its successful exertions, or the happy application of its principles to the general benefit of society.

Now it is well known that the operation of Freemasonry is confined, in a great measure, to morals; although it is not without just claim to some degree of merit as a teacher of science. And if we trace its progress for the last thirty years, in every quarter of the globe where it flourishes, we shall find it fairly entitled to its share in the polite literature of the day, sanctioned by Grand Lodges, and patronized by wise and benevolent Grand Masters. These writings have contributed not a little to the general amelioration of the morals, and improvement in the tastes and manners of men, which distinguish the nineteenth century of Christianity.

The system of Freemasonry at the present day is marked by an adherence to the good old custom, so strongly recommended and assiduously practiced by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the brethren of a Province annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgivings in the public congregation for the blessings of the preceding years; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order. It is to this custom that we are indebted for those invaluable treasures of Masonic literature that are exhibited in the printed discourses of our clerical brethren. As for instance, those of our Rev. Brothers Harris and Town, in the United States of America, and many other talented and pious brethren, in England and elsewhere, whose names it would be tedious to enumerate.

This custom is sufficient of itself to insure the popularity of the Order, and create a respect for its holy principles in the public mind. I much regret that a practice so consonant with the original design of Masonry should have been discontinued in my own Province, and exchanged for other public observances, which, though they may be innocent, are a novel introduction; and, in my opinion, an application of divine Masonry to purposes that were never contemplated in its original institution. This hint may not be without its use in other localities; and if the one most needs be done, let not the other be omitted.

The above custom would also be a means of promoting and encouraging that great attribute of the Order—EQUALITY. But lest this principle

ould be confounded with the communism and fraternization which have worked such irreparable mischief in other countries, it may be useful shortly to explain its design and reference, as used by the Free and Accepted Mason. The system of equality observed in a Mason's Lodge, teaches the doctrine of mutual wants and mutual assistance, and destroys the unsocial vice of pride, by the operations of which one man is induced to despise his brother, as though he was not formed of the same clay as himself, although he may be greatly his superior, both in talent, virtue and usefulness. Freemasonry is essentially democratic in its construction, and strikes at the root of this pernicious vice, which wrought the destruction of Nimrod and Nebuchadnezzar, Bali of Hindoostan, and Shedad of the Paradise of India, by laying it down as an axiom that "we are all equal by our creation, but much more so by the strength of our obligation;" and that "we meet on the level and part on the square."

Now, according to the doctrines of the Order the level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are brethren, and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because the time will come, and the wisest know not how soon, when all distinctions, except that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

The Lodge lectures are copious in carrying out this principle, that there may exist no possibility of misunderstanding it. They instruct us that in the Lodge a king is reminded, that though a crown may adorn his head and a sceptre his hand, the blood in his veins is derived from our common parent, and is no better than that of his meanest subject. The statesman, the senator, and the artist, are there taught that, equally with others, they are exposed by nature to infirmity and disease; that unforeseen misfortunes may impair their faculties, and reduce them to a level with the meanest of their species. This checks pride, and incites courtesy of behavior. Men of inferior talents, or who are not placed by fortune in such exalted stations, are also instructed in the Lodge to regard their superiors with peculiar esteem, when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Wisdom is the channel by which virtue is directed and conveyed; wisdom and virtue only mark distinctions among Masons.

Nothing can more vigorously contribute to the banishment of pride from a Mason's Lodge than such discussions. But to prevent the benignant principle of equality from being prostituted to unworthy purposes, and used as a vehicle for any improper assumption of character, the Ancient Charges provide that in the Lodge the brethren are to pay due reverence to the Masters, Wardens, and Fellows; and out of the Lodge they are directed to salute one another in a courteous manner, calling each other brother, freely giving mutual instruction as may be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a mason; for though all Masons are, as brethren, upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he had deserved well of the brotherhood, who must give honor to whom it is due.

As a vice, nothing is more intolerable or more debasing than pride; by which I mean that exclusive feeling which elevates one member of society, in his own opinion, to an imaginary distinction above another of the same rank, and perhaps superior endowments. For this reason it is formally repudiated in the system of Freemasonry.

Our Grand Master, King Solomon, was more urgent in his condemnation of this vice than on any other subject. He declares his hatred of "pride and arrogance, and a forward mouth;" and for this reason, because it produces contention, brings a man to shame, and certain destruction. Indeed, throughout the whole of the Sacred Scriptures, this vice is unequivocally prohibited as the bitter parent of all evil. Pride was not made for man. Our blessed Saviour classes it with adultery, fornication, murder, theft, covetousness, deceit, blasphemy, and foolishness. And St. Paul adds, that "he who is lifted up with pride falls into the condemnation of the devil."

In a word, of all the evils which have been introduced by the wicked spirit, as the curse of man in his civil and social state, pride is the most pernicious. Every single vice is bad, but pride is the consummation of them all. And hence Freemasonry, that benevolent and truly amiable science, has most unceremoniously banished it from the Lodge, and sung its requiem; for it is a moral leprosy, by which the soul is spotted and defiled, and filled with "wounds, and bruises, and putrifying sores." Even the heathen, who were ignorant of the benignant principles of true religion, believed its existence to be hostile to the peace and comfort of society. Tacitus says, *Multos qui conflictari adversis videantur, beatos; ac pererosque, quanquam magne per opes, miserimos; si illi gravem fortunam constanter tolerant, in prospera inconsulto utantur.* And the ethic poet, Horace, promulgated the same doctrine, when he said,

*Non possidentem multa vocaveris  
Recte beatum. Rectius ut opam  
Nomen beati, qui deorum  
Muneribus sapienter uti  
Immanque cœlet pauperem pan.*

Dr. Doune illustrates this vice by these judicious reflections, which are worth preserving. "Death comes equally to us all, and makes all equal when it comes. The ashes of an oak in a chimney are no epitaph of that oak; to tell me how high or how large it was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless, too; it says nothing, it distinguishes nothing. As soon as the dust of a wretch, whom thou wouldst not, as of a prince, whom thou couldst not, look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of the church-yard into the church, and the man sweeps out the dust of the church into the church-yard, who will undertake to sift those dusts again, and to pronounce—this is the patrician, this is the noble flower; and this is the yeoman, this is the plebeian bran?"

I have been rather diffuse upon this unmanly vice, because it is so positively prohibited in a Mason's Lodge; and I think also that if the teachings of Freemasonry, on this particular point, were carried out in practice amongst mankind, it would strengthen the bond of union which cements man to his fellow, and thus become of the most essential service to society in general.

Every Brother ought to belong to some regular Lodge and should always appear therein properly clothed, truly subjecting himself to all its by-laws and the general regulations. He must attend all meetings when duly summoned, unless he can offer to the Masters and Wardens such plea of necessity for his absence, as the said by-laws and regulations may admit. By the ancient rules and usages of Masonry, which are generally adopted among the by-laws of every lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the lodge, that he was detained by some extraordinary and unforeseen necessity.—*Masonic Library.*

## THE REVELATIONS OF A SQUARE

## CHAPTER VII.

ATTACK AND DEFENCE.—DR. ANDERSON

1722—1740.

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

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

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

SECRETARY'S SONG

(Continued.)

"The effect of this Defence was electrical. It was universally read and admired; and though the attacks on Masonry were still continued,—for while the cowan was willing to purchase, false brethren would always be found who were ready to sell; they attracted the attention of none but the very lowest classes of the people. One of the most eminent members of the Craft, on a visit at our Lodge, paid Dr. Anderson a very high compliment when proposing the thanks of the Fraternity for the service he had rendered to Masonry by the publication of the Defence. He said—'The Freemasons are much obliged to the generous intention of the unbiassed Author of the Defence; though some think the ingenious Defender has spent too much fine learning and reasoning upon the foolish dissection that is justly despised by the Fraternity, as much as the other pretended discoveries of their secrets in public newspapers and pamphlets, all of a sort, for all of them put together do not discover the profound and sublime things of old Masonry; nor can any man, not a mason, make use of those incoherent smatterings [interspersed with ignorant nonsense and gross falsities] among bright Brothers, for any purpose but to be laughed at; our communications being of a quite different sort.' The motion of thanks, as you may suppose, was carried by acclamation.

"I have said more about this Defence," continued my extraordinary companion, "than may be necessary on any future publication, because it constitutes the first attempt on record to explain the real working of the machinery of the Order. Poor Prichard had the audacity to publish a reply, but he soon found, by the stunted sale of his book compared with the rapid demand for his former production, that Dr. Anderson had spoiled his trade, and that no one now gave him credit for veracity. He had confessed himself to be a perjured man; and it proved fatal to his reputation. From being a whale among the minnows, he dwindled into a minnow among the whales; and having once sunk into contempt and insignificance, he was heard of no more.

"Dr. Anderson's Defence was followed by an anonymous work, called 'The Beginning and First Foundation of the most worthy Craft of Freemasonry,' published in 1739; and a French writer, whose book was translated into English, although not very complimentary to the Order in general, admits 'that the Prince and the magistrate here lose nothing of that homage due from their inferiors. Nothing is banished but discord and quarrelling, which, if one moment raises, the next exti-

guishes, and this principle of union and society with which each Brother is impressed, becomes the principle of peace and quietness, which he preserves without any alteration until the time when he is required to throw it off, only for the purpose of rendering it more universal and durable. What I have just said of the calmness and tranquillity which reigns in the Order of Freemasons will, without doubt, appear to some an incomprehensible paradox; but I will proceed, and their surprise will increase, when they know that this union is carried to such a pitch, that if two Masons, without knowing each other, should quarrel and fight with the sword,—upon an intimation that they were both Masons, the fury and rage which before animated the combatants, would in an instant give place to the most sincere reconciliation, and the most tender friendship; and this, if any signs should escape either of them, so that his adversary should only suspect him to be a member of the same Order with himself, his anger would instantly cease, and, upon an explanation, a thousand embraces and expressions of regard would quench the boiling fury, which but a moment before had consigned one or both to sure destruction.

"The Book of Constitutions becoming scarce in the year 1737, Dr. Anderson, who had assisted in the former work, prayed for the favour of reprinting it, with the transactions of the Society down to the year 1738. This being complied with, and the copy delivered, the management of it at the press was entrusted to him. The manuscript being approved, the following Resolution was unanimously agreed to:—

"Whereas, at the Grand Lodge, on 24th Feb., 1734-5, the Earl of Crawford, G. Master, being in the Chair, Bro. James Anderson, D. D., having represented that a new Book of Constitutions was become necessary, and that he had prepared materials for it, the Grand Master and the Lodge ordered him to lay the same before the present and former Grand Officers, as in the Grand Lodge Book. And our said Bro. Anderson, having submitted his manuscript to the perusal of some former Grand Officers, particularly our noble Bro. Richmond, and our Bros. Desaguliers, Cowper, Payne, and others, who, after making some corrections, have signified their approbation, and having next, according to the foresaid order, committed his manuscript to the perusal of the present Grand Officers, who, having also reviewed and corrected it, have declared their approbation of it to the Grand Lodge assembled in ample form on the 25th of January, 1737-8; the Grand Lodge then agreed to order our said Bro. Anderson to print and publish the said manuscript or new Book of Constitutions. And it is hereby approved and recommended as the only Book of Constitutions, for the use of the Lodges of the Free and Accepted Masons, by the said Grand Lodge, on the said 25th January, 1737-8, in the vulgar year of Masonry, 5737-8.

"About this time I had the high honour of witnessing some regal initiations. His Royal Highness Francis Stephen, Duke of Lorraine received the two first degrees of Masonry at the Hague, by virtue of a deputation from Lord Lovel, G. M., for a Lodge there, of which Dr. Desaguliers was the Master; and subsequently he was raised to the third degree, along with his Grace the Duke of Newcastle, at Houghton Hall, in Norfolk, the seat of Sir Robert Walpole. This was in 1731. A few years later, viz., on the 15th November, 1737, an occasional Lodge was opened at Kew, Dr. Desaguliers being the Master, and Bros. Gofton and King the Wardens, where

his Royal Highness Frederick, Prince of Wales, received the two first degrees, and in due time was raised to the degree of a Master Mason in the same place, and by the same Officers, although it was not usual to raise a Brother in a private Lodge, nor in Grand Lodge, till he was elected to the Chair. The Grand Master, however, had the power of dispensing with this rule, and also of making Masons when and where he pleased.

"According to an apocryphal legend of Masonry, which it is as well to know, although impracticable in later times, the ancient Masons were enjoined to initiate their candidates at the *third, sixth, and ninth* hours only; for which custom they assigned these reasons; that it was at the *third* hour of the day that the Holy Ghost descended on the Apostles at the Pentecost; at the *sixth* hour Peter went up to the house-top to offer his prayers to God, when he was favoured with a celestial vision; and at the *ninth* hour Peter and John went to the Temple for the same purpose, and then and there healed a man who had been lame from his mother's womb.

"Dr. Desaguliers having been a Fellow of the Royal Society for some years, the energies of his mind were now directed to other pursuits, and he resigned the Chair as Master of the Lodge: in consequence of which your humble servant, being a moveable jewel, fell into other hands. The Doctor made many important improvements in mechanics and communicated some curious papers, which are printed in the Philosophical Transactions. He published a valuable course of Experimental Philosophy in two volumes, 4to., and contributed greatly to the scientific knowledge of the age in which he lived.

"The career of this worthy Brother was marked by many essential benefits to masonry. He established several new Lodges, and based them on such sound principles, that one of them at least is in existence at this very day. The Strong Man Lodge was numbered 68 in the lists of 1738, 1764, and 1767, and was established according to the former authorities, 2nd February 1733, and by the latter, February 17th, 1734. Its origin is somewhat extraordinary, and worth hearing.

"About the year 1730, or it might be a year or two later, the attention of Brother Desaguliers was attracted by reports of the great strength and muscular power of a man named Thomas Topham, who kept the Red Lion public-house, nearly opposite the old hospital of St. Luke, and was called, by way of eminence, the STRONG MAN. It appears that he settled down in this locality, from its vicinity to the famous ring in Moorfields, where athletic exercises were performed,—such as boxing, wrestling, sword-play, and cudgelling, under the superintendance of Old Vinegar, whom I remember well. As was his name so was his nature. A most truculent-looking fellow, with a flat nose, swelled cheeks, low forehead, broad across the back, shoulder-of-mutton fists, and the strength of a giant; and yet Topham found no difficulty in lowering his pride; and he overthrew him in the ring as if he had been made of cork, amidst the shouts and halloos of the fancy, and to the supreme delight of those whom the potency of Old Vinegar had hitherto forced to succumb.

"The first public feat which Bro. Desaguliers saw Topham perform for the purpose of actually testing [his] strength was this. A powerful cart-horse was harnessed and placed on one side of the low wall which then divided the upper from the lower Moorfields; and Topham on the other. Taking hold of the

end of the traces, the fellow planted his feet firmly against the wall, and told the spectators to flog the horse, which they did, without producing any effect; for the biped proved to be the most powerful animal of the two. He afterwards pulled against a pair of horses; and Dr. Desaguliers was firmly persuaded that 'if placed in a proper position, he would have sustained the efforts of four horses, without the least inconvenience.' I have witnessed several other instances of his personal strength," continued the Square, "but the repetition of them will not be interesting to you.

"Poor Topham! With all his strength he was as meek as a lamb, and a perfect slave at home, for his termagant helpmate led him a very unquiet life; and, in the end, ruined him, and forced him from his dwelling. It was at this point of time that Dr. Desaguliers became his friend and patron; for, as a Professor of Experimental Philosophy, he took great interest in his performances. He placed him in another public-house at the Hermitage, with the sign of the Ship; and, after making him a Mason, established a Lodge at his house as a means of increasing his business by the introduction of his friends. And, I must say, the Lodge was well conducted, with Bro. Desaguliers at its head as the Master; and increased rapidly in numbers and respectability. Its cognizance was the redoubtable Thomas Topham matching his strength against that of a horse, with his feet propped by the fragment of a wall; and its name, THE STRONG MAN LODGE. Topham, however, unfortunately took to drinking, and the business fell into other hands; but the Lodge prospered, and was considered a crack establishment when the poor fellow and his patron were no more."

(To be Continued.)

#### TRUE MASONIC FRATERNITY.

The following song was sung by a member of the Sussex Lodge, at Brockville, C. W., at which several Brethren from Ogdensburg, N. Y., and other American Lodges were present. It shows a kindly and generous spirit, and proves the universality of Masonry:

Ho, Brother I'm a Britisher,  
A chip of "heart of oak,"  
That wouldn't warp or swerve, or stir  
From what I thought or spoke.  
And you, a blunt and honest man,  
Straightforward, kind and true—  
I tell you, Brother Jonathan,  
That you're a Briton, too.

I know your heart an honest heart—  
I read your mind and will,  
A greyhound ever on the start,  
To run for honor still.  
And shrewd to scheme a likley plan.  
And stout to see it done—  
I tell you, Brother Jonathan,  
That you and I are one.

"God save the Queen" delights you still,  
And 'British Grenadiers,'  
The good old strains your heart strings thrill:  
And catch you by the ears:  
And we O, hate us if you can,  
For we are proud of you—  
We like you, Brother Jonathan,  
And "Yankee Doodle" too!

What more, I touch not holier things,  
A loiterer strain to win,  
Nor glance at prophets, priests, and kings,  
Or heavenly kith or kin—  
As friend with friend, and man with man,  
O, let our hearts be thus—  
As David's love to Jonathan,  
Be Jonathan's to us!

Brooklyn Standard.



MONTREAL, SEPT., 1860.

The visit of H. R. H. the Prince of Wales has delayed this issue beyond its usual time of publication; now, however, things being again more settled, we consider it our duty to return our sincere congratulations for this auspicious event, portending probably more for the future than we are yet aware. It is a matter of regret with the Craft generally that neither H. R. H. nor his father belong to the Order; since, had such been the case, the craft in general would have given him a truly Masonic welcome. During his stay here, our city has been one round of gaiety, while his frequent appearance in public must have afforded every one an excellent opportunity of seeing him. Of his appearance we need not speak, though his urbanity and kindness, inherited from his illustrious mother, will ever render him a universal favourite and call forcibly to our minds that most expressive prayer—*God Bless the Prince.*

We have received from Bro. J. B. Beardslee, Mount Vernon, Ohio, a masonic song called "A Song to the Craft." From the well-known abilities of the composer, those of the Brethren who purchase it, will find themselves amply repaid, both the music and words being excellent and truly masonic.

We publish below, at the request of numerous subscribers, the time and place of meeting of the various Lodges in this city:—

St. Paul's Lodge, No. 514, R. C., meets 2nd Tuesday of each month, from Nov. 1 to May 1, inclusive at the St. Lawrence Hall, Great St. James Street.

Elgin Lodge, R. E., No. 348, meets 1st Monday of each month, at the Masonic Chambers, 304 Notre Dame Street.

St. George's Lodge, R. E., No. 643, meets 3rd Tuesday of each month, at the Masonic Chambers, 304 Notre Dame Street.

St. Lawrence, Lodge R. E., No. 923, meets 1st Tuesday of every month, at the Masonic Chambers, 304 Notre Dame Street.

Antiquity Lodge, R. C., No. 00, meets 1st Thursday of every month, at the Masonic Hall, corner Place d'Armes and Notre Dame Street.

Zetland Lodge, R. C., No. 21 meets 2nd Thursday of each month, Masonic Hall, corner Place d'Armes and Notre Dame Street.

St. George's Lodge, R. C., No. 19, meets 3rd Thursday of each month, at the Masonic Hall, corner Place d'Armes and Notre Dame Street.

Kilwinning Lodge, under dispensation, G. L. C., meets 2nd Monday of each month, at the Bonaventure Building, Victoria Square.

St. George's Lodge, Mark Masters, R. E., No. 643, meets 2nd Thursday in months of March, September and December, at the Masonic Chambers, 304 Notre Dame Street.

St. Paul's Royal Arch Chapter, meets 3rd Thursday in the months of January, April, July and October, at the St. Lawrence Hall, Great St. James Street.

Victoria Royal Arch Chapter, R. E., No. 643, meets 4th Wednesday in February, May, August and November, in the Masonic Chambers, 304 Notre Dame Street.

We caution the craft to beware of the following impostors, who, though they have not yet probably reached our shores, nevertheless we may as well be on our guard:—

"J. E. Herrick," about 25 years of age, nearly 6 feet high, black hair, and one or two upper teeth gone, good look and unassuming in his manners. Professes to hail from Acadia Lodge, No. 126, Louisiana. No such person belongs to that Lodge.

"Robert Cochrane," hailing from Union Lodge, No. 2, Madison, Indiana. We believe there is a real brother by that name a member of that Lodge, but the real Robert Cochrane does not live nor travel in that way.

"A. H. French," a native of Rochester, N. H., who professes to belong to Blazing Star Lodge, he is not and has never been a member of Blazing Star Lodge.

We have taken the above from our exchanges, and are indeed happy to see, and will be ever most willing to aid in exposing any impositions like the above. We are ready at all times to publish any names which our exchanges may desire, provided they are accompanied with the same authority as those above mentioned.

The excellent Editor of the *Mirror and Keystone* has arrested, if not given a complete death-blow to "Adoptive Masonry," "Mason's Daughter," "Eastern Star," and "Androgynous Masonry," generally. It is but a short time ago that we read of a new degree to be called the 34th, which, however, thanks to the energy of the craft, suffered the same fate as many others of like import. For our part we find that to study and appreciate the science of masonry, as far as the R. A. or 7th degree, a vast amount of time, no small degree of mental labour and determined perseverance are absolute requisites. Many thanks for the exposure, Bro. Hyneman, and we shall be on the look out for it.

We would specially call the attention of the Brethren to a work shortly going to press, and of incalculable advantage to the craft, viz.—The World's Masonic Register; it will contain a complete list of all the Masonic Lodges in the world, together with the names, numbers and time of meeting, and also the name and address of the Master and Secretary of each lodge in the United States and Canada.

We sincerely trust Bro. Hyneman will not be at any pecuniary loss by the transaction, and that it will not only find a place in every lodge, but also in the libraries of the members themselves.

Bro. Hill, at No. 2 Place D'Armes, has been appointed agent here, where he will be happy to receive subscriptions.

#### ADDITIONAL EXCHANGES RECEIVED.

Sunday Courier, Louisville, Ky.

Mirror and Keystone, Philadelphia.

The Ashlar, Chicago, Ill.

Freemason's Monthly Magazine, Boston,

French American Advertiser, New York.

The Crystal, Portland and Coateville.

The oldest lodge on this continent is the Alcion Lodge, No. 17 R. E. Quebec, and which is still in existence, though organized in 1721.

In reply to many of the assertions so frequently made against the antiquity of our order we cannot do better than call the attention of those making these assertions to the subjoined extract from the *Sunday Courier*:

"Of the Provincial Grand Lodge extracts the Committee cannot overlook that of Lanarkshire, and from the Lodge of St. John at Glasgow. During the year 1856, the Lodge met in St. Mark's Hall, Buchanan st., and celebrated their seven hundred and ninety-ninth anniversary, by the election and installation of its officers, and a supper, at which some 70 brothers participated. A pleasant and happy evening was spent; pledges of prosperity, toasts and presents enlivened the scene, and a speech from the Sub-Provincial Grand Master, Bro. Walker Arnott, tracing the history of Masonry, and proposing the prosperity of the Lodge of Glasgow, St. John. The feast closed by the effective toast, 'Happy to meet, sorry to part, and happy to meet again.' What a glorious spectacle must this have been, and how confounding to the enemies of Masonry, who assert that the Order is of Modern origin, dating little over a century back, whilst here, without efforts, we have a record running back into the middle of the eleventh century, and extending as far back as the reign of Duncan, King of Scotland, Edward the confessor, of England, and Philip the First of France, some ten years before the Saxon government was overthrown by the Battle of Hastings, and the accession of William the Conqueror to the Crown of England. Whilst Macbeth was about usurping the throne, having put Duncan to death, and caused the flight of Malcolm, the rightful heir, into England, we find that in such times as these Masonry had a hold in this land, and whilst the conflict was raging without, the Order was flourishing, and in the ancient city of Glasgow this Lodge (St. John's) was instituted, and has kept the even tenor of its way through scenes which cluster and gather around the wild imagination whilst contemplating a subject fraught with so much interest to the antiquarian,

We clip the following from the *Brooklyn Standard*, and from a mistaken zeal by which the masters and members of Lodges are frequently misled, recommend it to their attention:—

#### MAKING TOO MANY MASONS.

From all parts of the Union, indeed from all parts of the world, there seems to be a general feeling prevailing that too many Lodges are constituted, and that Lodges are making too many Masons, without proper discrimination. The following passage which we extract from the remarks of a foreign brother in the pages of a pamphlet, recently issued by the "Brooklyn Masonic Historical Society," is worthy of more than a passing thought, and Masters of Lodges should reflect upon it:

"In order to raise the requisite sums of money, charters are issued with a lavish hand, and the Subordinate Lodges, in order to bear the taxation, initiate men who should never cross the threshold

of a Masonic Temple. It has happened to me not unfrequently, in the streets of —, to meet the most vulgar loafers, with the square and compass as breastpins, and under circumstances, that I would have sank into the earth for shame, had any one present known that I also belonged to the Masonic Fraternity. This evil is acknowledged by most of the Grand Lodges in the Union, and great mischief is prophesied on account of its recklessness in initiations. It has even, not been rarely seen, that officers of Lodges and Grand Lodges have absconded, or have been impeached, for embezzling sums of money, belonging to the Lodges.

To what degree the defect in American masonry, alluded to, and many others, are already felt among American brethren themselves, being gradually appreciated in wider and wider circles, is proved by manifold acknowledgements in the masonic journals, as well as by the facts that, in all the States, hundreds and thousands of men and by no means inferior ones, soon after their initiation withdraw from lodge life and remain inactive spectators for the remainder of their days.

The following beautiful Ode is from the pen of R. H. Bro. Power of Boston.

When darkness veiled the hopes of man,  
Then Light with radiant beams began.  
To cheer his clouded way;  
In graceful form to soothe his woes,  
Then Beauty to his vision rose,  
In bright and gentle ray.

Immortal order stood confessed,  
From farthest East to distant West.  
In columns just and true;  
In faithful Plumb and Level there,  
Uniting with the mystic Square,  
The temple brought to view.

Descending then from Heaven Most High,  
Came Charity, with tearful eye,  
To dwell with feeble man  
Hope whispered peace in brighter skies.  
On which a trusting Faith relies,  
And earth's best joys began.

Abroad was seen the boom of Heaven,  
Fraternal love was kindly given,  
And touched each kindred heart  
The sons of Light with transport then,  
In kindness to their fellowmen,  
Unveiled the Mystic Art.

Let grateful peccans loudly rise,  
O'er earth's domains, to azure skies,  
As time shall onward move:  
A Brother's joy and woe shall be,  
Undying bonds to mark the free,  
To wake a Brother's love.

#### ANCIENT DOCUMENT.

The following Masonic Charge, supposed to have been written in 1505, was kindly translated by Rev. J. Wilton Kerr, of Clinton, C. W., and our readers will see, as we remarked in our last issue, that although there may be an error as to the date, yet the document bears marks of a past age. Bro. Kerr has the original manuscript in his possession.

The reader's attention is directed to the endorsement on the manuscript with the names of the persons said to have been "admitted into the fraternity" on that occasion, at the close of the Charge.

The might of the father, with the wisdom of His most glorious Son, through the goodness of the Holy Ghost, three persons in one Godhead, be with all our beginnings, and give us grace so to govern us in our living, that we may come to His bliss that never shall have ending.

Good Brethren and Fellows, our purpose is to tell you how and in what way this craft of Masonry was begun, and after, how it was founded by worthy Kings and Princes, and other worshipful men. And also, to them that be here, we will declare unto them the charge that belongeth to every Mason to keep: for if you take heed thereof, it is well worthy to be kept for a craft and curious science.

There are seven several sciences, of the which it is one of those following:—The first is *Grammar*, which teacheth a man to speak truly and write truly. The second is *Rhetoric*, which teacheth a man to speak fair in subtle terms. The third is *Logic*, which teacheth to defend truth from falsehood. The fourth is *Arithmetic*, that teacheth account and reckon all manner of numbers. The fifth is *Geometry*, which teacheth to mete and measure of the earth, and of this science is *Masonry*. The sixth is *Music*, which teacheth song and voice of songs, organs, and harps. The seventh is *Astronomy*, which teacheth the course of the Sun and Moon, and other ornaments of the heavens. The seven liberal sciences, which be all by our science, that is to say, *Geometry*.

Thus may a man prove that all the sciences in the world are found by *Geometry*, for it teacheth measure, ponderation or weight of all manner of earth; and there is no man that worketh of any craft, but he worketh by some measure, nor no man that buys and sells but by measure and weight—and all this is *Geometry*. And craftsmen and merchants find order of the said sciences, and especially plowmen and tillers of ground, as corn, vines, plants, and sellers of fruits; for *Grammar* nor *Astronomy*, nor any of the other, can find a man, or mete or measure without *Geometry*. Wherefore we think that science most worthy that findeth all others. This science was first found out by one *Lameth* in the 4th of *Genesis*; and *Lameth* had two wives, the one called *Ada*, and the other *Sella*. By *Ada* he begot two sons, the one called *Jabel*, the other *Jubal*. And by the other wife he had a son and a daughter; and these four children found the beginning of all crafts in the world. This *Jubal* was the eldest son, and he found the craft of *Geometry*, and he parted flocks of sheep in the fields, and first wrought house of stone and tree. (*Gen. 4.*) And his brother *Jabel* found *Music* of song, harp, and organ. The third brother found *Smithcraft*, as of iron and steel, and their sister found *weaving*. Those children did know that God would take vengeance for sin, either by fire or water. Therefore they writ the sciences which they found in two pillars of stone, that they might be found after the flood. The one stone was called *marble*, that cannot burn with fire: the other was *saturns*, and that cannot drown in the waters.

Our intent is to tell you in what manner these stones were found, that these sciences were written. The great *Hermoraynes*, that was son unto *Cus*, and *Cus* was son unto *Sem*, which was son unto *Noah*, the same *Hermoraynes* was afterwards named *Hermes*, the father of wise men. He found the two pillars of stone and the sciences written. These he taught to other men, and at the making of the Tower of *Babylon*, there was *Masonry* first made much of; and the King of *Babylon*, that high *Nimroth*, was a Mason himself, and loved the craft, as it is said; and when the city of *Nineveh*, and other cities of the East, should be made. *Nimroth*, the King of *Babylon*, sent thither sixty Masons, at the desire of the King of *Nineveh* his cousin, and when sent he them forth, he gave them a charge in this manner— that they should be true each of them to the other, and that they should love truly together, and serve their Lord truly for their pay, so that the craft might have worship and all that belongeth to him. This was the first time that ever Mason had charge of his craft.

Moreover, when *Abraham* and *Sarah* his wife went into *Egypt*, he taught the seven sciences, and he had a worthy scholar named *Euclid*, and he learned right well, and was master of all the seven sciences, and in his days it befell that the Lords and Estates of that realm had so many sons that they had gotten, some by their wives and some by other Ladies, and that they had not a competent maintenance for them wherefore they made great sorrow; then the King of the land called a great council, to know how they might relieve their children honestly as gentlemen should, under a condition that they would grant me (*viz*, *Euclid*), a commission that I may have power to rule them honestly, as those of that science ought to be, which he granted. Then that worthy clerk took the Lord's sons and taught them the science of *geometry*: for to work in stone all manner of

worthy work that belongeth to building Churches, Temples, Castles, Towers and all other manner of building. And he gave them a charge in this manner—first, they should be true to the King and to the Lords that they served, and that they should love well together, and be true each one to the other, and call each other his fellow or brother, not servant or knave, nor any other foul name, and that they should truly deserve their pay of the Lord their master they served, and that they should ordain the wisest of them to be master of the work, and neither for love, riches or favor to set another that hath little cunning to be master of the work, whereby the Lord should be evil served, and they ashamed, and also that they should call the governor of the work, master, the time that they wrought with him, and many other charges that were too long to tell. And all those he made them swear a great oath they used in that time and ordained for their reasonable pay that they might live honestly, and also that they should come and assemble together every year, once, and consult best how to serve the Lord for his profit and their own worship, and to correct within themselves, him that had trespassed against the craft, and thus was the science grounded there, and that worthy master *Euclid* gave it the name of *Geometry* and now it is called through all this land *Masonry*.

Long after, when the children of *Israel* were come into the land of promise, *King David* began the Temple at *Jerusalem*, which was called *Temple-him Domin*, and he loved well masons and cherished them much and gave them good pay, and he gave them the charges and manners that he had learned of the Egyptians, left them by *Euclid*, and other charges more that you shall have afterwards. After the decease of *King David*, *Solomon* his son finished the Temple which his father had begun, and he sent for workmen into divers countries, and gathered together eighty thousand workers of stone, and were all named masons, and he chose out of them three thousand that were ordained masters and governors of his work: and there was a King of another nation which men called *Hiram*, and he loved well *King Solomon*, and he gave him timber for his work, and he had a son called *Aynon* and he was master of *Geometry* and a chief master of all his masons, and was master of all his graving and carving and other manners of masonry that belongeth to the Temple; and this *Solomon* confirmed both charges and the manners that his father had given to masons, and thus was that worthy Craft confirmed in the City of *Jerusalem*, and many other Kingdoms.

Curious craftsmen, travellers into divers countries, some to learn more craft and cunning, and some to teach them that had but the cunning, and so it befell that there was a curious mason that was called *Nayims Graius*, had had been at the building of *Solomon's Temple*, and was come into *France* and there he taught the science of *Masonry*, and there was one of the Royal Line called *Charles Martel*, and he was a man that loved well this craft, and he came to this *Nayim Graius* and learned of him the craft, and took of him the charges and manners, and afterwards by the Grace of God he was elected King of *France*, and when he was in this state, he took masons, and did help to make men masons, and set them to work, and gave them the charge and the manners that he had learned of other masons confirming them a charter from year to year, to hold their assembly where they would and thus came the craft into *France*.

England all this while was void of masons, until *St. Albans*, and in his days the Kings of *England* walled the town that is called *St. Albans*. Now, this *St. Alban* was a worthy Knight and Steward to the King's household, and was governor of the masons that made the town wall and loved them well and cherished them right much, and he made their pay right good (*i.e.*) two shillings and sixpence a week, and three pence to their nomfyon, before that time, through all this land a mason took but a penny a day and his meat, till *St. Alban* mended it, and got them a charter of the King and council for to hold a general council, and gave it a name of assembly, and there-at he was himself and helped to make masons and gave them charges, as you shall hear afterwards.

Right soon after the death of St Alban there was great war in England, so that the craft was almost lost until the time of Athelston a worthy King, and he brought the land to rest and peace: he builded many great works, as churches, abbeys, castles and many other buildings; he loved well the masons and he had a son called Edwin, he loved masons much more than his father did, and he was a great practicer of Geometry, using much to talk with masons and learned of them the Craft. Afterwards, for the love he had to masons, he was made one himself, and got of the King his father a Charter, and commission to hold every year, once, an assembly within the Realm of England, to correct within themselves defaults and trespasses that were done within the Craft, and he held himself an assembly at work, and made masons and gave them the charge and taught them the manners of masons, commanding that rule to be kept hereafter, and gave them the charter and commission to keep, that it should be preserved among them from time to time.

And when the assembly was met, he made a cry that all masons old and young that had any writing or understanding of the charges that was before in this land, or in any other, they should bring them forth, and there was some found in Greek, some in French, some in English, and some in other languages, the intent of them were all one; and he commanded a book to be made thereof, to testify how the craft was first found, commanding to be read when any mason or masons should be made, that so they might know their charge, and from that time to this, assemblies have been kept and certain charges have been given by masters and fellows.

Here follows the worthy and Godly Oath of masons; every man that is a mason take heed of this charge, and if you find yourselves guilty of any of those that you may amend and especially you that be charged now, to take heed that you keep it, for it is great peril for a man to forswear himself upon a book.

#### (OATH.)

The first is that you shall be true to God and holy church, and that you use no heresy, no error in your understanding or by the teaching of indiscrete men; also you shall be true liege men to the King, without treason or falsehood, and that you shall know no treason but that you warn the King or his council thereof; you shall be true one to another, that is to say, to every master and fellow of the craft of masonry, and shall do to them as you would they should do to you, and that every one keep true council of Lodge and chamber, and all other council that ought to be kept in the way of Masonry, and that none shall be thieves, nor in thievish company to his knowledge, but be true to the Lord and master that you serve and to see to his profit and advantage; and also that you call masons your fellows and brethren, and no other foul names; nor you shall not take your fellows wife to commit villainy with her, nor desire his daughter or servant to defile her, or them; you shall pay truly for your table where you board, that the Craft may have honour wherever you go. Those be the Charges in General, that belongeth every mason to keep, both masons and fellows. I will now rehearse other charges singular.

First, that no master shall take upon him any Lord's work or other man's, but that he know himself be able and sufficient in cunning to perform and end the same: so that the craft have no slander nor disworship, but that the Lord may be well served and truly. Also that no master take work but at reasonable rates, the master to live honestly and to pay his fellows truly as the manner is. Also that no master or fellow shall supplant other of their work, (that is to say) if he have taken work, or stand master of the Lord's work, he shall not put him out, if he be able in cunning to end the same. Also that no master or fellow take an apprentice for less term than seven years, and the apprentice be able of his birth and of his limbs as he ought to be, and also that no master nor fellow take no allowance to be made mason, without the assent of his fellows, at the least, six or seven. And that he that shall be bound and made mason be *audable and shires*, viz, that he be free born and

of good kindred and no bondsmen, and that he have his right limbs as a man ought to have. And that no work be put in trust with any that use to take journey, and that no mason give pay to his fellows but as they deserve. And that no fellow slander another falsely to the loss of his good name, and that no ungodly answers be made to any within the Lodge or without. And every mason shall prefer his elder before him, and that none shall play at hazzard nor any other play, whereby they may be slandered. And that no master shall be common ribald in lechery. And that no fellow go into the town on the night without a fellow that may bear him witness, that he was in an honest place. And that every master and fellow come to the Assembly if it be within 50 miles, if he have any warning, and stand there at the reward of master and fellows, and that every master and fellow if he have trespassed, should stand at the reward of masters and fellows to make their award if they may, and if not, then, go to the common law. And that no mason make mould square nor rule to any ruelleyers. And that no mason set liver within a Lodge nor without to hew mould-stones with no moulds of his own making. And that strange fellows should be cherished when they come over the country, and set them on work as the manner is, (that is to say) if he have mould-stones in place he shall set him a fortnight at the least on work, and give him his hire; and if there be no stones for him, he shall refresh him with money to bring him to the next Lodge, and also, every and every mason shall serve truly the workers and truly make an end of your work, be it task or journey, if you may have your pay as you ought to have.

These charges that we have received and all others that belong to masonry, you shall keep, so help you God and hold me, and by this book to your power.

March, 1860

Copy of Masonic Charge, delivered "at Scarborough in the County of York, England, the tenth day of July, 1505—before William Thompson Esq. President at said Lodge and several others, Brethren Free Masons.

The several persons whose names are hereunto subscribed were then admitted into the said "fraternity."

ED. THOMPSON  
JO LAMBERT  
ROBT JOHNSON  
THOS LISTER  
SAMUEL W BUCK  
RICHARD HUDSON

Clinton, C. W., }  
Mar. 10th, 1860. } J. WILTON KERR.

NOTE.—Before the words, "at Scarborough," (written above) the words held thus—"We deem that at a private Lodge held"—(then continued, "at Scarborough" &c) Such is the indorsation on the Parchment, as above. J. WILTON KERR, Chap.

The motto of the seal at heading is,  
"In the Lord is all our trust."

#### HASTE AND ITS CONSEQUENCES.

MANY judicious Brethren regard with anxiety, mingled with serious apprehensions, the present popularity of the Order and the consequent rapid increase of members in the Lodges. They cannot forget that it was mainly to this cause, added to a want of proper care in the selection of candidates, that our Brethren, a quarter of a century ago, were indebted for the persecution which for ten years swept over the country like a tornado, prostrating the Lodges, and scattering their members to the four winds of heaven,—many of them so far indeed, that to the credit of the Institution and the relief of their Brethren, they were never able to find their way back again. And although such might, and doubtless would, be the result of another similar outbreak, and however desirable some such purifying process may be, the recollections of the past are not sufficiently agreeable to induce a wish for a repetition of it. Nor do we

fear any such result, even though it should be true that like causes are in operation. The state of society, and the common sentiment of the people in relation to such subjects, have undergone radical changes since the period referred to, and the politicians of the present day would find it a difficult matter to re-enact the tragic scenes of 1830, should they attempt it. Our danger lies in another direction. Whatever of difficulty may be in reserve for us as a Fraternity, is to emanate from among ourselves, and as the natural result of gross negligence of duty. If the doors of our Lodges are to be thrown open to the indiscriminate admission of all persons who may apply for initiation, no power on earth can save the Institution from degradation, and preserve it from those internal dissensions and strifes which, as an unavoidable and natural consequence, would deprive it of the presence and support of those whose connection with it is no less essential to its rank among kindred societies, than promotive of its usefulness. This is the true source of our danger, and the consequences we have to fear and guard against. We do not believe that a large increase of members necessarily implies a corresponding increase of danger. But we do believe, that in a time of such unequalled prosperity as the present, there is more danger that improper persons can gain admission, than in seasons when a less amount of work is done by the Lodges; for the very plain reason that the members in the former case are over-crowded with business; while in the latter, ample time is allowed to committees to make up their reports,—fewer dispensations are asked for, and the work is better and more satisfactorily done. This, however, ought not to be so. Pressure of business ought not to be permitted to make any difference in the duties of the Lodge, as it is no justification for the neglect of them. In matters of so much importance to the whole Fraternity as the admission of new members, especially, there should be no haste, no omission of any of the forms, no over-riding or evasion of any of the requirements of the by-laws of the Lodge, or of the usages of the Institution. The candidate should be required to stand the full probationary term, and the ballot should not then be taken, under any circumstances, except on the report of at least a majority of the committee. All doubts should make against the candidate, and for the security of the Lodge. There is no safety in any other rule. If the applicant cannot present a positive character, which shall be satisfactory to the Lodge, he ought not to be admitted. Negative qualities are no recommendation, and cannot be received as any guaranty of fitness.

Another loose practice has obtained in many of the Lodges in some parts of the country, which should be corrected as speedily as possible, for nothing but evil can result from it, namely, the rushing of candidates through the ceremonies with locomotive speed. The accredited rule of Masonry is, that the candidate shall stand at least one calendar month before taking a superior degree; and in addition to this, and in conformity also to ancient practice, he is, in our best Lodges, required to make, and exhibit in open Lodge, a certain measure of proficiency in the lecture and essentials of the preceding degree, before advancement. And in those Lodges where this rule is in force, and carried out in the fullest extent, we find our most reliable, intelligent and zealous Brethren. The ceremonies and lessons being better understood, their teachings and beauties are more justly appreciated—the officers of the Lodge are more readily obeyed,—order is more easily preserved,—the members are harmonious and happy, and the Lodge is united and prosperous. In Lodges of this character,—stimulated to duty by love for the Order and a proper self-respect,—there is very little chance for improper persons to gain admission. They are not very likely to escape the scrutiny of a committee who feel the importance of the duty committed to them; and the personal responsibility which necessarily attaches to their report.—*Freemasons' Monthly Magazine.*

To forget and forgive is the good man's revenge.—Schiller.

## SOME REASONS FOR OUR BEING A SECRET ORDER.

FREEMASONRY has been denounced and suspected, in consequence of its being a secret Order. Secrecy in all things where secrecy is maintained is not only consistent with innocence, but is also imperatively enforced by necessity, as well as demanded by every consideration of policy. The direct benefits flowing from Masonry are of course intended for, and should be participated in, only by its members—by those who have been regularly initiated into its mysteries, and contribute to its support. They are secured by a knowledge of a universal language, which is used as a test of Brotherhood. This universal language (universal to Masons) is, under no circumstances, communicated to the world at large. The words and signs of it are secret; for to communicate them would at once destroy their utility. And, strange as it may seem to the uninitiated, our society professes to have no secrets beyond this. There is little, very little, in the Lodge to gratify the eye of the inquisitive. We do not tempt them with offers to unfold some mighty mystery; we can impart to them no superhuman wisdom; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the Tarshun; we cannot and do not profess to be bound by any ties but such as are consistent with our duty towards ourselves and families, our neighbours, our country, and our God.

About the general nature of Lodge transactions, every one here can know as much as any of its members; but, for fear of any apprehension on this subject, we would briefly state, that nowhere are order and decorum more strictly enforced than in our Lodges; our business there is charity and brotherly communion, the admission of candidates, and the transactions of such other matters as necessarily pertain to every association. Now, all this is of such a character that it may, with great propriety, be kept to ourselves. We are Brothers—members of a large family—met for the purpose of transacting our own business, with which the world has no concern; and why should the world be permitted to witness its disposition? Does a needy Brother receive assistance, it is not for us to vaunt it; and it might not be agreeable to him to proclaim his wants before strangers, or to have the fact of his being relieved published; and it would certainly be impolitic and uncharitable, by publicity, to trammel the discussion of character; and how could the announcement of the rejection of candidates for our confidence, be otherwise than prejudicial to us, by exciting enmity and disaffection in the world. We seek not collision with the world, made up of a thousand creeds; our objects are few, and their pursuit is quiet and secret; and we have, as Masons, naught in common with the mass of mankind. We do not meddle with politics, nor the extension of a creed by proselytism; we seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly to benefit the world by our own improvement.—*New York Masonic Reporter.*

## WHAT IS A CLANDESTINE LODGE?

A so called Clandestine Lodge is composed of a body of recreant Master Masons, working without warrant or authority. Any body of Masons that assembles for the performance of any Masonic act without proper authority, is a clandestine, and the man made therein a clandestine Mason. And even upon this point, it is necessary that a just discrimination should be made. A Clandestine Mason may be made in a regularly chartered Lodge, and a Mason good and true may be raised to the Master's degree in a Clandestine Lodge. Should a candidate who has been rejected in a Lodge visit some other city than that in which he was rejected, and surreptitiously obtain admission to the degrees of Masonry, he is an imposter, and has clandestinely climbed up some other way, when the proper entrance, appropriately guarded, was in view. Such imposter is not to be received into any Lodge, nor to be allowed to visit even the Lodge in which he was raised. The position of such is that of a Masonic leper; and he cannot be allowed association with

the congregations of the faithful until his leprosy is healed, which must be done by his Brethren, after due consideration and trial. On the other hand, a proper Master Mason may be introduced into the Order in a Clandestine Lodge. The candidate may be deceived in relation to the character and standing of the so-called Lodge into which he was introduced. His application for the degrees may have been made in good faith, and his intentions may have been pure and proper. When a Master Mason who has received the degrees in this way learns how he has been deceived, it is his duty to renounce at once the clandestine body by which the deceit has been practised upon him, and to apply to the Grand Master to be healed of his irregularity, and admitted into the fellowship of the faithful. And in consideration of such application, the G. Master is in duty bound to satisfy himself perfectly upon every point before he admits the administration of the remedy.—*Rev. J. N. McJilton.*

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 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 discussion 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 effect. 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 for 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.

## ITEMS.

A physician at Bath told the celebrated Foote, that he meant to publish a book of poems, but had “so many irons in the fire” he did not know well what to do. “Then take my advice Doctor,” said Foote, and “put your poems where your irons are.”

Excuses are the pick-pockets of time. The sun does not wait for his hot water or his boots, but gets up at once.

A lady living in Oregon, in writing to a friend, says, the cattle live to such an age in that region, that their owners have to fasten long poles to the end of their horns, for the wrinkles to run out on.

The trees are so tall in California that it takes two men and a boy to look to the top of them; one looks till he gets tired, and another commences where he left off.

Lady Blessington defines arithmetic to be a science differently studied by fathers and sons, the former confining themselves to addition the latter to subtraction.

At a Sunday School examination some time ago, a little girl being asked “what is the outward and visible sign or form in Baptism?” Innocently replied “Please, sir, the baby.”—*Baltimore Sun.*

What flower most resembles a bull's mouth.  
Ans. A Cows-lip.

Within the points of the “Compasses” are indeed contained, the cardinal principles of Masonry. Happy is the man who walks through life guided by prudence, restrained by temperance, upheld by fortitude, and ennobled by justice.

What kind of a man do the ladies like best? Why, a husband-man, of course.

True eloquence consists in saying all that is necessary, and nothing more.

The surface of the earth reminds the Freemason that his activity should be universal, that hills or mountains in his way should not be able to turn him from the straight path of duty, but that in the midst of the greatest dangers and difficulties, he should proceed steadily, though cautiously, on his way to light and truth.—*Gadick.*

The man who has planted his feet upon the immutable square of morality, and whose body is erect in the proud consciousness of virtue, is indeed worthy of the dominion which has been given him over the beasts of the field and the fowls of the air. And the mason remembering that “God made man upright,” should constantly endeavour to preserve that upright posture of his body and mind.—*Mackey.*

The sound of the Master's gavel reminds each brother of the sacred numbers, a thing which ought to induce us readily and cheerfully to acknowledge and obey his commands. He who wishes to gain admittance amongst us must remember the saying: “knock and it shall be opened to you.” It is only then we can enter properly.—*Gadick.*

A resurrection from the grave and a future immortality were the great lessons which it was the design of the ancient mysteries to inculcate. In like manner, by a symbolic ceremony of great impressiveness, the same sublime truths are made to constitute the end and aim of freemasonry in the third degree, or as it has been called by Hutchieson, “the master's order.”—*Review.*

A person, not remarkable for his piety, remarked in controversy, that his opponent had aimed a death-blow at religion. A wag who overheard him, replied, “the man is a good marksman who can hit yours.”

“They say that every age has its ruling vice. I think impatience must be that of the present. We live in such a hurry that we have not time to be sorry.”

“There is a law among the Arabs which permits a man to divorce any of the four wives allowed him, who does not make good bread. Fortunately for many of the fashionables of the present day, there is no such law in this country.”



**AMERICAN NEWSPAPERS.**—There are about three hundred daily newspapers in the United States. A first class daily paper in the large commercial cities has generally about twelve editors and reporters; forty printers; two proof readers; thirteen pressmen, engineers, and other employes in the pressroom; half a dozen correspondents in Europe; two or three regular correspondents in Washington; thirty-five persons in the clerk, wrapping, and mailing departments, and about as many more engaged as carriers.—*The Crystal.*

The recorded history of the Japanese Empire commences about the time of the Hebrew prophet Jeremiah, or near the year 660 B. C.—*Idem.*

"A very ugly man, who was a great horticulturist, being found by a visitor perched up in a cherry tree, his friend exclaimed—"No wonder, Philip, that you have the finest fruit in the country, for you are not only your own gardener, but egad, your own scarecrow too."

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