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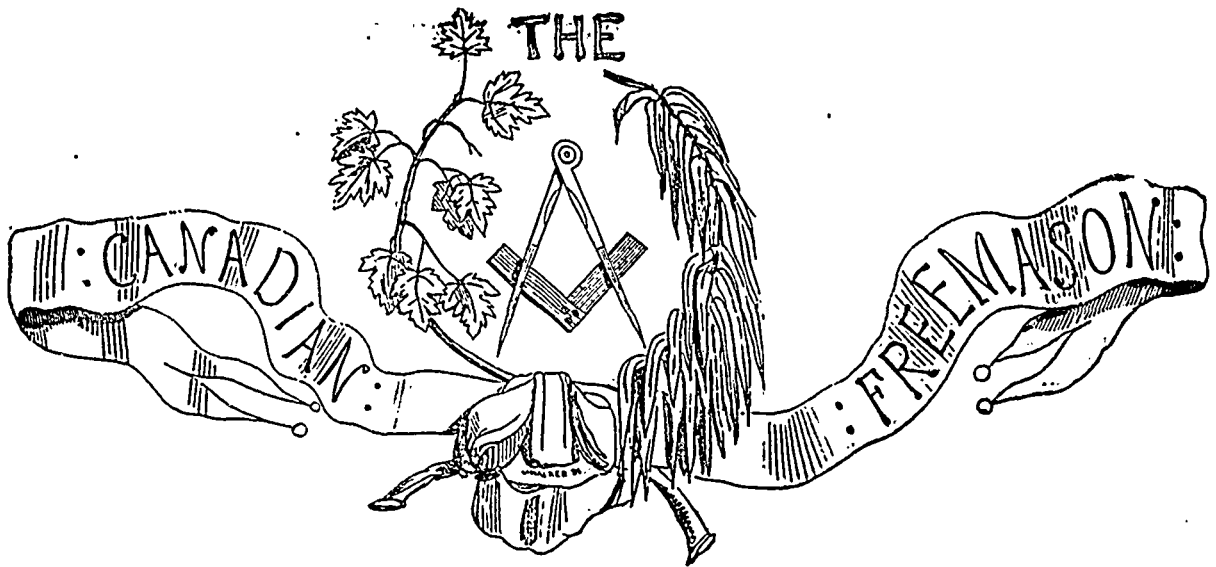
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VOL. I.

OCTOBER, 1860.

No. 6.

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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All questions, relating to the order itself or Masonic Jurisprudence should be addressed to the Editor, all matters of business to the Publisher.

THE PRESENT STATE OF MASONIC SCIENCE IN GREAT BRITAIN.

BY REV. GEORGE OLIVER, D.D.

(Continued from No. 5, Page 34.)

But the most distinguishing glory of Freemasonry is Charity; which, indeed, constitutes the peculiar characteristic of the age in which we live. Public institutions for benevolent purposes have sprung up in every metropolis and provincial town throughout the world; and there is no class of destitution which is now unprovided with a retreat, where their sorrows are assuaged and their wants supplied. The good Samaritan is everywhere at work. In this point of view, also, Freemasonry

must be regarded as the agent of unbounded good. To its male and female orphan schools, and fund of benevolence, which have long been in active and beneficial operation, we have added not only an asylum for the worthy aged and decayed members of the Fraternity, and an annuity fund for the benefit of the same class of destitute persons, but a projected establishment for the permanent support of the widows of indigent Freemasons has been mooted in Grand Lodge, with the best wishes of the Craft for its happy termination; and I do not entertain the slightest doubt but it will ultimately be accomplished. In addition to all these noble institutions, we have private Masonic funds for benevolent purposes in many of the Lodges both of the old and new world.

These details will clearly evince the claims which Masonry has on the community at large, and that the active part she has sustained in forwarding the benevolent enterprises by which the present age is distinguished, merits public approbation. We appear to be on the eve of some great and organic changes; whether for good or evil, the Great Architect of the Universe can only determine. But it behooves Freemasonry to take such steps in the great drama of life, as to secure, if it be possible, the predominance of good. She ought to occupy the foremost rank in the work of amelioration, to watch over the best interests of the public, and endeavor to prevent the inconsiderate and unwary from being misled by the false glitter of unsound theories on the one hand, and hollow professions on the other, which are sure to terminate in disappointment and disgrace, and perhaps in consequences of a much more serious nature.

If Freemasonry does not thus exert the influence she undoubtedly possesses for the benefit of humanity, her social claims will be nullified, and her pretensions pronounced to be an empty boast. It is quite clear, from a consideration of the uniform and gradual alterations and improvements in the details of Speculative Freemasonry by successive Grand Lodges, that it was never intended to be stationary. The science had no prescribed lectures before the revival in 1717, but every Master of a Lodge exhorted his brethren to the practice of moral virtue, in short and extemporaneous addresses, according to his own capacity, and adapted to the comprehension of the brethren and the state of the Lodge. An old Masonic manuscript of the tenth century, as is supposed which may be found in the Old Royal Library in the British Museum, contains ample directions for this purpose. It strongly recommends the brethren to offer up their prayers regularly to God through Christ; to do their duty each other, and

to be constant in their attendance on the divine services of the church. It concludes by advising,

Play thou not but with thy peres.
Ny tell thou not al that thou heres.
Dyskever thou not thyn owne dede.
For no merye, ny for no mede:
With fayr speche thou myght have thy wyll
With hyt thou myght thy solven spylle.

Cryst then of hys hyc grace,
Geve yow bothe wytte and space,
Wel thys boke to conne and rede
Heven to have for yowre mede!
Amen! Amen! So mote hyt be.
Say we so alle per charyte

In the Lansdowne MS. in the British Museum—Burligh Papers, N. 98, Art. 38—we have another specimen of this moral teaching, which is of great antiquity. The Master is there directed, "in the name of the Father, Son, and Holy Ghost, to be true to God and holy Church, and to use no error or heresy; to be a true liege man to the king, and to do to every brother as he would like to be done to himself. That he shall keep truly all the council of the Lodge or of the Chamber, be no thief; true to the Master; and call his fellows by no other name than brother. That he shall not injure or pollute his brother's wife or daughter; and shall honestly pay for everything he has."

The earliest authorized lectures which I have met with were compiled from such ancient documents as these, and arranged in a catechetical form by Desaguliers and Anderson, as early as 1720. And this form was adopted because it was considered to be more useful in assisting the memory, and affording an efficient remedy against forgetfulness and want of attention than any other plan. The questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft, as it was understood at that period. The first lecture extended to the greatest length, but the replies were circumscribed within a very narrow compass. The second was shorter, and the third, called "The Master's Part," contained only seven questions, besides the explanations and examinations.

If, under such an imperfect system, Freemasonry had not been susceptible of improvement, it could not have stood its ground during the rapid progress of a taste for refined literature, and the accomplishments of civilized life which distinguished the beginning and middle of the eighteenth

* The same paper contains many other charges for the regulation of conduct, most of which, however, may be found in the 16th Ed. of Preston, p. 71. and see F. Q. R. 1848, p. 142.

century. Intelligent brethren, however, soon became aware that something more than the repetition of a few set phrases and routine explanations, however interesting and important they might be in themselves, was required to cement the prosperity, and perpetuate the existence of a great society, which professed to convey superior advantages, and laid claim to a higher character than any of the numerous antagonistic clubs and coteries of similar pretensions by which it was surrounded. A new arrangement was therefore pronounced necessary in the year 1732, and Martin Clare, A. M., a celebrated Mason, who ultimately attained the rank of D. G. M., was commissioned to prepare a course of lectures, adapted to the existing state of the Order, without infringing on the ancient landmarks; and he executed his task so much to the satisfaction of the Grand Lodge, that his lectures were ordered to be used by all the brethren within the limits of its jurisdiction. In accordance with this command, we find the officers of the Grand Lodge setting an example in the provinces; and in the minutes of a Lodge at Linc. In 1734, of which Sir Cecil Wray, the D. G. M. was the Master, there are a series of entries through successive Lodge nights to the following effect: "that two or more sections, as the case might be, of Martin Clare's lectures were read; when the Master gave an elegant charge; went through an examination; and the Lodge was closed with songs and decent merriment." An evident proof of the authority of Martin Clare's lectures, or the D. G. M. would not have been so careful to enforce their use amongst the brethren over whom he presided in private Lodge.

These lectures were nothing more than the amplification of the system propounded by Anderson and Desaguliers, enlightened by the addition of a few moral references and admonitions extracted from the Old and New Testaments. They also contained a simple allusion to the senses, and the theological ladder with staves or rounds innumerable.

Freemasonry was now making a rapid progress in the island, both in dignity and usefulness; and its popularity in a proportionate degree. Scientific and learned men were enrolled in its rank, and Martin Clare's lectures were obliged, in their turn, to give way before the increasing intelligence of the Order. They were revised and remodelled by Bro. Dunckerley, P. G. M., and Grand Superintendent for almost half the entire kingdom, whose opinion was considered by the Grand Lodge as decisive on all matters connected with the Craft. In these lectures, Dunckerley introduced many types of Christ, and ended the ladder with three principal steps as an approach to the supernal regions, which he called Faith, Hope, and Charity. His disquisition was founded on 1 Cor. xiii.; and he might have had in view the true Christian doctrine of three states of the soul. First in its tabernacle the body, as an illustration of Faith; then, after death, in Hades, Sheol, or Paradise, as the fruits of Hope; and lastly, when reunited to the body in glory, about the throne of God, as the sacred seat of universal Charity. The original hint at a circle and parallel lines, as important symbols of the Order, has been ascribed to him.

Thus the lectures remained until towards the latter end of the century, when Hutchinson in the north and Preston in the south of England, burst on the Masonic world like two brilliant suns, each enlightening his own hemisphere, and each engaged in the meritorious design of improving the existing lectures, without being conscious that his worthy cotemporary was pursuing the same track. There are reasons for believing that they subsequently coalesced, and produced a joint lecture, which, though regarded at first with some degree of jealousy, as an unauthorized compilation, was at length adopted, and carried into operation by the concurrent usage of the whole Fraternity. This course of the lectures was in practice till the reunion in 1813, and I believe there are still many Lodges who prefer them to the Hemming or Union lectures, and still continue their use.

With all these facts before us, it is clear that Freemasonry has undergone many changes since its revival after the death of Sir Christopher Wren. The essentials remain the same, but the

details have sustained considerable modifications, and are susceptible of still more improvement. He who ascends the Masonic ladder, must not tarry at the portal of Hope, if he wishes to attain the summit. If we are anxious to practice ourselves, or to disseminate for the benefit of others the poetry and philosophy of Masonry, it will be necessary to show that such progressive alterations may be safely made without any violation of the real ancient landmarks, or incurring the risk of weakening its hold on the purest affections.

The opinion of our late Grand Master, H. R. H. the Duke of Sussex, was favorable to the views here exhibited. He publicly declared in Grand Lodge, that, consistently with the laws of Masonry, "so long as the Master of any Lodge observed the Landmarks of the Craft, he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided." And as an illustration of his opinion, the Lodge of Reconciliation was authorized to revise and reconstruct the lectures which were in existence at that period. Under these circumstances, if some slight alterations and improvements were made in the working details of the Order at the present day, with the sanction of the Grand Lodge, I should anticipate the happiest results from the measure.

But the question will be asked, how is this to be accomplished? By what process is such a desirable object to be attained, without an invasion of Landmarks, which are so strictly guarded by a fundamental by-law, that their integrity cannot be violated without inflicting some serious injury on the Institution? The process is simple, and I think practicable; and even if it be attended with some trifling disadvantages, they would be amply compensated by improvements which might be effected under a judicious modification of the lectures in existence.

Thus if the Landmarks and such portions of the Lectures of each degree are indispensable to the purity and character of the Order, were drawn out carefully and judiciously in the shape of a series of moral axioms, and divided into degrees, sections, and clauses, constructed with an equal regard to brevity and perspicuity, and accompanied by a strict injunction that every brother shall be perfectly acquainted with each before he is admitted to a higher degree, it seems highly probable that the most beneficial results would be produced. It may, indeed, be imagined that, under such a regimen, many brethren would not advance beyond the first degree. I am of a different opinion. The test might discourage indolent and careless candidates, but it would invite and augment the initiations of men of higher character. The facilities afforded by our present qualifications fill our ranks with brotherhood who do us little credit; and the society would be really benefited by their absence. A Lodge, consisting of a dozen scientific members, would be more respectable, more useful, and more popular, than if it were filled with an uncounted number of sots, or even with dull prosaic brothers who are indifferent to the poetry and philosophy of the Order.

I should certainly anticipate no diminution of numbers under such a course of strict and wholesome discipline. The only perceptible effect would be to improve the character of the brethren, by creating a spirit of inquiry and discrimination, which would tend to make it their sole aim, as Masons, to increase their knowledge, purify their minds, and prepare themselves, by the morality of science, for more perfection in another and a better state of existence. In our Lodges, some brethren are always unfortunately to be found, with whom refreshment is the great attraction and the primary stimulus to their attendance at our stated meetings; but on the improved principle that I would recommend, refreshment, although by no means to be dispensed with, would constitute a secondary motive, while it contributed to give a zest to the theoretical discussions and practical enjoyment which result from the social intercourse of congenial minds with each other.

The only difficulty which appears to attend the above plan, would be in the construction and arrangement of a digest that would meet the requirements of every section of the Craft; because in a matter of such importance, the concurrence of every Grand Lodge in the universe should be obtained, that a perfect uniformity in work might prevail.

Every institution, to be perfect, should be consistent with itself. And hence the insufficiency of the present lectures may be questioned. It is therefore desirable that the attention of the Fraternity should be fairly awakened to the subject, that they may take the premises into their most serious consideration, and endeavour to place Freemasonry on so substantial a basis, as to constitute the unmixed pride of its friends and defenders; and defy the malice of its traducers and foes, if any such are still to be found amongst those who are indifferent to its progress.

It appears to me that all difficulty would vanish, and a satisfactory arrangement of the various matters at issue might be obtained, if the Grand Lodge were to appoint a committee, composed of brethren resident in London, augmented by delegates appointed from the Provinces, to inquire into all the varieties in the different systems of lecturing throughout the masonic world, and report upon them *seriatim*. And with respect to the Landmarks—as very few points of difference were included in the original system—it would remain an open question whether, by an attempt to reconcile every variety or subsequent introduction, the real Landmarks of the Order would be at all invaded. I shall decline pronouncing any positive opinion on this point, but leave it entirely to the judgment of others.

But should the adoption of any such measure be deemed expedient, the Grand Lodge would not be expected to pledge itself to the absolute sanction of an incipient report of the committee, which could be scarcely free from errors. It would be competent to receive the report; but I should doubt, in a matter of such vital importance, whether that section of it which usually meets in Freemasons' Hall, consisting chiefly of the Masters and Wardens of the metropolitan Lodges, would be willing to decide the question without a formal appeal to such members of the Grand Lodge as reside in the country, comprising a great majority of its body.

At this stage of the proceedings, the report would be naturally transmitted to the G. M. of each Province, for the consideration of local committees, consisting of the Masters and Wardens of the Lodges, with the P. G. M. at their head, and any other scientific brethren out of office whom they might think proper to associate with them. The reports from each of these minor bodies, being transmitted to the Grand Lodge, should be subjected to a new committee for collation and revision, and embodied in a general statement of the entire results. A draft of this being forwarded to all the provincial committees for their approval, should be finally submitted to the Grand Lodge who would then, after other preliminaries had been arranged, be in a condition to pass a decisive resolution on the subject. Communications should be forwarded to the Grand Lodges of Scotland, Ireland, America, the continent of Europe, and all other places where they exist, accompanied by a detail of the steps which had been taken for the purification of the Order; recommending the alterations to their notice, and soliciting their concurrence. And as there appears to be an universal desire throughout the whole Masonic world for some uniform system of working, an opposition to the measure is scarcely to be contemplated. Effectually to prevent such a result, however, it might be advisable to communicate with the foreign Grand Lodges during the progress of the proceedings, soliciting their fraternal suggestions; and a draft of the final resolution ought also to be submitted to each of them for approval, before it passed into a law which should be for ever binding on the whole Fraternity in every part of the globe, under the jurisdiction of the Grand Lodge of England, as it would be the concurrent production of the united wisdom and research of all classes interested in the triumphant progress of the Order.

Under some well-organized plan of this nature,

I am sanguine enough to entertain a certain anticipation of such results as would be generally satisfactory; and enable Freemasonry to produce a visible and genial effect upon the taste, habits, literature, and morals of the times.

A regular and authentic text-book being thus provided to preserve the uniformity of the Order throughout the universe, every master of a Lodge should be directed, either by himself or some other well-informed brother of his appointment, to select a passage from this genuine fountain of truth, and deliver an original lecture each Lodge might for the edification of the brethren; after which a *visa voce* examination should take place; or, which would in some instances be better, a general conversation on the subject which had been thus selected. Such temperate discussions would excite interest and attention; and the energies of individual brethren being thus brought out, much useful information would be elicited, and a permanent impression would be made on the minds of the junior brethren, which would tend to cement a love of the institution, produce a regular attendance of the members, and be every way advantageous to society at large.

The times in which we live are peculiarly characterized by a deep research into the causes of things, and bold speculations for the improvement of science; and while electricity and chemistry, steam and gas, and machinery of every kind, are earnestly engaged in a contention for superiority, Freemasonry must not pause upon the threshold; while the world moves on in an uninterrupted course of improvement, Freemasonry must not stand still; for if she hesitates ever so little, time will pass, and she will be distanced in the race.

I have thrown together these few preliminary observations for the purpose of showing that a taste for the poetry of Freemasonry is necessary to enable even an initiated brother to extract the honey from the comb, and to imbibe the sweets which the system so abundantly furnishes. If such a feeling were universal among the Craft; nay, if a few talented brethren even, in every private Lodge, were in a position to devote a small portion of their time to its cultivation, the most beneficial results would soon be displayed, in the increasing influence of the Order, and its popularity amongst all ranks and descriptions of men.

SUSPENSION AND STRIKING FROM ROLL.

Some of our Lodges and Brethren do not appear to understand the difference between *suspending* for non-payment of dues, and *dropping from the roll* for the same cause. To us, the difference is great, indeed, though the means taken to accomplish the one or the other ought to be the same; for we hold that no Mason can be suspended from the privileges of Masonry, or stricken from the roll, except upon conviction, after trial; and that striking his name from the roll of members of the Lodge, under a bye-law, whilst it does not affect a Brother's standing in the Fraternity, nor debar him from any privileges of Masonry, except that of *membership* in the particular Lodge, ought to be after trial only. Indeed, in a case, not a year old, the Grand Master of Louisiana thus decided, and that decision has met the approval of our most enlightened jurists. Suspension from the rights and privileges of Masonry is next to the severest penalty in the catalogue of Masonic punishments. It is, in fact, a Masonic imprisonment, or deprivation of rights guaranteed to every Mason on his first admission to the Order, and of which he was only to be deprived after fair trial and impartial judgment by his fellowes. The suspension of a Mason, by the mere operation of the bye-laws of his Lodge, without any opportunity being given him to explain or defend his conduct, — to offer reasons why the law should not be enforced in his case, or to prove that he has not violated its provisions, would, under any other circumstances, and in relation to any other offence, be at once admitted everywhere to be a most manifest violation of all Masonic law and equity. If, then, it be admitted, as we have no doubt it will, that suspension cannot be inflicted without trial; and that singly, because it is a punishment, and be-

cause punishment should always follow, and not precede conviction; then to strike the name of a member from the roll of his Lodge, would be equally as illegal, unless he was called upon to show cause why it should not be done. The one principle is strictly analogous to the other. If you cannot suspend without trial, neither can you strike from the roll without trial. This striking the name from the roll of a Lodge is altogether a modern practice, taking its rise since the modern organization of permanent Lodges. In ancient times, Lodges were temporary organizations of Masons for special and limited purposes. Preston informs us, that originally "a sufficient number of Masons met together within a certain district, with the consent of the Sheriff or Chief Magistrate of the place, were empowered to make Masons, and practice the rights of Masonry without warrant of Constitution." Then, of course, there being no permanent organization, there were no permanent members, and consequently no payment of arrears, and no striking from the roll. It was only after 1717, that all those things were introduced, and as Lodges pay some contribution to the Grand Lodge for each of their members, it is evident that a member who refuses or neglects to support the general Lodge fund, will become pecuniarily onerous to the Lodge. Still, the non-payment of arrears of dues is only a violation of a special voluntary obligation to a particular Lodge, and not to the Fraternity at large. The punishment, therefore, inflicted (if it is to be considered at all as a punishment) is only a particular, and not a general one, affecting his relations with the whole Order. When, then, his name is stricken from the roll, it should only be after an opportunity has been afforded of defence, that is, after a fair trial, precisely as in the case of suspension, which is a punishment, not particular, but general in its effects.

WHAT MASONRY IS.

In the words of Sir Walter Scott, Freemasonry

"— is the secret sympathy,
The silver link, the silken tie,
With heart to heart, and mind to mind.
In body and in soul can bind."

All its plans are pacific. It co-operates with religion in regulating the temper, restraining the passions, and harmonising the discordant interests of men; breathes a spirit of universal love and benevolence; adds one more thread to the silken cord of charity, which binds man to man. Religion is the golden cord which unites man to God; Masonry the silver line which runs from man to man. In its bosom flows cheerily the milk of human kindness, and its heart expands with love and charity. It wears the ornament of a meek and quiet spirit, at peace with God, itself, and the world.

With one hand she extends the peaceful olive branch; with this she administers succor to the distressed. The more it is examined, the more beautiful it appears; the more a Mason searches into the science, the more he loves the Craft. It is like the humble fly, which, viewed with the naked eye of science and understanding, displays beauties far exceeding the utmost expectation. Masonry has met with many persecutions and enemies; but like the silver seven times tried in the fire, it rises each time more brilliant and more worthy our esteem. Prior said

"It is like the ladder in the patriarch's dream,
Its foot on earth, its height above the skies,
Diffused its virtue, boundless in its power;
'Tis public health and universal cure,
Of heavenly manna 'tis a second feast,
A nation's food, and all to every taste."

MASONIC PUNISHMENT NECESSARY.

If, to an unprejudiced mind, it was requisite to prove that the interests of Masonry would be subserved through the instrumentality of a journal devoted to its interests, the letter of Bro. Creigh, published in another column of this paper, would at once afford the clearest evidence.

We say, however, that Masonry, more than any other institution, needs a Press, in order to disseminate

Masonic information broadcast among its members. The very character of the institution develops the need of a system of journalism, in order to the enlightenment of Freemasons on those points which are but faintly illustrated in the Lodge-room, and necessarily so, both for the want of time and the want of capacity in most Masters, or their utter ignorance of Masonic principles and its philosophy. But a system of journalism is not only needed to teach the unformed, but also for the purposes of intercommunication among such a wide spread fraternity. To an intelligent or unprejudiced mind, no argument is needed to prove the utility and necessity of a Masonic Press. But that arguments are necessary, shows that all Freemasons are not intelligent nor unprejudiced. Prejudice, however, is a stronger fiend to intellectual culture than ignorance. The man of strong prejudices is the determined foe to progress and advancement, not so the ignorant in all cases. But the ignorant man imbued with prejudice—an impenetrable wall is there raised which the light of heaven cannot penetrate; reasoning with him is of no avail. If all Freemasons were honest, they would seek Masonic information where it was to be had; but a desire for knowledge is, alas, too much ignored, notwithstanding it was under that pretence they were admitted into the Order. The only truthful test of a Freemason's sincerity is, in his applying himself to gain that knowledge which, in his application for the mysteries of Masonry, he declared was his desire. It is plain that the Freemason who does not apply himself to acquiring Masonic information, gained his admission into the Order under a false pretence. How many such there are, the publishers of Masonic periodicals best know and to which the luke-warmness of the many attest. It is a self-evident proposition, that the Freemason, who does not subscribe for a Masonic periodical, if only to make himself acquainted with the current history of Masonry, betrays himself in his covenant with the Craft, and if that is not perjury, what is? This may be considered strong language, but there is no use in mincing words, the truth had better be told, even if it is unpalatable. The few who do subscribe for and read a Masonic journal, know best how very useful and how very necessary Masonic publications are, and how much it is to the interest of the Institution to have a Masonic Press.

FOREIGN MASONIC ITEMS.

The Duke of Sussex was installed G. Master of Knights Templar of England, at a Grand Conclave of Emergency, 6th Aug., 1812.

The Duke of Kent, father of Queen Victoria, was initiated in the "Loge de l'Union des Coeurs," at Geneva, Switzerland.

Marshall Massena was an Officer of the Grand Orient de Paris and a member of the Supreme Council of the 33d in France.

Marquis de Thome, a French nobleman, modified the system of the Rite of Swedenborg, in 1728, and introduced it into a Lodge at Avignon.

Adam was, unquestionably, a Freemason, if we may believe the song of the fig-leaf:

"Our first father, Adam, deny it who can,
A Mason was made as soon as a man;
And a fig-leaf apron at first wore he,
In token of a love to Masonry."

"A hypocritical scoundrel in Athens, inscribed on his door, 'Let nothing evil enter here.' Diogenes wrote under it, 'By what door does the owner come in.'"

An old lady having heard that the "mails" were very irregular in the arrivals, remarked, "It was just so in her young day, no trusting to any of their words."

BEAUTIFUL COMPLIMENT.

Bro. L. V. Biercé, P. G. M. of Ohio, presented the G. Master of Canada with a *Setting Maul*, made of the wood of an olive tree that grew on the Mount of Olives.



MONTREAL, OCT., 1860.

Summoned Away.

It is with heartfelt sorrow that we have in this number to chronicle the death of the Hon. Peter McGill, at the advanced age of 72 years. Few have so fully enjoyed the confidence and esteem of his friends and the public at large as our departed brother, nor indeed are there many who would have been capable of using the large experience he possessed in accomplishing so much permanent good. As a Freemason, and while health lasted, he was ever zealous for the welfare of the order, and in a highly eminent degree acted upon the principles of his profession, Brotherly Love, Relief and Truth; while the cardinal virtues, Temperance, Fortitude, Prudence and Justice were his only guide. In 1846 he was appointed by the Earl of Zetland the Grand Master of England, Provincial Grand Master for Montreal and William Henry, and in 1847 he received further marks of approbation by being made Grand Superintendent of R. A. Masonry in Canada. By his kind and urbane manner he endeared himself to all who knew him, while the loss of his frequent and unostentatious charities, will make the poor feel that they have indeed lost a friend. In the words of a brother "may we imitate his example and emulate his virtues, so that when the Grand Warden of Heaven shall call us from our labours on earth, we can look back upon a well spent life, and with our departed brother, joyfully enter upon everlasting refreshments, in the Paradise of God."

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:

John Honsingar, thick set, with dark complexion and hair, and black eyes, aged about 40, a horse tamer by occupation. Hails from Erie Lodge, No. 239, Milan, Erie County, Ohio, of which he was P. M., but expelled for unma-sonic conduct.

J. Ilin, who claims to be a member of Keith Lodge, Halifax, and Corinthian Chapter, New York. Beware of him:

S. B. Minor, tall and slightly built, light hair and eyes, rather a rough diamond in every way, and usually talks very large and very loud, professes to hail from Harmony Lodge, No. 42 Waterbury, Conn. He visited Canada in August last, and left with much greater haste than he anticipated. He is not a member of any Lodge, his "proposition" having been unanimously rejected by the fraternity.

"J. E. Herrick," about 25 years of age, nearly 6 feet high, black hair, and one or two upper teeth gone, good looking 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.

We last week had the pleasure of a visit from Marshall O. Waggoner, who is travelling as agent for Leon Hyneeman's work, the *World Masonic Register*.

The excellent publication which we have already noticed favourably is expected to be in press by November, when it will be issued to subscribers. Bro. Waggoner visited one of our City Lodges and was received by the W. M. and Officers with the kindest feelings. He expressed himself much delighted by their attention, and "went on his way rejoicing."

AN ITEM WORTHY OF NOTICE.—Brother Platt Benedict, of Norwalk, Huron Co., Ohio, is one who should not fail to receive the approbation and well-wishes of all good masons, and have his name recorded as a Pioneer Mason in his Masonic District. He originally came from Danbury, Conn., and was the first white settler, as well as the first mason in the now beautiful village of Norwalk, Ohio, where he erected the first house. Though now in his 86th year, he is hale and hearty, setting forth an excellent example to many younger masons by his regular attendance and masonic energy, scarcely ever being absent from a Lodge, Chapter, Council or Commandery Meeting.

In another part of this journal we have referred to the "*World's Masonic Register*," we have to notify those wishing to subscribe, that the list will be closed by November 1st, and members wishing their names inserted will be obliged to send them prior to this date.

TO OUR EXCHANGES.—We shall feel much obliged to our Exchanges, if they will send us as early a date as possible, the proceedings of the various Grand Lodges, in the respective States where they are issued, and will be happy at any time to return the compliment.—*Editor C. F. M.*

James Carroll has been suspended from DeKalb Lodge, No. 144, Illinois, and therefore while in this position is not entitled to masonic consideration.

What has become of Bro. C. W. Moore's *Freemason's Monthly Magazine* for September? we have not seen it.

We would beg to call the attention of those brethren who are non-subscribers, that it is our earnest desire and full intention to enlarge our publication as soon as the requisite number of subscriptions, would justify us in so doing. A masonic periodical which would give utterance to the peculiar views of the Canadian brethren, was admitted on all hands to be a desirable object, and the promise that if carried out it would meet with that support which would enable it to procure the best information upon subjects, bearing upon the order, and insure the publishers against loss. As far as it has yet gone, we trust our promise has been fully verified, and we have a right to expect that those brethren will aid and assist us in every way in our present undertaking.

To the Editor of the Canadian Freemason.

DEAR SIR AND BROTHER,—According to promise, that at some future period I would again make special reference to the degrees beyond the R. A. A., I am induced to offer a few remarks in conclusion to my letter in reference to these orders, and inserted in the June number of the *Canadian Freemason*. That our science is a progressive one, is universally admitted, not, perhaps, in the common sense of the term usually implying frequent changes, which would destroy our very existence; but in that nobler and better sense by which we understand that its pure lessons and profound teachings are communicated by degrees.

With the *profane*, a man is considered a mason when he has received the E. A. A. degree, though every brother must admit that he can have at the best but a very imperfect idea of the solemnity and beauty of the order into which he has been initiated, and scarcely a conception of the full splendor of that Light which has as yet but dawned upon his untutored vision from the effulgent East.

In the words of an eminent Grand Master, he may have passed from the mosaic ground-floor through the middle chamber, to the most Holy place; may have advanced to honorable position, and marked well the rewards of faithful industry; he may have passed the chair of Oriental royalty, impelled by laudable ambition to secure the recognition of his claim to superior excellence, and reviewing the wonders at Horeb; and encountering the obstructions of a rough and rugged journey through unexplored: primeval wastes, he may have attained the most exalted position; the sum-

mit of ancient Freemasonry," and after all have but made a mere *reconnaissance* of the "royal art"—taken but a cursory glance at the "outlines of the temple."

If we do not bring what we are taught, in the lodge room, to bear on our spiritual existence, as well as to set forth those lessons in our outward conduct, then, indeed, have we labored in vain. A knowledge of the lodge ritual is important to the ends for which it was devised, but is nevertheless mere ceremonies and forms, and can only be considered as the outward apparel of a science which possesses within itself a never-dying vital principle, a direct emanation from an All-wise and Omnipotent God. That this is the case, her foundations of *wisdom, strength and beauty* amply testify, since neither regal jealousy, popular clamor, nor the misguided zeal of religious fanatics have shaken her from the firm basis of *brotherly love, relief and truth*.

As a matter of history, it is admitted that the ORDER OF THE TEMPLE was endeavored to be suppressed in 1309. In France it was extinguished by Phillip le Bel; in England by King Edward II.; only two remnants are known to have survived the general persecution: one of these was saved in Portugal on condition of changing the name to that of "Knights of Christ," and of becoming a mere honorary order; of which the crown alone was to have the right of nominating the members; the other was in Scotland, probably saved by the determined stand which the Scotch were then making against Edward, and which resulted in the freedom of their native country. During the last and present centuries a third was supposed to exist, but such a claim was totally unsupported by evidence, the one so called being founded on a surreptitious charter, the fictitious nature of which was clearly proved. It was to this latter body that the Duke of Sussex and Sir Sydney Smith belonged, before its origin had been ascertained.

By some it has been asserted that it was established by a Pope, and that another Pope could extinguish it at his pleasure by a Bull, or otherwise; but a charter of privileges cannot be so arbitrarily suppressed; besides, the order was only confirmed by a Pope, and continued whether the then temporal head of the church pleased or not, so long as a sufficient number survived to carry on its affairs. The present body in Scotland therefore, merely claims to be the legitimate descendants, by adoption, of the original knights of the order. The royal order of Scotland has never claimed, as alleged by some writers, to be "derived from the ancient order of Knights Templars."

About the commencement of the reign of James IV., or prior thereto, an union was effected between the Knights of the Temple and those of St John, and the lands belonging to

either body were consolidated. This union appears to have continued, till the era of the Reformation, when an act passed in 1560 prohibiting all allegiance within the realm to the Sec of Rome.

The combined orders then lost their estates, and ceased to be known as a military body. Unwilling to drop their ceremonies, they fraternized with the Freemasons, and in their lodges continued to receive postulants. By the ancient laws of the Temple no one could be admitted to the privileges of a Knight who could not show a certain descent; and it is probable therefore, that it was at this time a distinction took place among the members, and that two classes originated—the one open to the Freemasons in general, although they could not show a genealogical tree; the other was restricted to those who could. There is no evidence that there was any difference of initiation, nor was this at all likely. These two sections may be styled the Democratic or Masonic, and the Aristocratic or Chivalric branches of the order. No one could be admitted to the aristocratic branch, without the permission of those who held the sway in Scotland. The chivalric class was one and indivisible, and alone had the right of appointing the Grand Master; and although permanently located in Scotland, its power extended over the whole world. It was cosmopolite.

The democratic branch might have many heads, and was, ere long, carried by Freemasons to England and Ireland, and ultimately found its way to North America; but it seems never to have been much fostered except in these countries. As gentlemen of rank and fortune in Scotland joined the order from time to time; they were, after first joining the Masonic branch, admitted into the chivalric, which was thus never allowed to become dormant; at times it appears to have attracted much attention, but the limits between the two were never clearly defined. In 1811, an attempt which, under the auspices of the Duke of Kent, who was then master of the English Masonic Templars, proved successful, viz., that of bringing all the encampments of Scotland under a common head, and the supreme power was called the CONCLAVE. This conclave appears to have been formed by a combination of the two classes, and but a short period elapsed ere the grades of knights with a patent from the Grand Master, (now called *Knights Companions*), *Knights Commanders*, and *Knights Grand Crosses* were instituted, in imitation of the Knights of the Bath, with the intention to confer these titles on the chivalric body only; but others received them, and as all Knights Commanders, and Knights Grand Crosses had the privilege of a seat in Conclave, confusion if not jealousy soon arose. In 1843, when new regulations were made, the supreme power of the whole order, or chivalric class, began to take the name of the Grand Chapter, in place of Conclave; and in

1845, this gave way to the more correct one of Chapter General. At one period they possessed the power of conferring this degree without members having to pass through an initiation in an ordinary encampment as masonic templars; and ultimately a law was passed to admit gentlemen into the chivalric body, who were not Freemasons, provided they paid a much higher fee.

At a still later period, 1855, it was suggested that the proper distinction between Masonic and Chivalric Knights should consist in the recognition of the latter by a patent from the Grand Master or Sovereign of the Cosmopolite body, while a Masonic Knight can get a diploma from the master of his tongue, (whether known as Grand Commander or Grand Master,) or a certificate from the Grand Secretary of that county, while at the same meeting it was fully decided upon that every person previous to his entrance into the order must be a regular R. A. Mason.

Trusting I have not occupied more of your valuable space than the importance of the subject deserves,

I am, dear Sir and Bro.,

Yours fraternally,

T C., R. A. t.

(To the Editor of the Canadian Freemason.)

DEAR SIR AND BROTHER.—Having heard it stated at a Chapter Meeting, which I by chance attended, that in some of the United States the R. A. degree was given before a brother had concluded the full period of M. M. service, viz: 12 months, may I ask you if such is the case, and if so, in what particular states such an act is maintained and why?

Yours fraternally,

INQUIRITOR.

In our next issue we shall endeavour to answer the brother's inquiry, and in the meantime would be happy to learn from either bro. Morris, of the *Voice and Tidings*, or bro. Hyneman, of the *Mirror and Keystone*, whether such act is really the case, and if so, in what States.—Ed. C. F. M.

TO THE CRAFT IN CANADA EAST.

Bro. Hill, publisher of the "*Canadian Freemason*," Montreal, is our duly authorized agent for the "*World's Masonic Register*," in Canada East. The appointment of Bro. Hill as our agent, will no doubt prove satisfactory to the brethren in that section of the neighboring provinces, and they are fraternally requested to give him their subscription for the "*World's Masonic Register*." The craft in Canada West have subscribed very liberally for the work, and it will be gratifying to us if the brethren in Canada East will do the same. They ought to be equally as largely represented in the book, and have their names, professions, Post Office addresses, and masonic affiliations and titles printed on its pages. The work has received the approval

and recommendation of the M. W. P. G. M. William Mercer Wilson, and he has endorsed it by subscribing for it. Brethren, let us have a good report from you. The work will be useful and valuable to every Freemason, and it will be gotten up in a style to insure your approval.—*Mirror and Keystone.*

The veils of the Tabernacle wore of four colours, blue, purple, scarlet, and white of fine linen. These colours have been adopted as the symbolic colours of Masonry. White is the emblem of innocence, and is found in the gloves and aprons; blue is the emblem of universal friendship, and is appropriated to the symbolic degrees; scarlet is the emblem of zeal and fervency, and is appropriated to the R. A.; purple, which is the union of blue and scarlet, is thence the emblem of unity and concord, and has been adopted as the colour of the intermediate degrees between the symbolic and R. A. The Jews, according to Josephus, (Antiq. Judaic, lib. iii, c. 7,) gave these veils an astronomical signification, and supposed them to represent the four elements. Fine white linen was a symbol of the earth, because it was made out of flax, a production of the earth; blue, as the colour of the sky, was a symbol of the air; the purple, of the sea, because it derived its colour from the murex, a shell fish that inhabits the sea; and the scarlet was the natural symbol of fire.—*Mackay.*

A brother has as much right to demand seeing the Charter of the Lodge he is about to visit, as the Master has the right of examination previous to his entrance therein.

In the early history of England it is stated that when the fortifications of the City of London were to be repaired, the authorities invariably employed the Benedictine Monks, near Birkenhead, to do the work.—*Stowe's History.*

A Freemason ought to distinguish himself from other men out of the Lodge as well as in it, by uprightness and friendship to the brethren, by a free and unconstrained manner of thinking, and by an unimpeachable purity of living. A brother Freemason should not only conduct himself in the Lodge, but also out of the Lodge, as a brother towards his brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order. A free and unconstrained manner of thinking distinguishes not only the enlightened man but a man who nobly protects that which is just.—*Gadiche.*

In every well-regulated Lodge, there is found a point within a circle, which circle is ombordered by two perpendicular parallel lines. These lines are representatives of St. John the Baptist and St. John the Evangelist, the two great patrons of Masonry, to whom our Lodges are dedicated, and who are said to have been "perfect parallels in Christianity as well as Masonry.—*Old Lectures.*

FREEMASONRY.

The following exquisite Ode, by Sir E. B. Lytton, we copy from the *Indiana Freemason*. We do not remember to have seen it before:

The world may rail at Masonry,
And scoff the square and line,
We'll follow with complacency
The Master's great design.
And though our sisters frown, and though
We're by our mother's chided,
Could they our works and heart but know,
We would not be derided.

And though the kings of earth unite,
Our temple to assail,
While armed with truth, and love and light,
O'er them we shall prevail.
A cloud may veil the face of day,
But nature smiles at one
That should adventure—bold essay!—
To quench the glorious sun.

A king can make a gartered Knight,
And breathe away another;
But he, with all his skill and might,
Can never make a Brother.
'This power, alone, thou mystic art
Freemasonry, is thine!
The power to tame the savage heart
With brother love divine.

THE REVELATIONS OF A SQUARE

CHAPTER III.

PROCESSIONS.—MARTIN CLARE, A. M.

1740—1747.

(Continued.)

"Regard not who it is that speaketh, but weigh only what is spoken."—HOOVER.
"All such things are either secret or manifest, them I know."—SOLOMON
"You shall understand, my dear friends, that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call Solomon's House, the noblest foundation (as we think) that ever was upon earth and the laurel of this kingdom. It is dedicated to the study of the works and creatures of God."—LOAN BACON.

"THE Brother, whose property I had now become," continued the Square, "was Master of the Lodge No. 2, at the Horn Tavern, New palace Yard, Westminster, the old Lodge which formerly met at the Rummer and Grapes, and he was an expert ruler. He ———" (Here the Square communicated several particulars about the method of conducting a Lodge in those times, which though very curious and important, I am bound to hold sacred, as I cannot make them public without incurring the penalty of the unfortunate Prichard. It appears that the Master was a strict disciplinarian, and, under his instructions, the Brethren made a rapid progress in the knowledge of Masonry, although he entertained some absurdities which he communicated only to a few select Brothers in private; one of which, not being of any great importance to Masonry, I may mention without violating a sacred pledge. For instance, he taught them that Adam, our first parent, constructed a stone in the form of an oblong square, or double cube, and placed it over the grave of his beloved son Abel, who had been slain by his brother, inscribed with the history of the transaction in hieroglyphical characters; and thus, he told them was the origin of the same custom amongst the Egyptians! I had great difficulty here to restrain myself from uttering an exclamation. The principal symbol which it contained, was the Mark placed on the forehead of Cain by the finger of God, viz., the TAU CROSS,—the emblem of life. And thus this protective landmark was communicated to mankind, that no one might violate the divine command by depriving him of existence. And our ima-

ginative Master was bold enough to add, that this mark was the talisman used by Moses to protect the Israelites from the devastations of the destroying angel in the wilderness of Arabia.)

"Although the Master was inflexibly rigid," my companion continued, "in the discharge of his duty, and in exacting from others the same rule of conduct which he imposed on himself, yet, when the Lodge was closed, and supper placed on the table—hey presto!—he was quite another man. No one was more jocular or full of spirits than he was. He sang a good song, cracked his joke, and was the life of the company. No prosy speeches would he allow for he said time was precious at that hour of the night, and he was determined to make the most of it—As an agreeable relaxation, he introduced an amusement called 'crambo,' a practice which contributed to the merriment of the Lodge, during the hours appropriated to refreshment, for many years. You don't know what it is? Then I'll tell you. The Master starts the game with a line of poetry, ending with some rhyme which is capable of considerable extension; and each Brother, under a fine—which in those days was an extra glass of punch—was obliged to improvise a corresponding verse in the same measure, and terminating in the same jingle. For instance, to give you an example in point; one evening, after supper, the Brethren wore in a merry cue, and the game commenced by an observation of the Master respecting a young lady of good fortune, a friend of his, whom he was afraid was about to sacrifice herself to a fellow who had no real regard for anything but her money; and was consulting with his friends what they would advise as the most effectual means of extricating her from his toils, when the following *crambo* category was elicited amidst roars of laughter:—

"His name's Mr. Power," says the Master;
"Then tell Mr. Power," Dr. Anderson began,
"That she has no dowry," chimed in Br. Villeneau;
"And he'll speedily cower," Br. Noyce added;
"And droop like a flower," said Br. Goston;
"His forehead will lower," Bro. Morrice snapped in;
"And he'll look very sour," shouted Br. Lamball, with a vociferous hal! hal! hal!—in which the whole company participated with a hearty good-will.
"He'll forsake her enug better," roared Br. De Vaux;
"And he'll grin, gape, and glower," said Br. Revis, the Grand Secretary;
"He'll be off in an hour," added Br. Schomberg;
"And away he will scour," replied Br. Shergold;
"Defying her power," lisped Br. Sir J. Mansell, in his very mild tone of voice; and "Well done, Mansell,—hal! hal! hal!" made the glasses on the supper-table jingle with the concussion.

"The Master was fond of a song, as I have already observed," my informant continued; "and, as hard drinking was the vice of the times, the following chorus was a favourite with the Lodge:

"He that will not merry merry be,
With a generous bowl and a toast,
May he in Bridewell be shut up,
And fast bound to a post,
Let him be merry merry there,
And we'll be merry merry here,
For who does know where we are,
We'll be merry merry here!"

"Thus the song, the toast, the jest, and merry laugh passed away the time till midnight was announced from the neighbouring church clock; and then hats, swords, and canes were in requisition, for the party was broken up at once by the Master's 'right word and point of a Mason—Adieu.' The Lodge prospered under his judicious management.

"While embodying these transactions in your imagination, I must caution you," said the Master's Jewel, which I found to be rather facetiously inclined, "not to raise up before your mind's eye an assembly of Brethren habited in the costume to which you have been habituated; for if you, sir, in your present dress, had made your appearance among them, you would have created shouts of more extatic laughter than either punning or crambo. No, sir, you must see them as they actually were, if you would form a true idea of the scene. They wore square-cut coats and long-flapped waistcoats with pockets in the waist; the coats had long hanging cuffs, and the skirts were stiffened out with buckram and wire, to show the hilt of the sword. They had lace neckcloths and ruffles; blue or red silk stockings, with gold or silver clocks, drawn over the breeches to meet the pocket-flaps of the waist-coat, and gartered below the knee; square-toed and short-quartered shoes, with high red heels and small silver buckles. Then they had on various kinds of wigs, and small three-cornered hats laced with gold or silver, and trimmed with feathers; all formal, clean, and spruce, and in every respect a striking contrast to the fashionable costume of the present day." The Square then proceeded with its revelations.

"My next move was to the breast of a very showy and self-sufficient gentleman,—a man of ample fortune, but very superficial, and famous for nothing but his versatility and want of firmness. He seldom knew his own mind on any given subject whether in religion or politics, for eight and forty hours together. To-day he was a Whig, to-morrow a Tory, and the next something very different from both. In religion he was sometimes high church, sometimes low church, but more frequently neither one nor the other. In a word, he was unanimously pronounced a universal genius! I have known many universal geniuses in time, though, to speak my mind freely, I never knew one who, for the ordinary purposes of life, was worth his weight in straw; but, for the government of a Lodge, a little sound judgment and plain common sense is worth all the sparkling genius that ever wrote poetry or invented theories. He was exceedingly fond of trying philosophical and political experiments; and having stuffed his head full of scraps and remnants of ancient republics, and oligarchies and aristocracies, and monarchies, and the laws of Solon, and Lycurgus, and Charondas, and the imaginary commonwealth of Plato, and the pandects of Justinian, and a thousand other fragments of venerable antiquity, he was for ever bent upon introducing some one or other of them into use; so that between one contradictory measure and another, he entangled the government of the Lodge in more knots during his administration than half-a-dozen successors could have untied.

"He had been a Junior Warden under Dr. Desaguliers; but that discerning Brother entertained some doubts whether his pretensions were sterling, and, therefore, hesitated to promote him to a higher and more responsible office. His imperfections soon manifested

themselves, and the Brethren who placed him in the chair lived to repent of their choice. He formed several magnificent schemes for the advancement of Masonry, but did not possess sufficient stability to carry them into effect; like the Dutch mountebank who took a run of three miles to leap over a hill, but changing his mind during this preliminary step, when he arrived at its foot, he sat quietly down and declared himself unable to accomplish the feat. Or like the Uperephanos of Brathwait,

"He still thought,
That the world without him would be brought to nought,
For when the dogge-stars faded, he used to cry,
'No other Atlas has the world but I.
I am only Her, supports the state;
Cemets divisions, shuts up Janus' gate;
Improves the public frame, chalks out the way
How princes should command—subjects obey—
Nought passes my discovery, for my sense
Extends itself to all intelligence."

"This wonderful man piqued himself on his oratorical powers, and frequently wearied the patience of the Brethren by his dull and unmeaning harangues on the most trifling subjects. I remember on one occasion some topic was under discussion—I think it was on the propriety of masonic processions—which had been a fruitful subject of ridicule to the wits of London. A great difference of opinion prevailed amongst the Craft on this question, and our Lodge was so nicely balanced in point of numbers, pro and con, that any Master of common understanding would have found no difficulty in turning the scale in favour of his own views, on which side soever it might be. In this exigency what did our sapient Master do? Why, he made a speech, in which he took a view of the arguments on both sides of the question, and proceeding carefully by the strictest rules of logic, and a display of the soundest erudition, but all to no purpose, he balanced them so equally that every Brother in the Lodge congratulated himself that his opinions would be triumphant; and when the Master sat down, I heard him whisper to a Brother on his right hand, 'Now do you know, from what I have said, which side of the question my own opinion favours?'—'Indeed, I confess myself at a loss to determine.'—'Then I have accomplished my point,' replied this sapient officer, 'for my ambition was to make a speech which should please both parties.' And when the question was put to the vote, he found himself in a minority. Not very complimentary to his tact and judgment, was it?

"Our politic Master was, at this time, building a handsome mansion at the west end of the town, and when it was nearly completed, he boasted one evening, in a set speech, of the pure Augustan style in which his dining-room was to be finished and decorated, in all the antique splendour that Gothic architecture could furnish. It was to be a perfect gem; and in the peroration of his speech, he announced his intention of opening it with a grand masonic dinner, to which he invited all the members then present. The announcement was, of course, received with cheers. Amidst the acclamations of the Lodge he sat down, and a Brother whispered in his ear, 'When do you think it will be finished?'—'Never for that purpose,' replied the Master.

"This erudite chief had concocted a notable scheme for distinguishing his year of office as a remarkable epoch, which had caused him more anxiety to bring into a disposable form, than any other subject he was ever known to entertain. It was an invention peculiarly his own, and he plumed himself upon it with more than common pride. In introducing it to the notice of the Lodge, his opening speech was flowery and rhetorical.

He denominated his plan a grand panacea which would obviate all objections to Masonry, and create a universal sensation in its favour. 'The idea,' he said, 'is novel, pleasing, and practicable; it has never entered the head of mortal Mason, and I am the only individual who has been inspired with the vast design. My star is in the ascendant, and I do not doubt but a niche in the temple of fame is reserved for me, as the author of a magnificent project, which will render Freemasonry the envy of all other social institutions.'

"He went on in this style for a considerable length of time, the Brethren waiting with commendable patience for the development of his proposal. And what do you think it was? You cannot guess, and so I may as well tell you at once; it was a MASONIC BALL!!! The Brethren were taken by surprise at this unexpected announcement, so alien to the genuine principles of Masonry, and scarcely knew what to say. After they had recollected themselves by a pause of a few minute's duration, the absurdity of the proposal struck them as so perfectly ridiculous, that, though from motives of decorum and respect for the Chair, they endeavoured to stifle their sense of the ludicrous, the effort was unsuccessful, and they gave vent to their feelings by a loud and universal peal of laughter, which they found it impossible to restrain.

(To be continued.)

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. 614, R. E., meets 2nd Tuesday of each month, from Nov. 1 to May 1, inclusive, at St. Lawrence Hall, Great St. James Street.

Elgin Lodge, R. S., 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. 06, 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 the months of March, September and December, at the Masonic Chambers, 304 Notre Dame Street.

St. Paul's Royal Arch Chapter, No. 514, R. E., 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.

A wag passing through a country town, observed a fellow placed in the stocks. "My friend" said he "I advise you by all means to sell out." "I should have no objection your honour," he replied drily, "but at present they seem much too low."

HEARING WITH THE TEETH.

That faculty which we call "hearing," can be as well conveyed to the mind by means of the teeth as the ear. Curious as this assertion may appear it is easy to prove it by the following simple experiment; Lay a watch upon the table, glass side downwards; then stand so far from it that you cannot in the ordinary way hear the ticking. Now place one end of a small dead stick (say six feet long) upon the back of the watch, and put the teeth to the other; with the fingers close each ear, to exclude all external noise; the beat of the watch will then be as audible as if placed against the ear. All other sounds can be conveyed in the same manner, no matter how long the stick is; for instance, if one end is put upon piano forte, in the sitting room facing the garden, and the stick is thirty or forty feet long, extending to the farther end of the lawn or walk; now if the instrument is ever so lightly played, "the tune" will be instantly distinguished by any person applying the teeth to the opposite end of the stick.

We do not know whether the above assertion be a fact, but it can be easily tested by the curious, and if proved true, adds one more extraordinary piece of knowledge to the human stock.

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