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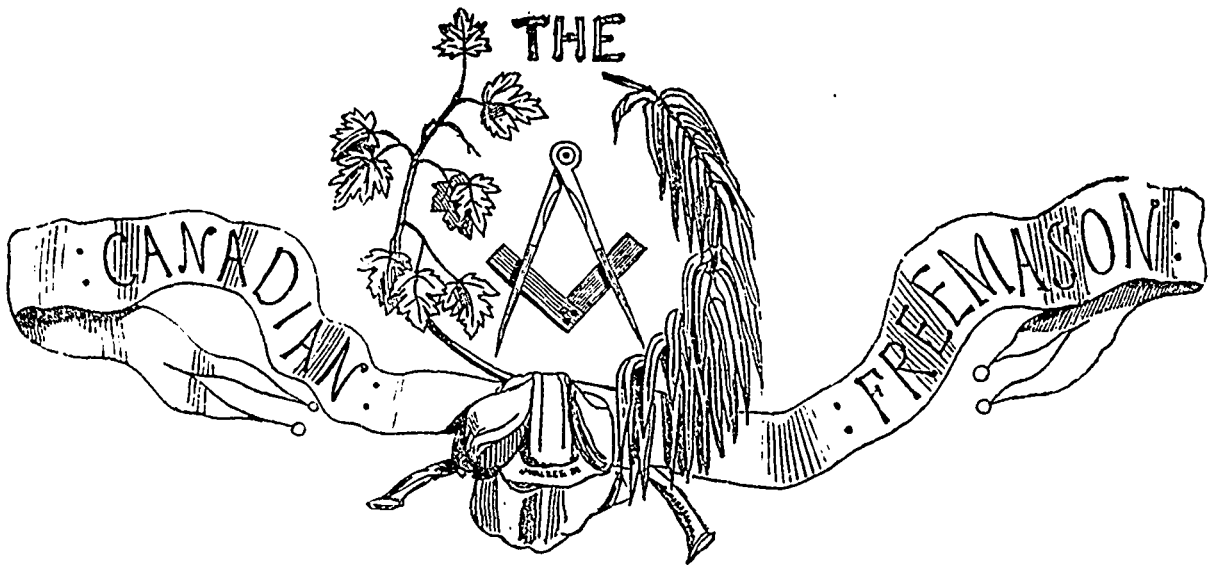
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## Semper idem—Semper fidelis.

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AUGUST, 1860.

No. 4.

### The Canadian Freemason

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

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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#### LECTURE

Delivered before the members of the Masonic Order and the Public, in the Town Hall, Woodstock, on the occasion of the celebration of St. John's day, (25th June, 1860), by Br. H. N. Courtlandt, of Otterville, and published in conformity with the wishes of the meeting and the Lodges.

Worshipful Sir, Ladies and Gentlemen, and Respected Brethren :—

It devolves upon me to address you to day, upon a topic vast in its proportions as the universe of God, glorious in its aims that language cannot adequately picture it, and in its results, beautiful and grand. It has for its basis the words and principles of Eternal Truth, benevolence and love, and all the works of the Deity for its illustration. Need I tell you, that that topic is Freemasonry ?

Masonry being thus vast, thus grand and thus beautiful, it would be impossible within the compass of an address for the most gifted intellect and the most eloquent tongue, to exhibit, what volumes have been written to image to the world, and I, being a mere neophyte in the great Tem-

ple, shall feel amply satisfied if I succeed in placing before you only a few features of this noble and time honoured institution. Although speculative masonry is in a more flourishing condition at the present time, both on this continent and in many countries of the old world; and although the fullest information concerning it is easily accessible to all who will seek it, yet a large portion of mankind are ignorant of its nature, misconceive its aims, and remain blind to its happy effects upon the human race.

If I were addressing craftsmen alone, there are many things of a purely *esoteric* nature, to which their attention this day might be fitly and profitably directed, but I shall on the present occasion, endeavour very briefly to trace the history of this beautiful science, notice its genius and effects, and reply to some of the aspersions with which our Institution has been assailed.

The principles of Masonry are coeval with the creation, for the Sovereign Architect himself, upon those principles, organized the boundless firmament and constructed those wonderful systems of suns and worlds which beautify the expanse of heaven's concave. By His Command, that noblest of sciences, Geometry, the corner stone and foundation of operative masonry, adjusted those vast heavens whose motions intricate yet simple, exhibit to us the perfection of sublimity, and whose nice dependencies and harmonious relations astonish and delight the cultivated mind. The same wondrous science was commanded to raise and adorn the earth, and fit it for the habitation of one, who was to be created in the image of his maker. Our common parent, no doubt, had the various sciences, but especially geometry, engraven upon his heart by the Great Grand Master. No doubt, he also taught his sons this science, and its application to the arts and crafts suitable to those rude and early times; for we are told that Cain built a city which he named after his first born son. Other arts were also improved, such as working in metal, the construction of musical instruments, and the craft of tent-making. Seth also, who delighted in astronomical research, no doubt, taught geometry and masonry to his offspring. Many useful discoveries were made in that early day by its principles, some of which are set forth in the writings of the great Jewish historian, and the Nilotic valley the banks of the Tigris and Euphrates, the plains of India, and the dense jungles of Burmah, have in these latter days, furnished the most convincing testimony, of the comparative perfection of masonry of the remote ages of antiquity. The curious and thoughtful craftsman, may go back, upon the pi-

ous of his immortal spirit, into the dim and mysterious abyss of past eternity, when the globe upon which he treads was a thin and impalpable ether, spread through the regions of surrounding space, when the sun, and all his attendant worlds, were as the almost invisible nebulae of the milky way; when chaos existed and darkness brooded over the unformed matter out of which the deity would call into being, the symmetry and beauty of the universe. "But he spake the word, and order rose out of disorder, harmony and proportion, out of disorder and a shapeless mass; the foundations of the world were laid; the arch of heaven hung with its glittering constellations, the waters were rolled into a heap, day was divided from night, all living creatures that float in air, or swim in the waters, rejoiced in their fresh existence." Every part of creation began to obey a general law, and to perform its appropriate functions in the system of the universe. And the Great Architect and Geometrician said, "Let light be, and light was." Thus the essence of the Deity pervaded the whole of his mighty workmanship, the signet of divine wisdom, was impressed upon every part of his handiwork. The vast and almost incomprehensible changes which our planet has undergone; the successive creations and destructions of animal and vegetable life; the mighty upheavings of the interior of the world, bringing to its surface exhaustless riches, upon which masonic skill could be exerted; causing the monotonous plain, desert and dreary, to present an ever changing variety of beauty, and sublimity, in the mountain chain and valley, the gentle hill and dale, the glen and glade, the fast flowing river, fertilizing continents, and the little rill trickling amidst the moss. The gigantic Dinosaurium the swiftly darting plesiosaurus, and the curiously formed Pterodactyl, the enamelled plated cephalopod, the stately dinornis, the gigantic tree ferns, beauteous shrubs and colossal trees; yes, the whole Fauna and Flora of Creation's morning, exhibited creation's Architect in bold relief. When he therefore called man to stand forth from the dust of the ground, and breathed into him a reasonable soul, an undying spirit, one of the first and noblest exercises of the faculties thus given to him, was to consider the wonders by which he was surrounded, to trace the wisdom and power of the Deity through the mazes of nature's secrets, to conform himself to the wisdom of the Most High, whose glorious attributes he acknowledged with reverence, with gratitude and love.

With the dawn of creation then, began the work of the mason. To understand the measures of

weight and the wonderful Phenomena of light, to comprehend the doctrine of sound, to seize upon and elucidate those immutable laws by which the heavenly bodies are upheld in space; to follow up the beautiful changes from Spring with its verdure, to Summer with its luxuriance; from summer to Autumn with its rich and golden grain and fruits, and from Autumn to Winter's snowy realm, and again to the budding splendours of the vernal season. To trace out the cycles and revolutions of days, of months and of years, and as the intellect winged its way from lofty truths, to truths more lofty still; to praise in the profundity of admiration to feel the divinity in trembling nearness to the creature and to adore:—This was the first aim of masonry; this its labor, ever fresh, never ceasing, a science full of new results adding incentive after incentive to praise and glorify the Great Builder of the universe.

Thus all times and all seasons were appropriate for a Mason's labor and employment. Night brought with it the glittering and star spangled sky with countless millions of the worlds and suns, streaming light from the dark canopy which overspread the earth, directing his eye to the star of evening with its surpassing beauties, the Pleiades with their sweet and soothing influences; the bands of Orion, the rapidly changing Algor, the solemnly revolving Mizar and the wonderful Mira. Its darting comets and mystic nebulae, called for the highest powers of intellect, raising the thoughts from the small dim shadowy spot upon which was his dwelling up to the foot of the throne of Him who spake and worlds sprang into existence, revealing that glorious religion, through which the wearied soul, when its labours are ended here, must set forth on its solemn journey to the God who created it.

The bright beams of the morning, again with drew the curtain which concealed the landscape and presented for curious research, the mysterious nature of plants and trees and flowers; properties of minerals and their wonderful forms of crystallization; the incomparable mechanism of living bodies, the secret links by which the zoophyte is connected to the more perfect plant on the one hand, and the well defined animal on the other; the relation that exists between a speck of dust at his feet, and the innumerable worlds which stretch away to the realms of unbounded space, beyond the reach of human comprehension. This was the vast field of observation in which the primal Man worked out his sublime science, registered his discoveries, transmitted them from age to age, and as results of his labor, meditation and reasoning, preserved a knowledge of the one only true God, stamped upon his mind and heart. Did time permit I might illustrate this brief but imperfect sketch of the earliest age of Masonry by a discussion of the method in which from the fatal disobedience of our first parents, in Eden the fragments of universal knowledge were preserved through ages darkened by the clouds of ignorance and corruption, until the deluge swept the earth of its debased and God despising people. I might also adduce evidence to show how this particular branch of Masonic knowledge was preserved in Noah and his descendants, and through them among the increasing family of mankind, radiating to all parts of the globe, from the foot of Mount Ararat. Such a course however at present, is deemed altogether unnecessary. The pillars erected by Enoch, one of which survived the otherwise universal wreck caused by the flood, preserved for the benefit of man, some of the more valuable secrets of ante diluvian Masonry. Noah and his three sons brought with them many more, and communicated them to their offspring. The cities and tower upon the plain of Shinar are evidences of this. After the dispersion of the people at the Tower of Babel, though scattered far and wide over the surface of the earth, the principles of operative and symbolic Masonry were retained. The pale faces of the Assyrian Kings, which lay hidden for thousands of years, beneath the mounds of Nimroud, Koramles, Khorsabad and Kouyoujik, over which Xenophon marched in his memorable retreat without knowing it, amply attest what Masonry was, when Sardana palus perished in the ruins of his capital. Th-

Pyramids, temples and palaces of Egypt, rich in Hieroglyphical lore, show to what perfection this noble science had at that day advanced, and though the period of their erection and the people by whom erected, are alike by the impenetrable mists of the remote past, yet the works themselves remain, as almost imperishable monuments of the knowledge and skill of our craft. The well known and beautiful apostrophe of Horace Smith, may not receive a reply from the inanimate form of one of Egypt's craftsmen to whom it is addressed; yet the glorious works which adorn the banks of the Nile, connect the present to the past, showing the universality, the usefulness and beauty of the science of which my brothers here assembled are the humble disciples.

It would be a pleasing task, to show how the Masonic tree bloomed and flourished among the Israelites after leaving the land of the Pharaohs, while wandering in the desert wastes of Arabia, fitting themselves by divine command for the important duties of self government; but I must pass on to the time when the Mason was presented to the world in a new character, and received, that appellation by which he has since that that period been distinguished. Two thousand eight hundred and sixty years ago, during the reign of the greatest of Israel's Kings, and when the Jewish Monarchy was in the zenith of its power, splendour and glory; when many of the fine arts had arrived at comparative perfection; when the pathetic and sublime numbers of David, and the exquisite apothegms of Solomon had been presented to the world, as models of taste, of morality, of truth and of religion; when navigation had received an impetus which has continued to advance even until now; and the various branches of natural history were taught by Masons, as aids for the mind, leading it up from the great temple of nature, in adoration and love, to its allwise builder; when the wonderful and superb structure, erected at Jerusalem for the worship of Almighty God, had been completed, astonishing Monarchs by its incomparable beauty, and the magnificence of its adornments; then was a fitting time for the craftsmen, who had been associated in the same labor for years; men who were bound together by the ties of the closest friendship, arising from association in a common labor, sharing the same sorrows, troubles and difficulties, and participating in the same joys, men who were about to separate and wander in the distant countries of the earth, many of them never to meet in this life; then was an appropriate time for their Grand Master to assemble them together, to give them instructions for their future guidance and for the guidance of the craft in all future time. Thus was Masonry, which had existed from the creation, moulded into the form which it has ever since retained, and which it will no doubt continue to retain until it shall please the Grand Master of the Universe, to assemble the entire human family to receive the account of their works at the last day.

Hiram who at the same time so worthily wielded the sceptre of Tyre;—the faithful and devoted friend of David's son, together with those of his subjects who had been employed in building the Temple, established the institution at the same time in that kingdom. The Tyrians sweeping over Spain with their victorious arms, planted it there. We behold it rapidly spreading through Egypt, that land of rich historic associations, reflecting glory upon it through the period of 1500 years. The traveller at this day witnesses traces of it, amidst the beautiful ruins of Ipsambul, of Axum, of Thebes, of Palmyra and of Lxnor. From these places we trace it, as it is carried into the classic vales of Greece, into the land of the Great Monarch, into India and into Rome, in each country manifesting its salutary, benign and illuminating effects, extending in all, the sphere of knowledge, pouring the balm of consolation into the hearts of the unfortunate, and alleviating the miseries and calamities of war. We see it moving with the Roman Standards in the time of that Caesar to whom the Ides of March were fatal; through the provinces of Gaul, to the shores of our own beloved fatherland, whose surge beated cliffs, it has caused to blossom as the rose, rendering it the

home of art, in its beauty of science, in its depth of justice with her even scale, and of true and rational liberty. Though partially obscured, and circumscribed in its operations, during that humiliating epoch, in human history, the Dark Ages; it even then shined as a bright star in the East exhibiting its own loveliness in more brilliant colors, while the surrounding darkness became darker still.

We behold it again moving westward, with the returning crusaders, ameliorating the barbarism, which had taken possession of the crumbling fragments of the Roman Empire, breathing into the shattered elements of society, the soothing voice of benevolence and brotherly love lifting up the Queen of creation's flowers from the degradation to which she was forced, and placing her upon the pedestal of companionship and equality with man. The grand and imposing structure, erected for the worship of God, during the days of ecclesiastical supremacy, indicate the operative skill of the craft at that period. We behold it during succeeding centuries, in the various countries of Europe, battling with superstition, ignorance, injustice and cruelty;—often crushed down, it is true, by the iron hand of despotic power, but ever serving as a beacon, directing onwards to human improvement, morality and truth. In no country upon the earth has its history and progress exhibited more important and deeply interesting phases, than in Great Britain. The first English Grand Lodge, assembled in the year 287, was presided over by that pious and truly christian Mason, St. Alban, who so loved and cherished the craft, that he gained a charter from the King and his council for them. His character was so truly christian in word and action as to stamp piety as one of the marks of Masonry of that day. The second English Grand Lodge was convened at York, in June, in the year, 926, by our noble brother Prince Edwin; and the laws and charges adopted by the illustrious band at that communication, required that whosoever would learn and work Masonry, must always reverence G. D., the Grand Master of the Universe. From that time, our institution continued to flourish here, patronized and encouraged by the best of Albion's Monarchs, many of whom were initiated into the body of the temple, and became its Grand Masters; and thus on, till the sea-gull isle became the radiating point of Masonic light and beauty, at the revival of Masonry a century and a half ago.

In France, the Royal art has been practiced from a very remote period. In the year 254, we see many of its skillful craftsmen joining their British brethren, and many more visited Britain about the year 680. Many of the ancient Gallic and Norman Princes becoming Masons, nourished it with extraordinary indulgence and care. Like its history in other lands, during the days of darkest mental obscurity and prejudice, so in France, it was prevented by the hand of power, from fully working out its beneficent results.

Though planted in Germany during the Roman conquests, and exerting its happy influences at various periods in the life of the German people; yet, it was not till the year 1738, that the Institution was revived, and which has reflected glory upon that land till the present day. The first lodge in Brunswick was formed under a warrant from the Grand Lodge of Scotland, and on the 15th of August, 1738, the Prince Royal of Prussia, afterwards Frederick William II., was initiated. In consequence of this, Masonry began to flourish throughout all the Prussian dominions, bearing its rich fruits for the benefit of our common humanity. 1768 the Freemasons in Germany obtained a charter from the King of Prussia, the Elector of Saxony, and the Queen of Hungary and Bohemia, empowering them to convene lodges and to transact their business, and the King of Prussia was elected their Grand Master. These Monarchs had become fully convinced of the utility of the society, in relieving the poor and distressed in their dominions, in erecting schools and seminaries for fatherless and deserted children, and in establishing funds for the support of those parents whose narrow circumstances would not permit them to provide for their offspring; or give them such an education as was necessary to render them fit and useful mem-

bers of society." Thus the principal Sovereign Princes, many of the nobility, and men of eminence and learning, have always stood forth as the patrons, protectors and friends of this society. A lodge was instituted at the Hague, in the year 1738, of which William IV, Prince of Orange, became a member, and since that time, the Grand Lodge of Holland has established subordinate lodges in its foreign possessions, in India, St. Martin, and in South America.

The first lodge in Denmark was established at Copenhagen, in the year 1743 and the first lodge in Sweden was established at Stockholm in the year 1751, both under warrant from the Grand Lodge of Scotland, since which time the order in those countries has prospered in its work—relieving the necessities of the poor, and advancing the best interests of the people. The first lodge established in the vast empire of Russia, was consecrated at St. Petersburg in June, 1771, and was called the Lodge of Perfect Union; and though the mystic art does not flourish there as in those countries where religious and political freedom have established their throne, yet many of the good, the wise, and the true among the Russian nobility, glory in the privilege of wearing a Mason's habiliments and emblems.

The first modern lodge of Freemasons in Asia, was established by warrant from the Grand Lodge of England, at Bengal, in the year 1740; and now lodges exist in many parts of Hindostan, the East Indies, Ceylon, and China.

A lodge was established at James Fort in Africa, in 1736, and at the Cape of Good Hope in 1773. There are Lodges now in many parts of the Division of the world, at the Island of Mauritius, Madagascar, and St. Helena, appearing like beautiful oases in the moral and intellectual deserts surrounding them.

In the year 1733 a charter was granted by the Grand Lodge of England to a number of the Fraternity who resided in Boston, in the State of Massachusetts, giving them authority to form Masonic lodges in whatever part of North America they might think proper; and from that time, with alternate sunshine and cloud, calm and tempest, the principles of the order have continued to advance, and now the mystic tree, deeply and firmly rooted, is flourishing in beauty, in strength and in grandeur, through the whole continent.

Thus you have seen, that this Society arose in the ages of the remote past, that it has continued to flourish to the present period, and that it has received the countenance and support of the good, the wise, and the powerful of the most renowned nations of the world. You have seen: that it has been the depository of the arts and sciences most valuable to man during the dark days of our history. When ignorance and superstition hung over the earth like a pall, dark and dreary as midnight, typical of mental and moral death—when the pride of barbarism, in the meridian of its power and ruthlessness, trampled upon every vestige of literature and science, and crushed beneath its iron tread, refinement and taste, and all those gems of truth and love which point out man as an emanation of the Divine Mind—the Masonic Temple was as an ark of safety for the seeds of knowledge, which were afterwards sown, extending and spreading over the earth, making the dark places brilliant with light, and the rough places smooth—which dissipated the mists of ignorance, and are now ameliorating the condition of the world.

In the famous questions proposed by Henry VI of England, to the Masonic body, the commission appointed by that monarch to glean information respecting their principles and practice; reported to him that the Masons had taught mankind Agriculture, Architecture, Astronomy, Geometry, Numbers, Poetry, Chemistry, Government; and Religion; and to the question, "Do Masons know more than other men?" The answer given was, "Not so—they only have the right and the opportunity to know more than other men, but many fail in capacity and many more lack industry that is most necessary for its acquirement. But to the true Mason; every object in nature is invested

with a new interest. The blade of grass, the delicate leaf and the beautifully tinted flower; the moss that carpets the woody shade, and the rainbow-hues of the butterfly's wing, are fraught with a meaning to him which the world knows not of. Ho it is, who,

"I find tongues in trees, books in the running brooks. Sermons in stones, and good in everything."

—While the principles of universal grammar, may be understood and used as matters of practice and convenience by the non-initiate, the true Mason makes use of those same principles in a higher and more noble sense. While the beautiful columns which strengthen and adorn the building, distinguishing the different orders of the science of architecture, may excite emotions of wonder and admiration in the beholder, to the true Mason, very line, and angle, and curve, from base to entablature, speaks to his heart and his conscience. While arithmetic may be used by man in his daily vocations, as an instrument for amassing wealth and numbering riches, to the true Mason it becomes a means of heightening his gratitude to his Almighty Creator, by calling his attention to the manifold blessings which surround the tessellated pavement of his life.

The deep triangle, the mysterious circle, the beautiful ellipse, and all those geometrical forms and figures, the properties of which were so well understood and demonstrated by those learned and noble craftsmen, Euclid and Pythagoras; may indeed enable the mathematician, to weigh the sun as in a balance, to determine the times and seasons of a system of planets, to measure the sublime years of Mizar, to point out a spot in the heavens where no mortal eye has ever penetrated and say with confidence that a mighty world, in the majesty of silence is performing his solemn pilgrimage; yet with all this, the true Mason, may use the same figures to determine the progress of his soul in the beautiful orbits of morality, virtue, benevolence and truth, until he depart hence to the rest that will be hereafter. The sweet sounds of music may be listened to with rapture, until the soul is intoxicated with harmony, but the true Mason again accepts it, whether from the deep, rich, and solemn tones of the organ, the sweet zephyr whispering to the evening landscape, the rippling brook in its course over the pebbles, the deafening thunder in the cloud, or in the voice of pure affection by the expressive symbolism of his science, as a lesson to his heart.

The rough ashlar and the polished stone, the half erected house and the completed mansion, the stately tree and the apparently useless weed, the perfect animal and the minute infusoria, to the true Mason, furnish lessons for the guidance of his life, and the elevation of his soul, to that temple above where all is harmony and perfection.

Masonry is the impersonation of benevolence, charity and mercy.

The Sacred text declares that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted together, and the little child shall lead them.

Masonry emphatically fulfils these words of prophecy.

See you, yonder surried hosts on the battle field, with the weapons of death poised, ready to do their fell and murderous work; the gleaming sword flashes in the light, the fatal rifle sends swiftly the pitiless ball, the thundering artillery sweeps down the ranks by hundreds—the crimson fluid of the young; the stalwart, the aged and the noble, gushes from the unnerved arm. Ories of agony fill the air:—Watch that fierce soldier about to plunge his death-dealing weapon into the body of his enemy. One moment, and his sword falls harmless to his side. He takes the refreshing draught and places it to the parched lips of him whom a moment before he designed to destroy;—he lifts him gently and tenderly from the ground, carries him to a place of safety, and yields him henceforth his protection and support. He has recognized a brother, and whispers to him peace and consolation.

This is the genius and spirit of Masonry!

Look once more. Watch that beautiful ship with her sails spread to the gentle breeze—slowly and proudly gliding over the placid bosom of yonder sea. Mark those groups of mermaid women and children upon her deck, unconscious of danger lurking near them. All appears to be peaceful and calm. Look again in the distant horizon. Do you observe that strange suspicious craft rapidly bearing down upon the noble ship!

See, as she approaches, the black flag flying at the mast head, made hideous with the symbols of death imprinted on it. See the fierce and lawless band with their gleaming scimitars, preparing for the work of spoliation and slaughter. Hear the summons to surrender, and in a moment the ship with her precious burden is in the hands of the pirate band. But mark the Chief of the godless crew. He recognizes by a universal language, one who is as he once was, in the days of peace and purity! those bloodhounds' muzzles are silent to the stern command, and they obey you to silence; and the ship with her precious freight is released at her former port of destination to her true and lawful place.

This is a result of Masonry. Do you see in the dense woods by yonder stream that band of savage warriors with their sharpened tomawks and scapular knives waving with a deadly but joyous little company of white men slowly and unconsciously of the proximity, winding their way towards them. Mark! the war whoop echoes through the forest, and the little and powerless, fall beneath the death-dealing steel. See you that noble looking figure bending over the prostrate form of one of the fallen, shielding his body from the infuriated savage! That is Brutus, the Mason! exhibiting a Mason's love, and affording a Mason's protection to a fallen and wounded brother. See again, that aged man coming from the far west—behold him beside the same stream, where instead of words and a pathless wilderness, a populous town and fields, teeming with the bounties of a benevolent father, greet the eye. Look how his thin and silvery locks are waving in the breeze; mark the tears trickle from his fine expressive eyes, as a coffin is removed from its humble resting place, to be deposited in one more appropriate for a Christian's sepulchre! That is the same white man who, fifty years before, received a Mason's protection from his Indian brother, and who has travelled from his home in the far west to assist at the last rites of that brother's sepulchre.

Thus does Masonry break down the barriers that separate races, nations and kindreds of men and unites them together by the cords of universal charity. It harmonizes varied and opposite interests, snaps the fetters from the innocent and oppressed captive, and restores him to liberty and his home. It visits the prison cell, and administers consolation to the afflicted and unfortunate. It removes the hated spirit of party, and influences man to follow the injunction of the Saviour—"Love your enemies."

See ye not the man, bowed down with infirmity, age and sorrow, who has been deeply drenched in the waters of bitterness! Misfortune has deprived him of his substance, and disease has rendered him unable longer to earn his bread. Mark him telling to those whom Providence has blessed with abundance, his tale of woe; pleading for himself and little ones who have been turned, with him, upon the uncertain charity of a cold and unthinking world! Do you note the auditor melted to tears by the eloquence with which poverty appears to all the fine impulses of the human heart? See him give a portion of his bounty, and calling forth a smile of gladness upon that poor man's woe-stricken cheek, and causing his bedimmed eye to sparkle with joy? Do you not feel that it is more blessed to give than to receive? Do you not go in humility of spirit to the fountain of kindness and mercy, and invoke a blessing upon the giver?

Thus to give, thus to relieve sorrow, and want, and suffering, and misery, is one of the most pleasing duties of a true Mason.

Many thousands are yearly relieved from want and sorrow by the lodges scattered over the wide area of the world. In Great Britain, in Germany,

in France, and in America, many thousands of dollars are thus annually employed. Thus does this venerable and benign institution step forth as a husband to the widow, and as a father to the fatherless. The particular charities of a Mason however, he does not proclaim to the world—it is enough for him to be satisfied, that the hungry have bread, and that suffering is alleviated—that he himself will be blessed with an approving conscience and a glad heart, and that He who went about doing good, will reward him openly. The charity of Masonry is not the charity of class or sect; but, like the vast heavens, it envelops the whole human family. Around its altars and in its solemn assemblies, meet the inhabitants of all climes and of all conditions, and contracted sentiments and irrational prejudices are dissolved; while its laws, softening humanity, melt nations into brotherhood. The sublime doctrines of religion it cannot increase, but, like religion, it requires love to God and love to man. With the spiritual intercourse of man with heaven it claims no jurisdiction, and usurps no control; but it continually directs him to that All-seeing eye, which penetrates his most secret thoughts, and teaches him to elevate his soul above the gross indulgences of vice, and refine his affections in the crucible of living virtue, purity and truth.

Our loved institution has, however, in all ages of the world, been attacked and slandered. Mithradath, Bishlam and Tabeel complained to the Persian King against our early brethren; and from that day to the present, ignorance, prejudice, passion and envy have preferred the same charges, though refuted ten thousand times. Against it have been hurled the fulminations of the Vatican, when they were not as they now are, powerless as a shaft against the wind; but when even nations trembled and bowed down before them. The bitterest anathemas of the Inquisition have been pronounced against it. Synods and Associations, without number—religious, social, and political—have spent their energies in attempting to crush it; but, based upon the rock of eternal truth, and supported by wisdom, prudence, charity, universal benevolence, purity and love, it has withstood the tempests which have assailed it, and, like gold tried in the crucible, it stands forth to the world brighter and more beautiful for the ordeal through which it has passed.

It is urged against Freemasonry that it is imprudent, dangerous and sinful to hazard initiation into an order one of whose fundamental principles is, never to reveal its mysteries.

We answer, in reply to this, if every trade, profession, and calling, have not secrets which are never communicated except to those who seek them, and who are qualified to receive them? Are there not many societies now existing which have secrets never revealed, except to those who enter them in the way prescribed by each? Have not the Councilors of our Gracious Queen secrets they never reveal, except to their successors in office? Have not the various governments of the world secrets which they ever sacredly conceal? Why, then, should they be urged against Masons? Why should the inducement of being governed by our own laws, and of admitting such into our temple as choose to apply for admittance on our own conditions, be denied to us? It is of the first necessity that the arena of our science be concealed from a class of impostors, common in every age and every land; and that the charities of our Society be given only to the worthy; yet, with that inviolable secrecy and fidelity which characterize Masonry, its benevolence is sometimes betrayed and abused.

It has also been urged against our Institution, that it may conceal a party dangerous to the State, and thereby subvert the claims of justice. The whole scope and tenor of Masonic teachings are opposed to this absurd and slanderous accusation. Loyalty to the government and strict adherence to the law, have at all times been marked traits of the fraternity; and as a consequence of such, our Society has even been cherished by the best of Kings, the most equitable governments, and the noblest and purest judges. The whole encyclopaedia of Masonic science and jurisprudence, shows

that the moment one of our number unlawfully engages in political intrigues, dangerous to the State, and to the stability of government, that moment he departs from the principles and requirements of Masonry—the moment he swerves from the strictest justice in his relations with his fellow man, that moment he forfeits his claim to the protection and esteem of his brethren.

The misconduct of some of its members has also been pleaded against the Institution. If this charge be valid against Masonry, it is valid against all other societies.

Do you who are consistent members of a Christian society, condemn the religion of Jesus Christ because of the apostasy and misconduct of those whom you have admitted to membership? Is the hypocrisy of that man, who goes to the house of God on the Sabbath day, and accepts the sacred symbols from the hands of God's messenger as a token of fidelity, and then goes and deviates from the path of honesty and moral rectitude; is this conduct an impeachment of christianity? Is this an argument against the inherent goodness and purity of the principles he professes and disgraces? If so, then is the Bible itself a myth, and religion a fable. But you will at once reject such an argument and its result, as unjust and absurd as applied to religion, equally absurd and unjust is it, as applied to Masonry.

It is unfortunately too true, that unworthy men have found their way into the Masonic temple, men who know little of Masonry but its name, and as they are bad Masons, so are they bad citizens, bad neighbours and bad men. This is deeply regretted, and every proper method is used to remedy the evil. There is also in Masonry as there is in christianity, a falling away or fading of the once famed goodness of some of its members. But is not such seen in all societies? Until man's nature is entirely changed, until he ceases to be fallible, frail and imperfect, this will ever be; but I ask again, if this is an argument against the goodness and morality of a society? Let the answer be given in the spirit of candour, and void of prejudice.

It is also said that the preservation of the secrets of Masonry is due only to some ridiculous or shameful practices, which compels the initiate to be silent after he has undergone the ceremony. Can any one believe it possible, that the thousands of illustrious men of every rank, age and country; Philosophers, Statesmen, Judges, Divines, Princes, Kings and Emperors, whose names emblazon the annals of Masonry, would aid in supporting and perpetuating an imposture? The whole world is appealed to, in justification of our moral system; our constitutions are well known; they have been freely submitted to universal investigation, they are solemnly declared to be the principles by which we are governed, the foundations on which we build, and the rules by which we work. It will be seen that the morality of Masonry is on a broader basis than Paley's, and its religion, free from sectarianism, is purity and truth. Every social and moral virtue will adorn those who reduce to practice the teachings of the Lodge room, and the principles upon which they are built.

But I must bring these remarks to a close, for I fear I have already detained you too long, and wearied your patience. I sincerely thank you for your attention, but permit me in conclusion to recapitulate a few of the results of this ancient and noble science.

It has rendered Atheism less popular; for the Atheist and irreligious libertine cannot pass the threshold of a Masonic lodge. It has exalted the name of Jehovah as an object of reverence; induced a belief in revelation and directed the attention of mankind to the Holy Scriptures. It tends to circumscribe human passions and to render the conscience more sensitive. It lessens the frequency and reduces the horrors of war, by removing national prejudice and bringing nationalities into communion with each other. It inspires mutual esteem, confidence and philanthropy, in the breast of man, and implants these habits of self-restraint and benevolence, and finally, it has tended to pre-

serve, perpetuate and advance the arts and sciences, and every useful branch of human knowledge.

Such are some of the results and tendencies of Masonry; and if the imperfect sketch I have here presented, should tend to clear away one prejudice, or dispel one doubt, it will be to me a sweet reward.

To the Worshipful Masters, respected officers and beloved brethren of the Lodges assembled here to day.

I should feel that my duty was not accomplished, were I to permit this occasion to pass, without a word or two to you. Let me remind you, that although Masonry is not a proselytizing institution, neither is it a passive and inert one; but demands constant unremitting action. To you peculiarly belongs the luxury of doing good. Benevolence, in thought, in word and in deed, is a Mason's bounden duty. That holy spirit you should ever exercise towards each other especially, and towards all mankind. Wait not for objects of suffering and sorrow to be brought to your notice for sympathy and aid by persons of the world—show that the teachings of the Lodge room have had their legitimate effect, by seeking them out, and ministering such consolation as necessity requires, and your means will permit. For thus are you summoned by Him, who spake as never man spake. The needy and unfortunate ever demand it of you, the afflictions of the homeless, the sorrows of the orphan, the woes and tears of the wretched, and the cries of the widow are at all times appealing to you. All the noble and generous impulses which infinite tenderness and compassion have implanted in your hearts call upon you.

To you also is committed the vast responsibility of adorning the Masonic temple. I charge you to be careful how you select the materials for it. Remember that numbers do not necessarily constitute strength, neither does apparent respectability imply fitness. Bear in mind that one faulty stone defaces and weakens the whole structure. The sordid and avaricious man, however respectable in the eyes of the world, is as unfit to enter the portals of our glorious temple, as the physical and intellectual imbecile. Ever keep before you the symbolic teachings of the square, that you may do your duty to your God and your fellow men. Let the rectitude of your daily life be a living refutation of every slanderous report; copy the example of that pure and holy man, whose day we have assembled to celebrate, and may the great light of the Lodge room, illumine your pathway and direct you onward until you gain admission to the Grand Lodge above. Peace be with you, my brethren, in your varied occupations, may prosperity and happiness attend you; and finally, let me part with you in the beautiful lines of a highly gifted craftsman of another land.

Trust not the future, the present is open,  
Earnestly strive, thy vocation to fill,  
Would you be useful, take this for a token,  
Never from virtuous action be still,  
Go to the widow and cancel her weeping,  
Harbour the orphan in charity's keeping,  
Waken the soul that's remorsefully sleeping,  
All may do good if they have but the will.

Trust not the future then; be not a dreamer,  
Join in the ranks of truth, justice and love,  
Walk in the presence of God your Redeemer,  
To day—the present is yours to improve:—  
Work for your Maker, it is not laborious,  
Work for your brother, the task is all glorious,  
Work for yourself, and if only victorious,  
Angels will crown you in heaven above.

Two gentlemen of opposite politics, meeting, one inquired the address of some political celebrity, when the other indignantly answered:

"I am proud to say Sir, that I am wholly ignorant of it."

"Oh, you are proud of your ignorance. Oh! Sir?"

"Yes, I am," replied the belligerent gentleman, "and what then, Sir?"

"Oh, nothing, sir! nothing; only you have a great deal to be proud of, that's all."





MONTREAL, AUG., 1860.

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

A rumor having gone abroad that this journal is to be solely the mouth-piece of the Grand Lodge of Canada, the Editor and Proprietors of the CANADIAN FREEMASON beg to state that this was never their object or intention—but a laudable anxiety to promote the welfare of our order, and the desire to supply a deficiency much felt by the craft, coupled with the hope that it might be the means of assisting in promoting that harmony and good feeling which should ever characterize masons—were the chief reasons for commencing its publication. Our columns are open to all the brethren, and we shall be happy at any time to receive their communications; and while thanking those who have already subscribed, trust they will aid in obtaining as many more as possible, and by so doing enable us to enlarge and improve this journal, and render it equal in size and appearance to any on this continent. To those of our subscribers who are in arrears, we would call their attention to our terms, \$1.00 at time of subscribing or \$1.50 at the end of three months.

It is with sincere regret that we notice in another part of this journal, at the last meeting of the Grand Lodge of Canada, held at Ottawa, that two Lodges in Montreal and one in London; C. W., were declared irregular. From the well known character and standing of the officers of the respective Lodges in our own immediate neighbourhood, we are convinced that there must be some misunderstanding. It will be our earnest desire and heartfelt wish, at no distant time, to be able to inform our readers of a satisfactory settlement of their differences, and that the hand of friendship may again find us all in one common whole, when may it be our only endeavour to see "who can best work, and who can best agree."

The excellency of Bro. Courtland's lecture must be our only excuse for occupying so much space with its insertion; to have abridged it, would have spoiled it, and indeed, it gives us great pleasure to find one so bright a mason, whose energies are devoted to the order, and whose pen is not backward in acknowledging its merits, nor expatiating upon its great and wholesome truths.

DEATHS.

In this City, on Monday Morning, 30th inst., after a few hours illness, Bro. John Thomson, in the 30th year of his age, leaving a large circle of brethren and friends to deplore his untimely end.

Bro. Thomson, though but a young mason, having received the degree of M. M. about a month prior to his death, was fully impressed with the high moral standing of the order, and of the incalculable advantages to be derived from a strict adherence to its precepts. In all the relations of life he was universally beloved, a true friend, "a faithful mason, an honest kind hearted man, and a most affectionate husband." Notwithstanding the unpropitious state of the weather, he was buried according to his expressed wish, by his fellow masons, whose solemn and impressive cortege, as it wound its way towards his narrow resting place, brought tears of sympathy and sorrow, from many a bystander.

The following Lodges were represented,—Kilwinning, Elgin, St. George's, Zealand, and Antiquity, forcibly calling to our minds the beautiful words of the Psalmist, "Behold how good and joyful a thing it is; brethren to dwell together in unity."

EXCHANGES.

The following exchanges have been received up to the period of our going to press, for which the Editors will accept our sincere thanks:—

- Masonic Review, Cincinnati, Ohio.
- The Triangel, Williamsburgh, I. I.
- Voice and Tidings, Louisville, Kentucky.
- New York Courier.
- Brooklyn Standard.

We have sent copies to all the Masonic periodicals in the United States, and sincerely trust they have duly reached their respective destinations.

List of Officers of King Solomon's Lodge No. 22, R. C.

- W. B. Oliver Gable, Worshipful Master.
- " Henry J. Gear, Past Master.
- " William Murray, Senior Warden.
- " Daniel Spry, Junior Warden.
- V. W. Alex. M. Monro, Treasurer.
- " George H. Graham, Secretary.
- " Benjamin Switzer, Senior Deacon.
- " Richard Arnold, Junior Deacon.
- " Jas. Spooner, Master of Ceremonies.
- " William Moore, Inner Guard.
- " William Windgat, } Stewards.
- " Hugh Matheson, }
- " John Clark, Tyler.

MASONRY IN CALIFORNIA.

The order of F. and A. M. celebrated the anniversary of St. John the Baptist, in San Francisco, and laid the foundation stone of the new Masonic Temple about to be erected at the Junction of Market, Montgomery and Port streets. A San Francisco, paper says:

The Knights Templars presented a Grand and brilliant appearance, being all in full re-

galia and mounted on black horses. They numbered forty-five. The main body of the procession was on foot to the number of 635, making a total of 680. Throughout its progress the long and handsome line, containing a large number of our most prominent citizens, who was the cynosure of all eyes. The streets were thronged with spectators who failed not to express their pleasure at the display, and at the laying of the corner stone even the tops of the houses in the vicinity, affording a view of the scene, were crowded with lady occupants who appeared deeply interested.

The M. W. Grand Lodge of California was organized on the 18th of April, 1850, at which time there were but three chartered lodges in the State, viz:—California Lodge No. 13, holding under the Grand Lodge of the District of Columbia; Western Star Lodge, No. 98, holding under the Grand Lodge of Missouri, and Connection Lodge No 75, holding under the Grand Lodge of Connecticut. The above Lodges are now known as California Lodge No 1, Western Star Lodge No 2, and Tehama Lodge No 3, holding under the Grand Lodge of California. The order in this State now includes an aggregate membership of six thousand.

The M. E. Grand Chapter of Royal Arch Masons was organized May the 8th, 1854, and there are now twenty-two chartered chapters under its jurisdiction. The Grand Commander of Knights Templar, and the appendant orders for the State of California, was organized by authority of a warrant from the Grand Master of the Order in the United States, on the 10th of August, 1853. There are three Commanderies, viz.: California Commandery No. 1, San Francisco; Sacramento Commandery No. 2, Sacramento, and Pacific Commandery No. 3, Columbia. The Order is in the most flourishing condition, and has done a vast amount of good in our State—*Hamil-ton Spectator.*

GRAND LODGE OF CANADA.

The official report of the Grand Lodge of Canada, having not yet been received, we cut the following account of their Annual Communication from the Montreal Herald of the 17th ult.

OTTAWA, July 13, 1860.

The Masons of Canada are now holding their Annual Communications in this City. The number of distinguished brethren present is very large. The Lodges throughout the entire extent of the Province from Quebec to Windsor, and from Stanstead to Owen's Sound, being well represented. The session began on Wednesday Morning the 11th instant, and still continues, and the proceedings, thus far, have been interesting and important, and have been conducted with great dignity and honour.

I have taken some pains to obtain a copy of the Grand Master's address, which I enclose, in the hope that you will find room for it, as I am sure many of your readers will be interested in its perusal.

Since the organization of the Grand Lodge in 1853 the fraternity in Canada seems to have prospered beyond the expectations of its warmest votaries. A large accession of members has taken place, and the number of Lodges has been augmented from 41 to nearly 150. During the last two days the receipts of the Secretary as I am informed, amounted to over \$1,700,—and the revenue of the Grand Lodge for the year, consisting of a mere percentage of the monies paid for Masonic purposes, amounted to over \$5,000.

Two bodies of Masons in your City have by unanimous vote of grand Lodge, been declared to be

irregular. They claimed to exist by authority of English warrants, Nos. 613 and 923; under the respective names of St. George's and St. Lawrence Lodges. But it appears that in 1855, after the formation of the Grand Lodge of Canada, these warrants had been surrendered to the Provincial Grand Masters of Montreal, as the representatives of the Grand Lodge of England, and that the Lodges originally created by them had been enrolled upon the Register of the Grand Lodge of Canada. They could not therefore be recognized as legally conducted Masonic Lodges. Another body of Masons in London, C. W., claiming to exist under an Irish Warrant, was dealt with in a similar way.

It has been determined to found a Canadian Masonic Asylum for aged and infirm masons, their wives and widows, and a school for the education of the children and orphans of indigent masons. A Committee has been appointed for the purpose, and immediate steps are to be taken to carry out this noble and praiseworthy object.

A very high compliment was paid yesterday to one of your citizens, and, I believe, one of your City Fathers, in conferring upon him the highest rank and most distinguished title in the gift of the Grand Lodge. It was resolved, "That in consideration of the zeal and ability displayed and the services rendered by R. W. B. Dr. A. Bernard in promoting the interests of Canadian Freemasonry, he be awarded the rank and title of Most Worshipful Past Grand Master of this Grand Lodge."

One hundred and ten Lodges were represented—(forty-nine by proxy.)

The representatives of the Grand Lodges of Maine and Kansas presented their credentials. These brethren were rapturously received by the Grand Lodge.

The election of officers was then proceeded with and resulted as follows:

|            |   |
|------------|---|
| M. W. Bro. | Thomas Douglas Harrington, of Quebec, G. M.                 |
| R. W. "    | W. B. Simpson, of Brockville, D. G. M.                      |
| " "        | D. Gale, of Quebec, G. S. W.                                |
| " "        | T. R. Warren, of St. Thomas, G. J. W.                       |
| V. W. "    | E. Heathfield, of London, G. Registrar.                     |
| " "        | Goff, of Simcoe, G. Treasurer.                              |
| " "        | J. B. Harris, of Hamilton, G. Secretary.                    |
| R. W. "    | Charles Magill, of Hamilton, D. D. G. M. Hamilton District. |
| " "        | — Thomas, D. D. G. M., London District.                     |

OTTAWA, July 14th, 1860.

On the Grand Lodge resuming business at 9 o'clock this morning, the M. W. G. M. Wilson invested and installed the M. W. G. M. elect, H. B. M. Bro. T. D. Harrington, as G. M., and thanked the members of G. L. for the kindness which had been shewn to him for the past five years.

M. W. Bro. Harrington then installed the officers elected last night, and also those elected and appointed this morning, which are:

For D. D. G. M. for the Wilson District, R. W. Bro. F. W. Whitehead.

For the Huron District, R. W. Bro. A. Melius Irvine, of Galt.

For the Ontario District, R. W. Bro. J. B. Hall  
For the Prince Edward District, R. W. Bro. A. A. Campbell.

For the Central District, R. W. Bro. George F. LaSalle.

For the Toronto District, R. W. Bro. S. B. Harman.

For the Montreal District, R. W. Bro. A. A. Stevenson.

For the Quebec District, R. W. Bro. Richard Pope.

For Grand Chaplain, Bro. Prichard was elected and invested.

For G. D. of C., Bro. DeGrassie, of Toronto, was appointed and invested.

The Ottawa and Prescott Railway, with that liberality which is not usual to railways, put on a special train, after the Grand Lodge closed, to bring the members to Prescott, and which enabled all to get to their homes on Saturday night. This liberality was duly acknowledged on the cars by sundry votes of thanks.

ADDRESS OF THE M. W. G. M. WM. M. WILSON, ESQ.

Brethren of the Grand Lodge,—

It gives me much pleasure again to meet the Representatives of the Canadian Craft, assembled in their annual Convocation, and while I reflect with unmingled satisfaction and delight upon the fact, that during the year that has now passed away, nothing has occurred, either to mar our harmony, or to interrupt our peaceful progress, I am sure that I but express the feeling common to every member of this Grand Body, when I say, that to God, and to him alone, we are indebted for the peace, happiness, and prosperity, which has thus far attended our efforts and blessed our labours: with grateful hearts and due solemnity we would, therefore, earnestly entreat our common Father to continue to us his protection, blessing and guidance. We should never forget, that "wherever we are, and whatever we do, His all-seeing eye is upon us," and this thought should not only be ever present to our minds, but should influence us in all our thoughts, words and actions.

THE MISSION OF MASONRY.

The greatest aim of masonry, as I understand it, is to cultivate and improve the mind, and to impress upon its votaries, the solemn truth that there is an omnipotent, omniscient and Everliving God, who rules and governs all. In the interesting and beautiful ceremonial of our order, we are constantly reminded of this great and important truth, and also that the same Mighty Power that fashioned and sustains the Universe, created also the mind of man, bestowed upon him a thinking, a reasoning, and a feeling nature, placed him in a universe of wonders, endowed him with faculties to comprehend them, and enable him to raise by his meditations to a knowledge of their divine origin, "to look through nature up to nature's God." The language used by a distinguished statesman and savant of our own day, on a recent occasion, may well and appropriately be applied to our *divine art*; for masonry must make an impression on the minds of its disciples, which can never wear out by a lapse of time, or be effaced by the rival influences of other contemplations, or obliterated by the cares of the world. The lessons then learned, and the feelings then engendered or cherished, will shed their auspicious influence over the mind through life, protecting against the seductions of prosperous fortune, solacing in affliction, preparing the mind for the great change that must close the scene of our earthly labours, by habitual and confident belief in the only wise God, and in the humble hope of immortality, which the study of His word must inspire, and which the gracious announcement of His revealed will abundantly confirms.

MASONIC CHARACTERISTICS.

Masonry from its origin, to the present time, in all its vicissitudes, has been the steady, unvarying friend of man, it has [in the language of an eloquent brother,] gone forth from age to age, the constant messenger of peace and love; never weary never forgetful of its holy mission, patiently ministering to the relief of want and sorrow, and scattering, with unsparring hand, blessings and benefits to all around. It comforts the mourner, it speaks peace and consolation to the troubled spirit, it carries relief and gladness to the habitations of want and destitution, it dries the tears of the widow and the orphan; it opens the source of knowledge; it widens the sphere of human happiness; it even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come. All this masonry has done, and is still doing. Such is masonry, and

such is its mission: and we should never forget, while enjoying its benefits, and appreciating its value, the duties we owe to the Order, for there is no right, without a parallel duty, no liberty, without the supremacy of law, no high destiny without earnest perseverance, and no real greatness without self-denial.

NEW LODGES.

Since our last annual communication, I have granted Dispensations for opening 21 New Lodges in various parts of this jurisdiction, the names and localities will be reported to you by the Grand Secretary. I will add, with reference to this subject, that in every case I have insisted upon satisfactory evidence being produced, that the officer who had been selected to preside, possessed the necessary qualifications. In addition to the number mentioned, I have to inform you that the Dispensations formerly issued to "Cassia" and "Stanbridge" Lodges, have been renewed. I have also much pleasure in announcing that "Corinthian" Lodge, of Peterboro', has returned the English warrant under which that Lodge was held, and has affiliated with this Grand Lodge.

MASONIC INCIDENTS.

On the 9th September last, I performed the pleasing duty of laying the Corner Stone of St. James' Church, in the City of London, with masonic honors. On the 25th of October last, I performed a similar duty in Toronto, laying the Corner Stone of a Reformatory prison, and on the 24th of May last, the Birthday of our beloved Sovereign, I had the pleasure of laying the Corner Stone of the Crystal Palace in the City of Hamilton; on each of these occasions I was supported by a large number of the Brethren; the preliminary arrangements had been most carefully and admirably made, and the ceremonies appeared to afford much satisfaction and pleasure to the large multitudes which had assembled to witness them. Indeed I may say with reference to the gathering at Hamilton, that it was one of the most imposing and effective I had ever witnessed.

On the 15th of September last, I assisted in the consecration and constitution of Wilson Lodge at Waterford, on which occasion I delivered a public address on Masonry, which was listened to by a large and attentive audience. I am pleased to say that this Lodge is in a most flourishing condition, and is most admirably worked and governed.

On St. John's Day in December, I paid my first official visit to the Masonic District of Prince Edward; and the hospitality and kindness with which I, and the Grand Officers who accompanied me, were received by our M. W., Brother John C. Franck, Esq., the D. D. G. M. of that District, and the brethren generally, demand my warmest acknowledgements. Upon that occasion I had the pleasure of installing eight Masters of Lodges, who had assembled at Belleville for that purpose. An admirable sermon, most appropriate to the occasion, was delivered by our Worshipful Brother, the Reverend James A. Preston, M. A., the District Grand Chaplain: This discourse dedicated to me, was subsequently printed, and distributed among the Brethren, to whose careful perusal I heartily commend it.

NEW YORK.

On the 6th day of June last, I visited the Grand Lodge of New York, then in session; from this Most Worshipful and influential body my reception was most kind and fraternal, and I indulge in the hope that my visit to them may have the effect of cementing still more closely the bonds of friendship and brotherly love which now unite us. When in New York I had also the pleasure of making the personal acquaintance of many distinguished brethren from other jurisdictions, from all of whom I received the most gratifying assurances of the lively interest felt by them in the prosperity and progress of Masonry in Canada.

I might mention many other occasions in which I had the pleasure of meeting our subordinate Lodges, and the members of the Order, during the past year; but time will not, at present, permit; I must therefore only say that I have reason

to believe that the Canadian Craft was never in a more prosperous or happy condition than it now is.

#### SAFETY OF RECORDS.

Believing it important that some steps should be taken to secure the valuable papers belonging to the Grand Lodge, and now in the custody of the Grand Secretary, I authorized that Officer to purchase a suitable fire-proof safe in which he might deposit the Records, and other articles of value in his possession; this expenditure will, I hope, meet with your sanction and approval.

#### GRAND TREASURER.

I have also to announce to you that shortly after the last annual meeting, I prepared the necessary bond required by the Constitution to be taken from your Grand Treasurer, which was duly executed by that Officer and his sureties; with whose sufficiency I was well assured. I have also much pleasure in stating, for the information of the Grand Lodge, that the manner in which the Grand Treasurer has discharged his duty during the past year, merits your approval.

Finding that a certain sum of money in his hands would not, in all probability, be required immediately for Grand Lodge purposes, I advised that it should be deposited in a Bank, so as to draw interest; on examining his accounts, I believe you will find that this additional sum has been placed to the credit of the Grand Lodge.

#### GRAND SECRETARY.

It gives me also great pleasure to bear testimony to the careful and efficient manner in which our worthy Grand Secretary has performed his arduous duties during the past year, and I congratulate you, brethren, in having secured the services of one who has proved himself so competent and trustworthy.

#### UNION MEDALS.

At the especial communication of Grand Lodge, held in the city of Toronto in January, 1859, it was resolved, that in commemoration of the happy union of the Craft, a medal should be struck, and the Grand Secretary instructed to procure the requisite number, at the cost of Grand Lodge. It gives me pleasure to announce that the committee to whom this duty was assigned have completed the labors, and are now prepared to exhibit specimens for your approval; I did not, however, feel justified in authorising so large an expenditure of money as the resolution is apparently intended to sanction, and I have therefore delayed the issue of those interesting souvenirs, until this matter should again be submitted for your consideration. I would therefore now suggest that, instead of using Grand Lodge funds for this purpose, that the subordinate Lodges be called upon to contribute a sufficient amount to pay for the medals which they are entitled to receive; it would also be advisable to define with more certainty the parties who are to be permitted to wear them.

#### HAMBURG.

I regret to learn that a serious difficulty has arisen between the Grand Lodges of New York and Hamburg, on the subject of the exclusive territorial jurisdiction of Grand Lodges. It appears that the latter grand body has granted Charters authorising the establishment of two Lodges in the State of New York, and asserts that, in doing so, she has done nothing either unlawful or un-masonic. On the other hand, the Grand Lodge of New York has pronounced these Lodges as irregular and clandestine, and has suspended all intercourse, with the parent body. I feel it unnecessary to occupy your time with any lengthened expression of my views upon this subject, as I am confident that the course adopted and persisted in by the Grand Lodge of Hamburg is not only likely to prove most injurious to the peace, harmony and prosperity of the Masonic fraternity, but is one which cannot be sustained by any intelligent Grand Lodge in the world.

#### REPRESENTATIVES.

I have now great pleasure in announcing to you

that, since our last communication, I have received official intelligence of the appointment of our distinguished brother, the M. W. Wm. C. Stephens, as the Representative of the Grand Lodge of England to this Grand Lodge. A more judicious selection, in my opinion, could not have been made, and I am quite sure that when he presents his credentials, he will be most cordially received and acknowledged by you. I cannot here deny myself the pleasure of expressing my warmest acknowledgements to the Right Hon. Lord de Gray and Ripon, the distinguished brother who occupies the position of our representative at the Grand Lodge of England, for the prompt, courteous and able manner in which he has discharged the various duties entrusted to him, on behalf of this Grand Lodge.

#### A GENERAL COMMITTEE SUGGESTED.

During the past year, I have been called upon to decide many questions of Masonic law and usage. My decisions in these matters, [should any reference be made to them,] will be found in my correspondence. I would, however, suggest for your consideration the propriety of appointing a general committee to whom all such matters might be referred.

#### MASONIC CHARITIES.

It is one of the proudest of duties of Masons both in the individual and collective relations, to embody and give practical value to the noble principles upon which masonry is founded. In the regular order of affairs, a sublime necessity of this character now devolves upon this Grand Lodge; and its existing members may well congratulate themselves upon being called upon to execute a work so benignant and holy. The difficulties which beset the early movements of the Grand Lodge of Canada, have all disappeared as morning dews. Its course has been blessed by unexampled prosperity. Honored abroad, advancing at home, free from all disturbing or counteracting influences the sheen of its glory undimmed by any cloud of discord, it is surely the time to remember those who are called to suffer; to wipe tears from sorrowing eyes; and raise a monument of gratitude and to devote it to God and distressed brethren. The report of the Committee to which was referred the generous admonition on this subject from St. Andrew's Lodge, Toronto, will, I presume bring up this matter in some tangible shape for your consideration. Whatever form your benevolent efforts may assume I am assured that they will be worthy of yourselves, of the circumstances of our history and the principles which it is our duty to exemplify. We have the example of the venerable Grand Lodge of England, as an incentive and guide, and although we may not hope to equal the regal magnificence of her charitable institutions, animated by the same spirit, we may imitate her zeal, piety and devotion, and do for our brethren for their widows and their orphaned descendants, all that England does for hers.—We can give to Canadian Masonry "a local habitation and a name," and teach the outside world to regard masonry and Benevolence as interchangeable and synonymous terms.

#### THE PRINCE OF WALES' VISIT.

The approaching visit to Canada of the heir apparent to the throne of the British Empire, is an event of such absorbing interest, that I need make no apology for alluding to it on this occasion. Indeed, I should be surprised if the matter were not introduced formally before you for discussion, assured as I am that this most worshipful body will desire to testify their affection to the royal family of England by every proper and constitutional means. It will probably be asked in this Grand Lodge, whether the precedents and customs of Masonry will justify the presentation of an address to His Royal Highness. The presence of so many worshipful brethren, skilled in the royal art, and well versed in Masonic lore; as I am proud to recognize around me to-day convinces me that should the question be raised, it will receive a full and satisfactory reply. I will only say at present with reference to it, that, in times of extraordinary interest Masons, in their collective character have

addressed august personages — not Masons — in order to set forth the fact that the institution enforces upon its adherents the quiet performance and firm maintenance of all the duties of good citizens and loyal subjects. Apart from his exalted position, and his important relations to the members of this Grand Lodge as members of the body politic, His Royal Highness the Prince of Wales has especial claims upon our regard on account of his Masonic connexions; his illustrious grandfather, the late Duke of Kent, was a Grand Master in our ancient and venerable Order, and one of the most interesting episodes in the history of Masonry in England, is that which recounts the solemn reconciliation of two branches of the Masonic family, under the auspices of His R. H. the Duke of Kent and His R. H. the Duke of Sussex.

Having now briefly referred to the various subjects which I considered it my duty to bring under your notice, I will not trespass further upon your time, but will conclude by again expressing the pleasure I feel in meeting you all in the interesting and beautiful City of Ottawa.

Wm. M. Wilson, G. M.

#### ITEMS.

The following is a speech made by the manager of an Irish theatre. There were only three persons composing his audience:

"Ladies and gentlemen;—As there is nobody here I'll dismiss you all; the performances of this night will not be performed; but the performances of this night will be repeated to-morrow evening."

A HORSE-DEALER had a son, who being a lad of spirit, proposed, as a novel experiment, to open a stable on strictly honest dealing; but the father, who was a prudent man, discouraged the idea, observing to his son, that "he disliked speculation."

As in India one day an Englishman sat  
With a smart native lass at the window,  
"Do your widows burn themselves? pray  
tell me that?"  
Said the pretty, inquisitive Hindoo.  
"Do they burn!—that they do," the gentleman said,  
"With a flame not so easy to smother—  
Our widows, the moment one husband is  
dead,  
Immediately burn—for another!"

It is not the nursing of wealth or fortune who has been dandled into manhood on the lap of prosperity that carries away the world's honors, or wins its mightiest influence; but it is rather the man whose earlier years were cheered by scarcely a single proffer of aid, or smile of approbation, and who has drawn from adversity the elements of greatness.

Upon coming into the office the other day, we asked the "devil" his rule for punctuation. Said he, "I set up as long as I can hold my breath, then put in a comma; when I gape, I insert a semicolon; when I sneeze, a colon; and when I want another chaw of tobacco, I make a paragraph."

A rash and somewhat deluded young man has threatened to apply the Maine law to his sweetheart, she intoxicates him so.

It is harder to avoid censure than to gain applause; for this may be done by one great or wise action in an age; but to escape censure a man must pass his whole life without saying or doing one ill or foolish thing.



## POETRY.

Great Architect of earth or heaven,  
By time nor space confined,  
Enlarge our love to comprehend,  
Our BRETHREN all mankind.

Where'er we are, whate'er we do,  
Thy presence let us own,  
Thine EYE all-seeing, marks our deeds,  
To THEE all thoughts are known.

While nature's works and science's laws,  
We labour to reveal,  
Oh be our duty done to THEE,  
With fervency and zeal.

With FAITH our guide, and humble HOPE,  
Warm CHARITY and LOVE,  
May all at last be raised to share  
Thy perfect LIGHT above.

Masonic Ode.

A BATCH OF CONUNDRUMS.—“Talk of conundrums, said old Hurricane, stretching himself all over Social Hall, and sending out those mighty puffs of Havana smoke which had given him his name, “can any of you tell me when a ship may be said to be in love?”—“I can tell—I can,” snapped out Little Turtle. “It’s when she wants to be innaned.”—“Just missed it,” quoth Old Hurricane “by a smile. Try again. Who speaks first.”—“I do secondly,” answered Lemons. “It’s when she wants a mate.”—“Not correct,” replied Hurricane. “The question is still open.”—“When she’s a ship of great size,” (sighs), modestly propounded Mr Smoothly.”—“When she’s tender to a man of war,” said the colonel, regarding the reflection of his face in his boot.—“Everything but correct,” responded Hurricane.—“When she’s struck back by a heavy swell,” suggested Starlight.—“Not as yet,” said Hurricane. “Come, hurry along!”—“When she makes much of a fast sailor,” cried Smashpipes.—Here there was a great groan, and Smashpipes was thrown out of the window. When peace was restored, Old Hurricane “propelled” again.—“You might have said, ‘when she hugs the wind,’ or ‘when she runs down after a smack,’ or ‘when she’s after a consort,’ or something of that sort. But it wouldn’t have been right. The real solution is—when she’s attached to a buoy.”

A comic poet, who wrote before the recent revival of hooped petticoats, seems to have the spirit of prophecy which was anciently ascribed to poets as well as the regular vates. Hear him talk:—

Behold some damsel, slender as a reed,  
And fair as slender,—beautifal indeed,—  
Suddenly grow to such enormous size  
That you can scarcely half believe your eyes!  
Spreading, to seem, with each succeeding minute,  
St. Peter’s dome! with a small child stuck in it!”

The scholar who fell into a reverie, last week, was immediately taken out, and it is said, will recover.

The prettiest lining for a bonnet is a good humored face.

**J. HAROLD,**  
**BOOTS AND SHOES,**  
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Montreal, July, 1860.

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

Mackey’s Lexicon, new edition  
Mackey’s Principles of Masonic Laws  
Preston’s Illustrations, by Oliver  
Harris’ Discourses  
Oliver’s Spirit of Masonry, by Hutchinson  
Calcot’s Candid Disquisition of the Principles  
and Practice of Free and Accepted Masons  
Oliver’s Star in the East  
English Constitutions  
Cross’s Templar’s Chart to the 33rd  
McCoy’s Masonic Jurisprudence  
McCoy’s Masonic Manual  
McCoy’s Master Workman  
Drew’s Masonic Hand Book  
Cross’s Masonic Text Book  
Arnold’s Rationale and Ethios  
Moral Designs of Freemasonry  
Freemason’s Calendar and Pocket Book  
Ahmar Rezon  
Oliver’s Symbol of Glory  
Antiquity of Masonry  
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Oliver’s Masonic Library, 5 vols

Masonic Clothing, Jewels, Working Tools, &c.,  
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May, 1860.

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