

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Semper idem—Semper fidelis.

PUBLISHED BY BROTHER HILL, No. 2 PLACE D'ARMES, MONTREAL.

VOL. I.

JUNE, 1860.

No. 2.

THE ANTIQUITY OF FREEMASONRY.

Air—“Red, White and Blue.”

When the great Architect of Creation
Form'd man in his wisdom Divine.
When Charity sought an oblation,
Freemasonry show'd its first sign,
Thus, when murderous Cain slew his brother,
And the sapling of death did engraft,
For the safety of one and the other
Men united themselves to the Craft.
Men united themselves, &c.

Of Cain, may we hope he repented,
Join'd the Craft, mourn'd the deed he had done,
But a city he built well cemented,
And gave it the name of his son;
Chaste Jubal did harmony settle,
Tubal Cain gave mechanics the draught
Of curious working in metal,
To the honour and praise of the Craft,
To the honour and praise &c.

There were cities and towns well erected
By Masons, with tamers unfurled,
Ere men for their pride were rejected,
And scatter'd all over the world
From Methuselah, Noah, by lecture,
Form'd the Ark as a safe floating rati,
And founded marine architecture,
Thus ennobling the fame of the Craft,
Thus ennobling the fame &c.

The Fraternity flourished in splendour,
And embraced all the talent on earth,
When Solomon rose their defender,
And divided in sections their worth:
His temple superb was erected,
God himself from on high gave the draught,
And the wondrous work thus effected,
God's glory! and joy to the Craft!
God's glory! and joy, &c.

Ancient records report as Grand Masters,
Kings, princes and famed noblemen,
Learn'd bishops and other Church pastors,
With St. Alban and Christopher Wren.
To our pride to exalt in that station
Men of talent who well can engraft,
In the heart of each well meaning Mason
The duties and care of the Craft,
The duties and care, &c.

May each Master protected from evil,
Long be guardian of all our degrees
And with zeal guide the square and the level!
The plumbline, the compass, and keys,
With the pens at command, may he cherish
Our right, 'til the angels shall waft
His spirit, from that which must perish,
To join with the saints of the Craft,
To join with the saints, &c.

FREE MASONS.—The Masonic Lodges of Paris are about to present an address to the Emperor, thanking him for his services to Italy. There are 100,000 Masons in Paris, and the department of the Seine.

THE REVELATIONS OF A SQUARE.

CHAPTER I.

THE REVIVAL.—DR. DESAGULIERS.
1717—1722.

“I could a tale unfold.”—SHAKESPEARE.
“Dost feel a wish to learn this thing of me?”
TITANIA.

“Hoc est
Vivere his, vita posse priore fuit.”—MARTIAL.

(Continued.)

I assure you, sir, that Masonry, as then practised was a fascinating pursuit, although its technicalities were somewhat different from those of more modern times. For instance, what you call the Great Lights were denominated Furniture with us, the three moveable Lights were explained to mean the same as your three lesser ones, and were, indeed, the same in every particular; and we had three fixed Lights, or imaginary windows in the east, west, and south, which are now, I believe, discarded. Again, Wisdom, Strength, and Beauty, according to ancient usages, were represented, not as at present by three pillars or orders of architecture, but by the two pillars of Solomon's Porch, and the Blazing Star, the left-hand pillar being the symbol of Wisdom, that on the right hand Strength, and the Blazing Star in the centre, Beauty.

“The discipline of Masonry was always, as far as I could learn, essentially democratic, and the revivalists took especial care to make no innovations in the original plan. All power was committed to the members of Lodges; and even, as we have just seen, the newly initiated entered apprentices had a vote in Grand Lodge. In the popular government of Athens, it was an unalterable law, that all the citizens in turn should be distributed in the courts of justice; and on the same principle the Brethren of each Lodge choose their Master by ballot, who appoints his officers from amongst themselves, and these are its representatives in the General Assembly or Grand Lodge. And, as in all the democratic institutions of antiquity, a senate was appointed to prepare all motions and proposals before they were submitted to the decision of the General Assembly of the people, so we have committees nominated for the same purpose.”

The Chief Governor of the Craft is annually elected by the delegates from the Lodges, and in imitation of the practice at Thurium, the office

was scarcely ever conferred twice on the same person, because if such a practice had been admitted, it was thought that other persons of equal worth would be thus excluded from an honour which ought to be equally accessible to all.

“The general laws of Masonry, however, were but loosely administered. It was provided ‘that no Brother should belong to more than one Lodge within the bills of mortality;’ but little notice was taken of that absurd law, for it was violated with impunity by D. G. Masters Desaguliers and Martin Clare, and many others. And, again, instances occasionally occurred where a Grand Master continued in office for more than a year; but the Society generally suffered by substituting the exception for the rule, as in the case of Lord Byron, who was Grand Master from 1747 to 1752, and never attended a Grand Lodge between those periods, which caused Masonry to languish for want of an active and attentive patron.

Again, with reference to private Lodges; no candidate could be admitted as a Mason, nor could any one become a member without the scrutiny of the ballot box, and so imperative were the laws respecting secret votes, that it was provided that when any Brother is proposed to become a member, and any person to be made a Mason, if it appears, upon casting up the ballot, that they are rejected, no member or visiting Brother shall discover, by any means whatever, who those members were that opposed his election, under the penalty of such Brothers being forever expelled the Lodge (if members), and if a visiting Brother, of his being never more admitted as a visitor, or becoming a member, and, immediately after a negative passes on any person being proposed, the Master shall cause this law to be read, that no Brother may plead ignorance.

“After all—I speak from experience,” the Square continued,—“the real exercise of power was generally in the hands of a few individuals, and sometimes of a single person, who, by his influence, was able to dispose of every motion at pleasure. This superiority was exercised in succession, during the eighteenth century, by Brothers Desaguliers, Manningham, Dunckerley, Heselstine, and White.

“In these happy times—they were times of real enjoyment—labour was conducted with great seriousness; and perhaps you will be surprised, when I tell you—and if you are not, there are those in this latitudinarian age who will—that the Book of Common Prayer, according to the rites and ceremonies of the Church of England, was an established Lodge book, as it was considered to contain all the moral principles of the Order,

And in the examinations. Brothers Desaguliers, Amblerson, and Payne, placed the following passages as unalterable landmarks to designate the religious character of the Order.

"Why due east and west?"

"Because all Christian churches and chapels are, or ought to be so.

"What does ——— denote?"

"The Grand Architect of the Universe, or Him that was taken up to the topmost pinnacle of the Holy Temple."

"During this period the Fraternity had signs, symbols and tokens of recognition, which are become obsolete, and I question whether your brightest Masons know that they were ever in existence. But, as the principal object of my Revelations is to make you acquainted with the sayings and doings of the Fraternity in the eighteenth century, I will reproduce a few of their peculiarities for your delectation. For instance: the symbols of the four Cardinal Virtues were delineated by an acute angle, variously disposed. Supposing you face the east, the angle symbolizing Temperance will point to the south (>). It was called a Guttural. Fortitude was denoted by a satire or St. Andrew's Cross (x). This was the Pectoral. The symbol of Prudence was an acute angle, pointing towards the south-east (?), and was denominated a Manual; and Justice had its angle towards the north (<) and was called a Pedestal or Pedal.

"Many of our tokens of recognition, under the presidency of Sir Christopher Wren," said the Square, "were curious and significant; but they were discontinued about the middle of the century, and are now, I believe, entirely forgotten. As they are excluded from the present system of Masonry, there will be no impropriety in enumerating them. They were ten in number. 1. Ask how do you do. The Brothers present drink to each other. 2. Inquire in what Lodge they were initiated. 3. Take up a stone and ask what it smells of. 4. By making a square with the feet. 5. Strike with the right hand the inside of the fourth finger of the left thrice. 6. Stroke the two first fingers of the right hand thrice over the eyelids. 7. Take off your hat with two fingers and thumb. 8. Turn your glass downwards after drinking. 9. In shaking hands, touch the wrist three times with the forefinger. 10. Whisper—the Masters and Fellows of the Worshipful company greet you well.

"Refreshment was a genuine feast of reason and flow of soul. Punning, however it may be condemned and sneered at by the fastidious scholar of the nineteenth century, as being a worthless and contemptible pursuit, was extensively practised according to the category laid down by Swift and Sheridan, and many a witticism have I heard uttered, which created the most uproarious mirth; for loud laughter was not inconsistent with the manners of an age when high jinks, in a sinner's country, possessed attractions which led, as Sir Walter Scott expresses it, 'the best educated and gravest men in Scotland gradually on, from wisdom to mirth, and from mirth to extravagance.'

"One evening, as these choice spirits sat around the table after supper—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge.—Brothers Lamball, Sorrell, Beale, Ware, Madden, Villeneuve, Noyes Cordwell, Salt, Goffon, Senex, Hobby, Mountain, and a few others being present with the W. M., all celebrated Masons, whose names are well known to the Craft, Brother Lamball, who was an incorrigible laughter, and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse-laugh. Brother Madden rose with much gravity, and addressing the chair, said—

"R. W. Sir, did you ever hear a peaceful lamb bawl (Lamball) so vociferously?"

"No," said Bro. Desaguliers, "but I've heard a mad man (Madden) make an ugly noise (Noyes)."

"Oh," rejoined Bro. Sorrell, "let him ride his hobby (Hobby) quietly, his lungs will be no worse for wear (Ware)."

"Ah," Bro. Ware snapped in, "particularly if the colour of his hobby be sorrell (Sorrell). Ha! ha! ha!"

"The lamb had better go to a next (Senex) and then he may be low (Beale) against the roaring of the salt (Salt) waves as they dash upon the mountain (Mountain), shouted Bro. Hobby.

"Well," replied Bro. Lamball, "I shall never quarrel with any Brother who holds the cord well (Cordwell—cable tow) for this or anything else, provided he does not call me a villain O (Villeneuve). Ha! ha! ha!"

"I shall not, Brothers and Fellows," responded Bro. Villeneuve "question your good faith, although you carry on so briskly a Pun—ic war."

"A truce to your wit," Bro. Madden interposed. "I thirst to mend my simile."

"Nay," said the W. Master. "If Bro. Madden thirsts, why there's an end of it."

"Oh, ho!" echoed Bro. Noyes, "if a pun is meant, I move that we inflict the usual punishment."

"Why, then," says the chair, "we will replenish the glasses, and try to quench Bro. Madden's thirst with a toast."

"Now, all this may appear very puerile to you, sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the highest nobility and gentry in the land."

(To be continued.)

THE CORRESPONDENCE OF THE "VOICE OF MASONRY."

LONDON, January 25, 1860.

This evening has been exceedingly interesting to me. It was the occurrence of the third annual festival for the benefit of the Royal Masonic Benevolent Institution for aged and decayed Freemasons and their widows. The feast was prepared by the ever active and energetic proprietors of the Freemason's Tavern, and the tables set in the Grand Lodge Room, in the aforesaid building, Great Queen street. There were four tables the full length of this beautiful room (the G. Lodge room, of which I have already written you,) with twenty-six chairs a side, and one on the dais, with about 40 chairs, accommodating in all about two hundred and fifty persons, at a guinea a ticket. The selection of music was under the direction of Bro. George Tedder, so famous on such occasions, and performed by Miss Rebecca Isaacs, Mrs. Paget, and Miss S. Pyne. The assembly was called to order at about seven o'clock, P. M., the R. W. the Right Hon. Lord Leigh, Prov. G. M. for Warwickshire, in the chair; supported by Bros. Lord de Tabley, S. G. W.; Col. Hurlton, P. Prov. G. M. for Bengal; Frederick Slight, J. G. D.; Wm. Gray Clarke, G. Sec.; Potter, P. G. D.; Charles W. Eglenton, P. G. S. B.; Joseph Smith, G. Purse; Stephen B. Wilson, P. G. D.; Hydr-Pullen. D. Prov. G. M. Isle of Wight; Rev. Ryland Bedford, Prov. G. h. Warwickshire; Harry Winton, Prov. G. D. Sussex; W. Belcher, Prov. J. G. W. Oxfordshire, and many other distinguished individuals besides the aforesaid two hundred and fifty brethren, among whom there were about fifty from Warwickshire to support their Prov. G. M. It was stated on the bottom of the ticket, that dinner would be on the table at half-past five or six precisely, but was detained in consequence of his Lordship missing the train, which required him to employ a special engine for the occasion. The pleasures and business of the evening were pre-empted by chanting the "Grace" in the following words:

"For these and all thy mercies given,
We bless and praise thy name, O Lord;
May we receive them with thanksgiving,
Ever trusting in their word.

To thee alone be honor, glory,
Now and henceforth forevermore. Amen.

From the *Quadrant Spirituali*, A. D. 1845.

PROGRAMME.

- 1 "God Save the Queen."
- 2 New ode—"Hail to thee Albert."—Hobbs.
- 3 Song—"The Red Cross Banner."—Nels. n.
- 4 "Pirates' Solo and Chorus."—Balfe.
- 5 Song—"I am a Roamer."—Mendelssohn
- 6 Trio and Chorus—"Charity."—Rossini
- 7 Chorus—"The Gipsies' Tent."—Cooke.
- 8 Glee—"Brazela."—Stephens.
- 9 Ballad—"Kathleen Mavourneen."—Crouch
- 10 Song—"Is there a Heart."—Braham.
- 11 Song—"The Ladies' rifle corps."—Hodgson.
- 12 Song—"The Power of Love."—Balfe.

The above being performed by professionals, it was really a treat, even to the most fastidious critic. In the W. end of the room (masonically speaking) the gallery was filled with ladies, who, when the brethren were all fairly seated, were conducted into an apartment prepared for their accommodation, where they sat, as I understand, most sumptuously at the expense of the Stewards, a privilege they (the Stewards) inherit with their office. Just as the cloth was being removed, the ladies returned to their seats in the gallery, amid cheers and clapping of hands, and seemed to take the liveliest interest in the speeches of the evening.

After the usual toasts on such occasions were disposed of, the Chairman then called upon the brethren to fill a bumper to drink to the toast of the evening, and inviting them to do so. He hoped that, should he fail in doing justice to the noble charity he had the honor to advocate, the brethren would kindly excuse him. [Hear! hear!] He alluded to the fact that one branch of the institution—he meant the Asylum for Aged Freemasons—was founded by the M. W. G. M., the Duke of Sussex, in 1842; since which time one hundred and forty-nine aged Freemasons had been received into it, among whom there had been distributed the sum of £14,203 15s, or \$71,018 75. He also alluded to the Widows' Funds, which was sanctioned by the present Grand Master, the Earl of Zeeland, in 1850. This, during the nine years of its existence, had sheltered forty poor families, the widows of deceased brethren; and they had received, in alleviation of their wants, £2,535 12s 6d [hear! hear!] equal to \$12,678. His lordship was informed that there was now on the list of approved candidates the names of fourteen of their brethren, and fifteen applicants whose claims had not yet been laid before the committee. He alluded also to the fact that the persons who knew nothing of Freemasonry often said that Masons do nothing but eat and indulge in convivial meetings, and inquired if the foregoing statement did not prove the contrary? [Cheers.] Since their last meeting there had been set aside for the building fund the sum of £100. This argued well for the flourishing condition of the institution [cheers], and that the funds they might raise would be expended in the cause of true charity. The toast was enthusiastically received and drank. Bro. Col. Burlton then proposed the death of the noble Chairman which was received with great applause. His Lordship made an appropriate reply, thanking the brethren for the warm manner in which they had drunk the health. Bro. W. Farnfield, the Secretary of the institution, then read the list of subscriptions, which the Earl of Zeeland, M. W. G. M., headed by a subscription of £10 10s to the male fund, and £10 10s to the female fund, accompanied by a note expressing his lordship's regret that it was not in his power to attend the festival in person. Some of the Provinces gave over £200.

When Bro. Farnfield had concluded, Lord Leigh rose and begged permission to congratulate the brethren on the very handsome collection of the evening, which amounted to £2,096 18s 6d (equal to \$10,480,) with two lists yet to come in. [Cheers.] The Rev. Ryland Bedford, Prov. G. Chaplain for Warwickshire, then addressed the brethren in very eloquent language, and said that, being but a young Mason, and this being the first occasion of his appearing before a meeting like the one before him, he could not but feel considerable anxiety; yet, speaking upon the subject which had been entrusted to him, he felt they would readily throw

the veil of indulgence over any little imperfection of his. He felt there was a spring in the heart of every Mason—nay of every man—from the depth of which was drawn a feeling for their fellow man. What was it that gave the greatest pleasure to the successful conqueror?—what was it that was most regarded by the man of science, but the admiration and respect of his fellow man? But the day must come when the fame of the warrior would be obscured by those words, *Cui bono*. All would pass away; and the age had been told in Sacred Writ that “of making many books there is no end.” “Vanity of vanities—all is vanity.” But there was a living reputation beyond that of the conqueror or the sage, when they were told by the merciful Judge. “In as much as ye have done unto one of these, my little ones, ye have done it unto me.” [Cheers.] He felt inadequate to do justice to the to st which had been placed in his hands; but he knew they would receive it with sympathy, and drink it with all heartiness, it being “Success to the other masonic charities!” [Cheers.] The masonic charities! What meaning was conveyed in these words? They were different from other charities, where sometimes assistance was afforded in a lordly spirit, as though the giver were above the receiver—as though Providence did not alike shed its rays upon one as upon the other. In Masonry, they advanced to the question in no spirit of superiority or despondency. They looked for no return for what they gave, but they would never be ashamed to seek the shelter of the masonic charities, if they required it. [Cheers.] They gave to their brethren with the hope that they should never require assistance themselves, but with the full conviction that that aid which they afforded to their poor brethren would hereafter be given unto them, if they required it. [Cheers.] Belonging, as he did, to a high and sacred calling in the land, as a minister of religion he must be allowed to express his admiration of the charities of masonry, as carrying out the highest principles of religion [cheers]—a spirit of love, of charity of good-will to all; that spirit being deeply enjoined throughout their entire system [Cheers.] He was not one who would interfere with, or depreciate, wholesome hospitality, or carp at meetings like this, as he believed they were not only useful in creating kindly feelings amongst men, but that they could eat and drink without losing sight of their duties to the Great Architect, whose glory they were bound ever to bear in mind [Cheers.] In saying this however he trusted the funds of Freemasonry would never be diverted to any other object than that to which they legitimately belonged—Charity [cheers], the promotion of *Brotherly Love, and Relief*. [Cheers.] He hoped to see the various Provinces zealous in the cause of charity, and each Lodge trying which can best vie with the other in the support of these institutions; and he believed that reunions like this did much to increase the funds and promote the efficiency of their charities. He believed that Warwickshire, in determining to make their Prov. Grand Master in such a position, and that a friendly rivalry will grow up, so that they might have a masonic race—Province against Province, county Lodges against London Lodges—as to which could do most good in supporting their excellent charities for the aged and for the youth. [Cheers.] Their standard was planted on high places. People looked up to them, and it was their duty to see whether Masonry could not do much to allay party strife, promote brotherly love and charity amongst all men, and, perhaps, he might be allowed to conclude by observing, in the words of the poet:—

“On that the voice of clamor and debate,
That prates of peace while it disturbs the State,
Were hushed in favor of thy generous plea,
The poor thy client, and Heaven’s smile thy fee.”

Bro. Crew, Secretary of Girl’s School, returned thanks on behalf of the Girls’ and Boys’ School, in a very appropriate manner. He said that some time ago he had been asked if he did not think the annual festival on behalf of the institution for the aged would not injuriously affect the interest of the one he was connected with? He answered no. The same care that provided for the young would

also provide for the aged; and what had been the result? Why, this time last year they subscribed £2,100 for the charity which they were now met to support, and which about a month afterwards they subscribed £2,200 for the Boys’ School. Now, did the charity with which he was connected suffer? And he thanked the noble Lord and the brethren who had come down from Warwickshire for the interest they evinced in this charity. [Cheers.]

A few other toasts were offered, and the meeting closed, crowned with complete success. I must say altogether it was one of the finest meetings I ever attended. The good order and the perfection of all the arrangements were remarkable. For this too much praise cannot be given to the ever faithful Bro. William Farnfield, the secretary of the institution, and the faithful Stewards who assisted him. Well may their brethren exclaim: “Well done, good and faithful servants!”

This is a fine season of the year for Lodge meetings, and affords a stranger an excellent opportunity to see the working of the various Lodges. I am making use of every opportunity I can possibly command. I find that what I wrote you in the summer about Lodge banquets was perfectly correct. If a Lodge meets for labor, the members are sure to dine immediately after the work; but for the most part, they are gentlemen in easy circumstances, and they can well afford it. This I do not mean in the mere matter of pounds shillings and pence: but there are no Masons in the world who pay more attention to the third round of the masonic ladder. The amount of charity dispensed by them is truly praiseworthy; and no rational person can visit either of the male or female schools or the Aged Asylum without confessing that they are not only a credit to English Masons, but to the country in which they live.

It so happened that Joseph Burnham, a prisoner of war, who was brought to New York, and of course confined to prison, made his escape; but not knowing where to fly, fortunately found his way to the Green-Bay-Tree Tavern, in Fair street, where St John’s Lodge was held, and, indeed, the only one held in this city at that time, where he was kindly received, and brotherly protection afforded him by Brother Hopkins (commonly called Daddy Hopkins), the then keeper of the house; Brother Hopkins soon prepared a habitation of safety from the pursuers of the afflicted prisoner, by securing him in his garret. In this place he fed and nourished him for a considerable time, waiting an opportunity to convey him to the Jersey shore. One evening (a Lodge night) after the Lodge had convened, the prisoner, to pass the night, laid himself down to rest on some planks that formed the ceiling of a closet, that opened directly to the centre of the Lodge room. The boards being unnailed, naturally slipped from their places, and the whole gave way; the door, too, being only fastened by a wood button, flew open, and gave the Lodge an unexpected visitor, for the poor prisoner stood aghast in the middle of the room. The Brethren, chiefly British officers enveloped in surprise, called in Brother Hopkins, who was also Tyler to the Lodge. Brother Hopkins explained all, and acknowledged what he had done. They gave him credit for his charitable behavior to a Brother and made a generous contribution, with their advice, which was, that Brother Hopkins should transport him as secretly and as expeditiously as possible, to the Jersey shore, which was accordingly faithfully performed.—From the Archives of St. John’s Lodge N. Y.

ON SECRECY.—Secrecy is a virtue oftentimes even in your own private affairs, or in those of a friend; how much more so, then, where the mutual compact of a number of men has received your assent? To hint at any thing concerning those whose secrets you have pledged yourself to keep undisclosed, is to prove yourself an idle babler, unworthy of confidence and incapable of truth.

AN INCIDENT.

An incident occurred a few weeks since in the flourishing town of M., in this State, which illustrates in a striking manner the beauties of Freemasonry.

A pedlar of “Yankee Notions,” &c., made his advent in said town with a fourhorse team and fine wagon, well freighted with a choice cargo. Being of the genuine species and well up to his business, he soon opened his wagon, and started a promising trade with the various business men of the place. All at once, while in the midst of “a deal,” his horses took fright, and off they went at railroad speed, leaving in the wake a trail of goods scattered promiscuously over the street and public square, with here and there a drawer jolted out by the rapidity of the flight,—mixed up with stray wagon-wheels, which had been broken off by some obstruction,—the harness torn to pieces, and one general wreck of goods, wagon, and harness.

Our pedlar was completely paralyzed.—His visions of a lucrative “trade,” were dissipated in a moment, and ruin stared him in the face. What to do he knew not; a stranger among strangers, and to all appearance friendless and isolated. At this juncture, a stranger approached him with a salutation and a grasp of the hand which made his heart rebound, and sent his blood through his veins with a quickened current. He was not quite so friendless as he had feared. The stranger disappeared, but in the space of a few minutes men might be seen coming by twos and threes and half-dozens, who commenced collecting and putting in order the scattered wreck. The goods were taken to a room provided for a purpose, where they were put in the best possible order. The horses were secured and cared for, the wagon taken to a shop and repaired, and the harness placed in the hands of a trusty workman, and soon put in order. The Masonic Lodge of M. was in session that night, and a sufficient sum raised among the Brethren to nearly if not quite make good the damage done. The pedlar was there, not an indifferent visitor, but with a heart overflowing with gratitude, and his cheeks bedewed with tears—those silent testimonials of a heart overcharged by the kind acts of his brethren in the hour of his need, but when he least expected it. Thus was this worthy Brother sent on his way rejoicing, and blessing the day he became a Freemason.—*Kewance Ills*

THE 3RD DEGREE.—When you are about to be raised to the 3rd Degree of Masonry, prepare yourself by study and reflection; for it embraces everything which is interesting to a human being in his progress through time to eternity,—the end and destination of man the resurrection from the dead, and the immortality of the soul. You are admonished to be careful to perform your allotted task while it is day; to listen to the voice which bears witness, that even in this perishable frame resides an immortal soul which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to the bright Morning Star, whose rising brings peace and salvation to the faithful, and obedient of the human race.

FELLOW-CRAFT.—As a Fellow-Craft, remember the middle chamber. If you work, you will be rewarded; if you work not, you will be entitled to no wages. Apply this lesson to your morals. If you discharge your duty punctually to God and men, a reward is prepared for you in the chambers of heaven, which you may receive without doubt or scruple; while, on the contrary, if you disregard these duties, you can scarcely expect wages from your celestial Master. Every man shall be rewarded according to his work.

MEMORY.—The great secret for improving the memory, may be found in exercise, practice, and labour. Nothing is so much improved by care, or injured by neglect, as the memory.—*Book of the Lodge.*

The Canadian Freemason

is published on the 1st of every month, at No. 2 Place d'Armes, Montreal.

TERMS :

\$1.00 per annua, if paid in advance, or within Three Months ;

\$1.50 if otherwise.

Secretaries of Lodges, and other Brethren, procuring ten Subscribers, will receive one copy free.

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



MONTREAL, JUNE, 5860.

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

LAYING THE HAMILTON CRYSTAL PALACE CORNER STONE.

We have delayed publishing this number two days, expecting to receive the particulars of this interesting ceremony. They have but just arrived and are too late for insertion this month, so we shall have to defer them until next.

PRINCE OF WALES' VISIT.

In a few weeks the Province will be honoured with a visit from His Royal Highness the Prince of Wales, the eldest son of His Royal Mother, and the Heir apparent to the Throne, and it will be a fitting opportunity for a Masonic demonstration. There will, no doubt, be hundreds of Masons present in Montreal at the opening of the Victoria Bridge, from all parts of this Province, as well as from the sister Provinces, the neighbouring States, and the Old Country. Why should they not then organize and take part in the proceedings as Masons? We shall be glad to receive communications, setting forth the views of the craft generally upon this suggestion, before our next issue, when we shall be prepared to say something more upon the subject.

The following notices of our journal appeared in *L'Ordre* of the 11th ultimo, the Jesuits organ of this city. —

“ Nous apprenons que MM. Owler & Stevenson ont commencé à publier un journal périodique, ayant pour titre : *The Canada Freemason*, et qui sera l'organe de la loge. MM. Owler & Stevenson sont eux-mêmes France-Maçons ; et cette feuille, paraît-ils,

sera rédigé d'une manière que les membres de cette société pourront seuls apprécier. Il n'est malheureux que dans un pays aussi catholique que le Canada, les frères d'une société secrète aient assez d'audace pour montrer au jour leur honteuse turpitude, et agir avec autant d'impudence que par mépris de tous les principes.”

We give a translation for the benefit of such of our readers that do not understand the French language :

“ We learn that Messrs. Owler & Stevenson have commenced publishing a periodical paper, entitled *The Canada Freemason*, which will be the organ of the Lodge. Messrs. Owler & Stevenson are themselves Free Masons, and this journal, it appears, will be edited in a manner which the members of the Society can alone appreciate. It is a pity that in so Catholic a country as Canada, the brethren of a secret society dare publish their shameful turpitude and act publicly as if it was to ridicule all principles.”

The paragraph speaks volumes and proves clearly how soon our liberty would be taken away if that order could bear the sway. We happily live in a country where we can promulgate the exalted principles of Freemasonry in spite of Priestcraft or Jesuitical interference.

At the Fourth Annual Communication of the Grand Lodge of Canada, a memorial was presented, of which the following is a copy :

To the Most Worshipful & Grand Master, and the Grand Lodge of Ancient Free and Accepted Masons of Canada, in Grand Lodge assembled.

THE MEMORIAL

Of the Worshipful Master, the Officers and Brethren of St. Andrew's Lodge, Toronto,

HUMBLY SHEWETH,—

“ That this lodge has for a long time been deeply impressed with the importance of some public step being taken more fully to exemplify to the world, than can be done by the private distribution of Masonic benevolence, the grand and fundamental principles of the order—Brotherly Love, Relief, and Truth.

“ That your Memorialists are of opinion that this feeling is widely shared among the masonic brethren through the length and breadth of Canada.

“ That the unhappy differences which for a long time separated the Craft, preventing unity of design in carrying out any grand and general plan of masonic benevolence, being now happily removed by the union of the Craft, under the jurisdiction of your worshipful body, a happy consummation, in which your memorialists rejoiced with deep feeling. Your memorialists venture to submit, that the time has arrived when the respectful suggestion of such public step being taken, is all that is required to kindle a fervent desire at once to carry out the same, in a manner creditable to the craft.

“ That your memorialists are further prompted to bring this matter under the consideration of the Grand Lodge, from the feeling that although by local effort, various asylums or other means of giving effect to their desire, might readily be erected or accomplished, still, from difficulties which must necessarily exist, any such local effort can only be carried

out on the most limited scale, while a comprehensive scheme devised under the wise deliberation of your most worshipful body, and in which the entire craft could join, would be the happiest means of erecting such an institution as would be worthy of the Masons of Canada.

“ Your memorialists therefore humbly commit this sacred object to the consideration of the Grand Lodge, praying that a committee may be appointed to consider the best means to be taken for erecting an Asylum or other Charitable Institution, bearing the name of Masonry, that thus the world at large, unable indeed to penetrate our mysteries, may have the evidence afforded by such an institution, that our profession is not an empty sound, but that every act of a true and sincere Free and Accepted Mason is done in the name and to the glory of the Great Architect of the Universe.”

WILLIAM G. STORM,
Worshipful Master.

WM. F. McMASTER,
Senior Warden.

GEO. H. WYATT,
Junior Warden.

JOHN PATTERSON,
Secretary.

The following resolution was unanimously adopted by Grand Lodge :—

“ That a Committee be appointed to consider the Memorial presented by St. Andrew's Lodge, Toronto, on the subject of taking some steps for the erection of a Masonic Asylum, or Charitable Institution in Canada, that thus the world at large unable indeed to penetrate our mysteries, may have the evidence afforded by such an institution, that our profession is not an empty sound, but that every act of a true and sincere Free and Accepted Mason, is done in the name and to the glory of the great Architect of the universe.”

And the Grand Master appointed a committee in conformity therewith.

Our object in bringing this subject before our readers is for the purpose of urging upon the brethren the necessity of being prepared to answer the call that will be made, during the next Annual Communication of Grand Lodge, to aid and assist in this praiseworthy work ; and thereby prove that charity is really one of the principal characteristics of a mason. Let us, then, ask ourselves the following questions—“ Is any Brother waxen poor through misfortune, or fallen into decay, through sickness, that we may repair his losses or relieve his distress? Is there any stranger or sojourner from a foreign land needing the welcome of our hospitality, or the assistance of our bounty, that he may live with us? Is the desolate widow of some deceased Brother in necessitous circumstances, or are his helpless orphans requiring our protection or maintenance? Such enquiries as these cannot fail to stir up in us that spirit of charity which is mingled, as it were, with our natures as Masons—and the response will be in our actions.

There is no doubt a great demand upon the funds of our Lodges, as well as our private purses, for the dispensation of relief to casual applicants, who appear to be under the im-

pression that Freemasonry is an institution which has no alternative of refusing assistance to one who is a member thereof, or to his widow or orphans—and seem to make a trade of travelling from one lodge to another and demanding relief as a matter of course—professing wants and merits, which they do not possess, and thus not only exhausting the funds, but really eating the bread which virtue and distress ought to be relieved by. Such, we are sorry, is the case, and see no remedy for it but by a more rigid and strict enquiry into the necessities of each case, and the worthiness of each applicant.

The objects of true charity are, merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age; industrious men, from inevitable accidents and acts of Providence rushed into ruin; widows left survivors of their husbands, by whose labor they subsisted; orphans in tender years left naked to the world. These only will be the recipients of the benefits of a Masonic Asylum or charitable institution in Canada, and what are not the claims of such when compared to that class before named; then let us hasten to perform those affectionate services, and “thus fulfil the whole law of love.”

We give in our columns this month an account of the proceedings at the third annual festival for the benefit of the Royal Masonic Benevolent Institution for aged and decayed Freemasons and their widows—a perusal of which must prove interesting to our readers; and we trust that a knowledge of what our brethren on the other side of the Atlantic are doing in this “labor of love” will be a stimulus to us to emulate them in their good work.

To the Editor of the Canadian Freemason.

Dear Sir and Brother,—Being, as every brother should be, watchful over the interests of the craft, and anxious for its welfare, I am induced to come forward not only in defence of what we usually style ancient Masonry, but also of those degrees, whose history is probably not so clearly traceable, and from numerous reasons, whose landmarks are not so well defined, yet which possess beauties and allegories not in any way inferior to those of our more ancient orders. I am not aware that these higher degrees, viz., the 33rd, and even the 30th, are conferred anywhere in the Province, and it is with the hope that at no great future day we may find Canada, like her sister lodges in the Union, possessed of a supreme council, thus advancing our science to its highest state of perfection, and rendering those who are partakers in its mysteries the better prepared for reception into the Holy of Holies. As one who has taken a number of these higher degrees, I can vouch for them being built upon the only true foundation—wisdom, strength and beauty, with a full con-

fidence in our Supreme Architect; nor, indeed, can they be reached without passing through “the valley of the shadow of death,” and ascending those steps by which we hope to reach the Grand Lodge above. While they are firm in their exclusion of the Atheist, the libertine, the liar, the traitor, the thief, the disturber of the public peace—in short, all persons who are stained with vice or crime of any description whatsoever, the door is nevertheless open to all free-men of mature years, who possess an able body and a sound mind; who believe in an Almighty being, the Creator and Governor of the Universe; who can give satisfactory evidence that they respect and obey the laws of their country, and the rules laid down in Scripture for the regulation of their conduct, and who are willing to make a solemn declaration that their sole object in seeking admission into our ranks, is a desire to obtain knowledge, and to be of greater service to their fellow men; and that when admitted, they will conform to its laws and established practices. The degrees to which I refer merely carry out in greater detail the landmarks of our order, and are equally entitled to be ranked as part of that beautiful “system of morality veiled in allegory, and illustrated by symbols;” while they may justly be considered as the scientific application, and the religious consecration of the rules and principles—the language, the implements and materials of operative masonry, to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy. These, then, deal with the most sublime speculations, the most momentous truths, and the most useful general principles; while the whole has been elaborated by the wisdom and skill of ancient craftsmen, and handed down to us in the most systematic order.

While I have thus spoken of the higher degrees in Masonry, you will readily understand that the same governing laws with regard to their communication are here equally applicable as in any of their predecessors; and though in these, as in all others, we are scoffed at by the world for having secrets, we can only refer to our text book, the Bible, to find our Saviour and his Apostles holding meetings with locked doors; while our great Grand Master, King Solomon, says: “he who discovers secrets is a traitor; he who refraineth his tongue is wise, and he who keepeth his tongue, keepeth his soul.”

Among the most sublime and beautiful of the higher degrees, I can refer to none more so than that of the Rose Croix, or the 18th degree of the ancient and accepted Scotch rite; for a more full explanation of which I would refer you to the works of Oliver, Preston, Mackey and others. It is dated by some of our best authorities as far back as 1314, while by others its introduction into England is considered as coeval with Christianity; as Dr.

Mackey very properly states, “no matter where precisely it received its origin, nor who has the honor of having been its inventor, it is at least certain that the degree of Rose Croix is to be placed among the most ancient of the higher degrees of Masonry; and that this antiquity in connection with the importance of its design, and the solemnity of its ritual, has given to it a universality in the masonic world, inferior only to the degrees of ancient craft masonry.

In the jewels of this degree are included some important symbols, and some which have a direct allusion to our Blessed Lord himself. In the Scriptures we find a distinct reference made to the eagle, where Moses representing Jehovah as in allusion to the belief that this bird assists its feeble young in their flight, by bearing them upon its own pinions, (see Exodus xix. 4.) Hence the eagle is a very appropriate symbol of Christ in his divine character, bearing the children of his adoption upon his wings, teaching them with unequalled love and tenderness to poise their unfledged wings and soar from the dull corruptions of earth to a higher and holier sphere. The same allusion to Christ, but still more significantly, is found in the pelican feeding her young. As this bird was formerly supposed to wound its own breast that it might with its blood feed its young, so it has been adopted as an emblem of our Saviour who shed his blood for his children’s salvation. The pelican, therefore, on this jewel is a fitting symbol of Christ in his mediatorial character. The cross one of the emblems in this degree, it is scarcely necessary to speak of since, although an ancient symbol of eternal life, and is to be found in use among the Egyptians, which signification it had long before the days of Moses, yet it has been peculiarly adopted, as an emblem of Him who suffered on it and for us. In conclusion I may add that the rose, also an emblem in this degree, is an eminently figurative appellation of Christ, where in the Book of Canticles he is called the “Rose of Sharon.”

This is then, we must all acknowledge an eminently Christian degree, since, even its documents always commence in the name of the “Holy and undivided Trinity,” and though of comparatively later date than some of its fellows, it contains within itself the elements of every thing that is good.

The discovery made in the R. A. degree here replaced by those of the Christian dispensation, ceases to be of any great value, the Wisdom, Strength and Beauty, which supported the ancient temple, are replaced by the Christian pillars of Faith, Hope and Charity, the great lights of our order remain because they are its very essence, but the three lesser assume an entirely Christian character, and have reference to the years of Our Lord’s sojourning on earth.

In the words of Dr. Mackay, "viewed in this light, as a modern invention, and as forming no part of ancient Freemasonry, we cannot fail to admire it, as an ingenious and beautiful adaptation of a universal system to a more contracted principle, and as a pardonable, if not indeed a praiseworthy, attempt to apply the sublime principles of our all-tolerant order to the illustration of that last and most perfect dispensation under which we are now living."

A fervent desire to see these orders fully carried out, and perhaps an overweening anxiety that Masonry may still further exert her influence in effecting that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice and temptation, has induced me thus to address you, and though I have already occupied too much of your valuable space, I now close with a hope that this may elicit the opinions of older and brighter masons than myself relative to these important, though much neglected degrees, which we all trust will aid us in reaching that Lodge above, not made with hands eternal in the Heavens.

Yours fraternally,

T. C. R. +

Montreal, June 1, 1860.

FUNERAL LODGE.

(From the Glasgow daily Herald, Feb. 16, 1860.)

Last night, a Funeral Lodge, in memoriam of the late Professor Nichol, was held in the Queen's Rooms. There were upwards of 600 brethren from various Lodges present, and the solemn proceedings were highly creditable to all concerned. The deceased brother was P.M. of the Glasgow Kilwinning No. 4, and the arrangements, which were business-like and successful, did the brethren of that Lodge the greatest honour. The splendid room of the excellent building was modestly and chastely decorated, and the different deputations were received and conducted to their places in fine order and precision. Brother Sir Archibald Alison presided; Brother R. A. Cooper was Senior Warden, and Br. Bexfield Junior Warden. On the platform, beside Br. Sir Archd. Alison, were—Br. Sheriff Strathern; Br. Councillor John Binnie, R. W.M., G.K.L., No. 4; D.M., Br. Gilmour; chaplain. Rev. Dr. Graham; Proxy Master, Br. Houstoun; Treasurer, Br. Sinclair; Br. Whinton, Mother Kilwinning; Br. Wilkie; Br. Peter McKenzie; Br. David Bell, G.K.L., No. 4; Br. John Gilmour; Br. James Tassie, secr.; Br. Hedderwick; Br. Drummond; Rev. Br. Henderson; Br. Bailie Dreghorn; Br. Dewar, S.M. of G.K.L.; Br. J. W. McGregor; Br. Donald Campbell; Br. Fleming; Br. Swan; Br. Neilson; Br. Deuchar, Edinburgh; Br. M'Adam; Br. Deacon Couvener M'Lellan; Br. Inglis; Br. Cruickshanks; Br. Cree; Br. M'Callum; and Br. Hutton.

The following Lodges were represented by deputations.—

Doric Kilwinning, No. 68; Mother Kilwinning; Ayr Royal Arch, No. 165; Aitchie, No. 384; New Monkland Montrose; Thistle and Rose, No. 73; St Mungo, No. 27; Glasgow St John's, No. 372; St. George's No. 333; Provincial Grand Lodge; Coltness St Mary's, No. 41; Shamrock and Thistle; Renfrew County Kilwinning; St Clair, No. 362; Galedonian Railway Lodge; St Muren's, Paisley, No. 129; Thistle, No. 87; St Mary's Patrick; Star, No. 219; St Mark's, No. 102; Old Monkland St James, No. 177; Ayr Kilwinning, No.

124; Union and Crown, No. 103; Leith Canonicate Kilwinning, No. 5; Lodge, No. 37; Edinburgh Journeyman Lodge, No. 8; Celtic Edinburgh; Irvine St Andrews, No. 149.

The Masters of all the above Lodges were present.

Brother Sinclair, Treasurer of the G.K.L., No. 4; read the following apologies:—

"Sheriff's Chambers, Glasgow, Feb. 15, 1860

"Sir and Brother.—It occasions me great disappointment and regret that I am prevented by a previous and unavoidable engagement from being present at the Funeral Lodge to be held this evening, in honour of the late John Pringle Nichol. He had no friend in Glasgow or anywhere else who lamented more truly than I did his premature death. He was one of those men whom it was impossible to know without loving. His extensive scholarship and great literary attainments, far from checking or circumventing the general sympathies of his nature, seemed only to intensify and widen them; he looked upon all humanity with a generous and manly interest. His opinions, though decided, were never bigoted, and his impulses all tended towards the moral and intellectual freedom and elevation of mankind. I have spent many delightful hours in his society, often agreeing with and admiring him, occasionally differing, but losing no jot of his friendship by honest independence of thought.

"I felt, as we all did, that his death created a void which will perhaps never be filled up. The respect which his masonic brethren are to-night paying to his memory was never more justly due, or, I believe, more sincerely offered.—I am, Sir and Brother, yours fraternally,

"HENRY GLASSFORD BELL

"To Brother H. M Sinclair, Treasurer
G.K.L., No. 4."

"3 Clarendon Terrace, Camberwell
New Road, London, Feb. 10.

"Dear Sir,—I have just received your note, which has been forwarded to me here. Will you be kind enough to convey to the members of your Lodge my expression of thanks for the tribute they design to pay to the memory of my father, and my sense of the honour they propose to confer upon myself? If it had been possible for me to be in Glasgow on the 15th I should have gratefully accepted their kind invitation. Unfortunately, I am detained here by the sudden death of a near relative, and obliged to absent myself from your meeting.

"I hope to avail myself of an early opportunity of enrolling myself among the members of your Lodge.—Yours, very truly, "JOHN NICHOL."

The following programme was strictly observed: During the assembling of the brethren, Handel's "Dead March in Saul" was performed on the grand organ by Brother Henry A. Lambeth.

OPENING OF LODGE.

SERVICE.

Hymn, "St. Mary's," all the Brethren joining.

"Fair as a beautiful tender flower
Amid the desert grows;
So blessed by a rebel race,
The Heavenly Saviour Rose.

"Rejected and despised of men,
Behold a man of woe;
Grief was His close companion still;
Through all His life below.

Yet all the griefs He felt were ours
Ours were the woes He bore;
Pangs not His own—His spotless soul
With bitter anguish tore."

Pmyer, by Brother the Rev. Dr. John Graham, Chaplain.

GRAND HONOURS.

Aria, "The people that walked in darkness" Handel.
Brother John Fulcher.

SERVICE WITH RESPONSES.

Chaplain—"What man is he that liveth and shall not see death?" Shall he deliver his soul from the hand of death?"

Brethren—"Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Chaplain—"When he dieth he shall carry nothing away. His glory shall not descend after him."
Brethren—"Naked he came into the world, and naked he must return. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

GRAND HONOUR.

FUNERAL ANTHEM,

Composed expressly for the Occasion, by Brother John Fulcher.

To be Sung by Brothers Ray, Keays, Tomlin, Fulcher, and an Amateur.

Quintette—"We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

Alto Solo. Brother Keays.
"Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live?"

Quintette—"Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live?"

Tenor Solo. Brother Stenbridge Ray.
"Oh! teach us to number our days, that we may apply our hearts to wisdom."

Quartette—"Oh! teach us to number our days, that we may apply our hearts to wisdom."

Baritone Solo. Brother Wm. Tomlin.

"Turn Thine again, O Lord, at the last, and be gracious unto thy servants. Show thy servants thy work, and their children thy glory."

Quintette—"The dead praise not Thee, O Lord, neither all they that go down in silence."

Female—"But we will praise the Lord for evermore!"

SERVICE WITH RESPONSES.

Chaplain—"Let me die the death of the righteous, and let my last end be like his."

Brethren—"God is our God for ever and ever: He will be our guide even unto death."

GRAND HONOURS.

Recitative. "Behold I tell you a mystery." Handel.
Aria. "The Trumpet shall sound."
By Brother Wm. Tomlin.

FUNERAL ORATION.

By Sir Arch. Alison, Bart.

Recitative and Aria, by Brother Stenbridge Ray.

"Comfort ye my people."
"Every valley shall be exalted."—Handel.

Funeral March. Instrumental. Beethoven.

By Brother Henry A. Lambeth.

Chorale. "Since Jehovah is my Shepherd."—Rosenmuller.

By Brothers Keays, Ray, Tomlin, and Fulcher.

SERVICE WITH RESPONSES.

Chaplain—"May we be true and faithful: and we may live and die in love."

Brethren—"So mote it be."

Chaplain—"May we always profess what is good; and may we always act agreeably to our profession."

Brethren—"So mote it be."

Chaplain—"May the Lord bless us, and prosper us; and may all our good intentions be crowned with success."

Brethren—"So mote it be."

Chaplain—"Glory be to God on high! on earth peace, and good will towards men."

Brethren—"So mote it be; now, from henceforth, and for evermore. Amen."

GRAND HONOURS.

Aria. Brother Keays.

PRAYER.

By Brother Rev. W. D. Henderson.

Anthem—"Lord, for thy tender mercies' sake."—Farrant.

By Brothers Keays, Ray, Tomlin, Fulcher, and Chour.

GRAND HONOURS.

National Anthem—To be sung by the whole Brethren in chorus.

CLOSING OF LODGE.

"Dead March in Saul, Instrumental, Handel.

By Brother Lambeth.

Brother SIR ARCHD. ALISON, in alluding to their deceased brother, in honour of whose memory the Lodge had been called, spoke of the loss which not the brotherhood only, but the country and the world, had sustained. Early devoted to the study of those brilliant gems which had been matter of investigation from the days of the spherics of Chaldee till the time of Lablache and the philosophers, he showed himself a man of great genius and worth. For a long time it had been largely believed that the systems so well seen for the past few evenings, would dash themselves together, and so work their own destruction. It had, however, lately been discovered that these grand creations were kept in their place by what was called the centrifugal and centrifugal forces—forces which guided the pebble from the hand of David to the skull of Goliath, and the apple which Newton saw fall from the branch of the tree to the ground. The deceased brother contributed largely to the

propagation of discovery, and no man in modern times did more, by brilliancy of gifts towards making popular the intricacies of a glorious science. He illuminated everything he touched by the light of his great talent. The brethren all know that he was always anxious to introduce into the moral world that order, that beauty, and that unanimity which he saw prevailed to such a large extent in the stary heavens; but he (Brother Sir Archibald) needed not to tell them that in this respect their deceased brother was too sanguine. The world, as it existed, was too impure and rude to be moulded by Brother Nichol's generous elements, but none would grudge him their esteem and respect for his noble endeavours. He (Brother Sir Archibald) saw the world in different aspects; and, while sympathising deeply with his deceased friend's aspirations, he could not help thinking, and thinking, regretting that there was too much of the impure and the bad to hope for the success of Brother Nichol's theories and principles. In illustration of the erroneous theories promulgated by some philosophers, and which the deceased brother assisted much in dispelling, the learned Sheriff and Brother quoted the following stanzas from Darwin:

Roll on ye stars! exult in youthful prime,
Mark with bright curves the faultless steps of time.
Near and more near your beaming ear approach.
And lessening orbs on lessening orbs encroach.
Flowers of the sky? Ye too to fate must yield.
Frail as your silken sisters of the field.
Star after star from heaven's high arch that rush.
Suns sink on suns and systems systems crush.
Headlong extinct to one dark centre fall.
And dark, and night, and chaos mingle all!
Till from this wreck emerging from the storm
Immortal nature lifts her changeful form.
Mounts on her funeral pyre on wings of flame.
And soars and shines another of the same.

After alluding to the many social qualities characteristic of the deceased, which they all had occasion to appreciate, Brother Sir Archibald concluded by reciting Burns' Masonic Farewell, which he said might not inappropriately be spoken of their lamented Brother:—

"May Freedom, Harmony, and Love
Unite you in the grand design,
Beneath the Omniscent eye above,
The Glorious Architect divine!
That you may keep the unerring line
Still rising by the plummet's law,
Till order bright completely shine,
Shall be my prayer when far awa'.
A last request permit me here,
When yearly ye assemble at
One round, I ask it with a tear,
To him, the Bard, that's far awa'.

In the absence of Brother H. G. Bell,

Brother JOHN MACADAM addressed the brethren in favour of the movement at present in agitation to erect a memorial window in our venerable Cathedral in perpetuation of the distinguished services of the late lamented brother. He called upon the brethren to join cordially in contributing a mite towards such a well-deserved tribute.

The suggestion thrown out by Brother Macadam will no doubt be enthusiastically taken up and responded to by the brethren belonging to the various Lodges of the province, as well as by the adjoining provinces. We have no doubt that in the selection of the device some appropriate symbols of the craft will be introduced, to mark his connection with it, and point out the high estimation in which he was held by the brethren generally.

The musical brethren deserve a word of thanks for their excellent services.

ON PUNCTUALITY.—As good workmen, and as successors of a great and mighty workman, some Masons do a wrong act in coming into Lodge at late and irregular times. Some, from the nature of their other avocations, cannot help so doing; but a little self-denial should be exercised, especially by the older Masons, whose bounden duty it is to set before the younger that example of practical and regular industry by which alone mighty temples rise out of unhewn rocks, cities stood on once unpeopled plains, and to which T. G. A. O. T. U. points in every example of His all-active creation. Let the working bee and the early lark be our best examples of this virtue.

List of Officers of Victoria Lodge, No. 71
G. R. C. for the year 1860, Sherbrooke, C.E.

- Bro. G. H. Borlase, W. M.
- " J. Hallowell, P. M.
- " E. W. Wiswell, S. W.
- " G. B. Leomis, J. W.
- " Revd. C. P. Reed, Chaplain.
- " J. Hallowell, Treasurer.
- " A. de Beaumont, Secretary.
- " W. S. Foster, S. D.
- " J. Addie, J. D.
- " C. Gordon,
- " D. P. Squires, } Stewards.
- " S. Mann, Tyler.
- " E. Webb, J. G.
- " E. Clark, D. C.

Regular communications held on the second Tuesday of every month.

St. Johns Lodge, No. 20, London, C. W.,
G. C. R.

- Rt. W. Bro. Edwin Heathfield, W. M.
- " T. T. Irving, S. W.
- " John Barry, J. W.
- " John Booth, S. D.
- " C. A. Oxnard, J. D.
- " Wm. Gordon, Treasurer.
- " Jno. D. Sherman, Secretary.
- " H. T. Erith, Organist.
- " Wm. Comerford, J. G.
- " T. McMullen, T.
- " T. Scatcherd, Chaplain.
- " Richd. Evans,
- " Doct. Griswold, } Stewards.

Immediate Past Masters.

- R. W. Bro. James Moffatt, P. M., P.D.D.G.M.
- R. W. Bro. James Daniell, P. M., P.D.D.G.M.

Lodge meets second Tuesday in every month.

St. Johns R. Arch Chapter, No. 14, London,
C. W.

- W. E. Compn. Edwin Heathfield, Z.
- E. " Wm Moore, H.
- E. " A S. Abbott, J.
- " John Barry, S. E.
- " Wm. Gordon, S. N.
- " T. H. Buckley, P. S.
- " Arthur Wallace, 1st A. S.
- " George Taylor, 2nd A. S.
- " Thos. McMullen, J.

This Chapter meets on the third Friday of every month.

Saint George's Lodge of Mark Master Ma-
sons, 643, Montreal.

- R. W. Bro. John Scott, R. W. M.
- V. W. Bro. Calvin Palmer Ladd, P. M.
- Bro. George Nunn, S. G. W.
- " William George Slack, J. W.
- V. W. Bro. Jedediah Hubbel Dorwin, M. O.
- R. W. Bro. James Doran, S. O.
- Bro. George Simpson, Fraser, J. O.
- " William Footner, Treasurer.
- " John Rowan Spong, Secretary.
- " William Wilson, C.
- " William Nelson Dow, S. D.
- " Thomas Milton, J. D.
- " James Duncan Doughty, J. G.
- " Wilson Black Allan, Tyler

Congregations, second Thursday—March,
June, Sept., December.

List of Officers of Ontario Lodge, No. 26,
F. & A. M., Port Hope, C. W.

- J. B. Hall, W. M.
- G. Bellehouse, S. W.
- J. McCaa, J. W.
- Rev. J. Hilton, Chaplain.
- M. F. Whitehead, Treasurer.
- J. McCarty, Secretary.
- R. Kerr, S. D.
- W. Stevenson, J. D.
- R. Reading, Tyler.

Victoria Royal Arch Chapter, 643, English
Registry.

- M. E. Comp. William Wright, Z.
- " Calvin Palmer Ladd, H.
- " James Smith, J.
- E. Comp. John Rowan Spong, E.
- " William Footner, N.
- " John Scott, P. S.
- Comp. George Nunn, S. S.
- " George Simpson Fraser, J. S.
- M. E. Comp. Daniel Gorrie, Treasurer.
- " Robert Colquhoun, Janitor.

Convocations, fourth Wednesdays, Feby.,
May, August and November.

St. George's Lodge, 643, English Registry.

- W. Bro. John Scott, W. M.
- V. W. Bro. Calvin Palmer Ladd, P. M.
- Bro. George Nunn, S. W.
- " William George Slack, J. W.
- " William Footner, Treasurer.
- " John Rowan Spong, Secretary.
- " Joseph Magloire Desjardins, S. D.
- " Mark Coblin Dawes, J. D.
- " John Symons, J. G.
- " Wilson Black Allan, Tyler.

Communications, third Tuesday in each
month.

St. Pauls Royal Arch Chapter, No. 514, R.E.

Attached to St. Pauls.

- M. E. C. Ogilvy Moffatt, L.
- " Strachan Bethune, H.
- " R. D. Collis, J.
- E. C. Walter Scott, E.
- " A. M. Forbes, N.
- " Joseph Walker, Treasurer.
- " A. H. McCalman, P. S.
- " C. A. C. Hooper,
- C. Duncan Robertson, } Asst. S.
- C. Robert Colquhoun, Janitor.

Convocations, third Thursday in January,
April, July and October.

HOPE.

"Hope, thou hast told me lies, from to-day,
for more than twenty years. Vile flatterer!"—
YOUNG.

LET us ask whether he, to whom the above sentence is attributed, could have lived through those said twenty years without Hope's ministrations. Whether any wretch, buffeted about by the world, wronged, spurned, insulted, or disappointed, could live on from day to day, without a ray of hope. To know that day must succeed day, in penury, toil, anguish, or despair, and that tomorrow will be like to-day, and another, and another appear, like links of a heavy chain, binding him to earth. To the fond mother, who grieves for an absent child; to the wife, who watches by the bedside of him, who is the light and comfort of her existence; to the poor man who toils unceasingly, with weary limbs and aching heart; and to the over-taxed seamstress, whose eyes grow dim

and dimmer as she bends above her work. To these Hope comes like an angel. A ray of sunshine, flashing through the lead-coloured prospects before them—an angel's whisper to their sore, tried spirits. The sorrowing mother hears it, and though her heart be faint and sick with its heavy burden, smiles through her tears as she listens. The wife, patiently watching by the couch of pain, or worse, far worse, linked for life to an inebriate, grasps at a shadow when she hopes; and yet how sweet, how soothing to her sad heart, is its faintest whisper. Blessed Hope, thy presence is golden; a bright light follows thee; a halo surrounds thy head; and thy wings are like the roseate clouds that herald the sun's approach. God has implanted thee in the human heart for a wise purpose, and given thee as a beacon to cheer him when tossed on the wild-waves of doubt and uncertainty.

MASONRY does not demand impossibilities. Squares and circles both belong to Masonry, but Masons are not expected to square circles. Masonry has utility for its end as well as morality, and vain attempts are as remote from its proper scope as wicked ones.

A FEW HINTS ON BEHAVIOUR IN LODGE.—Think that you are among those who have bound themselves to act as gentlemen, and that the nearer your conduct approaches the same standard, the better. If wealthier and more distinguished persons be present, recollect that your Masonic equality with them can only be shown by your own strict propriety of conduct. If you are among those otherwise your inferiors, bear in mind that courtesy and easy condescension, not stiff and pompous patronage, are your best means of displaying your equality. Let ceremony neither be exaggerated nor forgotten; for in the one case you forget what is due to yourself, in the other you forget your duty to others, and those obligations of propriety, which belong to Masonry pre-eminently, as they do to all civilization.

ON LODGE DECORATION.—Where these are imperfect and in bad taste, do not sneer at or ridicule them, but think of two things:—1st Whether the funds that might have purchased better are not perhaps devoted to more serious and important purposes. 2nd. Whether you are able and willing to contribute to their improvement, if necessary.

ON DRESS WHILE IN LODGE.—By the custom of wearing full dress you recognize others as gentlemen, and prove your own desire to conform to their customs. Attention to small matters is often the readiest medium for showing our respect towards great ones.

ON STUDY OF MASONRY.—Believe that you have much to learn, and that your present ignorance is the first passport to the outer gate through which you enter into more glorious and deep mysteries. Feel yourself as a child wanting instruction and wisdom will perfect its work, patiently and kindly. Enter in simple and unpretending faith and that faith will speedily produce its fruits of knowledge and morality. Do not think to jump to conclusions by guessing what is to follow. Such conduct is like that of the schoolboy who tries to crib the answer to his sum from a key he has surreptitiously obtained, and copies down the wrong one. True knowledge comes only by honest means, and patient labour is the handmaiden of honesty.

A Free-Mason must be a good man, one who duly fears, loves, and serves his Heavenly Master, and in imitation of the operative mason who erects a temporal building according to the rules and designs laid down for him, by the Master Mason, on his tressel-board, raises a spiritual building, according to the laws and injunctions laid down by the Supreme Architect of the universe, in the book of life, which may justly be considered in this light, as a spiritual tressel-board.

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

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

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

Montreal, May, 1860.

Encourage Home Manufacture!

J. & R. IRWIN,
Saddlery Warehouse,
No. 67 McGill Street,
MONTREAL.
ESTABLISHED 1835

Saddles, Bridles, Whips, Horse Clothing, Harness, Trunks, Fire Hats, Military Equipments, &c., of their own manufacture.

Montreal, May, 1860.

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

JOHN HELDER ISAACSON,
NOTARY PUBLIC, 22 St. Francois Xavier Street, Montreal. Commissioner of Upper Canada.
May, 1860.

MAYSENHOELDER & MEVES,
WORKING JEWELLERS and SILVERSMITHS,
No. 6 St. Lambert Street, Montreal. Masonic Jewels made to order.
May, 1860.

C. HILL,
STATIONER and BOOKSELLER, 2 Place d'Armes, Montreal. Office of Publication of THE CANADIAN FREEMASON. Masonic Works supplied, Masonic Clothing, Jewels, Working Tools, &c. &c.
May, 1860.

J. M. DESJARDINS,
ADVOCATE,
13 St. Vincent Street, Montreal.

THOS. WALKER & CO.,
WINE, Spirit, Ale and Porter Merchants, Wholesale and Retail,
26 St. Francois Xavier Street, Montreal.

DR. THURLOW CUNYNGHAME,
(GRAD. UNIVERSITY MCGILL.)
LICENTIATE Royal College of Physicians, Edinburgh, &c. &c.
Consulting hours—from 8 to 10. a.m., 3 to 4 p.m., and in the evening.
RESIDENCE, No. 2 Tecumseh Terrace, Bleury St.

D. M. McPHERSON,
WATCH and Clock Maker, Jeweller, &c., corner of Notre Dame and St. Francois Xavier Streets, Montreal. Every description of English, French, Swiss and American Watches, Clocks, Jewellery, Musical Boxes, Compasses, Barometers, Telescopes, and Mathematical Instruments, repaired and warranted, with despatch, in the best manner, and on the most Reasonable Terms.
May, 1860.

COLEMAN'S MONTREAL HOUSE,
Custom House Square, Montreal.

THIS House is pleasantly situated, affording an unobstructed view of the River St. Lawrence, the Victoria Bridge, and the St. Helen's Island; it is one block from the French Cathedral, and is quite convenient to the Post Office, Banks, Barracks, &c. It is ornamented in front by a handsome Park and Jet d'Eau.
May, 1860.

COSMOPOLITAN HOTEL,
Place d'Armes, Montreal,
Conducted on the European and American Plans
By Bro. S. COMPAIN.

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

DR. FENWICK,
No. 70 CRAIG STREET, Montreal, Great Door West of St. Peter Street.
May, 1860.

T. IRELAND,
CARD and SEAL ENGRAVER, 20 Great St. James Street, Montreal, Dealer in Stationery and Fancy Goods, Bibles, Prayer Books, &c. &c.
May, 1860.

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

W. A. BOVEY,
ADVOCATE, Barrister and Attorney at Law, No. 39 Little St. James Street, Montreal.
May, 1860.

RICHARD BIRKS,
DISPENSING CHEMIST,
77 McGill Street, Montreal.
May, 1860.

NEW TERMS.
Mahan's Paris, Philadelphia & New York Fashions.

GREAT Reduction in Prices. This renowned work will hereafter be furnished to the trade as follows:—System and Colored Plates, \$3.00 per year, (formerly \$3.00); System and Uncolored Plates \$3.00 per year, (formerly \$3.00); Colored Plates, large pattern sheet and explanations, \$2.00 per year, (formerly \$3.00); Single copy \$1.50. Uncolored Plate and Pattern Sheet \$1.50 per year; Single Copy \$1.00. The plate contains 23 figures, including some of our prominent citizens. The report contains diagrams of all the garments worn by our fashionable, when for accuracy cannot be surpassed. The increased circulation of this work, induces the publisher to reduce the price, which are lower than any similar publication in the United States. Cash invariably in advance.

F. MAHAN,
No. 720 Chestnut Street, Philadelphia.
May, 1860.

MONTREAL:
Printed for the Proprietors, by Bros. OWLER & STEVENSON, at their Printing Establishment, 41 St. Francois Xavier Street, and Published at Hill's Book Store, 2 Place d'Armes.