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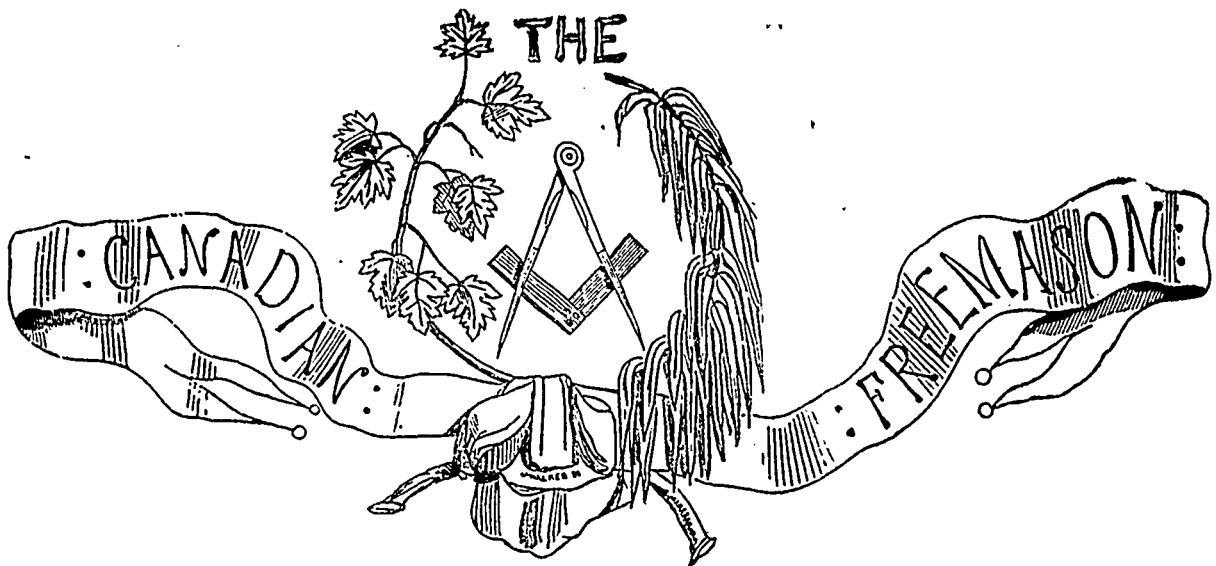
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The Canadian Freemason

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No. 2 Place d'Armes, Montreal.

It contains the most interesting new relative to the craft, report of the Grand Lodges, &c., while the original articles coming as they do from the pens of Brothers of known ability, as Masonic writers, will, we trust, be found both interesting and instructive. All communications on Masonic subjects, jurisprudence, exchanges, &c., must be addressed to Dr. Cunynghame, Editor of the Canadian Freemason, and on all other matters connected with the journal to the publisher.

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

NECESSITY OF STUDY TO A MASON.

BY ALBERT PIKE.

Masonry is a succession of allegories, the mere vehicles of great lessons in morals and philosophy. You will more fully appreciate its spirit, its object, its purposes, as you advance in the different degrees, which you will find to constitute a great, complete, and harmonious system.

If you have been disappointed in the three first degrees; if it has seemed to you that the performance has not come up to the promise, and that the common-places which are uttered in them with such an air, the lessons in science and the arts, merely rudimentary, and known to every school-boy, the trite maxims of morality, and the

trivial ceremonies are unworthy the serious attention of a grave and sensible man, occupied with the weighty cares of life, and to whom his time is valuable, remember that those ceremonies and lessons, come to us from an age when the commonest learning was confined to a select few, when the most ordinary and fundamental principles of morality were new discoveries; and that the three first degrees stand in those latter days, like the columns of the old, roofless Druidic Temple, in their rude and primeval simplicity, mutilated also and corrupted by the action of time, and the additions and interpolations of utterate ignorance. They are but the entrance to the great Masonic Temple, the mere pillars of the portico.

You have now taken the first step over its threshold, the first step toward the inmost sanctuary and heart of the Temple. You are in the path that leads up the slope of the Mountain of Truth; and it depends upon your secrecy, Obedience, and Fidelity, whether you will advance or remain stationary.

Imagine not that you will become a thorough Mason by learning what is commonly called the work, or merely by becoming familiar with our traditions. MASONRY HAS A HISTORY AND A LITERATURE. Its allegories and traditions will teach you much; but such is to be sought elsewhere. The streams of learning that now flow broad and wide must be followed to their heads in the springs that well up in the far distant Past; and there you will find the meaning and the origin of Masonry.

A few trite lessons upon the rudiments of architecture, a few ordinary maxims of morality, a few unimportant and unobscured traditions will no longer satisfy the earnest inquirer after Masonic Truth. Let him who is satisfied, and content with them remain where he is, and seek to ascend no higher. But let him who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that books are vessels which come down to us full-freighted with the intellectual riches of the past; and that in the fading of these Allegories is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the great benefactor of mankind.—*Masonic Eclectic.*

A Philadelphia paper inserted the following advertisement, "wanted a coachman to take care of a pair of horses of a religious turn of mind."

REVELATION OF A SQUARE

CHAPTER III.

(Continued.)

"A what?" shouted Bro. Lamball, "A masonic ball?" which was succeeded by another general laugh. And Bro. Villoneau repeated the lines from Phædrus:

*Mons parturit, genitus immanes cieni.
Eratque in terris maxima exspectatio.
At ille matrem peperit;*

which was the signal for cachinnation the third.

"On what law of Masonry do you found the legality of your scheme?" said Bro. Morris.

"The R. W. M. was unable to furnish either law or precedent for his delectable scheme, and, therefore, he staved off the enquiry by demanding in return: "On what law do you found the legality of Refreshment?"

"On the second clause of the sixth Ancient Charge," said Bro. Morris.

"At length Bro. Desaguliers, who happened to be present, rose with great gravity, and addressing the Chair, said;

"R. W. Sir, the proposal you have just submitted to the Lodge is so thoroughly alien to the principles of Masonry that I am scarcely surprised at the indecorous exhibition we have just witnessed, but which, I hope, for the credit of the Lodge, will never be repeated while the S. Warden's column is in the ascendant. Supposing, for the sake of argument, that the Brethren were inclined to indulge you by acceding to your unprecedented propositions, they would be incapable of executing the design, without committing a gross violation of the general Constitutions of the Order. Are you aware, R. W. Sir, that a standing law provides that it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry, without the consent first obtained of the Grand Lodge? and this, Sir and Brother, would be an innovation which no Grand Lodge could ever be found to sanction or approve."

"After Dr. Desaguliers had thus expressed a decided negative opinion of the subject, the

Master, sufficiently mortified, withdrew his motion, and we never again heard of the anomaly of a masonic ball.

"But a truce to this gossip. I turn to the literary proceedings of the period, for I was now appropriated by the celebrated Martin Clare, A. M., F. R. S., D. G. M. in 1741, who had already distinguished himself by his zeal and intelligence on several occasions, and had done good service to Masonry by an address, which has been already referred to. In this document he made a few observations on those improprieties which are most likely to discompose the harmony of a Lodge; and then proceeded to show at large what the errors and deviations were, which it would be desirable to avoid by a society of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

"His grave and quiet method of delivery made a strong impression on the audience; and its conclusion, in these impressive words, was received with loud approbation: 'It has been long,' said he, 'and still is, the glory and happiness of this Society, to have its interests espoused by the great, the noble, and the honoured of the land. Persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonour to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and, being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head. If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws; the business of the Grand Lodge will be smoothly and effectually carried on: your Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives should observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other body of men, how magnificent soever their pretensions may be; for none can be so amiable as that which promotes brotherly love, and fixes that as the grand cement of all our actions, to the performance of which we are bound by an obligation, both solemn and awful, and that entered into, by our free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.'

"At this time rumours were whispered in the Metropolitan Lodges, that the Order was subjected to great persecutions in Switzerland, Germany, Italy, France and Holland; and that edicts and decrees were thundered out against it in all those countries; and although it was admitted that nothing had been discovered in the behaviour or practices of the Fraternity contrary to the public peace, or to the duty of good subjects, yet the several governments were, nevertheless, determined that the Lodges of Freemasons should be entirely abolished.

"These unprecedented measures excited in the English Fraternity such a feeling of disgust, that a few influential Brethren united themselves together for the purpose of considering what would be the most eligible and ef-

fectual method of showing the utter absurdity and impolicy of such a line of conduct; and in 1739 a pamphlet, written in French, was published in Dublin, under the title of 'An Apology for the Society of Freemasons.' It appeared in the same year in an English form, translated, as was generally supposed, by Martin Clare. It created a great sensation, and promoted the translator to the office of D. G. M. He had been already officially authorized to revise the Lodge Lectures, and to make such alterations and improvements as, in his judgement, the present state of the Order might require, always preserving inviolate the ancient landmarks. And his version of the Lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges under the Constitution of England; and all former Lectures were abrogated, and pronounced obsolete.

"In this formula, the symbol of a point within a circle was introduced for the first time; and it is a singular fact, that although the original interpretation was simple enough, yet several meanings were soon attached to it by fanciful expositors, differing in reference, but agreeing in fact. And this diversity of opinion, as I should conceive," my companion added, "with some allusion to my own individual judgement, constitutes one of the peculiar excellences of the Craft; for, however the definition may have been amplified and extended, the results, when the several arguments were wound up and applied, pretty nearly corresponded with the original application of Martin Clare. For whether the point be Time, as some think, and the circle Eternity, or whether the former be an individual Mason circumscribed by the circle of virtue, the result will be the same; for virtue is as boundless as universal space; and as the body of man may be accounted a fit representative of Time, so is his soul of Eternity. In the same Lectures, the numbers 3, 5, and 7, were applied, in strict conformity with ancient usage, to the Trinity, the Senses, and the Institution of a Sabbath. The Jewish Masons subsequently (for we had no Hebrews amongst us at that period), repudiated this primitive application, and substituted the following:—'Three rule a Lodge,—in allusion to the most sacred parts of the Temple of Solomon; viz., the Porch, the Holy Place, and the Holy of Holies. Five hold a Lodge, in reference to the sacred treasures of the *Sanctum Sanctorum*, viz., the Ark of Alliance, the Golden Censer, the Sacred Roll, the Rod of Aaron, and the Pot of Manna. Seven make a Lodge perfect, in allusion to the seven chief Degrees conferred by King Solomon, and to the years employed in building the Temple.'

"At the Grand Lodge, when Martin Clare was appointed Deputy Grand Master, I recollect perfectly well the Festival was celebrated in Haberdashers' Hall, March 19, 1741, several old Masons being present, including Past Grand Masters Payne, Desaguliers, the Earls of Loudon and Darnley, and the Marquis of Caernarvon, with a numerous train of noble and worthy Brothers, and several distinguished foreign members of the Craft. The twelve Stewards, and a great number of other Brethren, in their proper clothing, waited on the Earl of Morton, Grand Master Elect, at his house in new Bond Street, and after being there entertained at breakfast, had a public procession to Haberdashers' Hall, in carriages, attended by three bands of music. At the Hall gate the Stewards received the cavalcade, and conducted the Grand Officers through the Hall into an inner chamber, the Deputy Grand Master carrying the Grand

Master's Jewel. Here the Grand Lodge was opened, and our friend Martin Clare was publicly complimented by the Grand Master, and also by Bros. Payne and Desaguliers, the latter of whom moved a vote of thanks to him for his new version of the Lectures, in which he pronounced them to be a lively elucidation of the most ancient method of working a Lodge.

"The above ceremonial, and another of the same kind in the following year, each of which was attended with a public procession in coaches, originated a caricature and broadside, which were published in ridicule of the proceedings. The former was entitled, 'The Solemn and stately Procession of the Scald Miserable Masons, as it was martialled on Thursday, the 18th day of this instant April;' and the latter was headed, 'A geometrical view of the Grand Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, 1742. And what sort of a procession do you think it was? You shall hear.

"First came two Tylers, in yellow cockades and liveries; then the Apprentices, armed with drawn swords to keep off all cowans and listeners; after which came the band of music, consisting of four cows' horns, as many tea-canisters, filled with broken glass, four shovels beaten with brushes, two double-bass dripping pans, a frying-pan, a salt-box, and a pair of tubs for kettle-drums. Then followed six lean horses with funeral habiliments, and the arms of Hiram Abiff, a brick waggon for a hearse, on which was a bier of tubs covered with a chimney-sweeper's cloth, and on each side was a double rank of Brethren, bearing escutcheons, and others funeral symbols. After this came another band of music similar to the above, the performers being mounted upon donkeys. Then the Grand Sword Bearers preceding the Grand Master in a dust-cart, and followed by the Grand Officers in carts, each drawn by four donkeys; the procession closing with probationists and candidates.

"This good-natured burlesque afforded the Craft much amusement; but in the year 1745 it was followed by an actual procession, got up by some unfaithful Brethren who had been disappointed in their expectations of the high offices and honours of Masonry, and enlisted a number of low characters and buffoons in a scheme to exhibit a mockery of the public processions of the Craft. But while these proceedings were a source of mirth to the gaping crowd, the Fraternity were disgusted, and determined in future to confine their operations within the limits of their own assembly; and the Grand Festival itself was suspended for several years.

"At one of our Lodges during the Mastership of Martin Clare, a question was mooted respecting the meaning of the sixth Ancient Charge: 'No private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the Lodge; for as Masons, we are of the oldest Catholic religion above hinted;' which refers to the following passage in the first Charge: 'In ancient times the Christian Masons were charged to comply with the Christian usages of each country, where they travelled or worked; but Masonry being found in all nations, even of divers religions, are now only charged to adhere to that religion in which all men agree.'

"A Brother present opened the Book of Common Prayer, which was always in the

Lodge, and explained the phrase, *oldest Catholic religion*, by a reference to the *Te Deum* composed in the 4th century by St. Ambrose—"The Holy Church throughout all the world doth acknowledge Thee;" concluding that it must mean Christianity, which was typified in the two earliest dispensations known in the world, viz., those of the Patriarchs and the Jews; when Martin Clare delivered his opinion in words to the following effect; "I have had several long and interesting conversations with Bros. Payne, Desaguliers, and Anderson on this very subject: and it is evident from their researches, that the belief of our ancient Brethren favoured the opinion that Masonry is essentially Christian; that it is indebted to Christianity for its principles; that in all ages the English Fraternity consisted exclusively of Christians; and that, therefore, the religion in which all men agree was the Christian religion. The ancient charges, which are now before us, were extracted from old masonic records of Lodges, not only in Great Britain, but in foreign countries; and at the time when those records were originally compiled, the religion in which all men agreed was the general religion of Christendom—of the Holy Church throughout all the world, which, as has justly been observed, the *Te Deum* pronounces to be Christianity. The most ancient manuscript which passed through the hands of Bros. Desaguliers and Anderson during their researches, gives a decided affirmation to this doctrine, as may be gathered from the following passage:

Bysechyng hym of hys hys grace,
To stonde with zow yu every place,
To conferme the statutes of kyngs Adelston,
That he ordeynt to thys Craft by good reson,
Pray we now to God almyght,
And to hys swete moder Mary bryght,
That we move keppe these arcyclus here,
And these poyntes wel ul y-ferre.

And as thou were of a mayd y-bore,
Safre me never to be y-lore;
But when y schaltheinus wende,
Grante me the bysse withoute ende,
Amen! amen! so mot hyt be.

This manuscript is supposed to have been compiled in the time of Athelstan, and I should, therefore, conceive its authority to be decisive.

"In the above-mentioned year I had passed to a new Master and a new Lodge; and the first conversation I heard was on the subject of a pretended revelation of Martin Clare's revised lectures and ceremonies, in a book called 'The Testament of a Mason'; where it was feigned that formula had been found amongst the papers of a deceased Brother high in office, and, consequently, might fairly be presumed to contain the real secrets of the Order. The question was asked, Who is the author? and it was subsequently traced to one of the unfaithful Brothers who had been disappointed in his expectations of being nominated to a Grand Office.

"During the same year, if my memory be faithful, a Brother was introduced into our Lodge, whose name was Coustos. He was a foreigner, and not wanting in assurance. A great sensation, however, was created, when he exhibited some scars which betokened very severe wounds, that had been inflicted, as he affirmed, by torture in the Inquisition, at Lisbon, to extort from him the secrets of Freemasonry. It appeared by his own account, that he had resisted both persuasion and force; and that his final escape out of their hands was owing to the interposition of the British Consul. Subscriptions were entered into in order to enable the sufferer to publish his account of the whole affair, which accordingly

came out in the following year, and put a considerable sum of money into his pocket."

(To be continued.)

THE SOLDIER MASON.

A Sketch from real Life.

"As a military man, I can say, and I speak from experience, that I have known many soldiers who were Masons! I never knew a good Mason who was a bad soldier."—
LORD COMBERMERE.

During an early period of my life, it was my fortune to hold a curacy in Worcester.

The parish in which I had to labor, though limited in point of size, was populous, and in it were to be found, densely packed together in two narrow, close, unhealthy streets, some twelve or fourteen hundred of the working-classes. It was a post at once interesting and distressing; interesting, from the varied aspect it presented of human sorrow, struggle, and suffering; and distressing, from the poverty which prevailed in it, and the utter inability of an individual clergyman to cope with its many wants and requirements.

In my rounds I lighted upon a party whose name was PARKER. He had been a soldier, a corporal, and had served with some degree of distinction in India and the Peninsular war. Subsequently he was stationed at Gibraltar, and there, from some peculiar circumstance which at the moment I forget, came under the personal notice of General Don. He had a certificate as to conduct and character from the General, written by himself throughout. If I mistake not, he had been orderly for months together to the old chief. At all events, the testimony borne by him to PARKER's services and character was of no commonplace description. There was something in the bearing and conversation of this man which arrested my attention. He was in bad health, suffered at intervals acutely from the effects of a gun-shot wound, and was frequently disabled for weeks together from all exertion. In his domestic relations too, he had much to try him; his means were narrow, not always prudently administered, and he had some little mouths around him clamorous for bread. And yet no murmur escaped him: he suffered in silence; but personal suffering did not render him selfish. To eke out his scanty pension, he resolved on returning to Worcester (still famous for its gloves), and there resuming the calling of his boyish days—leather staining. Now this department of labor, though it may be carried on with tolerable impunity by the strong and healthy, is, to the feeble and the failing, most pernicious. Dabbling with the cold water hour after hour, and walking about in garments dank and heavy with moisture, till, eventually, even upon a vigorous frame. Imagine, then, its effects upon a frame enfeebled by a tropical climate, and worn down by continuous suffering.

"It mauls me, sir, somewhat!" was his cheerful reply to my close inquiries on this point, one bitter November morning. His surgeon had told him, and this I knew, that his only chance, not of checking his complaint, for that was impossible, but of staying its progress, was to keep himself warm and dry, and to avoid, systematically, cold and damp.

Of this I reminded him.

"He may talk," was his answer, "but these!"—looking at his children—"must not starve!"

Once only his equanimity failed him. I surprised him one evening in excruciating pain, without fuel or food in his dwelling, or money in his pocket.

He then said to me, the admission was wrung from him by bodily and mental agony, "considering the cripple that he was, and why; where he had served, and how; he thought that his country should have done something more for him. My lot," continued he, "has been a hard one. I was compelled by bad health to quit Gibraltar. The doctors ordered me home; they said, if I remained on the Rock six weeks longer, death was certain; I obeyed. Three months after General Don died, and to the man who succeeded me in my post under him, left his wardrobe, his arms, his personal valuables, what in fact proved a competence for life. This was trying; but certain tenets tell me

that I ought to be satisfied with whatever portion of work or labor is allotted me. Fidelity to my mighty Maker is one point; tranquility, stillness, and silence, while I perform my task, and that cheerfully, are others."

"You are a Mason?" said I.

He smiled.

"You may guess wider of the mark than even that."

"Why not apply to your brethren in Worcester? You are aware that there is a lodge?"

He shook his head.

"A soldier cannot beg: it is hateful to him: he fears a repulse from a board of gentlemen at home far more than an enemy's bayonet abroad."

"Then I must act for you. Your case is pressing; and, giving full credit to your narrative from past experience of your character, I shall now take my own course. Of intentional mis-statement I believe you to be incapable."

"I have my credentials with me," said he, calmly; "I was made in a military lodge in Ireland. My certificate, duly signed, is in my oaken chest: all will bear 'the light,' and on all is stamped 'Fidelity.'"

I took the initiative and succeeded. The order was worthily represented in Worcester then and now. The appeal was heard and heeded.

Poor PARKER has long since escaped from earthly trials and bodily ailments, and no feelings can be wounded by referring to his history. But it may be instanced as involving a lesson of some moment. Here was a man who unquestionably spent the prime of his life in his country's service. He had carried her standard and had fought her battles. His blood had flowed freely in her cause. His adherence to her interests had cost him dear. Wounds which neither skill nor time could heal, disabled him from exertion, and rendered life a burden. To acute bodily suffering positive punishment was added.

Who relieved him?

His country? No. She left him to perish on a niggardly pension. Who succored him? The great Duke, whose debt to the private soldier is so apparent and overwhelming? No. His Grace had become a statesman, and in that capacity wrote caustic letters (from any other pen they would have been pronounced coarse) to those who ventured to appeal to him.

Who aided the wounded and sinking soldier in his extremity?

The brotherhood—a secret band, if you will, but active—which requires no other recommendation save desert, and no other stimulus than sorrow.

And yet how little is it understood, and how strangely misrepresented!

In "The Crescent and the cross," by Mr. WARBURTON, there is a glowing passage, which winds up with the remark, "Freemasonry, degenerated in our day into a mere convivial bond."

I laid down the volume with a smile and a sigh. A sigh, that a writer of such highly-cultivated intellect and generous impulses should have so sadly misunderstood us. A smile, for taking up an able periodical, the *Morning Herald*, my eye rested on the passage. "This day £3,000, contributed in India principally among the Freemasons, was lodged in the Bank of Ireland to the credit of the Mansion House Committee, for the relief of the destitute poor in Ireland." Weighty results, these, from a society which is nothing more than "a mere convivial bond."—*Masonic Eclectic*.

Old Astley, one evening, when his band was playing an overture, went up to the horn players and asked why they were not playing. They said they had twenty bars rest. "Rest?" said he, "I'll have nobody rest in my company; I pay you for playing not for resting."

A poor man once confined in Bedlam was ill-used by an apprentice, because he would not tell him why he was confined there. The unhappy creature said at last, "Because God has deprived me of a blessing, which you never possessed."



MONTREAL, NOV., 5860.

The past month has indeed been a gala day for our illustrious order; the communications of the various lodges have been regularly held, while several notices of emergencies indicated a steady and onward progress in the Craft. We have had a R. A. Chapter Meeting; the presentation of a beautiful testimonial to R. W. Bro. Bernard, for his indefatigable exertions in the cause of Canadian Freemasonry; and last, though not least, an interesting and instructive lecture from M. W. Bro. Tucker, Grand Master of the State of Vermont. At the last convocation of the St. Paul's R. A. Chapter, the following election of officers took place:—1st Principal, V. W. Bro. Strachan Bethune; 2nd Principal, V. W. Bro. R. D. Collis, 3rd Principal, V. W. Bro. A. H. McCalmán; Scribe, E. Comp. Scott; Scribe N., Comp. J. W. Hopkins; Principal Log., Comp. A. C. Hooper; Assist. Log., Comp. T. Cunyngame; Treasurer, Comp. J. Walker. The work of exaltation was beautifully performed by M. E. Comp. O. Moffatt, and tended much to impress upon the minds of all present, that in the appropriate words of Pope—

"Great was the cause; our old solemnities,
From no blind zeal or fond tradition rise."

A new regulation, now permitted by the Grand Chapter of England, which we nevertheless think premature, was also read; it is to the following effect:—That the conferring of the R. A. degree can be performed, after a period of one month from taking the M., instead of as formerly requiring a period of 12 months to intervene. We are now aware, through the kindness of an exchange, that such was the case in the United States, but must confess that the probationary period as M. Mason seems in our mind to be much too short. As there are only two Chapters in Montreal, neither of which works under the Grand Lodge of Canada, there seems to be a growing desire among the Canadian brethren that there should be a Chapter under that registry established here, and we trust ere long to hear of its organization. The presentation to Bro. Bernard was a marked success, and has indeed been justly earned. Though comparatively a young mason, Bro. B. made it his study day and night, and few indeed are there so well posted in the ancient landmarks of our order, or more capable of going through the ritual with satisfaction to himself and the brethren. Possessing a good address, and a large command of language his speeches are invariably characterized by a terseness and an applicability of mind to matter not frequently found in the possession of one individual, and which at once compels us to think how in so short a time, Bro. Bernard had picked up such a store of masonic knowledge.

On Friday Evening 26th ult., Bro. Tucker, M. W. G. M., Vermont, delivered a most interesting lecture on the General History of Freemasonry. The audience, composed chiefly of Masons, their wives and families, was large, and seemed much

interested in the worthy brother's remarks. Among those present we noticed V. W. Bros. Ladd and Morrison, P. M., St. Lawrence Lodge; V. W. Bro. A. McCalmán, M. St. Paul's; V. W. Bro. Humes, P. M. St. George's; and V. W. Bro. Smith, Elgin Lodge, together with a large number of masters and their officers from the different lodges in the city.

R. W. D. D. G. M. Bro. Stevenson, W. M. of St. George's Lodge, C. R., presided, and in a neat and appropriate speech introduced Bro. Tucker to the audience. The lecturer then proceeded to give a succinct outline of the history of the order; he stated there were two classes of Masons, first those who possessed pre-Adamite ideas and dating the history of the craft, even prior to the known history of the world, while there was also another class, to which he himself belonged, who recognized it as a human institution, though peculiarly favoured, and existing no further back than the building of the temple of Solomon. That it was to the Jews we were indebted for this best of all secret institutions, and laid great stress upon the value of Masonic traditions, illustrating in several instances their parallelism with the old Testament. The Brother also instituted a comparison between this and other societies, discoursing in most appropriate and eloquent language respecting the complete preservation of every essential even during the most troublous times, and in plain terms stated that if not what he represented it to be, it surely would have been made patent prior to this time, since it did not require a period of over two thousand years to discover a lie. No other society had suffered as much from persecution during the middle ages, and even prior to that date, and in no other organization had so much been written in explanation or defence. Bro. Tucker finally traced the order down "to a period within the memory of men still living," and after a few concise remarks relative to the position of American Masons with those of the Grand Lodge of Canada, closed a most interesting and instructive lecture in the words of a beautiful Masonic Ode.

V. W. Bro. Stevenson, D. D. G. M., returned thanks, and the lecturer was greeted with loud applause.

We have received from Bro. Hill, the following Masonic Pamphlets, and from the excellence of the matter and the beautiful manner in which they are got up must command a ready sale. "The Juryman Mason." "A Mason in High Places, Bishop Griswold and the Anti-Masonic Vicar." "The great outlines of Speculative Freemasonry." "The Beauties of Freemasonry Exemplified" by Dr. Oliver. Time has not permitted us to more than glance at these little bijoux and we shall in our next number refer to them more particularly. The prices of the several pamphlets will be found on our advertising page.

In the report of the Grand Commandery of the State of Ohio, we are indeed happy to notice an anxious desire for that uniformity of working, which ever shows to the best advantage. The success attending the encampment is marked, and we shall at all times be happy to hear of its continuance.

Annual Conclave, Grand Commandery, William Phelan, R. E., Grand Commander; Francis

King, Grand Recorder. Seven Encampments are mentioned, and in this report we are happy to learn that the much disputed question in regard to the Templar uniform has been definitely settled. May they continue to prosper.

In reply to "Inquisitor's" note, we have received as an answer that in none of the States is the period of 12 months probation as a M. M. required, we shall however, again refer to this.

We have received from Bro. Rayhouser, Proceedings Grand Lodge of Indiana, Proceedings Grand Chapter, Proceedings of Annual Conclave of Knights Templar, Proceedings of Grand Council of Royal and select Masters,

Also from Bro. Beadlee the report of the Grand Encampment for the State of Ohio for which they will please accept our thanks.

We copy the "Ashlar's" excellent condensation of the reports.

We have received from Bro. Jas. Lockhart, of Brautford, C. W., a beautiful engraving of the celebrated Lady St. Ledger, the only woman who was ever admitted into our order: with it is an accompanying pamphlet, containing a full and true account of her initiation into our mysteries, together with the number of degrees she received. The engraving is copied from an old family picture, and though at first sight impressing the observer with an idea of masculinity incompatible with female beauty, nevertheless the features bear the stamp of an exalted intellect strictly educated in moral principles, and a mind shadowing forth true benevolence to all mankind. This estimable lady ever took an interest in the craft, and in her death, at the advanced age of 80 years, the poor, indeed, had lost a friend. Bro. Hill, No. 2 Place d'Armes, has been appointed Agent here, where the engraving and pamphlet may be obtained, price \$2.00. We trust ere long to be able to say it has found a place in every mason's house.

The opportunity of subscribing to Bro. Hyneman's Masonic Register is rapidly drawing to a close, and we would heartily recommend every Brother who is anxious to have an insight into the strength and character of our order to subscribe. It is got up at great expense and should at least remunerate the publisher for his time and material. The list closes on the 10th November proximo.

The moral qualifications for initiation into our order, require that the candidate shall neither be an atheist, an infidel nor an irreligious libertine; that he must practice the four cardinal and three theological virtues; he must be a humble believer in the wisdom, power and goodness of God, because this constitutes the religious creed of Freemasonry, and acts as a check upon vice, and a stimulus to virtue."—*Masonic Dictionary*.

The lesser lights or luminaries are used to light us to, at, or from labour. They are situated in the east, west, and south, in allusion to the apparent course of the sun, which rising in the East gains its meridian in the South and disappears in the West. These luminaries represent emblematically the Sun, Moon and Master of the Lodge.—*Idem*.

MASONIC PRESENTATION.

On Thursday evening, at an emergent meeting of St. George's Lodge C.R., a considerable number of other brethren assembled to take part in the presentation of an address and testimonial to M. W. Bro. Bernard for his services in the establishment of the Grand Lodge of Canada. R. W. Bro. Stevenson, Master of St. George's Lodge and D. D. G. M., presided, R. W. Bro. Morris of Antiquity Lodge, and W. Bro. Himes of Zetland Lodge, being also present. The occasion was also graced by the presence of M. W. Bro. Tucker, G. M. of Vermont. The testimonial consisted of a large massive and beautifully chased silver tray, coffee urn and tea set, profusely adorned with masonic emblems. It was manufactured by Bro. Hofnung, and does great credit to his workmen. On the tray was engraved the following inscription:

THIS TRAY

WITH A SILVER TEA SET AND COFFEE URN

Was presented to

M. W. BRO. BERNARD, P.G.M., P.D.G.M. P.M. of St. GEORGE'S LODGE No. 19 C.R. and Honorary Member of the Lodge of Antiquity St. George's Lodge No. 19 and Zetland Lodge No. 21 C.R.

BY A NUMBER OF HIS

MASONIC BROTHERS

To mark their appreciation of his devotion to the cause of

CANADIAN MASONRY.

Montreal, October 25, 1860.

The following address was presented on behalf of the subscribers by Bro. Stevenson:—

M. W. BRO. A. BERNARD P.G.M.:

M. W. Sir & Brother,—It is at all times a gratifying circumstance to know, that honest effort in any good cause is correctly estimated and duly appreciated. That such is the case in regard to the services rendered by you in the cause of Canadian Freemasonry, the present demonstration is intended to afford you the unmistakable assurance. To no one, M. W. Sir, do the brethren feel themselves under greater indebtedness, than to yourself, for the noble and manly stand you have always taken in behalf of their interests. The prominent position which your commanding talents properly assigned you in connexion with the formation of the Grand Lodge of Canada was one of no ordinary importance and responsibility; and in the discharge of the arduous duties that consequently devolved upon you, the zeal and ability manifested at all times and on all occasions, will ever entitle you to the warmest thanks of the Masons of Canada. In the great struggle for Masonic independence and fraternal recognition, which followed the ever memorable action of the Hamilton Convention, it fell to your lot to play a very conspicuous and distinguished part. By night or by day, at home or abroad, whenever or wherever a word could be spoken or a sentence written, which would advance the cause of the Grand Lodge of Canada, your tongue and your pen were ever ready to utter that word, or to pen that sentence. Instinctively obeying the promptings of a warm and generous heart, and regardless alike of personal inconvenience and pecuniary expenditure, your indefatigable zeal and unwearying exertion has been instrumental, in an eminent degree, in placing our Grand Lodge in the high and honorable position which she now occupies.

To your own mind, M. W. Sir, we feel assured that the best reward for all your toil, is found in the consciousness of having fearlessly and faithfully performed your duty, even though it did, for a time, subject you to unmerited contumely and reproach. Amidst the many, who, at the period already referred to, were distinguished only for their falterings and fickleness, your courageous and spirited example, in taking the correct and manly stand you then took, and have ever since so triumphantly maintained, served to inspire confidence in the minds of your brethren, and to give a vigorous impulse to the success of the cause.

That your efforts have neither been unnoticed

nor forgotten, the action of the Grand Lodge of Canada, at its last annual communication, bears abundant testimony. The honor then conferred upon you, M. W. Sir, was a well-merited recognition of the services rendered by you to the craft in Canada, and afforded the utmost satisfaction to your numerous friends in both sections of the province.

Another evidence is afforded in the action of the brethren of your Mother Lodge, St. George's, No. 19, O.R., who, desirous of perpetuating the remembrance of one who enjoys so fully their confidence and esteem, have recently appropriated the necessary funds to procure a copy of yourself; and we have this evening, Mr W. Sir, the honor and the gratification of placing on the walls of our Lodge Room your portrait, (faithfully executed by a member of the Lodge,) where we hope it will long continue to adorn our walls, and to stimulate others to follow in your footsteps.

In order also to manifest, in some slight degree, the fraternal esteem and regard in which you are held, the brethren connected with the various Lodges in Montreal, under the jurisdiction of the Grand Lodge of Canada, have procured this service of plate, which they now present to you, "to mark their appreciation of your devotion to the cause of Canadian Freemasonry."

We humbly trust, M. W. Sir, that you will be long spared to wear your well-earned honors, and that the brethren may continue to enjoy for many years to come, the pleasure of that congenial fraternal intercourse and friendship, with which they have hitherto been privileged; and our prayer is that when your sun shall have sunk beneath the Western terrestrial horizon, you may be assigned a place in the Celestial Grand Lodge, where the Divine Architect of the Universe lives and reigns for ever.

On behalf of the St. George's Lodge and the subscribers to the testimonial.

A. A. STEVENSON,
DAVID MOSS,
A. W. OGILVIE, } Committee.

Bro. Bernard replied as follows:—

R. W. SIR AND BROTHERS:

One would require to be either more or less than human, not to be deeply moved on an occasion like this by an address such as that you have just now presented.

In ascribing to me honest and persevering exertions to assist in achieving Canadian Masonic independence, and in establishing a Canadian system of Masonic government, you do me no more than simple justice. I cannot but think, however, that the Masonic abilities I have displayed and the services I have rendered, have been over-estimated, and that I have already been honored and rewarded more than I deserved. You are perfectly right in assuming that my greatest reward and my highest pleasure is found in the consciousness of having tearlessly and faithfully performed my duty.

To you, R. W. Master and to the officers and brethren of St. George's Lodge, I desire to express my warmest and most sincere thanks for the honor you have done me in placing my portrait upon the walls of your lodge room. This additional mark of your fraternal kindness was not needed to make me sensible of the great debt of obligation I owe to my mother lodge. From almost the commencement of my Masonic career, its favors and its honors, as its records will show, have been freely bestowed upon me. And, without detraction from other sources of support, I may truthfully say, that what little I have had to do in promoting the interests of Freemasonry, has been largely due to the position in which this lodge placed me, and to the support it never failed to afford me.

To the brethren generally connected with the various lodges in Montreal under the jurisdiction of the Grand Lodge of Canada, I am deeply grateful for this valuable testimonial intended, as the inscription it bears indicates, to mark their appreciation of my devotion to the cause of Canadian Freemasonry. Its intrinsic value, its appropriate Masonic emblems, and its home manufacture—indicating as they do, the liberality, the good taste, and the well-founded confidence of my brethren, in Canadian capabilities, would, of themselves,

make it an object ever to be most highly prized by me.

But that which imparts to it an estimable value, and which will cause me to preserve it with the greatest care down to the latest hour of my life, and to transmit it as an heir-loom to my children is, that it comes to me as an expression of approval of my humble but honest efforts to advance the best interests of our venerable and truly beneficent institution in this Province; that it comes to me as a memento of the fraternal regard and good fellowship of those Masonic brethren who have known me longest and who know me best.

I accept your beautiful offering then, brethren, with inexpressible gratitude and pleasure. Its presence through future life will daily remind me of your kindness and generosity, while it shall admonish me to cultivate, and invite me more rigidly to practice those virtues which are inculcated and enjoined in all the ceremonies, symbols and teachings of our beloved Order.

After this pleasing ceremony was concluded, the brethren present were invited by Bro. Bernard to adjourn for refreshment to Bro. Coleman's Montreal House, where he had caused a splendid supper to be prepared for them. After justice had been done to the viands, Bro. Bernard called for bumpers, and proposed

"The Queen and the craft," which was drunk with all the honors, Bro. Stevenson leading in the National Anthem.

Next came "Prince Albert, the Prince of Wales and the Royal Family," also drunk with the honors and three additional cheers for the Prince of Wales.

Bro. BERNARD next in an eloquent speech proposed the health of the M. W. Grand Master Harrington and the Grand Lodge of Canada, alluding to the labors of the founders of the Lodge. The Grand Lodge of Canada had now 150 lodges in connection with it distributed over a country 1600 miles in length by 200 in width. It was no petty province, no despicable jurisdiction, but one of the most important upon the continent. Drunk with masonic honors.

Bro. STEVENSON responded, expressing his regret that the Grand Master had been unable to be present.

Bro. BERNARD next proposed a health never drunk in Montreal before under like circumstances, which he was most proud and happy to propose then. He need not enter into a history of the merits of the subject of the toast; he was before them—(pointing to Bro. Tucker.) The Canadian Masons owed him a debt of gratitude, for at a time when, as they had heard, other grand lodges hesitated and hung back, declining to recognize their independent action, when they were proscribed by a portion of the Masonic world, their most worshipful brother and the Grand Lodge over which he presided was the first to hold out the hand of fellowship and to give them an official recognition. It was the co-operation of that distinguished brother, thus secured, that was the beginning of their successes, which terminated in their recognition by the Grand lodges of England and Scotland. The M. W. Brother was well known everywhere in the Masonic world for his able writings in the cause of the Order. He had been a Mason in the times when the Order was proscribed, and laws passed, preventing Masons from holding any office in the State. But, as he had heard him say, he never gave up the cause. He hurled his flag, but did not strike it, waiting for happier times, when he again unfurled it to the breeze.

Drunk with all the honors.

Bro. TUCKER responded in an eloquent and humorous speech, full of wit and instruction. He described very vividly the circumstances under which application was made by Bro. Bernard on behalf of the Grand Lodge of Canada, the manner in which he saw the case—how he was impressed with the necessity for and justice of the demand for self-government in Masonic matters by the Masons of a great country like this. He told how Vermont was condemned for her action by other Grand Lodges in the United States, but how one after another all gave in, Puritan Massachusetts coming last and acknowledging it to be a successful revolution. He had only done what he con-

ceived was just and right, and all through life one thing had served to convince him of an overruling Providence, that when he was once resolved that a thing was quite right, in time, if patiently pursued, it was sure to be brought about.

Bro. BERNARD next proposed the health of the D. D. G. Master, which was drunk with all the honors.

Bro. STEVENSON responded.

The health of the P. D. G. M. Morris, one of the founders of the Grand Lodge of Canada, was drunk with full Masonic honors, which R. W. Morris responded.

"M. W. Bro. Bernard," was proposed by M. W. Bro. TUCKER, and drunk amid a furor of applause, and with all the honors. In responding, Bro. BERNARD congratulated the brethren present once more upon the happy issue of the struggle, and he hoped he referred to it as a struggle for the last time. It was over now, and the great aim of all good Masons should be to labour on harmoniously with brethren connected with the various Grand Lodges, striving only to emulate each other in the practice of Masonic virtues.

He then proposed the "Press," which labored with Masons in promoting the great moral and social virtues.

Bro. CONYNGHAME, of the *Canadian Freemason*, responded. He could see no good reason why all the lodges should not now come under the jurisdiction of the Grand Lodge of Canada. If all the lodges in Montreal did this there would be a Masonic temple erected here which would astonish some of their American brethren.

Bro. OGILVIE proposed St. Paul's Lodge. Though still adhering to the Grand Lodge of England, it was most prompt to recognize and greet cordially the lodges under the Grand Lodge of Canada so soon as the Grand Lodge of England did so, and it numbered among its members some of the foremost men in the city.

Drunk with Masonic honors, and duly responded to.

W. Bro. HIMES proposed the health of P. G. M. Col. Mercer Wilson, which was drunk with enthusiasm.

Bro. OGILVIE proposed W. Bro. Morris and Antiquity Lodge.

Bro. MORRIS responded. This Lodge had been formerly the lodge of Social and Military virtues attached to the 46th Regiment. Its original charter bore date in 1752. In it Washington was made, and they had in their possession a jewel he wore when an officer in the lodge. At the formation of the Grand Lodge of Canada as the oldest in the jurisdiction it was given the title of Antiquity Lodge without a number, and its members given the right to wear gold instead of silver ornaments.

Bro. BERNARD proposed "Bro. Himes and Zealand Lodge." Drunk with all the honors.

Bro. Himes responded, and thanked the brethren. In conclusion he said children should not forget their parents. Though they might find it necessary to set up in business apart from them, they should part on good terms. Three fourths of the members of Zealand Lodge were Englishmen by birth. After they had given their allegiance to the Grand Lodge of Canada they still retained the name of the English Grand Master, and asked leave that his name should continue on their roll as an honorary member, to which his lordship consented. He would propose the "Earl of Zealand and the M. W. G. Lodge of England." Drunk with all the honors.

Several other toasts were proposed, among them Bro. Hoffnung, who had manufactured the plate; and the Committee who had ordered it; Bro. Moss; Bro. Seymour, who painted the portrait; the wardens of the three lodges; Bro. Coleman; Freemasons' wives, &c., &c. It was well on among the "wee sma' ho' ayont the twal" ere the party broke up.

"Happy to meet, sorry to part, and happy to meet again."—*Gazette*.

There are two sorts of people whose statements are to be taken with caution; lovers, when speaking of the objects of their affections, and grand-mamas, when they speak of their grandchildren

To all who Masonry despise.

This counsel I bestow,
Don't ridicule, if you are wise,
A secret you don't know.
Yourself you banter but not it,
You shew your spleen but not your wit.

Inspiring virtue by our rules,
And in ourselves secure,
We have compassion for those fools,
Who think our acts impure;
We know from ignorance proceeds
Such mean opinion of our deeds.

If union and sincerity
Have a pretence to please,
We brothers of Freemasonry
Lay justly claim to these.

To state disputes we never give birth
Our motto *Friendship* is and mirth.

Then let us laugh since we've imposed
On those who make a pothor
And cry the secret is disclos'd
By some false-hearted Brother;
The mighty secret's gained they boast,
From post-bag and from flying post.—*Old Song*

We cordially recommend the following to the notice of the brethren, and trust should such be the case, they will know how to act in future.

AMERICAN FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR, LONDON ENGLAND.

DEAR BROTHER,—Your number of August 25th contains some well deserved strictures on American Freemasonry, for which many a brother will feel grateful to you. Perhaps there are few English Masons, who have had better opportunities of discovering all that is to be known about Morgan and his disappearance than myself. To your query, then, "What did become of Morgan?" I believe it may be safely replied that no one knows. I am well acquainted with one Mason, who knows all the circumstances connected with his abduction, and from the narration of this brother, I have arrived at the conclusion that he was *not* destroyed by Masons. Various stories are told of him and his travels, subsequent to his supposed death by drowning, at Fort Niagara, but as none of them are reliable, I shall not further allude to them.

After more than sixteen years' experience of Freemasonry, I can bear unqualified testimony to the truth of your remarks. I send you by book post a brochure, entitled "An inquiry into the nature and tendency of speculative Freemasonry," printed at Utica, in the State of New York, in 1827 a perusal of which will confirm your statements. It is written by a Baptist Minister, who, you will perceive, glories in his shame and parades his perjury in print.

In the Northern States of the Union, hardly a lodge was free from such traitors, and in a great many, they formed the majority. Craft's edition of the book which Morgan is said to have written, can be bought at every City and Town in the Union, as well as in Canada for 25 cents; worse than this, it is the *best* book in most lodges, even in Canada. I have never yet visited a Craft Lodge in the United States, wherein all the ceremonies were taught else than *Morgan, pure and simple*.

Your remarks have touched upon the two blotches which much disfigure American Freemasonry:—1. The universal Morgan ritual. 2. The *trade*, which is everywhere made out of it, which you point at, in your reference to the "Almighty dollar." To this trading Masonry, it is that we owe the infinite of degrees which are given on this side of the Atlantic.

Wishing to become acquainted with all the workings of the Craft in America, I have taken I know not how many degrees. They are all in *Morgan*. I have even gone into the *bye-degrees*, or

side-degrees, as they are called, and I am now a "Daughter of Jerusalem" and a "Sister of Mary I" I was initiated into the two latter degrees (?) in company with five young ladies and two men.

Thus is our time-honoured Craft brought into disrepute. The sale of Masonic toggery and Masonic books and newspapers is carried on here with a zeal that is quite surprising. And thus do designing men make a thriving trade out of our ceremonies. I know many English Royal Arch Masons living in Canada who will have nothing to do with Canadian Arch-Masonry, from the fact of its being almost universally worked *à la Morgan*.

Yours fraternally,

America, 12th Sept., 1860.

J. C. D.

INDIANA.

GRAND CHAPTER. May, 1860.—Forty-six. Chapters reported a total membership of 1,534, of which number 120 were exalted during the last Masonic year. High prosperity prevails throughout the jurisdiction. We are much pleased to see that what is absurdly (not to say . . .) denominated the "new test," but which is as old as the Great Light of Masonry, was triumphantly sustained by the Grand Chapter of Indiana—and that too, in the broadest terms which can be employed. Far off may that day be, when Masonry is to be shorn of its crowning glory—when the ark is to be removed from the tabernacle, and the golden candlestick from its appropriate place by the altar!

M. E. Wm E. HACKER was elected G. H. P. and E. FRANCIS KING, of Indianapolis, re-elected Gr. Sec.

We ought to notice the eloquent and glowing tribute paid to the memory of that Most Excellent Comp., Abel O. Pepper, P. G. H. P., by M. E. G. H. P. Hays, in his address, and by the Committee to whom the subject was referred. Honors to the illustrious dead ennoble the living, and Comp. Pepper was one of those whose name the Fraternity "will not willingly let die."

GRAND LODGE. May, 1860.—268 Lodges, of which the majority reported. Membership, 9,777. 678 "raised" during the Masonic year. The statistics are very full and perspicuous, and the record generally reflects much credit upon the excellent Brother, Francis King, who so assiduously and intelligently discharges his duty of Grand Secretary.

The M. W. G. M., Jon. A. C. Downey, in his very able address, observes:

"Upon a retrospect of the past year, it will be found that, in point of progress, it compares favourably with other years. It is hoped that, as we progress in numbers, and increase our Lodges, that there is a corresponding advancement in morals and religion, and an increasing disposition to put in practice the excellent lessons which, as Masons, we are taught. Masonry alive and in action, is what we want; for, however skillful we may be in the mere rites of our Order, if we drink no deeper into the spirit of Masonry than this, we are become 'as sounding brass, or a tinkling cymbal.'"

We are pleased to see that the Grand Lodge adopted a resolution that no Master Mason shall be eligible to the offices of Master or Warden until competent to confer the first three degrees of Masonry with the lectures appertaining.

The National American Masonic Congress was declined.

R. W. Bro. John B. Fravel reported for the Committee on Foreign Correspondence. He reviews briefly the proceedings of the several Grand Lodges, and comments judiciously, as might have been expected from his high attainments as a man and a Mason. We must be permitted to observe, however, that while he has evidently bestowed much thought and labor upon some of the "Transactions," upon others of equal, and perhaps very much greater interest and importance, he has bestowed but slight and scant notice. This, perhaps, was unavoidable, from the extensive professional engagements which we should have supposed it impossible for Bro. F. to have escaped from long enough even for the present report. The Committee included in their report a sketch of the con-

dition of the Craft in Australia, Scotland, Ireland, Prussia, Peru, Turkey, Mexico, and the famous N. A. M. C., the several transactions of which were acknowledged.

The Grand Master and Grand Secretary were respectively re-elected.

GRAND COUNCIL R. & S. M.—M. E. WM. HACKER, G. P. E. FRANCIS KING, Grand Recorder. Thirteen Councils; membership, 386. Advancements within the year. 29. The Annual address of the G. P. is a very clear and excellent document; as was to have been expected from this intelligent and talented Brother.

A THREEFOLD CORD.

The following we extract from an address delivered before the Grand Lodge of Rhode Island on June 25th ult., by Rev. Bro. Augustus Woodbury. We bespeak for it a most careful and attentive perusal:—

"In our intercourse with one another, the principles which are the substance of our Life may also be comprised under three general heads. 1, Justice; 2, Benevolence; 3, Mutual Help, combining to produce that complete brotherhood which is the realisation of the ideal of social life. Impartial justice between man and man is the rule of all true life, and puts an end, when practised to all the wrongs and oppressions which disfigure human civilisation. Our Institution knows no distinctions, but those of character. Rich and poor, the lofty and the lowly, meet upon the same level. The highest in rank can claim no privilege which the humblest cannot share. In one place, at the least, all meet and all part upon an equal footing, for we are all journeying upon a common pilgrimage unto a common destination. What even the Christian Church cannot do in this respect, our Institution succeeds in accomplishing. Joined by this mystic tie, each one stands the peer of his fellow. Carry this principle out to its legitimate results, and the triumph of civilization, is assured!

"To Justice follows Benevolence. 'To relieve the distressed' is one of the first duties of our life; and this not from the coercion of an imposed rule, but from the spirit of good-will, which is the source of all true love. Whenever the call comes, it is our duty to obey. In the language of one of the first tenets: 'To soothe the unhappy, to sympathise with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections. Here is the recognition of a duty which is too often neglected in the world. It cannot be neglected by us. It is imperative. It is inevitable. The sufferer cannot ask relief in vain. The very conditions of entrance lay upon us the obligation. If there be not in the heart the sentiment of Benevolence leading to generous and self-denying labour in behalf of the unfortunate, the exercises in which we engage tend to create it; while, if it exist, they tend to develop it into healthy and increasing action. Our work never is complete without the performance of this duty. Our time is misspent if it does not train us to fidelity in this. Learn we then the lesson of Benevolence—the corner-stone of our foundation-wall. Learn we then that generosity of spirit which bids us work for other's good, which makes us

"Still to a stricken brother true,
Whatever clime hath nurtured him,
As stooped to heal the wounded Jew,
The worshipper of Gerizim,

"Mutual help succeeds Benevolence by natural sequence. Still keeping in mind the illustration with which I first claimed your attention, let me say that, as the different parts of a building support and strengthen one another, so must this Institution be strengthened by the mutual support of its members. To help one another is the law of Masonic life. This means, not only to relieve the distresses of one another, but also to aid, to encourage, to inspire and embolden one another in every worthy and right action; even to restrain and rebuke one another, if there should be need;

and to lead the wanderer back from his error into the path of duty. Who that has ever felt, in hours of discouragement and weakness, the need of sympathy, of the cheering words of friendship, or of the aid of a brother's arm; who that has ever felt in some hour of temptation, that the voice of one who sought to give him aid, was potent for his rescue; who that has ever welcomed, in some hour of impending danger, the coming of an unexpected succour, but will bear willing testimony to the value and strength of this principle of life? When we teach it, and when we profess it, it should not be as an empty word upon our lips, but as an active principle in our souls. Help one another! How simple is the duty! How powerful the results—*Freemasons Magazine and Masonic Mirror.*

THE FIRST THREE STATIONS IN A LODGE TYPIFIED.

It is to be regretted that there are so many, who having reached the third degree in Masonry, pay so little attention to its symbolism, or to the great lessons taught by its emblems. Still fewer are there, who for a moment dwell upon the great typical character of the first three officers of a Lodge. Even some there may be, who never were instructed in them. Should we, however, be mistaken in these surmises, which we do not think we are, yet it will not be amiss to explain why the duty of Master and Wardens of a Lodge are regulated by the changes of the heavenly bodies.

The Master, we all know, opens his Lodge at sunrise, after a solemn invocation to the Deity. The Junior Warden calls the men from labor to refreshment, when the sun has reached its altitude; and the Senior Warden closes the Lodge with prayer, at sunset, when the labours of our ancient brethren ended. The great luminary of creation rises in the East, to open the day, with a mild and genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian in the South, invigorating all things with the perfection of his ripening qualities. With declining strength he sets in the West to close the day, leaving mankind at rest from their labors. This is a type of the three prominent stages in the life of man, infancy, manhood, and old age; the first characterized by the blush of innocence, pure as the tints which gild the eastern portals of the day. The heart rejoices in the unsuspecting integrity of its own unblemished virtues, not from deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its powers, while, at the approach of old age, his strength decays, his sun is setting in the West; and, enfeebled by sickness, or bodily infirmities, he lingers on, till death finally closes his eventful day; and happy is he, if the setting splendors of a virtuous life gild his departing moments with the gentle tints of Hope, and close his short career in Peace, Harmony and Brotherly Love. This is the mode in which the brethren are admonished in the Lodge to conduct their own private affairs. If the day, like the Lodge, open and close with prayer, the key that unlocks the gates of Heaven, for a Masonic Lodge, should be a company of Masons, who should behold the rising and setting sun with piety, with gratitude, and with devotion.

As the sun rises in the East to enlighten the day, so the Master of the Lodge should stand in the East to enlighten with his wisdom, his Masonic companions, and guide all his fellow craftsmen to work out their salvation with fear and trembling: As the sun setteth in the West to close the day, so the Wardens of the Lodge should stand in the West to close the labors of the Lodge, and see that none go away not only not dissatisfied, but also to see that none go away unimproved in moral virtue, and in pious resolutions.—*Brooklyn Standard.*

If you wish to learn all your defects, quarrel with your best friend, and you will be surprised to find what a villain you are even in the estimation of a friend.—*Mirror & Keystone.*

FANCIES FOR THE FANCIFUL.

A PRINTING TOAST.—The Printer, the master of trades. He beats the farmer with his fast 'Hoe,' the carpenter with his rule, and the mason in setting tall columns, he surpasses the lawyer and doctor in tending to cases, and beats the parson in his management of the devil.

'I say, Pat, are you asleep?'
'Divil the asleep!'
'Then be afther lendin' me a quarther'
'I'm asleep, be jabbers.'

We have heard of but one old woman that "kissed her cow," but there are thousands of of young ones that kiss great calves.

The following is given as the new mode of 'parsing,' down East, "I court," Court is a verb, active, indicative mood, present tense, and agrees with all the girls in the neighborhood.

"My son," said Mr. Smith, to his little boy, who was devouring an egg, (it was Mr. Smith's desire to instruct his boy,) my son do you know chickens come out of eggs?"

"Ab, do they, father?" said the young hopeful, "I thought that eggs came out of chickens!"

Conceit is proud that he has learned so much, wisdom is humble that he knows so little.

One of the best double-puns we have ever heard, was perpetrated by a clergyman. He had just united in marriage a pair whose Christian names were respectively Benjamin and Ann.

"How did they appear during the ceremony?" inquired a friend.

"They appeared both annie-mated and bennite-fitted," was the ready reply.

An inquiring young gentleman wishes to know, whether there would be any harm in a "feller's sitting down in the lapse of ages?"

I'll take your part, as the dog said when he stole the cat's dinner.

Diogenes being asked what was the hour for dinner, replied, "for the rich, when they please; for the poor when they can."

"'Twas bright, 'twas heavenly, but 'tis passed," as the boy said when he had spent his last sixpence.

AN EXPENSIVE JOB.—A gentleman passing a country church, while under repair, observed to one of the workmen that he thought it would be an expensive job.

"Why, yes, replied he, "but in my opinion, we shall accomplish what our reverend divine has endeavored to do for the last thirty years in vain."

"Why, what is that?" said the gentleman.

"Why, bring all the village to repentance."

A New York paper says, tall ladies invariably prefer short men. An exchange thinks this is an error, and observes that no woman objects to *hy-men*.

Luxury.—A traveller was lately boasting of the luxury of arriving at night, after a hard day's journey, to partake of the enjoyment of a well-cut ham and the left leg of a goose. Pray, sir, what is the peculiar luxury of a left leg? "Sir, to conceive its luxury, you must find that it is the only leg left."

In London there is a regular depot of babies, which are let out to beggars at sixpence a day to excite compassion.

"As you do not belong to my parish," said a gentleman to a begging sailor with a wooden leg. "I cannot believe you." "Sir," replied the sailor, with an air of heroism, "I lost my leg fighting for all parishes."

MAXIM.—I advise thee to visit thy relations and friends: but also advise thee not to live too near them.

Remember what a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults.—*Idem.*

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