



Semper idem—Semper fidelis.

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

VOL. I.

FEBRUARY, 1861.

No. 10.

The Canadian Freemason

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

No. 2 Place d'Armes, Montreal.

It contains the most interesting news 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.

TERMS OF SUBSCRIPTION :

\$1.00 per annum if paid in advance, \$1.50 if paid three months after the time of subscribing.

MEDITATIONS OF A STONE-SQUARER.

While Laboring in the Quarries; or, Thoughts on Various Points of Masonic Landmarks, History, Law, Usage, & Philosophy.

BY BRO. J. M. WHITFIELD, K. T. AND P. J.

THOUGHT EIGHT—THE PARALLELS

In the whole range of masonic subjects, there are but few of more significance than the Parallels, when properly understood. But with many brethren there seems to be only a very limited understanding of what those mystic symbols involve; and but few look beyond the words of the ritual for any more extended knowledge. The learned Bro. Oliver, in discussing the question, "Why Lodges are dedicated to the Saints John the Baptist and Evangelist?" sheds much light upon the subject; and while he makes perfectly clear the point that he aimed at, that is, the propriety of naming symbolic lodges in honor of those Saints, it is to be regretted that his profound learning and clear intellect were not employed to trace the same subject through the two preceding dispensations.

This omission is partly supplied by the learned J. T. Holly, in the *American Freemasons' Magazine* for September 1858, page 202. But I think he errs in his selection of the individuals for the exemplars of those parallels in the first or Patriarchal Dispensation. The taking of Abraham for one of them is certainly an error; for he is the opener of the second, or Hebrew Dispensation. And I think it is also an error to take Noah for the other; because masonic tradition traces the parallels to a period anterior to either of those personages.

To arrive at a proper understanding of these, as well as most other masonic symbols, it is necessary to have a correct idea of our first great light, the Holy Bible. Not to regard it, as most Christians do, as the mere writings of good men powerfully influenced by the Holy Spirit, but as what it claims to be, the Word of God, containing in its inmost sense the essential Divinity, by whom all things were created and are sustained. How frequently we hear from Christians the expression, "Moses, or Daniel, or Isaiah, or some other prophet, says so." It may be correctly answered: Moses, David, or Isaiah says nothing; but the Lord Jesus Christ, the Omnipotent Jehovah, says it. As long as Christians, and even Masons, entertain so low an idea of the Bible, they can never have a full appreciation of any portion of Divine truth in its highest degree, but must necessarily see the whole of its teachings from the lowest point of view compatible with a belief in its doctrines.

Those parallels represent the divine love and wisdom of the Lord, which two are united in Him, and flow from Him in equal measure, represented by the two parallel lines, and are received by influx into angels, men, and all sentient beings, in varying proportion, according to the difference in the state and character of the recipient; and it is only when the reception, like the flow, is equal, that the individual attains his proper degree of usefulness and perfection. Love may be considered as the substance, and wisdom as the form, of the Divine Being, in which alone all life consists; and all finite beings receive life by influx from Him, their life being of a higher or lower character, in proportion to their capacity for receiving more or less of the divine influx.

It is the different reception of these two essentials of Deity which constitutes the difference between the sexes. Man, receiving proportionately more of wisdom, is governed mostly by reason or thought, working through the understanding; while woman, receiving greater proportion of love, is controlled more by passion or sentiment, working through the will; and therefore the marriage or

union of the two is necessary to the perfection of each, representing the perfect union of Divine love and wisdom in the person of the Lord.

For this reason, among the ancients, the sun was regarded as the most perfect symbol of Deity, because heat and light are both united in him; and dispensed to all the inferior bodies of the solar system from him. That light, driving away the darkness of night, and dispersing the fogs, mists and vapors, is representative of the Divine Wisdom clearing away the darkness of ignorance from the human mind, and the clouds and vapors arising from false reasoning and idle fancies; while, in like manner, the heat of the sun, causing fruits, flowers and vegetation of every kind to spring forth, and filling the earth with life and animation, is representative of the Divine Love, imparting spiritual life and heat, causing the soul to wake to a newness of life, and producing the fruits and flowers of usefulness and beauty.

It is necessary to the perfection of the individual, that there should be something like equality in the reception of these two emanations of the Deity. It is a well-known fact, that the understanding may be elevated so as to see clearly the difference between good and evil, truth and falsity, and the necessity of choosing correctly between them; while the affections of the will, unmoved by the beauties of the picture, remain cold and torpid, or wedded to evil and its attendant falsity, and thus draw the understanding down again to their own level, and force it to act as one with them in devising false reasonings and sophistries to defend the lusts, concupiscences, and evil deeds to which the will has become addicted. This state is somewhat analogous to that of the earth in winter, when, although there is no difference in the relative amount of light and heat conveyed by the sun's rays, yet the different position of the earth, as a recipient, causes a great difference in the amount of heat received. In like manner, when the understanding is enlightened by analyzing and comprehending high and holy truths and correct principles, if the will is not also purified, and imbued with a love of those truths and principles, the spiritual heat is lacking which is necessary to bring forth the fruits and flowers which sustain the life and purify the tastes of the spiritual man. The light and heat proceeding from the sun are constantly the same; but the difference in the position of the earth, as a recipient of its rays at successive periods, is such as to change the whole face of nature. In summer, when it is such that light and heat are received equally, all is life and animation; vegetation of every kind springs forth; fields, orchards and gardens flourish,