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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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KING SOLOMON'S TEMPLE.

Pronounced at the Cooper Institute, Oct. 22, 1860, before Metropolitan Lodge, No. 273, on the occasion of its Eighth Anniversary, and Fraternally dedicated to the Lodge.

BY AUGUSTINE J. H. DEGANNE
PART FIRST.

It is told, in a quaint old nursery tale,
That perchance you have often read,
How a castle lies hid in some charmed vale,
Remote from all usual tread;
And, within, an enchanted Princess,
Asleep in her silken bed;
Whilst around about, and slumberous
Charms,
Lie the forms of her lordly train—
And their equires, and archers, and yeomen-at-arms—
As valiant as ever drew rein;
But with helmets, and bucklers, and lances,
All clouded with mildew stain!

All corroded and mildewed with rust of time,
They are lying in court and hall;
Every young knight's beard bears a frosty rime
Like the beard of the Seneschal,
Who awaits, in his chair, at the postern,
The sound of a trumpet call:
While below, in the crypts of this castle strange,
Overlooked by self-same spell,
There are shapes like friars, in cloister'd range,
Lying each at the door of his cell,
And awaiting, in motionless slumber,
The stroke of a summoning bell!

For whenever a knight who is tried and true,
Hides late o'er the haunted wold,
And pines a loud summons the trumpet through,
That hangs at the postern old,
Then, in all the crypts of this castle,
A bell is solemnly tolled,
And the Princess arises, in royal gear,
From the couch of her charmed rest,
And her knights and her nobles take shield and spear,
At their beautiful lady's behest,
And they hie to the gate of the postern,
To welcome their midnight guest!

Then, afar through the cloisters and corridors,
Sounds a monotone stroke of the bell;
And each friar steals forth, o'er the marble floors,
From the door of his darksome cell;
And he creepeth away to the postern—
His marvelous story to tell:
While the bell of the castle is ringing again,
And the wondering guest comes in;
And the Seneschal leadeth his ghostly train
Away through the ghostly din,
Then the friars rehearse to the usher
Their stories of sorrow and

With a patter of prayers, and a dropping of beads,
They recount, to the shuddering man,
How their souls waxed heavy with sin and deed,
In the days of their mortal span;
And how Heaven's avenging sentence
Their earthly years o'erran!
And the Princess reveals to the stranger knight
How she needs must slumber away
Till a Prince of the Temple, in valorous fight,
Shall a Saracen sorcerer slay,
And the spell of his midnight magic
Disperso under moon's sweet ray!

But alas! for that guest of the haunted grange
If no Templar knight he be,
And woe, when he listeth that story strange,
If no memories pure hath he!
To the spell of the sorcerer's magic
He must bow his powerless knee,
He must sink into sleep, with the shapes he sees,
And his buckler and helm will rust!
He must lie in the cloisters and crypts, with these
Who have risen, to greet him, from dust!
And await, with them, an awakening
By hero more pure and just!

Like that charmed castle, in haunted vale,
Is the wondrous MASONIC PAST!
Where the heroes and yeomen of History's tale,
Are reclining in slumbers fast;
With the spell of an indolent Seeming
O'er all their memories cast!

But the Princess, who sleeps in her mouldering bed,
Is the spirit of ancient TRUTH;
Lying evermore shrouded with tatter and shroud,
But forevermore fresh with youth—
And awaiting the pure-hearted Seeker
To come, with his valor and truth!

Like the knights and the nobles in slumber profound,
Are our riddles and fables of old,
In their rust and their dust they encumber the ground,
A dead shade in their garments of mould—
Keeping TRUTH, like a charmed Princess,
Asleep in their ghostly hold,
And the haunted cloisters of History's script
In the Halls of the Past they dwell;
Like the souls of the wars, they hide in each crypt,
And emerge from each darksome cell—
At the blast of a summoning trumpet,
Their wonderful stories to tell!

In the volumed marvels of Grecian mind,
And the records of Roman lore,
There are riddles of wisdom for human-kind
To ponder, a lifetime, o'er,
And to all of their mystical meanings
Each heart is an open door!
Every human heart is a postern gate
To the House of the wondrous Past,
Where the heroes and sages of History wait
The sound of a trumpet blast,
That shall break the enchanted slumbers
For ages around them cast!

How the voices of Song, out of Dorian aisles,
With their Iiad and Odyssey swell!
How they roll from the shadows of Tuscan piles,
Where the FLORENTINE chanted of Hell!
And how grandly, through Gothic chancels,
Of Paradise Lost they tell!
And the whispers of hearts, and responses of souls,
Flow around, like the west-wind kind,
Was it the song of the SIRENS of AVON rolls
Through the gates of our listening mind,
And the pain of the pilgrim HAROLD
Sounds fitful and strange behind!
All the crimes of the earth are as Holy Lands
To the feet of the children of Song;
Every realm hath its Mecca, where pilgrim bands
To some Kaaba of Poesy throng;
And the Homes and the Tombs of the Poets
To the whole wide world belong,
In the paths of their minstrels the nations tread,
And the king on his bard awaits,
For ULYSSES is dumb, and ACHILLES is dead,
Until HOMER their soul creates,
And 'tis TASSO who frees Jerusalem,
Though GODFREY wins her gates.

Through the twilight of oaks and of mistletoe bowers,
The hymns of the Druids I hear;
And the Fairie Queen lures me through labyrinths of
flowers,
And I list to all melodies clear;
From the echoes of "woody MORVEN,"
To the murmurs of sweet WANDERERE;
And I hear the old NORSEMAN chanting their tunes,
Under arches of lore and fires;
And the TROJADORS singing, through long rich June,
To their soft Provencal lyres;
And the BARDS of the Cymbrion mountains
O'erweeping their wildered wires.

Oh! those voices of Song! how they ebb! how they flow!
How they swell, like the tides of the main!
Every age, every clime, hath its life-giving thro',
And its utterance of generous pain—
Till its Master-thought leapeth full armored,
From out of some love-like hum!
Oh! the Heroes and Kings have no story to tell,
In the dust of their funeral urns;
But the songs of the Poets immortally dwell
Where'er a true heart yearns—
In the halls of the royal DAVID,
Or the cottage of ROBERT BURNS!

PART SECOND.

But the House of the Past hath its Tongues
of Stone—
Yea! its Voices of marble and brass—
From the sands of the desolate desert up-thrown,
And the mound of the wilderness grass!
Though the myth of their awful Meanings
Too often we idly pass!
Where the Nile flows down, by its pyramid tombs;
Where the ruins of Tadmor lie;
Where the Petrean cities, from cavernous glooms,
Like sepulchers, startle the eye—
Oh! the voices of granite and marble
To our souls make audible cry!
Every crumbling plinth, every prostrate shaft,
Hath a murmur of mouldering years;
From each column and cornice the low winds waft
A dirge to our listening ears:
And each frieze, from its sculptured tablet,
Seems weeping, with stony tears,
Where the gardens of Babel o'er Babylon hung,
And where Nineveh's walls were raised;
Where the Hundred Portals of Thebes swung,
And old Tyre over ocean gazed;
And where, high upon Mount Moriah,
KING SOLOMON'S TEMPLE blazed!

O! that mountain of God, in the realms of my love,
Hath a marvelous glory and worth;
And the Temple that rose, its High Places above,
Covers more than Jerusalem's girth;
For its aisles are the Highways of Ages,
And its courts are the zones of earth;
O'er its mythical meanings, and parabled sense,
I have ponder'd, in childlike mind,
Until, back through the ages, with yearnings intense,
My unsatisfied heart hath inclined—
Longing still for the WORD of the MASTER—
The WORD that no mortal may find!

In the dreams and the visions of fervent desire,
I have mingled with Levitic and Priest;
With the widow's son, HIRAM, and HIRAM of Tyre,
Sitting down at meridian feast;
And beholding King SOLOMON'S glory,
Arising, like morn, in the East!
With mine ancient brethren, in Masonry's craft—
When my soul the LAMBSKIN wore—
I have stood by the mystical corner-staff,
And knelt on the TESSELATE floor;
With the glorious roof of the Temple,
Like Heaven's roof, arching me o'er!

Under all the rude noises of battling thrones,
And of realms that jar and strive,
Flows the voice of our MASTER, whose tender tones
Overmuted the Hebrew lute.
When he spake three thousand proverbs,
And his songs were a thousand and five;
When he sang of Mount Lebanon's cedar-tree,
And of hyssop, that springs from the wall;
Of the fowls of the air, of the fish in the sea,
And of things in the dust that crawl;
Till the words of his love and his wisdom
Enlighten'd and purified all.

To the ruler of Sidon—the Lord of the Seas—
Flies the word of Jerusalem's king,
Saying, "Bid thou thy servants that Lebanon's trees
To Judean borders they bring,
And between us shall PEACE be always
And Blessings around us cling,
From his wars and his sorrows King David hath rest,
And he sleeps under Salem's rod,
But, with trembling and awe, at his high behest,
I abide in the path he trod:
And I build on the Mount of Moriah,
A House to the Lord my God!"

Then, from far-away forests of Lebanon's come
Great floats unto Joppa's strand;
And from Tyre and Sidon arises a hum,
As of oaks, over-swarming the land;
And it swells through the Valley of Jordan
In choral of Industry grand!
Under manifold halos of column and arch,
Through the soundless courts and aisles,
At the WORD of their MASTER the CRAFTSMEN march
To their labors, in lengthening files;
While the Temple arises before them,
From portal to golden tiles!

From the echoless earth, through the motionless air,
Flow that beautiful fabric uprows!
From the heart of the King, the voiceless prayer,
How it mounts, in its fragrant rose!
Bearing upward King SOLOMON'S worship,
As incense ascends from the rose!

In their brass and their silver, their marble and gold,
All noiseless the crafts have wrought,
Till, in grandeur of silence, their works unfold,
As with life everlasting fraught;
And the Temple ascends from Moriah—
A Holy Musonic Thought!

By the glow of the GREATER and LESSER LIGHT,
And the power of the MASTER'S WORD—
By the PLEASER of Truth and the Level of Right,
And the Square that hath never erred—
Through the Work of a Master Mason,
King Solomon's prayer was heard
At the fragrant morn and the golden moon,
And the evening's hour of balm,
All the hearts of his craftsmen were lifted in tune,
Like the moaning of harmonies calm;
And the Temple arose on Moriah,
A Mighty Musonic Psalm.
And the Temple arose on Moriah—
A mighty Musonic Psalm!

Oh! that Temple of God, from the House of the Past,
Shineh down o'er the centuries years;
And my heart through the vault of its mysteries vast,
The voice of King Solomon hears.
Asking me, with the Sign of a Master,
Why my soul no temple rears?
With the Three Great Lights ever shining above,
And the tools of my craft at hand,
Why I build up no fabric of prayerful love,
With the arch of a life-time spanned;
And the wings of embracing cherubs,
Overbrooding its yearnings grand?

Oh! the House of the Lord that our LIVES might raise,
How it gleams from our fair Youth-tune—
How its manifold arches and architraves blaze
Through the wilderness dust of our Prime:
Yea our years, when they moulder to ashes,
Behold but its wreck sublime!
For the House that we build in a lifetime's length,
From the midst of our worldly din,
Hath no Jachin and Boaz, Establish'd in Strength,
And no Holy of Holies within;
And we bear up no Ark of the Covenant,
From out of our Desert of Zin!

There's a Mountain of God in each Human Heart
For that glorious Temple's base;
And the lines of each loyal Mason's art
May its grand foundations trace;
And within it the wings of cherubs
May the Holy of Holies embrace!
Through the beautiful aisles of the charmed Past,
How its wonderful harmonies swell!
When their Meanings arise, at the Templar's blast,
From the mould of each darksome cell;
And the Soul of the True no longer
With dust of the False shall dwell!

When the Thought of our Morning shall royally plan,
And the Deeds of our Day shall build;
And the Arch of Perfection eternally span,
With the measure Our Master hath will'd;
And the depths of our Holy of Holies
With incense of prayer be fill'd!
When the Pillars of Strength in our Porch shall abide,
With the Pillars of Beauty above,
And the Veil of the Presence encompassing wide,
Overshadow the Ark of our Love;
And the Peace of the Blessed Shekinah
Enfold, like the wings of a dove!

Oh! the Cedars of Lebanon grow at our door,
And the quartz is sunk at our gate;
And the ships out of Ophir, with golden ore,
For our summoning maidens wait;
And the Word of a Master Mason,
May the House of our Soul create!
While the Day hath light let the light be used
For no man shall the Night control!
"Or ever the silver cord be loosed,
Or broken the golden bow"
May we build King Solomon's Temple
In the true Masonic Soul!

MASONIC ERAS.

It is customary with masonic writers to use various letters and figures to represent dates, and it will be well enough to give a brief explanation of these for the information of the young and uninformed. A. L. stands for *Anno Lucis*, the year of light; thus A. L. 5860. is the present year 1860. The Scottish rite use the Jewish Chronology, sometimes writing A. H. for *Anno Hebraica*, or Hebrew year, with 5620 is A. H. 1860. The rite of Misram adopt Archib. hon Usher's tables, and they consequently add 4761 to the A. D., so that with them the present year would be 5864. R. A. Masons date A. I., *Anno Inventionis*, or the year of discovery, 530 year B. C. 1860, is therefore with them, 2390. Knights Templar place their foundation in A. D. 1118. They write A. O. *Anno Ordinis*, or year of the Order, which this year is 742.—*Brooklyn Standard*.

THE REVELATIONS OF A SQUARE.

CHAPTER IV.

THE SCHISM.—DR. MANNINGHAM.

1747—1760.

(Continued.)

"She teacheth Temperance and Prudence, Justice, and Fortitude, which are such things as men can have nothing more profitable in their life."—SOLOMON.

"Thys booke is not for every ritle and unconnyge man to see, but to clerks and very gentylmen that understands gentylness and seycnce."—CAXTON.

"Confida meus recti famas mendacia ridet."—OVID.

"I HAVE been thinking, sir," the Square continued "how very extraordinary it is that the French Masons, (as intelligence was brought over to this country from time to time,) should have been so blind to the truth, or so ignorant of the legitimate principles of our divine Order, as to have instituted infidel societies in many of their chief cities, and invested them with the name of Masonry; for were the various Elus or Elected Masons, as they styled themselves, which about this time were springing up, like noxious weeds, all over the continent of Europe. But it is still more strange that any of the English Fraternity should have been so indiscreet as to have admitted their claims to brotherhood. In the year 1747, one of our members produced in the Lodge a pamphlet which had just made its appearance in London, as a translation from the French, professing to reveal the veritable secrets of the Order, by describing the revised Lectures and ceremonies; and was, in fact, a catchpenny publication, written to pander to the morbid appetites of the curious, who are ever in search of the means of procuring illegitimate and doubtful intelligence respecting the mysteries of Freemasonry when the end might be obtained in a more satisfactory manner by the honourable process of initiation. No notice however, was taken of it, and I passed quietly through two or three hands, of whom I have nothing particular to say, till I was placed on the breast of Dr. Manningham, Deputy Grand Master, a London physician of great eminence, who proved a very active Master of the Lodge, and under his rule we rapidly increased in numbers and respectability.

"This worthy Brother had already distinguished himself as a Mason, and established a powerful influence amongst the Fraternity; and about this time he contributed, by his able and judicious conduct, to restore harmony to the Craft, which had suffered considerably from the apathy of Lord Byron, the Grand Master, who, for four years together, had neither held a G and Lodge nor nominated a successor. The Fraternity being thus neglected several old Masons, with Past Grand Master Payne at their head, held a private meeting to consult on the safest and most legitimate method of proceeding in the present emergency. Bro. Payne proposed that a public meeting of the Brethren should be called by advertisement, to deliberate on the propriety of proceeding to the election of a new Grand Master. He admitted that it was a strong measure, but thought that the exigency of the case would justify it. Dr. Manningham, being present, observed that he was afraid it would be a breach of masonic law; and if not, it might tend to introduce a party spirit amongst the Brethren, which is always more easily evoked than subdued. He promised, however, to communicate with the Grand Master on the subject, and assured them that a Grand Lodge should be convened at the usual time of the year, and a successor elected conformably to ancient practice. With this promise G. M. Payne professed himself to be content; and thus the breach was healed by a judicious application of the laws and principles of Masonry.

"Dr. Manningham was a *bon vivant*, as, indeed, all men were who had any pretensions to move in good society. He would have lost caste if he had been otherwise; for the only alternative a gentleman had in these days, at a dinner or tavern party,

was to get drunk, or give mortal offence to his entertainer. On this principle, the suppers after Lodge hours were devoted to social enjoyment. The song, the toast, and the racy jest went round merrily; and often, to say the truth the Brethren exceeded the bounds of moderation. And it is scarcely to be wondered at, when conviviality was so fashionable amongst the higher classes of society. It was considered a mark of distinction to be called a three-bottle man, and a disgrace to retire from the dinner-table sober. I have seen a great deal of it amongst Masons, and have heard many anecdotes of the same vice in men eminently gifted with great and commanding talents. There was some truth in Hogarth's representation of the Free and Accepted Masons in his picture of 'Night,' where the Master of a Lodge, Sir Thomas Veil, appears in a state of intoxication, and with a broken head. This picture was much talked about, and, although it was considered a libel on the Fraternity, it was a representation founded on undeniable facts.

"Notwithstanding these circumstances, there existed a high tone of morality amongst the Masons of that period. 'I should like to be made a Mason,' said a friend of Dr. Manningham to him one day. He was a city tradesman. 'I think it would be of service to my trade.' 'Is that your sole motive?' asked the doctor. 'Yes.' 'Then,' he replied, 'I would advise you to reconsider the matter, and relinquish all idea of becoming a Brother of the Craft, for I shall think it my duty to inform the Brethren what your motive is, and you are certain to be rejected.'

"We heard, about this time, that certain Jews were implicated in the unauthorised innovations of our continental Brethren, if, indeed, they were not the chief movers of them, as was asserted by some authorities; and it was the first notice we ever received of the descendants of Abraham being admitted to a participation in our Christian privileges. From their success in procuring initiation into the surreptitious Masonry of the continent, the English Jews soon became successful candidates for admission into our symbolical Order; for it was justly contended that, as Jews were not excluded from attending Christian churches, it would be impolitic and uncharitable to close a Christian Lodge against them. From that period they have been received into Masonry as members of an universal Order, whose principles, like those of the Christian religion, are destined to cover the earth as the waters cover the sea.

"Rumours now arose, where originating no one could discover, that Freemasonry was exclusively a Jewish institution; and the proposition formed a prolific subject of discussion amongst us. At length an eminent Jew offered himself as a candidate for initiation in our Lodge; and being a reputable and intelligent man, he was, of course, accepted; and then we discovered the grounds on which the arguments for the Jewish origin and application of Masonry were based. One evening, in a numerous Lodge, Dr. Manningham expatiated largely, in his lecture, on Faith, Hope, and Charity, as virtues equally of Masonry and Christianity. When the lecture was ended, our Hebrew Brother observed that, in his opinion, Faith, Hope, and Charity had no existence in ancient Masonry. He contended that as Solomon built the Temple at Jerusalem, which forms the great allegory of the Order, and as he was the first and chief of the three Grand Masters, it follows that Masonry must be a Jewish establishment, and consequently inapplicable to the reception of virtues which are peculiar to any sectarian religion.

"Dr. Manningham admitted that the argument was specious, and might have the effect of convincing some few superficial Brethren, but it was not sound; for, he observed, if Masonry be Jewish, it is not only sectarian, but of the most exclusive character; for Palestine was but a flower-garden compared to the rest of the world, and its population as to numbers perfectly insignificant. And if Solomon's Grand Mastership be esteemed of any importance in the decision of this question, it will be found an unfortunate argument, for the weight of evidence is decidedly against it. It is rue that Solomon was a Jew, but his two col-

leagues were heathens, worshippers of Hercules and Astarte, and addicted to the practice of the spurious Freemasonry of Tamuz; and, therefore, if this reasoning be of any value, it will tend to prove that Freemasonry is a heathen rather than a Jewish institution, because Paganism furnished two out of three chief rulers in Masonry.

"But," Manningham continued, 'although Solomon was a Jew, and could speak of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also of beasts, and of low, and of creeping things, and of fishes, he was profoundly ignorant of the science of architecture. He understood natural history perfectly, but we do not find that he was celebrated for a knowledge of Operative Masonry. And as he was unacquainted with this sublime science, much less could any of his subjects establish a claim to such an excellent knowledge. In fact, if he had possessed, in his own dominions, artists and workmen sufficiently talented to have erected a temple to the true God, he would not have solicited the aid of foreigners and worshippers of false deities. The ancient Jews were confessedly ignorant of Masonry, and, therefore, the two Hiram were the persons principally engaged in the execution of this great work. They collected together the scattered bands of their countrymen, the Dionysiacs, from Egypt and other countries, and dividing them into three parties, stationed one in the forest of Lebanon, another in the stone quarries, and the third in the clayey ground between Succoth and Zeredathah, while Solomon merely furnished the superior and inferior labourers for the work, under the direction of Adonhiram. I cannot understand, therefore, how the above argument can be urged with any degree of confidence in favour of the hypothesis that Freemasonry is a Jewish institution.'

"Our Hebrew Brother was too tenacious of the truth of his argument to abandon it without an effort, and he triumphantly contended that as the Tabernacle and Temple, with their appendages, are constituent and indispensable objects of illustration in the system of Freemasonry, its Levitical origin is thereby unequivocally proved.

"Dr. Manningham denied the premises, on the ground that the application of these religious edifications in the lectures of Masonry is merely symbolical of a better and more perfect dispensation. 'In a word,' he continued, 'if Masonry be universal, it can only be applied to a universal religion which, Judaism confessedly is not. And, therefore, it follows, that, if there be a religion which, in God's good time, shall embrace all mankind, and bring them into one fold under one shepherd, that is the religion in which all men will ultimately agree. It is a consummation to which every true Mason looks forward with delight, as a season when a universal religion shall cement all mankind in the bonds of a universal Brotherhood; when the dove shall hold out the olive-branch of peace to all the kindreds of the earth; when swords shall be beat into ploughshares; when nations shall not rise against nations, neither shall there be war any more. This completion of the everlasting design of the Most High will render masonic secrecy unnecessary, and Christ shall be all in all.'

"The Jew persisted that, in applying Masonry to Christianity, we placed ourselves in a worse situation than in admitting its Jewish tendency, because its universality was thus destroyed by the adoption of a principle exclusively sectarian."

"What," Dr. Manningham replied, 'sectarian to assimilate a universal system to a universal religion?'

"But I deny," said the Jew, 'that Christianity is a universal religion. I believe that Judaism is the only true way of worshipping God, and that it will ultimately prevail over all others.'

"Dr. Manningham referred to the book of Common Prayer, which always lay on the table, and read from the seventh article as follows: 'The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man; and the law given from God by Moses, as touching ceremonies and rites, does not bind Christian Men.' He admitted that it may be per-

fectly consistent in a Jew to apply Masonry to the requirements of his own religion; but, he said, it was impossible for the Christian to copy his example. And for this plain reason. If he be firmly persuaded that Christianity is a universal religion, which he must be if he believes the Gospel to be true, he cannot, without inconsistency, affirm, that by making Masonry a Christian institution, its universality is affected. If, on the contrary, he really thinks that Freemasonry is a Jewish institution, he must necessarily believe in the eternity of Judaism, and is, of course, a doubtful Christian, because St. Paul affirms that the Levitical institutions were abolished by the mission of Jesus Christ.

"But," said the Jew, reserving his strongest argument to the last, 'What can the repeated references in Freemasonry to the Great Creator of the Universe, JEHOVAH, the Tetragrammaton of the Jews, mean, if they do not point out the Jewish origin of Masonry?'

"These references," Dr. Manningham replied, 'are decisive of the question at issue. T. G. A. O. T. U. is an undoubted landmark of ancient Masonry, acknowledged at the revival in 1717, and explained in the authorized lectures to mean, *HIM THAT WAS PLACED ON THE TOPMOST Pinnacle OF THE Temple*; and it is not possible by any process of reasoning to apply it otherwise than to Christ, without questioning the truth of Sacred Writ; for no other persons that the world ever saw had been placed in that position. It follows, therefore, that the founder of Christianity constitutes an authentic and unalterable landmark of ancient Masonry. Read continued the Master, 'read the fundamental principle of the Order, as recorded in a manuscript in the Royal Library, said to have been originally written in the tenth century, of which I have here a copy' And he produced the transcript, from which he read the following passage, amidst a variety of directions to the Craft, all to the same purport:—

"Into the church when thou dost go,
Pull uppe thy herte to Crist, anon!
Upon the rode thou loke uppe theu;
And knucle down fyre on bothe thy knen;
Then pray to hym so to worche,
After the lawe of holy church,
For to kepe the commandmentes ten,
That God gaf to alle moa;
And pray to him with mylde steven
To kepe the from the synnes seven.

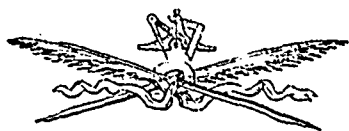
"Such were the landmarks of Masonry in the time of Athelstan," Dr. Manningham concluded, 'when the first English Grand Lodge was established at York, and they are unalterable, and continue the same yesterday, to-day, and for ever.'

"The Jew was silenced, but not convinced.

"You see, sir," my strange instructor proceeded, 'that this parit was argued dogmatically by our intelligent Master; and he had an undoubted right to do so, for he was not only the representative of wisdom, but had also the advantages of study and experience. The subject was repeatedly discussed in our Lodges, and I have heard the opinions of every Mason during the eighteen century who held any authority in the Craft, and they all agreed in the above interpretation of the connection between Freemasonry and the religion in which all men agree.

"During the Mastership of Dr. Manningham, the great gun of the opponents of Masonry, called Jachin and Boaz, made its appearance, and passed through numerous editions. Its success stimulated other speculators to follow in the same track, and spurious rituals flooded the community like an inundation. The number of competitors in the field served to neutralize each other's claim on public credence. They differed on many material points, and, therefore, the conclusion to which the public very naturally came was, that if any one of them was true, all the rest must necessarily be false, and as none knew whether any, or which, was the real Simon Pure, it followed that all might be fabrications to impose on the credulous reader absurd ceremonies and fictitious secrets, for the base purpose of putting a few pounds into their own pockets.

(To be Continued.)



MONTREAL, DEC., 1860.

TO OUR SUBSCRIBERS.

St. John's day is rapidly approaching, doubtless to most of us a day of festivity. Of course no brother will think of the Printer, of necessity he must dine too, so when with a liberal hand you are paying your subscriptions, do not forget to add a little more and pay the printer at the same time.

ROYALTY AND THE ROYAL ART.

(To the Editor of the Canadian Freemason.)

SIMCOE, 21st November, 1860.

DEAR SIR AND BROTHER.—I have just finished reading an account of the sayings and doings of our fellow-subjects and brethren at the Cape of Good Hope, on the occasion of the visit of H. R. H. the Prince Alfred to that Colony, and as it may interest your readers to know how they managed matters in that distant portion of the empire, I propose occupying a portion of your columns with some brief extracts from the *Cape Argus*, and some few comments thereon.

In an eloquent and beautiful address made by the Hon. William Porter, the Attorney General, at the opening of the Museum and Library of the Cape of Good Hope, he remarked that the Prince Consort, in the course of an interesting speech delivered by him at Trinity House, referring to the vast and still growing greatness of the colonial empire of England, spoke of the remarkable coincidence, suggestive of many thoughts and characteristics of the present age, that whilst the Prince of Wales would be in Canada, opening the bridge over the St. Lawrence, Prince Alfred would be at the Cape, commencing the breakwater in Table Bay. In welcoming Prince Alfred in the Cape, continued the Attorney General, where we are still in many respects in the day of small things, we could not, of course, aspire to emulate the splendour of the reception, which the Prince of Wales will have received in the great colony of Canada, still less the yet greater reception, which was awaiting him in the country which adjoins Canada, where a kindred nation, sprung from English blood, do not, after all forget their origin. The events connected with the visit of H. R. H. the Prince of Wales to Canada, are now matters of history, and our fellow-subjects and brethren in Cape Colony, have ere this had an opportunity of reading a detailed account of them, and I doubt not that the members of our ancient fraternity there have both felt and expressed

some surprise that their brethren of the mystic tie here, took no part in the many ceremonies connected with the Prince's visit to Canada. I have read with much pleasure a full account of the ceremony of laying the corner stone of the "Sailor's Home," at Cape Town, which was performed by Prince Alfred, assisted by the masons; at the conclusion of the ceremony M. W. Bro. Brand, P.G.M. of the Netherland's, the highest masonic dignity at the Cape, advanced with the trowel, and addressing the Prince, said—"May it please your Royal Highness, I am charged with the performance of a most pleasing duty, that is to hand over to you the instrument with which you have laid the foundation of this building, which will serve as a lasting memento of your visit. On your arrival I had the pleasing duty, on the part of my brethren, of wishing you welcome. We now tender to your Royal Highness this assurance of our attachment to your beloved and august mother, and the kindly feelings which we have towards your Royal Highness personally, and we beg you to accept of this emblem of your labours today." The inscription deposited under the corner stone, (with a copy of which H. R. H. was presented) was as follows:—"By the favor of Almighty God, on the 18th day of September, A.D. 1860, of the era of masonry, 5860, in the 24th year of the reign of our beloved sovereign Queen Victoria. His Excellency Sir George Grey, K.C.B., being Governor of Good Hope, the foundation stone of this Sailor's Home, &c., &c., was laid by His Royal Highness, assisted by Bro. Sir C. J. Brand, Kt., D. G. W. M., bro. J. W. S. Herman, W. M. of the Goede Hope Lodge; bro. B. J. Van de Sandt de Villiers, W. M. of the Lodge Goede Trow; bro. J. S. Rowe, W. M. of the British Lodge, 419; bro. J. Saunders, W. M. of the Lodge Southern Cross, 398, and attended by all the masons Lodges in Cape Town, according to the ancient usages of masonry, &c., &c.

I will not venture to trespass too much on your columns, as even to attempt a reference to the many pleasing incidents connected with the visit of the Prince to Cape Colony, but will simply state that his reception was enthusiastic, and that all classes vied in displaying their loyalty and delight.

In this letter I have, in a special manner, called your attention to the masonic part of the public ceremonies at the Cape, and will leave your readers to compare the position accorded to the fraternity in that Colony with their treatment in Canada.

The ceremony at the opening of that great triumph of engineering skill, "the Bridge," over our beautiful St. Lawrence, was of the most meagre and uninteresting description; that it would have been made much more interesting and attractive by the assistance of the craft, it is surely unnecessary to add. Again, laying the corner stone of the new

Parliament Buildings at Ottawa, was surely an occasion on which our ancient and honorable order should have occupied a prominent position; but although the masons of Canada were on the spot, having been specially summoned, by order of the Most Worshipful the Grand Master of Canada, to give their assistance, they were informed by the authorities that although they might be present as spectators at the ceremony, they would not be permitted to take any part in it, and this too, after our M. W. Grand Master had been informed, that H. R. H. the Prince of Wales had expressed an earnest desire for the presence and co-operation of the craft! I cannot venture to allow myself to comment upon this most contemptuous and unjustifiable treatment of a body who, whether as masons or as men, were entitled to more consideration and respect, but will rest satisfied in the belief that some reparation will yet be made for an insult so gross and unprovoked.

In connection with this most unpleasant subject, I cannot avoid referring to an editorial which appeared in a September number of the *London Freemasons Magazine*, founded upon an article which appeared in the *Toronto Globe*, with reference to the treatment of the masons at Ottawa. The writer of the article referred to, must not only have been entirely ignorant of the real facts of the case, but must have been actuated by feelings of personal animosity to our M. W. Grand Master, otherwise he would not have written in the unkind and unmasonic spirit in which that article is penned; the position assumed by the Grand Master, on the occasion referred to, was undoubtedly the correct one, and I am satisfied that he will be unanimously sustained and thanked by the craft at large. The Grand Lodge of Canada stands undeservedly high in the estimation of the masonic world, and is second to none, and the writer of the article in question betrayed gross ignorance, when he assumed that our distinguished Brother, the Duke of Newcastle, who ranks as a Past Provincial Grand Master, merely was entitled to take precedence of the actual Grand Master of our independent Grand Lodge. Our Grand Master, although neither Duke nor Lord, holds a position in the craft, which would add lustre to either crown or coronet, and any attack made, or insult offered to him, will be resented by every mason in Canada.

Yours fraternally,

P. G. M.

MASONIC NOTES.

(Original.)

BY V. W. BRO. C. P. L.

The relation as Masons, we hold to each other and to society, is a theme which has employed more able pens than I can wield; yet its exhaustless and instructive field is open to all, although my jottings may open nothing new to the readers of your very valuable publication.

From the commencement of the world we may trace the foundations of Masonry; ever since symmetry began, and harmony displayed her charms, we have reason to believe our order has had a being; during many ages and in many different countries it has flourished. No art, no science preceded it; in the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from that knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled; authority was given to laws, and the assemblies of the Fraternity acquired the patronage of the great and good, while the tenets of the profession diffused unbounded philanthropy.

Abstracted from the pure pleasures which arise from friendships so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase, Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever arts flourish, it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the Fraternity, it becomes an universal language. Hence many advantages are gained; the distant Chinese, the wild Arab, and the American savage will embrace a brother Briton, and know, that besides the common ties of humanity, there is still a stronger obligation to induce to kind and friendly offices. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus through the influence of masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men are avoided; while the common good, the general object, is zealously pursued.

From this view of our system, its utility must be sufficiently obvious. The universal principles of the art unite in one indissoluble bond of affection; men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions; so that in every nation a Mason may find a friend and in every clime, a home. If the secrets of Masonry are replete with such advantage to mankind, it may be asked, why are they not divulged for the general good? To this it may be answered—were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would not only be subverted, but our secrets, from being familiar like other important matters, would lose their value and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. Do we not find that the most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar? The sun rises and sets, the sea ebbs and flows, rivers glide along their channels, trees and plants vegetate, mankind pass onward in their daily course, yet these being perpetually open to view are unnoticed. The most astonishing productions of Nature, for the same reason escape observation, and excite no emotion, either in admiration of the great cause or of gratitude for the blessing conferred. Even Virtue herself is not exempt from this unhappy bias of the human frame, Novelty influence all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination and ensures a

temporary admiration; while what is familiar or easily attained, however, noble or eminent, is sure to be disregarded by the giddy and the unthinking.

Did the essence of Masonry consist in the knowledge of particular secrets or peculiar forms, it might, indeed be alleged that our pursuits were trifling and superficial. But this is not the case; they are only the Key to our treasures and having their use, are preserved; while from the recollection of the lessons they inculcate, the well informed Mason derives instruction; he draws them to a nearer inspection views them through a proper medium, adverts to the circumstances, which gave them rise, and dwells upon the tenets they convey. Finding them replete with useful information, he prizes them as sacred; and, being convinced of their propriety, estimates their value by their utility. Among the various societies of men, few, if any, are wholly exempt from censure, friendship however valuable in itself, and however universal may be its pretensions, has seldom operated so powerfully in general associations, as to promote, that sincere attachment to the welfare and prosperity of each other which is necessary to constitute true happiness.

This may be ascribed to sundry causes, but to none with more justness than to the reprehensible motives which too frequently lead men to a participation of social entertainments. If to pass an idle hour, to oblige a friend or probably to gratify an irregular indulgence, be the only inducement to mix in company, is it surprising that the important duties of society should be neglected, and that in the quick circulation of the cheerful gloss, the noblest faculties should be sometimes buried in the cup of ebriety.

It is an obvious truth that the privileges of Masonry have sometimes been prostituted for unworthy considerations, and hence their good effects have been less conspicuous. Many have enrolled their names in our records for the mere purposes of conviviality, without inquiring into the nature of the particular engagements to which they are subjected by becoming Masons. Several have been prompted by motives of interest, and many introduced to gratify an idle curiosity, or to please as jolly companions. A general odium, or at least a careless indifference, must be the result of such conduct. But the evil stops not here, persons of this description ignorant, of the true nature of the institution, probably without any real defect in their own morals are induced to recommend others of the same cast to join the society for the same purpose. Hence the true knowledge of the art decreases with the increase of its members and the most valuable part of the institution is turned into ridicule; while the dissipations of luxury and intemperance bury in oblivion principles which might have dignified the most exalted characters. But if some do transgress, no wise man will thence argue against the institution or condemn the whole Fraternity for the errors of a few misguided individuals. Were the wicked lives of men admitted as an argument against the religion which they profess, the wisest and most judicious establishments might be exposed to censure. It may be averred in favor of Masonry, that, whatever imperfections are found among its professors, the institution countenances no deviation from the rules of right reason. Those who violate the laws, or intrude on good order are kindly admonished by secret monitors; where these means have not the intended effect, public reprobation becomes necessary; and, at last, where every mild endeavour to effect a reformation in their conduct is of no avail they are expelled from the lodge, as unfit members of the society. Vain, therefore is each idle surmise against the plan of our government, while the laws of the Craft are properly supported, they will be proof against every attack. Men are not aware, that by degrading any laudable institution, they derogate from the dignity of human nature itself, and from that good order, and wise disposition of things, which the Almighty Author of the world has trained for the government of mankind, and established as the basis of the moral system. Friendship and social delights can never be the object of reproach;

nor can that wisdom which hoary Time has sanctified, be a subject for ridicule. Whoever attempts to censure what he does not comprehend, degrades himself; and his generous heart will pity the mistakes of such ignorant presumption.

Charity is the chief of all the social virtues, and the distinguishing characteristic of Masons. This virtue includes a supreme degree of love to the great Creator and Governor of the universe and an unlimited affection, to the beings of his creation, of all character and of every denomination.

Beings who partake of one common nature ought to be actuated by the same motives and interests. Hence to soothe the unhappy, by sympathizing with their misfortunes and to restore peace and tranquility to agitated spirits, constitutes the general and great ends of the Masonic System. This humane, this generous disposition, fires the breast with manly feelings, and enlivens that spirit of compassion which is the glory of the human frame, and which not only rivals, but outshines, every other pleasure that the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, tend to promote some useful purpose; but compassion toward proper objects is the most beneficial of all the affections, and excites more lasting degrees of happiness; as it extends to greater numbers, and alleviates the infirmities and evils which are incident to human existence. Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When they behold an object pining under a distressed body and mind, the healing accents, which flow from the tongue mitigate the pain of the unhappy sufferer, and make even adversity in its dismal state, look gay. When pity is excited, the Mason will assuage grief, and cheerfully relieve distress. If a Brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble we fly to his relief. Thus we confirm the propriety of the title we bear; and convince the world at large, that Brother, among Masons, is more than the name.

Though our ears are always open to the distress of the deserving poor, yet charity is not to be dispensed with a profuse liberality on impostors. The parents of a numerous offspring, who, through age, sickness, infirmity, on any unforeseen accident in life, may be reduced to want, particularly claim our attention, and seldom fail to experience the happy effects of our friendly associations. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend relief. Hence we give convincing proofs of wisdom and discernment; for though our benevolence like our laws be limited, yet our hearts glow principally with affection toward the deserving part of mankind.

As useful knowledge is the great object of our desires, the good Mason diligently applies himself to the practice which it inculcates, and does not permit the difficulties that he has to encounter check his progress, or damp his zeal; but at all times strives to recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees and cannot every where be found. Wisdom seeks the secret shade, the lonely cell, designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let all seek her, and pursue the real bliss. Though the passage be difficult, the further we trace it, the easier it will become.

Union and harmony constitute the essence of Freemasonry; while we enlist under that banner, the society must flourish, and private animosities give place to peace, and good fellowship. Uniting in one design, let it be our aim to be happy, ourselves, and contribute to the happiness of others. Let us mark our superiority and distinction among men, by the sincerity of our profession as Masons; let us cultivate the moral virtues, and improve in all that is good and amiable; let the Genius of Masonry preside over our conduct, and under her sway let us perform our part with becoming dignity; let us preserve an elevation of understanding, a politeness of manner, and an evenness of temper, let our recreations be in

nocent, and pursued with moderation; and need not let irregular indulgences lead to the subversion of our system by impairing our faculties, or exposing our characters to derision.

In conformity to our precepts, as patterns worthy of imitation, let the respectability of our character be supported by the regularity of our conduct and the uniformity of our deportment; then as citizens of the world and friends to every clime we shall be living examples of virtue and benevolence, equally zealous to merit, as to obtain, universal approbation.

The following circular is addressed to the Freemasons of Canada in explanation of the affair at Ottawa; we recommend an attentive perusal:—

Circular Letter of the M. W. Grand Master, explanatory of matters relating to the laying of The Corner Stone of the Public Buildings at Ottawa, and the proposed co-operation hereat, and subsequent disappointment, of the Craft.

Bearing in mind my verbal explanation to Grand Lodge, on the 1st instant, I deem it to be my duty, while events are fresh in my remembrance, to draw up a statement of the circumstances relating to the laying of the Corner Stone of the Public Buildings, at Ottawa, by H. R. H. the Prince of Wales, on the 1st September, 1860, and the proposed co-operation thereof, of the Masonic Fraternity, and its subsequent disappointment.

Several Brethren having asked me (if the Craft would, in my opinion, appear as a Body during the visit of the Prince, to which question I could give no decided answer,) I addressed on the 27th July, the annexed letter, to Brother The Honorable Attorney General MacDonald, asking if it was probable that the Freemasons would be invited to assist in Laying the Corner Stone, at Ottawa, which he verbally acknowledged, and promised to attend to,—and a few days after he informed me that the Governor General approved of the presence of the Craft, but considered it to be his duty to consult the Prince of Wales, before arriving at any final conclusion. The propriety of this step was obvious, but it entailed, of course, considerable delay, as His Excellency had to meet the Prince at Gaspé, and would not return to Quebec before the 18th August, and then the hurry, confusion and excitement attendant upon so interesting a period, rendered it next to impossible, to see and converse with any member of the Government.

Early in August, I went to the Public Works office, by request of the Deputy Commissioner, Mr. Keefer, who asked what my ideas were in regard to the ceremony at Ottawa, and desired to know what the Freemasons proposed doing. I at once explained that they could be present, only to take some part in the ceremony, and also that, although the Prince would actually lay the Stone, and be the recipient of all the honors, the Grand Master of the Order must, if present declare the stone to be properly laid in the usual form. Shortly after, the Commissioner, Brother the Hon. Mr. Rose, sent again for me, and to him I gave the same explanation, showing him the copy of my letter to Mr. MacDonald, and informing him that it was then in the hands of the Governor General, and as time was passing rapidly by, I ought to have a quick reply, to enable me to issue my Summons to the Grand Lodge and Brethren generally, as well as to afford time for the assembling of visitors from the United States, from whom I had received communications, and I placed before him one from M. W. Brother Robert Morris, of Kentucky, the following being an extract therefrom:—

“LAGRANGE, KENTUCKY, July 31, 1860.

Should you decide to call your Grand Lodge, together, as your worthy predecessor suggested and wish upon H. R. Highness, I submit to you whether it might not add eclat to the occasion were some one representing the American Grand Lodges to be united in the deputation. I would cheerfully attend and could in every sense of the word speak for the Grand Lodge, Grand Masters, and the General Craft of this country. I have not

given any hint upon this subject to any one, nor will I until I hear from you. But if you approve of it, and official etiquette justify such a measure, the fact that 4700 Lodges and 196,000 Masons of the United States, tender their good wishes and welcome to the Prince, would, it appears to me, redound some honor to our common cause.”

Mr. Rose concided with all I said, and after he had an interview with the Governor General, repeated what I had formerly learned from Mr. MacDonald. After the arrival on the 18th, Mr. Rose informed me that, although the Prince, not being a Freemason, could not lay the stone with Masonic honors, and could not well be initiated for the purpose, without causing jealous feelings; yet he would be glad to be supported by the Craft, and have its members around him. I was to be told this in writing; no letter, however, reached me, but Brother H. Bernard, Attorney General's Department, informed me by authority, that all was arranged, and I could summon the Craft for the first of September. Before, however, I could do this, I received a message from Mr. Rose himself, to the effect that the matter was not quite settled and requesting me to delay my summons until I again heard from him. Three days elapsed and I had abandoned all idea of the presence of the Fraternity being required at Ottawa, when on the 23rd August, Mr. Receiver General Sherwood told me that I was to be present, and on my saying that Mr. Rose had not written, he advised me at once to seek an interview with that Gentleman, who was about to take his departure that very day for Ottawa. I went directly, and found him at dinner, and his carriage in waiting to convey him to the Railway Station, but he very kindly waived inconvenience, and saw me. I again explained now, only, as a Body, the Craft could be present,—pointed out that it was not a light thing to assemble the Brethren,—that unless to take a prominent part they could not appear publicly as Freemasons, and I spoke very plainly. Mr. Rose, pleading hurry with good reason, could not then write, but assured me that he would do everything he could for the Craft when at Ottawa, promised me passes for such official brethren as I might name, asked me what their assembling would be likely to cost the Government, to which I answered—nothing,—and requested me, seeing the state of things, and as a man of the world, judging by what he then said, to assume the responsibility, and summon the Fraternity. I left him under the impression that the Craft was to take a part in the approaching ceremony; and telegraphed at once to the Grand Secretary, requesting him to issue the necessary summons,—despatched messages to some other members of the Grand Lodge,—was fortunate at Montreal in meeting with and explaining my position to my predecessor in office, and the deputy Grand Master, and receiving a promise from each to be present and support me, (although their subsequent pressing engagements prevented this,) and on Friday, the 31st, met my Brethren at Ottawa.

On Friday evening, accompanied by Brother Harris, Grand Secretary, Brother De Grassi, Grand Director of Ceremonies, and Brother Laver, Architect of the Parliamentary Buildings, I called at the temporary residence of the Prince, and had an interview with Mr. Rose, at which I spoke very freely and openly, and protested against further indecision and delay in letting the Craft know what its Members were to do the following day; and not only did I once more explain, by his desire, what the Freemasons expected, viz: a prominent position to be assigned to them, as a Body, on the ground, while the Grand Master and the Principal Officers of the Grand Lodge took their proper places near the stone, but I drew attention to that portion of the ceremonial, which related to the proving and declaring the stone to be properly laid, as being peculiarly the province of the Craft,—which was all it desired to do,—and the performance of which could not prevent all the honors being accorded, as they ought to be, to the Prince. Mr. Rose, at first threw out a suggestion that I should see the Duke of Newcastle, or his Secretary, but it did not strike me that I had anything to do with either, only the Canadian Authorities; and, finally, I left in Mr. Rose's keeping my man-

uscript of the ceremony, for which, and the final decision of the Government, I was to call the next morning, and make the last known to the Grand Lodge. I may here mention that it became apparent to my brethren and myself, that some kind of influence, although impossible to define its nature, was adverse to the Fraternity, and we could guess that individuals, not Freemasons, were desirous of taking prominent parts in the ceremony, from which the Craft, if it assisted, might exclude them.

I may likewise mention, that I pointed out, during my several interviews how members of the Government, being Freemasons, could, if they chose to do so unite their Executive and Masonic functions, by acting as Officers, pro. tem.: the Legislative Chaplain could officiate as Grand Chaplain, and the Government Superintendent of Works, as Grand Superintendent; both being members of our Order.

Finally, I saw Mr. Rose on the day of the ceremony, and learned from him that there had been a meeting of the Executive Council that morning, at which it was resolved that the Craft should not take part in the approaching ceremony. I must, however add, that Mr. Rose was very kind, expressed much regret, offered tickets of admittance to the premises, wished the Fraternity to attend in clothing as spectators, verbally invited me to bring some eight or ten of the principal Members to the Déjeuner, and hoped I would soften down the disappointment as much as in my power: adding, that Brother the Hon John Ross, President of the Council, was to see me, but I did not meet that gentleman.

Every particular was submitted to Grand Lodge, and its proceedings thereon, embracing the resolution of the Brethren, (while bowing to the decision of the authorities) not in any way to appear in public as Freemasons—or accept any invitation, and to send an address to England—will be found recorded in the published proceedings. The course they adopted met with my ready concurrence.

I trust that this statement will be satisfactory to the Brethren at large, as it was to Grand Lodge and they will not think that our Order suffered in any way, except from disappointment at not being permitted, after their anxiously expressed readiness to support and assist their most gracious young Prince, and future Sovereign. I considered it to be my duty to summon them together under the circumstances,—as I have given them in detail,—that their honor and loyalty might not be impugned, or the risk be incurred of their being called upon to act; at the very last moment, and being then found wanting. If I erred, and caused inconvenience, the Brethren must overlook the error, as one of the head and not of the heart, and consider indulgently my desire to act for the best, and anxiously that the Son of our beloved QUEEN should have every possible honor shown to him, and the Corner Stone of the National Buildings of this magnificent country, after being laid by him; declared, according to Ancient Custom, to be—“Well for ned, true and trusty” by the “Grand Lodge of Ancient Free and Accepted Masons of Canada.”

T. DOUGLAS HARINGTON,

Grand Master, &c.

QUEBEC, September, 1860.

[COPY OF A LETTER REFERRED TO AT PAGE ONE.]
Bro., The Hon. J. A. MacDonald, &c.

QUEBEC, 27th July, 1860.

MY DEAR SIR AND BROTHER.—Is it probable that the Masonic Body will be invited to take part in the ceremony of laying the Foundation Stone of the Public Buildings at Ottawa? You are aware that it is not in accordance with the principles of our Order for Freemasons to obtrude themselves on the public, neither is it customary for them to be mixed up with other Bodies, Firemen, &c.

I am induced to make this inquiry through you, as a Member of our Order, as well as a very high Public Official, so as to insure proper notice being sent to the Brotherhood, who are, as they ever have been, truly and devotedly loyal, and would, I know, esteem it almost proud honor to support

the son of their much loved Queen and Sovereign Lady, in the above or any other public demonstration. H. R. H. The Prince of Wales has special claims to the respect and affection of the Fraternity, as the grandson and grand-nephew of two of the most distinguished English Brethren and Grand Masters, their Royal Highness the Duke of Kent and Sussex.

As the present Head of the Canadian Freemasons; I take the liberty of thus addressing you, as well from my duty to the Craft, as my own personal feelings of loyalty and respectful regard for my Prince.

I beg to remain,
Yours very fraternally,

(Signed,) T. DOUGLAS HARRINGTON,
G. M., G. L. of Canada.

Issued to the Craft under the direction of the M.W. Grand Master.

THOS. B. HARRIS,
G. Sec.

HAMILTON, October 29, 1860.

AN IMPOSTOR—PASS HIM AROUND.

By order of Harrington Lodge, No. 49, A. F. and A. M. Registry of Canada, at Quebec, Canada East, the following publication is made:—

A person calling himself Franz D. Muller, alias Miller, pretending to be a Doctor of Medicine, and an experienced homœopathist, has by representing himself as a mason, succeeded in defrauding several of our citizens and others, of divers sums of money, and has in other respects infamously conducted himself to the great detriment and prejudice of others. In consequence of which this Lodge has deemed it to be its duty to publish him as an impostor, and caution the public against him.

DESCRIPTION.

Height, about five feet nine inches, ordinary figure, thin black hair slightly curled, brown eyes, short-sighted and wears spectacles; face considerably scarred particularly the left side, and nose, which he alleges to have been caused by the explosion of a steamer on the Mississippi, by which alleged accident he says he lost his wife while he escaped with the scars above referred to; he generally dresses in black and frequently wears a white neck-tie to give himself, as he says, a respectable and sanctimonious appearance; and conspicuously displays masonic emblems. He speaks French rather indifferently, and English tolerably well with a slight German accent. He claims Coblenz Province of the Rhine, as his native place, but seems more likely to be a Polish Jew. He appears to have travelled considerably, and to be tolerably acquainted with the manners and customs of Russia, Prussia, and Poland. He practices as a homœopathic physician but appears, to have no diploma, as a medical man. He knows but little latin, but by a studied affectation, passes himself off among the unsuspecting as a man of great and varied acquirements; and by close observation with a view to personal gain, he has acquired a superficial knowledge of the rites and ceremonies of different modes of public worship, and some insight into the particulars of certain organized secret societies, which he never fails to make available when opportunity presents itself. In the society of Catholics he is one of the most devoted supporters of the Papal supremacy; among Protestants, the rites of the Romish Church never had a more determined and virulent opponent; with Jews the sole occupation of his leisure moments is in poring in imagination the glorious advent of the Messiah. He has a peculiar talent for making success a local instructor or temperance preacher; and if the occasion should present itself would assist the priesthood with tolerable ability in the celebration of the Mass. On first acquaintance he is affable and persuasive in manner; but subsequently becomes disagreeable by his freedom and presumption. He has a peculiar talent for making acquaintances; he sings well and accompanies himself with facility upon the piano or guitar; has a peculiarly deep bass voice, and when once he favours the com-

pany with a song, invariably sings till he tires them.

When any untoward event occurs to disturb his equanimity he is apt to forget his temperance pledge, having been initiated as he pretends, a Son of Temperance in Washington Division, No. 7 of Norfolk, Va., and to seek hopelessly for consolation and relief in the too liberal use of spirituous liquors. He holds certificates purporting to be from many of the leading Physicians in the United States, respecting the efficacy and value of "Dr Muller's Urinoææter" which he claims to be his own invention.

He prides himself also, and it is to be feared with too much truth, upon his success among the ladies, notwithstanding the scars on his face, and the disagreeable odor arising from them which he vainly endeavours to destroy by calling in the assistance of Piesse and Lubin's perfumery, which circumstance has induced the belief that the scars in question are the results of irregular habits rather than the explosion of a steamer, as he pretends. He arrived in Quebec in the fall of 1859, and was married in Essex County, Vermont, on the 28th October 1859 to a young lady from Three Rivers whom he abandoned in the month of January following having first disposed of her wedding presents and other personal effects of considerable value, and contracted several debts which he left her to pay. His sudden departure from Quebec was owing to the circumstance of one Adolphe Palmer having deposed that Muller's wife whom he pretended to have lost by the explosion of the steamer, was alive and keeping a boarding house in New Orleans; and also to the circumstance that enquiries were made by persons in Williamsburg where it appears he was also previously married and had in like manner suddenly disappeared leaving a wife and child behind him. When last heard of he was at Island Pond, Vermont, where he had unfortunately another young lady under his alleged protection, and from which place he suddenly decamped, having defrauded several persons who kindly lent him money.

He is not a Mason, but has acquired a knowledge of some spurious secrets, by virtue of which, with a well studied carelessness and apparent indifference, he has succeeded in imposing on the credulity of unsuspecting brethren, and has thereby defrauded several of them in this city and elsewhere, of considerable sums of money; and in some instances, in innocent oblivion of the laws of *meum et tuum*, has appropriated, in their momentary absence, their goods to his use.

N. B.—Papers friendly to the Order will please hand him around.

By order of the W. M.

ALEX. WALKER,
Secretary, 49, R. C.

Quebec, C. E., 12th Nov., 1860.

Quebec Chronicle.

THE MARK DEGREE.—ITS HISTORY AND OBJECT.

Before the Union in England, in 1813, this degree was practised by many Lodges, in conjunction with two or three others, which were unitedly denominated "Ark, Mark, and Link." The Mark was conferred without the authority of a separate Warrant, being considered as an integral portion of the Fellow Craft's degree; the Ark and Link are now, we believe, practically obsolete. Under some systems, the Mark is divided into two degrees; while in others it is all comprised in one degree as a necessary link to connect the second and third. A Lodge of Mark Master is called in England a Congratulation; and a candidate, on his admission, is said to be congratulated. With this brief history of the degree, we shall pass on to its objects. In the first of the above named grades, the distinction was simple. The Mark men were historically in number two thousand, and were appointed for the purpose of placing a peculiar mark, and probably two, on every prepared stone and beam of timber, the one denoting the Lodge, the other the workman, consisting of certain mathematical figures which constituted the designation of every Lodge and every Mason; that when the stones and timber were collected at Jerusalem,

every man's work might be clearly distinguishable, whether conveyed from the forest of Lebanon, the quarries of Tyre, or the clayey ground between Succoth and Zeradatha. On the other hand, the Mark Masters are represented as consisting of a thousand chosen and trusty men, whose office it was to examine the materials after they were brought to Jerusalem, for the purpose of detecting any deficiencies which might exist either in stone or timber, casting aside the imperfect, to the openly expressed disgrace of the workmen, and placing a mark of approval and congratulation on those which were fitted for the building; that when put together, all confusion and disorder might be avoided, and nothing heard in Zion but harmony and peace. The Mark Degree, besides its utility, affords a most intelligent and important link between operative and speculative Freemasonry, which is in strict accordance with the original customs of the operative Fraternity. The marks entrusted to the skillful Craftsmen served not only to distinguish their particular work, but in a superior degree, when more fully comprehended, were found to contain the principles of the design.

Recent investigations have shown their great importance in an archaeological point of view, and also in elucidating the continuous history of the Fraternity, inasmuch as the marks used by the ancient Craftsmen, all having some hidden symbolic reference, are found among the ruins of every important old building still existing on the face of the globe, and we are by these means enabled, from actual inspection, to trace the connecting links existing in structures erected by our ancient Brethren, for a period looking backward more than forty centuries. We seem thus to uplift the veil which throws the pall of its dark shadows upon the past, and to admit a ray of light, which though faintly visible, serves to illumine the gloom left by the lapse of ages, and enables us to discover those broken links and scattered fragments which, when re-united, will constitute the perfect chain of true Masonic history.—*Brooklyn Standard.*

ITEMS & C.

WELSH TRIADS.

There are three things that never become rusty—the money of the benevolent, the shoes of the butcher's horse, and a woman's tongue.

Three things not easily done—to ally thirst with fire, to dry wet with water, and to please all in everything that is done.

Three things that are as good as the best—brown bread in a famine, well-water in thirst, and a great-coat in very cold weather.

Three things as good as their betters—dirty water to extinguish a fire, a homely wife to a blind man, and a wooden sword to a coward.

Three warnings from the grave—thou knowest what I was, thou knowest what I am; remember what thou art to be.

Three things of short continuation—a lady's love, a chip fire, and a brook's flood.

Three things that fought never to be from home a cat, the chimney, and a housewife.

Three things it is unwise to boast of—the flavour of thy ale, the beauty of thy wife, and the contents of thy purse.

PROVERBIAL SAYINGS OF HOPKINS.

Zeal without knowledge is, but a religious frenzy. It is religion frightened out of its wits.

The promises are the veins in which the gold runs; it is the work of faith to stamp this golden ore into ready money for the present necessity of the soul.

As a small mistake in the levelling the arrow at the hand, makes a wide distance at the mark, so a small mistake in the notion of truth makes a wide error in the practise of godliness.

As sharp and nipping winters do to the earth, so do afflictions to the heart—they mellow it and make it fruitful. These goods in our sides

quicken us to our work. Christians are like clocks; the more weight is hung upon them 'he faster they go.

Jacob, in his dream, saw a ladder reaching up from earth to heaven; certainly there is a Jacob's ladder, reaching up from earth to heaven, that is more than a dream. Every round in it is either a grace or a duty.

Heart sin lie us so many worms, beating and gnawing the very root of grace; whereas outward sins, any otherwise than as they proceed from the heart, are but as caterpillars—they devour only the verdure and flourishing of grace.

Our hearts, at last, will be found to have been the graves and sepulchres of thousands of holy thoughts and motions, which we have starved in their infancy.

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