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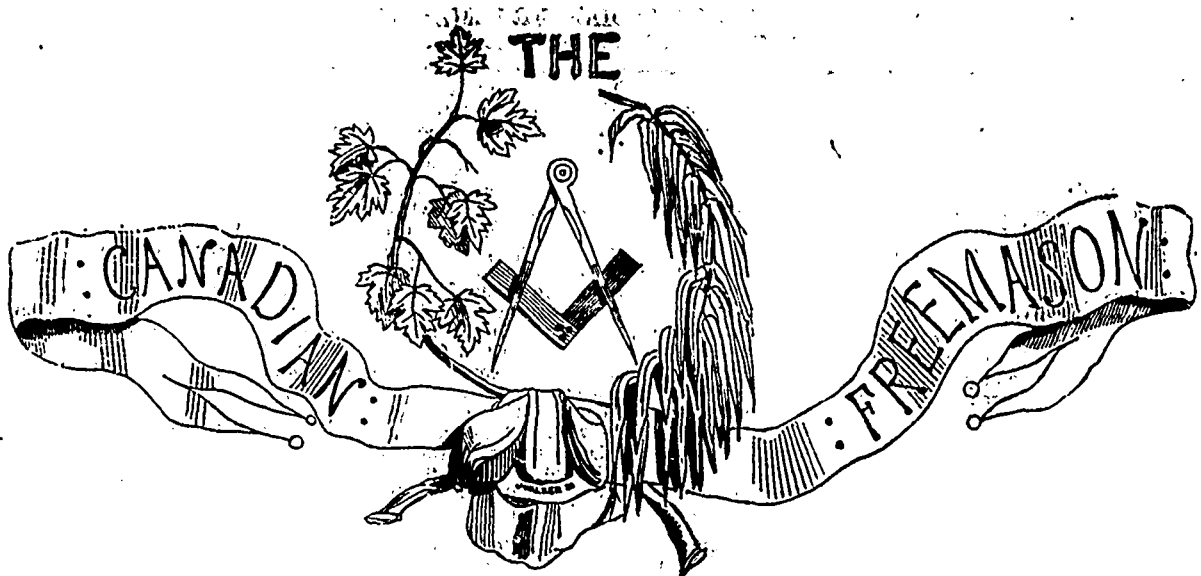
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**The Canadian Freemason**

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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.

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**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 life and animation; vegetation of every kind springs forth; fields, orchards and gardens flourish,

and bring forth abundance of everything necessary to feed, clothe and sustain the physical man. But in winter, the change in position reduces the amount of heat received; while the light remains the same. Coldness and toror ensue, and wide wastes of snow and ice are seen, fit symbols of the spiritual barrenness and desolation which ensue when man turns himself so far away from the Lord, that there is not enough of love received to give a desire to walk in the way which wisdom points out.

These two, love and wisdom, constituting the substance and form of the Divine Being, also constitute the substance and the form, or the internal and the external of God's church upon earth, and of religious manifestation in every individual. When these internal and external qualities are in equal and exact proportion, the highest state of perfection is reached, whether it be in the church or the individual man. If the internal, or love, be lacking, although the exterior may be perfect in form and appearance, it will be devoid of all life and substance, a mere "sounding brass and a tinkling cymbal." If the external, or wisdom, be deficient, although there may be zeal and enthusiasm, it will be "without form and void," having no definite end or aim; and darkness constantly brooding over it, it will degenerate into blind superstition and wild fanaticism. While love imparts life, energy and power to wisdom, wisdom gives form, direction and protection to love.

In each of the three Dispensations—the Patriarchal, Hebrew and Christian—two persons noted for the qualities represented by the parallels have been chosen as the exemplars of those symbols. St. John the Baptist and St. John the Evangelist are universally taken for the parallels of the Christian Dispensation; and as it is the almost universal custom among Christian Masons, in dedicating symbolic lodges, to name them in honor of those worthies—the Grand Lodge of England, which of late years has substituted Moses and Solomon for those two Saints, being the only exception—many brethren are accustomed to look upon them as the only exemplars of the parallels; and hence the action of the Grand Lodge of England, in substituting—or, as it claims, restoring—the names of Moses and Solomon, has been condemned by many, sometimes with unnecessary severity; and the question seems to be rather superficially argued by a majority on both sides.

In every age of the world, lodges have been dedicated to gods, and named or held forth in honor of the two personages who, under each dispensation, have been the purest exemplars of those parallel lines. Hence the most appropriate form is that which selects the exemplars of the present dispensation; while there is nothing radically wrong or unmasonic in choosing those of the preceding ones. So that while this action of the Grand Lodge of England cannot be considered censurable, it is evident that it might be improved by being made to conform, in this respect, to that of the other Grand Lodges of Christendom.

Masonic tradition points clearly to Enoch as the first to reduce symbolic language to a regular and perfect system; the key to which he treasured up within two pillars, erected under his direction for that purpose, with the view to guard against confusions and inundations. Those pillars, the first patterns of the masonic parallels, signified the same as the two parallel lines in our lodges, and had then their exemplars in Abel and Seth, the two earliest and most noted brethren of the Patriarchal Dispensation, and who were perfect parallels in all those internal and external qualities so necessary to constitute the mystic parallelism of our Order.

Abel, the first who offered animal sacrifice, which was accepted of Jehovah, and who was himself sacrificed as a type of the great Sacrifice that should, at a future period, be offered up in atonement of the sins, and for the redemption of a lost and ruined world, in his purity, innocence and love, represents the celestial church of the Lord and the inmost Heaven. Seth, whose name is said to signify substituted, or appointed as a substitute, in a measure filled the place left vacant by the death

of Abel, and thus drew a line parallel. He represents the Patriarchal Dispensation, in its second or external phase, in the Noahic or post-diluvian period, after the interior perception of the most ancient people had been destroyed by the flood of falses, which caused their spiritual, as the flood of waters did their physical destruction. Moses, as the celestial representative of the Lord in building the Tabernacle, and Solomon, as His spiritual representative in building the Temple, are, beyond question, the parallels of the second or Jewish Dispensation. While the two Saints John, the Baptist and the Evangelist—the one as his "forerunner," "preparing the way of the Lord," and founding the externals of the Christian Church; the other, as his beloved associate, commanded to tarry and receive the last divine revelation of His will, developing the internals of true Christian Church, winding up the whole of the divine mysteries, and completing the mystic parallelism commenced in Abel and Seth, and continued through Moses and Solomon—are indisputably the parallels of the third or Christian Dispensation.

The same parallelism is also represented by the pillars of fire and cloud, which by night and day guided the camp of the Israelites during their journeyings in the wilderness; and Solomon, on the completion of the Temple, erected those two pillars at the entrance of the outer porch, thereby not only signifying that in strength had God established His house, but also representing that an individual must keep himself within the boundary of those parallels, in order to gain admission into that "temple not made with hands, eternal in the heavens."

Numerous and powerful, if not convincing, arguments might be adduced to show that the Christian, Hebrew, and Patriarchal Dispensations are portions of the Divine plan of human redemption and government. That in the early period of the first of those dispensations the highest exhibition of human powers were manifested, in the spiritual perception that they enjoyed, by which, in viewing any material object, they perceived the spiritual thing of which it was the symbol or representative, as clearly as the natural object itself. Thus, all their speech and writing was symbolic, expressing in the inner sense numerous things which no mere natural language could convey. As long as this perception remained, there was no need of the written Word, for through that perception celestial love could be implanted directly into their hearts. When their descendants had lost that perception, so as no longer to perceive at once the heavenly arcana involved in the earthly symbols presented to view, yet, by symbolic knowledge derived from the perceptions of their predecessors, they reduced symbolism or correspondence to a science, by the study of which they made themselves acquainted with the general principles of the correspondence which exists between the spiritual and the material world, uniting them as cause and effect. Hence, they arranged a regular system of symbolic language, of which the natural significations, although surpassingly beautiful and interesting, were of but little importance when compared with the heavenly arcana of which those symbols were the representatives. As long as a knowledge of the science of correspondence was preserved in its purity, there was no absolute necessity for the written Word; for by their thorough knowledge of symbolism, they made themselves acquainted with many of the spiritual truths contained in it; and hence their minds were opened to the direct influx of spiritual truth from heaven, by means of which their hearts might be purified and love be implanted in the will. But the next stage of degeneracy by destroying that knowledge, or corrupting it so as to make it the source of baneful superstitions instead of faith in a true and pure religion, rendered necessary the inauguration of the written Word, as the only means left of providing direct communication of heaven with earth, and of the Lord with man.

The Divine Trinity existing in the Lord is represented with more or less distinctness in all His works. We read in Scripture of the three heavens, corresponding to which are three degrees in the mind of man, which, as they are successively

opened by divine light, and occupied by divine love, fit him for admission to the first, second, or third heavens. These degrees, for convenience, we may call celestial, spiritual, and natural. It is important that this subject should be viewed in the proper light. The general churches upon this earth have been four, as follow: The Most Ancient Adamic, or Ante-diluvian; the Ancient Noahic, or Post-diluvian; the Abrahamic, Hebrew, or Jewish; and the nominal, or external Christian. The real, or internal Christian, is the fifth one, which is to succeed them, and remain for ever. But while this makes five general churches, there are but three dispensations—the Patriarchal, extending from Adam to Abraham; the Hebrew, extending from Abraham to John the Baptist; and the Christian.

Divine truth descends by three degrees, through the celestial and spiritual, to the natural or ultimate, before it is in its fullness and power to produce fruit, and re-ascend. The Patriarchal Church descends by two degrees, from the internal to the external, or from the celestial to the spiritual. And the Christian Church, in like manner, ascends by two degrees, from the external to the internal. While the Jewish Church, developed only in the natural or ultimate degree, forms the substratum or basis to unite the two, in which the former terminates and the latter begins. Under the Jewish Dispensation there was merely an external or representative church, which could not pass from internal to external, like the Patriarchal, or from external to internal, like the Christian; its changes of states showing only the difference between what is more or less external, and passing from the refined natural to what is merely sensual and corporeal.

In both the Patriarchal and Hebrew Dispensations we find the internal or pillar of fire going before, while the external or pillar of cloud brought up the rear. Showing, that under both these dispensations, the first state of the church was the purest, and was succeeded by one less pure; a proof that they were of a transitory character, preparing the way for something more perfect. But when we come to the Christian Dispensation, it is different. The pillar of fire which had gone before in the night of the Lord's partial revelation, in the bright day of his personal presence and incarnation withdraws to the rear, and leaves the pillar of cloud, or the external to lead; thus giving assurance of the enduring permanence and stability of the third, or Christian Dispensation, by showing its most imperfect state to be its first, and its progress to be towards great purity and perfection. I know that Oliver reverses these exemplars, and makes the Baptist the pillar of fire; but I think he errs. Celestial love is the fire represented, and that was pre-eminently given to the "beloved disciple." The Baptist founded the externals of the Christian Church, by baptizing with water in the river Jordan, which was the boundary of Judea; and therefore signified admission into the church and heaven, the spiritual Canaan. While the Evangelist was reserved to unfold the internal things of the Christian Church, the last revelation of the Divine will, containing the alpha and omega of the Divine mysteries.

There is still another view in which these parallels may be considered: that is, in relation to the Word of God, the great masonic light; and this view is a very important one, because, on the tops of those two parallels, in a properly arranged hieroglyphic chart, the Holy Scriptures rest as upon sure supports. The most ancient people had not the Word in its written form, but a spiritual perception of its interior contents. Thus Abel, who introduced animal sacrifice as a symbol of expiation, and was himself a type of the great Sacrifice to be offered in expiation of the sins of the world, may be considered as representing the Prophetic Word; the symbol of which, in the fourfold composition of the cherubim, is the ox, an animal of sacrifice. And Seth, from whom in regular genealogical descent the promised Messiah was to come, the Historic Word; which, in the four-fold composition of the cherubim, is represented by the lion; and in the Scriptures, the Messiah is

called the Lion of the Tribe of Judah. Swedenborg claims that the ancient church had the Word in two parts: the prophetic, called the *Enunciations*; and the historic, called the *Wars of Jehovah*; portions of which are retained in the first chapters of Genesis. And his assertion seems to be strengthened by references made to those books in the 33d chapter of Numbers, and elsewhere. In the second dispensation, Moses, writer of the Pentateuch, represents the historic; and Solomon, writer of the Song of Solomon, etc., the poetic parts of the Word. In the third dispensation, John the Baptist, appearing in the spirit and power of a distinguished ancient prophet, represents the prophetic; and John the Evangelist, writer of the Gospel and the Apocalypse, the evangelic portion of the Word: thus sustaining the parallelism in all respects.

In regard to dedication, I think that all masonic bodies should be named in memory of the Saints John the Baptist and the Evangelist, particularly Encampments and Commanderies of Knights Templar, and all other degrees which are principally Christian in their history and elucidations. But they might with propriety be named as follows: Lodges of the Symbolic Degrees, to Abel and Seth, or the parallels of the first Dispensation; Chapters and Councils of the Capitular and Cryptic Degrees, to Moses and Solomon, or the parallels of the second Dispensation; and Encampments and Commanderies of the Chivalrous Degrees, to John the Baptist and John the Evangelist, or the parallels of the third Dispensation.

#### THE GRAND MASTER OF CANADA AND THE PRINCE OF WALES.

To the Editor of the *Freemasons' Magazine* and *Masonic Mirror*.

SIR AND BROTHER,—I enclose to you, herewith, a "Circular Letter of the M. W. Grand Master of Canada, explanatory of matters relating to the Laying of the Corner-stone of the Public Building at Ottawa, and the proposed Co-operation thereat, and subsequent disappointment of the Craft."

You will observe, Mr. Editor, that this "Circular Letter" is addressed to nobody. It appears more like an extract from a private diary than an address to the brethren. No notice whatever is taken of the fact which I mentioned in my last, viz., that Grand Lodge had, in July, reported *against* any demonstration on the event of the Prince of Wales's visit to Ottawa. This action of Grand Lodge was taken on the 11th or 12th of July, and yet we find that, in spite of it, on 27th July, the Grand Master addressing a letter to the Attorney-General for Upper Canada, asking if "the Masonic body will be invited to take part in the Ceremony?" Could official presumption go further? The Attorney-General sent no answer—and no marvel. Our Grand Master is only the chief clerk in the Receiver-General's office; and the Attorney-General probably thought that, if the Order desired to be respected at head quarters, they should at least have an influential and independent man at their head. It does seem very strange, that in his "Circular Letter" our G. Master can only allude to what such an one "said" to him: not a single paper or letter from any one to him is produced; only his note to the Attorney-General, which was not deemed of sufficient importance to elicit an answer. Is it not apparent from the statements of his own "Circular Letter," that our Grand Master was playing off once more one of those *dodges* for which a certain Bro. Harrington has been famous in the Masonic world for the last 20 years? On the 27th July, he writes to the Attorney-General. "Early in August," he goes to the office of Public Works, to see Mr. Rose. On 31st July, the book-making Rob Morris writes to him, and offers his valuable services in receiving the Prince at Ottawa. Then some days elapse. The Grand Master saw Bro. Rose, the commissioner, and "spoke very openly and protested," &c. He nails his "predecessor in office" at Montreal, who promised to go, but did not; so the Deputy. "On 23rd of August, Mr. Receiver-General Sherwood told me that it was to be

present" a very undignified way, surely, of speaking of a Grand Lodge. But really, Mr. Editor, the whole "Letter" is such a farrago of nonsense and puerilities, that I feel ashamed to own myself a Canadian Mason when perusing it. Observe the coolness with which this newly-elected Grand Master proposes to displace Officers of Grand Lodge, elected at the same time as himself. He quietly proposes to expel, from the offices to which Grand Lodge had elected them, the Grand Chaplain, and the Grand Superintendent of Works; and to place in their offices, *pro hac vice*, two Government officials. I doubt if a similar instance of cool audacity can be produced in the annals of Masonry. And then, again, after telling us that all the proceedings in the matter had been laid before Grand Lodge, he coolly adds, "the course they adopted met with my ready concurrence." Now, this is admirable! *The Grand Master actually condescended to approve of the acts of Grand Lodge.* Had it been the other way—had he said, "Grand Lodge approved of my acts," one would have thought it natural enough; but the converse does seem to be the very climax of egotism. See, Mr. Editor, how differently things were arranged at the Cape of Good Hope.

RECEPTION OF PRINCE ALFRED AT THE MASONIC HOTEL, CAPE TOWN.—As soon as the Prince's carriage stopped opposite the porch, the Masonic procession went forward to welcome him. At their head, was the Prov. Grand Master of the Netherlands, Sir C. Brand, with Bros. Herman, Rowe, and Saunders, the W. M. respectively of the Lodges Good Hope, the British, and the Southern Cross, all in full Masonic costume, who went out to his Royal Highness, followed by a large assemblage of the Craft. Brother Prov. G. M. Sir C. Brand presented the Prince with the Stirrup Cup, filled with Messrs. W. and A. Gilbey's champagne, addressed his Royal Highness in words to this effect: "That he had been deputed by the Masonic Fraternity to present the Masonic cup of friendship to him; they knowing full well that the noble family from which he was descended were most ardent admirers of Freemasonry, felt great pleasure in presenting to his Royal Highness the cup of Masonry, the emblem of love and fidelity, independently of the feeling of loyalty to the son of their Sovereign Lady, Queen Victoria." His Royal Highness, on receiving the cup, partook heartily of its contents, and through his Governor, Major Cowell, expressed his feelings to the Fraternity, and said, that he with pleasure accepted their welcome and kind Masonic demonstrations to him.—*Cape Monitor*, 28th July.

I do not feel, Mr. Editor, that Masonry has been disgraced, or ill-used in the succession of snubbings which our Grand Master received from the Canadian Ministers. We have elected as our Grand Master a Brother who has no position, and commands no respect. We must abide by the consequences. His own "Circular Letter" proves him to be a man whose ideas of business are very loosely arranged.

In the meanwhile, we must hope for better times. A change there will, doubtless, be next year, when I, for one, in company with a legion of others, hope that we shall be able to elect a Brother of position in the world, as well as of dignity of demeanor, to fill the Grand Orient of Canada.

Yours Obediently,

E. G. C.

KING SOLOMON'S TEMPLE.—In its building a great mystery was fulfilled and typified; man, becoming master of the liberal sciences of geometry, painting and sculpture, together with the useful art of working in stone and metals, was enabled to create a pile, the perfection of human skill, worthy of the approbation and presence of the Deity; and so may the perfect man, by the practice of those virtues of which the arts and sciences are but the symbols and signs erect within his breast, a Spiritual Temple, in which the spirit of his God may dwell.—*F. M. (Eng) Quar. Rev.*, vol. vi., '85.

#### INSTALLATION OF THE DUKE OF NEWCASTLE AS PROVINCIAL GRAND MASTER OF NOTTINGHAMSHIRE.

On the 7th of last month, as we learned from the *Freemasons' Magazine*, (London), the most noble Henry Pelham Clinton, Duke of Newcastle, of Clumber Park, Worksop Manor and Nottingham Castle, Lord Lieutenant and Custos Rotarum of the county of Nottingham, &c., was installed by the Earl of Zetland Grand Master of England, Provincial Grand Master of Nottinghamshire. The ceremonies, which were conducted on a most magnificent scale, had a peculiar interest, not only to the English Craft, but to those on this side the Atlantic, inasmuch as at the banquet, he made a special allusion to America and the Americans. In response to the toast of his health, he said after alluding to his visit to Canada.

After leaving that country I went to another, which, it is true, does not at present own the sceptre of Great Britain; and, therefore, throughout the many thousand miles which I traveled, there was not the same loyalty, because there was not the call for it in a country which was not subordinate to the Crown of England; but there was an amount of respect, of attachment, of veneration, and of love for the Queen of this country which far transcended anything that could possibly have been expected. (Cheers). It was a tribute on the part of the American people—it was a demonstration of their veneration for female excellence; and it was also a proof of their deep and lasting attachment to the mother country. (Cheers). I have no hesitation in saying that the feeling towards the Queen of Great Britain in the United States of America cannot be desired by any other word I know of but a passion. (Loud and continued applause). I had the gratification in the Lodge this morning of seeing a brother—I do not know whether he is in this room at this moment or not—who came from America. [It was here announced that the brother in question was present]. I am delighted to find that he is here, and I shall say nothing in his presence which I would not say even more strongly in his absence, when I state that the impression made upon my mind in that journey is one which time will not efface. (Loud cheers). I am referring now to that powerful and general influence which the excellent Queen of this country exercises over other nations, and more especially over those with whom we have a common origin; and I am certain that you will not be wanting on the present occasion, in that feeling towards her Majesty which has been so generally exhibited."

Again in proposing the health of the Royal family, and specially welcoming an American brother who was present, he further spoke of his American visit as follows:

"I have to propose to you also the health of H. R. H. the Prince of Wales (cheers), the young prince with whom I have spent the last four months in the most intimate connection, during which I have learned to regard him with the greatest interest and affection (Cheers). It has been his happy lot, at the age of nineteen, to render his country a very great and essential service. (Cheers). Many a man, born of a royal family, has descended into the grave making to his fellow men much less good service than has been rendered by this young prince. (Cheers). Whatever may be the destiny which Providence has reserved for him, it is a proud thing that he can reflect on his voyage across the Atlantic. (Cheers). I believe that nothing so much as that journey could have cemented the good feelings—I say cemented, mind, because I am convinced that they were previously entertained—which exist between the two countries on the opposite sides of the Atlantic. But not only is it desirable that the existence of those good feelings should be known; it is singularly fortunate that they have been placed on record and propagated by the press. (Cheers). The feeling between the two countries just now is one of peace and good will—(cheers)—and woe be to us when the day shall come that peace is broken up. (Cheers). I will not say that that peace is likely to be broken up, but I will say that it is less likely—that the likelihood of such an event has been greatly post-

poned by that which has taken place. (Cheers). This I can say of this extraordinary visit, that we witnessed in New York, and in every other important city of the United States, an amount of enthusiasm which was perfectly extraordinary, from the moment on which we entered Detroit till our departure from Portland. (Cheers). With one solitary exception we met with nothing but enthusiasm; and in fact I do believe that this visit of the Prince of Wales to America has done more to cement the good feelings between the two countries than could possibly have been effected by a quarter of a century of diplomacy. (Cheers). The two great peoples on either side of the Atlantic have disclosed those feelings of fraternity which they entertain towards each other. (Cheers).

(The Editor & Proprietors do not hold themselves responsible for the opinions of Correspondents.)



MONTREAL, FEB., 1861.

#### TO THE CRAFT.

When the proprietors of this Journal consented to embark in the undertaking of publishing a Masonic Periodical, they did so at the earnest entreaty of a number of influential members of the Masonic Body, who not only promised their support, but their influence and contributions, it being well-known that for a couple of years, the Paper would not be self-supporting. A *contretemps* at starting deprived this Journal of some support, which the publishers had a right to depend upon; that impediment has, however, been removed, and they trust that the Brotherhood, will not allow the only Masonic Organ in British America to die for want of support.

The object of its publication is not as some papers of the same class, on this continent, a *catch-penny*, but a medium through which reliable information upon matters relating to the order may be freely discussed and conveyed to the brethren, thereby inducing a feeling of unity and good-fellowship among the nearest and most distant of the Craft. They now call upon the Masters of Lodges, &c., and others interested in the keeping up of a journal *entirely* devoted to Masonry, to use their influence in procuring both subscribers and advertisers, as the small subscription requisite, will not allow them to pay a travelling agent. To such of our subscribers and advertisers, who are in arrears, we beg they will at once "square" with us, without being further called upon. Should future support warrant it, the paper will not only be enlarged, but a greater quantity of original matter will be found in its columns.

"Help, Help," "Cash-us," or we sink.

In order more fully to comprehend the intention aimed at in P. M.'s letter in this number of the Canadian Freemason, and for the information of those brethren who have not an opportunity of seeing the Freemasons' Magazine (London, England) of December 1, 1860, we give E. G. C.'s letter in full.

We publish in this month's issue several very interesting items of masonic information. The speech of the Duke of Newcastle on the occasion of his being installed P. G. M. for Nottinghamshire, is replete with a warmth and depth of good feeling and hearty fellowship. On the other hand, the writer in the *London Freemason's Magazine* seems quite as anxious to stir up strife. Perhaps it would be well in this case, as is usually done in law, to (allow the prisoner the benefit of the doubt) give our correspondent the benefit of the doubt and conclude that he knows nothing about what he is saying. Doubtless, from his deductions, our excellent friend and brother the conductor of the *London Freemason's Magazine* has expressed himself in such terms as would shew that either some petty annoyance, or a misconceived idea of the position of the R. W. G. M. of Canada, led him to make the assertion he did in the January (5th) number of his *usually* very correct periodical. It must be allowed to the Canadians to choose their own Officers, and it was decided on all hands that, to use a cant phrase, they had "put the right men in the right place." An over-anxiety for the welfare of the craft, may perhaps have led Pro. Harrington into errors of minor importance, which, doubtless, are immensely magnified by repetition, but this much we can say, that all connected with Canadian Freemasonry are united in awarding a merited meed of praise to the Grand Master for the firm and unwavering position he occupied, regarding the affair at Ottawa. From our contemporary, *The Brooklyn Standard*, we clip a very brief but succinct account of the introduction of mark masonry in England, in a history of the mark degree. For a more complete account of this beautiful step in the masonic ladder, we would refer our readers to Lawrie's history of masonry, where it is fully and most beautifully illustrated. The organization of the several Grand Lodges in the United States, we copy from the same source, and would advise the brethren to keep it as a reference for future time.

In another place we give the inscription taken from an old tombstone removed to the Dorchester Street Burying Ground from Great St. James Street in 1815. To us masons it is highly interesting and from the age inscribed thereon, proves that neither grey hairs nor position are sufficient to place us in the highest

position we can occupy as masons, but the uprightness of character and steadfastness of purpose in doing good which is the eminent characteristic of all good and true masons.

The proceedings of the Annual Conclave of Knights Templar of the Grand Commandery of Indiana have been received, and from a cursory glance at the report, we find that although the grim tyrant death has made havoc among their ranks, yet they still press onwards, confident in that symbol which has ever designated Templar Masonry. We wish them a truly hearty success.

George Washington, the 1st President of the United States was made a Freemason in 1752 in the Fredericksburgh Lodge, No. 4, Ancient Fraternity, Free and Accepted Masons of Virginia; he was passed 3rd March, and raised to the M. M. Degree on the 4th August, 1753, while the Bible on which he was initiated, is still in possession of No. 4 Lodge. It is well known that George Washington, never took any Degrees above the Master, and this at once decides that the Lodge of "Social and Military Virtues," now the Zeland in this city, which dates back, only to 1792 could have had no part whatsoever in his becoming a Mason.

"Was't thou as chaste as ice, or as pure as snow, thou shalt not escape calumny."

DEAR SIR AND BROTHER,—When I penned my last communication to you, I little thought that any member of the Craft in Canada, could so far have forgotten the duty imposed upon him by his Masonic obligation as to coolly sit down, and over an anonymous signature, bring charges against the character, conduct and respectability of our worthy G. M., such as those contained in the December number of the *London Freemasons' Magazine* and *Masonic Mirror*, signed "E. G. C." a communication evidently written in a spirit of malevolence totally at variance with every principle of the order, and an insult to the great body of Canadian Masons, whose votes elevated the G. M. to the "oriental chair." If the G. M. has violated any known principle, why does not E. G. C. drop the flimsy mask which he supposes conceals his face, and manfully step forward in the Grand Lodge, and bring his charges there where the G. M. can answer them, and not meanly "slander his Brother behind his back," and avoid the responsibility in sending his slander to be disseminated far and wide by a journal published 3000 miles off; admitting for argument sake the charges true, is a London periodical the tribunal before which the G. M. of Canada is bound to defend himself. The *modus operandi* of the G. Master on the occasion is no

faultless, but are E. G. C.'s invectives and insinuations Masonic?

"Playing off dodges, &c." is a style which does not belong to the Classics any more than the Craft. E. G. C. must certainly have written his communication while laboring under strong excitement.

Whatever Bro. Harrington's faults may be I hope "E. G. C." has no worse. He, the G. M. in his position of Deputy Receiver General, an officer analogous to that of an under secretary of State in England, is respected and esteemed in private life, although he has certainly not the mincing gate of a *petit maitre*, nor does he round his sentences like an "academic professor." In his early life he served in the Royal Navy, and preserves the free, honest and off-handed easy manners which has made the *blue jackets* of England favorites wherever they go; he has not been raised in the Tallyrand school, his words never conceal his thoughts. His quarter deck education has not been forgotten, there he learned that strict regard to the faithful performance of any duty imposed upon him was imperative, and ever faithfully discharged, and whatever blunders he may have committed, no one until the advent of E. G. C. ever questioned his honesty of purpose. The G. M. in the Ottawa matter acted, as the great majority of the craft here are satisfied, in a manner which he thought the true interest of the order required, but his designs were all frustrated by the causes assigned in my last letter. The American Freemason has taken up and endorsed E. G. C.'s views, which is to be regretted. But our American Brother is not always very chaste either in the selection of his subjects or style of the language he uses, that is, if his controversy with a Brother publisher is a fair standard.

P. M.



This Stone is erected by the Members of St. Paul's Lodge, No. 12, Ancient York Masons, To the Memory of Their late Worshipful Master, JOHN GREATWOOD

Very eminent for his talents in Freemasonry, and yet more for the universal candour of his mind, and the primitive sincerity of his manners, he lived innocent and died beloved,

13th October, 1803, aged 23 years.

The above is the inscription on the stone which lies almost due S. S. E. of the little

Chapel in the Dorchester Street Protestant Burying Ground. We shall in a future number again make reference to the late Bro. Greatwood and his family.

BELLEVILLE LODGE, A. F. & A. M., No. 123, C. R.

List of Officers.

- W. Bro. A. B. Elmer,..... W. M.
- " J. Wonnacott,..... S. W.
- " Donald Moodie,..... J. W.
- " R. Walbridge,..... Treas.
- " O. H. Lay, ..... Sec.
- " D. Urquhart,..... S. D.
- " J. Geen,..... J. D.
- " N. O'Camb,..... I. G.
- " J. S. Geen,..... Tyler.

Regular communications are held at the Masonic Hall, on the first Thursday in every month

We publish below, at the request of numerous subscribers, the time and place of meeting of the various Lodges in this city:—

St. Paul's Lodge, No. 514, R. E., meets 2nd Tuesday of each month, from Nov. 1 to May 1 inclusive, at St. Lawrence Hall, Great St. James Street.

Elgin Lodge, R. S., No. 348, meets 1st Monday of each month, at the Masonic Chambers, 304 Notre Dame Street.

St. George's Lodge, R. E., No. 643, meets 3rd Tuesday of each month, at the Masonic Chambers, 304 Notre Dame Street.

St. Lawrence Lodge R. E., No. 923, meets 1st Tuesday of every month, at the Masonic Chambers, 304 Notre Dame Street.

Antiquity Lodge, R. C., meets 1st Thursday of every month, at the Masonic Hall, corner Place d'Armes and Notre Dame Street.

Zeland Lodge, R. C., No. 21 meets 2nd Thursday of each month, Masonic Hall, corner Place d'Armes and Notre Dame Street.

St. George's Lodge, R. C. No. 19, meets 3rd Thursday of each month, at the Masonic Hall corner Place d'Armes and Notre Dame Street.

Kilwinning Lodge, under dispensation; G. L. C. meets 2nd Monday of each month, at the Bonaventure Building, Victoria Square.

St. George's Lodge, Mark Masters, R. E., No. 643, meets 2nd Thursday in months of March, September and December, at the Masonic Chambers, 304 Notre Dame Street.

St. Paul's Royal Arch Chapter, No. 514, R. E. meets 3rd Thursday in the months of January, April, July and October, at the St. Lawrence Hall, Great St. James Street.

Victoria Royal Arch Chapter, R. E., No. 643 meets 4th Wednesday in February, May, August, and November, in the Masonic Chambers, 304 Notre Dame Street.—*Masonic Register*.

KILWINNING, SCOTLAND.—Grand Masonic Festival.—Friday last being St. Thomas' day the Mother Lodge, Kilwinning, celebrated the festival of the patron saint in their hall. At two o'clock the members of the most venerable lodge met for the election of office-bearers—Sir James Ferguson, Bart., being re-elected the M.W.G.M., and by virtue of which office, Provincial Grand Master for Ayrshire. After business, and the lodge being "closed" in due form, the brethren again met and sat down to a substantial dinner. In the evening the lodge was "opened" to celebrate the festival of St. Thomas, when deputations were received with due Masonic honours from the following lodges:—St. John's Kilwinning, No. 22; St. Mark's Glasgow, No. 102; Ayr Kilwinning, No. 124; Irvine St Andrews', No. 149; St. John's Beith, No. 157; Stevenson, Thistle and Rose, No. 169; Blair Dalry No. 290; Saltcoats and Ardrossan St. John's No. 320; Royal Blue's Kilbirnie, No. 399. At an early part of the proceedings the secretary read to the brethren of the respective lodges present a letter of apology from the M.W.G.M., Sir James Ferguson, Bart., dated "Dalhousie Castle," expressive of the affliction in which he and his lady were placed by the death of Lord Dalhousie, in consequence of which he was prevented from joining the festival, which he had fully intended. Altogether the meeting was a most successful one, the duties in the "East" being, with much tact and ability gone through by the D.G.M., Brother Conn, and the proceedings throughout were of that pleasant and harmonious kind which only brethren of the mystic tie can possibly enjoy.—*Saltcoats Herald, Dec. 29.*

BEAUTIFUL REMARKS.

From the Oration of the Grand Orator, R. W. Bro. Stephen A. Hurlbut, Delivered at Springfield, Ill., Oct. 3d, 1860, upon the Occasion of the Installation of the Officers of the Grand Lodge.

"When the fullness of time came, when from every quarter of the known world instructed skill and diligent labor were gathered around the throne of Solomon, when East and West and North and south became tributary to his will and obedient to his summons on the Hill of God, the Mount long since dedicated by the sublimest offering that Nature knows, uprose that wonderful creation of high art and devotional skill,—the first temple of stone within whose walls the Almighty deigned to dwell.

"Peace spread her azure wings beneath the sky of Jerusalem. Reduced under one single will, the fiery tribes of the desert planted their pennons in sands. Infant commerce stretched her sails from the ports of Tyre and Sidon, and Ezion Geber on the southern sea, opened its glad harbor for the bold craft that tempted the dangers of the Indian ocean.

"Long caravans of patient camels pressed with unwavering feet the Syrian desert. Tadmor in the wilderness and many another old historic city marked the wisdom and the power of the Hebrew monarch.

"From remotest corners of the then known world, flocked to the court of the son of David, all that was highest, wisest, best, of the sons of men.

"Ethiopia and Egypt, Sheba and Arabia, and the very isles of the sea, rendered their tribute.

"The cedar forests that for centuries had waved in colossal grandeur upon the summits of Lebanon, by the aid of the willing Tyrians, were swept from the mountain's brow, to swell the triumph of the time. Quarries of rare stone, long unvisited, gave up their precious deposits to skill of man. Hewn, squared and numbered in the quarries where they were raised, each massive block, august in its magnificent proportions, or glorious in its elaborate carving, moved on to swell the triumph and to become a component part in the grand whole which crowned the brow of Mount Moriah with glory, and with beauty.

"Up sprung the wonderful edifice. No sound of axe or hammer, or any tool of iron was heard, but the grand whole, solid in its foundation as the rock-ribbed hills themselves—perfect in its proportions as the divine work, with many a turret and pinnacle sheathed with beaten gold, reflected back to Heaven some portion of the glory that it gave, and became fit dwelling place for Him whose presence fills all space, but who chooses to dwell among the children of men.

"And then the cap-stone was brought home with shouting and praise—when the glory of the Lord descended and filled the whole house,—when the king and all the people fell upon their faces

before the exceeding brightness, and the very nests of the living God fled for their lives from before his visible presence. What Mason of the higher degrees does not know the profound significance of these great facts—the important lessons embedded in this history?

"With the completion of this august structure, and the traditional record of the events which preceded, accompanied, and followed it, commences the dissemination of Masonry.

"From Palestine to Phœnicia, and thence by easy and natural stages to each several nation distinguished by its love for arts and sciences—the instructed eye of the well taught Mason sees in dim traces that still survive the devouring tooth of time, the dim pathway of our Order.

"The great principles of association binds all its elements together.

"The need of help and the readiness to bestow aid, the one as far spread as the human family—the other the child and creature of liberal education and trained humanity, were and are the springs and sources of the Masonic brotherhood, and the close alliance of the mystic tie, invented and enforced for the defence and support of the operative Mason, became at length the distinguishing beauty and the peculiar characteristic of the speculative.

"And thus down the rushing current of Time, sometimes submerged and out of sight in the whirlpool that engulfed empires, and made nations their playthings—sometimes stamping its existence in the minsters and abbeys, cathedrals and palaces, which piety or luxury loved to erect—we trace the footprints of the successors of those who erected the pillars, one on the right and one on the left of the beautiful porch that yielded access to the Temple of God.

"Kilwinning and Melrose, York and Westminster, Strasbourg and Notre Dame are memorials of our fathers in this great society, and are each canonized and made holy by all the gentle offices of kindness that distinguish and adorn the Fraternity.

"These strong old days are gone. No longer now does the Free and Accepted Mason in very deed work out his apprenticeship, and hew out his testimonials from the solid rock. No longer now does the Fellow Craft adjust with square, plumb and level, the rough work of the apprentice. No longer does the Master or overseer of the work supervise the actual labor of his inferiors.

"But modern Masonry, abandoning all these grosser elements of toil, teaches all the great principles of religion and morality, of common brotherhood and universal charity, through the medium of these symbols and tokens of an elder time.

"Deep in the mystic vaults of her representative temple, she rehearses the lessons of bygone ages. From the very ground-floor on which her acolyte presses his first step—on through the glorious porch the Winding Stairs, the Middle Chamber, the unfinished Holy of Holies—every footprint of the initiate is on hallowed ground.

"The absolute and final belief in God, which admits him, is deepened and intensified as he goes on, and the life that is within the man is cultivated, educated, and fitly taught in lessons of never-dying import, until the immortality that has been enforced upon his soul by material impression, becomes his actual and unquestionable belief.

"Along with this faith in God and Hope in himself and mankind, Masonry teaches to her followers the largest charity for all—charity in that true and original sense, which means unselfish love—that affection of the soul which survives the wreck of matter and the crush of worlds, and is nearest akin to Deity.

"The system of words, signs, tokens, grips and symbols, which were the protection and the evidence of the operatives who traveled in foreign lands, remains—but etherealized and spiritualized into a higher meaning, a more effective union.

"Masonry is meant to be as universal as the world, its love all embracing, extending wherever

the cry of suffering and of innocence goes up to Heaven.

"No miserable per centage of profit contains it; no petty calculation of life and health insurance bounds it. It combines the largest liberty of individual benevolence with the advantages of association—rendering strength to each and dwarfing neither.

"Fully combining in its own existence this great original system of teaching by symbols, and this other great element of enlightened and systematic charity, Masonry survives to-day, in all the magnificence of its superb proportions, glorious in its original beauty, enriched by the labors of twenty centuries, filled with the spirit of all nations and tongues, founded on the solid rock, course upon course of Solomonian Masonry, bearing aloft the glorious fabric, with doors inexorably closed against the base, the cowardly, and ever opening for the true and faithful; there stands the edifice of modern Masonry.

"What son of hers that has ever penetrated the sacred portal, and ranged along the mighty walks, but bids her God speed?

"Advance then fearlessly on thy mission of mercy—call in from all haunts of crime and of suffering the broken hearted and the weeping children of the Great Father. Inaugurate again in this world of ours the reign of Love, and in the pathway which Religion opens before thee—press on noble Order of our affections, and as the heaping harvest of good deeds crown the progress, each humble, grateful heart of thy children shall say—AMEN, SO NOTE IT BE.—Crystal.

#### *Presentation of a Past Master's Jewel to V. W. Bro. C. P. Ladd, by the Officers and Brethren of St. George's Lodge, 643, E.R.*

This Presentation was made upon St. John's day, after the installation, accompanied by a suitable address—the Jewel, a gold one, is of superb workmanship, and bears an appropriate inscription. We have only space to give Bro. Ladd's reply:—

#### *W. M. & Brethren of the St. George's Lodge,*

In all the lessons taught me in my masonic career, I have not yet learned the language whereby I am enabled to express my gratitude for the very acceptable and magnificent present you have made me, in return as you say, for my meritorious services. Let me ask you, W. Sir, and you Brethren of the Lodge, if any of you were in a boat and out at sea, if you would deem yourself any more meritorious in exerting yourself and pulling an oar, than your fellow voyagers. It is true, W. Sir, that I have occasionally pulled the oar with one hand, and held the rudder with the other; but in so doing, I have only done my duty, and duty should always be a pleasure to any one; and more especially to masons.

In alluding to the past of St. George's Lodge, we may indeed liken its history to that of the chequered scenes in the life of man. It has had its days of prosperity, and its trials of adversity and darkness; many days in which the smiles of approval from the wise and the good cheered them onward; and days in which the thick cloud of adversity lowered around them—when friends were few, and many of those, like Job's of old, stood aloof from it. But, W. Sir, although the pathway of this Lodge has been, and is yet beset with thorns, and its very existence been denied it, yet behind that dark cloud, there lights up a silvery ray, and we are led to rejoice in the anticipation of the hope of a brighter future, when all will unite with one grand object in view, in being happy

ourselves, and in communicating that happiness to others. Let the mantle of charity, therefore, of the St. George's Lodge, be as broad as the platform of our institution; and while we look at the petty differences which separate united hearts, let us join in the heartfelt wish, that the only rivalry existing among us, may be that generous strife, of who can best work and who best agree.

W. Sir and Brethren, in returning you my heartfelt thanks for the honor you have conferred upon me, in making me the recipient of these magnificent presents, I shall fall far short of expressing my feelings towards you individually and as a Lodge. We have long associated together, and the oldest among us cannot allude to the moment of the least strife or disagreement amongst us. "We have lived in love together." May this long be your happy boast. May your fellowship be closely linked with those whose hands are guided by justice, tempered with moderation, and whose hearts are expanded by brotherly kindness and truth. Let us be as merciful to the failings of others, as we would have others be to ours. Finally, my brethren, may your children's children, here celebrate our mystic rites in the same concord and peace, and when we shall be called to assemble by the Great Grand Master, may we all have those qualities, which will admit us within the portals of the Grand Lodge above.

#### MASONRY ELOQUENTLY EXPLAINED.

The following extract from the address of M. W. Brother Pierson Grand Master of Minnesota, to his Grand Lodge, which we take from proof sheets in advance of publication, is so entirely in keeping with the true intent of Masonry, that we call particular attention to it, and trust that it will be well pondered on by every brother into whose hands it may fall.

"I believe that Masonry has an earnest, practical mission; that its ties mean something; that when it says you shall not throw stones, it means just that, and should be obeyed accordingly; that our symbols mean some thing; that their teachings are not empty farce—of no use but to say to the world, see our teachings are Christian, come join us; that it requires its disciples to be honest men, demanding honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing; that it requires us religiously to keep all promises and covenants though made to our disadvantage and though afterward we may find we might have done better. Nothing should make us break a promise unless it be unlawful or impossible. The obligations of Masonry are not fulfilled in contributing to the relief of brethren in distress. The objects and ends of Masonry are not accomplished in pecuniary relief—that can be done outside as well as within the Order. Something more, far stronger, is required; something to reconcile man to his kind, kindly sympathy in all its varieties, cordial and widespread benevolence. Where there is strife and hatred among the Brethren there is no Masonry, for it is peace, brotherly love and concord. The true Mason thinks no evil of his brother, and cherishes no designs against him. As to censoriousness and calumny most salutary and stringent is the curb which Masonic principles duty carried out, apply to an unbridled tongue. Masonry is not designed simply to pass away a leisure hour. It should be ever with us, enter into all our business, actions, sympathies, and affections, on all days, in every place under all circumstances. If it is a myth, a subterfuge, let it be so regarded; but if practical, act accordingly, or like honest men throw it up."—*B. Standard.*

An alderman having grown enormously fat while in office, a wag wrote on his back: "Widened at the expense of the corporation."

THE LEVEL AND THE SQUARE.

1. We meet upon the Level, and we part upon the Square; What words of precious meaning those words Masonic are! Come let us contemplate them, they are worthy of our thought, With the highest and the lowest, and the rarest they are fraught.
2. We meet upon the Level, tho' from every station come The king from out his palace, and the poor man from his home; For the one must leave his diadem outside the Mason's door, And the other find his true respect upon the checkered floor.
3. We part upon the square, for the world must have it's due, We mingle with the multitude, a cold, unfriendly crew; But the influence of our gatherings in memory is green, And we long upon the level to renew the happy scene.
4. There's a world where all are equal; we are hurrying to it fast, We shall meet upon the level there, when the gates of death are past; We shall stand before the Orient, and our Master will be there, To try the blocks we offer by His own unerring square.
5. We shall meet upon the level there, but never thence depart; There's a mansion—'tis all ready for each trusting, faithful heart; There's a mansion and a welcome, and a multitude is there— Who have met upon the level, and been tried upon the square.
6. Let us meet upon the level, then, while laboring patient here, Let us meet, and let us labor, though the labor be severe. Already in the western sky the signs bid us prepare To gather up our working tools, and part upon the square.
7. Hands round, ye faithful Masons, form the bright fraternal chain; We part upon the square below to meet in heaven again. Oh! what words of precious meaning those words Masonic are, We meet upon the level and we part upon the square.

OPERATIVE AND SPECULATIVE MASONRY.

Hail glorious triumph of the Mason's art, Temple of Faith—fit emblem of the heart, Where else shall man thy mystic import find, Or reconcile thy moral to his mind? Thy secret lesson gave to quarried stone A brighter splendor than Judea's throne— A purer lustre than the sparkling gem Set by Ambition in her diadem. Sacred our Ancient Craft—'tis ours confess'd, To rear again that pile within each breast, Not in its towers of pride, its strong built walls, Its columned cloisters, or its stately halls, Its brazen altar or its deep veiled shrine— The resting place of Majesty Divine: To such vain power, we lay no wild pretence. We rear the building in its moral sense— We need no cedar, sandal-wood, or stone, Or treasures such as kings may give alone. The poor, the weak, the humble, the despis'd, All that by vice are scorn'd—by virtue priz'd, May with the rich perform an equal part, And rear the Temple in the perfect art. —Louisville Democrat.

THE MARK DEGREE.—ITS HISTORY AND OBJECTS.

Before the Union in England, in 1813, the 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 Masters 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.

THE PRINCE OF WALES TO BECOME A FREE MASON.

A rumor came out recently from England that the Prince of Wales was about to be initiated into Masonry. Thereupon the Kingston Whig declared that he could not be made in England till he is twenty-one; that he will have to go to Scotland, "where they sometimes do these things." A Free Mason, belonging to an English Lodge, desires us to call the attention of the Editor of the Whig (hitherto supposed to know something about Masonry) to the power of dispensation granted to the Grand Master or Provincial Grand Master, under the 3rd Section of the Chapter, entitled "Of Proposing Members, Making, Passing and Raising," in the "Book of Constitutions," published by the authority of the United Grand Lodge of England in 1833. He may there find reason to change his opinion. The Prince of Wales' brother-in-law is the Grand Master of Prussian Masons, if we mistake not.

GENTILE, JEWISH, AND CHRISTIAN MASONRY.

Among the Scottish, Turkish, Continental and American Masons, a classification such as that indicated by our heading exists, though as a general thing among the craft at large it is not generally known, whilst in England there is no such distinction because by their Book of Constitutions they only acknowledge three symbolic degrees, including that of the Royal Arch. We do not desire, for it would not be proper, to discuss in any way the esoteric work of Masonry, but this we can say that no Royal Arch Mason will deny that their

ceremonies are Jewish. This much, however, we will assert, that the three degrees, E. A.; F. C.; and M. M., are essentially Gentile or Catholic—that is universal. The Jewish are those of Mack, P. M.; M. E. M.; and Royal Arch, including those belonging to the Council of Royal and Select Masters. The Christian degrees are those of the orders of Knighthood, such as Knight Templar, Knight of Malta, Rose Croix, &c. The propagation of what are generally called in this country the higher degrees, is now so rapidly extending that the importance of the distinction between Jewish, Gentile, and Christian Masonry becomes important, and we believe that our definition as above will be duly appreciated, though for the first time it be clothed in such plain language. —Brooklyn Standard.

PRAYER ON THE DEATH OF WASHINGTON.

The following beautiful prayer on the death of George Washington in 1799, which was pronounced by the late Rev. Brother John Murray before Rising States Lodge, Boston, will, we doubt not, be read with peculiar interest at this critical period of our national affairs, especially that portion of it which we have italicised. Indeed it may be read in our Lodges at the present time all over the country and if offered up with sincerity by the 250,000 Masons of the Union may stay the hands of those engaged in a fratricidal warfare.

"Almighty Architect of the Universe! Bestower of Light and Creator of Worlds! from thy Celestial Lodge look down with an eye of benignity on thy servants now prostrate at thy footstool. Hear them, O Bountiful Benefactor, we beseech Thee, when they ask of Thee, to sanctify unto them, and to the fraternity at large, the affliction which, in the dispensation of the Holy Providence, thou hast seen fit to lay upon them in removing from an earthly lodge, thy distinguished servant and their beloved Brother, George Washington.

"Great Author of Being! inspire us, who now supplicate thee, with wisdom to acknowledge it was just we should be afflicted! with strength to support a calamity which, while it rends our hearts, fills an empire with lamentation—and may we see the beauty of Thy Humiliation as resplendent when Thou givest as when Thou takest away.

"Supreme Grand Master of all worlds! we dare not arraign thy mighty workings among the children of men. But do not turn a deaf ear to our request when we ask of Thee in Thy great goodness to raise up for us another Washington. To inspire him with like wisdom—to endow him with like moderation—to animate him with like love for the Craft; to adorn him with like virtues, that his life may be the same, and finally to receive him into a like participation of Thine immortal glory Amen. So mote it be."

—An Irishman, just from the sod, was eating some old cheese, when he found to his dismay that it contained living inhabitants.

"Be jabbers," said he, "does your chase in this country have childer?"

The punishment in Hungary for bigamy, compels the man to live in the same house with both wives; consequently, the crime is of rare occurrence in that country.

—At a recent festival meeting, a married man, who ought to have known better, proposed, "The ladies," as "the beings who divided our sorrow, double our joys, and treble our expenses."

Mrs. Alice Yell, on Saturday, cow-hid Mr. Lay, of Camden, for promising to marry her and not performing. As he wouldn't make her Lay, she made him Yell.

—It has been found by oculists that when a person has only one eye, it is invariably the left one.

Why is a hen immortal? Kaze her "son never sets"

"I am thy father's spirit," as the bottle said to the little boy when he found it in the wood pile and wondered what it was.



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