

"While they serve to distinguish the three principal officers of the Lodge, at all times when they are acting as such, it is well known that they are fixed immovably on, or restricted to, the several stations or even to the Lodge room, but that their appropriate places are pendant on, not the stations, but the breasts of their respective officers, and wherever they may be required to be present, either in or out of the Lodge, there also must be the jewels. When the officers participate in the work of the Lodge the jewels move about with them wherever their labor is required. When the brethren are called on to pay the last tribute of respect to the remains of a departed Brother, the Square, the Level and the Plumb are required to be taken from the Lodge-room and occupying their appropriate places move in the solemn procession. Also on occasions of public ceremonies or festivals, they are required to be carried or moved about as the procession moves, and at the G. A. Communication of the Grand Lodge they are required by the Old Regulations, to be carried there and suspended on the breasts of the representatives, to distinguish the office of which the wearer is the incumbent. In the above instances they are not required to be in the South, West and East, but being *moveable* "capable of being moved, not fixed, portable," according to "Walker" they are carried all out on the breasts of the officers as occasion may require, and are, therefore, with propriety termed the *moveable* jewels."

We think Bro. G. has made out a strong case, and as he considers the change to have been made in 1843 or thereabouts, we would like to know who was authorized to make it.

The *Canadian Masonic Pioneer* is published on the first of every month, at Montreal, C.E. Terms, Five Shillings Cy., per annum, payable *invariably* in advance.

All communications must be pre-paid, and addressed to the Editors *Masonic Pioneer* Montreal.



The Canadian Masonic Pioneer.

MONTREAL, JULY 1, 1856.

We know of no country which presents so inviting a field for the labours of Free-masonry, as does Canada. Inhabited as she is by a people made up by emigration from most of the European and American countries, it follows that the habit, tastes, ideas, and opinions of her residents materially differ on all subjects of general interest to the country, whether social, political, religious, or otherwise.

The doctrines of Free-masonry which tend to harmonize such differences, to inculcate lessons of equality and mutual dependence, to free the mind from the dominion of pride and

prejudice, and which instruct its votaries to look beyond the narrow limits of particular institutions, whether civil or religious, and to recognize in every son of Adam a brother of the dust, are essentially qualified in so mixed a population to produce great and important reforms, in our social and public condition. It should, therefore, be the duty of every true craftsman, resident in the Province, to foster by every means in his power, the spread and advancement of Free-masonry in Canada. We assert, and conscientiously believe, that many of the lamentable scenes of riot, turmoil, commotion, and blood-shed, which have hitherto been disgraceful epochs in the history of Canada, would not have occurred had Free-masonry been then as fully established in our midst as now. And lest our readers should imagine that our ideas on this subject are merely theoretical, and could not be verified in practice by reason of the peculiarities of human nature or otherwise; we shall proceed, to a certain extent, to prove their correctness, and, at the same time, to illustrate our argument by the following statement, which we conceive will bring conviction to the minds of the most prejudiced and incredulous.

The Lodge in this city, over which the writer of this article has the honor and pleasure to preside, consists of thirty-nine members, made up as follows, viz:—eight Englishmen, ten Scotchmen, three Irishmen, nine French Canadians, seven Jews, and one American. Of the above, nineteen are Protestants, twelve Catholics, and seven of the Jewish persuasion. Most of our professions and trades, and all the various shades of colonial politicians are represented in the above membership; and in the Lodge is every grade of respectable society. Yet notwithstanding this great incongruity no discord is amongst us; we meet on the level and part on the square. Each Brother treats the other with respect and deference, and this as well in, as out of the Lodge. In all our business and domestic transactions and relations there has been no attempt to over-reach or to deceive; in no one instance has there been a lawsuit amongst us. Surely then it must be admitted that an institution which, from its precepts, is capable of producing such results, is one that should be generally supported and encouraged throughout the length and breadth of our land, from Gaspé to Sandwich, from the line 15 to its *ultimatum* thule north.

We do not pretend to say that the proud position of the Lodge above alluded to, has been attained by every Masonic Lodge in Canada. But we do say that although there may be a few exceptional cases of discord amongst the Lodges and fraternity in the Province; yet as a whole there is no body of men in our community able to exhibit unanimity and good will to so great an extent amongst its members as the Masonic fraternity.

GRAND LODGE OF NEW YORK.

The Grand Lodge of New York, that is the "Evans' Grand Lodge," has refused to recognize the Grand Lodge of Canada. We are not surprised that not one tithe of *argument* is adduced to show the Grand Lodge of Canada illegal or unconstitutional; because no such argument can be adduced. But we are surprised that the representatives of the New York Lodges should have allowed mere *policy* to outweigh their sense of *right* and *justice*.

The position and action of the "Evans' Grand Lodge" of New York, will receive especial attention in our next number. In the mean time her refusal to accord a simple act of justice to her Canadian brethren, who are violating neither Masonic laws or principles, but labouring to promote the purity, the unity, and the efficiency of the craft in strict accordance with its usages, its principles, and its *duties* will neither intimidate nor discourage them. "*Magna est veritas et pravelebit.*"

GOLDEN RULE LODGE.

At a regular communication of Golden Rule Lodge, Stanstead C.E., held on the 17th June, 1856, the following resolution was adopted without a dissenting voice, viz:—

"That Golden Rule Lodge will affiliate itself with the Grand Lodge of Canada."

We understand a "dispensation has been forwarded by the R.W., D.G.M., to Golden Rule Lodge, and that Bro. Elisha Gustin, the 'Charter Master' of the Lodge, will represent it at the meeting of Grand Lodge in Hamilton on the 9th instant.

We tender our sincere thanks to the Brethren who have kindly exerted themselves in our behalf, more especially to Bro. Henry Grist, of Hamilton, who has sent us a long list of Subscribers. We assure them that their services are fully appreciated, that we are not ungrateful, and shall strive to prove ourselves worthy of the patronage of themselves and friends. The encouragement already received by us is great, beyond our most sanguine expectation, so much so that we begin to entertain the idea of enlarging our paper, and, doubtless, shall ere long be induced to do so. We have not yet heard from all those to whom our first number was sent; but hope to be soon favored with communications from them, so that our list of Subscribers may be properly made up, and the paper sent as desired. And here we would remark that we hope the support afforded us will not be altogether pecuniary; we shall be most happy to receive any literary assistance our brethren may be disposed to furnish us with. The subject of Free-masonry is very interesting, and one worthy the talents and study of even the most learned.

Bear in mind the Meeting of the Grand Lodge of Canada, at Hamilton, on Wednesday next, the 9th instant. Let every Lodge be represented.