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“Memor et Fidelis.”

VOL. I.]

MONTREAL, JULY 1, 1856.

[No. 2.

The Boston Free-mason's Monthly Magazine for June has devoted about a dozen of its pages to what its Editor is pleased to term "The Schism in Canada." From the character which that periodical has hitherto enjoyed we expected that at least before he would have evinced such decided hostility to the Grand Lodge of Canada, he would have made himself carefully acquainted with every particular connected with the movement of that body which he so unhesitatingly designates as rebellious; have stated the facts correctly; and have drawn his conclusions from well established premises. Had he done so his readers would have been enabled to form an impartial opinion as to the points at issue between the Monthly and the Canadian brethren. Our brother, however, in an elaborately written article, founded on erroneous data, misstates many of the principal features of the question, lays before the masonic world a case totally at variance with the real one, and then by a long tissue of special pleading proceeds to demolish the structure his own imagination had set up.

Our object in this article is mainly to expose some of the most glaring fallacies of our Boston contemporary. To follow him through all his assertions and ill-grounded conclusions, and to set him right in the many errors he has fallen into would require more space in our columns than we feel disposed to give. We fear, moreover, from the animus shewn by our brother throughout his entire article that any amount of reasoning with him would be but a waste of time and paper; he commences his remarks by denying that the brethren in Canada who have taken part in the formation of the Grand Lodge of Canada have established sufficient reasons for a full justification of their conduct in separating

themselves from the Grand Lodge of England. These reasons are before the masonic world, and have been deemed satisfactory by the most learned and intelligent of the fraternity throughout the United States, Canada and Britain. So that the mere assertion of the Monthly to the contrary is not likely to seriously affect their importance or sufficiency. Our contemporary admits that our Lodges have been subjected to great inconveniences which he says have retarded their progress and embarrassed their operations, but these he tells us we must submit to, because, forsooth, they are in common to the Lodges in all the English Provinces. Surely it is unnecessary to notice such a reason.

The Monthly next pretends to doubt that the Provincial Grand Lodges of Canada hold "the equivocal position of being irresponsible to and independent of the craft of Canada" and tries hard to prove the contrary. It requires, however, no great amount of logic to shew this "equivocal position," and we shall in a few words do so, and in so doing dispel his doubts and overthrow his reasonings. Under the Constitution of the Grand Lodge of England, the Provincial Grand Lodge exists *de facto* only in the person of the Provincial Grand Master, who is the nominee of the Grand Master of England and is responsible to that officer alone for his acts. He is named for life, the craft over whom he rules have no say or vote in his appointment and be he ever so unpopular or incompetent cannot effect his removal. Is our contemporary prepared to deny this? if not he cannot do aught but admit that the complaint of "the equivocal position" is fully substantiated; his argument of "if it is a grievance in Canada it is no less a grievance in England," is absurd and childish, *It is a grievance in Canada*

probably one in England, and as such should be discountenanced and removed. It has been well said—

"He jests at scars that never felt a wound." So our American brother enjoying the full benefit of the elective principle where every officer knows that if he does not faithfully perform his duty he will at the next election be turned with ignominy from the honorable position in the craft he occupies, can but little understand or sympathize with those who have suffered from the fantastic tricks of "proud men dressed in brief authority, most ignorant of what they must assume."

We are not disposed just now to join issue with the *Monthly* on his exposition of masonic jurisprudence and his application thereof to Colonial dependencies. It may be sufficient for the present to say that we differ from him materially in his conclusions. In his evident desire to prove the Grand Lodge of Canada an illegal body, he is to use his own quotation.

"Puzzled with mazes and perplexed with errors."

A position from which we are not disposed to relieve him.

The *Monthly* thus condenses his statement of the "schism" as he calls it—

As we understand the case, the disaffection is mainly confined to Canada West,—the lower Province taking little or no part in it. But whether this be so or not, is not very material. We are told that forty-one Lodges have seceded from their allegiance to the Grand Lodges of Great Britain, and united in forming an independent Grand Lodge for Canada. Now, this may or may not be true. The names of these Lodges are not given in any account of the proceedings that has fallen under our eye, nor are we informed in what manner the delegates to the Convention at which the new body was formed, were appointed, nor by what authority they claimed to represent the "forty-one Lodges" from which they are said to hail. Were they appointed and properly commissioned by those Lodges acting in their corporate capacity, and at meetings called to the purpose? Or were they self-constituted delegates, acting on their individual

responsibility, without authority from the Lodges they claimed to represent! These are questions of some importance, and which the Grand Lodges of this country if they act in the matter with their accustomed respect for the right of their sister G. Lodges, will require to be answered, before they consent to entertain any proposition for the recognition of the new body. They may likewise desire to know in what manner the following provision in the Constitution of the Grand Lodge of England, has been disposed of by those of the "forty-one Lodges" which have heretofore recognized that body as their corporate head, viz:—"If the majority of any Lodge should be determined to quit the society, or that Lodge, (the Lodge to which they belong), the Constitution, or power of assembling, remains with the rest of the members, who adhere to their allegiance." It will hardly be a sufficient answer to this, for the majority to say, they do not quit the Lodge, by transferring it bodily to another jurisdiction. They do quit it. They possess no power to make such a transfer. By renouncing their allegiance to the body by whose authority alone they exist as a Lodge, they abandon the Charter, with all its prerogatives, to those members "who adhere to their allegiance." So long as a sufficient number to "make a Lodge" shall remain true to their integrity, and faithful to their obligations of fealty, solely the Charter is by constitutional provision, secured to them. Under no circumstances can a majority deprive them of it, or transfer it to a foreign power. Such a transfer would dissolve and annihilate the Lodge. And "if a Lodge be dissolved," say the Constitutions of the parent Grand Lodge, "the warrant shall be delivered up to the Grand Master, and shall not, on any account, be transferred without his consent" If the vote of the "forty-one Lodges," renouncing the allegiance was not a unanimous vote, taken in each Lodge separately, and after proper notice to the members, then it was ineffectual for the dissolution of the Lodge, and the Charter remains with the adhering members. If on the other hand, the vote received the unanimous assent of all the members, then the Lodge was dissolved by it, and the Charter reverts to its original source.

Now at the very threshold our brother is wrong. The disaffection is not partial, is not confined to Western Canada; it is general, and more widely spread in the Eastern than in the other section of the Province. With the exception only of two, every Lodge in the District of Montreal and William Henry took part in the proceedings at Hamilton establishing the Grand Lodge of Canada;—and we affirm that the brethren in the other District, viz: that of Quebec and Three Rivers are equally desirous for its success, this they have proved at a general meeting of the masons of Quebec held last fall in that city, when resolutions in favor of the formation of a Grand Lodge of Canada were almost unanimously carried.

The doubt of the *Monthly* as to the forty-one Lodges having seceded, is, to say the least, unmasonic. Does he suppose that men such as have signed the address of the Grand Lodge of Canada to the other Grand Lodges, would subscribe their names to, and deliberately publish, an untruth? however, to satisfy our unbelieving brother we give what he asks for, viz, the names of the Lodges. Let him turn to the list of the regularly constituted Lodges under the Grand Lodges of England and Ireland and he will find them there named, and no mistake,—there are no myths with us.

- Brockville Lodge Brockville.
- Niagara Niagara.
- Union Grimsby.

- Norfolk Simcoe.
- Nelson Clarenceville.
- St. Andrews St. Andrews.
- Golden Rule Stanstead.
- St. Georges Montreal.
- Zetland do.
- Barton Hamilton.
- Dorchester St. John's, C. E.
- Prevost Dunham.
- St. Georges St. Catherines.
- Strict Observance Hamilton.
- Amity Dunville.
- Composite Whitby.
- St. George's London, C. W.
- King Solomon Woodstock.
- St. Lawrence Montreal.
- Great Western Windsor.
- Acacia Hamilton
- Shefford Waterloo.
- Hoyle Lacolle.
- St. Johns Hamilton.
- Independent Quebec.
- Social & Military Virtues Montreal.
- Wellington Dunville.
- Hawkesbury Hawkesbury.
- St. Johns London, C. W.
- King Hiram Ingersol.
- St. John's Cayuga.
- St. Thomas St. Thomas.
- Brant Brantford.
- Vaughan Vaughan.
- Wellington Stratford.
- Harmony Stratford.
- Brighton Brighton.
- St. Andrews Quebec.
- King Solomon Toronto.
- Prince Edwards Pictou.
- Thistle Amhersburg.

In reply to the questions of our contemporary, we have distinctly to state, that the delegates nominated by these Lodges and who represented them at Hamilton were appointed and properly commissioned by the *unanimous* vote of their respective Lodges at meetings specially called for the purpose. Of this the R. W., the Provincial Grand Master for the District of Montreal and William Henry, was himself satisfied by a personal inspection of the minute books. But, for our brother's special edification we here give him, as a sample of the resolutions passed, that adopted by the Zetland Lodge of this City.

Extract from the Minute Book of Zetland Lodge No. 731, E. R., 17th August, 1855:—

"The Secretary read a circular addressed to the W. M., requesting this Lodge to co-operate with other Lodges of Canada for the purpose of forming a Grand Lodge of Canada.

Moved by brother Fenwick, seconded by brother Martin, and unanimously *Resolved*,—That this Lodge do request the W. M. and Wardens, or any two of them to represent this Lodge at the ensuing meeting of delegates, to be held at the City of Hamilton on the 10th October next, for the purpose of establishing a Grand Lodge of Ancient Freemasons for Canada.

At the regular meeting of Zetland Lodge on the 8th November, 1855, the delegates, appointed by the above resolution gave their report, announcing the establishment of the Grand Lodge of Canada, and of the support given by them in its formation. By resolution of the Lodge, their report was received and

adopted, a special vote of thanks for their services was given to the delegates, and the Lodge unanimously approved of their conduct.

We have now answered the principal objections of the *Monthly* and it is needless to prolong the discussion; in conclusion we would observe that although we, of the Grand Lodge of Canada, expect difficulties in the beginning we are confident of ultimate success. The Grand Lodge of Ireland, one of the oldest and most conservative in the world, has recognized us by an unanimous vote. So have many of the Grand Lodges of the United States. We firmly believe that of England will do so. And, notwithstanding the really feeble opposition of brother Moore, of Boston, we are assured that one and all of the Grand Lodges of the universe will sooner or later embrace us within their fraternal arms.

A Masonic Burial at Sea.

During the recent trip of the steamer Empire City from Havana to this port, an incident occurred which left a deep and permanent impression upon the minds of all who were on board. Death is at all times a fearful thing; but when the King of Terrors claims his own upon the sea, and rudely severs the satisfactions which invariably connect those who journey together upon the great deep, a peculiar feeling is experienced that lingers upon the mind, and causes one to remember vividly for years, what would, under other circumstances, pass away like the summer breeze, leaving little or trace upon the memory.

The same day the steamer left Havana, April 11th, it was reported to Capt. Windle that one of the cabin passengers, Mr. Jos. Waterman, formerly of Galveston, Texas, had died at three o'clock, of consumption, and in accordance with the customary usages observed at sea, the remains were placed in a hammock and laid upon the quarterdeck, in order to be buried at sunset. The deceased was a Royal Arch Mason, formerly attached to a Lodge and Chapter of the Fraternity in the city of Galveston; and as there were several of the mystic tie on board the steamer, it was resolved that the deceased should be interred with the Masonic honors peculiar to the Order.

A formal demand was made upon Captain Windle for the remains, who promptly acceded to the request, with that urbanity which is so marked a trait in his character as a gentleman; and as the sun was about sinking beneath the wave they were placed in charge of such of the Fraternity as were on board, to be buried by them with the last sad rites peculiar to the institution.

The remains which had been covered by the United States flag, were laid upon a plank at the stern of the steamer, and as the ship's bell began to toll at intervals, the brethren formed a circle around the corpse, when the Masonic burial service was beautifully delivered by Past Master J. E. Elliott, of New York, who presided as Master upon this occasion. The ceremony, beautifully impressive at all times, was remarkably so upon this occasion; and when the Worshipful brother pronounced "We, therefore, commit the body of our departed brother to the great deep; his memory shall remain engraven upon the tablets of our hearts, while his spirit shall return unto God who gave it," a single plunge was

heard, and the deceased had gone to his long home, accompanied by the last fond words of alas, my brother!" from those of the Fraternity who formed the broken chain upon the quarter-deck of the steamer.

It is of very rare occurrence that any member of the craft is buried with the honors of the Fraternity while at sea; but the character of the deceased was so well known as "a just and upright Mason," that it was considered but a just tribute to his memory. It was a scene marked with more than ordinary degree of solemnity, and will not be readily forgotten by those who participated in the obsequies of the deceased.—*New Orleans Picayune.*

The Free Masons of Canada have lately formed a Grand Lodge for the Province of Canada and a gentleman at Montreal has commenced a periodical to be published monthly as an organ for the order.

Of the principles of Free Masonry we cannot speak, as we know nothing about it authoritatively, but we are pleased to see the independence of the Lodges in the province, in securing a Grand Lodge for themselves.

The spirit manifested in the editorial department is good, and from the ability therein manifested, we expect ample encouragement will be given, to induce the proprietor to go forward in the enlightenment of the community, regarding the merits of one of the oldest and most universally acknowledged orders now existing.

A. Barton Esq., Commission Merchant of this place is Agent for this District, and all those who wish the paper can be supplied through Mr. Barton.—A sample paper can be seen at this office.—*Canadian Statesman, Bowmanville.*

MASONIC.

On Wednesday evening last, the 4th inst., the R. W. the Deputy Grand Master of the Grand Lodge of Canada, Br A. Bernard, visited Sherbrooke, for the purpose of opening Victoria Lodge of Free and Accepted Masons. The room used for the occasion was the large hall in the Magog House. There were present the following brethren of the order:

V W Br J. H. Isaacson, Assistant G. Sec'y of G. L. of Canada & W M of Zetland Lodge, W Br H. L. Robinson, W M, Shefford Lodge; W Br Dr. Fowler, W M St. Francis Lodge; Br Martin, S W Golden Rule Lodge; Br Napier, Sec'y St. Francis Lodge; Br Browning, S D St. George Lodge, Br Himes, I G, Zetland Lodge; Br Dr. Boyer and Br Fitts, St. George Lodge; Br Callisher, Zetland Lodge; Br Iia Sennill, late of Rising Virtue Lodge, Bangor, Maine; Br W Colby, Golden Rule Lodge; Bros Tait, Chalmers, and Driscoll, St. Francis Lodge; Br J J Boyd, Roman Eagle Lodge, Scotland; Br H. Mann, Operative Lodge, Dundee; Br A. M'Laughlin, 1001, Ireland; Br Walton, Aurora Lodge, Montpelier Vermont; Bros Davis and De Beaumont, St. Francis Lodge.

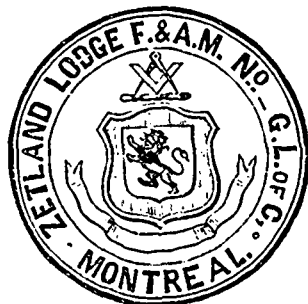
A Lodge having been opened in due and ancient form, the Dispensation authorising the formation of the VICTORIA LODGE was read, and Br Walton duly obligated as W. M., Br

Lindsay, S W and Br Boyd as J W, 12 candidates were respectively introduced and initiated. The following Officers were then appointed: Bros H. T. Machin, Sec'y; Driscoll, Treas; A. C. Goss, S D: W. Webster, J D. Sanborn, 1st S. Mann, 2nd S; Bradford, I G; and M'Laughlin, Tyler.

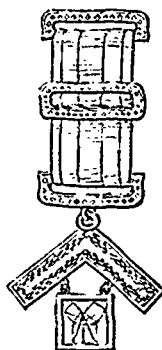
A vote of thanks was passed to the gentlemen from abroad who had kindly assisted to open the Lodge. The Lodge was then closed and the brethren departed in peace.

Br Walton having signified that refreshments had been provided, the brethren to the number of about 30, assembled in the dining room, where a capital supper had been prepared by mine host Cheney, to which ample justice having been done, a few suitable toasts were given and responded to, after which this first masonic meeting in Sherbrooke broke up.

We have no doubt that the movement will be successful and that ere long the Lodge which has been established will be a flourishing and useful institution.—*Sherbrooke Gazette.*



Seal of Zetland Lodge, Montreal. The design of this Seal is an adaptation of the arms of the Earl of Zetland, who by the way is an honorary member of this Lodge.



Jewel presented to R. W. Bro. Bernard, D. G. M. of the Grand Lodge of Canada. This beautiful jewel was made by Mr. Smillie, goldsmith, St. Francois Xavier Street. It is of fine gold, weighing more than one ounce. On the reverse side is the following inscription:—

Presented by the members of St. George's

Lodge, late 643 E. R., now C. R., to R. W. Bro. Bernard, D. G. M. of the Grand Lodge of Canada, and P. M. of this Lodge, in testimony of their appreciation of his valuable services in promoting the best interests of this Lodge, and of Freemasonry in Canada.

Movable and Immovable Jewels.

In the *Masonic Signal and Journal* of May, we find a very interesting article upon G. H. Gray, Sn. of Mississippi.

Bro. Gray refers to Preston, Oliver, Webb and Cross, in arguing that the Square, Level and Plumb are the *movable*, and the R. A., P. A., and T. B., are the *immovable* jewels. He says that he never heard to the contrary until after the Baltimore Convention of 1843. According to Cross, in 1824 "the E. A. after receiving his degree, is placed on the left of the J. W., to be under his especial direction. A. F. C. was in like manner placed on the left of the S. W. and the M. M. was placed on the left of the W. M. It was the duty of the J. W. to teach and qualify the E. A. for advancement to the 2d degree;—so it was the duty of the S. W. to teach and qualify the F. C. for advancement to the 3d degree, and after receiving that degree, he, with the other members of the Lodge, were under the special charge of the W. M." Then, after quoting Oliver, in which he declares the R. A., P. A., and T. B. are the immovable Jewels, "because they are distributed in places assigned them in the Lodge for the brethren to moralize upon," Bro. Gray says.

"As the E. A. is placed under the special care and direction of the J. W., whose duty it is to teach and instruct him in the Mystic Art, so that he may acquire suitable proficiency to entitle him to advancement, what place is more appropriate for the Rough Ashler, than at the pedestal of the J. W., where under his special direction, the young Apprentice is taught to break off the superfluous corners of the rough stone the better to fit and prepare it for the builders use.—So, as the F. C. is placed under the special care of the S. W. for his instruction, there is no more appropriate place for the Perfect Ashler, than at the pedestal of the S. W., where, under his special direction, the young craftsman is taught to polish and adjust it by his tools, that when it is offered for inspection, it may be good work and square, and fit for the builder's use. And as the Tracing Board is for the use of the Master, the appropriate place for it is at the pedestal of the W. M., where it is always at hand for him to draw on it such plans and designs as may enable the brethren to carry on the structure with order and regularity. . . . They should never be removed from the places assigned to them, they have not, on any occasion to be moved about or carried out of the Lodge Room, but on the contrary are required for special purposes, to remain always in their appropriate places, and are therefore with great propriety termed the *immovable* jewels."

Bro. Gray gives us the reason why the square, level and Plumb should be called the *movable* Jewels, that—

"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.

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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 tittle 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.

ADDRESS

Delivered by Dr. Bernard, R. W., Deputy Grand Master of the Grand Lodge of Canada, at the Masonic Celebration in Montpelier, Vt., on the 24th June, 1866.

Most Worshipful Grand Master, Sir Knights, Companions, and Brethren, ladies and gentlemen:—In accepting the invitation with which the Committee of Arrangements honored me, to deliver an address on this occasion, I was fully conscious of my inability happily to execute so important a duty; and this consciousness would have deterred me from appearing before you, had not considerations of another character induced me to do so. To these I may perhaps be permitted for one moment to advert. Placed by the fraternal kindness of the representatives of more than forty Masonic Lodges, scattered all over a country extending more than sixteen hundred miles in length, by an average breadth of more than two hundred miles, in the high and honorable position of Deputy Grand Master of the Grand Lodge of Canada; and the Masonry of Vermont having promptly and unanimously extended to us the right hand of fellowship, and cordially welcomed us into the great family of Masonic Grand Lodges; and, moreover, the kindly interchange of fraternal courtesy, the delightful social reunions, which took place on two different occasions, during the last winter, between some of the masons and their families, of Vermont and of Canada, contributed so largely to my own enjoyment, as well as to the happiness of many of my Canadian brethren and friends, that I could not, in justice, either to my own feelings and inclinations, or to the masons of Canada, deny myself the honor and the pleasure of participating with you in the ceremonies and festivities of this auspicious day. I therefore appear before you, a very plain unpretending man, of whose profession, public speaking forms no part, and possessing little to commend me to your favorable attention, except a heart most sincerely devoted to the true interests of our beneficent and time-honored institution,—an institution which I would gladly exhibit to-day, in all the symmetry and gracefulness of its real proportions; in all the beauty and loveliness of its truthful features. But this can not be done. Had I eloquence sufficient to make me the very Demosthenes of masonry, I could not do it. The attempt were as fruitless, indeed, as for a devotee of Flora, standing in a lovely garden in the sunny South, with flowers of every variety, from every clime, richly blooming in all their beauty and perfuming the surrounding atmosphere with their fragrance, to attempt to convey an adequate picture of his floral Paradise to his friends in the distant, icy north, by selecting here and there a flower and transmitting them in the form of an imperfectly-arranged bouquet. The fact is, Freemasonry affords a very great variety of topics, of deep interest to the true craftsman as well as to the thoughtful observer of human relations and human events, any one of which would require more than a discourse of a single hour, or even of many hours, properly to illustrate. The Committee of Arrangements, and also the Grand Master of Vermont, having modestly declined to suggest to me a subject, I have thought that to confine our remarks, on this occasion, to any one particular topic or point, would, perhaps, be less satisfactory and less productive of good results, than to indulge in a few general observations on some of the more prominent features, or distinguishing characteristics of our order; and, in doing this, I wish it to be understood that I speak, exclusively, of Ancient Craft Masonry.

In regard to the origin and antiquity of Freemasonry but little need be said, for although matters of interest to the curious enquirer, they are of little importance in determining the character and usefulness of the institution, as it exists in our day. Masonic writers of the greatest eminence, though, perhaps, a little over-anxious for the venerable character of the order, have pronounced it co-eval with the creation of the world; have traced it from the earliest period of human existence, through all the changing scenes of society; through all the tribes, the nations, and the countries of the earth; and have ascribed to it the preservation and prac-

tice of almost all that was valuable in either art, science, morals, or social principles and regulations during the earlier ages of the world's history. To masonry as an organized institution, combining the operative and the speculative, or symbolic features, based upon the science of geometry, cultivating the social and moral virtues and distinguished by many of the peculiarities which characterize it in our day, this class of writers ascribe the construction not only of those magnificent piles of architectural skill and beauty which adorn the cities of Christian Europe, many of which were erected for ecclesiastical purposes during the earlier ages of the Christian era; but, also, the splendid edifices of the pagan countries of the old world, the crumbling ruins and broken columns of which, are still regarded with interest and admiration by the traveller; as well as the temple of Solomon, the tabernacle of Israel, the Pyramids of Egypt, the Ark of Noah, and the cities which existed before the flood. Another class of writers ascribe to masonry a very remote antiquity, and attribute its origin to various sources, to Moses, to Solomon, to Pythagorus, Manes, &c., while others, again, who take pleasure in derogating from the honor justly due to Freemasonry, and in representing it as an institution of great pretensions with little merit, contend that it is of comparatively recent origin, having legitimate claim to an existence of but a few centuries. The truth undoubtedly is, that Freemasonry in its principles, is co-eval with human existence; and as an organized institution it certainly dates from an exceedingly remote period of antiquity. To say nothing of the Egyptian, or more ancient mysteries, the fraternity of Dionysian architects which flourished at the time, and probably long before the building of the first Temple at Jerusalem, was distinguished by many peculiarities which strikingly assimilate it to our order. And from that period, a thousand years or more anterior to the commencement of the Christian era, there is very little difficulty in distinctly tracing its history down the stream of time to the present day.

The history of Freemasonry is of sufficient interest and importance to demand more than a mere passing notice; and yet I fear this is nearly all which we shall be justified in bestowing upon it on this occasion. To the learning and research, the genius and labors of a Preston and an Oliver, not to mention other distinguished names, is the Craft and the world immensely indebted, for the light which they have poured upon this great subject.

Without entering at all upon the consideration of what has been designated the conjectural, or supposititious history of Masonry; we may observe that very many features of most striking resemblance are readily traced between many of the ancient institutions, such as the Mancean, the Essenian, the Pythagorean, the Dionysian, and the Eleusinian systems and that of Freemasonry. Whether these marks of resemblance in connection with other considerations, are sufficiently strong to identify Masonry with any, or with all of these societies, is a question upon which a difference of opinion exists; but which has been decided affirmatively by authorities in competition with which I am not disposed to venture my own opinion.

In the British Islands and on the Continent of Europe, we are enabled to discover a perfectly connected history of our fraternity, extending to a period far remote, which shows it to have been characterized, like all other institutions of human organization, by alternate seasons of prosperity and adversity; of advancement and decay. At one period enjoying the greatest possible immunities; at another, subjected to the most intolerable persecutions. Now protected by government, patronized by princes, and fostered by the church; and then, proscribed by the civil power, and consigned to inquisitorial tortures by ecclesiastical authority. When, during the Middle and somewhat earlier Ages of the Christian era, the services of the craft were required in the construction of religious edifices, (for it must be borne in mind that, until a comparatively recent period, Freemasonry

was more particularly an operative system, engaged in the construction of material edifices. For many ages the fraternity enjoyed a monopoly in the construction of religious and other public edifices in some of the countries of Europe. They travelled from place to place in companies; built Lodges or huts in the vicinity of the work they were about to engage in, and were free, or exempt from taxation and the operation of the laws of the countries in which they were employed. When the services of the craft were required in the construction of churches, cathedrals, monasteries, &c., it was endowed by the church with almost plenary indulgence, and the privileges and blessings of pontifical favor were freely and richly showered upon it; but when by practical skill in the arts, the cultivation of the sciences, and, perhaps, more than all, the exemplification of the principles of social and moral virtue upon the broad basis of a common humanity, instead of the narrow limits of an exclusive sectarianism, it had excited the admiration and planted itself deeply in the affections of the enlightened portion of mankind, and had acquired an almost immeasurable degree of popularity throughout all the countries of Christendom, the envy and the jealousy of the ecclesiastical hierarchy were excited against it, and its anathemas were loudly enunciated to crush and destroy the very institution which had constructed its cathedrals, built its churches and its altars, and created for it that grandeur by which its pride and vanity were so largely inflated; and to this day Freemasonry, to which Christendom is indebted, not less, perhaps, for the preservation, during the dark ages, of the soundest theological dogmas and the purest principles and maxims of social and moral virtue, than for the construction of the numerous stupendous architectural edifices which are still the pride of Europe and the admiration of the world,—to this day, Freemasonry is proscribed by Papal authority in every Catholic country upon the face of the globe. In 1793, a most formidable Bull was thundered against the masons, followed, in 1799, by a cruel edict against not only freemasons themselves, but also against all those who gave them the least countenance, promoted or favored their cause, or were in any respect connected with them; and this, too, notwithstanding they were confessedly a set of men against a single individual of whom the slightest charge of either moral or political offence was never made. It was merely stated that the fraternity had spread far and wide, was daily and rapidly increasing, admitted men of every religion who bound themselves to preserve with inviolable secrecy the mysteries of the order, and therefore they must be enemies to the tranquility of the state, and dangerous to the spiritual interests of souls. A fine of one thousand crowns in gold, the servitude of the galleys, and the tortures of the rack were, therefore, the penalties denounced against all those who were daring enough to breathe the infectious atmosphere of a masonic assembly; and these penalties, together with death in its most cruel forms, have frequently been inflicted upon men for the crime of being freemasons. Nor has the ecclesiastical denunciation of freemasonry been exclusively confined to Papal authority. Even in Protestant Scotland, only about one century since, in 1753, the Associate Synod directed all their kirk sessions strictly to examine every person at all suspected of being a freemason. A list of questions in relation to masonic ceremonies and the administration of masonic affairs was prepared, to which the most implicit answers were demanded, on pain of exclusion from all the ordinances and privileges of religion. This disposition wanted only the power, which happily it was never able to acquire, to produce an active and cruel persecution. The same disposition has been manifested in some other Protestant countries, especially in some of the German States; and, if I mistake not, has also been evinced, and since the commencement of the nineteenth century too, by one or more anti-papal sects even in this, your own, enlightened, liberty-loving country. But here we must leave the subject of masonic history in connection with ecclesiastical doings.

Albanus of St. Alban, as he was subsequently called, whose life was sacrificed at the shrine of Pagan ignorance and bigotry, about the commencement of the fourth century, is said to have obtained a charter for the Masons in the year of Our Lord 287. He was a distinguished architect, and according to the authority of very ancient manuscripts, one of which I quote, "he loved Freemasons well, cherished them much, and made them pay right good, for he gave them a shilling a week, and three pence for their cheer; and he got them a charter from the king and his council for to hold a general Council, and gave it to name Assembly. Thereat he was himself, and did help to make Masons, and gave them right good charges."

Passing over a period of 500 years, during which Freemasonry continued to flourish, just in proportion to the advancement of learning and civilization; we notice the formation of the Grand Lodge of England at the ancient royal city of York. This took place about 930 years ago, king Athelstane, who was the grandson of Alfred the Great, gave to his brother Edwin a charter conferring great privileges upon the Freemasons. And, in 926, in obedience to the summons of Prince Edwin, the Masons from all parts of the nation assembled at York, bringing with them many ancient manuscripts, in Latin, Greek, French and other languages, from which the charges and constitutions, still in force among Masons, were compiled. Prince Edwin was elected Grand Master, and this Grand Lodge continued to exist, exercising supervision over the craft, until, with the one formed in London, by four private Lodges, in 1717, together with the ancients, as they were called, who had seceded from the latter body, it was finally lost in that happy union, by which the present united Grand Lodge of England was organized in A. D. 1813.

During the regency of Henry VI, in 1425, the British Parliament passed an act making it felony for masons to meet in their Lodges and chapters. This act, however, was never put in force; on the contrary, the Lodges continued to enjoy great tranquility and prosperity. King Henry himself was initiated in 1442, and was so pleased with the ceremonies and principles of Freemasonry, that he presided in person over several of the Lodges. Laws favorable to the Freemasons have frequently been enacted, but that to which I have adverted is the only one ever enacted against them in the British Empire. That remarkable Queen, Elizabeth, being jealous of secret societies, did, indeed, attempt to suppress the annual communications of the Masons, and in 1561 sent an armed force to York for that purpose. But Sir Thomas Sackville, who was then Grand Master, initiated some of her principal officers, who returned and made so favorable a report to Her Majesty, that she never subsequently attempted to disturb the communications of the Masons; though, it is said, she was never perfectly satisfied, that she who could rule an Empire could not govern, or be permitted to enter a Masonic Lodge.

The little village of Kilwinning, near the Irish sea in Scotland, entirely unknown in the political or commercial world, is renowned among Masons, as being the cradle and for many ages the principal seat of the order in Scotland. The Abbey of Kilwinning was constructed about the commencement of the twelfth century; in 1140, by a company of travelling architects, or Free-masons, who at the same time planted here that Masonic germ, which has produced an ample lofty trunk, whose branches now overshadow the four quarters of the globe. The Abbey of Kilwinning was a noble structure, covering several acres of ground. But the hand of time, aided by other circumstances long since crumbled it to dust, and it is now difficult to determine the site on which it stood; for it was built of perishable materials. But the Lodge of Kilwinning, like the mustard seed of the parable, has lived and multiplied a thousand fold. And there is now scarcely a country upon earth into which Scottish Free-masonry has not been introduced, and in which it does not flourish; for it was the embodiment of imperishable principles.

Free-masonry was introduced into this country in the early part of the eighteenth century, and I

need scarcely observe that it has spread itself throughout the entire length and breadth of the land.

To follow Free-masonry from its ancient oriental seat, through the different countries of Europe to the British Islands, to examine its doings in their material intellectual, social and moral aspects and bearings during a long series of ages, to trace its branches eastward again as well as in every other direction over the continents of the earth, and the islands of the sea, would be a delightful employment, and could not fail to awaken sentiments of admiration, and emotions of pleasure in every heart susceptible of appreciating what is philanthropic and true, benevolent and good.

In Europe, in Asia, in Africa, and America, and on the Islands of the sea; from east to west, from north to south, in almost every city and town, and village, and hamlet, where the genial influences of civilization prevail, we should find its altars consecrated to brotherly love, relief and truth, and blazing upon and around those altars, its greater and its lesser emblematic lights shedding their benignant rays, to illumine the pathway of virtue.

We should not find it engaged in efforts to subvert the policy of nations, to disturb their tranquillity or destroy their prosperity. To prevent their progress in commerce, in arts, in science, or in whatever tends to promote a nation's advancement and happiness. On the contrary, every nation on which the sun shines, being its dwelling place, the entire world its home, we should find it engaged in those peaceful pursuits which tend most effectually to develop the resources, to increase the intelligence and wealth, and to promote the harmony of nations, to contribute to their true honor and dignity, to their enduring grandeur and glory.

Should we find free masonry engaged in plots and conspiracies against civil governments or against the political institutions of the different countries of the earth? Certainly not. Notwithstanding all that may have been said to the contrary, we unhesitatingly affirm *never*. On the contrary, we should find it engaged in teaching every man who enters its sacred portals, at the very threshold, to be exemplary in the discharge of his civil duties. Never to propose or at all countenance any act, or any scheme, which might have even a tendency to subvert the peace and good order of society. To pay implicit obedience to the laws of any state or country which might be, or become, the place of his residence. And never to forget the allegiance due to the Government of his native, or his adopted land, of what form soever that Government might be, for there is no form of Government in existence with which the spirit and genius, the principles and purposes of Free-masonry are at all incompatible.—Nor should we find Free-masonry arrayed against religion. Though prevailing among mankind in a thousand forms, it generously tolerates them all. Practically recognizing in matters between God and the soul, the supreme authority of conscience, the inviolable right of private opinion. Rejecting the "stupid atheist" and the "licentious infidel," holding the universal paternity of the Great Architect of the universe, and the unlimited fraternity of the human family, it looks beyond the narrow limits of particular sectarian organizations, and beholds in the great "I am" the living Father of all, and in every son of Adam a brother of the dust. Free-masonry, therefore, not only has no war to sustain against any system of religion in existence, but on the contrary it freely admits to its privileges, and welcomes to its fraternal embrace, just and virtuous men of all creeds and of all sects. The Pagan and the Mohamedan, the Israelite and the Christian, the Catholic and the Protestant, the Trinitarian and the Unitarian, the Armenian and the Calvinist, the Universalist and the most uncompromising believer in unmitigated endless woe, all harmoniously kneel around the same altar, offer the same prayers and invocations, and pay the same homage and adoration to the same Jehovah.

Free-masonry, therefore, whether to its credit or not, is entirely exempt from the imputation of being either a national, a political, or a religious

sectarian institution. Am I asked what it is? I cheerfully respond to the enquiry. The first masonic lesson I ever learned, taught me that it is a beautiful system of morality, veiled in allegory, and illustrated by symbols. That its great principles are brotherly love, relief and truth; that its brightest ornaments are *benevolence* and *charity*. That these, with prudence, temperance, fortitude and justice, together with fidelity to every public and private, every domestic and personal trust and duty; constitute a cluster of virtues which should adorn the character and secure the usefulness and happiness of every man, who calls himself an accepted Free-mason. Need I enter into an explanation of these well-known maxims, or attempt an illustration of the virtues represented by these familiar terms in order to show that masonry is not incompatible with our civil or religious, our social or our moral relations? Rather allow me the pleasure of adducing the opinions of others to show that the definition I have given is not fictitious or fanciful, but really and substantially correct and true.

Dr. Hemming says, that Masonry, according to the general acceptance of the term, is founded on the principles of geometry, and directed to the convenience and enlightenment of the world. But embracing a wider range, and having a more extensive object in view, viz., the cultivation and improvement of the human mind, it assumes the form of a noble science and availing itself of the terms used in geometrical calculations, it inculcates the principles of the purest morality, by lessons which are for the most part veiled in allegory and illustrated by symbols.

Calcott says, Free-masonry is an establishment, founded on the benevolent intention of extending and conferring mutual happiness upon the best and truest principles of social and moral virtue.

In an Address voted by the Grand Lodge of England, to George the III, in 1779, when the Marquis of Hastings was acting as Grand Master under the Prince of Wales, we find the following sentence:—"Sire,—We fraternize for the purpose of social improvement, of mutual assistance, of charity to the distressed, and goodwill to all; Fidelity to a trust, reverence to the magistrate, and obedience to the laws, are sculptured in capitals upon the pediment of our institution."

Washington, your own immortal Washington, says, to enlarge the sphere of social happiness is worthy the benevolent design of a Masonic institution, and it is most fervently to be wished that the conduct of every member of the fraternity, as well as those publications that show the principles which actuate them, may tend to convince mankind, that the great object of Masonry is, to promote the happiness of the human race.

Jones says, Free-masonry is a system more excellent than any, because partaking of the excellencies of all others, more practicable, more productive of effects on its professions, because free from the austerity, yet comprising the best principles of religion, it removes the thorns in the road to happiness, and substitutes a flowery path to the same goal.

Governor Clinton has been considered as pure a patriot as ever loved and served his country, and he was as bright and as true a Mason as ever honored the fraternity. He says of Free-masonry, "That although its origin is covered with darkness, and its history is to some extent obscure; yet we can say that it is the most Ancient Society in the world, and we are equally certain that its principles are based on pure morality, that its ethics are the ethics of Christianity, its doctrines the doctrines of patriotism and brotherly love, and its sentiments the sentiments of exalted benevolence; upon these points there can be no doubt, all that is good, and kind, and charitable it encourages, all that is cruel, and oppressive, and vicious, it reprobates."

And under circumstances of the most trying character to him as a mason, which many of you brethren have not forgotten, he says, "I know that Free-masonry properly understood and faithfully attended to, is friendly to religion, morality, liberty and good government, and I shall never shrink under any state of excitement, or any extent of misrepresentation from bearing testimony in

favour of an institution which can boast of a Washington, a Franklin, and a Lafayette, as distinguished members; and which inculcates no principles, and authorises no acts that are not in accordance with good morals, civil liberty, and entire obedience to government and the laws.

Dr. Boerne, of Frankfurt in Germany, a distinguished member of the craft, is exceedingly eloquent and poetic, and not less just and truthful when he says, "that Masonry is the holy spring where faded beauty rekindled her homage, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened identity, the mediator of offended innocence, and the recompenser of unrewarded love. The mingled rights of life she has to regulate, the judgment of passion to punish, the action of the heart to scintillate. What the clumsy hand of ignorance has thrown together, she shall separate and revise with her genius. What the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the multitude she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man. She tears away the golden garment that covers the soulless body, and teaches us to value the tree by its fruit, but not for the soil on which it grows, nor for the hand which planted it. She protects fortune against the arrows of malicious chance. She seizes the rudder, in the storms of life and brings the leaky ship safely into the harbour."

Quotations like these might be continued to an almost unlimited extent; but I feel confident, those I have adduced must be sufficient to satisfy every candid ingenious mind, that Freemasonry is not a corrupt institution, a wicked thing, to be denounced and despised, but a truly noble order, eminently worthy of the countenance, the affection and the support of the great and the good. To me, to you brethren, it can be no matter of astonishment, that in every age, men the most distinguished for their public and private virtues, for their social and moral worth, have been lovers and promoters of the art. That the most amiable, enlightened, humane princes and monarchs who ever sat on earthly thrones, have not thought it derogatory to their dignity to exchange, for a time, the sceptre for the trowel, have patronized our mysteries, joined in our assemblies, and delighted in the practice of our mystic rites.

Nor can I conceive it possible that the noble minded, generous hearted, open handed, God and humanity loving portion of even the initiated, can withhold their approval from an institution with so many evidences of paramount worth and excellence. That the narrow minded, close fist, ignorant, bigoted, miserly little specimens of humanity should do so is not surprising. It is the voice of such men, indeed, proclaiming our Lodges dark dens of iniquity, our ceremonies bacchanalian orgies, our vows of fidelity horrid blasphemous oaths, our symbols emblems of cruelty and death, and our designs and teachings subversive of all law, religion, and humanity, which has, unfortunately, in a few instances found a partial, a half credulous response in the bosoms of our wives, our mothers, our sisters and our daughters, causing their innocent hearts to deplore that their husbands, fathers, brothers or sons, should have been so woefully misguided, by their unlucky stars, as to have found their way into such dismal dens of vice as Masonic Lodges. I know a mason, a very worthy mason too, whose better half has heard such horrid tales of masonic doings, that she actually swoons or faints whenever she is aware of his having received a summons to attend a Masonic Lodge. To obviate this trouble, and save the dear creature from this distress, he was obliged, poor fellow, to request that notices of masonic meetings should not be sent to his dwelling. Now Masons profess, and I believe as a general thing they evince, as much gallantry as other men, and I am sure they as highly prize the good opinions of their lady friends. And with a view still further to satisfy you ladies, as well as the uninitiated male portion of this audience, that such representations as I have adverted to are gross libels upon the character of our institution; I will invite your attention for a few moments to a brief but truthful specimen of masonic teaching, after

which if your hearts and consciences will allow, denounce our institution, and tell us that we could be, and should be, better employed than in promoting its advancement.

Let us take, if you please, the sword of the Tyler. From this weapon of war, this implement of death, Masons derive a lesson of peace and of life. It is placed in the hands of the Tyler to enable him effectually to guard against the intrusion of enemies, to suffer none to pass except such as are duly qualified. It admonishes us to place a watch over our thoughts, a guard over our conduct, a sentinel at our lips, that no unworthy thoughts may be indulged, no improper words uttered, no sinful actions perpetrated to prevent us from preserving consciences void of offence towards God and towards man.

Again, let us take some of the implements of architecture. For instance, the mallet, the chisel, the twenty-four inch gauge, the square, the level, the plumb, the skir, pencil and compasses. Now, the 24 inch gauge is the first instrument put into the hands of the workman, to enable him to measure and ascertain the size and extent of the work he is about to engage in, so as to be able to compute the time and labor it may cost. The mallet or common gravel, is an important instrument of labor, and highly esteemed as an implement of art; though known among artists under various appellations, it is admitted by them all, that no important work of manual skill can be executed without it. The chisel is a small instrument, solid in form, and of such sharpness as to compensate for the diminutiveness of its size. It is calculated to make impression upon the hardest substances, and the mightiest structures in existence have been indebted to its aid. The square is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form. The level is to lay levels, and to prove horizontals. The plumb is to try and adjust all perpendiculars, while being fixed upon their proper bases. The skir is an implement which acts on a center pin, from which a line is drawn, chalked and struck, to mark out the ground for the foundation of the intended structure. With the pencil the artist delineates the building in a draft or plan, for the guidance and instruction of the workmen, while the compasses enable him with accuracy and precision, to ascertain and determine the relative proportions of its several parts.

Now as speculative, or free, and accepted Masons, it is the moral conveyed in these emblems which we are called upon to regard.

From the twenty-four inch gauge we derive a daily lesson of admonition and instruction. It is divided into twenty-four equal parts, and recalls to our minds the division of the natural day into twenty-four hours, teaching us to apportion and appropriate them to their proper objects—*prayer, labor, refreshment and sleep.* From the mallet we learn that skill without exertion is of little avail; that labor is the lot and the duty of man. The heart may conceive and the head may devise in vain, if the hand be not prompt to execute the design. From the chisel we learn that perseverance is necessary to attain perfection. The rude material can receive its fine polish but from repeated efforts alone; and nothing short of the most assiduous exertion can induce the habit of virtue, enlighten the mind and render the soul pure. The square teaches morality; to regulate our actions by rule and line, and to harmonize our conduct with the principles of morality and virtue. The level teaches equality; that we are descended from the same stock, partake of the same nature and share the same hope; that he who is placed on the lowest is equally entitled to our regard with him who is placed on the highest spoke of fortune's wheel,—because, a time will come when all distinctions among men, but that of goodness, shall cease; and death, the grand leveler of human greatness, shall reduce us all to the same state. The plumb teaches justness and uprightness of life and conduct; to avoid dissimulation in conversation and action; to hold the scale of justice in equal poise; to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty. The skir points us to that straight

and undeviating line of conduct laid down for our pursuits in the volume of the Sacred Law,—the first great light in freemasonry,—which we are taught ever to regard as the unerring standard of truth and justice, and to regulate all our actions by the Divine precepts which it contains. The pencil teaches us that our words and actions are observed and recorded by the Great Architect of the universe, to whom we must render an account of our conduct through life. The compasses remind us of His unerring and impartial justice, which, having defined for our instruction on the limits of good and evil, will finally reward or punish us, as we shall have observed or disregarded His Divine commands. These architectural implements emblematically teach us to have in mind and to act according to the laws of our Divine Creator, that, when we shall be summoned from this sublunary abode, we may ascend to the grand lodge above, where the world's Great Architect lives and reigns for ever. This is all very well; but then, those horrid emblems of cruelty and death! That coffin, skull and cross-bones! Yes; but they are designed not to alarm, but to lead us to contemplate our inevitable destiny; to guide our reflection to that most important of human studies, the knowledge of ourselves. They teach us to be careful to perform our allotted task well while it is yet day; to listen to the voice of nature, of reason and of revelation, which all unite in bearing witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will finally enable us to trample the king of terrors beneath our feet, and, lifting our eyes to that bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race, joyfully exclaim: "O death! where is thy sting? O grave! where is thy victory?" Tell me, ye who know, is there a place beneath the sun where the doctrines of a resurrection and an immortal life are more clearly and more forcibly taught than in the bosom of a masonic lodge? Such is a truthful specimen of the character of masonic teaching. And, were we to continue the illustration of the symbolic significance of the entire ensignia of our order, from the floor, the furniture and decorations of the lodge, to the regalia and jewels which adorn the persons of its members, we should find as little to object to, as much to approve and admire, as in the instances to which I have adverted.

It has been stated that *benevolence* and *charity* are distinguishing characteristics, are the brightest ornaments of our profession. In one of our most beautiful and impressive lessons we are taught ever to preserve them in their fullest splendour and brilliancy. To seek the solace of our own distress, in the active principles of *universal benevolence* and *charity*, by extending relief and consolation to our fellow-creature in the hour of affliction, irrespective of country or of creed. Indeed, in almost all our ceremonies and charges these principles are strikingly and forcibly inculcated. Worthy distressed members of the craft and their families are, of course, more particularly the objects of masonic benevolence, though it is not confined to the fraternity. It knows no limits but *limited means*. It is not, indeed, very ostentatious in its administrations. It relieves the necessities of the unfortunate stranger in a foreign land; and sends him comfortably on his way homeward, without noise or parade. It silently watches at the bed-side of illness and pain, ministering to the wants and bathing the throbbing temples of the invalid, sustaining the sinking heart and smoothing the pillow of the dying craftsman. It gently wipes the falling tear of distress from the widow's cheek, shelters, protects, feeds, and clothes the helpless orphan, sounding no trumpets before, nor making public proclamations after giving alms. But is it the less commendable and praiseworthy on that account? Benevolent and charitable institutions sustained by the fraternity, such as asylums for indigent, aged, infirm masons, their wives and widows, are not, it is true, very numerous, still, they are to be found in various parts of the world, sheltering, sustaining and comforting infirm, decrepit age; supporting, protecting, and training to habits of industry and virtue help-

less childhood. And besides this, a certain portion of the funds of every masonic Lodge is sacred to the purposes of benevolence, and there being many thousands of these, scattered over the entire surface of the globe, the amount of human suffering thus quietly relieved is incalculable. While masons individually, and in their social capacity, are, I trust, found to be not less prompt and liberal than other men, in relieving the distresses of their fellow-creatures, through the ordinary channels of philanthropy.

It need scarcely be observed that free-masonry has ever been friendly to education. In ages when the dark pall of ignorance overspread the world, when learning was monopolized by a few cloistered monks, when philosophy was regarded as heresy and witchcraft, and its professors were persecuted and punished like felons, with chains and dungeons, the sciences were taught in masonic Lodges; and in their application to some of the arts, certainly attained a degree of perfection of surpassed even in our day. In proof of this, we might advert to the numerous splendid architectural edifices in the different countries of the old world, which have for ages resisted the destroying hand of time and still proudly point their beautiful turrets and their aspiring domes towards heaven. And not to these alone, nor yet to the Labyrinths and Pyramids of Egypt, Nineveh, with her mighty walls, or Babylon with her Hanging Gardens and her splendid Palaces. But also to the "marble glories of Greece," to the temples of Memphis, of Thebes and others, whose colossal ruins, beautiful though ruins, are the wonder of the traveller and the admiration of the world.

The application of science to art in our day, has given us steamboats, and railroads, and telegraphs, and a thousand other conveniences and advantages. But in sculpture, in painting, in architecture, and in other arts which might be mentioned, we are very little at all in advance of ages long gone by. Think for a moment of the majestic ruins of Palmyra and Balbec, especially Balbec, where are the scientific principles by which those immense masses of solid rock, more than sixty feet long by sixteen feet square, were hewn from the quarry, conveyed half a mile or more and placed one upon the other, with such skill and precision that even the line of contact is almost invisible? This was the work of Free-masons. And we may observe, by the way, that masonry alone pretends to account for the loss of those principles by which it was accomplished. The multiplication of institutions of learning, education having become an important part of the policy of civilized nations, and the general diffusion of scientific knowledge, since the discovery of the art of printing, by books, papers and periodicals, has abated the necessity of continuing to teach the sciences in masonic Lodges. Still, every member is charged on his admission, to devote all possible attention to the study of such of the liberal arts and sciences as may lie within the compass of his attainment, so as to become eminent in his rank of life, useful to mankind, an ornament to the fraternity, and a blessing to society. And besides this, educational institutions, schools and colleges founded and sustained by the enterprise and liberality of the fraternity, are to be found in different parts of the world.

The advantages of freemasonry to its genuine professors and to society generally, are, as I conceive, very great and very numerous. It comprehends within its circle almost every branch of useful knowledge, the acquisition of which employs our most active faculties, and, by enlarging and strengthening the mind and improving the understanding, it gives real worth, "intrinsic excellency" to a man, and pre-eminently fits him for the duties of society. It gives to men of all nations one language; and unites men of the most discordant opinions in one harmonious brotherhood. It affords neutral ground on which all ranks and classes can meet in perfect equality, and it powerfully develops the social and benevolent affections. It supplies the wants and provides a comfortable home for the stranger in a foreign land, and relieves and protects the widow

and the orphan. It mitigates without, and completely annihilates within, the bitterness of political and religious controversy. It assists in promoting the kindly intercourse of nations; softens the asperities, and diminishes the woes of war, and performs a thousand other kindly offices, on which time will not now permit us to remark.

Now where, in the history of this wonderful world of ours, shall we find a greater anomaly than this masonic institution? More ancient than any, than all others. It has survived the wreck of empires; resisted, for unknown ages, the destroying hand of time, withstood all those commotions and influences which have obliterated kingdoms and states, crumbled thrones to dust, and annihilated institutions innumerable; it exists to-day in all the freshness and energy of youthful vigor. Never, since the earliest dawn of its being, did it occupy a loftier position, or exercise a more general, salutary and commanding influence, than at this moment.

Again, without the exercise of any coercive means, without "armies with banners," or hosts of missionaries and propagandists, unaided by civil or ecclesiastical power, in opposition to calumny and misrepresentation, chains and dungeons, racks and stakes, assisted alone by its enlightened philanthropy and its pure morality, it has found its way into every corner of the world, planted itself in the richest soil of every clime, and unfurled its banners to the breezes of every land, from pole to pole, from the rising to the setting sun.

And then again, with a membership composed of men of all nations, subjects of all governments, votaries of all religions,—of men of all ranks and classes, of all trades, professions and pursuits, possessing all the predilections and prejudices, all the affections and antipathies incident to national, political, religious and educational diversities, it is the most united, harmonious, orderly, peaceful society in existence.

Now, how are we to account for all this? Except on the ground that its spirit and genius are adapted to the nature and requirements of man. That its principles and objects find a ready, a naturally cordial response, in the heart which God has implanted in the bosom of the being formed after his own image. From what has been said, we learn that faith in God and immortality, allegiance to government and obedience to law, cultivation of the arts and sciences, relief of the stranger, the widow, and the orphan,—justice, kindness, benevolence, and charity, towards all mankind, together with the practical exemplification of every public and private, social and moral, domestic and personal virtue, are the principles and doctrines of Freemasonry. And, although we cannot now notice the popular objections which are sometimes urged against the institution, the extreme fallacy and futility of which it were the easiest thing imaginable to show; yet we may observe that recreancy to these principles and teachings on the part of any portion of the fraternity, cannot be regarded as a valid objection to the institution. As justly and as consistently might the denial of Peter, the betrayal of Judas, and the hypocrisy of thousands, be considered a valid objection to Christianity itself. But to obviate the possibility of this objection, to destroy forever the force of this cavil, it becomes us brethren to exemplify the principles of our Order, in our lives and conduct; in our intercourse with one another, and with the world. To practice out of our Lodges those duties which are inculcated within them, and by amiable, discreet, and virtuous conduct, convince mankind of the excellence of our institution; so that when any one is said to be a member of it, the world may know that he is one, to whom the burthened heart may pour out its sorrows, and not be betrayed; one to whom distress may prefer its suit and not be rejected; one whose hand is guided by justice, and whose heart is expanded by benevolence.

Brethren of the *Aurora Lodge*, I congratulate you upon the zeal and enterprise you have displayed in your arrangements, for the celebration of this festive day, and upon the entire success

which has attended your exertions. May you live to enjoy many seasons like this, and may your children, and our children's children celebrate with joy the annual recurrence of this auspicious day from generation to generation, till time shall be no more. And may you continue to enjoy all the happiness and pleasure which disinterested friendship can afford. May sincere affection and brotherly kindness distinguish you as men and as masons; and the genuine principles of our order be transmitted pure and unimpaired through your Lodge during all time to come.

Brethren of Vermont, and of Canada, allow me to mingle my congratulations with yours upon the happy acquaintance which has been formed; the intimate fraternal alliance which has been effected between the masons of the two countries. May it continue, in increasing interest and strength, "while the sun doth his successive journies run."

And finally, allow me to congratulate you, Most Worshipful Grand Master, upon the admirable spirit, the harmony and prosperity which evidently prevail in your jurisdiction, may they continue ever. And may Vermont be as renowned for the purity and efficiency of her Masonic Institution, as she is for the beauty and grandeur of her mountain scenery; the verdure and fruitfulness of her lovely vales; the ceaseless music of her beautiful dashing rivers, and her rippling streams; the intelligence, the patriotism, and the virtue of her people.

The Grand Lodge of Indiana has adopted resolutions in favor of the Grand Lodge of Canada. We give the report and resolutions as furnished us by our worthy Bro. Harris, of Hamilton, to whom we beg to tender our thanks for this and other marks of his polite attention

REPORT :

Whereas, we believe that our Brethren in Canada had a perfect right under the circumstances which existed to organize an independent Grand Lodge for these Provinces, and were justified in so doing; therefore—

Resolved,—That we recognize the Grand Lodge of Canada of which the M. W. Bro. W. Mercer Wilson is the present Grand Master, and Bro. Thomas Br Harris is Grand Secretary, as a legally constituted and independent Grand Lodge.

That we hereby extend to said Grand Lodge and the craft under its jurisdiction the right hand of fraternal fellowship, and greet them as lawful and beloved members of our universal brotherhood.

Resolved,—That the Grand Secretary of this Grand Lodge be and he is hereby instructed to transmit to the Grand Lodge of Canada, a copy of these proceedings, properly attested under the seal of this Grand Lodge.

(Signed,) T. C. DOWNEY.
(Attest) FRANCIS KING,
Grand Secretary.

The Grand Lodge of Canada may well feel proud of the noble stand she has taken in behalf of the interests of the "ancient order" in this Province, not only because the constitutionality of her conduct has never yet been questioned, or her legitimacy disputed, but because she continues to receive from sister Grand Lodges the most kind assurances of regard.—*Hamilton Gazette*

The Grand Lodge of Canada

A STRICTLY LEGAL AND CONSTITUTIONAL BODY OF MASONS.

NUMBER II.

In our last number we presented an historical sketch from Mackey, showing that Grand Lodges, under their present organization, are of comparatively recent origin. We now give the views of the same author on the proper mode of organizing a Grand Lodge; want of space compels us to omit several precedents which will appear in our next issue.

How shall a grand Lodge be established in any state or country where such a body has not previously existed, but where there are subordinate lodges working under Warrants derived from Grand Lodges in other states or countries? In answering this question, it seems proper that I should advert to the course pursued by the original Grand Lodge of England, at its establishment in 1717, as from that body nearly all the Grand Lodges of the York rite now in existence derive their authority, either directly or indirectly, and the mode of its organization has, therefore, universally been admitted to have been regular and legitimate.

In the first place, it is essentially requisite that the active existence of subordinate lodges should precede the formation of a Grand Lodge; for the former are the only legitimate sources of the latter. A mass meeting of Masons cannot assemble and organize a Grand Lodge. A certain number of lodges, holding legal warrants from a Grand Lodge, or from different Grand Lodges, must meet by their representatives and proceed to the formation of a Grand Lodge. When that process has been accomplished, the subordinate lodges return the warrants, under which they had heretofore worked, to the Grand Lodges from which they had originally received them, and take new ones from the body which they have formed.

The next inquiry is, as to the number of lodges required to organize a new Grand Lodge. Dalcho says that five lodges are unnecessary; and in this opinion he is supported by the Ahiman Rezon of Pennsylvania, published in 1783, by William Smith, D.D., at that time the Grand Secretary of that jurisdiction, and also by some other authorities. But no such regulation is to be found in the Book of Constitutions, which is now admitted to contain the fundamental law of the institutions. Indeed, its adoption would have been a condemnation of the legality of the Mother Grand Lodge of England, which was formed in 1717 by the union of only four lodges.

In the absence of any written law upon the subject, we are compelled to look to precedent for authority; and, although Grand Lodges have seldom been established with a representation of less than four lodges, the fact that that of Texas was organized in 1837 by the representatives of only three lodges, and that the Grand Lodge, thus instituted, was at once recognized as legal and regular by all its sister Grand Lodges, seems to settle the question that three subordinates are sufficient to institute a Grand Lodge.

Three lodges, therefore, in any country or territory where a Grand Lodge does not already exist, may unite in convention and organize a Grand Lodge. It will be then necessary, that these lodges should surrender the warrants under which they had been previously working, and take out new warrants from the Grand

Lodge which they have constituted; and, from that time forth, all masonic authority is vested in the Grand Lodge thus formed.

Grand Masonic Celebration at Montpelier.

The 24th instant—St. John's Day—was a great day for Masonry. The temperature of the atmosphere was neither hot nor unpleasantly cool, the sky was neither clear nor beclouded; in short, Tuesday was one of those just right days in which everybody cannot but be comfortable. At an early hour the streets were filled by arrivals from every direction—no town in Vermont, where Masonry has an abiding place, being too remote to be represented; and large delegations from eastern New York and the Canadas were also present. The number of Masons from abroad was, we are informed, something over 500, a great proportion of whom were accompanied with ladies; and the whole number of people, including Masons, anti-Masons, and curiosity-seekers generally, is variously estimated at from 3000 to 5000. We are glad to know that the projectors of this celebration had their best hopes much more than realized. It requires no trifling efforts to successfully carry through an affair of this kind; and the citizens of Montpelier who were benefited—and who was not?—by it, no doubt appreciate the persevering and efficient labors of Hon. Jacob Scott, Mr. Palmer, Mr. Wilder, C. F. Smith, Esq., and others, whose outlays of money and of individual exertion especially entitles them to honorable mention. Grand Master P. C. Tucker, Esq., of Vergennes, said that in the last twenty years he had attended about 20 Masonic celebrations, and that that of Tuesday last was in all respects the best in which he ever participated. Pr. Bernard of Montreal made a similar remark—and so they all agreed. And certainly Montpelier never saw a celebration, of whatsoever character, half so brilliant, imposing and successful.

At 11 o'clock the procession formed at the Pavilion, under charge of Chief Marshal Scott, assisted by Marshals Badger, Hobart, Palmer, and Wilder, accompanied by Hall's Band, of Boston, and proceeded to the Brick Church. There the exercises were conducted with dignity and propriety. John H. Paddock performed upon the organ a voluntary, with his usual unsurpassed skill and effect.

After which the Rev. Eli Bailou read appropriate portions of Scripture and offered prayer.

Then an Oration by Dr. Bernard Deputy Grand Master of the Grand Lodge of Canada, was listened to and warmly admired and enthusiastically applauded.—We have seldom listened to a more pleasing speaker, or to a more eloquent address.

Another, and one of the finest performances of the day, was the singing of the Brick Church choir—led by Mr. H. D. Hopkins.

At the close of the exercises at the church, the procession re-formed, and, passing through the principal streets, repaired to a tent, erected by Col. Levi Boutwell, proprietor of the Pavilion, to partake of a collation. The tables were bountifully and beautifully spread—and some six hundred persons occupied seats. After the cloth was removed, C. F. Smith, and C. H. Joyce, Esqrs., toast masters, read the following sentiments:—

1. *The day we celebrate*—Commemorative of the birth of a Patron of Masonry, who came to announce—"Behold the Lamb of God which taketh away the sin of the world."

2. *The Holy Bible*—Preserved by our ancient

brethren at the destruction of the first Temple. Let us study its pages and practice its precepts.

3. *The Institutions of Religion and Masonry*—Grounded on Faith, Hope and Charity; they will continue to the end of time.

4. *The Grand Master of the Grand Lodge of Vermont*—One of the Veterans in the cause of Masonry who never laid down their armour.

Responded by the Grand Master P. C. Tucker, Esq.

5. *The memory of the lamented Brother N. B. Huswell, Past Grand Master of the Grand Lodge of Vermont*—Whose ardent zeal and untiring labors in reviving Masonry in this State, reminds us of him whose hands laid the foundation of the second Temple, and whose hands the Lord promised should complete it.

6. *Our Brethren from the neighbouring States*—No arbitrary lines divide the Masonic Fraternity. We meet on the Level, part on the Square, and extend the hand of Fellowship to every Worthy Brother in every clime.

7. *Our Brethren in Canada*—Reciprocity cemented by Brotherly Love, is our motto. We hail them worthy of our Fellowship.

Responded to by Mr. Edon, of Quebec

8. *The Orator of the day*—A light in Masonry worthy of its highest honors. Let us practice the Masonic Virtues he has so eloquently inculcated.

Responded to by A. Bernard, of Montreal.

9. *Free Masonry*—A Fourfold Cord. The only tie that binds those of every nation, kindred and tongue in one common and indissoluble Brotherhood.

10. *Masonic Signs and Tokens*—The only universal Language in which all nations and tribes of men can communicate with each other.

11. *Masonic Symbols*—Striking Lessons—forcibly inculcating our duty to God and to man.

12. *Masonry in Vermont*—Though for a season borne down and her charter surrendered, like "truth crushed to earth shall rise again." At June 21, 1836.

13. *Aurora Lodge*—Like the tabled Phoenix, it has risen from its ashes in increased Wisdom, Strength and Beauty.

14. *The Clergy of our Fraternity*—Be it their care to gather together, rather than separate, the flock.

Responded to by John Gregory, of Northfield.

15. *The Ladies*—Although excluded from the Mysteries of our order—they are freely initiated into the secrets of our—*Charts*

16. *Hall's Brass Band and the Choir of Singers*—They have discoursed to us Music worthy the occasion and of their reputation.

17. *The Press*—Where Masonry flourishes, there the Press is found, potent to disseminate light, and drive back the dark clouds of error.

Responded to by Col. F. A. Eastman, of the Vermont Patriot.

The speeches of the gentlemen from abroad, especially those of Grand Master P. C. Tucker, and Dr. BERNARD, were very appropriate and eloquent.

EVENING-THE LEVEL.

The more exclusively Masonic festivities of the day were followed, in the evening, by a ball; and the ladies, in their gala attire, and the Masons, in their varied symbolisms, together, with all the customary paraphernalia of the ball-room, heightened the charms of the occasion, rendering it probably the most satisfactory and brilliant ever attended in Vermont.

It were needless to add that this Celebration of St. John's Day was, in every particular and phase, worthy of the high character of the men by whom it was gotten up. It was a day to be remembered.

Of Col. Boutwell we will say this: No man ever did more cheerfully and lavishly all that could be done for one's guests than he did;

every person was satisfied, we are quite sure, and that he added largely to the previously enviable reputation of the Pavillion, there can be no doubt.—*Vermont Patriot and State Gazette.*

GRAND LODGE OF ENGLAND.

The following article we copy from the last number of the *Mirror and Keystone*. Our contemporary has fallen into a slight mistake; but one which does not render his remarks one whit less appropriate and forcible. The petition alluded to by the Grand Master of England in his speech, was evidently that sent to him by the Provincial Grand Lodge of Canada west in 1853, and not the address of the Independent Grand Lodge of Canada. This petition, praying to be permitted to elect their own Grand Master, to appoint their own D.D.G. Masters, &c., &c., was, it we mistake not, unanimously adopted by the Provincial Grand Lodge of Canada west, and transmitted to the Grand Secretary of England. One year elapsed and no reply. A petition of remonstrance was adopted, and ordered to be transmitted through the Grand Registrar. Another year passed, still no reply. In July 1855, the P.G. Lodge appointed Bro. Townend, of London, England, agent to look after these petitions! On the 21st of Sept., 1855, a few days before the Convention was held at Hamilton, the Provincial Grand Secretary, Bro. Richardson, issued a manifesto to the Lodges in C.W., in which he states, among other things, that information had been received from Bro. Townend, stating "that the papers and documents, sent at different times from the Grand Lodge, including the Petition to the M. W. Grand Master, were never out of the Grand Secretary's office, and had never been seen by the Most Worshipful Grand Master, or by any one, outside of the Grand Secretary's office. In his last letter he requests and recommends the Brethren under this jurisdiction to wait patiently a little longer, as there is now no doubt of our shortly receiving an answer to our Petition." It would now seem that this was a mere trick, designed to deter the Craft from decisive action, in forming a Grand Lodge, by inducing the belief that their grievances would soon be mitigated. That it had its intended effect in preventing the co-operation of certain Lodges and Brethren, there can be no doubt. But "murder will out." It now appears plainly enough, that if these Petitions had "not been seen out of the Grand Secretary's office," they had been seen within it, and that too, by the Grand Master himself; and that he, after "deliberately weighing the subject," considered the desire of the Petitioners so "preposterous that he decided to take no notice of it whatever." "He is now satisfied that his judgment was correct, for he has reasons for knowing, that a very large proportion of the Canadian Brethren desire to hold fast their allegiance to the United Grand

Lodge of England. We can inform his Lordship that a much larger proportion have let go their hold, and now enjoy what he thought it preposterous in them to desire. A result to which his negligence and imbecility have largely contributed.

The Grand Lodge of England held its quarterly communication on the 5th of March last, as we have already informed our readers, and the Earl of Zetland was declared re-elected Grand Master, although not nominated at that meeting according to the usual custom. His inattention to the duties of his office and his neglect of the Craft, caused a feeling of indifference on the part of members of the Grand Lodge toward him, which was manifested in a prudent manner by their silence.

On the 30th of March the Grand Lodge again convened for a Grand Festival. At this meeting the Earl of Zetland was present and presided. After the reading of the minutes declaring his re-election, he addressed the Grand Lodge, and thanked the brethren for their confidence in re-electing him. The Grand Master in a few brief remarks alluded to the petition addressed to the Grand Lodge of England (published in our columns) by the Grand Lodge of Canada, and his course, to our mind, was unmasonic and ungentlemanly. The petition, as our readers are aware, is couched in the most respectful language; it contains a narrative of facts and grievances, and is altogether as strong and forcible a document as ever emanated from any body of men. Its truthfulness and propriety was so apparent to the Grand Lodges of Connecticut, Vermont, District of Columbia, and others in the United States, and also the Grand Lodge of Ireland, that after maturely weighing the subject they freely and fully extended a fraternal recognition to the new Grand Lodge.

The Earl of Zetland may not be aware of the fact, but we can assure him that the Grand Lodges that have recognized the Grand Lodge of Canada are as intelligent, have as high a regard for the honor and dignity of the Institution, and as clear a conception of right and wrong as any body of men in the world, not excepting the Grand Lodge of England, or its Grand Master. We copy the whole of his remarks in relation to the petition.

"The petition in question was of a most sweeping character; it asked that the Canadian brethren should elect their own Grand Master, appoint District Grand Masters, control and dispose of the Funds of Benevolence, and, in short, he did not see what was to be left to the supreme Grand Lodge at all. After deliberately weighing the subject, he considered he should not be doing his duty if he gave a consent to the prayer of the petition; and from information he had received, it appeared that the petition was not a unanimous one of the brethren of Canada, but resulted from only a portion of the Prov. Grand Lodge of Canada West; he, therefore, not liking to tell the petitioners that their desire was most preposterous decided to take no notice whatever of it, and he was now satisfied that his judgment was correct, for he had reasons for knowing that a very large proportion of the Canadian brethren desired to hold fast their allegiance to the United G. Lodge of England."

We respectfully submit if such an act of discourtesy is becoming in one occupying high official station? What! Not to notice a respectful document coming from a body repre-

senting forty-one Masonic Lodges! Not to notice a respectful communication of any kind is contemptible in itself, but to treat with silent contempt a petition emanating from a body representing a large constituency, betrays a littleness that no gentleman having a regard for the rights of others will be guilty of. Notwithstanding the Grand Master's want of civility and the proper courtesies, the Grand Lodge of Canada is one of the permanent institutions of the day, and public sentiment will accord to them that which titled position demands them, namely a fraternal recognition as a zealous and a highly honourable body of Freemasons. Because the petition was not unanimous, he cannot act consistent, and because he does not like to tell the petitioners that his views do not accord with them, he must—No matter; we thought the nobility of England were gentlemen, and we are of opinion that most of them are; and we also believe the Brotherhood in England are good and true men, possessing generous hearts and liberal and kind feelings and noble impulses, and who are far above those petty littlenesses manifested by the Earl of Zetland.

The "sweeping character" of the petition consists in claiming what we consider should in all justice have been granted the moment the claim was made. And what are these claims? The petition asks "that the Canadian brethren should elect their own Grand Master, appoint district Grand Masters and control their own funds? They certainly are better capable of judging of the qualifications of their own citizens than the Grand Master some thousands of miles distant; and as to the disposition of their funds, can, anything be more reasonable? And yet the Grand Master thought their request so preposterous that he preferred to take no notice of it whatever, because he did not like to tell the petitioners.

The Grand Lodge of England has been imbecile in its action, especially toward the Provincial Grand Lodges, and we should not be surprised to find others following the example of the Craft in Canada. The London Freemason's Magazine for June has a powerfully written article on the inefficiency of the Earl of Zetland, and we should not be surprised to see the brethren in England at the next election, appear in their might and silently substitute humble efficiency in place of titled inactivity.—*Mirror and Keystone.*

(From the London Freemason's Magazine.)

In our preceding number we drew attention to the address of our Canadian Brethren to the Grand Lodge of England, embodying the reasons of their severance. We now return to this painful topic, and whilst a host of correspondents has given us ample proof that the spirit of Freemasonry yet lives, and breathes an earnest sympathy with our transatlantic members, we think it our duty to inform the Craft, that, from accounts newly received from other quarters, not only the union, but the very liberty and almost the existence of the Order is threatened. It is a melancholy office to receive, now that the evil is done in great measure, promises from active resolvers, *ex post facto* watchmen, who are all pulling at the door of the stable, where the horse used to stand. Of course if those who wish to stay the future baneful effects of the Grand Lodge's apathy and incompetency be sincere, we shall afford them in this paper ample incentive, or their most vigilant and earnest exertion, since it will appear not only that the Canadas are lost to us, but that the grossest persecutions are allowed to occur against our brethren in Trinidad and Malta, which we fearlessly assert would at once be checked by an energetic action upon the part of the Masons here. We do not hold out much hope of any thing being done by the Grand Lodge

of England, in its present state, towards any amelioration of our foreign Brethren, or the maintenance of its own respect. That somnolent body has already lost its prerogative over Canada, and, like the electric eel, possesses the power of benumbing every object within its scope, whilst dragging on in its congealed veins a torpid semi-existence. Like Dante's Inferno, "hope comes not" there; and whilst Masons allow such a gross contravention as the present of all recognised constitution to exist in the appointment of their Supreme Body, they deserve no better state of things. We write now for those good men and true who feel for Masonry, abroad and at home, as for some high and delegated trust, some really important responsibility, some conscientious privilege to help the Brethren of all "people and languages" and we think that, as to the season at which their strenuous exertions are required, when they peruse, the following consideration of what our home abuses have led to in Canada and the statement of persecution endured by the Maltese and West Indian Brethren, they will admit "it is high time."

We find, then, that as to Canada, forty-one Lodges, more than double the number ever associated to erect a new Grand Lodge, have united in the establishment of a Grand Lodge of Canada; and whilst we admit both the reasonableness of their act, and the decorum which characterizes its declaration, we think all must acknowledge, notwithstanding the potent argument of distance operating to produce a necessary severance, that the latter would not have occurred had common courtesy been exhibited towards the primary representations of their conduct, by their English parent. It is astonishing how much inconvenience men will readily submit to, if they are only treated with civility, and their requirements candidly and promptly considered; and how soon, on the other hand, evils, hitherto quietly endured, grow intolerable when inattention to their existence is manifested by those who have the means of cure. Granted, therefore, the inconvenience of distance; the diversity of interests, resulting from Lodges hailing from no centre of union; the injustice of distant provinces being mulcted to support a parent Lodge, from which they are substantially alienated; the unreasonableness of nomination of officers being vested in those who are ignorant of peculiar local requirements, which are the grievances set forth in the Canadian manifesto; yet it is evident the head and front of the offence—that which broke down the last remnant of affinity to England—was the discourteous apathy, or unbusiness like disregard, with which repeated communications from Canada were treated by the Grand Lodge, its Secretary and Registrar. A short method of judging conduct in communities is simply to place them as man and man. Should we wonder, at all loss of respect towards that person who, though respectfully addressed and repeatedly invited, could not even recollect the common rules of politeness so far as to answer a letter? And if grievances were the subject to which sympathy was in the mildest terms, solicited, who allowed them to exist, whilst he persevered in stolid indifference or lofty inattention? If the offices of Grand Master and other members of Grand Lodge are to become a mere sinecure, and to be perpetually maintained as vehicles of patronage, for a few, we may rely upon it that not Canada only, but the West Indies, and every other foreign Lodge hailing from us, will soon mark their proper contempt of our inefficiency and neglect by getting rid of allegiance to what must in that case prove an incubus, not a benefit. It is impossible to read the Canadian address without a feeling of indignation that those who exemplify in every line of their manifesto, the most true masonic forbearance, should have been so treated; of indignation also at ourselves, whose apathy is the secret cause of the callous impolicy of Grand Lodge. Are we so stultified in our toadyism that nothing but rank in our Grand Masters will serve our turn? Do we love the head of gold so much that we ignore altogether the tottering incapacity of the feet of clay? Were the Grand Masters and their officers chosen in the purer days of Masonry for rank, above merit? What position did Desaguliers hold in the peerage? Or if personal influence in society is needed for the benefit of

the Craft, is it now so scant of noblemen, that we are obliged, for the say-so of the thing, to put up year after year with the present Grand Master, who these very evils greatly prove, as it is notorious also, never exerts himself for the Craft at all?

Yes, had an energetic, talented Mason held the reins of office, we should have heard nothing of the severance of Canada. The evils our brethren complain of justly would have been anticipated, and remedied without solicitation, not, as now, a waste to from us; but if the heart be inert, it is useless to look for life in the extremities. We have deservedly lost Canada, and under circumstances affixing a lasting stigma on our Masonic discourtesy and non-observance of the first principles of propriety. It is all very well to trumpet forth the virtues of past servants, but a powerful organization like our own cannot sacrifice its wide-world interests to the namby-pamby maudlin of compliment. If the most important officer grow incompetent for business, we are rich enough to pension him; but Masonry cannot afford to lose its self-respect and imperial its dignity by keeping in office the inert and exhausted agent of its operation. Now that the evil is done, active determination is generally announced to us, by influential Masons, to recall the Craft to a sense of its duty in restoring the law of triennial re-elections of the Grand Master, and sure we are no healthy tone can be recovered by the Order until this most necessary amelioration of the present state of things occurs.

A most lamentable degree of ignorance exists in the Grand Secretary's office in England, in reference to the Lodges in Canada. The "Freemasons Calendar," published in London, for the benefit of the charity fund, "under the sanction of the United Grand Lodge of England," professes to give an accurate list of all Lodges under the jurisdiction of the Grand Lodge of England, corrected annually from the "books of the Grand Lodge." By this official authority we are informed that there is the Union Lodge, Montreal, C. E., Wellington Persevering Lodge, do., Columbia Lodge, Hull, C. E., Odell Lodge, Odelltown, C. E., Sussex Lodge, Quebec, C. E., Prevost Lodge, Freileigsburgh, C. E., not one of which exists at all. The same inaccuracy and ignorance is shown in reference to Lodges in Western Canada. They exist merely on paper, and if the same is the case in regard to other countries, as may very reasonably be supposed, what reliable information have we as to the number of Lodges over which the Grand Lodge of England exercises jurisdiction? She may have a thousand, she may have half that number. One thing, however, is certain, her officers either at home or abroad have evinced a most shameful neglect of duty, and we are not surprised at the severity with which they are handled by the London "Masonic Magazine."

The London Freemason's Monthly Magazine, to which we are subscribers, has not come to hand for several months past. This is very vexatious, as we learn from other quarters that the March, April and May numbers contain some exceedingly clever articles in favor of our Grand Lodge, placing the position of the Canadian seceding brethren in such a light that the legality and propriety of their acts cannot be questioned. We hope, in our next, to be able to lay these writings, or a portion of them, before our readers.

Address of R. W. Bro. Bernard.

We commend this Address to our readers, as containing an amount of Masonic information, and an exhibition of Masonic principles, which will amply repay an attentive perusal. The invitation to our R. W. Deputy Grand Master to officiate as orator, on an occasion of so much importance, was, doubtless, intended by our Vermont brethren as a compliment to the Masons of Canada; and if we may judge from the encomiums of the Vermont press, the ability and eloquence of the orator did honor to himself, and to those he represented. In order to present the address to our readers entire, we publish a supplement.

Several articles and communications intended for insertion in this issue of the *Pioneer* are unavoidably excluded for want of room. We already begin to feel the necessity of a larger sheet, and trust the support we shall receive will justify us in soon enlarging our paper.

We are much gratified at the receipt from Bro. W. H. Miller, Secretary of King Solomon's Lodge, Toronto, of the resolution which we publish below. We can assure our Toronto Brethren that no effort on our part shall be wanting, to prove ourselves worthy of the confidence they have been pleased to express in us. Will some Brother of King Solomon's Lodge kindly consent to undertake the duties of agent for the *Pioneer*, in Toronto?

KING SOLOMON'S LODGE,
Grand Register, Canada,
June 12. 1856.

Moved by W. Bro. G. L. Allan, P.M., seconded by W. B. Kivas Tully, P. M.,

The members of King Solomon's Lodge observe with pleasure that a periodical is now published in Montreal which professes to advocate the interest of Free-masonry in this Province.

Resolved.—"That this Lodge recognizes the *Pioneer* as the exponent of Masonic opinions, generally, throughout the Province; and that a copy of this resolution be forwarded by the Secretary to the Editor of the above Periodical, with the best wishes of the members for its success.

W. H. MILLER,
Secretary.

BIRTHS.

In Montreal, on the 21st June last, the wife of Bro. E. Morris, W. M. of Lodge of Social and Military Virtues, of a son.

In Montreal, on the 14th ult., the wife of Bro. George Lulham, of a daughter.

In Montreal, on the 23rd ult., the wife of Bro. Compain, of a son.

MARRIAGE.

At Cornwall, C. E., on the 19th ult., at the residence of the bride's father, Bro. John Wurtelle Haldimand, of this city, to Miss Margaret Ann Mattice, elder daughter of Bro. Wm. Mattice, M. P.P. for the town of Cornwall.

DEATH.

At Montreal, on the 31st May last, Johana Maria Sebold, wife of Bro. John Bower.

MASONIC.—Mr. J. E. Smith, Worshipful Master of King Solomon's Lodge, accompanied by Mr. G. L. Allen, Senior Grand Deacon, and several members, visited King a few days since, to instal a new lodge, under the warrant of the Grand Lodge of Canada. The brethren of King received their Toronto friends very hospitably. We are informed that the number of lodges seeking admission into the Grand Lodge of Canada, is every day increasing.—*Toronto Globe.*

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