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“Memor et Fidelis.”

VOL. I.]

MONTREAL, MAY 1, 1857.

[No. 12.]

The Blessings Procured by the Ascension of Christ.

A Sermon, Preached at Champlain N. Y., Feb. 17 1857, at the interment of Col. Robert Hoyle, of Lacolle C. E., by the Rev. Canon Townsend, M. A., Rector of St. George and St. Thomas.

John XIV 2, 3. "In my Father's house are many Mansions; if it were not so, I would have told you, I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

There is nothing capable of exercising so strong an influence on the human mind, in sustaining it under the difficulties and trials of life, and consoling it under sorrows, as the hope of future happiness, which the gospel brings to the sincere believer.

If destitute of this hope, Christians would of all men be most miserable, for they fully apprehend the awfulness of the penalty due to sin in the eternal world; and the vanities of the present life have become disgusting to them, since they proved them to be evanescent and worthless.

But the possession of such a hope, if based on the word of God's unfulfilling promise renders them incomparably more happy, even under the most afflictive circumstances, than the possession of all the world's honours and riches could make them.

The disciples of Jesus loved their master with sincere and strong affection, and when He told of his intention to leave them that He might return to the bosom of his Father, their hearts sank within them; their fond but erroneous expectations of his temporal kingdom and sovereignty were disappointed, and they became disconsolate.

It was on this occasion that our compassionate Saviour opened to the hearts of his sorrowing children the rich and living springs of divine comfort. He told them where He was going—to his Father's house. He explained to them in what manner He was going—in a way that they could not follow Him now, but that they should follow Him afterwards. He unfolded to them the purpose for which He was going—that He might prepare a place for them. He gave them assurance that his parting from them now was not a final separation, "a little while and ye shall not see me, and again a little while, and ye shall see me, because I go to the Father." He thus raised their drooping spirits with the promise, that He would come again and receive them to himself, and recompense them fully for all they might do or suffer for his sake. These were the sources of that lively hope with which He comforted their despondency, the springs of that effectual consolation which He poured into their hearts.

As the Almighty has not deemed it expedient to

give us in this world, a very full and definite description of heaven—that future world of spiritual existence beyond its general outline, as a region of purity, peace, and endless joy, we may profitably devote our attention now to the consideration of the brief description which our Lord here gives us of it.

"In my Father's house are many mansions." From all that is revealed of that heavenly world wherein dwelleth righteousness, we are induced to believe it to be a place of perfect holiness and felicity, where beings of a high and holy nature dwell in an atmosphere of truth and purity, where the false and the corrupt cannot come, and where pain, sorrow, and death cannot enter, and we are led to view it as a kingdom of great magnificence and beauty, unrivalled by any scene of splendour on earth, and far exceeding the boldest conceptions of human thought.

To aid our feeble efforts at so sublime a contemplation, let us look for a moment at the brief glimpse of the New Jerusalem, which was allowed to St. John in his vision of the apocalypse. "Its walls were of Jasper, and the city was pure gold, like unto pure glass. And the twelve foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper, and the others Sapphire, Chalcedony, Emerald, Sardonyx, Sardins, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, and Amethyst. And the twelve gates were twelve pearls, every gate was of pearl, and the street of the city was pure gold, as it were transparent glass."

This description was doubtless intended to elevate our thoughts, and enlarge our conceptions of the great, beautiful, and happy things, which God has in store for the faithful and obedient, that our hearts may be drawn upward to seek the favor and righteousness of a being whose habitation is so glorious. Yet however grand a description this truly is of God's holy city above, a truly spiritual mind which has subdued its sinful propensities, and its taste and love for earthly things, will perhaps see an equal beauty in the few descriptive words of our Saviour in the text—"In my Father's house are many mansions."

Although the whole universe is God's dwelling, and his presence fills immensity, yet that portion of his vast domain, where He assembles around Him the multitudes of holy and intelligent beings of his creation, is called by way of eminence "my Father's house." And of this we could still form but a very imperfect conception without some object on earth, with which to compare it; and He here seems to have reference to the Temple at Jerusalem, that being the most magnificent edi-

fice known to the world. And it may be said that God dwelt there in an especial manner as that was the focal point of worship for the Jewish nation, and there more than elsewhere, was He specially revealed to man; there, the cloud of his glory, the visible embodiment of the divine Majesty, rested upon and filled the house that had been built to his name, and consecrated to his service.

In the human habitations scattered over our globe, each individual house is in itself a separate mansion. But in God's vast house above designed for his great family, "there are many mansions" amply sufficient for the accommodation of all.—We know that in the Jewish temple, besides the Holy of Holies, there were other spacious apartments, and courts, and ranges of chambers, for the Priests, for the Levites, and for every other necessary purpose in that magnificent edifice;—but whether the heavenly mansions are to be the receptacles of distinct classes of the glorified, the Saviour hath not declared, it is sufficient for us to know that He who hath gone to prepare them for us will order all things just and well, and that in those mansions God will dwell with his people, and display to them the most absorbing views of his glory, which will fill their souls with extatic delight. "For thus saith the high and lofty One that inhabiteth eternity whose name is holy, I dwell in the high and holy place with him also that is of a contrite and humble spirit." In those mansions of blessedness, his redeemed ones will be permitted to behold Him face to face—to see Him as He is, and to know even as also they are known.

These were the consolations which the Saviour mingled with the announcement of his approaching departure from the earth, to comfort the hearts of his mourning disciples; they had forsaken all and followed Him, in his humble fortunes, sympathized in his manifold sorrows, for they loved Him for the godlike perfections of his character, and they had respect unto the recompense of the reward which He had promised them. For this reward of their sacrifices and fidelity, He now teaches them to look not to this world, but to heaven. He gives them assurance of the accommodations which are made for them in his spiritual kingdom above, for the certainty of which He appeals to his well known truthfulness which had never deceived them.—"If it were not so, I would have told you." He then proceeds to acquaint them with the reason why it was necessary for Him to leave them and go to the Father, and the end to be accomplished by his ascension to heaven, viz: to prepare a place for them in the mansions of the blessed, and to send them the Holy Ghost the comforter to be the perpetual

guide and sanctifier of his church to the end of time.

All the acts and teachings of Christ while on earth, tended to one distinct object—the greatest good of his people; for this end, He assumed our nature, revealed the great truths of God and eternity, and made atonement on the cross for human transgression. He taught his disciples the truths of human depravity, God's merciful plan of redemption by a propitiatory sacrifice, the necessity of repentance, faith, and holiness, and the certainty of a future state of being, where rewards and punishments will be equitably dispensed. It was for the completion in heaven of that great and good work for the redemption of the lost, which He had begun on earth that He was now about to ascend up thither.—“I go to prepare a place for you.” O how merciful, faithful, and persevering was the blessed Jesus, in accomplishing the benevolent work He had taken in hand! No labour could weary Him, no difficulties discourage Him, no opposition, human, or infernal, could arrest the great purpose of his soul—to save a world of sinners from the misery to which they were condemned. For the completion of his purposes of mercy, the divine plan required that the blood of a holy victim should be offered on the altar of Justice to atone for sin, and that the merits of that sacrifice should be pleaded before the throne of God in heaven. That sacrifice was now about to be offered on earth in the person of the immaculate Jesus; and when that should be accomplished with all the circumstances of public infamy, which would have attended our punishment, had we been forced to suffer the penalty we had incurred:—and when He shall have conquered the last enemy—Death, by his own resurrection, then will the everlasting gates of heaven be opened to admit the conquering Lamb; for He enters there to complete his labour of love, and to prepare places of honour and felicity for his redeemed ones.

But the enquiry may arise, what preparation can be necessary to be made for them in that spirit world, where all is already pure and perfect. It is not indeed to build a house, for God's house is already there, “not made with hands, eternal in the heavens.” It is not to erect mansions of blessedness, for Jesus said that “many mansions” were already there in his Father's house. It was not to make any new arrangements or regulations in a place, where “Order is heaven's first law;” nor to embellish with any new adornments, where all is, and ever has been perfect in splendor and magnificence. But, He prepares a place in those mansions of bliss for his redeemed ones by exhibiting to the Father the Body that had suffered, the mortal wounds whence the life blood had issued,—the human form that had lain for three days in the tomb of Joseph, now rescued from death by his own divine energy—as proofs of the completion of his sacrifice, and the completion of the atonement: The demands of Justice are now satisfied; the door of mercy is opened, and He presents the claims of every true believer in Him, to a seat in those mansions. He prepares a place in those seats of blessedness, by taking possession of them, as the Head and representative of his spiritual body, for Christ is the living head, and all humble and devout Christians are the members of that body. The resurrection from the dead, and ascension into heaven of Christ their living Head, are pledges and earnest of theirs also, for where the Head passes, the members of the body united with it are sure to follow.

He slept the sleep of maternal death, in the tomb of Joseph, the counsellor of Aramathia, as all the human dead sleep in their graves, and He arose from death to signify his victory over the king of terrors. He arose as, “the first fruits of them that slept;” and we know that where the first fruits are gathered, the general harvest is soon to follow. When He shall come again to fulfil the promise made to his disciples, to take them unto himself, all will be raised from the dark prison of the grave in the likeness of Christ's resurrection, all will ascend in the likeness of his ascension, to appear before the throne of God, “whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedek.”

And when the solemn trial of the Judgement day

shall be over, and the separation made between the just and the unjust, and the sentence of acquittal pronounced by the Judge. “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” then will the sheep of Christ on the right hand, know again the voice of their beloved shepherd, and follow Him; the heavenly bridegroom will lead the way, and the ransomed bride, affianced by faith, purified by sacrifice, and adorned with a robe of spotless righteousness, will follow Him in to the marriage supper. If such were the objects of Christ's ascension to the Father, what glorious prospects does that event open before us. Sin pardoned; the sentence of condemnation cancelled—divine Justice satisfied—an offended God reconciled—the stains of guilt purged from the soul—and a union and inheritance with Christ which will continue forever. The fact of his ascension may be considered one among the few essential truths, which constitute the foundation of all our hope, for if He in whom we trust has not ascended up on high, how could we meet the Judge without our advocate. As his ascension into heaven is a proof to all the world, of his divine mission, and of the completion of that portion of his work, which was to be accomplished on earth, so also his retirement from the field of his labor and suffering gives us assurance, that He has gone, as He said to occupy that higher station in heaven, where He can fully complete and carry into effect his labor of love.

But lest the weak faith of his disciples should cause them to despond at his departure from them, He consoled them with the promise, “I will come again and receive you unto myself.” When the Jewish High Priest entered the holy of holies to offer incense within the veil, his prescribed duty was then to come forth into the outer court, “to bless the people.” This clearly typified the holier ministry of our great High Priest. He has now entered heaven, the *sanctum sanctorum* of the divinity, the veil of our flesh conceals him from our view, He is there offering to the Father, the incense of his own meritorious sacrifice, and at his second advent, in the fulness of time, He will come forth from heaven to crown his people with blessings indeed. Then his reward will be with Him, “and unto them that look for Him shall He appear the second time, without sin unto salvation.” The object of his next appearance will be to take his people unto Himself, to dwell with Him above, that where He is there may they be also. This He had promised to his disciples as a condition of their engaging in his service, and for their encouragement He frequently repeated the declaration, even in his memorable prayer. “Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.”

O what a bright and blessed prospect is here unfolded to the view, and to the participation of all sincere Christians! To keep the eye of faith steadfastly fixed upon this bright destiny, will be an effectual antidote against despondency, under the toils and sufferings of this momentary state. How wonderful have been the mercy and condescension of Christ! My Christian brethren, never let the sound of those cheering words of your Saviour cease in your ears,—“I will come again, and receive you to my self; that where I am, there ye may be also.” And see also that ye are ready for his coming; that ye stand watching day and night for his appearance, with your lamps replenished with oil, trimmed and burning—that is, in the active exercise of every duty of piety to God and charity to man—that ye may be prepared to enter with Him, and with all the company of the sanctified, into those mansions of blessedness prepared for you.

But let not the careless and unrepenting sinner think that he shall thus meet the Saviour of the world. The Father hath committed all judgment unto the Son; and his judicial seat will then be on the great white throne of judgment; there He not only dispenses mercy and blessedness to the humble penitent, but the scales of equity and the sword of justice are in his hand, to award strict retribution to those who have despised or neglected his great salvation. Terrible, indeed, my thoughtless friends, will be your meeting with Him, unless you take timely

warning, and awake from your lethargy, and flee to the Saviour's cross for protection, and have your souls morally changed from sin to holiness, by the washing of regeneration and a renewing of the Holy Ghost, and exhibit in your lives the fruits of holiness.—Then indeed having renounced the world, and acknowledged your allegiance to the Saviour, you may hope in his mercy; and meet Him in joy. This serious inquiry into the religious state of our own souls, is forced upon us individually by the solemn event which has assembled us at this time,—the decease of an old and valued friend, in this community. The dissolution of that mysterious partnership between the flesh and spirit, imposes on us the duty of committing the inanimate form of our aged brother to the bosom of our common mother—“earth to earth, ashes to ashes, dust to dust,” resigning his material part to that valley, whence there is no return to the busy scenes of mortal life, to await the summons of the last day. Death is God's messenger which severs those human ligatures which bound heart to heart, and soul to soul, and causes them to writhe in anguish, and death is God's voice, which speaks to the living, conveying lessons which must be understood and learned; and his voice my sorrowing friends, has in this afflictive providence, been heard among you by every ear, and felt by every heart, in your domestic and kindred circle, and be assured, that many other hearts feel for you the deepest sympathy.—I would fain seek for you an antidote that can heal the deep grief of the widow and the fatherless, or, at least mitigate the anguish, “that earth can not assuage.” But it is not to the world, nor to any of its false nostrums that I would guide you; but I would confidently refer you to that holy heaven where we trust his spirit has fled, from whence alone effectual consolations can be drawn—to the God of heaven our common Father, who hath for wise purposes sent this affliction upon you—to the Lamb of God, the Saviour, who, in the days of his humanity, was a “man of sorrows, and acquainted with grief;” and “who is touched with a feeling of your infirmities. He will send down the holy Spirit the comforter, if you seek Him in your sorrows. God's purposes are often mysterious to us; He seeth not as man seeth, for he is wiser than man and he doeth all things right and well, though we may perceive it not. He may have seen that in all your earthly affections, there lurked a hidden danger to your souls. He may have discovered some latent idolatry which deprived Him of the first place in your hearts, which is his due. To save you from so grievous a sin, this may be his admonishing voice—not uttered in displeasure, but in love, He hath transplanted the spirit of Him you loved, we trust, to his own garden above; and in the chastening sorrows you feel, He calls you to be also ready to join him there, in a perpetual union with the blessed.—The influences on the community, of individuals in the common walks of life, seldom demand extended obituary notice. The position, however, which has been held by our departed friend, has never been an obscure, but a prominent one, and the reminiscences of more than forty years, during which I have had his acquaintance, and I may say his friendship, have enabled me, I think justly to appreciate his character.

Born and bred an Englishman, he brought with him to the country of his adoption many traits of character and manners, which distinguish the middle and higher classes of English society, which he preserved through life. Frank and social in disposition, polished, courteous, and gentlemanly in manners, he rendered his home at all times the seat of a generous hospitality, and though he may have been strict and even rigid in matters of business, his heart and his hand were open to the claims of the needy, and in Him the poor have lost a truly sympathizing friend. Though not strictly speaking, a religious man in early life, he always expressed respect and veneration for the Bible, the church, and its ordinances; and more recently, he had manifested a deeper interest for his soul's salvation, by seeking the grace of God in the sacraments of the gospel. In his approach to the termination of life, the insufficiency of all worldly dependence—all human trust became

more and more evident to his awakened perceptions, and after earnestly claiming the divine promise of rest for the weary and heavy laden, he surrendered his conscious being, while yet the fervent, and I trust the effectual prayer of the Publican dwelt on his lips—"God be merciful to me a sinner."

Happy will it be for us, if we keep constantly before our eyes this truth which so many forget, that God does not require, nor permit the erring judgement of man to pronounce in word or thought, upon the future destiny of his fellow man. "The Father hath committed all judgement unto the Son."—Then let us

"No further seek his merits to disclose,
Nor draw his frailties from their dread abode;
"Where they alike in trembling hope repose,
"The bosom of his Father and his God."

From us other and more appropriate duties are required:—"Seek ye the Lord, while He may be found, call ye upon Him: while He is near."—God hath sent forth his angel, death into your midst, and cut down your venerable parent tree; and the offshoots from his roots are gathered around the fallen trunk to mourn and to bury it. But their duty ends not here. His providences always convey to the living, some lesson which they are required to learn, and to lay the instruction to their heart. To you the present instruction is—"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh" . . .

Hamilton, C. W. January 19, 1857.

The proceedings of a Meeting of Royal Arch Masons held in the City of Hamilton, on Monday, the 19th January, 1857, convened by a circular for the purpose of considering the present state of Royal Arch Masonry in the Province of Canada, and to decide upon and take the necessary steps for securing its future welfare and prosperity.

It was on motion unanimously resolved:—"That the Most Worshipful the Grand Master Companion Colonel William M. Wilson take the Chair, and that M. E. Companion Charles Magill be requested to act as Secretary."

PRESENT—

- M. E. C. Kivus Tully, P. H. P. of St. John's Chapter Toronto.
- Do. Thomas Duggan, do. the Hiram C. Hamilton.
- Do. Charles Magill, do. do. do.
- Do. John Harris, H. P., do. do.
- Do. Thos. B. Harris, do. St. John's, do.
- F. C. W. C. Stephens.
- C. R. Bull.
- C. Wm. M. Wilson.

The Meeting having been thus organized, and the subject for which it had been called having been introduced by the M. W. Bro. Wilson, the following preamble was, after mature deliberation, unanimously adopted:—

That the absence in this Province of a supreme authority for regulating the affairs of Royal Arch Masonry, having long been attended with serious inconvenience to the order, and the Grand Lodge of Canada having been legally and constitutionally established on a firm and permanent basis.

It was resolved,—To recommend to an adjourned meeting of Royal Arch Masons, to be held on Tuesday, the 20th instant, at the Masonic Hall in this city, with the concurrence of the M. W. the Grand Master of Ma-

sons in Canada, at once to proceed in the establishment of a Grand Royal Arch Chapter of Canada, on the following conditions:—

That the constitution of the Grand Royal Arch Chapter of England be adopted "mutatis mantandis" as its constitution, and be taken as the guide in the arrangement of the various offices of the Grand Chapter with the following reservations.

That the principles established by the Grand Lodge of Canada of making the principal offices annually elective, be adopted by the Grand Chapter.

That in order to assimilate with the usages of Royal Arch Masonry in the United States, the three degrees not recognized by the Grand Chapter of England, viz., the Mark Master, the Past Master, and the Most Excellent Master, shall be taken by all persons to entitle them to be admitted to membership, in any Chapter under this jurisdiction, but that Royal Arch Masons who may have taken their degrees in any regular warranted Chapter, under any other jurisdiction, may be admitted as visitors to any Chapter in this Province, when working in the Royal Arch degree, or in any other degree, which such visitors may have taken, under a regularly and properly warranted Lodge or Chapter, and that in conformity with the foregoing recommendation the M. W. G. M. be 1st Grand Principal Z, and the R. W. D. G. M., be the 2nd Grand Principal H, the election or appointment of the officers being left to the convention.

The meeting then adjourned to meet at 6 p.m. on Tuesday the 20th January.

(Signed,) Wm. M. WILSON.

The convention reassembled at the Masonic Hall on Tuesday Evening, January 20, 1857, at Seven o'clock, when the following Chapters were duly represented.

The Hiram Chapter, Hamilton, M. E. Comp. Thomas Duggan, P. H. P.; Charles Magill, P. H. P.

The St. John's Chapter, London, A. S. Abbott, P. H. P.; Jas. Moffatt, H. P.: Wm. Francis, P. H. P.; Wm. Daniel, Scribe.

St. John's Chapter, Hamilton, M. E. Comp. Thos. B. Harris, H. P.; J. R. Holden, king,

M. E. Comp. Kivus Tully, P. H. P.; Comps W. M. Wilson, W. C. Stephens, William Bellhouse, Richard Bull, James Riddel, Henry Grist, S. M. Rogerson, Mills Harley and others.

The convention was presided over by M. E. Comp. Thomas Duggan, P. H. P., who called upon the Secretary to read the circular issued to the various Chapters in the Province, which having been read, the transactions of the preceding evening were read and unanimously approved.

It was, on motion, unanimously resolved, "That the Grand Chapter of Canada be and is hereby established on the constitution re-

commended in the minutes of the convention of Royal Arch Masons now read.

It was on motion resolved,—"That the title of the Grand Chapter shall be 'The Grand Royal Arch Chapter of Canada.'"

It was on motion resolved—"That the Grand Chapter do now proceed to the election of Grand Officers to hold office till their successors are elected or appointed and installed. The following were then declared duly elected—M. E. Comp. Wm. W. Wilson, Grand 1st Principal Z.; R. E. Comp. A. Bernard, Grand 2nd do. H.; R. E. Comp. Thomas Duggan, Grand 3rd do. J.; do. William Bellhouse, Grand Treasurer; do. Thomas B. Harris, Grand Scribe E.; William Daniel, Grand Scribe N.; J. Morrison, Grand Janitor.

The M. E. Comp. Z. then appointed the various Committees, for conducting all matters connected with the Grand Chapter.

The Convention then adjourned till such time as arrangements had been perfected for the installation of the Grand Officers.

The Convention of Royal Arch Masons re-assembled on the 2nd day of April, 1857, at the Masonic Hall, Hamilton, and resumed its sitting at 8 p.m.

M. E. Comp. Thos. Duggan, Presiding.

M. E. Comps. Thos. B. Harris, S. B. Campbell, Charles Kelly, J. E. Smith, J. M. Rogerson, Colonel Whitehead, J. B. Mathews, James Riddel, R. A. Woodcock, J. W. Baine, Jno. Austin, Wm. W. Wilson, G. M., W. C. Stephens, Wm. J. Thomas, J. Taylor, William Bellhouse, Wm. C. Morrison, F. J. Rastrick, Jas. McKeown, J. Chillman, Hy. Grist, J. A. Fisher, Ed. Kelly, Wm. Hartley, A. Degrassi, J. C. Prosser, Geo. L. Allen, Wm. Irwin, J. Hodgson, and others.

The Committee appointed to make the necessary arrangements for the installation of the Grand Officers of the Grand Chapter of Canada. Reported—

That M. E. Companion Czar Jones, P. G. H. P., of the State of Michigan, has kindly undertaken to perform the ceremony, and was now in attendance for that purpose. M. E. Czar Jones was then introduced, &c., &c., and duly installed and invested the following Grand Officers Elect, each in their respective offices—M. E. Comp. Col. Wm. M. Wilson, the 1st Grand Principal Z.; R. C. Comps. Dr. A. Bernard, the 2nd Grand Principal, H.; R. C. Comp. Thomas Duggan, the 3rd Grand Principal, J.; R. C. Comp. William Bellhouse, Grand Treasurer; R. C. Comp. Thos. B. Harris, Grand Scribe, E.; R. C. Comp. Wm. Daniels, Grand Scribe, N.; Comp. J. Morrison, as Grand Janitor.

The Grand Royal Arch Chapter of Canada was then proclaimed by the Grand Marshall duly installed, with the usual grand honours. The M. E. Comp. Czar Jones delivered an address to the assembled Companions.

The Grand Chapter expressed their thanks to Most Excellent Companion for his

kindness and the able manner in which he had conducted the Ceremonies.

The Grand Chapter was closed in ample form with solemn prayer.

THOS. B. HARRIS,
Grand Scribe, E.

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The Canadian Masonic Pioneer.

MONTREAL, MAY 1, 1857.

R. W. Bro. BERNARD wishes the Fraternity to know, that his connection with the *Canadian Masonic Pioneer* has ceased. Should he write for it in future, his articles will appear over his own signature.

The next number of the *Pioneer* will appear on the 1st day of July next, the present proprietors requiring until that time to arrange matters for its future publication.

FREEMASONS' HALL, LONDON.

13th March. 1857.

R. W. BROTHER,—I am commanded by the M. W. Grand Master, the Earl of Zetland, to assure you of the great anxiety he has ever entertained to maintain the welfare and integrity of the Craft, in all its branches. The unfortunate differences which have existed in the Canadas, have received his most mature and deliberate consideration, and he felt himself called upon to state the result of those deliberations to the Grand Lodge, at their Meeting on the 4th instant. That no difficulty or question should arise, as to the exact statement which the Grand Master desired to make, His Lordship committed his communication to writing, and himself read it to the Grand Lodge. Of that statement, by His Lordship's command, I now enclose you a faithful transcript, viz:—

1.—“With regard to the Canadas, I regret as much as any one the present position of affairs, and I frankly confess, that I cannot but feel that our Canadian Brethren complain with some degree of truth, that they have not received at our hands, all that consideration which they might have reasonably expected. I do not see that any advantage would arise now from re-opening

“the subject of their complaints, the chief and great object, now, is to amend past short comings, and to endeavour to get matters to run more smoothly for the future. I am bound to say, however, that I was not acquainted with the whole state of affairs relating to Canada West, when I addressed Grand Lodge on a former occasion, and there has been some confusion with reference to the so called Independent Grand Lodge of Canada, and the Provincial Grand Lodge of the same place. With the former, I need hardly say we can have nothing to do, they have thrown off their allegiance to the Grand Lodge of England, and that, without returning the warrants which they hold under it. To them, I applied the term “rebellious” and I think Grand Lodge will agree with me, that I did not unjustly apply that term.

2.—“Since then I have carefully considered the subject, I have given it the best attention in my power, and I have come to the conclusion that I may without any sacrifice of the privileges with which I am invested, as your Grand Master, make such a concession to them and to their wants, as will satisfy them. In order that I may be understood, I must call your attention to the requests which were made to me in the Petition first received.

a.—“They Petitioned to have the power of electing their own Provincial Grand Master.

b.—“That they should retain all fees of every sort and kind.

c.—“That their Provincial Grand Master should grant Warrants for new Lodges.

d.—“That he should be empowered to appoint subordinate Provincial Grand Masters.

e.—“That Grand Lodge should still retain a supervising power.

3.—“This, it will be at once perceived, would be, if granted, to declare them to all intents and purposes, a body Independent of the Grand Lodge of England. I need hardly point out to you that this was a course I could not consent to, for it would have amounted to a subversion of the constitution and law, of English Masonry, and had that Petition received a reply, which I much wish had been sent to it, it could only have been replied to, by a direct negative. I was naturally anxious to preserve unimpaired in my own person, and to hand down to my successor the privileges and prerogatives with which you have entrusted me as your Grand Master, not from any desire on my own, or for my own personal sake (for let me assure you, that the appointment of officers is a very irksome and frequently a very unenviable task) but solely as representing the Grand Lodge of England. I am as anxious now, as I was then, to maintain the privileges of the Grand Master intact, because I conceive that it conduces to the welfare of the Craft, that I should do so; but I have, after careful consideration and upon

“more full information, come to the conclusion that I may afford the relief desired by our Canadian Brethren, without a sacrifice of those privileges.

4.—“The Canadian Masons contend, that they have full and ample means of judging who would best serve their interests and those of Masonry, as their Provincial Grand Master, whilst I, at this distance, have not the same favorable opportunity. I feel the force of that remark, and taking into consideration all the circumstances, I am prepared to say, that I will consider the propriety of appointing, as Provincial Grand Master of Canada West, any Brother, whom they shall report to me as most acceptable to themselves; they may do this, if they desire it, either in the form of a Resolution of the Provincial Grand Lodge, or in such other way as may be agreed upon; such nomination shall be subject only to my approval, and I need hardly say, that I should feel it to be my duty in making this offer, not to withhold my nomination of such a Brother, so recommended, unless for weighty reasons, which I should be prepared to justify. In making this concession, I beg it to be clearly understood that I only announce my own intention, and do not propose or consent to any alteration of the laws; that, in nominating a Provincial Grand Master, recommended by the Provincial Grand Lodge, I thereby should do so of my own free will, and, though I may set an example too, I will not consent to bind my successor.

5.—“As regards the question of fees, I have already laid a scheme before you, which I am told, is recommended for your adoption by the Colonial Board.

“The present fees payable by the Canadians, are:

“For Registration, 10s. of which one half goes to the Provincial Grand Lodge.

“For certificates, 6s. 6d.: Total, 16s. 6d.

“Fees proposed by the Grand Master:

“For Registration and Certificate, together, 7s. 6d.

“The Whole Scale of Fees will stand thus:—

London.

“Registration and Certificate £1 7s. 6d.

Country. Foreign & Colonial Lodges. £0 17s. 6d. £0 7s. 6d.

“To fund of Benevolence 0 4s. 0d. 0 2s. 0d. nil.

“I may say that the question of fees is a matter of secondary importance, I am very sure that a more money consideration will never influence us in our dealings with our Canadian Brethren.

6.—“I have already provided for the issuing of blank Certificates, in such a number, as will prevent any further complaints arising on that score, whilst, as regards the issuing of Warrants, I must remind Brethren that such a power, or equivalent to it, has

"always been exercised by the Provincial Grand Masters of Colonial Grand Lodges, who have hitherto granted dispensations for the holding of new Lodges, Warrants for which are never refused; this is a matter, however, together with that regarding fees, which may properly be left to the Colonial Board, who will advise us on the matter."

7.—"Some representations have reached me upon the subject of subdividing the Districts of Canada, and I am inclined to think that, from the extent of the Province, the number of the Lodges, and the distance of many of them, from any one central situation, that it would be advisable to divide it. I have received a communication from the Provincial Grand Master of Quebec, and several Petitions on this subject, and I may state that it is my intention, after consulting with Brethren on the spot, to take steps to subdivide the district, and to appoint other Provincial Grand Masters, so that every Lodge, in the Canadas, shall be within reasonable distance of its Provincial Grand Lodge."

8.—"There is one point more to which I must refer, namely, to the demand that the Provincial Grand Master of Canada shall be empowered to appoint subordinate Prov. G. Masters and Provincial Grand Lodges; this, I at once say, I cannot consent to. The appointment of Provincial Grand Master ever has been, and, in my opinion, ought ever to remain a part of the prerogative of the Grand Master for the time being, just as the appointment of Officers rests with the Masters of all private Lodges. I have already stated, that I have determined on further subdividing the Canadian Districts and I shall not be slow in listening to the expressed wishes of the Brethren, as to the appointment of a Provincial Grand Master, who will be acceptable to them. I may here remark, that this determination has not been come to, without mature consideration, and I can appeal to at least one Member of Grand Lodge, who takes a great interest in this question, as to the fact of having expressed to him my intention to take this course, so long ago as the 3rd of January last."

9.—"I believe that by this concession, I shall not have derogated from those powers and privileges which I have received from you. My object has been, and that, from no selfish motive, to preserve them—I am equally sure that you have no wish to invade them. The maintenance of their allegiance, by the Canadian Masons, is to be desired and is quite as much for their advantage as for ours. I believe that the plan I have proposed, and the concessions which I have expressed my willingness to make, will be satisfactory, both to you and to our Canadian Brethren. I thought it better to

"make this announcement to you at the present moment, as I trust it will be the means of bringing the matter to an amicable termination and will save any protracted discussion in Grand Lodge. I have, I repeat, given the matter my anxious and attentive consideration. I think that under the circumstances you may safely trust that the appointment of Provincial Grand Master will be settled by me, to the satisfaction of the Provincial Grand Lodge of Canada, and the Petitions will be carried out by the Colonial Board."

10.—"I trust that I have done justice. I repeat my regret that the matter has not been settled before, and I know that I may rely in full confidence on that support, which you have never yet withheld from me, in the endeavor to discharge my duty as your Grand Master."

I have further to inform you that this communication of the Grand Master was received by a Grand Lodge, of larger than usual numbers with great satisfaction and acclamation.

The Grand Master's object in making this communication arises from his desire, that no time should be lost in your being made acquainted with his views, in order that the Canadian Masons may have the earliest opportunity of availing themselves of the advantages sought to be conveyed to them by the proposed concessions offered by His Lordship, or to make any suggestions or observations which they may be desirous of submitting to him.

The Grand Master further commands me to state, that the arrangements which he has made for the future conduct of the correspondence and communication of Colonial Lodges, are such as will secure to them, for the future, a prompt and effectual attention.

The Grand Master directs me to echo the expressions contained in paragraph 9, and to state to you the earnest hope that the concession he has made to the wishes of the Colonial Brethren, will be not only acceptable to them, and be the means of allaying those feelings of irritation which have naturally arisen, but may also be the means of bringing back to their allegiance those Lodges, which, he cannot but think, have lost sight of their best interests in severing themselves from the protection of the Grand Lodge of England.

At a later period of the evening, the memorial which had been entrusted to Brother, The Rev. G. R. Portal, was presented to Grand Lodge. No discussion took place thereon, it being unanimously agreed, upon the motion Brother Portal, seconded by Lord Panmure, that, after the announcement which the Grand Master had been pleased to make, the memorial should be referred to the Colonial Board.

I have to request that you will communicate to me, with as little delay as possible, any general suggestions you may desire to

make, together with your views in reference to carrying out the desire by the Grand Master, in paragraph 7.

I have the honor to be fraternally,
R. W. Prov. Grand Master.

Your obedient Servant and Brother,
WILLIAM H. WHITE, G. S.

To the Honorable
WILLIAM BADGLEY,
Provincial Grand Master, Montreal.

QUEBEC, 3rd April, 1857.

MY DEAR GRAND SECRETARY,—The accompanying document reached me by this evening's mail, and its importance is so great that I hasten to transmit it to you for communication to the Lodges in the District. It is gratifying to perceive that the M. W. Grand Master is actuated by every proper Masonic feeling consistent with the high position and responsibilities of his office; but, at the same time, is prompted by a very considerate and proper feeling in connection and intercourse with his Canadian Brethren, exemplified in the determination expressed in his address to Grand Lodge, on the 4th ultimo. With the solitary exception of consenting to the appointment of an Independent Grand Master for the Province, in which, of course, was involved that of the appointment of subordinate Provincial Grand Lodges and Masters, the Grand Master appears to have conceded, and will sanction the concession, to the Canadian Masons, of every point which has been claimed. The present district will be broken up, and smaller and more convenient ones formed, whereby every Lodge will have its own local and near Grand Lodge.

The Provincial Grand Master of each of these will, of course, be selected by themselves, and, doubtless, it may be assumed, always approved.

The fees of every kind will be reduced to 7s. 6d., a mere nominal sum for the enregistration of Canadian Brethren among the Brotherhood of English Masons, with all present and existing advantages of the connection, notwithstanding the reduction or abnegation of fees.

And Provincial Lodge Warrants will be granted by the Provincial Grand Masters. It is possible that, for these, a return of their number may be desired to be made known, either annually or semi-annually.

In all this, the desire of the Grand Master to maintain the unity and close connection of English Masons with each other, and their great and venerable Mother Lodge, is manifest and gratifying, and cannot fail to be appreciated, whilst his action, with respect to certificates, is a satisfactory announcement that delay will no longer exist with respect to them. I have only to add that immediate attention will be given to representations from the Province.

The accompanying document has reference in terms, to the Provincial Grand Lodge of Canada West; but it embodies suggestions of main importance made by myself, principally on the subdivision of the existing Districts and the issuing of Warrants; and it may be assumed, therefore as applying to the Lodges in Canada generally.

Under these circumstances, and in view not only of the necessity for prompt action upon the subject matter of the document itself, but, so far as I am personally concerned, of my early withdrawal from my present office, it is my wish that you would cause the document and the communication to be generally printed and circulated for full information of the Lodges under my jurisdiction as well as of all English Masons; so that, at the next meeting of the Grand Lodge for this District, the Lodges and their representatives, and the members of the Grand Lodge, may come prepared with some definite plan or mode for meeting the Grand Master's suggestions, and for the immediate nomination of Provincial Grand Masters for the new Districts. I have taken upon myself to state my wish in respect of these nominations, because it is my persuasion that the recommended subdivisions, if approved in P. G. Lodge as well as the nominations, will meet with the immediate concurrence of the Grand Master. The District Lodges will be in a more independent and social connection with each other and much delay and annoyance will be thus avoided. My suggestion cannot but recommend itself to all the well-wishers of the craft who desire to maintain English connection, and, at once, not only relieve themselves from present difficulties, but tend, it is to be hoped, to renewed fraternal feeling, even among those who have estranged themselves from us.

It is not the least agreeable part of my duty to know that no hasty or imprudent action has been taken, either by myself, or the Grand Lodge, under the unpleasant differences which have existed, for nearly two years past. Forbearance has been reproached to me on one side, whilst not a little taunting has been thrown out on the other. The time has come, however, when it is seen that impatience and excitement would have been premature and culpable, and when, it is to be hoped, a general good feeling may prevail.

I have been compelled to allude to myself and my early resignation of office, which I have only retained to this time, with the view and in the hope of being entrusted with the announcement of some such measures as those submitted. The constant occupation, in other duties reminds me that my office should be filled by some one, not more zealous or more anxious for the interests of the craft, but who will have more time and better talents to apply to the performance of its duties. After upwards of 30 years, I may say, constantly and actively connected with the Institution,

I may think myself entitled to withdraw from the burden and heat of the day; and it will, therefore, be my purpose to announce to the Provincial Grand Lodge, at its next meeting, that my letter of resignation will accompany the report of its proceedings, to the Grand Master in England.

It is my desire, therefore, earnestly and forcibly to impress upon the Lodges the propriety of attending the next meeting of the Provincial Grand Lodge, fully prepared to make the necessary representations to the M. W. the Grand Master.

I have the honor to be,

V. W. Sir and Brother,

Yours fraternally,

(Signed), W. BADGLEY, P. G. M.

Of Montreal and William Henry.

To

The V. W. Bro. J. O. MOFFATT,

Provincial Grand Secretary.

(A True Copy.)

OGILVY MOFFATT, P. G. Sec.

Provincial Grand Lodge,
District of Montreal & William Henry.
Montreal, 9th April, 1857.

V. W. & DEAR SIR & BROTHER,—By command of the R. W. the Provincial Grand Master of this District, I have the honor of transmitting copy of a statement made by the M. W., the Grand Master of England, the Earl of Zetland, to the United Grand Lodge, at the Quarterly Communication, held in London, on the 4th March last, with reference to the present position of Masonic affairs in Canada, and to it, as well as to the letter from the R. W. the Provincial Grand Master of the District accompanying the same, I have to request your particular and earnest attention and consideration.

I have the honor to be,

Dear Sir and Brother,

Yours truly & fraternally,

OGILVY MOFFATT,

P. G. Secy.

The old adage, that "drowning men catch at straws," is certainly exemplified to a considerable extent in the apparent avidity with which the expiring authorities—the Provincial G. M. and his Secretary, at least of the District of Montreal and William Henry, grasp at the gracious words uttered by the Grand Master at the March meeting of the Grand Lodge of England. His Lordship, indeed, said nothing about this or any other Provincial district except Canada West. But the P. G. M. seems to think, it may be assumed, that his remarks may have reference to Canada—generally. Supposing this to be the case, which is after all mere assumption, we can see no advantage which can result from it. The so-called concessions come too late, and are of too ambiguous and forced a character to avail any-

thing in the settlement of Canadian masonic affairs. In fact, no real concessions are proposed. Provincial Grand Lodges always had the right to recommend a brother for the office of Provincial Grand Master, and the Grand Master always had the power to do just what he now says he shall be ready to do—unless for causes which he shall be prepared to justify—to appoint such Brother. In this we have nothing new—no action of Grand Lodge—no change of law—no established policy—no binding future—Grand Masters—nothing at all worth a straw.

As to granting warrants, we cannot see that the slightest intimation is given that any such power will be allowed to Provincial Grand Lodges,—notwithstanding the ecstacy into which the bare mention of the thing seems to have thrown our Provincial Grand Master. Indeed, the Grand Master of England distinctly states that he will consent to no change of the established laws of Grand Lodge, and without such change Provincial Grand Lodges can never do more than they have always done—issue dispensations, but not warrants.

Placing in the hands of Provincial Grand Masters blank certificates to be used when required, would doubtless prove a convenience and one which colonial masons ought always to have enjoyed. No law, regulation, or anything else but a short-sighted policy has ever existed to prevent it.

Any advantage to Canadian masonry which might possibly arise from a diminution of Grand Lodge fees, would be more than counterbalanced by the proposed scheme of dividing the Province into a large number of districts. To think of such a scheme as applicable to Lower Canada is perfectly absurd. Neither the Provincial Grand Lodge of Montreal and William Henry, with about a dozen lodges, nor that of Quebec and Three Rivers, with three lodges, has ever been able to do more than barely pay the expenses of meeting once or twice a-year. To build masonic halls, establish masonic libraries, found asylums for the aged, infirm and helpless, or to do anything else which the benevolent spirit of masonry contemplates, was never thought of. We remember well, when an application to the Provincial Grand Lodge of Montreal and William Henry for the pitiful sum of £5, (a sum which several of the private lodges had advanced) for the relief of a poor widow and her three or four little orphans, was rejected on the ground of no funds. Where now, we ask, are the lodges to be found in this section of Canada, to make up the Provincial Grand Lodges, the organization of which the P. G. M. so strongly recommends? There are two, and two only—St. Paul's and Dorchester—which have not affiliated with the Grand Lodge of Canada, within the limits of this district; and there are three, and three only, within the limits of the District of Quebec and Three Rivers. How many Provincial Grand Lodges,

besides the two now claimed to be in existence, would the P. G. M. have organised by these five private lodges?

Nor is the scheme one whit more applicable to Western than to Eastern Canada. It is not *division* but *union* which Canadian masonry requires. The Provincial Grand Lodge of Canada West has already repudiated this splitting-up plan, and expressed the strong conviction that nothing short of "entire masonic independence" will satisfy the wants of Canadian masons. The sooner this fact is conceded and acted upon by all parties, the better will it be for masonry,—not in Canada alone, but in England and the world over.

AN ANTI-BILLIOUS PILL FOR MASSACHUSETTS.

Though we have been favoured, since our last Report, with no direct communications from the new Grand Lodge of Canada, yet many outside of that Province had taken up the subject of their recent organization; and hence, in view of our remarks of last year, we feel called upon to notice it. Your Committee, towards the conclusion of their Report of last year, embodied in full the communication from Canada, and say, that "taking all that is stated in the Canada document as strictly correct, (as we fully believe is the case,) we think the organization of the Grand Lodge of Canada, right and proper, and that this Grand Lodge ought at once to tender to her the right hand of fellowship." But as our Report of last year was made after the close of the Grand Lodge, it had no opportunity to express its views thereon. Since that Report, we find that the Grand Lodge of California has declined to express an opinion; that the Grand Lodge of the District of Columbia, after recognizing its organization, reconsidered its action, and further expressed no opinion, waiting for further information*; and several of the other Grand Lodge have pursued a similar course. By the Grand Lodge of Massachusetts, however, a charge of rebellion has been made against our Canadian Brethren, and all Masonic intercourse strictly forbidden with that Grand Lodge, or any Lodge or individual having any connection therewith. The Report of the Committee of the Grand Lodge of Massachusetts, to whom the subject was referred, occupies nine pages, and probably contains all that can be said on that side of the question, and as we are disposed to take the opposite side, we shall, in reviewing it, give our reasons at some length.

After giving a sketch of the reasons which led to the movement, and the transactions incident thereto, taken, in the main, from the communication published in our last Report, the Massachusetts Committee say "that here is a case almost new in our Masonic experi-

ence, involving principles of the highest importance—appealing strongly to our sympathies as freemen—and requiring that prudence and caution whereby we may avoid being led through those sympathies into a course inconsistent with those well-tryed principles, which have so long secured peace and tranquility within the borders of this Grand Lodge."

This is all very well as a self-given caution; now, let us see how well it is followed. They say, "the naked question to be met is briefly as follows, viz.: whether it is consistent with the recognized laws and customs of Freemasonry, for any portion of the Lodges under a particular jurisdiction to secede from its parent body, without its consent, and to form of their own authority, a new body, having an independent existence and independent powers." Though this question is not exactly fair, we will, for the purposes of the argument, take it as it is put. As a preliminary, "the principles which have always, by common consent, governed the relations of the various Grand Lodges of this country with each other and with foreign countries," must be defined. Let us see how this is done by the Committee. They say that "the leading principle is, that each Grand Lodge in the United States rules and governs, without interference from any other, all Lodges within the civil jurisdiction of the State in which she is situated, holding the Territories as common ground, wherein each Grand Lodge is free to charter Lodges at pleasure, until each Territory, by being regularly admitted into the Union as a State, acquires the right to form a Grand Lodge for itself." The first portion of this principle is correct,—no one disputes it,—but it is wholly inapplicable to the case in hand, so far as we can perceive, without the addition of the clause, "until each Territory, by being regularly admitted into the Union as a State," etc., put by us in italics, and the correctness of which we distinctly deny, and the assumption of which as correct by the Massachusetts Committee, is simply begging the question, and is the point to be proved. To-be-sure, they go on to say that they "are aware that this (that is, the formation of a Grand Lodge) has sometimes been done before admission as a State; but although it may be alleged in excuse that Territories are States in process of formation, we still think the practice illegal, and not to be justified in any case." What has become of "the principles which have always, by common consent, governed? Where is an indication of the common consent to be found? What has been the common practice but directly the opposite of what the Massachusetts Committee state? There is nothing to support the principle claimed but the simple *ipse dixit* of the Massachusetts Committee. Who ever heard it declared that the Masons in Florida, Minnesota, Oregon, and Kansas were in open rebell-

on? Whose consent have they ever obtained but their own to the formation of their Grand Lodges? Whose did they require? And have they not been recognized—yes congratulated even—by nearly every Grand Lodge in the world, including the Grand Lodge of Massachusetts, on the formation of their Grand Lodges? And has that Grand Lodge ever dreamt of suspending all Masonic intercourse with these, our sister Grand Lodges, their constituents or members, for open rebellion or any other cause? Of course not. As we in substance have said before, we most emphatically deny that it is a principle universally received by common consent, that until each Territory has been regularly admitted into the Union as a State, the masons therein have not the right, if sufficient in numbers, to form a Grand Lodge for themselves. It is the opposite doctrine which has always been acquiesced in by common consent, and the Massachusetts Committee are the first to declare it illegal, when it has become necessary for them to do so to sustain what otherwise would be an untenable position. The argument might here be closed, but as the Report under review abounds in other fallacies, we propose to follow it through.

The Committee say that "with regard to the Lodges of Great Britain and Ireland, the case is exactly analogous to ours. Neither of these Grand Lodges charters Lodges within the bounds of the others, though all do so in the Colonies, just as we do in the Territories." This point is correctly stated, but did not the Committee see that it was fatal to the conclusion at which they wished to arrive? But their inconsistency still continues, for in the very next paragraph but one, they say, "We are now called upon to recognize, as a Grand Lodge, a body formed on different principles from our own?" How so? Was not Canada common territory to the Grand Lodges of England, Ireland and Scotland, just as our Territories are to our sister Grand Lodges? Was it not occupied by the three Grand Lodges in common, as the Grand Lodges of the several States occupy the Territories of the United States? And is not Canada more on an equality with Ireland and Scotland, in civil and political rights and privileges, than Minnesota is with Massachusetts? What body of Masons in a Territory or new State did ever ask the consent of their several parent Grand Lodges to the formation of a new Grand Lodge. On the contrary, they first organized their Grand Lodge, generally so soon as three Lodges would consent, whether a Territory or State—proclaimed themselves as the equals, the peers, of the oldest Grand Lodges in the world—took their stand as such, and were maintained in it. What have the Masons of Canada done more than this, except to bear, for a long number of years, with a Grand Lodge who cared for them only as a source of tribute and extortion?—who never listened to any of their calls for redress, and never took any special notice of them, except to send men to rule over them. We say, then, that we are called upon to recognize, as a Grand Lodge, a body of Masons formed "on exactly analogous principles to

*This is an error. The Grand Lodge of the District of Columbia re-affirmed its resolution recognizing the Grand Lodge of Canada.—E. M. P.

our own;" that it was in common territory, and under no single jurisdiction; that it did not resort to revolution, nor close its doors upon all explanation or concession; and while acting strictly by its own authority, and by virtue of its own inherent powers, did so under the example of every precedent which the annals of Free Masonry affords. For these and similar reasons, we are for giving them the right hand of fellowship, and if our connection with them in this be such as to deprive us of "all Masonic intercourse" with our Brethren of Massachusetts, so be it; for though that intercourse be a source of the highest pleasure to us, we are willing to forego it in the cause of truth and right.—*Report of the Committee on Foreign Correspondence, to the Grand Lodge of Louisiana.*

The Grand Lodge of Louisiana adopted the report of the Committee on Correspondence, and recognized the Grand Lodge of Canada.

It is our painful duty to announce the death of Brother Fear, late an employee with the Grand Trunk Railway Company, and a member of the Lodge of Social and Military Virtues, No. 1, C. R. Brother Fear was unfortunately killed in the discharge of his duties at the starting of the train from Sherbrooke. He was much and deservedly respected by all who had the pleasure of his acquaintance, and was attended to the grave by the members of Victoria Lodge, Sherbrooke, by whom he was buried with Masonic honors.

GILKISON & MALLOCH,
Barristers, Attorneys at Law, &c.,
BRANTFORD, C.W.

THOS. RAWLINGS,
Accountant, Conveyancer and Custom
House Broker,
BRANTFORD, C. W.
November 1, 1856.

F. J. RASTRICK,
Architect and Civil Engineer,
Hamilton, C. W.

ALFRED BARTON,
Commission Merchant & General Agent
BOWMANVILLE, C.W.
June, 1856.

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(NEAR DONEGAN'S HOTEL.)
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MANUFACTURER of Stained, Painted, Em-
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Gilding and writing on Glass, Figures, Coats of Arms, Monograms, and every description of Ecclesiastical, Heraldic and Domestic Stained Glass. Designs and Estimates furnished on application. Specimens may be seen at the Office.
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T. IRELAND,
CARD AND SEAL ENGRAVER,
26 Great St. James Street,
MONTREAL.
November 1, 1856.

ALEXANDER MCGIBBON,
WHOLESALE & RETAIL
Grocer, Wine, Ale & Spirit Merchant
No. 154 Notre Dame Street,
MONTREAL.

PAUL MONDOU,
Passenger Agent, Vermont Central R.R.,
No. 65, Commissioners Street,
MONTREAL, C.E.
June, 1856.

ON DRAUGHT,
SALT & Co.'s EAST INDIA PALE ALE
From Burton on Trent. Also, Guinness & Sons
DOUBLE EXTRA STOUT.
SHAKSPEARE INN
St. Francois Xavier Street,
GEORGE LULHAM.
June, 1856.

THE OTTAWA HOTEL,
GREAT ST. JAMES STREET,
MONTREAL,
CONDUCTED IN THE AMERICAN STYLE.

THE OTTAWA HOTEL stands in the very heart of the business part of the City, being in the same street and within two minutes walk of the Post Office and Banks.
The PARLORS and BEDROOMS are light, airy and well ventilated; the TABLE is always supplied with the best to be found in the Markets; and the WINES, LIQUORS and CIGARS are invariably of the choicest brands.
CARRIAGES will be in attendance at the Railroad and Steamboat Depots, on the arrival of Cars and Boats.

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MONTREAL,
Facing St. Lawrence Main Street.
Importer of Geneva Watches, Fine Gold Jewellery of every description, Electro Silver Spoons, Forks, Cruets, Cake Baskets, &c., Papier Maché Ware, Clocks, Musical Instruments and Fancy Goods, the whole of which will be offered at prices that defy competition.
MASONIC JEWELLERY manufactured to order.
June, 1856.

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MERCHANT TAILORS,
141 Notre Dame Street, Montreal,
Wholesale and Retail Clothiers, and Manufacturers of Hats, Caps and Furs. Masonic Clothing, Jewels, Working Tools, &c., &c.
June, 1856.

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Wholesale and Retail, No. 30 St. Francois Xavier Street, Montreal.
Sells for cash only at unusually low Prices, and makes no Second Price.

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