

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## “Memor et Fidelis.”

VOL. I.]

MONTREAL, OCTOBER 1, 1856.

[No. 5.]

### TOADYISM.

In the social, as in the individual, constitution, maladies have certain epochs, at which either themselves arrive at a crisis or throw off other shoots which eliminate subsequent species of evil. The increase of wealth, therefore, and the aids to luxury afforded by artistic improvement having given a fillip to national selfishness, this last has grown more exorbitant in its demand for power, rank, and pleasure, and now worships the idol in others which it desires itself to possess, condescending to perpetually augmented baseness and servility whereby to compass its ends. In all ages of the world the aphorism of Shakspeare has been proved true:—

“Plate sin with gold, and the strong staff of justice  
Hurtless breaks; clothe it in rags, a pigmy's spear  
Will pierce it!”

But this universal truth does not prevent our abasement before the image of “I or power becoming lower and lower; and when the last bone in the back of our dignity is broken, and we ignore folly, pay our addresses to incompetency, offer ourselves to be kicked by tyranny, swear fealty to falsehood, if only a coronet covers the assailant, or a title dignify the insult,—when we reach even the point of preferring stultified indifference and fatuity in peers to honourable efficiency and manly straightforwardness in commoners, we then become in every sense of the word “toadies.”

It is a word which owes its birth to the prevalence of the disorder it denotes; hence its usage is so common at present. It is associated with, and indeed springs from, unprincipled ignorance of the true nobility of virtue, or from mistaken notions as to the good being the expedient. A man either imagines there can be nothing higher than to know a prince, or that his acquaintance is sure to bring such inevitable benefits as will well compensate for the insult of being frequently snubbed by him. Now, as Masonry asserts the dignity of virtue, and wishes to encourage the moral elevation of man, a recognition of social evils, with their cure, appropriately belongs to her, more especially when such evils threaten imminently, as at present, her own expansion for the benefit of mankind. We shall, therefore, remark upon the too prevalent spirit abroad of toadyism, with a view of showing the mistake not to enlarge upon the disgrace, of those who practise it. Our observations, be it also understood, are in no case to be considered personal, but as deduced from the social

state at present painfully apparent, and directed to Masonic and national good.

Now there may be several much better things and more elevating to the human character than a close acquaintance with the princes and potentates of the earth, who generally give a promissory note, not unfrequently dishonoured, for an uncertain amount of temporal dignity, receiving in exchange a certain payment of our moral independence. Thus, in the anecdote recited of the parasite who asked George the Fourth to dine with him, and upon the Regent's acceptance of the courtesy, was induced to make himself scarce on the occasion and submitted to be banished from his own table, at which he was deemed unworthy to sit, whilst his tittering guests enjoyed the good things and sycophancy of the vulgar *parvenu*. It would surely have afforded the latter more subsequent satisfaction, mentally and morally, had he received the attentions of friends of his own grade, with whom he might have exchanged ideas without restriction, and tendered hospitality without the loss of self-respect. So that if we come to sum up the expense of the wine, viands, and attendance on this occasion, and throw in the utter prostitution of dignity of character, to make up “the total of the whole,” as poor Hume used to call it we must confess the toadyism proved here anything but a profitable transaction.

And though not so individually palpable, yet our social state at present evinces a general toadyism just as flagrant. What man does not put his virtue in his pocket, and run for miles to dine with a titled rascalion, who might figure as a right honourable adulterer, seducer, spendthrift, Knight Grand Cross of the Ancient Order of Gamblers, Custos Rotulorum et Vitiatorum? Nay more, we hear of clergymen complacently associating with lords in the very presence of the Sapphos, whose frailty is unpunished from the fear the spiritual Gallios entertain of losing a bishoprick. We, indeed, know of a few instances to the contrary, but they are very few; in fact, more than one example occurs, in not very remote history, of prelates owing their rise to an astute toadyism of the flagitious vices of a notorious Laiz; so true is it that the stairs by which men mount to eminence are very dirty, and that more than one personage may challenge Bacon's title of “the meanest” as well as “greatest” of mankind. Every one, of course, compliments virtue orally, in set phrases of commendation, but to show practically that he considers her to be the “true and only nobility” is quite another affair, and we verily believe that it, by some extraordinary revulsion of mundane politics, Satan should rise to direct as overtly as

he now does secretly the administration of honours and wealth, thousands of us would run the risk of being trampled to death in the race for being first to pay our homage to him, become his chaplain or prime minister, and be ready to swallow himself, hoofs, horns, and all. Yet we call ourselves a very noble, straight-forward, and independent people—what a farce!

Now Masonry ignores this pitiable spectacle as a falsehood and hypocritical delusion. She condemns the flimsy dress of pretended honour with which man conceals the skeleton of his infamy; she spurns the magniloquent rhapsodies which the pseudo-hero of a thousand virtues spouts upon the public stage, who, behind the scenes, in private life, indulges in saturnalia which Silenus would repudiate. Rank has its duties as well as its privileges. It has no right to receive the honours of the one the moment it discards the obligation of the other. If a being, therefore, called man, disowning the glorious prerogative of his creation in the image of his Maker, casts himself down in the dust before a fellow-mortal, in order to acquire title, wealth, or power, he deserves to receive the dirt the mean door-mat he has made himself is fitted for; his titles acquired by evil means, do but set forth and illustrate his turpitude, and present as ludicrous a contrast between the grandeur of his dignities and his own dishonour, as any long-eared Balaam who ever roared beneath a lion's skin. Those who have made him great, ridicule their own work; his superiors laugh at, while they consort with him; and the ranks he has just quitted, of his previous equals, now his inferiors, hate while they flatter, and long for the fall of the successful humbug whose meanness they abjure, and yet, for half his fortune, would—copy.

The clown's part in the play is the most amusing to others, the most tiresome to himself. To think what pains in the back so much bowing and bowing on the “toady's” part must cause! What revollings of the moral stomach must be produced by the perpetual demand on its powers to act in direct opposition to their purport, to gorge vice, tyranny, and oppression, and to be compelled to hiccup forth falsehood, servility, adulation! Rely upon it, the prevalence of sciatica and indigestion arises from this moral abasement, and not altogether from those infirmities which come strictly within the province of Parr's pills, or Holloway's ointment!

As far as rank conduces to the elevation of Masonry in a state, the question is capable of a modified estimation. We do not deny that the position of many Brethren as peers tends to impress the minds of the vulgar with a sort of respect for our

Fraternity, and that in some cases this rank may act beneficially in securing protection in states where popular liberty is insecure. But here, in England, we have no need of such protection; hence rank, in this respect, is comparatively valueless, becomes even detrimental if it checks the expansion of Masonic excellence in the Craft. The instant equality is abandoned, and title worshipped, by the Brethren, they degenerate from their proud prerogative as Masons to whom all men stand as equal. Our principles, while they pay honour to merit, teach us to repudiate sycophantic adulation of mere title, and to value a man on his deserts, not on his name. We regard with veneration an old stock, but in England, where hardly any man can boast a titled Grandfather, and the lawyer's clerk frequently becomes a lord, the nobility of great names would be the idlest substitute for energy and virtue. Moreover, it is not in Masonry as in some universities; we do not need a chancellor who spells "many" with one "n" so profound in scholarship is he, to fight our battles upon the ground of laws and grants cementing us with the policy of the state. We have nothing to do with politics; the greatest lord cannot afford any shadow to us, who need not his protection; we rest in ourselves, and like a light placed in the beacon-tower, send forth, or should do so, the rays of moral intelligence over nations, without junction or attachment, as of necessity, with this or that particular spot.

We recall with pleasure the words which ring in our ears as uttered last night in the British Lodge by that truly energetic Freemason, C. Purton Cooper, Prov. G. M. for Kent, in which he pointed to the signs of change in the times where we live, and the necessity of Masonry arousing itself to the demand for increased activity in promoting social improvement in science, literature and morals. Our worthy Brother is one of that hitherto small but rapidly increasing number of thoughtful men, who, seeing what Masonry has formerly done, and what it is capable of doing, as a vast association of harmonizing intellect, are resolved to leave no stone unturned to raise it to its proper dignity and usefulness. This can only be done by opening the doors of high state in the Craft to all alike; let merit carry the day; let emulation and honourable endeavour thrive; let "Palmarum qui meruit ferat," be the practice as it is the principle of the Craft. We should then hear no more of large Lodges of scientific men, who meet to eat and drink, yet never devote an extra day to give in public the lucubrations of their studious hours, as if hospitality were the only Masonic virtue; of Prof. Grand Masters never visiting their Lodges; of cliques in the latter; of colonies alienating themselves from our banner on account of Grand Sec.'s discourtesy, or Grand Master's inattention; of the latter's fondness for quadrupeds absorbing his interest in Masonic bipeds; in a word, of all those anomalous disorders which render the Craft at present, a-by word to the world for convivial antiquarianism, instead of the synonyme for intellect and honour. A better feeling is abroad, and toadyism must fall:—"Delenda est Carthago," is the resolution of all those true hearts in Masonry which would open up the channels of distinction and influence to the earnest aspirations of the most lowly Brother. The spirit of our Order is not dead, though dormant; men have worshipped the dais long enough, they now perceive that our Fraternity goes not exist merely to save physical life in distress and danger, but to ameliorate moral suffering, to irradiate mental darkness, to promote social good. We are bound not only to give bread, but to bestow truth, intelligence and improvement on our Brethren—from the n to the world; and to effect this main aim of Masonry, requires only the recognition of the principle "Detur pulchrior," and an utter abjuration of the monstrous and absurd spirit of "toadyism," which reversing the attributes of charity in every sense "curses both him that gives and him that takes."

Bro. Benjamin Franklin, the philosopher and statesman, printed a volume of Masonic Constitutions in 1734—the first Masonic book ever published in the United States.

### To the Editor of the Masonic Pioneer."

Sir and Brother,—It is now close upon forty years since I was initiated into the mysteries of the craft, by James Ryder, as fine a man and as true a mason as ever broke bread or stood upon the tessellated pavement. Ryder was master of the "All Hail" Lodge, held in the old town of H—, in Shropshire, where, by the way, I was born myself, in the year 1789. Just think of that, Mr. Editor,—seventeen-eighty nine!—three years before the great French Revolution, long before the name of Napoleon, now so potent, was known beyond a French mess; when Pitt, and Burke, and Fox, and Washington, were making history!—just think of these things, and say if I have n't a good excuse for not having set my foot in a Lodge for the last nine years. And this brings me to what I have to say. I know that you Editors are very chary about the space you devote to a letter, and are continually trying to impress upon your correspondents the necessity of at once coming to the point; but you see, when I want to write a letter, I must begin at the beginning; just as I used to do when writing to Mr. Upton of the *Gentleman's Magazine*, many years ago. Mr. Upton would be dead before your time? He was a splendid fellow, a descendant of the great Uptons of Staffordshire. Poor Joe,—his name was Mark, but we always called him Joe—was n't very rich, but he was every inch a gentleman; and that, coupled with his being editor of an influential periodical, which, politically or critically, might some day be made useful—editors could be made tools of in those days—gained him admittance into rather exclusive circles. I have known him to go down to Suffolk, and spend a whole hunting season with old Sir Periwig Pedigree, when that venerable Baronet might have enjoyed the society of no less a personage than H. R. H. the late Duke of York. And although, as I have said, not very rich, he managed somehow to live in pretty good style, and had a fine house in Soho, which, at that time, was rather out of town. It was not so easy for even talented literary men to bring themselves into notice then as it is now, and many a dodge was resorted to by aspirants for fame to obtain the *entre* at Joe's. To tell the truth, I believe that besides the ulterior object they had in view, even the immediate one was sufficient to induce a scramble; for Joe's dinners—ah; there, I have come to it. Dinners—that's the word! It is fortunate I stumbled on it, or I might have gone on for an hour spinning you a yarn about Joe, while the fact is, it was about dinners that I intended writing you. So now to the point.

Well then, I must tell you, that although it is nine years next December, since I was in a lodge, I still take a deep interest in all that relates to Masonry. There is a young friend of mine belonging to one of your City Lodges, who comes out to see me occasionally and he keeps me pretty well informed as to what is going on among you. He was out last week, and he tells me that some of the younger brethren among you are proposing to celebrate next St John's day by a ball instead of a dinner. Now Sir, as an old mason—as one who takes a deep interest in all that relates to the welfare of the craft in this province, I cannot but express my great anxiety lest this dangerous innovation should be adopted.

Sir, I am an Englishman, and am not ashamed to confess that attach great importance to dining. It is said that the shortest way to an

Englishman's heart is through his stomach, and upon my honour, I believe it is true. Frenchmen, and Scotchmen may be melted—no not melted—warmed by the exercise of their limbs, but there is no position in which a true John Bull shows to such advantage as sitting on a good substantially built hair-covered chair, with his legs stretched out beneath the broad expanse of a friend's mahogany. Which of us cannot call to mind some Englishman whom he has met at a nice snug dinner party, and who that has had that pleasure ever forgets it! Look at him as he arrives,—trim, clean shaved, encased in sober black, except where his linen, which looks as if it had been brought by telegraph from the top of Mount Blanc, shows its traditional (not fashionable) proportions; his hair, not drilled into orthodox furrows, but carelessly, as if by the mere passing through of the hand, frizzed up from his well developed brow, which, white as snow, contrasts strongly with the ruddy tinge of his cheeks and nose, now heightened somewhat by the exertion consequent upon his determination to be "in time." Look at him again in the midst of that hour said by Dr. Johnson to be the most important one in civilized life—the hour of dinner. Mark the deliberation and ease with which he comports himself. You do not catch him trifling with anything at such a moment. Cheerful, and yet grave, "he performs all the ceremonies of the meal, but does so as if they were not ceremonies at all." And then, how he enjoys himself! See the relish with which he partakes of his favourite cuts. There is in the crunch of his mastication, and the hearty smack which follows it, that which tells of a glorious stomach, sound teeth, and that general good health never better evinced than by unimpaired powers of animal enjoyment. And now, let us suppose dinner is over, the debris is down stairs, the cloth is removed, and the well polished mahogany reflects softly the paraphernalia of the dessert. Look at our Englishman now. How different from what he was an hour ago! Then he was jerky, a little impatient, had a look slightly tinged with anxiety, and was without restlessness—now he is repose itself. He is satisfied, and he shews that he is so. Mentally as well as bodily he is in a melting mood. "Good will to men," and women too, is legible on his radiant face, and a little child might lead him. Hitherto I have been supposing our friend at a party, but let me vary the idea, and suppose that he is an old bachelor who has just dined at home. Now is the moment chosen by his smirking landlady to inform him that his coals, or some other article, which by right should stand him a fortnight longer, is just done. Or, is our friend a *pater familias*?—Now is the time to let his eye light as if by chance on the Milliners, or Dressmakers, or Draper's bill,—to lay siege to him for some "material guarantee" (as a Scotchman would say) a new piano, or a summer at a fashionable watering place, or a party, or a dress, or a bonnet, or any of the innumerable wants which always appear so moderate and reasonable to ladies, but which, if hinted at, at any other time than just after dinner, are sure to elicit a growl from their respective lords. Or has the dinner which our friend has enjoyed been what is called a charitable one (in my opinion all dinners are charitable)—now is the point of time at which the chairman makes his "eloquent appeal" and—round goes the subscription list. Or, is the dinner a masonic one?—Now I have got back to my subject, but must confess that I feel very much like a

Dutchman, who having undertaken to perform a certain leap, took such a long race, that when he came to the fence, or the hedge, or the wall, or whatever it was that he undertook to clear, found himself fairly out of wind. I hope, however, Mr. Editor, that you see my drift. I have been trying to portray to the mind's eyes of your readers, an Englishman at dinner; and if one such man presents such a spectacle, how much more pleasant must it be to see twelve or twenty or thirty such men sitting at a table enjoying themselves, and each other? It is perhaps too much to expect that in such a mixed community as yours, all the members of any one of your lodges are Englishmen; but I have no doubt that the majority of them are, and as for the others, why, by being masons—which in my young days was but another word for good fellow—they are as nearly assimilated to that corinthian capital of the pillar of humanity as their natures will permit, and must not be denied the privilege of sitting down with those who claim an inheritance in the "Glorious Charter!"

You will observe, Mr. Editor, that I say nothing about the peculiarities of lodge dinners. These every mason knows for himself, and I do not think it right that any of the things which only masons know—should be put in print, and be thereby submitted to the eyes of the uninitiated.\*

\* I will perhaps give you at some future time my opinion, as a old mason, about the number of Books, &c., which are being published now-a-days, on masonry.

I have said nothing concerning masonic dinners, but I must be allowed to say a few words about balls,—not masonic balls, for I do not like to write against anything which comes before the world coupled with that honorable adjective—but about such assemblages in general.

If the balls now-a-days were anything like what a ball used to be—if people would dance Contre dances and Minuets instead of Polkas, Galops and Cotillions, there might be some excuse for even a sensible man hesitating in his choice, but between a modern ball and a good dinner, it seems to me no man, except a Frenchman or American, would pause one moment. The fact is, every one can enjoy a dinner, and I put it to you, sir, whether there are not some brethren in Montreal, who, whatever they may think to the contrary, had better not try to dance?

In my young days dancing was defined as "the poetry of motion." The definition was really a good one (I have heard Mr. Upton approve it) but it certainly does not suit the "dancing" of these times. Motion should now be written commotion and poetry should give place to panic.

I must close. I am much afraid this letter is too long for your columns; but even with this probability before my eyes, I must give vent to my fears that the brethren in Canada are becoming too fond of adopting customs and ideas originating over "the line," and too anxious to let it be seen that they have left the Grand Lodge of England. They have started a paper—a decidedly Yankee idea—and now they propose abandoning the old English custom of a St. Johns Dinner, for the Franco-Yankeeism of a Ball. I beseech the brethren to be cautious—cautious did I say? nay rather to be firm! and by a decisive vote not only put down this movement for the present, but prevent such a dangerous innovation ever being proposed again. American masons make great ado about the Landmarks of the order; I bid them pause ere they ruthlessly remove

one so important as the dinner Table—redolent as it is with pleasant memories to all old masons such as

Your humble Brother,

RICHARD B. HARDING.

St. Cathrines (Montreal)

### Golden Rule Lodge.

M. W. Brother Wilson, Grand Master, accompanied by Bro Bernard, D.G.M., and Bro Browning, of the Ottawa Hotel, Montreal, visited Golden Rule Lodge on Monday evening, the 22nd ultimo. Notwithstanding the unfavorable state of the weather, the attendance was large, and highly respectable, and the proceedings extremely interesting. The reception of the Grand Officers by the brethren of Stanstead, was most cordial, and the work exhibited in the first degree very correct and impressive. Our highly esteemed and venerable Brother Gustin, the charter-master of the lodge—under whose fostering care it has existed nearly half a century—delivered to the G. M., and the D. G. M., the following address:

Most Worshipful Grand Master, and Right Worshipful Deputy Grand Master:

It is with unusual diffidence that I attempt to express to you the lively emotions and peculiar sensations which inspire the breasts of the officers and brethren of Golden Rule lodge on this new and interesting occasion.

New, as being the first instance, since the organization of this lodge in 1814, a period of forty-two years or more, that its hall has been honored by the presence of any officer of the Grand Lodge under which it was hallowed, and but seldom favored with familiar and fraternal written communications exceeding the ordinary requirements of regular returns and prompt payment of dues.

Interesting as, inspiring high hopes and fond anticipations, and, at the same time, affording assurances that we are now attached to an independent head, whose guardian care, and paternal solicitude for the prosperity and well-being of its subordinates are by this visit ostensibly manifested. To behold the Most Worshipful Grand Master of the Independent Grand Lodge of Canada, after devoting time and treasure, in travelling south and west, securing friendly relations, for the benefit of the craft in Canada; and, like masters of ancient days, "in pursuit of a more perfect mode of work." Here, to-day, we meet him in the east, some eight hundred miles from home, with his faithful coadjutor, the Right Worshipful Deputy Grand Master, solely for the purpose of visiting and inspecting the work of a poor humble unpretending lodge of freemasons; who, after struggling through long years of adversity, its means exhausted by the continual exorbitant demands of the former Grand Lodge, has little to offer in return except the pure incense of devoted hearts. To us this kind and unmerited attention of our Grand Officers seems auspicious of better days, and proclaims in unmistakable terms that a new era has dawned upon the history of masonry in Canada.

To the uninitiated these zealous labors of distinguished and eminent men, declare emphatically that freemasonry is something more than a mere nominal institution; that it is not

wholly confined to the individual benefit of its members, but is wisely calculated to exert a salutary influence throughout the different departments of civilized life—the expansion of intellect, refinement of taste, improvement of morals, cultivation of the social virtues, alleviation of distress, drying the widows tears, and succouring the helpless orphans, being among its legitimate objects.

Notwithstanding this is the first personal visit with which *Golden Rule lodge* has been honored, yet she has been favored with many friendly epistolary communications from the Right Worshipful D. G. Master; and has witnessed with satisfaction his planting the germs of masonry around our borders, which under his fostering care we hope and trust will soon produce fruits demonstrating the vitality of the order.

We fear that in your extensive circuit through the province you will involuntarily arrive at the conclusion, that, while masonry has achieved much, an extensive field is still open requiring its active and energetic operations; and while you find many things to cheer and induce patience and perseverance, you will on the other hand meet with frequent obstruction rendering your path rugged and your sojourning wearisome, you will undoubtedly "find the mason in templo, in many instances defiled by the lips of the profane, uttering the sacred name of deity without reverence or respect! While from its walls you will perceive, now and then, a loose stone projecting from its sides indicating an untimely downfall; and even our ground floor or mosaic pavement on which we tread, in many parts, exhibits a soiled surface; and sorry I am to say, even alcoholic stains; while the rage of party politics, religious dissensions, and bitter sectarian animosities threaten an invasion of the most holy place.

Under your wise and skilful guidance it is the work of masonry to restore its primitive order and beauty; to thoroughly cleanse the sanctuary; cast out and purify till every lodge under your extensive jurisdiction can proudly chant—

"Hail mysterious, glorious science,  
That to discord bids defiance,  
Harmony alone reigns here.  
Let us sing to him who raised us,  
From the rugged paths that mazed us,  
To the light that we revere."

We are not insensible of the arduous task and high responsibilities devolving on you as head of the craft in Canada, still we trust your course will be upward and onward; and we shall consider ourselves fortunate if, in our humble sphere with our limited means, we can become co-workers with you in elevating the character of freemasonry in this province, to a high and prominent standing, securing it an extension and rendering it a lasting and perpetual blessing, to be transmitted as such, to succeeding and remote generations.

To you Most Worshipful and R. W. Sirs, is intrusted the accomplishment of this grand design. And, as Solomon King of Israel, and Hiram King of Tyre, by their united wisdom and masterly skill, erected that superb model of excellence which immortalized their names—so may your united labor on the mystic temple—prosecuted with energetic zeal, and impressively enforced both by precept and example prove equally successful. May you long live to behold it in a finished state, reflecting from its gilded sides, in brilliant beams the pure rays, profusely shed, by the great lights of masonry: while numerous Masonic Halls reverberate with the loud laudatory com-

commendations of your amiable, distinguished, and exemplary course. And finally, having faithfully wrought out for yourselves a crown of glory, bearing the pious inscription of "Holiness to the Lord," while your virtues shall still live on perpetual record,—may your venerated names descend to posterity like the "rich perfumes of a sweet smelling savor."

The reply of the Grand Officers was very warmly received. After the Lodge had been closed in due and ancient form, the Brethren repaired with their guests to the Hotel of Bro. Winn—where an excellent supper awaited them—to which "ample justice was done." At low twelve the Brethren separated having spent a most delightful evening from which we trust "profit and pleasure were the mutual result."

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

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



## The Canadian Masonic Pioneer

MONTREAL, OCT. 1, 1856.

To argue with a wilful or a prejudiced man with the hope of convincing him of the incorrectness of those views to which he is wedded, is most commonly a loss of time and a useless expenditure of patience. We regret to find that our Boston Brother—Moore—is not an exception to this almost general rule. He still continues his uncompromising, and, to us, and very many of his friends in Canada, unaccountable opposition to the Grand Lodge of Canada, and lends the pages of his magazine to circulate assertions in respect to that body totally at variance with truth. In a former number we disproved many of his statements, but as yet, to the best of our knowledge, he has not had the manliness to acknowledge his errors. We perceive that he has admitted into the September number of the *Boston Freemason* an article from the pen of a correspondent, signing himself J. H. S., certainly cleverly written, but which contains a tissue of misrepresentations from beginning to end. The writer commencing with some excellent introductory remarks, the sentiments of which we most cordially endorse, proceeds to make some grave and sweeping accusations against the originators of the Grand Lodge of Canada. He says: "They have attempted to constitute an independent Grand Lodge in a way and

manner contrary to Masonic law, in violation of all customs and usages heretofore known among Masons, and in dereliction of every duty and solemn obligation." These charges we most emphatically deny, and dare the accuser to the proof; on the other hand, we affirm that the Grand Lodge of Canada has been established in strict accordance with Masonic law; every step, which by Masonic custom is required in such cases, has been carefully and with forethought adopted. A sufficient number of representatives of regularly warranted Lodges in Canada, *where no Grand Lodge then existed*, united in convention on the 10th day of October, 1835, and organized a Grand Lodge; those Lodges have since surrendered their Warrants under which they had been previously working, and have taken out new Warrants from the Grand Lodge which they constituted. These are the plain and simple facts of the case, which, unless Brother Moore and his ingenious, though, as to facts, not over scrupulous correspondent can disprove, they can ground no defensible argument against the strict legality and constitutionality of the Grand Lodge of Canada. We ask Bro. Moore, and we put it to J. H. S., where, in the above action, have the founders of our Grand Lodge acted in violation of all Masonic forms and usages? We pause for a reply, and shall be glad if they can prove us wrong, and can point out the right course to retrace our steps.

J. H. S. most un-masonically, we think, charges the originators of the Grand Lodge of Canada with being actuated by unworthy ambition, and of having resorted to misrepresentation of facts to secure their object. On their behalf we give an indignant denial to so serious an accusation; and protest against the right of any one to impute such base motives to the actions of just and upright men and Masons. In contradistinction to these base, and wicked and uncharitable observations, we fearlessly say that every assertion advanced by the Grand Lodge of Canada in its Address to its sister Grand Lodges, and otherwise, is literally true, and easily susceptible of being proved. We challenge any of our opponents to point out a single misrepresentation of facts.

J. H. S., and with him some others who are determined *per fas aut nefas* to put down this Grand Lodge of Canada, point triumphantly to a circular which has been recently issued under the auspices of that most miserable and incompetent of all Masonic bodies, the Provincial Grand Lodge of Canada West, which at its last meeting could scarcely muster a quorum, and which only lives through the energy of its Secretary; and, relying on the statements therein contained, exclaim, "there is the contradiction to the address of your Grand Lodge, and on that document we justify our disbelief of your statements." To these individuals, so ready, aye, and so anxious to believe the contents of this cunningly devised and concocted paper, we say we are prepared to tear from it

every semblance of truth, and to expose it in all the hideousness of deliberate falsehood.

This remarkable composition says: "They (the self-styled Grand Lodge of Canada) state that at the Convention held at Hamilton, on the 10th October last, there were 41 Lodges represented, and that the action taken at that meeting was unanimous, with one exception." And we still say so; and the "whereas" following the above quoted words, instead of contradicting, goes to prove what we state; for it continues, "whereas of the 41 Lodges there represented 15 were from the jurisdiction of this Grand Lodge, 10 from Canada East, acting under Warrants from England, 1 from Quebec, under the Grand Lodge of Scotland, and 15 under Warrants of the Grand Lodge of Ireland." Now, the 15, and 10, and 1, and 15, which this Solomon of the Provincial Grand Lodge of Canada West formally allows, just make the identical number we claim, viz., 41; and the force and point of that terrible "whereas" is nothing more or less than a *non sequitur*.

The Provincial Grand Lodge (which, it must be remembered, is the Provincial Grand Lodge of England, and totally disconnected with the Grand Lodges of both Ireland and Scotland,) next gravely tells us, through the instrumentality of this remarkable circular, that the number of Lodges belonging to it, "at the time the Convention met, was 50, since which time only 7 have given official information of their affiliation with the new body." And then proceeds to draw the sage conclusion that, consequently, "at the present time there are 43 of the original number still true to their allegiance." We shall soon strip this assertion of its semblance to truth, by remarking that it is correct that, from neglect or otherwise, several of the Lodges, under the jurisdiction of the Provincial Grand Lodge of Canada West, which took part in the formation of the Grand Lodge of Canada, and which are now in affiliation with it, neglected to give to the Provincial Grand Lodge "official information of their affiliation with the new body." Yet, they remain true to the Grand Lodge of Canada, and were represented at the last meeting of that body, which was held at Hamilton, on the 9th day of July last. So it is evident that the assertion, that "43 of the original number still remain true to their allegiance to the Grand Lodge of England," is not borne out by the facts.

The Provincial Grand Secretary admits there were 15 Lodges of his district represented at the Convention. Seven, he says, have given official notice of their affiliation with the Grand Lodge of Canada. He afterwards acknowledges that another, Union Lodge at Grimshy, has followed suit: this makes 8. Will he give the names of the 7 recusants? and we pledge ourselves to prove the correctness of our remarks above given respecting them.

The circular goes on to observe: "Of the 10 Lodges who, as stated in their published report, voted with the body, there were delegates from two belonging to this Grand Lodge--the mover and seconder of an amendment to the original motion respecting the formation of an independent Grand Lodge, made at the said Convention--who did not vote in its favor." Even if this be so, what does it establish? Why, the mighty fact that instead of one adverse vote, there were two, to the formation of a Grand Lodge of Canada, in the largest Masonic Convention ever held to form a Grand Lodge.

The next assertion of the Circular contains more truth than there is in all the others put together, for in it, amongst a bushel of chaff there is about one pure grain of wheat, it says:--"And this Grand Lodge has since ascertained that, in a great many instances, the delegates who voted in favor of the movement on returning to their Lodges were not sustained in the action they had taken." We believe, in one or two instances, this was the case, and wishing to be generous we readily give to the expiring Pro. Grand Lodge of Canada West those backsliding Lodges, and that the more willingly as one of them has never, since it was constituted, paid one farthing of Grand Lodge or other dues to any governing body.

Is Bro. Richardson, the Pro. Grand Secretary, or is the Pro. Grand Lodge itself, or Bro. Moore of the *Boston Freemason Monthly Magazine*, or Mr. J. H. S. (singular initials those) prepared to deny what we have here written? if so, let us hear from them or any of them, we promise their reply an insertion in the *Pioneer*, if ever they make one.

Our readers will scarcely expect us at the present time to follow J. H. S. through five closely printed folios, equally bare of facts as the Circular above alluded to, indeed, were we disposed to do so, our space would not admit of such an undertaking. In conclusion, we take the opportunity of begging the attention of our readers to the resolutions recommended by the Committee nominated by the Grand Lodge of Maine, to consider the address of the Grand Lodge of Canada, and the action taken by that body on those resolutions, this Grand Lodge being one of those which J. H. S. says, declines to recognize us. These resolutions will appear in our next issue.

**EASTERN TOWNSHIP'S MASONIC DISTRICT.**  
--R. W. Bro. the Rev. J. Scott, P. M. of Prevost Lodge, Dunham has been appointed District Deputy Grand Master for this District. The District comprises all that portion of Eastern Canada, South East of the Richelieu, and St. Lawrence Rivers, and has at present within its limits six flourishing Lodges, viz: Nelson, Prevost, Golden Rule, Shefford, St. Francis, and Victoria. These are all affiliat-

ed with the Grand Lodge of Canada, and enjoying much prosperity and perfect harmony. The best men of the Townships compose the membership of these Lodges, and under the able supervision of their highly esteemed D.D.G.M. there can be no doubt of their continued advancement.

The Brethren of the Eastern Section of the Province, hailing from the Grand Lodge of Canada, have been gratified by a recent visit from the M. W. the Grand Master, Bro. W. M. Wilson. That illustrious Bro. arrived at Montreal on Wednesday last, the 17th ultimo. On the following evening a Special Meeting of Zealand Lodge was called to receive the G. M., at which the members of the other Lodges were invited to attend. The Lodge-room was much crowded on the occasion. R. W. Bro. P. D. Brown, the D. D. G. M. for the District of Montreal, presented Bro. Wilson with the following Address:--

*Col. Wm. Mercer Wilson, Grand Master of ancient, free, and accepted masons of Canada.*

Most Worshipful Sir and Brother,--The masons of Montreal, in connection with Lodges under your jurisdiction, have done me the honor of entrusting to me the pleasing duty of extending to you a cordial welcome to our City and Lodges on the occasion of this your first official visit.

We heartily congratulate you upon having been placed at the head of that body of masons in this Province, which will ever stand a monument of the zeal and honest enterprize of the many genuine craftsmen in Canada, and at the same time consider the fraternity exceedingly fortunate in having selected one whose official career thus far has proved him to be so eminently qualified to occupy that high and honorable position.

The harmony and prosperity which prevail throughout the craft under your jurisdiction, as well as the general favor with which the Grand Lodge of Canada is regarded throughout the masonic world, are in a great measure attributable to the zeal, the indomitable perseverance, and the truly masonic character of your administration, and are to us sources of just pride and of great pleasure.

On behalf of the brethren of this city, I tender to you a most sincere and hearty welcome to our city, our Lodges, our homes, and our hearts. May you long live to confer upon the craft the benefits of your distinguished talents and assiduous labours, and to enjoy the honors you have so justly earned.

I have the honor to be,

Yours fraternally,

P. D. BROWN,  
District D. G. M.

Montreal, Sept. 18, 1856.

To which the G. M. replied:--

*To P. D. Brown, Esq., District Deputy Grand Master, Montreal.*

Right Worshipful Sir and Brother,--I have much pleasure in conveying through you to the masons of Montreal my sincere thanks for the kind and fraternal welcome with which they have received me, on this my first visit to their important and rapidly improving city.

The members of the craft in this Province, have, indeed, much reason to congratulate themselves upon the result of their unwearied

efforts in the sacred cause of masonry--that apathy and indifference (the natural consequence of insufficient and careless masonic legislation) which, for so many years, has characterized the Canadian members of our mystic fraternity, has now given place to a deep and lively interest in masonic affairs, and has also secured the general and zealous co-operation of the fraternity.

The many gratifying recognitions which the Grand Lodge of Canada has already received from her sister Grand Lodges, affords conclusive evidence (if such were wanting) not only that our position is correct, but that our course also has been masonic. I regret, however, to remark, that there are still a number of our brethren, who, as yet, do not unite with us in our earnest endeavours to promote what we conceive to be the interests of masonry, I look forward, however, with pleasing anticipations to the period when the whole craft of this noble Province, will be united under the broad banner of our Grand Lodge, and the only strife, or rather, emulation existing amongst us, will be--who shall best work and best agree. In order to arrive at this consummation of our ardent wishes, we must never omit to evince, both by our conversation and by our practice, that we are in reality guided by those great principles which form the very basis and bond of our union, those great cardinal virtues--*Brotherly Love--Relief and Truth.*

For the kind and highly flattering remarks contained in your Address, having special reference to my personal services, I thank you, my most anxious wish has ever been to see our Grand Lodge maintain with dignity, and discharge with efficiency the important duties of her high position, and should my humble services contribute in the slightest degree to that great end, I will be abundantly repaid for all my exertions, by the feeling that I have honestly and faithfully discharged the onerous duties entrusted to me by the craft, and that I have by these means secured what I value most highly the approbation of my brethren.

May the G. A. O. T. U. bless your labours abundantly, may your Lodges continue to flourish, your union to strengthen, and your happiness to abound.

WM. M. WILSON,  
G. M. G. L. C.

Montreal, Sept. 18, 1856.

The Lodge was then closed, and Bro. Wilson invited to partake of a Banquet, to be given in honor of the occasion of his visit, at Bro. S. Compain's. Between fifty and sixty of the members of the order sat down, and an exceedingly agreeable evening was spent. The R. W. the D. G. M., Bro. Bernard, occupied the Chair. Bro. Isaacson being in the West, and Bro. Morris in the South. Prince's Brass Band was in attendance discoursing sweet music until a late hour. The following toasts, being all ably prefaced, were given from the Chair:--

The Queen and the Craft. Band--God Save the Queen. Song by Bro. Isaacson.

Prince Albert and the Royal Family. Band--German Waltz. German Song by Bro. Warner.

The Grand Master. Tune by Band. Song--Entered Apprentice.

Bro. Wilson acknowledged this toast in the most eloquent language. We regret we could

not procure a copy of his speech, which was replete with truly Masonic sentiments. He was listened to with the most marked attention, and, on resuming his seat, was most enthusiastically cheered.

The Grand Lodge of Ireland. Band—St. Patrick's Day. Replied to by W. Bro. Morris, W.M. of Lodge No. 1.

The Grand Lodge of Vermont and the other Grand Lodges of the United States. Band—Yankee Doodle. Bro. Barnes responded.

The Grand Lodges of England and Scotland was given from the West. Band—Entered Apprentice. This toast was responded to very appropriately by Bro. Leeming. Song—Scotland I love thee.

The Grand Master calling on the Brethren to fill a bumper, then gave, The D. G. Master and Masons of Montreal. Band—Home, Sweet Home. Bros. Bernard and Brown replied.

Bro. Fowler and our Brethren of the Eastern Townships. Bro. Fowler replied. Song—The Red, White, and Blue.

The R. W. the Grand Senior Warden and the other Officers of the Grand Lodge of Canada. Bros. Isaacson, Haldimand, and Spence acknowledged the compliment. Band—The Englishman.

Three Lights of Masonry: Bros. Morris, Mackay, and Tucker. This toast was most enthusiastically received, and the D. G. M. spoke eloquently on behalf of the honored ones.

Several volunteer toasts then followed, amongst which were, "Dr. A. Fenwick and the members of St. Andrew's Lodge," "The Masonic Pioneer," "Miss Nightingale," "Unity," &c. At about twelve, the J. W. gave, "Happy to meet, sorry to part, and happy to meet again," and the company broke up, evidently delighted with the social manner in which the evening had been spent.

On the following day, attended by the Grand Senior Warden and the D. D. G. Master for the Montreal District, Bro. Wilson took the cars for Melbourne, and there visited St. Francis Lodge, where he witnessed an initiation and two raisings. On Friday, Victoria Lodge, Sherbrooke, was honored by the presence of the G. M., who was here joined by the D. G. Master, and several brethren from Montreal. "Golden Rule" Lodge of Stanstead was next visited, and an Address presented by Brother Gustin, the oldest Mason of the District.

Bro. Wilson most eloquently replied. Again we can but express our regret in not being able to publish the G. M.'s remarks. Here, as at St. Francis Lodge, they were most favorably received, and have made an evident impression on the minds of all who heard them.

The G. M. returned to Montreal on Monday afternoon, expressing the gratification he felt at his visit, and left for Brockville on the fol-

lowing morning, where he was to visit the Lodge in that town.

In the name of the craft in this section of the Province we beg to express our gratitude to Bro. Wilson for the visit with which he has honored us. We fully appreciate the sacrifice it must have cost him, and value "the labor of love accordingly."

### The Grand Lodge of Canada A STRICTLY LEGAL AND CONSTITUTIONAL BODY OF MASONS.

#### No. 4.

The Grand Lodge of Massachusetts or rather the St. Johns Grand Lodge as it was called, the oldest in America, was established as a Provincial Grand Lodge by the Grand Master of England, in 1733. This Grand Lodge, however, was entirely broken up. From 1775 until 1787, a period of twelve years, it did not hold even one regular communication. It was, according to all masonic law, extinct, masonically dead. Yet without any application to the power which had created it, the *old local lodges assembled*, proceeded to the choice of new officers and went on, independently, with Grand Lodge business under its own name, until it was merged in the new Grand Lodge which was formed in 1792. No one ever pretended that this was an irregular body of masons, or that in thus organizing a governing power in the craft, the brethren of Massachusetts had been guilty of masonic "rebellion."

But in 1769, while St. Johns Grand Lodge was in full operation, the Grand Lodge of Scotland established another Provincial Grand Lodge in Massachusetts. This was called the "Massachusetts Grand Lodge;" and was also, entirely broken up. In 1783 it was without either a Grand Officer, or a subordinate lodge—*completely annihilated*.

In this state of things, some of its former members assembled, *assumed* an elective supremacy, and under that supremacy, chose a Grand Master and other Officers and created a Grand Lodge with independent powers and prerogatives. The Grand Lodge of Scotland did not complain, nor charge the Massachusetts brethren with masonic irregularities or rebellion.

In 1792 this Grand Lodge and the St. Johns Grand Lodge, *voluntarily* united themselves into one body, and thus formed the present Grand Lodge of Massachusetts.

The Grand Lodge of New York was organized as a Provincial Grand Lodge by the Grand Lodge of England in 1782. This Provincial Grand Lodge seems to have enjoyed from the commencement of its being, a privilege which the present Grand Master of England thinks it "preposterous" in the Canadian brethren, even to petition for, viz., of electing their own Grand Master. For we find in 1783 the Grand Master resigned and the Junior Warden was unanimously

electd. In 1784 the Grand Master again resigned, and the Hon. Robert R. Livingston was elected. In 1785 the Grand Lodge of New York seems to have *assumed* an independent character. For at this period we find it adopting the same constitution which existed in the Grand Lodge of ancient freemasons of England as published by Dermott.

In 1787 several of the Lodges still holding their original warrants from England, considered that something more remained to be done, and a committee appointed to consider their relation and that of the Grand Lodge to the mother body, or Grand Lodge of England, reported in the month of June, 1787, that the Grand Lodge of the State of New York *is established* according to the *ancient and universal usages of masonry*, upon a *constitution* formed by the representatives of regular lodges, and, that nothing further is necessary or essential in future proceedings of the Grand Lodge, than that a committee be appointed to prepare a draft of the style of warrant to be hereafter granted by the Grand Lodge conformably to said constitution.

Let us "mark well" the mode in which these two American Grand Lodges were formed. They seem to hesitate in fraternizing with the Grand Lodge of Canada. And we think we shall be able to show that in strict accordance with the laws and usages of masonry, it is as legal and constitutional a body of masons as either of them, if not indeed more so.

The Grand Lodge of Delaware was formed in 1806. There were at that time 6 Lodges in the State. Five had been chartered by the Grand Lodge of Pennsylvania, and one by the Grand Lodge of Maryland. Nine Brethren, representing four of these Lodges, met in Wilmington, and unanimously resolved "that the several Lodges of ancient masons in the State of Delaware, there represented by deputies properly authorized—consider it as a matter of *right* and for the General benefit of masonry, that they ought to form a Grand Lodge within the said State, and now do proceed to form and organize themselves into a Grand Lodge accordingly, to be known and distinguished by the name of the "Grand Lodge of Delaware." The Grand Lodge thus formed, is now in full communication with all the Grand Lodges in the world.

In 1794 there were five Subordinate Lodges in Vermont. Two held charters from the Grand Lodge of Connecticut, two from the Grand Lodge of Massachusetts—and one from the *Provincial Grand Lodge of Lower Canada*, of which Lord Dorchester was P. G. Master. On the 14th day of October, 1794, the representatives of these Lodges met in Convention, formed themselves into a Grand Lodge, declared their own—masonic independence—and made and adopted a Constitution. The body thus formed has been the only recognized Supreme Masonic Authority known

in the State of Vermont, from that time to the present.

It is needless to multiply instances of this kind. By far the greater number of Grand Lodges in existence in the United States have been formed in the same way. Texas, California Oregon, Kansas, &c., very recently. They began with having three Lodges chartered, no matter whether by one or by different Grand Lodges. As soon as these were regularly constituted and their officers installed, they formed a Grand Lodge, without any reference whatever to the Grand Lodges by which they were originally chartered, took charge of the Masonic affairs and interests of their state or territory, and proceeded with business "on their own hook." No one will pretend to deny these statements. Nor can any one deny that Canada, with three, or forty Lodges, had just as perfect a right to proceed in the same way, as any state or territory in existence. We propose to show, arguing from precedents, that taking either the European, the old American, or the more recently formed state and territorial Grand Lodges, as examples, the Grand Lodge of Canada is as strictly a legal and constitutional body of masons as exists upon the face of the Globe.

*To the Editor of the Masonic Pioneer.*

Dear Sir and Brother,---I have to request that you will do me the favor of publishing the following communication which I had the honor of receiving from the Most Worshipful Grand Master just previous to his departure from Montreal, and I am certain that the fraternal sentiments it contains, and the deep interest which it manifests in the welfare of the craft, must produce in the mind of every true hearted brother feelings of affection and respect towards one, whom to know is but to esteem---whose visit though short will long be remembered. I take this opportunity of congratulating the craft in Montreal upon the interest, zeal, and fraternal spirit manifested by them, not only during the recent visit of the Most Worshipful Grand Master, but upon all occasions, when energy and fraternal co-operation are required, and beg to echo the sentiments of our Most Worshipful Brother that "the future prosperity and firm establishment of the Grand Lodge of Canada is placed beyond a doubt."

With much respect, I remain, Dear Sir and Brother, yours fraternally,

P. D. BROWN,  
District D. G. M.  
Montreal Masonic District.  
Montreal, Sept. 27, 1856.

To P. D. BROWN, Esq.,  
DISTRICT DEPUTY GRAND MASTER,  
MONTREAL MASONIC DISTRICT.

Montreal, Sept, 23, 1856.

Right Worshipful Sir and Brother,---I cannot leave your District, without requesting

you, at your earliest convenience, to convey to the Brethern of Montreal my best thanks for the generous and liberal hospitality, which I have received from them, during my visit to their city.

Their conduct on that occasion, affords a gratifying proof of the deep interest experienced by them in the general prosperity and advancement of the craft, and in returning to my Western home, I shall carry with me the pleasing conviction, that the Brethren of Montreal are so thoroughly imbued, with the pure spirit of Masonry, that the future prosperity, and firm establishment of the Grand Lodge of Canada is placed beyond a doubt.

I rely with confidence, Right Worshipful Sir, upon an energetic discharge of the important duties committed to your care, in the course of which, you may at all times rely upon my constant support, and zealous co-operation.

With my best wishes for the happiness and prosperity of yourself and the Brethren generally.

I continue,  
Right Worshipful Sir and Bro.,  
Very sincerely and fraternally yours,  
- Wm. M. WILSON,  
G. M.

**Alma Lodge.**

We learn with much pleasure that a masonic Lodge called *Alma* has recently been organized at the beautiful Village of Galt, in Canada West. The Officers were installed in due and ancient form, by the M. W. Grand Master Wilson, on the 15th of August last.

The ceremony, we understand, was public, and a large number of the "beauty and fashion" of Galt availed themselves of the opportunity of being present. After the ceremony of installation had been performed the Most Worshipful the Grand Master delivered an address, in the course of which, after glancing at the early history of the Order, and, briefly explaining its objects, he proceeded to answer some of the popular objections to masonry, and concluded with a stirring appeal to the newly installed Officers as to their duties and responsibilities.

A banquet given by the Officers of the new Lodge terminated the proceedings. There is, we are informed, every prospect that the *Alma* will become a large and respectable Lodge. The following are the names of the Officers installed :

- W. Bro. Hiram Fulford, W. M.
- " Norman Booth, S. W.
- " Amilius Irving, J. W.
- " Thomas Foxley, Treas.
- " W. H. Job, Sec'y.
- " R. F. Nelles, S. D.
- " James Jaffray, J. D.
- " A. G. Lordly, I. G.
- " E. Templeton, Tyler.

"HONOR TO WHOM HONOR IS DUE."---We learn that a certificate very handsomely engrossed on parchment, was forwarded a few days since to Col. Wilson, our M. W. Grand Master, from Warren Chapter, No. 6, State of Ohio, announcing that he had been unanimously elected an Honorary Member of that Chapter. A flattering letter written by W. M. Cunningham, Esq., the M. G. M. P. of the Chapter, accompanied the document, stating that the valuable services of Col. Wilson in advancing the best interests of masonry in Canada, had entitled him to the highest honors in the power of the craft to bestow.

R. W. Brother *I. B. Howditch*, the Representative of the Grand Lodge of Canada in the Grand Lodge of Vermont, has been appointed, by the President of the United States, Consul General at Constantinople. We most heartily congratulate our distinguished brother upon his good fortune.

NELSON LODGE.---This Lodge, we understand, has obtained permission to remove from Clarenceville to Henryville. It will there occupy a more central position between Hoyle and Prevost Lodges, and, we trust, will experience a large measure of prosperity.

The following is a list [of the Committees of the Grand Lodge appointed by the M. W. the Grand Master.

COMMITTEES :

- Correspondence.*---Dr. Lundy, R. Bull, W. Bellhouse.
  - Constitutions and Regulations.*---R. Bull, T. B. Harris, Dr. Duggan.
  - Warrants.*---T. B. Harris, F. J. Rastrick, Dr. Lundy, R. Bull.
  - Grievances.*---C. Magill, R. Bull, H. Holden, W. Baine.
  - Appeals.*---R. Holden, C. Magill, W. Baine, R. Bull.
  - Finance.*---W. Bellhouse, R. Bull, J. Harris, Dr. Duggan, T. B. Harris.
  - Accounts of Representatives.*---J. H. Isaacson, L. Martin, S. Ross, T. B. Harris.
  - Charity.*---J. Harris, R. Bull, W. Bellhouse, H. Course, S. Ross, J. Moffat, L. Martin.
  - Audit.*---H. Hall, McQuaig, Isaacson.
  - The G. M., D. G. M., past and present D. G. M's., and G. Sec'y are *ex-officio* members of all Committees.
- Simcoe, 23rd July, 1856.

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

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



List of Montreal City Lodges.

NAME OF LODGE.	REGISTER AND NO.	NAME OF W. M.	DATE OF MEETING.
St. George's.....	R. C.	R. W. Bro. P. D. Brown.	Third Tue-day of each Month.
Zeland.....	R. C.	R. W. Bro. J. H. Isaacson.	Second Thursday do.
Lodge of S. and M. Virtues..	R. C.	W. Bro. E. Morris.	First do do.
Jacques Cartier.....	R. C.	V. W. Bro. J. W. Haldimand.	Third do do.
Elgin.....	R. S.	W. Bro. Jas. Boyd.	First Monday do.
St. Paul's.....	R. E.	V. W. Bro. A. H. Campbell.	Second Tuesday do.

**CANADA STAINED GLASS WORKS,**  
21 Notre Dame Street,  
(NEAR DONEGAN'S HOTEL.)  
MONTREAL.

J. C. SPENCE,

MANUFACTURER of Stained, Painted, En-  
lussed and Figured Enamel Glass for the  
windows of Churches, Public Buildings, Steam-  
boats, Hotels, Staircases, Halls, Side and Pannel  
Lights, &c., &c.  
Gilding and writing on Glass, Figures, Coats of  
Arms, Monograms, and every description of Eccle-  
siastic, Heraldic and Domestic Stained Glass.  
Designs and Estimates furnished on application.  
Specimens may be seen at the Office.  
June, 1856.

PAUL MONDOU,

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

R. J. FOWLER,

PROFESSOR OF MUSIC,  
9 St. DOMINIQUE STREET,  
MONTREAL.  
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.

ALFRED BARTON,

Commission Merchant & General Agent,  
BOWMANVILLE, C.W.  
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 Markets;  
and the WINES, LIQUORS and CIGARS are in-  
variably of the choicest brands.  
CARRIAGES will be in attendance at the Rail-  
road and Steamboat Depots, on the arrival of Cars  
and Boats.

A. HOFFNUNG,  
170 NOTRE DAME STREET, 170  
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.

JOHN MARTIN,  
Wholesale Furrier and Importer,  
294 St. PAUL STREET, (WEST.)  
MONTREAL.  
June, 1856.

STERNBERG & HIMES,  
MERCHANT TAILORS,  
144 Notre Dame Street, Montreal,  
Wholesale and Retail Clothiers, and Manufactur-  
ers of Hats, Caps and Furs. Masonic Clothing,  
Jewels, Working Tools, &c., &c.  
June, 1856.

JOHN HELDER ISAACSON,  
NOTARY PUBLIC,  
No. 24 St. FRANCOIS XAVIER STREET,  
MONTREAL.  
June, 1856.

M. MORRISON,  
ADVOCATE,  
53 St. Francois Xavier Street, Montreal.  
July 1, 1866.

COLLEGIATE SCHOOL,  
CHARLES NICHOLS,—PRINCIPAL,  
12 Great St. James Street,  
MONTREAL.  
School Re-opens on Wednesday 23rd July.  
June, 1856.

DR. BERNARD,  
SURGEON,  
Mechanical Dentist and Manufacturer of  
Artificial Teeth,  
133 CRAIG STREET, MONTREAL,  
Agent for the New York Teeth Manufactur-  
ing Company.  
June, 1856.

C. BRYSON,  
ACCOUNT BOOK Manufacturer, General  
Bookbinder, Paper Ruler and Stationer,  
Wholesale and Retail, No. 30 St. Francois Xavier  
Street, Montreal.  
Sells for cash only at unusually low rates, and  
makes no Second Price.  
June, 1856.

FRANCHERE, TOURVILLE & Co.,  
COMMISSION MERCHANTS,  
AND  
FLOUR, GRAIN AND PORK DEALERS,  
No. 8, Common St., Gillespie's Buildings.  
All orders and consignments made to them will  
meet prompt attention and quick returns.  
June, 1856.

COLEMAN'S  
MONTREAL HOUSE,  
CUSTOM-HOUSE SQUARE,  
MONTREAL,  
J. W. COLEMAN.  
June, 1856.

British Commercial Life Assurance Co.  
OF LONDON,  
(Established 1820, empowered by Act of Parliament)  
CAPITAL AND ASSETS £1,000,000 STG.  
Prospectuses and all information can be had at  
the Offices of the Company, No. 12 Great St.  
James Street, Montreal.  
PHILLIPS, GRAVELEY, DUFRESNE & Co.,  
Agents.  
July 1, 1856.

British American Friendly Society  
OF CANADA,  
(Incorporated by Special Act of Parliament.)  
Established in 1853 for the Assurance of Life and  
Health.  
CAPITAL, £100,000.

Head Office, 12 Great St. James Street, Montreal,  
With other Branch Offices through British North  
America.  
Prospectuses, Reports, Forms of Application,  
and all information will be furnished at the Head  
Office or at any of the Branch Offices.  
JAS. H. PHILLIPS, President.  
DAVID HUNTER, Secy.  
July 1, 1856.

PHILLIPS, GRAVELEY, DUFRESNE & Co.,  
Life, Fire, and Marine Insurance Agents  
and Brokers,  
OFFICES:—No. 12 Great St. James Street, Mon-  
treal; No. 16 St. Louis Street, U. T., Quebec.  
July 1, 1856.

THOMAS BRODIE,  
EASTERN HOUSE,  
BOWMANVILLE.  
July 1, 1856.

A. WILSON,  
CONFECTIONER,  
Corner of Notre Dame and St. Peter Streets.  
MONTREAL.  
July 1, 1856.

AGENTS FOR THE CANADIAN MASONIC  
PIONEER.

- Thos. Camm,..... Brookville, C.W.
- W. C. Morrison,.... Toronto, C.W.
- H. Grist,..... Hamilton, C.W.
- Alex. S. Abbot,.... London, C.W.
- A. Barton,..... Bowmanville, C.W.
- Geo. Duncan,..... Windsor, C.W.
- Ths. Raulings,..... Brantford, C.W.
- G. H. Napier,..... Melbourne, C.E.
- W. A. Osgood,..... St. John's, C.E.
- E. Gusten,..... Stanstead, C.E.
- R. Douglass,..... Lacolle, C.E.
- G. W. Johnston,.... Clarenceville, C.E.
- J. Douglass Wells.. Vankleek Hill, C.W.

MONTREAL:

Printed for the Proprietors by Brothers OWLER  
& STEVENSON and published at their  
Office, No. 42 St. Francois Xavier Street.