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Vol. I

SEPTEMBER.

No. 9.

THE FREEMASONS' JOURNAL,



DEVOTED TO THE INTERESTS OF FREEMASONS IN
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VOL. I.

MONTREAL, SEPTEMBER 15, 1870.

No. 9

Foreign Items.

DEATH OF THE GRAND MASTER OF DENMARK.

We regret to learn from the *London Freemason*, that M. W. Br. Jacob Christian Cosmos Brastrup, the Grand Master of Denmark departed this life at Copenhagen, on the afternoon of Monday, the eleventh of July last. Br. Brastrup occupied the position of Privy Counsellor, and was also the Minister of Justice and Public worship for the Danish kingdom. He was chosen Grand Master to the Masonic Order in succession to his late Majesty, King Frederick VII., and ruled the Craft with great judgment and success. M. W. Br. Brastrup was, we understand, a member of the Lodge "Cebus Frederici VII," at Copenhagen, and his loss is one which will be profoundly felt by the Danish brethren generally, who entertained for their lamented deceased Grand Master the warmest sentiments of affection and esteem.

AN IMPOSTOR.—We are requested to caution Lodges and brethren against the impositions of a swindler; a small, red-faced person, about forty years of age, and limps. He has a wife with him. He was at Columbus, Ga., in July, and has since been heard of at Wilmington, N. C., and Washington, D. C., on his way north. He appears to be an accomplished rascal, and has been quite successful in his depredations on the Fraternity. Any information respecting him will be thankfully received by M. M. Moore, Columbus, Ga., who will attend to his case.—*Freemasons' Monthly Magazine (Boston, Mass.)*

A PERJURED WRETCH DENOUNCED.—The following subjoined preamble and resolutions should obtain the greatest publicity, and with this object we

insert it.—*Whereas* L. D. White, who was a sojourner among us until about the first day of March 1870, and who claimed to be a member of La Moille Lodge, No. 383, Illinois, and who removed from this place to Mexico, Missouri, (where he now resides we are not advised), has been guilty of living in adultery with a certain Mrs. Davison; while at the time or so living she was the lawful wife of John B. Davison, of Rock Island County, Illinois, and a member of Doric Lodge, No. 319, A. F. & A. M.:

Therefore, be it resolved: That L. D. White has been guilty of gross perjury, and that he is unworthy the confidence of all men. First, for living as he did with the said Mrs. Davison, and secondly, for visiting our lodge while he stands as a suspended mason under the action of La Moille Lodge, No. 383, and for living in adultery with the wife of a master mason, which last named offence should condemn him in the mind of every master mason, and every good citizen.

Resolved 2d. That the foregoing resolutions be published in THE EVERGREEN, with a request that the same be copied in all masonic periodicals throughout the United States.

MAINE.

On July 4th, the Grand Masonic Temple in Bangor was dedicated with imposing ceremonies by the Grand Lodge. From the Bangor Courier we learn a description of the hall and rooms which were richly and appropriately furnished.

R. W. Bro. Geo. W. Snow read a most interesting history of the Lodges in Bangor, the first Lodge dating back to January 12, 1808. M. W. Bro. Josiah H. Drummond delivered a beautiful address, which was received with great applause. He furnished a complete history of the Fraternity in the State throughout the great Anti-Masonic storm. From it we extract the following:

It has been stated in the public press that but two lodges in Maine survived the storm. This is not true. There being no work offered, the brethren, in many instances, met merely to preserve and continue their organization. As the mariner in a storm departs from his course and runs with the gale in order to save the ship, to renew his voyage when the tempest has spent its fury, so the faithful brethren for a time yielded to the storm of persecution which assailed them, looking with the eye of faith to the time when they could put the good ship of Masonry again on her accustomed course, without a single plank being started, a single timber strained, or a single spar wanting. *Throughout the storm the helm was never deserted;* and when the sun of peace again shone upon her she was found uninjured by the gale, and ready to spread her sails to the favoring winds. Her crew was, indeed, thinned by death and desertion, but enough were left, who had stood manfully at their posts, to put her upon her course—a course of prosperity unexampled in her history.

The Senior Grand Lodge in the Dominion of Canada, at its recent session, refused to recognize the Grand Lodge of Quebec. The principal officers of the senior grand lodge were re-elected—the Gr. Sec., T. B. Harris, unanimously.—*The American Freemason.*

The following is the report adopted by the Grand Lodge of Canada at its late session in July, relative to the brethren in Quebec:

REPORT.

The Board of General Purposes to whom was referred the address of the M. W. the Grand Master, having carefully considered that portion of it relating to the unhappy differences existing in a portion of the jurisdiction of the Grand Lodge, beg to submit the following resolutions for the adoption of the Grand Lodge:

1. That, in the opinion of the Grand Lodge, nothing has occurred to justify a departure from the principles unanimously adopted by it at its special communication, held at Montreal on the 1st December last, affirming the full Masonic occupation of the Territory over which it has exercised jurisdiction since its formation.

2. That, instead of the so called Grand Lodge of Quebec attracting to itself the Lodges working in that Province, the number of Lodges remaining loyal to the Grand Lodge of Canada is the same as in December last.

3. That in justice to these loyal Lodges, the Grand Lodge of Canada ought not to withdraw that protection over them which was guaranteed when their formation was warranted, and whose protection can only be made permanent and assured by a continued assertion by the Grand Lodge of Canada of its jurisdiction over every part of its Territory.

4. That in view of the large number of Lodges in that part of the territory of Grand Lodge, in which exclusive jurisdiction is claimed by the so called Grand Lodge of Quebec, who still desire to maintain their allegiance to Grand Lodge, it is not desirable on grounds of expediency to withdraw from the exercise of jurisdiction in the usurped Province.

5. That Grand Lodge trusts that more full discussion and consideration will remove the difficulties which now unhappily prevail, and restore the full authority of the Grand Lodge of Canada over all Masonic Lodges within its jurisdiction.

6. That Grand Lodge regrets that certain Grand Lodges, upon imperfect knowledge as it assumes, have extended a recognition to the so called Grand Lodge of Quebec.

7. That in abstaining for the present, from the exercise of its right of expulsion of Brethren who have been summoned to show cause at this annual communication why they should not be expelled, Grand Lodge is influenced only by a desire to avoid any step which might possibly retard the restoration of Masonic harmony within its jurisdiction.

And with reference to that part of the Grand Master's address referring to the issue of duplicate warrants to certain Lodges, the Board is of opinion that the recommendation of the M. W. Grand Master be concurred in, and that duplicate warrants be issued accordingly.

All of which is respectfully submitted.

JAS. SEYMOUR, Pres. B. of G. P.

THE GRAND LODGE OF CANADA vs. THE GRAND LODGE OF QUEBEC.—
The *Craftsman* for July has reached us. It contains a full report of the annual communication of the grand lodge of Canada, from which we learn that after a lengthy debate pro and con, recognition of the grand lodge of Quebec

was refused. Grand master Stevenson was re-elected, and from this fact, and from the general temper of the grand lodge, we opine that the door has been shut against any reconciliation of the differences between the two bodies. It is a matter of great regret that magnanimity, instead of sectional pride, should not have governed the grand lodge of Canada. Its failure to act aright, will not however, put very far off the day of general recognition of the grand lodge of Quebec. We believe in the adage so pithily expressed—

" Ever the right comes uppermost
And ever is justice done,"

and we confidently look to see the grand lodge of Canada, ere long, forced to recede from its present bearish attitude towards an honorable competitor.—*Evergreen.*

Below we give an article in a recent No. of the *London Freemason*. Coming from so distant and impartial a stand point, it is worthy of more than a passing notice. It will be regarded by the great majority of the Quebec brethren as most encouraging, as it will fortify them in the justice of the course taken, while to their opponents, if they are not lost to all sense of fairness, it must prepare them for the inevitable result their hot-headedness and want of fair play, could not prevent.

From the *Craftsman* we learn that the Annual Communication of the Grand Lodge of Canada was held at Toronto on the 13th ultimo, and that the meeting was attended by over six hundred brethren—being the largest representation of the Craft that has ever been gathered together in the Dominion. And, truly, the issue to be decided was one of that grave and solemn nature as might well account for so large a muster of Masons. It is well known that the secession of the Quebec brethren from the Grand Lodge of Canada, and the consequent establishment of a separate Grand Lodge for that province, have given great offence to the Canadian Masonic authorities, who deny the right of the Quebec brethren to autonomy in Masonic affairs, notwithstanding the fact that every other province in the Dominion has a grand lodge of its own. Opinions differ greatly as to the legality of the proceedings by which the Grand Lodge of Quebec was inaugurated, and our readers may remember that we at first expressed an opinion that the action of the secessionists in precipitating matters to a conclusion was neither wise nor judicious: but at that period, we confess that our knowledge of the accompanying circumstances was somewhat incomplete. We blamed the promoters of the movement for faults of omission, from which subsequent information proved them to be entirely free. We found that the present Grand Master of Canada, Brother Stevenson, was originally one of the warmest supporters of Quebec's claims to independence, and we found that similar views were entertained by some of the best and most experienced Masons in the Dominion. And as to the mode of procedure adopted by the brethren in the formation of a new Grand Lodge, a superficial glance at the history of Freemasonry in every country or state was sufficient to any unprejudiced observer, that the course pursued was precisely in accordance with precedents which every brother is bound to recognize. One of the strongest points alleged in opposition to the separation is, that the division of

Canada into distinct provinces is simply a political measure, and the Masonic Grand Lodges are not to be dislocated or rent asunder as a result of political changes. Another argument is cited to the effect that the Supreme Legislature in Canada enacts laws as before for both provinces. This we readily acknowledge; and it may be remarked that Scotland and Ireland, although governed by the same imperial Parliament as England, have separate organizations or ruling bodies in the Craft, and the Masonic orders in general. But our Canadian brethren need scarcely look across the Atlantic for an illustration of the doctrine that political boundaries are somewhat recognized in the Masonic system. The newly-created province of Manitoba is a case in point, and who will contend that the Grand Lodge of Canada, so-called, has exclusive jurisdiction in this latest addition to the Dominion; more especially when it is remembered that New Brunswick and Nova Scotia—which are also integral portions of Canada—have separate grand lodges of their own, and equal right to occupy, in a Masonic sense, the Manitoba district? Moreover, in the United States, every State or territory establishes an independent Masonic jurisdiction within its political limits, provided the required number of lodges acquiesce, as soon as the Federal Government invests it with certain defined political powers. For instance, the Grand Lodge of Maine (Massachusetts) formerly embraced within its Masonic fold several territories which are now the seats of flourishing grand lodges; and so well is the justice of Quebec's case understood by the enlightened jurists of Maine, that we find they were almost the first to acknowledge and recognize the new Grand Lodge of Quebec, an example which has since been copied by several other Grand Lodges on the American continent, and which would have been almost universally followed were it not that some of the Masonic powers deemed it expedient to defer recognition until they had first heard the result of calm reasoning on the subject in the grand lodge of Canada itself.

Well, the Grand Lodge of Canada has met, and the brethren who were asked to suspend their decision—on the plea that the Quebec Brethren would have an opportunity therein of calmly stating the reasons which induced them to secede—must now feel that the Canadian “powers that be” have been simply playing upon their incredulity. From first to last it appears to have been a foregone conclusion that the existence of the Grand Lodge of Quebec should be ignored, and a very temperate amendment, offering recognition to the sister Grand Lodge, was, it is needless to add, rejected by a large majority. And yet this amendment was proposed by no less a person than Bro. Colonel W. M. Wilson, the first Grand Master of the Grand Lodge of Canada. It was seconded by the distinguished Bro. Douglas Harrington, also a past Grand Master, who supported it with all the weight of an experience which, in any other assembly than the Grand Lodge of Canada, would have commanded the utmost respect and veneration. No! the olive branch tendered by these illustrious brethren was contumeliously spurned by the hot-headed and hasty members of the Grand Lodge, which owes its own existence—under almost identical circumstances to those now condemned as heresy in the Grand Lodge of Quebec—to the moderation and forbearance of other supreme Masonic jurisdictions.

We confess that we have little hope of a peaceable or Masonic solution to this difficulty, for when the grave counsels of an Ahithophel are rejected in

favor of the immature advice of a Hushai, the potency of reason and logic in connection with the question appears somewhat problematic. One point, however, is now cleared up, and American Grand Lodges will not be slow to appreciate its force. It is evident that the spirit of fraternity and true Masonry has departed from the Grand Lodge of Canada. A great opportunity for good has been lost and "Ichabod" may now be written upon her temples.

To our brethren in Quebec who simply assert their rights, and claim only that masonic independence which is their due, we say, "Be of good cheer, the Fifteenth Annual Communication of the Grand Lodge of Canada by no means represents the world of Masonry; true men and Masons in both hemispheres are ready to extend the right hand of fellowship, which the men of Ontario have so churlishly withheld. Continue to practice those Masonic virtues which will eventually secure you not only the respect and recognition of the Craft Universal, but will, we trust, enable all of us to attain to that temple of light where the vain bickerings of man shall find no place, and where the ephemeral wrath of the foolish shall be heard no more.—*London (Eng) Freemason.*

We have received several communications regarding the action of the G. L. of Canada in July last. The following represents the feeling of all, and as we have not space for more than one we insert it to shew the unanimity of feeling of our brethren respecting such action.

Dear Sir and Brother,

I beg to draw your attention to an editorial in the July No. of the *Craftsman*. It is the opening article of that No. and is of a piece with the proceedings and language of some of the opponents of the M. W. the G. L. of Q. since the inception of the movement which resulted in the formation of that Grand Body. The writer of the article in question, after a short preamble goes on to say that "efforts of a questionable character has been put forth to prejudice the minds of brethren and lodges on the question of recognition of the G. L. of Q." I should like to ask the Brother what efforts he calls "questionable," and what he means by the barefaced perversion of truth of which he is guilty, when he presumes to assert that the advocates of the Quebec Grand Body have appealed to the prejudices of Brethren and Lodges. That sort of thing has, so far, been confined to the upholders of the defunct G. L. of Canada; thank God, you and your co-workers have too profound a conviction of the RIGHT of their cause to appeal to prejudice.

The *Craftsman*, with that courtesy which has so eminently distinguished some of our adversaries during the course of our differences, further says, that it "has not time nor space to review at any length the decision arrived at on the grounds upon which that decision was based: that the decision was one by which the best interests of Freemasonry in Canada are certain to be promoted; and that no one, whose opinion is worth any thing, holds that there was any constitutional right of secession existing in the Province of Quebec."

As to the first statement it is as well for his side of the question that he does not review at any length either the "decision" or its grounds, for the reason, that neither will bear close inspection, having no other foundation

than that "prejudice" or *un-reason* upon which he asserts we have tried to work. How any reasonable man can be found to assert that the best interests of Freemasonry or of any other society are to be promoted by such a decision I am at a loss to perceive. No man knows better than Bro. A. A. Stevenson, the utter falsity of the statement, so perseveringly set forth, that the Grand Lodge of Quebec is the result of the wire-pulling of certain disappointed office-seekers; and, Sir, you and I know that some of those who were amongst the most earnest promoters of our independence, rather than give a handle for calumny, positively refused offices in which their masonic abilities would have been of the greatest service to the Craft during the present crisis.

This being the case, and the movement being one in which the majority of the Craft in this Province are thoroughly in earnest, what in the name of sense and reason can be gained towards promoting peace, harmony and good will, by a decision which is certain only to continue discord and strife.

This problem is one which can only be solved by a being of such superior intelligence as he who can coolly assert that the opinion of these Grand Bodies who have extended to us the right hand of fellowship are not worth having, and the cool impertinence which prompted such an assertion is of a piece with that even-handed justice dispensed by Bro. Stevenson in Toronto when he refused permission to M. W. Bro. Judge Wilson to reply to Bro. Bernard's turpid attack on his motion for recognition. Further, the *Craftsman* makes use of the word "secession." This is another of the artful dodges of our opponents, "secession" being a term which has fallen somewhat into disrepute of late years, particularly with our American neighbours; it is, and has all along been, used by our opponents to arouse prejudice against our cause. There is no "secession" in the case. We have from the first asserted, and will continue to maintain, that the so-called Grand Lodge of Canada ceased to exist of *right*, from the time of acknowledgment of the G. L.'s of N. S. and N. B., and was the governing body in Q. and O. only by *sufferance*, until such time as the Brethren in either or both of the last mentioned Provinces should organize separate governing bodies. We now have such a Masonic government, and until our brethren in Ontario organize such a one, that Province is un-occupied masonic territory open to all the Grand Lodges of the world.

I trust you will excuse my trespassing to so great an extent upon your space, but I could not allow the *Craftsman's* article to pass without some allusion to it; and if some of my words should appear too strong, I beg to say that there is a point beyond which forbearance ceases to be a virtue, and that the time has in my opinion fully come, when we should speak out boldly and plainly.

Yours fraternally.

J. J. B.

We learn that the M. W. the Grand Master of Canada has directed the Grand Secretary to call a Special Communication of the Grand Lodge for the 23rd instant, at the city of Ottawa, for the purpose of laying the Foundation stone of the "new Court House" to be erected in that city.

The Brethren of the Ottawa City Lodges are making extensive arrangements for the occasion, as it is hoped a very large number of the Craft will be present to take part in the ceremonies.

THE ANTIQUITY OF FREEMASONRY.

No one ought to disbelieve any dogma that may be advanced of the antiquity of Freemasonry, without well weighing its merits with a fair and tolerant criticism; but Bros. Buchan, Leo, "and Co"—"*Duo juncta in uno*" I assume, and if so, decidedly unmasonic—are so intolerant in the advocacy of their theory as even to make me doubt whether they actually believe in it themselves. That any such evidence as they insist upon having, will ever in all probability, be forthcoming, Bro. Buchan knows full well; because, for any one to have retained such evidence in his possession during the period of intolerance that existed for so many years prior to 1717, would have been little more or less than its owner signing his own death warrant. It was not until 1714, (the commencement of the Georgian era) that the reign of toleration could be fairly said to have been inaugurated; but the moment Masons dared avow themselves, a very considerable revival of Freemasonry took place, and this few, except Bro. Buchan, will doubt; but even he does not deny that there were some of an ancient class living at that date besides "Desaguliers, Anderson & Co.," as they had been irreverently termed, and it can scarcely be supposed that these ancient members of the Craft would have quietly sat down and consented to all their ~~own~~ forms and ceremonies being turned inside out, and a new regime and ritual substituted, without leaving some evidences of remonstrances or objections to this new order of things, but we do not find any such thing; everything quietly worked into the alleged new order, and whilst looking at the extreme jealousy with which Masons through, all time and under the most adverse circumstances, have guarded their traditions, forms and landmarks. I contend that the peace which reigned in 1717 is strong internal evidence that the changes could not have been of the revolutionary character the 1717 theory would have us believe. Again I would ask, does the character of our historians go for nothing? One at least of them wrote at the period when the alleged "manufactory" (*fraud* would have been a more candid term) took place, but not a word is said by Anderson to give the slightest impression that any such radical change did take place. Hutchison, Preston and Oliver, all good men and true, have followed, but neither they nor any of the Masons of the earlier period could discover this wonderful "invention" of their own age, and I feel assured that every real lover of the Craft of the present day will be equally unable to discover it.

The theory is nevertheless not of Bro. Buchan's creating, but I do not recollect having ever seen it in print, until the publication of "Partington's Cyclopediæ," of 1834, at which time, I well recollect, it was freely discussed, by the Craft, and as freely ignored. I believe also that about the same time, or a little earlier, it was propounded by one or two dissatisfied or disappointed members of our Order, with no other result; and I believe that the present attempt to revive it will be equally unsuccessful.

Bro. C. Paton has however completely exploded the theory, and for his able letters deserves the thanks of the Craft, but in the letter published in your last number, he speaks of an article "Masonry, Free," in "Chambers's Encyclopediæ," as having been written by one who does not believe in the antiquity of our system, but he does not quote the edition. I think, therefore it must be a more recent one than that in my possession, which is the fifth edition folio published in 1743, only twenty-six years after the alleged manufac-

tory of our Order. In it the article, "Free or Accepted Masons," commences by calling them "A very ancient society or body of men," and adds "they are now very considerable both for numbers and character, being found in every country in Europe, and consisting principally of persons of merit and consideration." The article I have quoted was evidently not written by a Mason, but can it be believed, that the writer of it, or the publisher of a book of such a character could have thus spoken of Masonry, if its antiquity was only of twenty-six years standing; or that any person of ordinary intelligence could have been so deceived, if the 1717 theory was true? What would be said or thought of a writer in the present day, calling the Odd Fellows or Foresters "a very ancient society?"

C. GOODWYN.

[*London Freemason.*]

THE FREEMASONS' JOURNAL.

MONTREAL, SEPTEMBER 15, 1870.

TO SUBSCRIBERS.

At the time of starting this Journal it was imagined that the interests of the Masons of this Province required an exponent specially devoted to their cause, and advocating the right and justice of the separation of the G. L. of Canada. Almost simultaneously with our own issue, it was found that another publication in every way favorable to us was in the field, which paper has by its persistent and eloquent advocacy of the cause of right, earned for itself a reputation, far above the mere organ of a Grand Lodge, or the echo of a few *pseudo* masonic legislators.

With the limited field presented in this jurisdiction, for an extensive circulation, it could not be expected that a thoroughly first class periodical could be successfully maintained, and it is with pleasure we announce to our readers that an understanding has come about between the proprietor of the *Gavel*, the paper before alluded to, and the proprietor of this Journal, whereby the interests of both can be better secured by an amalgamation and by which the brethren of this Province and those of all jurisdictions will materially gain in the arrangement thus consummated.

The *Gavel* and *Freemason's Journal*, with Bro. Ramsay as chief Editor and Bro. Parsons as associate Editor, will endeavor to earn for itself more than local reputation. Every effort will be made to make it the organ of the Craft for the Dominion without reference to any one of the many Grand Bodies that may now or hereafter be established within it.

By the new arrangement the subscribers to the F. J. will be the gain-

ers as the amalgamated paper will be supplied to them for the balance of the year without extra charge, although 16 additional pages of reading matter will be furnished them. To the subscribers of both the *Gavil* and the *Freemasons' Journal*, a paid up subscription for the year 1871 will be presented them.

To our advertisers we make the pleasing announcement that the arrangement will give us a circulation of 2500 instead of 800.

Thanking our many friends for the support accorded to the *Freemasons' Journal* we predict that the *Gavil* and *Freemasons' Journal* will be found worthy of renewed confidence on their part. The subscription to the new paper is \$1.50 per annum, and the new volume commences on January 1st, 1871.

ENCOURAGING.

It is a cause for rejoicing that in all our exchanges we find a determined spirit on the part of our co-laborers, to oppose any longer respectable imbecility in the Lodge officers. The absolute necessity now, for thoughtful, educated, trained W. M., and S. and J. W., in Lodges is beyond controversy. The great principles, the symbols, the ceremonial of Masonry, must be taught as the "work" progresses. By degrees, the learner must advance from light to light, until the heart and mind are both full of that effulgence which the high noon light affords. He must feel and know what it is in Masonry, that makes it more than empty pageant. He must be instructed in the reasons, the basis, the foundation on which, since the ages, the wise and good have delighted in the association with the Craft. It is true that he should be properly taught those things necessary and needful for his advancement in the work, but this, after all, is only half what he should know. When a question is asked, the reply must be both promptly and philosophically given, to the satisfaction of an intelligent and actively enquiring mind. The world is filled with men of muscle, and they are most deserving of praise for their obedience to their allotted place in the great economy of life. There is also a need of men of thought. The inventor gives by his brain force, and both are equal, exactly equal in their relations in the progress of the age. But while the one works out results, and the other produces the unseen cause, it is not wise to give to the muscle all the credit. So in the Lodges, he who "works" is a most essentially useful member, but he who explains, reveals, interprets what all the "work" means, is not to be discarded as only ornamental. Masonry could not exist one generation if it was left to be maintained by the simple "work" of a Lodge. If at every and all Lodge meetings nothing was seen or heard but the "work," it would not last a year in a prosperous or flourishing condition. It might have been so once, but not now. A change has come over the Masonic institution, a change for good, because now, those who unite with the Fraternity are not satisfied with the dullness of ignorance. Teachers who go to Lodge meetings must themselves be taught, and they must be able to impart something besides parrot learned by-rote words, which they cannot explain. It is a farce, often, to be present when some old fogey comes into a Lodge, stately in his self-importance, full of emptiness, big in his self-conceit, and on being asked to "take the Chair," begins the "work" by using words he does not understand, and

ends his labors having induced large perspiration and general wearisomeness. The young men who are now joining Lodges, expect to be instructed. They will have information, knowledge, light, and if it is withheld from them, lose all interest in the Lodge, and by and by leave it, for some more attractive and ornate association, whether open or secret.

We are rejoiced to know that the *Keystone* has the merit of calling the attention of the Craft to this subject, and every exchange we open, we find encouragement from our brethren of Masonic press, both in this country and in England. Educate and train the W. Masters, and train and educate the S. and J. Wardens, and the time will soon come when a Lodge meeting will be instructive, interesting, and the resort of the wise and good of the community wherever Lodges are located.—*Keystone*.

THE DUTIES OF MASONS IN THE OPPOSING ARMIES

We make the following extract from a leading article in the *London Freemason* on the duties of Masons during the present sanguinary contest between France and Prussia. Every word and every sentence is to the point, and in the spirit of true Masonry. And may we also hope that each Brother whose unhappy lot has been cast amid the realities of war, remember his obligations in the hour of peril, and with them the duties of a mason :

In many a fiercely contested combat a simple sign has often turned aside the death-dealing sword, and has converted the foeman into the friend. Whether amongst the American Indians, as in the case of Brant, or in the old Napoleonic wars, or, to come down to our own times, during the recent American conflict, in each and all we find that Masonry has been the means of preserving life, and of mitigating by its presence the ghastly realities of martial strife. A word rapidly uttered, or a signal hastily exhibited, can effect this great result ; and if the true principles of the Brotherhood were more widely diffused, might we not hope that the necessity for using these saving signs at all would be forever averted.

Our brethren in France have already protested against the present war, and we earnestly echo their denunciation of the military madness which has taken possession of Europe. A Fraternity which preaches peace and good-will to all mankind cannot but view with regret and detestation such a wilful waste of blood and treasure. An Association which seeks to enfold within its circle the good, the wise and the true of all nations cannot but contemplate with horror and dismay the wreck of all social and international ideas, and the rending asunder of those ties which bind the civilized man to his fellow.

A carnival of death on the one hand and the phantasmagoria of Papal superstition on the other—such are the bewildering elements of European enlightenment at the present moment, after all the efforts of statesmen and scholars, aided by the teachings of religion, to elevate our race to a perception of higher and nobler objects.

But we must not despair, although the horizon is fearfully overcast and the clouds and darkness of fatal delusion and wicked strife are gathering around us. The Masonic order can still silently, but actively, pursue its sublime mission by promoting the spread of education and inculcating the blessings of peace and progress. Let us persevere in this path, and may our brethren who

are now in the ranks of the belligerent powers ever remember that, though kings and princes quarrel and nations are involved in war, the obligations which we have entered into with each other as Freemasons, must not on that account be disregarded or despised. Rather let the superior virtue of our vows be seen in a firm and steadfast recognition of the duties we owe the household of the faithful; let no brother have to plead in vain for tenderness and compassion, whether he confront us in the field or in the more peaceful engagements of ordinary life.

Freemasonry knows no political boundaries, entertains no theories of dynastic sway, cherishes no dreams of territorial aggrandizement. Her march is not over the bodies of men, her triumphs are not heralded by the groans of the dying; yet, even in the battle-field her emblems have often proved, like the serpent in the wilderness, symbols of life to the vanquished and the despairing."

THE TOPSTONE.

[In a recent sermon delivered by the celebrated Englishman Spurgeon, occurs the subjoined eloquent passages. The legend is evidently taken from Talmud, and is a pretty fair exposition of the theories taught in the mark master's grade.]

—I have heard a story—I cannot tell whether it is true or not—out of some of the Jewish rabbins; it is a tale concerning the text; "The stone which the builders refused, the same is become the headstone of the corner." It is said that when Solomon's temple was building, all the stones were brought from the quarry ready cut and fashioned, and there were marked on all the blocks the places where they were to be put. Amongst the stones was a very curious one; it seemed of no describable shape, it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit: they tried it in another, but it could not be accommodated: so vexed and angry, they threw it away. The temple was so many years building that this stone became covered with moss, and grass grew around it. Everybody passing laughed at the stone; they said Solomon was wise, and doubtless all the other stones were right, but as for that block they might as well send it back to the quarry, for it was quite sure it was meant for nothing. Year after year rolled on, and the poor stone was still despised; the builders constantly refused it. The eventful day came when the temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said, "Where is the topstone? Where is the pinnacle?" They little thought where the crowning marble was, until some one said, "Perhaps that stone which the builders refused is meant to be the topstone." They then took it and hoisted it to the top of the house; and as it reached the summit, they found it well adapted to the place. Loud hosannas made the welkin ring, as the stone which the builders refused thus became the headstone of the corner.

The following is extracted from the Cable telegrams regarding the Franco-Prussian war. It is evidence of the healthful and benevolent influence of Masonry, which thus makes brethren of men engaged in war with each other.

Freemasons in the German and French armies have given earnest evidence of brotherhood and humanity during the war.

The following brief description of the Cathedral of Strasburg, which has recently been partially destroyed by the Prussian army, is given in the London *Freemasons' Magazine* :

“The Cathedral of Strasburg, and, above all, its tower, begun in 1277 by the architect Ervin, of Steinbach, is a masterpiece of Gothic architecture. This edifice, as a whole, and in detail, is a perfect work and worthy of admiration—it has not its equal in the world. Its foundation has been so solidly planned that, notwithstanding the fragile appearance of its open work, it has resisted, even to the present day, storms and earthquakes. This prodigious work spread far and wide the reputation of the Masons of Strasburg.

THE BROTHERHOOD OF MAN.

The Keystone has the following in reference to this modern and much abused phrase :—

It is now a common slang phrase in the mouths of the universal humanitarians, to talk about the “brotherhood of man.” This is intended as a slur on the Masonic fraternity. Our brotherhood is the great Masonic family of true men, brothers of the mystic tie, men tried, tested, and found worthy, men who have been placed under the severest of all examinations, and then permitted to join our Masonic family, the only brotherhood known to the wise, the true, the good. The brotherhood of man is a meaningless slang phrase by which it is proposed to make all men brothers, as in Masonry all Masons are brethren. All men brothers indeed! We should be very sorry to acknowledge a brotherhood with some specimens of what are now called “men and brothers.” We could not so outrage the Providence of our Great Grand Master, as to attempt to do that which He never has given us any authority to do. In the “Masonic family” all ye are brethren; this *The Great Light* teaches, and he who seeks to add to it, has the woe pronounced against him already.

NON-AFFILIATED—Among the questions now being discussed in Grand Masters' addresses and reports of Correspondence Committees, that of non-affiliation appears to occupy a prominent place, and it is, on all hands admitted to be one of danger in the future.

Notwithstanding the importance of this subject, and in spite of all that has been written and printed during the past ten years there does not appear to have been any general comprehension of the causes leading to the increasing evil of non-affiliation, and with one exception no common sense application of an adequate remedy. Writers generally seem to think that they must surround their propositions with a certain quantity of smoke to excite the admiration of the multitude, and this proposition seems to obfuscate their own ideas to such an extent that they fail to give us any adequate comprehension of what they would do if they had power.

In the Grand Lodge of Wisconsin it was resolved: That any Master Mason who shall live in the vicinity of a Lodge under this jurisdiction for one year, and neglect to affiliate, shall be deprived of the right to visit a Lodge or assist at any of the public ceremonies and processions of the Fraternity.

NEW BRUNSWICK.

At the Regular Convocation of the Grand Council of Royal and Select Masters for the Dominion of Canada, held at the Masonic Hall, City of St. John, N. B., 26th of August, 1870, the following officers for the ensuing year were installed by Past Grand Master Robert Marshall, viz :

Dr. J. C. Hatheway, M. P. G. M. ; Stephen R. Sireom, D. P. G. M. ; Henry Leonard, R. P. G. M. ; Dr. T. A. D. Forster, P. G. M. ; T. D. Harrington, R.P.I.G., for Ontario and Quebec ; J. Conway Brown, R. P. I. G., for Halifax and Windsor : Rev. Wm. Donald, D. D., Rev. Geo. J. Caie, Grand Chaplains ; Dr. E. L. Barteaux, Grand Captain Guards ; Robert Shives, Grand Treasurer ; D. R. Munro, Grand Recorder ; Henry Duffel, Grand Master of Ceremonies ; George Hanford Whiting, Grand Conductor ; George Frederick Ring, Grand Steward ; Henry Card Grand Organist ; Henry Brown Grand Sentinel ; John D. Short, John Mullin, C. U. Hanford. Finance Committee ; Dr. J. Hatheway, Representative on Hall Committee : Rev. George J. Caie, D. R. Munro, Committee on Correspondence.

The Degrees now confined under authority of this Grand Council are : Select Master, Royal Master, Super-excellent Master and Red Cross or Babylonish Pass.

CAPITULAR MASONRY.—The following Companions have been appointed Officers of the Grand Chapter for the ensuing year :

V. E. Comp. John Boyd, Z., No. 28, Oshawa, 1st Assistant Sojourner ; V. E. Comp. F. J. Menet, P. Z., No. 4, Toronto, 2nd Assistant Sojourner ; V. E. Comp. H. Macpherson, P. Z., No. 27, Collingwood, Sword Bearer ; V. E. Comp. Edward Mitchell, Z., No. 6, Hamilton, Standard Bearer ; V. E. Comp. John A. Mackenzie, Z., No. 15, Sarnia, Director of Ceremonies ; V. E. Comp. R. Handsley, H., No. 25, Montreal, Organist ; V. E. Comp. John Mullin, H., No. 10, St. John, N. B. Pursuivant ; V. E. Comps. Wm. Hay, H., No. 16, Ottawa, Robert Struthers, H., No. 19, St. Catherines, Robert Kincaid, H., No. 36, Peterboro', R. A. Woodcock, Z., No. 41, Ingersoll, Stewards.

In the Grand Lodge of Washington Territory, charges being preferred against one David Cooper, he was tried in open Grand Lodge, and expelled. Upon this the Committee on Foreign Correspondence of the New York Grand Lodge make use of the following language, which is sound and to the point :
 " Might we be allowed to suggest, that however aggravated the case, the Grand Lodge was not the place to try it ; and that the absense of the accused, even in disobedience of a summons, did not add anything to the dignity of the proceeding. A special Committee to hear evidence, and know why the summons was disobeycd, and action on their report, would have been, to our taste, infinitely more proper. A full compliance with all the forms of law may require a little more patience, but the result, when attained, will prove the source of more satisfactory reflection."

There are now two Masonic lodges in good working order in Salt Lake City, Utah Territory, both under the exclusive control of Gentiles. No Mormon can enter the sacred portals, as it would be impossible for their great leader himself to secure an examination, and it may be certain no true Mason would vouch for his morality.

LODGES, CHAPTERS AND ENCAMPMENTS IN THE
PROVINCE OF QUEBEC.

District of Montreal, City of Montreal.

- Elgin Lodge, R S—Thos Allcock, W M; Thos Young, Sec; meets in British Masonic Chambers, Notre Dame Street, first Monday in each Month.
- Lodge of Antiquity, R C—John Urquhart, W M; Richard Rowe, Sec; meets in Masonic Hall, Place d'Armes, first Thursday in each month.
- * Montreal Kilwinning, R Q—J Wilson, W M; W H Hall, Sec; meets in Masonic Hall, Place d'Armes, second Monday in each month.
- Mount Royal Lodge, R —Chas Storer W M; John Robson, Sec; meets in Masonic Hall, Place d'Armes, second Tuesday in each month.
- * Royal Albert Lodge, R Q—Henry M Alexander, W M; J S Ferguson, Sec; meets in Masonic Hall, Place d'Armes, first Wednesday in each month, from September to May inclusive.
- St. Paul's Lodge, R E—W H Hutton, W M; Frank Bond, Sec; meets in their Lodge Room, St. Lawrence Hall, second Tuesday in each month, from November to May inclusive.
- St. George's Lodge, R G—Wm Mackenzie, W M; Thomas J Barrett, Sec, meets in Masonic Hall, Place d'Armes, third Tuesday in each month.
- St. George's Lodge, R Q—W E Coquillette, W M; G A Sargison, Sec; meets in British Masonic Chambers, Notre Dame Street, third Tuesday in each month
- St. Lawrence Lodge, R E—F R Clarke, W M, Wm Jolly, Secretary; meets in British Masonic Chambers, Notre Dame Street, first Tuesday in each month
- * Victoria Lodge, R Q—J T McMin, W M; R W Bro A Murray, Sec; meets in Masonic Hall, Place d'Armes fourth Monday in each month
- * Zetland Lodge, R Q—M Doyle, W M; Jas Cleghorn, Sec; meets in Masonic Hall, Place d'Armes, second Thursday in each month
- * These Lodges being refused their own Hall, meet in the British Masonic Chambers, Notre Dame St.

- Chateauguay Lodge, R Q—Rev W C Clarke, W M; S. McDonell, Sec; meets at Huntingdon on second Tuesday in each month
- Hoyle lodge, R Q—J P Featherstone, W M; Jas A Hume, Sec; meets at Lacolle, on second Tuesday in each month

CHAPTERS.

- Carnarvon Chapter, C R—F Montague Sowdon, 1st Prin Z; Chas Stratton, Scribe E; meets in Masonic Hall, Place d'Armes, third Thursday in February, May, August and November
- Mount Horeb Chapter, C R—Richard Handsley, 1st Prin. Z: H Le Cappelain, Scribe E; meets in British Masonic Chambers, Notre Dame Street, second Wednesday in each month
- St Paul's Chapter, R E—J Ogilvy Moffatt, 1st Prin. Z: O R Girdwood, M D, Scribe E: meets in St. Paul's Lodge Room, St Lawrence Hall, on

ENCAMPMENT.

- Richard Cœur de Lion Encampment—A A Stevenson, Emt. Commander; W Bathgate, Registrar; meets in Knight Templars Hall, Great St James Street, on

STADAONA DISTRICT.

City of Quebec.

- Albion Lodge, R Q—Jno Alexander, W M; Wm Miller, Sec. Second Friday in each month
- Harrington Lodge, R Q—S J Brownstein, W M; H Hughes, Sec. Third Thursday in each month
- St Andrew's Lodge, R Q—C Judge, W M; P White, Sec; first Wednesday in each month
- St John's Lodge, R Q—Chrstr. Staveley, W M; P J Brady, Sec; second Wednesday in each month
- Quebec Garrison Lodge, R O—W Winn, W M; H G Mead, Sec; first Monday in each month

CHAPTER.

- Stadacona Chapter, R C—C Staveley, 1st Prin. Z; W J Paterson, Scribe E

The above Lodges and Chapter meets in the Masonic Chambers, in the Masonic Hall, Lewis Street, Quebec

144 Lodges, Chapters and Encampments in the P. of Q.

- Sheewenagan Lodge, R C—W T Rickaby, W M ; J L Clair, Sec ; meets at Three Rivers second Wednesday in each month
 The Milton Lodge, R Q U D—G O Tyler, W M ; , Sec ; meets at Three Rivers, first Wednesday in each month
 Tuscan Lodge, R Q, Levis—John Breaky, W M ; Thos Mackie, Sec ; meets at Levis, first Thursday in each month

BEDFORD DISTRICT.

- Prevost Lodge, R Q, Dunham—G H Shufelt, W M, Thos F Wood, Sec ; meets at Dunham, Tuesday on or before full moon every month
 Dorchester Lodge, R C, St Johns—G H Wilkinson W M ; W A Osgood Sec ; meets at St Johns, first Tuesday in each month
 Nelson Lodge, R Q, Philipsburgh—E A Bourret, W M ; P E Luke, Sec ; meets at Philipsburgh Thursday on or before full moon, every month
 Stanbridge Lodge, R Q, Stanbridge—Lastin Snyder, W M ; N V Bryan, Sec ; meets at Stanbridge, Wednesday on or before full moon, every month
 Clarenceville Lodge, R Q, Clarenceville—W M Macfee, W M ; C W Beerwort, Sec ; meets at Clarenceville, third Thursday in each month
 Browne Lodge, R Q, West Farnham—G H Kemp, W M ; H Bowker, Sec ; meets at West Farnham, Friday on or before full moon, every month.
 St John's Lodge R Q, Mansonville—L C Moor, W M ; Sec ; meets at Mansonville, Wednesday before full moon every month.
 Royal Canadian Lodge, R C, Sweetsburgh—E Racicot, W M ; Henry Rose, Sec ; meets at Sweetsburgh, second Wednesday in each month
 Frelighsburgh Lodge, R Q, Frelighsburgh—G R Marvin, W M ; E E Spencer, Sec ; meets at Frelighsburgh, Monday on or before full moon every month
 Shefford Lodge, R C, Waterloo—J E Davies, W M ; Henry Hurst, Sec ; meets at Waterloo, first Monday in each month
 Yamaska Lodge, R Q, Granby—T Amyrauld, W M ; G Vittie, Sec ; meets at Granby, first Wednesday in each month
 Brome Lake Lodge, R C, Knowlton—Horace D Pickel, W M ; Thomas A Knowlton, Sec ; meets at Knowlton.
 Abercorn Lodge, R Q, U D—H L Jacquays, W M ; , Sec ; meets at Abercorn, of each month.
 Corner Stone Lodge, R Q, U D—E H Goff, W M ; , Sec ; meets at Nelsonville, of each month

CHAPTERS.

- Prevost Chapter, Dunham—Edson Kemp, 1st Prin Z ; Stevens Baker, Scribe E ; meets at Dunham
 Dorchester Chapter, Waterloo—W G Parmelee, 1st Prin. Z ; F E Fourdrinier, Scribe E ; meets at on

ST. FRANCIS DISTRICT.

- Golden Rule Lodge, R Q, Stanstead—H M Honey, W M ; H C Hyatt, Sec ; meets at Stanstead, Tuesday on or before full moon every month
 Victoria Lodge, R Q, Sherbrooke—H R Becker, W M ; A D Bostwick, Sec ; meets at Sherbrooke, second Tuesday in each month
 St Francis Lodge, R Q, Richmond—M M Tait, W M ; E Cleveland, Sec ; meets at Richmond, first Thursday in each month
 Ascott Lodge, R Q, Lennoxville—J Addie, W M ; Frs Bennets, Sec ; meets at Lennoxville, Monday on or before full moon every month
 Ashlar Lodge, R Q, Coaticook—W Sleeper, W M ; N W Thomas, Sec ; meets at Coaticook, first Wednesday in each month
 Doric Lodge, R Q, Danville—Timothy Lect, W M ; William Boutelle, Sec ; meets at Danville, Wednesday on or before full moon every month

CHAPTER.

- Golden Rule Chapter, Sherbrooke—J H Graham, L L D, 1st Prin Z ; W Farewell jr, Scribe E

ENCAMPMENT.

- Sussex Encampment and Priory, Stanstead—W B Colby, Emt. Com. ; J H Graham, Lieut. Gen. ; Geo D Wyman, Registrar.

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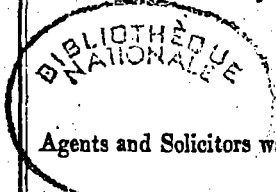
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