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“Memor et Fidelis.”

VOL. I.]

MONTREAL, APRIL 1, 1857.

[No. 11.]

LIFE OF MR. ZIMMERMAN.

Our readers are doubtless acquainted with the particulars of the fearful railroad accident which occurred on the 12th ult., at the Desjardins canal, near the city of Hamilton, C. W. We learn from a correspondent who resides near the scene of this terrible disaster that several of the sufferers were brethren of the masonic order, the most prominent, however, amongst them was our late brother Zimmerman, who was lately interred at or near Niagara, with masonic honors. The loss of such a man will be felt not alone by the masonic body, of which he was a bright and standing light and ornament, but by the Province generally. Brother Zimmerman was to all intents and purposes a just and upright man and mason, and one to whose energy, enterprize and ability, the craft could point as an example to others of what a good mason should be. We devote considerable space in our columns to the particulars of his life, death and funeral, which we have extracted from some of our contemporaries, trusting that they may tend to guide the reflections of our readers to the mutability of worldly affairs and the uncertainty of human existence, so that the terrible lesson given us in the fearful dispensation with which it has pleased the Great Architect of the universe to visit our departed brother may not be without its good results.

Mr. Zimmerman was in the very prime and vigor of manhood—had but just commenced his career in public improvement—was upon the first step in a new and extended scheme of improvement for the benefit of the public. Regarding this man as in every sense worthy of public regard, we have ascertained some facts in his personal history, which will not be uninteresting to the general reader. He was born in Huntingdon County, Penn, in the year 1815, and spent his early years in that State. In 1842, he removed to the Canadian Province, having

no capital but his own energy and far-sightedness. He said to some persons who inquired of him respecting his commencement upon the line of enterprise which he has of late years followed so successfully, that his only effects, when he arrived in Canada, were a gray horse and a buggy. It might be supposed, as he himself added, that he possessed no more capital than he required for his immediate use. He was then but 27 years of age. He located at Thorald, and his first undertaking was the construction of four locks and an aqueduct on the Welland Canal, which involved something like \$100,000. Subsequently, he built, under contract, 120 miles of the Great Western Railway, the contract price for which was about \$600,000. The building of the first Suspension Bridge at Niagara Falls and of the great Railway bridge at the same place, engaged his attention and commanded his resources. He built the Cobourg and Peterboro, the Port Hope and Lindsay, and the Erie and Ontario railways in Canada. Mr. Zimmerman originated, and had just completed the preliminary arrangement for building a new road to the West, nearly parallel with the Great Western, to the South of that link, and on a shorter and better route. This work was to cost some ten millions of dollars. It is doubted whether any man possesses the energy and capacity to successfully assume a work which Providence has prevented him from carrying forward. By this fiat of the All-wise, thousands of men, who were in a measure dependent upon him as their leader and in some sense the arbiter of their fortunes, will be stopped short in their actual and contemplated pursuits. It can well be conceived that there is sincere mourning in Canada and everywhere, wherever the far reaching plans of this “Railway King” extended.

Not long since he had purchased a large property at Clifton, Niagara Falls, and in the vicinity of the Suspension Bridge, including the fine hotel known as the “Clifton House,” and his excellent taste and liberal ideas were illustrated in improving this fine estate and adorning it artistically. Fifty-two acres on the Cliff directly opposite the American Falls, are enclosed with an iron fence

and privet hedge. The topography of these grounds is diversified and picturesque. That part nearest the river is level, and this is laid out in graveled walks, with shrubbery, forest trees and fountains. One fountain was constructed at a cost of \$15,000.

These groves and shaded promenades are lighted during the Summer evenings with gas. The proprietor's residence stands on a bluff some sixty feet high, midway of the ample grounds. In the summer it is nearly hidden by the foliage of the surrounding trees. This dwelling is an unpretending mansion, but has always been the scene of generous hospitality, while occupied by its princely owner, who has just been carried from it to his long home.

He had perfected the most extended and elaborate plans for the establishment near the same spot of an elegant mansion-house with the proper accessories and surroundings. The foundations of a building of Cleveland sandstone and Canadian brick, to cost \$175,000, were laid last year, and the work was to be prosecuted immediately. His lodges, of which there are four, the conservatory, and tenements for his servants, are models of taste. His stables, completed last year, cost \$48,000. From the terrace on the grounds and the portico of his dwelling, a splendid view of the American fall is obtained.

The Clifton House is near by—one of the most complete and popular hotels that any watering place can boast. This was owned by Mr. Zimmerman, and was worth over \$300,000.

At Elgin, on the Western side of the river at the Suspension Bridge, the deceased formerly owned a large property, which his own liberal expenditure and judicious enterprise had rendered very valuable. This was sold last year to his friends, Messrs. Pierson and Benedict, for \$200,000. At Toronto, he owned property valued at \$400,000. At Hamilton, an estate worth \$100,000. He was the owner of the steamer *Zimmerman*, on Lake Ontario, and half owner of another boat, the *Peerless*—his interest in both amounting probably to \$100,000. Some 18,000 acres of land, in different parts of Canada,

belonged to him. He estimated his property to be worth three millions of dollars.

Mr. Zimmerman has been twice married. His first wife was Miss Woodruff, the only daughter of a worthy and influential man at St. Davids, near Niagara Falls. This lady bore him two sons, who are still living—John aged 8 years, and Richard, aged 6. She died in November, 1854. On the 16th December last, he was married to Miss Dunn, of Three Rivers, C. W. The deceased was a man of limited education, but he was endowed with sterling mental gifts.

An unmarried sister died of consumption in August last, and was buried in the family cemetery. Four elder brothers still reside in Pennsylvania. The parents are not living.

The brothers, Martin and James, both younger than the deceased, have been associated with him here. They will succeed him in some of his enterprises.

We understand that Mr. Zimmerman had made a will previous to his death, and chosen his executors.

From the marks upon his head, it was evident that the deceased was precipitated head downward, and was killed by the fall. The injuries are entirely upon that portion of the body. The face was so swollen and distorted that the coffin was not opened at the funeral. There was no sign of decay about the corpse, up to the time when the remains were inclosed.

A handsome rosewood coffin, mounted with solid silver and lined with satin, was prepared by Mr. Merriman, of Chippewa, undertaker. This was encased in lead, hermetically sealed, and an outside shell of pine was over all.

It had been resolved to bury the deceased in the family vault of St. Davids, where his former wife reposes. But his friends subsequently determined to inter him in the midst of the grounds which he had adorned, and upon which he delighted to exhibit his refined taste and lavish his wealth. A temporary vault was accordingly constructed at the foot of the cliff immediately below the mansion, and here the body was deposited.

His brothers intend to construct a vault upon the high grounds immediately north of his late residence, and erect there a suitable monument to his memory.—*Rochester Democrat.*

FUNERAL OF MR. ZIMMERMAN AT NIAGARA FALLS.—GRAND MASONIC CEREMONY.

Hundreds of years hence, Samuel Zimmerman may be spoken of among the masonic fraternity, and his name may be handed down in their traditions as a great mason who built great works. His masonic works. Some fourteen years ago he came to this Province from the United States, in which he was born, a poor man, as he was fond of saying, with his shovel on his shoulder. He first undertook a contract for enlarging the Welland Canal, and, while engaged in carrying out that work he became acquainted with Mr. Hincks, now the Governor of Barbadoes, and their two master spirits at once recognized each other, and the connection formed between them, proved subsequently of mutual advantage. From that time to the day he died, Zimmerman was constantly engaged in carrying out extensive contracts. He built a large portion of the Great Western Railway. He constructed and owned the Erie and Ontario line and the Niagara docks. He carried to completion the Port Hope and Lindsay, and the Cobourg and Peterboro Railways, as much of the Woodstock and Lake Erie road as has been finished, and he was preparing to build the Great Southern. He was the principal stockholder in the bank which bears his name, and there is scarcely an institution of importance in Canada West with which he was

not in some way concerned. By these operations he had acquired to himself immense riches, and with perhaps one exception, he was the wealthiest man in Canada. Nor was his liberality less extensive than his fortune was princely. He contributed to every charitable object largely, and the poor around his residence looked to him as their protector.

He was intimately connected with the Masonic body. He was initiated into the secrets of the order in St. George's Lodge, St. Catharines, (C. W.) He was subsequently elected a member of various Lodges, and was installed into the higher degree of Knight Templar, in the encampment at Lockport, New York State. His love for the order was unbounded, and with a free and open hand he contributed to promote its objects. The encampment of Knights Templar at Toronto is largely indebted to him, and he contributed towards furnishing the Masonic Hall at Hamilton. Often did he express the wish that when he should die, the craft would perform the last duties to his remains, a hope which, as if he had had a presentiment of approaching dissolution, he repeated with almost prophetic earnestness, but a short time since, in the hearing of several Hamilton brethren.

No sooner had the sad tidings of his fate been flashed on the wings of lightning to the utmost limits of the continent, than the masons from every quarter hastened to show their respect for their departed brother. In Hamilton, London, Toronto, Woodstock, Paris, Brantford, St. Catharines, Niagara and many other places, general meetings of the various lodges were held, and it was determined to proceed in a body to assist in burying the deceased.

On Monday morning, March 16th, a numerous band proceeded to the cars, on their way to Niagara Falls, this last residence. A crowd of brethren swelled the throng at every station along the road. At the Bridge those from the United States joined the sad array. Their cars were festooned with curtains of lustrous white and sombre black, sustained and fixed by large rosettes between the alternate windows. Their locomotive was also similarly covered, and black crape muffled its sounding bell. The Erie and Ontario road was opened specially for the occasion, and a long train of cars passed more than once between the stations, at the bridge and at the Falls, freighted with a host of masons.

At the Clifton House, the large assembly met, and filled the great hall close by. There were the powerful contractor and the poor day laborer, the merchant prince and the humble clerk, the man of boundless acres and the backwoodsman, eminent members of the legislature, the press, the bar, and all other professions. There was the centurion, grey with years, the youth just budding into manhood, and the "Lewis," the scion of a Masonic race. There was the venerable High Priest in his long white robes, with his golden mitre upon his head and the golden breast plate on his bosom. There was the fiery Templar with his sword and poignard and gold and silver caparison. There were those of the Royal Arch Degree with their blue, crimson and purple regalia. The Master Masons with their lamb skin aprons edged with blue, the fellow crafts, and the newly initiated Masons with aprons of spotless white. But the proud Sir Knights wore a downcast look, the banners of the masters drooped heavily, grief was depicted on every face, mournful black covered the refulgent jewels. Crape encircled every arm, and many a head; clouded the sheen of the bright silver and yellow gold bedecking every breast, and told of heartfelt grief. A brother had fulfilled his earthly destiny, and the gavel of death had called him from his labors!

THE PROCESSION.

The procession was arranged in the following order:—

- Two Tylers with drawn swords.
- The Band (Scott's, Rochester).
- Entered Apprentices.
- Fellow Crafts.

Master Masons.
Masters of Lodges,
Royal Arch Masons.
The Band (Union, Buffalo).
Encampment of Knights Templars.
Chapters of Rose Croix.
Grand Officers of the Grand Lodge of Canada and the Provincial Grand Lodge.
The High Priest.
The volume of the Sacred Law, borne on a cushion by an aged Brother.
The officiating Clergy.

Four Pall bearers—Sir Knights Terrace, Buffalo; Oswald, Stamford; Viele, Buffalo; Lathrop, Rochester. Guard of Honor—Sir Knights McClure, Lockport; Steppings, Rochester; Sherman, Buffalo; Barton, Buffalo.

The
B O D Y
borne
by
Brethren
of St.
George's
Lodge
St.
Catharines,
under
the
Grand
Lodge
of
Canada

Four Pall bearers—R. W. Bro. Stephens, D.G.M. G. L. C., Hamilton; Bros. Shantly, Toronto; Galt Toronto; Duggan, Toronto. Guard of Honor—Sir Knights Ridout, Toronto; Jameson, Toronto; Cousson, Toronto; Harris, Hamilton.

MOURNERS;
Mr. Zimmerman, James Zimmerman,
(Brothers of the deceased.)
His two children.
Mr. McMicken, Mr. Woodruff, the Hon. J. Morrison, Receiver General.

FRIENDS AND CITIZENS:
George McBeth, M. P. P., J. Buchanan, Mr. O'Reilly, H. DeBlaquiere, the Hon. M. Cameron, Mayor Stephens of Buffalo, Mayor Adams of St. Catharines, the Mayor of Niagara, M. H. Foley, M. P. P.
The Encampments represented were: Monro Encampment, Rochester, Genessee Encampment, Lockport, Lake Erie Encampment, Buffalo, Central City Encampment, Syracuse, Geoffrey de St. Aldemar Encampment, Toronto.

The Chapters represented were:
Hiram, Hamilton.
Hiram, Buffalo.
Ames, Lockport.
St. Andrews, Toronto,
St. Andrews, Buffalo,

LODGES REPRESENTED HAILING FROM THE JURISDICTION OF THE GRAND LODGE OF CANADA.

	ADA.	
Niagara,	No. 2.	Niagara.
Barton,	3.	Hamilton.
Union,	5.	Grimsby.
St. George's	9.	St. Catharines,
St. George's	13.	Montreal.
St. John's	14.	London.
King Solomon's	16.	Toronto.
Strict Observance	17.	Hamilton.
Thistle	19.	Amherstburg.
St. John's	20.	Hamilton.
Brant	22.	Brantford.
Acacia	30.	Hamilton.
Kilwinning	32.	London.
Alma	39.	Galt.

LODGES UNDER PROVINCIAL GRAND LODGE OF WESTERN CANADA REGISTRY.

St. Andrew's	Toronto.
Rose	Chatham.
King Solomon's	Woodstock.
Tonic	Toronto.
St. John's	Quebec, C. E.

LODGES FROM THE UNITED STATES.
Ontario, Niagara Falls, N. Y.
Cataract, Middleport, " "
Union, Belfast, " "

Hiram,	Buffalo,	"
Palmira,	"	"
Olive Branch,	Leroy,	"
Wisconsin,	Milwaukee,	Wis.
Reckaway,		New Jersey.
Rising Sun,	Bridgewater,	New York.
Parish,	Buffalo,	"
Yonondio,	Rochester,	"
Murray,	Murray,	"
Valley,	Rochester,	"
Erie,	Buffalo,	"
Honeoye Falls	"	"
Modestia,	Buffalo,	"
Concordia,	"	"
Union,	Elmira,	"
Ontario,	Wilson	"
Ridge,	Hartland,	N. Y.
Niagara,	Lockport,	"
Ontario,	Niagara,	"
Central City,	Syracuse,	"
Lebanon,	New York,	"

And many others from the States of Illinois, Michigan, Ohio, Pennsylvania, &c.

The names of a few others of those present, as masons, are T. Galt, G. F. Harris, the Hon. M. Cameron, G. Vanvoorhis, A. Reynolds, J. G. Vansittart, D. Murphy, W. Shanly, F. Richards son, H.B. and R. Bull; Clarke (Woodstock), W. G. Oliver.

Never has such a funeral procession been seen in Canada. Slowly, in Masonic link, two and two, the brethren left the Hall, the bands playing their most solemn strains. Up the hill they streamed, in seeming endless file, until they reached the house of the departed. There, forming in two concentric circles, with uncovered heads they saw the remains of the deceased borne to the hearse by the members of his mother lodge, when the long train, reforming, retraced their steps as they had come, to the vault which should receive the body.

THE PLACE OF INTERMENT.

Under the wide canopy of heaven there is not so glorious an amphitheatre as that in the centre of which reposes all that was mortal of him whose loss we mourn! The vault is built on a mountain side, sheltered from the rude blast by overshadowing elms. On each hand are the most delightful gardens, with lovely bowers and statues, and fountains, which glisten in the summer sun. In front, almost within a stone's throw, is the mighty Niagara. Towards the left the ceaseless roar of the American cataract attracts the listener's ear while on the right the stupendous Horse-shoe Fall, sends up to the high Heaven its clouds of spray, and the many-tinted, ever changing rainbow displays its gorgeous hues. Fit place for the tomb of him whose master spirit ever aimed at the gigantic!

Far better there to sleep than beneath the arched roof of old cathedrals, for there, instead of the dusty banner, is the unfading rainbow, colored by the pencil of Nature's God—There the eternal cataract, sounding a deeper and more impressive diapason than the hugest organ which man can frame.—There the white foaming, surging rapid, the dark, deep, swift and turbulent current, symbolizing the troubled existence of man on earth—and there the calm, blue sky above, to which the tall forest trees grandly point as the sphere of the unknown future of us all!

THE FUNERAL RITES.

On entering the grounds, the brethren formed a lane through which six members of St. George's Lodge, attended by 8 Sir Knights as pall-bearers, and 8 as a guard of honor passed, carrying the corpse in a coffin with silver mountings; on which were placed the regalia of a Knight Templar.

Then the brethren formed a double circle on the slope at the top of which the vault had been constructed. In front of it stood the Grand High Priest, on each side the members of St. Catharines Lodge, and the rest of the fraternity completed the ring. Behind the vault, on the steep hill side, were myriad spectators; clambering to every point, whence a view of the ceremony could be obtained! The long colonnades of the Clifton House held

thousands of ladies, intent on watching the pageant.

The Rev. Mr. Irvine, read the Church of England burial service, after which the Grand High Priest of the State of New York, Dr. Murphy, with uplifted arms, commenced the impressive Masonic ritual. And now, as if the elements would join the mourning, the heavens became more overcast, and a deeper gloom spread over the scene. The leaden colored sky swept gelid snowflakes, and the mist, the tears of the Niagara, was borne by the breeze to the spot. Now the Secretary placed a scroll on the coffin inscribed with the name, age, and masonic rank of the deceased, and the High Priest exclaimed "Friend and Brother, we bid thee a long and last farewell. Thou art at rest from thy labours: may it be in peace," and the brethren answered "so mote it be."

The Apron was then laid in the coffin, the High priest saying, "The lambskin apron of a Mason is more ancient than the Golden Fleece or Roman Eagle, and more honorable than the Star and Garter or any other order in existence, being the Badge of Innocence and the Bond of Friendship, and reminds us of the universal dominion of death, and that the wealth of the world cannot purchase or release; nor the strong arm of friendship, nor the virtue of innocence, can prevent his coming."

The High Priest, holding an evergreen in his hand, continued,—"This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay, an imperishable and immortal spirit, which the grave shall never receive, and over which death has no dominion."

Now the brethren crossed their arms on their breasts, then lifted their hands to heaven thrice, and passing by the grave, each deposited a slip of evergreen upon the coffin, saying "This I do in memory of my worthy departed brother." This performed, the High Priest concluded the ritual, the Chaplain pronounced the benediction, to which the brethren responded in their usual manner.

These ceremonies being finished the band immediately commenced the lively strains of a merry tune, and strangely enough the snow ceased, the clouds passed away, and the sun shone forth as though to indicate that the work of gloom was finished, and to remind the myriad, multitude of the brighter world in store, after passing through the trials of his existence.

The masonic procession then returned to the Clifton Hall, when the Grand High Priest called the attention of the Brethren to a few observations from R. W. Brother Stephens, D.D.G.M., of the Grand Lodge of Canada, who said.

There are so many amongst you who from intimate acquaintance with our late lamented brother Zimmerman, have had ample opportunities of appreciating his estimable qualities in every relation of life—and those who have not had the advantage of a personal acquaintance with him, must have so often heard of his moral worth—that I am sure you will heartily concur in the resolution I am about to propose. You are aware that our brother was recently married for the second, time and leaves a young widow to lament his loss. He also leaves two young children by his former marriage. I would therefore move that an address be presented to the widow and family of our late Brother, expressive of our heartfelt sympathy with them in their afflictive bereavement, and that the address should be in such a form as to be a lasting record of the esteem in which the deceased was held by his brethren of the craft. Brother Stevens trusted that in due time those children might become masons, and prove as bright ornaments to the fraternity as was their father.

The resolution was seconded by brother Grier, and unanimously approved.

Bro. Stephens then requested all the Canadian Lodges and Masons, and invited all the United States Lodges and Masons present, to wear mourning for their deceased brother for 30 days, which

was put to the meeting as a motion, and adopted.

The G. H. Priest requested the R. W., Bro. Ridout, D. P. G. M., of Canada West, to name some brethren as a Committee to prepare an appropriate address to the family, in conformity with the first resolution, and Bro. Ridout appointed Bro. Stephens, Bro. Galt, and Bro. Shanly.

Brother the Hon. Malcolm Cameron then proposed that the hearty thanks of the Canadian brethren be given to the M.E.G.H. Priest, Dr. Murphy, and to all the American brethren, for their attendance, and the valuable assistance they had fraternally rendered in discharging so successfully their mournful duty—the last sad tribute of respect to their departed worthy brother Zimmerman, on whose worth the Hon. Brother passed a high and deserved eulogium.

The thanks of the craft were accorded by acclamation.

Dr. Murphy responded on behalf of the American masons, and expressed their high opinion of their late Bro. Zimmerman, and the satisfaction they felt in having had the opportunity of assisting to do him honor.

The meeting then broke, up and long trains of cars carried them to their respective homes.

EIGHTEEN FIFTY-SIX.

Ye Masons of old England,
Boast not that you are free,
If it be more than you may dare,
To break the chains your brethren wear—
Your brethren—o'er the sea!
Gird the Masonic apron tight,
And go to work like bricks!
Not small your task, nor labour light,
For you must fight for every right
In eighteen fifty-six.

There was a run on Bradshaw,
And by the fast up train,
Of Brethren true a goodly throng,
Hot to redress a mighty wrong,
Came pouring in amain.
Prepared to cross a Rubicon,
Prepared to cross a Styx,
With heart and voice, and vote they vow,
To beat the clique that lords it now,
In eighteen fifty-six.

The reverend opinion
They'd formed of our Grand Lodge,
Ah! when they saw it oozed away,
How stoop the despots of the Dais
To every artful dodge;
And how they torture poor routine
To aid them in their tricks,
And deem that every W. M.,
In word and deed must bow to them,
In eighteen fifty-six.

Tut on that well-fought evening,
Good Masons held their own,
For Dorset sent a Master bold,
A man who brook'd not to be told
He must vacate his throne.
Forth went his manly edict;
And placed in such a fix,
In dudgeon fierce his home did seek,
Great Marlbro' Street's obstructive Beak,
Of eighteen fifty-six.

Out with him stalked Grand Chaplains,
And like the snows in Spring,
All those whose vote would keep the screw,
Canadian brothers, tight on you,
Melted in sullen string.
Like foes in whose unguarded rear
The British bayonet sticks,
They vanished at the battle cry
Of true Masonic liberty,
In eighteen fifty-six.

But purple wins not every knee
To cinge to those that gave;
Remained the Wight's masonic lord,
And one who erst did bear the sword

Which ne'er was borne by slave,
And Oxford bold, and staunch Bengal
Staid back, their hands to mix
With those whom soon the Temple saw
Raised high for justice, truth, and law,
In eighteen fifty-six.

Some others, too, proved purples true,
And rallied round the chair;
The bard will know them, 'praps ere long,
And when he pens another song
'They shall be honoured there.
But now the Muse must save the mail,
Her postage stamp she ticks,
To bid far off the tidings fly.
Of the true Masons' victory,
In eighteen fifty-six.

Suffice to say we heard enough
To wish to hear again,
Carnarvon's classic eloquence,
And light chaff mingled with the sense
Of Warren's bearded grain.
Tried men we'll muster in our van
To break the bonds of cliques,
And show, as years new meetings bring,
Each year one well-spent evening
Like eighteen fifty-six.

P.S. We did with some surprise,
(I half forgot to say.)
In vain for our Grand Master wait,
When such great motions for debate,
Upon the paper lay.
And we would humbly beg Grand Lodge
Such meeting times to fix,
As may not with Newmarket vie,
Since Marson cuts out Masonry
In eighteen fifty-six.

—Observer.

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The Canadian Masonic Pioneer.

MONTREAL, APRIL 1, 1857.

The question of the masonic legality, or constitutionality of the Grand Lodge of Canada, has occupied a large proportion of the columns of the *Pioneer* from the commencement of its publication. Several articles—the productions of our own youthful and unpractised pen—appeared in the earlier numbers, which we have reason to know awakened considerable interest and induced candid, earnest investigation, on the part of many intelligent masons. We should have continued our efforts, feeble as they were, and presented to the world a complete series of articles designed to show the Grand Lodge of Canada to be “A Strictly Legal and Constitutional Body of Masons,”

had not several of the most intelligent and learned members of the fraternity, now living, taken up their masterly pens for the same purpose. When such men as French and Tucker, as Morris and Mackey, as Moore and Hyneman, saw the correctness of our position, and became the champions of our cause, all that was required of us was, to find room in our columns for their able and eloquent productions. The resistless arguments of the Hon. B. B. French, in his report to the Grand Lodge of the District of Columbia, and of P. C. Tucker, Esq., in his address to the Grand Lodge of Vermont, have, we think, forever set the question at rest. From the east and the west, the north and the south we hear but *one opinion*, and that is, that the arguments adduced by these brethren are perfectly unanswerable. No attempt has yet been made, and probably none ever will be made to answer them. On the other hand, it is gratifying to find, that a large number of brethren, who, from want of information, have thought it possible that the Grand Lodge of Canada *might* be irregular, are now fully convinced of its legality. We have taken some pains to circulate those numbers of the *Pioneer* containing the documents to which we allude, and we are pleased to see that our masonic contemporaries, in every quarter, are giving them publicity. The result is sure. The mason whose skull is so thick as not to be penetrated by these arguments, may be left to grope in darkness, for it is certain that no farther assistance can be rendered by which he can be brought to light.”

UNAFFILIATED MASONS.

An unaffiliated mason is one who is not connected with any Lodge. There can be no doubt, says Mackey, that such a position is contrary to the spirit of our institution, and that affiliation is a duty obligatory on every mason. The old charges which have been so often cited as the fundamental law of masonry, say, that “every brother ought to belong to a Lodge, and be subject to its bye-laws and the general regulations.”

Explicitly as this doctrine has been announced, it has been too little observed. In all times unaffiliated masons have existed. Masons who have withdrawn from all active participation in the duties and responsibilities of the order; and who, when in the hour of danger and distress, have not hesitated to claim its protection or assistance, while they have refused in the day of their prosperity to add any thing to its wealth, its power, or its influence.

The Constitution of the Grand Lodge of Canada, has the following article on this subject, which, we have no doubt, will be strictly enforced.

“No Brother residing in this Province, and not affiliated with some Lodge, shall be entitled to the benefit of the benevolent funds

for himself or his family, to masonic burial, nor to take part in any masonic ceremony, *public* or *private*, nor entitled to any masonic privilege whatever. Nor can he be permitted to visit any one Lodge in the town or place where he resides, more than once during his secession from the craft.”

Most of the Grand Lodges upon this continent, at least, are entering their protests against the system of “demitting” as it is termed, and excluding from all masonic privileges, those masons, if they may be so called, who think so little of the institution as to withhold from it their support. The committee on foreign correspondence of Ohio, we believe, recommends their expulsion from the order. It is clearly the duty of every mason to be a contributing member of some Lodge. And those in Canada who are not, must not expect in future to enjoy any of the benefits of the institution.

We invite the attention of our readers to the following extract from a letter written by our esteemed Brother H. J. Martin, W. M. of Golden Rule Lodge, No. 8, R. C., Stanstead, C. E. We hope the object of its publication will be attained, and shall feel obliged by any information in reference to the whereabouts of the old warrant. In times gone by, “*surrendered warrants*” do not appear to have been in quite so great demand in Canada, as they have been more recently. Otherwise the venerable parchment of 1814 might, perhaps, be found adorning the wall of some old past-master's bed-room, and constituting the “*Legitimate*” Golden Rule Lodge. No matter if all the members had united with another jurisdiction.

“I wish to make an inquiry—and I fancy I can get an answer only through that valuable paper the *Pioneer*.”

In 1814, the 23rd day of February, Golden Rule Lodge, No. 19, Standstead, L. C., was installed, and worked under a warrant of constitution from the “Grand Lodge of the most honorable fraternity of united ancient freemasons of England, in and for the province of Canada, and masonic jurisdiction thereunto belonging”—“Quebec.”

The Lodge continued to work under this warrant until the “20th Dec. 1823, when the Lodge received an order from the Grand Lodge of Montreal, to surrender the old warrant and take out a new one directly from England.

Past Master J. C. Peasley was sent to town with the warrant, and surrendered it to the Provincial Grand Lodge on the “30th Dec. 1823.”

The new warrant was received from England, bearing date “April 26th, 1824.”

Now what I wish to ascertain is, *what* has become of the old warrant issued by the Grand Lodge at Quebec? Was it sent home to England, or retained by Provincial Grand Lodge and burned at the time the Masonic Hall was burned in Montreal some time ago, or is it still in the hands of some venerable brother, who was a member of the Provincial Grand Lodge at the time, say brother Turton Penn who was the Grand Secretary.

Why I make these inquiries is this. Golden

Rule Lodge feel, now that we have a Grand Lodge of our own, the time has come for every Lodge in the province to write its *past history*, so that at some future time a general history of freemasonry in Canada may be compiled from these Lodge histories.

Brother Elisha Gustin is writing the history of Golden Rule Lodge, which has led to a desire on our part, to get possession of the old warrant, (or a copy of it,) as a sacred relic. I once wrote to the Provincial Grand Secretary about it, but he knew nothing about the matter. If I knew who was the Provincial Grand Master in 1823-4, I would write to him, if he was still living, but as I am in the *dark* about the matter, I thought, perhaps, I might get some *light* from some venerable brother, or from some other source, were I to state my desires to the *Pioneer*.

The late Bank Fraud and Forgeries.

Our city has been thrown into a state of excitement at the discovery of certain frauds and forgeries having lately been committed by an individual heretofore holding a good position in our society. To us it is a matter of deep regret that one of the craft has so fallen, giving as it does to the anti-mason an opportunity to indulge in his senseless tirades against masonry. That bad men do gain admission into the craft in spite of our watchfulness, we cannot deny, but where are such not to be found? They abound in every walk of life. 'Twas but as yesterday when a priest in Holy orders stabbed the Archbishop of Paris, does it follow from that event that all priests are assassins? Colonel Blood stole the jewels of his Queen, would this act justify the assertion or even suspicion that all military officers are thieves? Huntingdon, of recent notoriety, was a forger, but from that fact would it be right to stigmatize all merchants as forgers? Assuredly not. Neither then do a few bad men who contrive to gain admission into our order furnish a sufficient reason for its general condemnation. Gaining wisdom by experience then we must continue to exercise increased caution as to whom we admit into the membership of our lodges. We have been on one or two occasions since the discovery of these frauds, taunted with the fact that the individual in question held a prominent position in one of our lodges. We believe he was an officer in a subordinate lodge, whose sittings are held under a warrant imprudently, yet in good faith, restored to the Provincial Grand Master of Montreal and William Henry, and by him unjustifiably and illegally delivered to those who now pretend to work under it. And we derive some satisfaction from the fact that the delinquent in this case is not a mason under the jurisdiction of the Grand Lodge of Canada.

We have received No. 4 of *The Masonic Observer and Grand Lodge Chronicle*, but the third issue has never come to hand. As we are desirous to preserve the series complete for binding, we shall be glad if our brother, its Editor, will forward the missing number to our address.

Death of Brother Kane.

The loss of one so deeply lamented by the world, (to whom he was known as Dr. Kane, the great Arctic traveller,) in the prime of life, has been the subject of deep regret throughout the civilized globe, his great sacrifices to science and humanity are to well-known to our readers to need any recapitulation from us—but to the brethren of Canada it will afford a melancholy pleasure to know that he too, was one of us; we see from exchanges that he was deservedly held in high estimation among our American brethren, who purpose holding "Lodges of sorrow" to testify their admiration of a brother whose daring enterprise in the noble cause of humanity and science, have brought him to an early grave—a proposition we highly approve, and would suggest that the Lodges in Canada should do something to show their appreciation of "departed worth." In these degenerate days whenever one of our order falls from "his high estate," the uninitiated readily point out the mason but forget the man. Let us then shew the world that if we have occasionally a black sheep in the fold, we have also amongst us the great and good also, and that we mourn their loss, and pay a tribute to their memory.

A correspondent from Brockville, C. W., informs us that on the 9th February last the R. W. D. D. G. M. Bro. W. Simpson, together with a number of brethren, from Brockville and Prescott, met at the St. James' Lodge Room, (Maitland,) with a dispensation from the M. W. G. M. of Canada, authorizing the brethren to labour in their duties as F. and A. Masons, according to the ancient customs and privileges of the order. The D. D. G. M. having appointed officers to the various stations: the Lodge was opened in the First Degree, passed in the Second, and raised to the Third, in which the officers elect of the St. James' Lodge were installed, a list of whom has been already given in a former number of the *Pioneer*.

After the installation the R. W. D. D. G. M., in a most lucid and forcible manner explained many of the advantages of the Order; what manner of man a Mason should be; the care which ought to be exercised by the Lodge in the admission of members; also much useful information as to the working of the Lodge, &c. &c. The address was listened to by the brethren in breathless attention, and received with much applause.

A vote of thanks from the Lodge to Brother Simpson, and a brother attending from Brockville and Prescott, was unanimously passed, and the New Lodge was closed in due form.

We ought ere this to have acknowledged the politeness of Bro. J. W. A. R. Masson of this city, who, some weeks since, kindly sent

us for perusal "Morris' Code of Masonic Law," a work which should be in the hands of every craftsman desirous of making advancement in Masonic knowledge. Bro. Masson will please accept our thanks.

LIST OF OFFICERS,

- OF GOLDEN RULE LODGE, NO. 8, C. R.
- W. Bro. N. J. Martin..... W. M.
 - " E. B. Gustin..... P. M.
 - " W. B. Colby..... S. W.
 - " W. C. Copp..... J. W.
 - " J. P. Leo..... Chap.
 - " A. McD. Fairles..... Secy.
 - " F. Mack..... Treas.
 - " W. Farwell, Jr..... S. D.
 - " C. E. Stirus..... J. D.
 - " G. R. Holmes..... D. C.
 - " S. W. W. Green..... Stow.
 - " W. W. Jenness..... "
 - " H. S. Taylor..... J. G.
 - " Fred. Holmes..... Tyler.

GREAT WESTERN LODGE, NO. 23, C. R.

- G. Duncan..... W. M.
- T. Perkins..... P. M.
- J. Forbes..... S. W.
- T. N. Johnson..... J. W.
- W. B. Hiron..... Treas.
- Geo. Gilkes..... Secy.
- Rev. G. Elliot..... Chap.
- Geo. Shipley..... S. D.
- Geo. Grant..... J. D.
- W. D. Fraser..... M. of C.
- T. McElroy..... I. G.
- C. Vetter..... Tyler.

SHEFFORD LODGE, NO. 25, C. A. WATERLOO, C. E.

- H. L. Robinson..... P. M.
- M. Mitchell..... W. M.
- B. Savage..... S. W.
- G. C. Robinson..... J. W.
- J. Robinson..... Secy.
- D. Taylor..... Treas.
- A. B. Parmeled..... S. D.
- J. G. Whitcomb..... J. D.
- A. F. Lay..... J. G.
- V. Nutting..... Tyler.

ST. JOHN'S LODGE, NO. 20, C. R.

- W. Bro. William G. Crawford... W. M.
- " John Finlayson McCuaig... P. M.
- " John Austin..... S. W.
- " David Macintosh, M. D... J. W.
- " Rev. George A. Bull,.... Chaplain.
- " Alfred Booker, Jun.,.... Treasurer.
- R. W. B. Thomas Bird Harris,.... Secretary.
- Bro. William Beatty,.... S. D.
- " Albert Drey,.... J. D.
- " William Tuton Thomas,.... M. of C.
- " Leopold Rosenband,.... Organist.
- " Henry J. Rowe,.... Steward.
- " William C. Armstrong,.... "
- " Samuel S. Rolls,.... Under G.
- " John Morrison,.... Tyler.

ST. FRANCIS LODGE, NO. —, MELBOURNE, C. E.

V. W. Bro. Dr. Fowler, M.D., W. M.
 " G. H. Napier,..... S. W.
 " Wm. Atkins,..... J. W.
 " Wm. C. Tat, Treasurer.
 " S. B. Dean,..... Secretary.
 " Wm. Brooke,..... S. D.
 " H. A. Wilde,..... J. D.
 " T. Hart,..... J. G.
 " M. Cass,..... Steward.
 " C. Brand,..... "
 " Wm. Brown,..... Tyler.

The following extract from a letter, written by Bro. the Rev. Arthur Hill, formerly a Member and Chaplain of St. Andrew's Lodge, Quebec, will, we imagine, prove interesting to our readers.

After describing how he had been pained by the adverse spirit evoked and manifested towards each other by the brethren at the last Prov. G. L. he attended, and which induced him to withdraw from active Masonic life, he proceeds:

"If I remember rightly, during the sitting of that G. L. it was stated, by the Secretary and others, that communications had been treated with the greatest neglect at the G. L. of London; that sometimes two or three years were allowed to elapse before even an acknowledgment of monies remitted could be obtained; letters were left unanswered, and, in fact, the Canadian Lodges were treated as unworthy of notice. The Masons of Canada are becoming a most flourishing body, and they felt that such irregularity in conducting the business of the Craft must impair the prospects of the fraternity. They were not all under the powerful influence which I felt (having been born into Masonry in London at the Mt. Moriah Lodge), and therefore while they smarted under the neglect they had experienced, that secession took place, which (as far as I could judge) was successful. My Lodge, however, never joined in the proceeding, but opposed it. Without matters have changed, since I left Canada in August last, there are two distinct bodies of Masons there, viz., the one working under the G. L. of England, the other under the newly constituted G. L. of Canada. How is this state of things to be deplored! I may here remark, that the new G. L. of Canada has been formally recognized by the various Grand Lodges in the United States of America. My own opinion is, that, any effort to bring those Canadian Lodges under allegiance to the English G. L. will be quite futile. If I might suggest it, the plan should be rather, to endeavour in due course to obtain the recognition of the new G. L. of Canada by our English G. L.: thus the sad division in Canada would be filled up, differences would be removed, and all would work harmoniously in the Canadian Masonic world. I can assure you, the Craft in Canada is not in its infancy. I have never seen in England, Lodges so efficiently worked, or the principles of Masonry more fully exemplified in the lives and conduct of the Brethren."—*Observer.*

Grand Lodge of Louisiana.

We have been favored through the polite attention of our courteous Bro. Jas. Chellet, the Grand Tyler of the Grand Lodge of Louisiana, with proof sheets of the address of the Grand

Master; the report of the Grand Secretary; and the report of the Committee on Foreign Correspondence—for which we feel most grateful, and thank him for his very kind attention.

The Committee on Foreign Correspondence report in favor of acknowledging the Grand Lodge of Canada, and review some of the arguments of the Massachusetts Committee, who, for some reasons, reported adverse to recognizing the new Grand Lodge. The arguments of the Committee are unanswerable, and conclusively prove Massachusetts to be wrong. Their views upon the legality of the formation of the Grand Lodge of Canada agree with our own—and they are correct.

We thank the Committee for giving credit to the *Mirror and Keystone*, for the report of P. G. Master French, Chairman of not a Special Committee, but Chairman of Committee on Foreign Correspondence, published in our columns. They agree with us in considering the report of Bro. French as a very able one, and its arguments unanswerable.

The severe raps, given by Bro. King, of New York, and which the Committee think Pennsylvania deserved, are replied to by the Committee on Foreign Correspondence of Pennsylvania in a late report, which will be published, and then the intelligent Committee of Louisiana will have the two sides of the question.—*Mirror and Keystone.*

The Canadian Masonic Pioneer.

We owe an apology to our friend, the accomplished editor of the *Pioneer*, that we have suffered it to pass into its sixth monthly issue before accomplishing the task involved in a memorandum we made in July last. "Speak something strong in relation to C. M. P." The "something strong" required time to write it, and verily, what with editing, book writing, spending money, and, oh hard task, collecting it again; what, with letter-writing by the million, and lecturing, and travelling here and there, and domestic cares, and dyspepsia, and—and—a few other engrossing and absorbing tasks, we have given to friendship the cold shoulder. Is it too late to repair the breach?

The "something strong" meant that we admire the ability with which the *Pioneer* set out, and, we may add, with which it has pursued its way since it set out. It meant that, as we are friendly to the Canadian movement, and have aided it according to our ability, we welcome an organ, particularly such an organ as this is proving itself to be, of the movement. It meant that, if there is any thing we can offer in the way of documentary or other intelligence that will show our respect for the movement or our admiration for the organ we will honor all drafts at sight. And, finally, it meant that our hand editorial, and our heart fraternal, are tendered in the best spirit of Masonry to the worthy brother who has undertaken, through so efficient a medium, to communicate Masonic knowledge.

The issue for November, 1856, is filled with the following pieces.

1. The Grand Masonic Ceremony on the occasion of laying the corner stone of the foundation of Grace Church, at Brantford, C. W., Oct. 14, 1856. *Canadian Expositor.*

2. Masonic Reform. *Freemason's Monthly Magazine. London.*

3. The Practical of Masonry. *New York Masonic Messenger.*

4. Strictures on a Declaration made in the

G. L. of England, by Brother Joseph White. *Editorial.*

5. The Grand Lodge of Canada, a strictly legal and Constitutional Body of Masons; No. 5. *Editorial.*

6. The Provincial Grand Lodge of Canada West. *Editorial.*

The last two articles relate, as their titles denote, strictly to the issue upon which this journal is published. The series, of which the fifth paper is a part, is a lucid and masterly exposition of the principles, underlying the independent movement, and when complete, will make an important addition to the Masonic history of the 19. In our last volume we gave all the documents that go to establish the positions taken in this series.

The *Masonic Pioneer* is published monthly, at Montreal, Canada East; price, five shillings currency per annum. Subscriptions may be addressed to us, at *Ledger, Ky.*, and we will see that they are faithfully paid over.—*American Freemason.*

Grand Lodge of Canada.

The March number of the *Canadian Pioneer*, contains that portion of the address of M. W. Bro. Philip C. Tucker, Grand Master of the Grand Lodge of Vermont, delivered before the Grand Lodge at its annual communication in January last, relating to the "Grand Lodge of Canada." The distinguished veteran in Masonry enters into a critical and historical investigation of the origin of Grand Lodges, and proves conclusively that the Craft in Canada acted in accordance with precedent in the formation of the Grand Lodge. We call the especial attention of those brethren who had not investigated the subject thoroughly and had some doubts and misgivings as to the legality of the proceedings of the Lodges in Canada in establishing an Independent Grand Lodge, to the very able address of M. W. Bro. Tucker, and also that of M. W. Bro. B. French, and we feel assured that upon an attentive perusal of these documents they will be convinced of the correctness and constitutionality of the organization of the Grand Lodge of Canada.

With the light shed upon this subject contained in the two documents referred to, we shall expect those Grand Lodges which have refused or deferred for further investigation the acknowledgment of the Grand Lodge of Canada, will, at their next communications, extend to the new Grand Lodge the right hand of fellowship, and hail it with a hearty welcome and enter into fraternal correspondence with it. The subject is now, in our opinion, definitely settled, and we hope that the legality of the organization of the Grand Lodge of Canada will not in future be questioned.—*Mirror and Keystone.*

Masonic Ball at King's Station Northern Railroad.

The brethren of King's Station—Lodge No. 33, working under the Grand Lodge of Canada, gave a more than usually attractive ball on Thursday evening last, at which some eighty couples were present, many of them being visiting brethren, with their fair partners, from Toronto, among whom were Councilman James E. Smith, Grand Junior Deacon, Brothers Grant, Alphonse, De Grassi, Charles Pollock, Momo, Kidd, Hiram Piper, &c. At the Supper the usual Masonic toasts were given by the Worshipful Master of King Lodge, J. E. Fisher, Esq., and by some of the invited brethren from Toronto.—They are as follows:—

TOASTS:—The Queen and the Craft.

The Grand Master of Canada responded to by James E. Smith, Grand Junior Deacon. Visiting Brethren, responded to by Brother Lewis Grant, of the Northern Railroad, whose very happy remarks were enthusiastically applauded.

The Ladies, proposed by the Vice Chairman, Brother De Grassi, responded to by Brother Charles Pollock in the very happiest terms. Brother Pollock's pleasant little speech having been applauded to the echo, as well it might be, from first to last.

Grand Junior Deacon, J. E. Smith, having been requested to propose a toast, gave the Worshipful Master and Members of King Lodge, to which Brothers J. A. Fisher and William Graham responded, with great spirit and good taste, eliciting constant rounds of applause.

After the Supper—which by the way, was of the very best—dancing was kept up with great spirit, and with that hearty enjoyment for which Masons, and Mason's wives and daughters, and, we suppose we may add, *sweet hearts*, are so remarkable. King Station will long remember the pleasure of the evening; and those who had the good fortune to be present say they have added an additional *green spot* to the wide field of their happy experiences. So mote it be.—*Toronto Daily Colonist*.

Grand Lodge of Canada.

Having been the first to speak in favour of the legality of the Grand Lodge of Canada, and support its claims to recognition, we confess to no little gratification at seeing our positions so ably sustained by other brethren, so eminent for their masonic lore. While Missouri, Massachusetts, New York and Virginia have refused to recognize the Grand Lodge of Canada, many other Grand Lodges have cordially greeted it with the right hand of fellowship. The Freemason's Magazine of Boston, whose editor is an Englishman by birth, and who has a strange idea that the Grand Lodge of England can do no wrong, has opened his batteries on the young organization of Canada; but his missiles are all intercepted by the Green Mountains of Vermont, and they do no harm. P. C. Tucker, the M. W. Grand Master of Vermont, in a recent review of the case, has so completely silenced the Boston battery—the echo of the Earl of Zetland—that its thunders will hardly be heard again. The argument of Bro. Tucker is a most masterly production, perfectly unanswerable, keenly sarcastic, and exceedingly eloquent. All hail, Bro. Tucker!

The brethren of Canada are quietly pursuing the even tenor of their way, while their noble structure is constantly being strengthened and adorned by valuable additions. Go on, brethren of Canada, your path is plain—“who can harm you.”—*Masonic Review*.

GRAND LODGE OF ENGLAND.

A Grand Lodge of Emergency was held on the 11th of February, which was presided over by the M. W. the G. M. in person.

The great feat. of the evening was the presence of Lord Panmure; whose appearance is, we trust, an earnest of increased efficiency in the Executive. The noble Brother may reckon on the sympathy and support of that large and increasing “party”—who are determined on freedom of discussion, the constitutional supremacy of G. L., and something

like habits of business on the part of the Administration.

A return was ordered on the Rev. Bro. Portal's motion, from the Prov. G. L. of Canada West—showing the number of P. G. Lodges held during the last ten years, and at how many the P. G. M. has presided in person. Bro. Dobie wished it to come in the form of a request to the M. W. the G. M.; to which Bro. Portal objected, as calling in question the power of G. L.; and on a division, the motion as it originally stood was carried. The Grand Officers—including the Minister for War—with true military precision faced to the right, and voted unanimously against the motion; with the single honorable exception of the W. Bro. Spier, P. G. S. B.

A similar return was then ordered from the P. G. Lodges in England, after as light modification in the form of the motion, at the suggestion of the R. W. Bro. Beadon.

Bro. the Earl of Carnarvon then moved, that a statement of the principles of the Order should be sent to those Lodges, whose members are suffering persecution at the hands of the Roman Catholic hierarchy, with a view to the removal of the prevailing misapprehensions respecting Freemasonry. This was opposed by several brethren, and after a long debate was negatived. He also accused the Executive of leaving unanswered, for months, a communication from “Grand Orient” on this subject; to which unanswerable charge no answer was given.

W. Bro. J. Symonds withdrew a motion of which he had given notice, relative to the confirmation of the minutes.

W. Bro. G. Barrett then moved, “That instruction be given to the Board of General Purposes to report the present income of the Fund of Benevolence, and to recommend how the surplus may be usefully and legally applied.” This was opposed by W. Bro. Savage, and was negatived.

W. Bro. John Hervey then moved. “At page 93, Book Constitutions (Edition 1855), Art. 6, line 15, insert after the word ‘shall,’ the following words, ‘visit the petitioner at his own residence, and afterwards:’” which, having been seconded, was carried.

Bro. Mason next proposed that G. L. should have a virtual power of adjournment; Bro. Stebbing being desirous that the day should be fixed by the G. M.

This was opposed on the ground that it involved a want of confidence in the G. M., who would always summon a special Grand Lodge, if a wish were generally expressed to that effect.

The M. W. the G. M. said, he should regard this motion if carried, as a vote of want of confidence; and on a show of hands, it was declared to be lost.

After some unimportant motions had been disposed of, it being 11 o'clock, G. L. was closed with solemn prayer, and adjourned.—*Masonic Observer*.

THE GRAND LODGE OF IRELAND AND THE INDEPENDENT G. L. OF CANADA.—We have good reason for believing that a letter was addressed to the G. Secretary of England by the G. L. of Ireland, as long ago as January, 1856, begging to know what course G. L. intended to adopt towards the Independent G. L. of Canada, and no answer whatever having been returned to this communication, the G. L. of Ireland, has at last recognised that Body.—*Observer*.

Interesting Masonic Intelligence.

The following article from the *Mirror and Keystone*, an American organ of the Craft, will be interesting in a high degree. Its premises are just, logical, and conclusive, setting the matter it refers to in a light singularly favorable to the Canadian Grand Lodge of F. & A. M. There is however, but little doubt, that those Lodges in Canada who have not as yet connected themselves with the Canadian Grand Lodge, will do so ere long, and by their union greatly enhance the prosperity of the Order.—*Observer*.

PROVINCIAL GRAND LODGE OF CANADA.**From the Mirror and Keystone.**

On the twenty-third day of October last the Provincial Grand Lodge of Canada convened at Toronto, and a committee was appointed to prepare a petition setting forth the grievances and wants of the brethren who still retain their allegiance to the Grand Lodge of England.—The committee consisted of the most loyal and intelligent members of the Prov. Grand Lodge. The committee prepared a memorial to be forwarded to the Grand Lodge of England, in which they show from the minutes that for a series of years the Freemasons of Canada have complained of the neglect of the parent Grand Lodge, that the interests of Freemasonry suffered vitally from such neglect, and that all their petitions, memorials and correspondence were unattended to and unanswered. In this matter the intelligent committee fully sustain and establish the grievances complained of by the Lodges which now form the Grand Lodge of Canada. The strong attachment manifested by the brethren of the Provincial Grand Lodge to the Grand Lodge of England is certainly creditable to them as men and as Masons, but we think that the evidence is clear that they have gone more than one step beyond the bounds of legitimate propriety in their loyalty, as affection and fidelity are not consistent with cringing humility.

The memorial referred to intimates that it is to be the last appeal, and that the privilege of self-government is what they want. It appears to be an anomaly in the character of men of sound judgment and undoubted intelligence to waive a plain act of duty upon which the welfare of a society is dependent for a mere feeling of attachment. The duties of humanity are paramount to partial considerations. It appears to us to be a work of superfluity to discuss the question as to the right of the Freemasons of Canada to establish a Grand Lodge for their own government without the consent of the Grand Lodge of England. How the question can be doubted we cannot imagine. We have, as yet, seen no argument touching the main points of the question from those who argue that the brethren in Canada have no right to establish an independent Grand Lodge without the consent of the Grand Lodge of England. And why have they not that right? Because they received their warrants from the Grand Lodge of England?

We think that other members of the Provincial Grand Lodge, who have investigated the subject fully, are convinced by this time that they have such right, and they will exercise it. As we know many of the members to be men of strict honor, and as well versed in the usages of Freemasonry as any of the Craftsmen on the globe, we would remind them “How beautiful it is for brethren to dwell together in Harmony,” and that for the purposes of harmony it is their duty to forget the past

repress their envy and cordially and freely unite with their brethren of the Grand Lodge of Canada.—The "Canadian Pioneer," for January publishes the memorial entire. We make the following extracts from the intelligent editor's remark on the subject:

Here follows, a portion of our remarks on this subject, published in our issue of January last.—*Mirror and Keystone.*

There are only three ways of getting out of a scrape—write out, back out, but the best way is to keep out.

Have you enemies? Go straight on, and mind them not. If they block up your path, walk around them; do your duty regardless of their spite. A man who has no enemies, is seldom good for anything he is made of that kind of material which so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded with enemies, used to remark:—"They are sparks, which, if you do not blow, will go out themselves." Let this be your feeling while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk; there will be re-action if you but perform your duty, those who were once alienated from you will flock to you, and acknowledge their error.

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