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“Memor et Fidelis.”

VOL. I.]

MONTREAL, SEPTEMBER 1, 1856.

[No. 4.

A DIFFERENCE IN EQUALITIES.

ORIGINAL.

Founded on an incident which recently occurred in Montreal.

Nat Carlton was a man of natural sociability and possessed an intelligent mind. He was liberally educated. Occupying a position in business which often brought him into the circles of drinking men, he sometimes indulged in a social glass, but not having yet formed an appetite for strong drink, was not in the practice of resorting alone to the bar for a glass. Being possessed of a free disposition, and despising anything like meanness, or “sponging,” he generally paid for a dozen glasses where he drank one. He was, of course, considered and called by his friends, of whom he had many, “a clever fellow;” this suited the feelings of “Carl,” as he was familiarly designated. To have had an enemy, or for any one to have spoken disparagingly of him, would have affected him seriously.

The business in which Nat was engaged was fluctuating—sometimes successful, and then prosecuted at a sacrifice. When business was good, no man was freer in the disbursement of funds to all objects of public or private charity, than himself; he was not over-provident, even in times of scarcity—often saying to those who questioned the wisdom of his gifts—“No matter, it will come right soon.” His organ of *hope*, as the Phrenologist says, was large, and he always looked on the sunny side of life and business.

In the course of time the business of Nat increased, so that he took a partner and extended his operations. This proved a misfortune. His partner was very intemperate, licentious and dishonest. In about two years from the time the partnership was formed, Nat found himself almost a beggar. First making over all he had to secure his endorser and creditors, he gave his business into other hands and recommenced as a journeyman, where he was as ever, when in a subordinate position, industrious and frugal.

In process of time Nat again embarked in business as proprietor, having procured means and

friends. Having obtained a public job, and being continually engaged, he employed an agent to collect and manage his out-of-doors affairs. The agent cheated him out of two thirds of his money, and he was once more compelled to resort to day labor. During all these reverses he was strictly temperate, though not what is termed “a teetotaler.”

Being attacked with cholera, Carleton came near to dying. The disease left him in a state of impaired health—and subject to an affection for the cure of which, he spent much of his earnings, and suffered great bodily pain. He was advised to use branly daily. He yielded to the advice for a time, but not finding a cure so speedily as he anticipated, he adopted the use of other medicines of a stimulating character. Some people, who were very scrupulous about the use of alcoholic drinks, blamed Nat; they thought he was becoming a drinker; but he was too proud and independent to explain his reasons, and therefore some of his friends deserted him.

From having a mind peculiarly active and imaginative, whenever Nat did drink, although lightly, it affected him sensibly. And when (as was sometimes the case,) he chanced to fall into the company of intimate friends, and several complimentary glasses were taken, the effect of the same number of consecutive drinks upon himself would be more apparent than upon his associates. On one of these occasions, while at the house of a friend, without seeming to have taken a sufficient quantity to disqualify him for the steadiest locomotion, he was suddenly rendered quite incapable of walking, and became incoherent in conversation;—so that while some of the party became amused, others were disgusted, and some, even, offended at his remarks.

On the day succeeding the event just mentioned, Nat called to see one of his friends who had taken the offence. He was coldly received. Upon inquiring the cause, he was told; “you were tipsy last night, and made a fool of yourself. I don’t believe you knew what you were saying, but you have no business to get drunk.”

“But did you not drink as often as I? And did you not yourself treat me?” inquired Nat.

“True, I drank as often as you, and so did the rest, but they and I can stand up under more than you can,” replied the man, at the same time remarking, “you are seeking employment; you desire the friendly aid of these men with whom you drink; and do you think a man of them will do anything for you after seeing you drink liquor?”

“I cannot see,” replied Nat, “that there should be such ciffERENCE ‘twixt *tweedle dum* and *tweedle dee*.’ And, if because I am poor, out of employment, and a comparative stranger, I deserve no consideration, whatever may be my capacity for usefulness, certainly they were not my friends who invited me to drink before they had exactly measured my capabilities to ascertain *how far they might be accessories in my tipsiness*.”

“Yes, but you have been under the influence of liquor before, and ought to know better than to drink any,” responded the man.

“But, were neither you nor any of the party ever intoxicated?” inquired Nat.

“Very likely we have all been so, more or less, on some particular occasions, but then we were at home and we had employment, so that the thing was scarcely known or noticed.”

“Then it is not so much (in your estimation) the act of getting drunk, *per se* that is wrong, but getting intoxicated under circumstances, *i.e.* drinking other men’s liquor when you are offered it, if you have no money or employment?” said Nat.

“No; you should know when you have drank enough,” replied the man.

“But,” inquired Nat, “did you ever know a man who purposely got drunk? Did you ever know a man who realized that he was drinking too much? No, it is the one glass too much, unconsciously taken that makes any rational, sensible man intoxicated. And now, let me tell you, I believe the whole of that party were as wrong, (if not more so,) in drinking as myself. If they and you were aware of what would be the evil of becoming tipsy under circumstances, when

they and you saw I was taking too much you should have stopped and *set the example practically of what you give in precept.*"

"But, you are easily drawn into drinking it seems, or you would have refused, if we did ask you," said the man.

"Well," replied Nat "let pass what is past. I see a point in regard to the matter I did not see before, it is this; there is a difficulty in the way of making the same principle of right applicable, where circumstances of misfortune or accident affect one and do not affect another. My mind is fixed upon what, at all hazards, shall be my course hereafter. At the invitation of no social party or friend will I drink ardent spirits from this hour."

"I doubt your ability to keep that resolution," said the man.

"That very doubt," said Nat, "shall be a stronger reason for my doing so, than if I had expressed the fullest confidence in both my will and my ability."

"Well, I can do nothing to help you now, until I see whether you can keep your resolution," said the man.

"How long must I wait?" inquired Nat. "For a month at least," answered he.

"And what shall I do in the interim?" inquired Nat, "the cold winds of heaven and the blighting power of want, may, before my term of probation expires, probably have removed me from the earth, then I shall neither want your friendship nor fear your frowns."

So they parted. Nat reflected long and intensely on the subject. That was in the morning when the conversation above narrated took place, and he repaired to the house of an acquaintance where he had been formerly entertained, and was there offered a kind welcome for a while. A free and familiar conversation ensued, in which Nat unhesitatingly mentioned his fault, and then without any prompting or suggestion on the part of his friend, he voluntarily sat down, wrote, and signed a promise to drink no more.

For a day or two it appeared questionable whether his promise would be kept. But resolution at last conquered, and it was with pleasure his friends speedily saw that "Richard was himself again." He was repeatedly asked to drink, but the warm, firm, earnest reply of "never!" thrilled the hearts of those who even in asking, had more the design of testing his firmness than to induce him to take a glass.

The writer was well acquainted with Nat, and felt assured that he would keep his promise from pride of character, if for no other reason. Nat felt a just degree of triumph, in showing himself superior to the low conceptions of himself, entertained or expressed by some who had seen him drink and intoxicated. Nor was it surprising that he afterwards saw some of those who were quick to reprehend him and slow to forgive, quite as much in need of his friendship, as he had formerly been of theirs.

During the time that Nat was out of employment, an incident occurred which it may be well to notice,—as it will show, that while severity of judgment on the part of a stranger may serve the purpose of making a proper degree of resolution in the mind of one who has suffered from the use of ardent spirits—the kind and sympathizing expres-

sion of a friend, operating as a healing balm upon a wounded spirit, may, by awaking endearing associations, arouse the soul to a higher motive of duty, and sanctify that which was severe, to the just efforts of genuine reform.

Owing to peculiar circumstances, which it is unnecessary here to mention, the apparel of Nat had become thread-bare and unsuited either to comfort or convenience. Seeing this a few friends without his knowledge, and with a delicacy peculiar to a refined friendship, procured such articles as seemed to be needed, and presented them to him. That act, simple and unostentatious as it was, served alike as a triple motive to his self-elevation, and as an antidote against the depression which often unfits men of sensitive minds from exertions in times of peculiar adversity and trial.

If there is "joy in heaven, among the angels of God, over one sinner that repenteth," how great will be the reward of those who are instrumental in raising a fallen friend, above that self-righteousness, which, for a common fault, would abandon a fellow being to self-ruin.

"Give me the man whose wishes kind
Desires the good of all mankind;
Who, when a man by fortune's frown,
Falls tumbling headlong to the ground;
Will meet him with a kind embrace,
And wipe the tears from off his face."

VERITAS.

The Rights and Privileges of Entered Apprentices.

At the last meeting of the Grand Lodge of Canada, several questions were propounded, with a view to elicit the opinions of that most worshipful body, upon the above important subject; the pressure of other business, however, prevented any discussion on the matter, and the questions remained in the hands of the G. M. We have now great pleasure in laying before our readers the decision of our M.W.G.M., and as it, of course, will govern the future action of all the Subordinate Lodges, we request for it that careful perusal which its importance demands.

The Rights and Privileges of Entered Apprentices.

Before arriving at a satisfactory conclusion, on the important principles involved in the enquiries made by our worshipful Brother, it becomes desirable that reference should be made to the earlier records of our Order, with a view to ascertain the ancient practice.—Having learned this, it will then become necessary to enquire, whether any alteration has been made in that practice? and if so, whether these alterations were justifiable and expedient; for, as a learned writer remarks, in all such cases we must, in settling the law, "have recourse to analogy, to the general principles of equity, and the dictates of common sense, and with these three as our guides, we shall have but little difficulty in coming to a right conclusion."

We find it laid down by Gadick, that "Three well improved brethren form a legal Lodge, five improve it, and seven make it perfect." The earliest description of a Lodge that I have

met, with says Dr. Oliver, explains it as being just and perfect by the numbers three, five, and seven. It is denominated, according to the formula used at the present day, as an assembly of masons, just, perfect and regular, who are met together to expatiate on the mysteries of the order; just, because it contains the volume of the Sacred Law unfolded; perfect, from its numbers, every order of masonry being virtually present by its representatives, to ratify and confirm its proceedings; and regular, from its warrant of constitution. It is an indisputable fact also, that the general assembly, "which met at York in 926, was composed of all the members of the fraternity who chose to attend; and it is equally certain that at the first Grand Lodge, held in 1717, after the revival of masonry, all the craft who were present exercised the rights of membership in voting for Grand officers, and must therefore, up to that period, have been considered members of the Grand Lodge. But at that very assembly, we are told, the Grand Master, who had been elected, summoned only the Masters and Wardens to meet him in the Quarterly Communications.

Again, we find that, in that conditional clause annexed to the thirty-eight articles adopted in 1721, by the masons of England, it is enacted that all alterations and new regulations are to be submitted for the perusal of all the brethren, even of the youngest entered apprentice; while by the 12th article it is decided, that the Masters and Wardens of all regular Lodges shall constitute and form the Grand Lodge!—The number of these constituents of a Grand Lodge were subsequently increased by the extension of the qualifications for membership, but in no case since 1718 have entered apprentices been allowed to be present at a G. L. meeting.

Let us now for a moment pause to enquire how it was that E. Apprentices were at these early periods endowed with such exalted privileges. Dr. Oliver tells us that our brethren of the eighteenth century seldom advanced beyond the first degree, few were passed, and fewer still were raised to the third. The Master's degree appears to have been much less comprehensive than at present; and for some years after the revival of masonry, the third degree was unapproachable to those who lived at a distance from London; for by the laws of the G.L., it was ordered that "apprentices must be admitted fellowcrafts and masters, only here (in Grand Lodge) unless by a dispensation from the Grand Master."

From what has been already quoted, it will be sufficiently obvious that in ancient times E. A's. enjoyed many privileges which they do not possess in the present day. Let us therefore now enquire upon what principle they have been deprived of them. In that valuable treatise on the constitutional laws, usages and landmarks of freemasonry, written by that distinguished antiquarian and learned mason,

Dr. Albert G. Mackey, (a work which should find a place in the library of every mason,) in his Chapter on the Rights of Entered Apprentices, he says, "In an enquiry into this subject, we shall not be much assisted by the ancient Constitutions which, leaving the subject in the position in which usage had established it, are silent in relation to what is the rule. At present, an E. A. is not considered a member of the Lodge, which privilege is only extended to master masons. Formerly none were called master masons, but such as had presided over their Lodges, and the office of warden was filled by fellow-crafts." After referring to the early position of E. A.'s, the learned Doctor goes on to state, that all these things have since, by the gradual improvement of our organization, undergone many alterations, and E. A.'s seem now, by universal consent, to be restricted to a very few rights. They have the right of sitting in all Lodges of their degree, of receiving all instructions which appertain to it, but *not of speaking or voting*, and lastly of offering themselves as candidates for advancement, without the preparatory necessity of a formal written petition. The same author (Mackey) also declares, and correctly too, that the privilege of being passed as a fellow-craft is *not* to be enumerated among the *rights*, of an E. Apprentice. If such were not the case, the Lodge would possess no free will on the subject of advancing candidates, and the rule requiring a probation and examination before passing, would be useless and absurd.—It appears, then, that anciently E. A.'s served seven years. At some period in that course of servitude they were admitted to select the material for the speculative Lodge. What that period was, we know not:—In modern times, they serve not at all, rarely being more than a month on the chequered pavement, and only using the first degree, as the hod-carrier uses the first round of a ladder, to enable him to mount to the second. They learn nothing in the first degree, which in any way qualifies them to select the proper material, fit for our masonic edifice; their pledge, places them under no responsibility as to what they shall accept or reject, and prejudice might unite with ignorance to bias them in this act. Is it not obvious, also, that if this privilege be conceded to the E. A. you leave but little to stimulate him to seek for admission into the M.C. or the S.S., while in doing so it would follow as a consequent that the O.B.'s of the 2nd and 3rd degrees must be entirely remodelled, and the term of service greatly extended.

It cannot for a moment be denied that E. A.'s have been deprived of many rights which they possessed a century ago; but so universal has been this deprivation, so completely and by such common consent all over the world, have they been removed from the position which they once occupied as active

members of the fraternity, that it certainly would be, not only impolitic, but unwise also, for any one jurisdiction to attempt to restore them to those privileges of which they have been deprived; and after all, when the matter comes to be more maturely and seriously considered, there has been no *real* change in the principle, its application only has been affected, for the principle at all times has been, that those who constitute the great body of the craft, should rule the craft. Now one hundred years ago, the apprentices constituted the great body of the craft. We know that the E. A. degree was the only one conferred in subordinate Lodges, the F.C.'s and M.M.'s were only passed and raised in the Grand Lodge; except the W. Master, all the members of every Lodge, with perhaps a few exceptions, were apprentices; the masonic body therefore was a body of apprentices; apprentices consequently very properly ruled the order; they spoke, and voted, and were in fact the real members of the institution; but, it will readily be admitted by all, that the intellectual character of freemasonry has been rapidly advancing, and the first effect of the prevalence of increased learning in the order, was the requirement of a greater and higher standard of knowledge in the masses. The apprentices, keeping pace with the increasing intelligence, all became Master masons—formerly many—very many masons, lived and died in possession only of the first degree. Now, no one who can avoid it, remains long without possessing all the information to be derived from the acquisition of the second and third degrees. Hence apprentices have ceased to constitute the great body of the craft, and master masons have taken their places therefore all the rights and privileges, which heretofore as forming the body of the craft, belonged to apprentices, have been taken from them and given to the master masons who compose the body of the craft, as apprentices formerly did. It will be admitted, therefore, that the same principle still prevails, and that the body of the craft, the masses, if the term may be used, must rule the craft. When the masses were E. A.'s, then entered apprentices ruled, spoke, voted, &c. Now master masons compose the great body of the craft, and they in turn, rule, vote, speak, &c. It is the application only of the principle that has been changed.

I have therefore come to the conclusion, a conclusion satisfactory to my own mind, and only arrived at after long and careful consideration, that the rights of entered apprentices are confined to the right of sitting in all lodges of their degrees, and of receiving all the instruction which appertains to it, but not of *speaking or voting*. They have also the right to apply for advancement, without the necessity of a formal petition, a privilege not granted to the uninitiate. The E. A. has also a right of trial and appeal, but he cannot be received as a voucher

for a petitioner, neither can he be allowed to bring up a petition.

W. M. WILSON, G. M.

Simcoo, 7th August, 1856.

CAUTIOUS SECRECY.—The cautious secrecy of the Craft in early ages was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the inferior workmen were unacquainted with the secret and refined mechanism which cemented and imparted the 'treasure of wisdom. They were profoundly ignorant of the wisdom which planted, the beauty which designed, and knew only the strength and labor which executed the work. The doctrine of the pressure and counter-pressure of complicated arches, was a mystery which they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power, without being able to comprehend the secret which produced them; without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect; or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole.

CARDINAL POINTS.—The cardinal points of the compass have a peculiar signification amongst us, and particularly the east, west and south. The east is a place of light, and there stands the W. M., a pillar of Wisdom, as a representation of the rising sun; and as that luminary opens the glorious day to light mankind to their labors, so the W. M. occupies this station to open Lodge, and to employ and instruct the brethren in Masonry. The south is a station of another important officer, the pillar of Beauty, who is placed in that quarter that he may be prepared to mark the sun at its meridian, to call the workmen from labor, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vigor and alacrity, without which neither pleasure nor profit can mutually result. In the west stands the pillar of Strength, to mark the setting sun, and close the labors of the day by command of the presiding officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of incessant toil, unrelieved by rest and recreation.

MYSTERY.—In the beauty of form, or of moral character, or of the material creation, it is that *which is most veiled* which is most beautiful. The mysteries of the heart and of nature are the delight of the intellect, the soul and eyes. It seems as if the Creator had drawn a shadow over whatever he has made delicate and most divine to heighten our aspirations after it by its secrecy and to soften its lustre from our gaze, as he placed lids over our eyes to temper the impression of light upon them, and night over the stars to incite us to follow and seek them in their air ocean, and measure his power and greatness by those studs of fire which his fingers, as they touch the vault of heaven, have stamped on the firmament. Valleys are the mysteries of landscapes. The more we long to penetrate them, the more they try to wind, bury and hide themselves. Mist is to mountains what illu-

sion is to love—it elevates them. Mystery hovers over everything here below and solemnizes all things to the eyes and heart.—*Lamartine.*

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The Canadian Masonic Pioneer.

MONTREAL, SEPT. 1, 1856.

The question, "what is masonry?" is often put to masons by the uninitiated. It would, in our opinion, be well for the craft if brethren as often put that question to themselves, and remembering that *they* are masons—*i.e.* *masonry tangible*—masonry to be seen, felt, spoken of: thought seriously of the answer which in open Lodge they once gave to it, and the line of conduct which, in order to make that answer a truth and not a lie, they ought all the days of their pilgrimage to observe.

We fear very much that too many of our brethren forget the lessons which amid the solemnities of the Lodge, they constantly listen to, for the mere signs and words necessary to obtain ingress thereto; and we, therefore, purpose—besides recording all things of interest to masons—to devote occasionally some little space to dissertations on masonry itself.

It will be remembered that the mason's answer to the question we are speaking of is three-fold,—“a beautiful system of morality, veiled in allegor, and illustrated by symbols.” Now what we complain of is, that too many of our brethren appear to forget altogether the first and (to all true masons) the most important part of that answer. How many there are who, ever in the front when masonic privileges are to be enjoyed, are—to use an expressive vulgarism—*nowhere* when masonic duty is in question.

Such conduct is, masonically speaking, bad; but it is not the worst we have to notice. It is merely masonic, while there are brethren who might be charged in persisting in practices positively *anti-masonic*. These practices we may at some future time mention and separately reprehend, but at present confine ourselves to the mention of two points of conduct which we think are susceptible of improvement. We do not consider it desirable that our lodges should be characterized by

the proverbial stiffness of a “Quaker's Meeting,” but *there is* a degree of decorum, and a *purity* and refinement of conversation due both to a lodge *and to even its ante-room*. And a truthful yea, yea, or nay, nay, unaccompanied by any vulgar asseverations whatever, which become a mason in his intercourse both with those who are his brethren and those who are not.

How far, in these two particulars, the conduct of some masons is removed from the line here indicated we will not say. No person can have been long a mason without having had many opportunities of judging for himself. And we are sure there is no one who wishes well for the craft, but is occasionally pained by reflecting upon the deep injury, to its good name, which must result from the inconsistency of brethren who, while loudest in their professions of attachment to the order, and so zealous for its *nominal* progress, as to be at all times men of masonic mark in the eyes of the uninitiated, are yet, in all that relates to masonic virtue, but very rough ashlar indeed. In fact not ashlar at all—mere boulders, whose presence in the channel of masonry causes much noise and bubbling, but is positively an obstacle to the progress of the stream.

Disgraceful.

One of those *precious* documents, purporting to have been issued by the Provincial Grand Lodge of C. W., bearing the signature of “F. Richardson, G. Secretary,” which have been so extensively circulated far and near, was sent a short time since to Philip C. Tucker, Esq., M. W. Grand Master of Vermont. And, as if such a tissue of misrepresentations were not itself enough, the following was added by the “respectable mason” who sent it.

Unwilling to deprive this zealous craftsman of the “legitimate school,” of any honor due to his literary abilities, corresponding as they do, so admirably with his sense of justice and regard for truth, we publish his statement *verbatim et literatim*.

“there is only three lodges in Lower Canada that have left their Allegiance and joined the So Called Grand lodge of Canada they have got up a *flash* paper Called the Canadian masonic Pioneer but what they publish should be taken with a gooddeal of caution their is no respectable mason that has joined the So called Grand Lodge of Canada they are known here as the *Wild Cat masons*.

the Grand Lodge of Vermont has been regular sold by the smooth plausible tongue of the wild cat DGM of Canada who has deceived the G L of Vermont he pretends they have 41 Lodges which is *faulse* they have not over 10 lodges they not all the members of any one lodge—but perhaps a majority of the members of the 10 lodges hav cast off their allegiance though many of the members are recanting its only by falshood and deception that keeps them to gether, but this will not last long.”

Would any one imagine for a moment that this lucid statement could have failed to convince the Grand Master of Vermont that his

Grand Lodgo had been “regular sold?” What a pity! How very lamentable, that one who has never “cast off” his “allegiance,” (except to truth, honor, and every manly thought and feeling) should not have succeeded in an effort so purely *disinterested* and *fraternal*, in redeeming *Bro. Tucker* and his Grand Lodge, from the very humiliating position into which they had been “sold” by the “smooth plausible tongue” of the “deceiver!” *O tempora! O Mores!* The extract from a letter enclosing the able “document” to Bro. Bernard, R. W. Deputy Grand Master, which we give below, indicates a very different effect.

Vergennes, August 7, 1856.

R. W. A. Bernard.

Dear Sir and Brother,—That you may be apprised of the kind of warfare which is pursued against the Grand Lodge of Canada, and yourself personally, I enclose you a paper which I received by mail yesterday. It was enclosed inside an old copy of the Montreal “*La Minerve*,” and bears no signature. Perhaps the hand writing may be known to you, and it is possible it may be useful to publish it, to show the spirit of detraction and blackguardism used by your opponents. I place it at your disposal to use as you may see fit.

Yours, &c.,

PHILIP C. TUCKER.

We are not disposed to treat seriously any attempt so utterly base and futile as is here disclosed, to injure the interests of masonry in Canada. We cannot but feel assured that there is no “respectable mason” in this community, how widely soever he may differ in opinion on matters of masonic government, from his brethren of the Grand Lodge of Canada, who would not regard with scorn such “detraction and blackguardism.” We think *we know* the “hand writing” and the man? who wrote. And, if he “will give us permission to use his name,” we promise him an immortality of shame.

The Grand Lodge of Canada

A STRICTLY LEGAL AND CONSTITUTIONAL BODY OF MASONS.

No. 3.

Having, in our first number, presented an historical sketch by Dr. Mackey, showing that Grand Lodges under their present organization are of comparatively recent origin, and in our second number given the views of the same distinguished author as to the proper mode of organizing a Grand Lodge, we now proceed to state briefly, the manner in which several of the Grand Lodges now in existence were formed.

The Grand Lodge of England was, as has been already shown, formed in London, in 1717, by the members of the only four Lodges, at that time existing in the south of England. The manner of its formation is well known. The brethren of London did not send petitions year after year to the Grand Lodge of York, which had been in active operation since 926,

praying to be permitted to organize a Grand Lodge. They met at the Apple Tree Tavern, in Charles Street, Covent Garden, and organized, by putting the oldest Master Mason, who was master of a lodge, in the chair, and constituted themselves into what Anderson calls, a "Grand Lodge pro tempore." This took place in the month of February. And, on the 24th day of June, in the same year, the "assembly and feast were held, when the oldest master of a lodge being again in the chair, Mr. Anthony Sayer, was elected Grand Master, and J. Elliot and J. Lambell, Grand Wardens." It was never pretended, by even the Grand Lodge of York, that the Grand Lodge of England thus formed, was an illegal or unconstitutional body of masons.

But in 1739, another Grand Lodge was established in London, by brethren who had seceded from the Lodges under the jurisdiction of the Grand Lodge of England, on the ground that they had adopted new plans, sanctioned innovations, and abandoned the ancient landmarks of the order. This body was called the "Grand Lodge of Ancient York Masons." And, although denounced by the Grand Lodge of England, it was very early recognized by the masons of Ireland and Scotland, was fostered by many of the nobility, planted Lodges in different countries, and was finally regarded as legal and regular, by the Grand Lodge of England itself, for in 1813, the two bodies united on terms of perfect equality.

From this, it will be seen, that there were at one and the same time, three Grand Lodges in England, each of which had been formed independently of the authority, permission, or action of the other.

The Grand Lodge of Ireland was established in 1729, not by permission of either of the Grand Lodges of England. The Freemasons of Dublin held an assembly, or convention and organized the Grand Lodge of Ireland, electing the Earl of Kingston the First Grand Master. No one ever called in question the legality of their proceeding.

The Grand Lodge of Scotland was organized in 1736. The Grand Mastership had, previously, by Royal Charter, been hereditary in the family of St. Clair. When it was resigned, and the interests of the craft required the organization of a governing body, the brethren did not apply to either of the Grand Lodges of England for permission to form a Grand Lodge. Although it had been resolved, in 1717, "that hereafter no lodge or body of masons should be deemed regular or constitutional without a warrant from the Grand Master, with the approbation of the Grand Lodge of England." Yet no one ever questioned the legality of the mode in which the Grand Lodge of Scotland was formed.

In France, the Grand Lodge of England established a Provincial Grand Lodge, in 1743, under the name of the "Grande Loge Anglaise de France." In 1756 this Grand Lodge

declared itself independent of England, and assumed the title of the "Grand Lodge of France." It was never, on this account, considered rebellious or clandestine.

In Germany, there are two Grand Lodges. The first was established in 1741 by three Lodges called "The Three Gloves," "The Three White Eagles," and "The Three Swans." The first named was established at Brunswick, under the authority of the Grand Lodge of Scotland. The others, respectively, at Cologne and Hamburg, by the Grand Lodge of England. The Grand Lodge, organized by the independent action of these three private lodges, chartered by different Grand Lodges, still exists, having under its jurisdiction about ninety lodges. The other Grand Lodge in Germany was established in 1768 as a Provincial Grand Lodge, by the Grand Lodge of England. But it, long ago, assumed an independent position, and is now considered the metropolitan Grand Lodge of Germany—having under its jurisdiction about fifty lodges—and working in perfect harmony with its sister Grand Lodge.

In Prussia there are three Grand Lodges. The "Three Globes," the "Royal York," and the "National." The "Three Globes" was founded in 1740 by a convention of masons, and has under its jurisdiction about two hundred lodges. The other two were Provincial organizations, but have now assumed the position of independent Grand Lodges.

In Holland, the National Grand Lodge was established by the independent action of the several private lodges in 1757. It has now under its jurisdiction about seventy lodges.

In Poland masonry was suppressed in 1739. It was revived by the Grand Lodge of France in 1781. Lodges were established at Warsaw, Wilna, Posen, Dubno, and Grodno. These united in 1784 and formed the Grand Lodge which is now in a flourishing condition.

These facts, and they might be greatly multiplied, in regard to the organization of Grand Lodges in different European countries, seem to show conclusively, that it has never been considered rebellious, or unmasonic, for regular private lodges to unite in the organization of a supreme governing body, or Grand Lodge, whenever and wherever, in their opinion, the welfare of masonry required it. And this has frequently been done even in countries where a Grand Lodge already existed. The usages and general consent of the craft, however, in the present century, have established the principle, that two or more Grand Lodges cannot co-exist in the same state or territory, (still they do co-exist in several states,) and, that, therefore, no Grand Lodge can be legally organized in any country, state, or territory, where such a body already has an existence. This principle has been recognized as sound, and has prevailed in the formation of a large number of the American Grand Lodges, the particulars of which shall appear in our next issue.

Grand Master's Visit Postponed.

We regret to learn that unavoidable circumstances have intervened to deprive the lodges in this section of the Province, of the pleasure they had anticipated, from an early visit of the M W Grand Master. Bro. Wilson had made arrangements to visit the several lodges under his jurisdiction in Eastern Canada, during the month of August, but has been compelled to postpone it, for an indefinite period. When he shall come, he will receive a hearty welcome.

We availed ourselves of the kind and polite invitation of Bro. James Smith, Senior Warden of the Elgin Lodge of this city, to visit the new room recently fitted up by that Lodge. The size is fifty by twenty-four feet, exclusive of the recess in which the S. W. is seated. It is furnished throughout with the greatest taste, at an expense, we are told, of a sum exceeding by a few shillings, three hundred and thirty pounds.

The Worshipful Master's chair in the east, is placed on a platform approached by three steps, it is supported on the right and left, on the level of the second step, by chairs for the use of the Deputy Master and Past Master. The Master's canopy, overhanging his chair, is supported by beautiful marble pillars, and covered and adorned with a rich drapery of blue and crimson damask—the cost of the chair alone being fifty pounds, it, together with the chairs of the S. W. and J. W., is of the Elizabethan style, and made to correspond with the other furniture of the room. Its covering is of rich crimson damask. To the right and left of the W. M., and for his use, are marble pedestals.

The Senior Warden's seat in the west, is in a very convenient recess, on a platform of two steps. He, too, has pedestals of marble on his right and left. Two beautiful chairs, somewhat similar to those of the W. M. and Wardens, are placed near him for the accommodation of the Deacons. To the right of the Senior Warden's chair is a small anteroom, intended for an orchestra. The Junior Warden is provided, in the south, with a chair similar to those of his superior officers; but it is approached by one step only.

Directly above the seat of the J. W. is a beautiful and expensive painting by Mr. McNider of this city. It represents the British coat of arms, and is supported on the left by a painting representing the E. A. degree, and on the right by one exemplifying that of the F. C.

The room is supplied with settees, the seats of which are stuffed with hair, and covered with crimson damask on the one side and blue on the other. This is done so that a blue lodge may be appropriately worked. There are

sittings in the lodge for sixty members, irrespective of the officers.

The chair of the I. G. is a piece of antique curiosity, it was presented to the lodge by a worthy brother now a resident in Toronto—Bro. Sutherland.

The floor is covered with a valuable oil-cloth—the walls are appropriately papered and paneled in oak—the ceiling is richly papered and embellished by a contro piece, reflecting great credit on the artist.

The door is surmounted on each side by a knocker, representing a hand. The fanlight is of stained glass, its shape the segment of a circle; the All-seeing eye, square and compasses are neatly worked in the centre.

On the right and left of the Master's chair, and a little in advance of it, are elegant tables and chairs for the accommodation of the treasurer and secretary.

In the centre of the room is a chaste marble altar, near which, and in their proper places, are "the three lesser lights of masonry." A splendid gasolier is pendant from the ceiling in the centre of the room: there are gas lights also at the east, west and south.

The anterooms are appropriated for the services of the tyler, for dressing and preparation rooms, and have proper and convenient furniture. The windows throughout are tastefully decorated and frosted.

We tender our sincere and fraternal congratulations to the members of the D'g'n Lodge, on the possession by them of so elegant and beautiful a lodge room, and hope the energy they have displayed in obtaining it, may be successfully imitated by the members of other lodges of our city.

Correspondence.

Whatever is intended for insertion in the "Pioneer," must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of his good faith. We cannot undertake to return rejected communications, nor do we hold ourselves responsible for the opinions of our correspondents.

To the Editor of the Masonic Pioneer.

Sir and Brother.—As you are now the *custos morum* of the craft in this city, let me beg of you a place in the columns of your journal, to call your attention, as well as that of all good men and true, to the fact, that the craft are daily imposed upon by itinerant mendicants; and to suggest some new regulation to deprive them of the pecuniary benefits so lavishly bestowed on unworthy objects. Numbers of them have not been associated with a lodge for years; many never entered a lodge after receiving their degrees; the most of them never contributed a shilling beyond the initiation fee towards the benefit of the order, and

forget, indeed, they are masons, until all other resources fail, then they are load in charging the praises of the order they dearly love; call upon us, and remind us of our duties to aid a brother in distress. Some of the most accomplished of them you will discover with masonic emblems curiously wrought in their breast pins, rings or watch keys; and one, a New York book pedlar, here a short time ago, actually sported a cap with masonic devices conspicuously worked on the band, and brass buttons having masonic emblems curiously worked on them. These men bring disgrace upon the craft, and lay us open to the ridicule of the uninitiated as well as draw upon us their contempt. Another set are continually signaling you in the street with masonic salutations. It is much to be regretted that there is also a growing disposition among some highly esteemed brethren to initiate these imposters, by wearing conspicuously upon their apparel, a masonic device. Did they but read Oliver, they would learn, that "Masonry does not expect her votaries to expose her to the gaze of the world; in her modesty, she shrinks from the boast of her existence, preferring rather to see her advertised through the medium of untold benevolence and acts of hidden charity. Her excellencies flourish most when cherished in the warm bosom of charity that vaunteth not itself, rather than in that sort which bringeth forth the flower without the fruit."

While upon this subject, I would draw attention to another custom fast growing among us, which is equally reprehensible and unmasonic, by which the sacred temple is turned into a house of speculation. Brethren forgetting the solemn declaration they make on the very threshold of the order, that "they are not prompted by mercenary or other unworthy motives to solicit, &c.;" violate their sacred honor by placing upon sign boards, cards and advertisements, that which should be confined to such of the brethren alone as are exclusively manufacturers of clothing, jewels, &c., and never ought to be mixed up with any affairs whatever, verily, to them we may use the language of Scripture "my house is a house of prayer but ye have made it a den of thieves." This custom has attained here to a great extent from a mistaken conception of the institution. It is a custom which, I feel satisfied, can easily be put down, and if masters of lodges would only devote a portion of every lodge night to other lectures than those on ordinary routine the practice would soon cease. If, Sir, you will only exercise your influence to check the evil, I feel certain the more respectable portion of the brethren will at once see and remedy it, by the force of example, and no brother who does not want to be branded as using the craft for mercenary purposes, I am sure, will hereafter be guilty of the offence.

Should you deem this worthy of a place in your journal, you will again hear from

MARK.

To the Editor of the Masonic Pioneer.

Sir & Bro.,—Allow me, through the columns of your welcome journal, to congratulate the masonic community of Canada, upon the publication in our midst of a *Masonic Pioneer*. The want of a periodical, through which, to express our views upon important questions has been long felt particularly in this city; and rely upon it, Mr. Editor, the praiseworthy exertions of those who have toiled, and are now labouring to meet this want, will be heartily appreciated and rewarded by those who are interested in the progress of our "time honoured institution." More especially do you deserve our thanks, for the position you have assumed with regard to the organization of the Grand Lodge of Canada.

A class of our brethren in this province having refused to recognize the legality of the proceedings taken to establish this Grand Lodge, although clear and undemable facts have been tendered for their consideration; we of the Grand Lodge of Canada, cannot but feel grateful to the journalist who undertakes to divest the subject of any ambiguities, and who would voluntarily sacrifice time to win our stiff-necked brethren from their prejudiced ways. The series of articles upon this subject which you propose publishing, will, I trust, clearly prove to these brethren, the strictly legal position in which we stand. The advantageous effects of your periodical will be made manifest in a variety of ways. For instance those brethren who have used every effort to crush the movement which I have above alluded to, who have cried out far and wide, "heed not the 11 rebel Lodges" who are ungrateful to their parents, will now have an opportunity of proving in print that their assertions have been justifiable.

However, on the grounds of common sense, without calling to my assistance ancient or modern masonic laws and usages. I appeal to those who deny that the step has been legally taken.

Is there not a sufficient number of talented and intelligent masons in Canada, to manage the affairs of the craft without reference to England? Has not the neglect on the part of the Grand Lodge of England, in delaying to answer our petitions, and to transmit documents which were required, justified us in considering that a separation would be advantageous? Have not the large sums of money which we have been compelled to send as dues to the Grand Lodge of England, caused a heavy drain upon our funds? And is it not better to employ these sums for masonic purposes in Canada? Does not our assumption of the right of self-government in freemasonry, strictly resemble the right of self-

government in state affairs; a privilege asked for and freely granted to us Canadians by the Queen of England. And thus being admitted, if we are capable of governing ourselves in state affairs, should we not be as capable of directing our masonic affairs? Is it not customary for the son, at mature age, to assume the right and independence of a man, though entertaining, at the same time, feelings of love and gratitude towards the parent who reared him? If it is illegal for the Lodges of Canada to form a Grand Lodge, is not the position of the son towards the father precisely the same, and would not the admission of this principal be preposterous? And, does not the justification of our position by the Grand Lodge of Ireland, a masonic body, second to none in the world, prove that ours has been no rebellious act? An opportunity is now afforded to those who have condemned us. Let them prove to the masonic world that, in opposing the movement, they were animated by a desire to save their erring brethren from stultification, and that they were possessed of the most clear evidence of the illegality of our proceedings. Should they prove this how thankfully will we resign ourselves to the direction of these our kind mentors, and how eagerly will we avail ourselves of their valuable advice. Should they fail to prove our error how grateful shall we all be, that circumstances have deprived us of their official powers and advice, and how deeply shall we regret that such strenuous opposition to a laudable undertaking has been offered without more justifiable reasons. I may have the pleasure of addressing you again. In the meantime, Sir and Bro., I remain yours truly,

A FREEMASON.

Montreal June 6, 1856.

The General Grand Chapter of Royal Arch Masons, and the General Grand Encampment of Knights Templars of the United States, will hold their triennial meeting in Hartford, Conn., the early part of next month. Delegates from every State in the Union, to the number of about 200, are expected to be present. At the May Session of the Grand Lodge in that State, a large committee was appointed to make suitable arrangements for the reception of the distinguished delegates who will be present on that occasion. The committee have it in contemplation to give their guests a splendid steamboat excursion, down the river to the Sound, and give a banquet at some one of the large hotels in that vicinity.

CHIEF POINT, PRINCIPAL POINT, AND POINT WITHIN A CIRCLE.—The first teaches us to be happy, and communicate happiness. The second includes brotherly love, relief, and truth. The third teaches us to circumscribe our actions within the limits of scriptural commands.

FREEMASONRY IN THE EAST.—A correspondent of the *Daily News* alludes to the existence of Mahomedan freemasons in European Turkey, whose tendency, signs, and other modes of recognition are identical with those of the masons of other countries of Europe. Amongst the nine lodges of the order, there happen to be several members of high rank, and now enjoying great influence at Constantinople. The grand Master of the order in European Turkey is Tzani Ismael Zscholak Mahomimed Saede, who resides at Belgrade.—In addition to the particulars of the freemasons in Turkey, it may be stated that they eschew polygamy, and only recognise one wife, whom they permit to appear at the lodge banquets unveiled. At these banquets wine is drunk, toasts are proposed, and the masons are acquainted with the "Kentish Fire," though under another and more barbarous appellation. In addition to a brown shawl, or handkerchief, worked with certain masonic symbols, and worn round the neck, the Turkish freemasons wear in open lodge, also round their necks, as insigma of the order, a flat white marble polished slab of twelve sides and two inches in diameter. On these are a number of reddish brown spots to represent blood, and indicate that the founder of the order in Turkey, Ali Effendi, suffered martyrdom rather than reveal the secrets of the fraternity. The convent of Senkedgi Teekar, belonging to the sect known as the Dancing Dervishes, is the largest establishment belonging to the order at Constantinople. In Persia Freemasonry is also widely distributed, the brethren being estimated at 50,000. In Arabia there are about 20,000 freemasons.—*Daily News*.

DARKNESS.—The darkness of Masonry is invested with a dignified reference, because it is attached to a system of truth. It places before the mind a series of the most awful and impressive images. It points to the darkness of death and the obscurity of the grave, as the forerunners of a more brilliant and never-fading light which follows at the resurrection of the just. Figure to yourself the beauty and strict propriety of this reference, ye who have been raised to the third degree of Masonry. Were your minds enveloped in the shades of that darkness? So shall you again be involved in the darkness of the grave, when death has drawn his sable curtain around you. Did you rise to a splendid scene of intellectual brightness? So, if you are obedient to the precepts of Masonry and the dictates of religion, shall you rejoice on the resurrection morn, when the clouds of error and imperfection are separated from your mind, and you behold with unveiled eye the glories which issue from the expanse of heaven, the everlasting splendors of the throne of God!

FREEMASONRY.—Masonry, whitened with the frost of ages, comes down to us bearing on his grim countenance and furrowed brow the relics of antiquity. It lives, while kings and conquerors have passed away, and thrones and scepters crumbled to dust—while cities which were once renowned for their greatness, and magnificence, and splendor, have had *Ichabod* written upon them by the finger of time, and empires rocked and crushed have split into fragments and disappeared—Masonry, like some mighty tree, has spread itself from the centre to the circumference of our globe. Neither the weakness nor perfidy of its proposed friends, nor the malice of its enemies, have been able to retard its onward march, or for any length of time cripple its energies.

Rob Morris.

A visit from that distinguished mason, Rob Morris, of Kentucky, is shortly anticipated by the brethren of Norfolk Lodge. He will receive that hearty and fraternal welcome to which his eminent services in the cause of masonry richly entitle him. We will give our readers an account of the proceedings. We sincerely hope Bro. Morris will find it convenient, while in Canada, to honour more than one lodge with his presence. If he will "approach the east," he shall find in Montreal a cordial welcome in many hearts and homes.

At the moment of going to press we have received, through the courtesy of a friend, several numbers of the *London Freemason's Magazine and Masonic Mirror*, which from some unaccountable cause, has not, so far as we can learn, been received in Montreal by any one of its subscribers for the last six months. The non-reception of this valuable periodical has been to us a source of great annoyance. From a hasty glance at one or two numbers, we perceive it contains much matter of interest to the Canadian craft, which we shall lay before our readers in the next number of the *Pioneer*.

Among other matters of importance we notice that the English Lodges in the West India Islands, are contemplating a move in the footsteps of their Canadian brethren, in the formation of a "*West India Grand Lodge*," as will be seen by the following letter.

To the Editor of the *Freemasons' Magazine and Masonic Mirror*.

SIR AND BROTHER,—You will now learn, no doubt with feelings of pain, a determination which will be carried out at no distant period, unless immediate measures are adopted by Grand Lodge, or the W. M. the Grand Master, for benefitting subordinate Lodges in the West Indies; and such can only be done by the appointment of fit and proper Masons as Provincial Grand Masters;—men who, although not blessed with title or honors, are yet good and true, and have a perfect knowledge of our institution.

The object is to call a meeting, at one of the central West India Islands, of delegates from each Lodge holding of England, for the purpose of propounding measures for the establishment or formation of a "*West India Grand Lodge*." It is not known as yet who the representative from this island will be; but the general opinion of the craft is that it will be Bro. Daniel Hart, whose exertions in the cause of freemasonry are undeniable. I will on a future occasion give further particulars.

I am, &c.,

P. B.

Port of Spain, 8th May, 1856.

BIRTHS.

In this City, on the 11th ultimo, the wife of Bro. Baxter, of a son.

In Montreal, on the 4th ultimo, the wife of Bro. D. Moss, of a son.

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

List of Montreal City Lodges.

NAME OF LODGE.	Register and No.	Name of W. M.	DATE OF MEETING.
St. George's.....	R. C.	R. W. Bro. P. D. Brown.	Third Tuesday of each Month.
Zeland.....	R. C.	R. W. Bro. J. H. Isaacson.	Second Thursday do.
Lodge of S. and M. Virtues..	R. C.	W. Bro. F. Morris.	First do do.
Jacques Cartier.....	R. S.	W. Bro. J. W. Hablumand.	Third do do.
D'egin.....	R. S.	W. Bro. Jas. Boyd.	First Monday do.
St. Paul's.....	R. E.	V. W. Bro. A. H. Campbell.	Second Tuesday do.

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June, 1856.

JOHN HELDER ISAACSON,

NOTARY PUBLIC,

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MONTREAL.

June, 1856.

M. MORRISON,

ADVOCATE,

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July 1, 1856.

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June, 1856.

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July 1, 1856.

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July 1, 1856.

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BOWMANVILLE.
July 1, 1856.

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

July 1, 1856.

AGENTS FOR THE CANADIAN MASONIC PIONEER.

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

MONTREAL:

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