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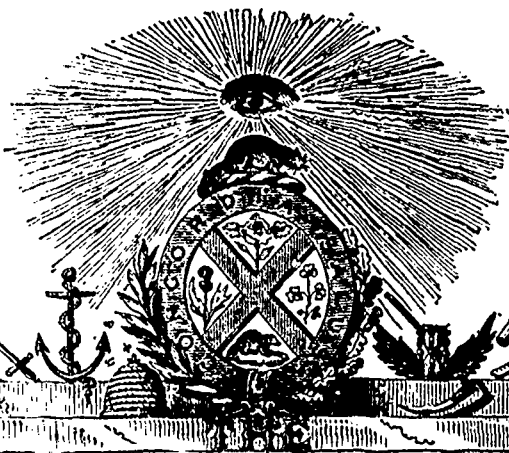
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# CANADIAN MASONIC PIONEER.

“Memor et Fidelis.”

VOL. I.]

MONTREAL, NOVEMBER 1, 1856.

[No. 6.

## GRAND MASONIC CEREMONY, ON THE OCCASION OF THE LAYING THE CORNER STONE OF THE FOUNDATION OF GRACE CHURCH AT BRANTFORD C. W.

On Tuesday last, this important event, looked forward to by the congregation of Grace Church and others with considerable interest, took place. The Rev. Mr. Usher, during the ten days preceding the event, had been indefatigable in his labors to infuse a proper appreciation of the importance of the occasion into the minds of his people, and we are happy to say his efforts were crowned with success, for great enthusiasm was manifested by every member of the congregation. He was ably seconded also by the members of the Masonic body of Brantford, to whom great praise is due for the excellence of the arrangements.

A special train had been sent to Paris to meet the various members of the Masonic fraternity who had been invited to attend, and a brief space of time sufficed for the transit over our almost finished road, of deputations from the Lodges at Hamilton, Grimsby, Galt and Preston; the Grand Master and other Grand Officers and Brethren from Simcoe, London, St. Thomas, St. Catharines, Stratford, Caledonia, Binbrook, Paris, Woodstock, York, Burford, Onondaga and Delaware were also early in attendance. In all 15 Canadian and one United States, Lodge being represented.

The brethren met in Lodge at noon, and the Grand Lodge was opened in ample form by the Grand Master. The Brethren then adjourned for refreshment, a sumptuous *dejeuner* being laid out in the ante room of the Lodge, by a committee of ladies who volunteered their services to prepare it, in order that the guests of the Brant Lodge might be received with all due honor; after which the Brethren repaired to the Kerby-House where they joined a procession, constituted in the following order:—

Band, Church Choir, Lanty, Church Wardens, Visiting Clergy, Incumbent of Brantford the Rev. Dr. Cronyn, Building Committee, Contractors, Architect with Plans, Members of the Town Council—two and two, His Worship the Mayor, Two Stewards of Brant Lodge with Wands, Visi-

ting Brethren, not members of any Lodge—two and two, visiting Brethren of Lodges not under the jurisdiction of the Grand Lodge of Canada—two and two—Lodges under Canadian Registry, according to their numbers, the Juniors going first, Tyler with Sword, Brethren of Brant Lodge—two and two—Inner Guard with Sword, Deacons, with Wands of office, Secretary and Treasurer, the Holy Bible, with Square and Compasses on a sky blue Cushion, borne by a Master Mason, Wardens with their Pillars, Past Masters, Two Grand Stewards Grand Pursivant, Conuocopia with Corn, Ewer with wine, Ewer with Oil, Grand Organist; Grand Director of Ceremonies, Silver Trowel, borne by a P. M., Grand Superintendent of Works, with Scroll, Grand Secretary, bearing the Book of Constitution on a Cushion, Grand Registrar with the Grand Seal, Grand Treasurer, with tal containing Coins; Past Grand Chaplain, Grand Chaplain, with volume of Sacred Law, Square and Compasses, on a Velvet Cushion, G. Steward, D. D. Grand Master, G. Steward, Corinthian Light, borne by a P. M., Column of Grand J. W., borne by a P. M., Grand Junior Warden, with Plumb and Rule, Doric Light, borne by a P. M., Column of Grand J. W., borne by a P. M., Grand Senior Warden, with Level, Grand Junior Deacon, Ionic Light, borne by a P. M., the Mallet of a P. M., Grand Lodge Banner, Grand Sword Bearer, G. Steward, M. W. Grand Master, G. Steward, Grand Senior Deacon, Grand Tyler.

One of the most notable features of the procession was Mr. GEORGE JOHNSTONE, chief of the six nations Indians, in the picturesque Indian costume, and full Masonic clothing, he being a Master-Mason. The Philharmonic Band, under the Directorship of Herr F. Beyer, headed the procession, playing the “Mason’s March,” and other appropriate airs.

The church being reached, the old edifice was soon filled to repletion; but scarcely had the Rev. Dr. Cronyn of London commenced his discourse, when one of the sills forming the foundation gave way with a loud crash, causing great excitement, amongst the immense congregation,—the impression being that the whole structure was giving way. An adjournment to the open air was therefore resolved upon, and the sermon continued there. In the rush which followed the first alarm, we are happy to say no injury was sustained by any person.

Owing to the above accident, the Rev. gentleman’s discourse was not as elaborate as it

otherwise would have been, but full justice was done to the important occasion which had called the assemblage together.

At the conclusion of the sermon the architect, Mr. Turner, advanced to the Grand Master and presented the plans, which were approved and returned; a bottle was then deposited in the cavity of the lower stone, containing a programme of the proceedings, a copy of each of the Brantford papers, and the following inscription, engrossed on vellum composed by the Rev. Dr. Lundy, P. G. C. both in Latin and English;

In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

This Corner Stone of  
Grace Church, in this Town  
and Parish of Brantford,  
and County of Brant, and

Province of Canada,  
was laid with ample Masonic honours,  
by

William Mercer Wilson, Esquire,  
Grand Master of the Grand Lodge  
of Free and Accepted Masons  
of Canada.

in the presence of  
the

Reverend Benjamin Cronyn,  
Rector of London D. D., and  
Rural Dean, C. W.

and many Priests assisting;  
The Honourable and Right Reverend  
John Strachan, D. D., LL. D., being  
Lord Bishop of the Diocese of Toronto;  
James Campbell Usher, Clerk,  
Incumbent of Brantford;

and  
Thomas Botham, and Henry Racey,  
Churchwardens,  
John Turner, Architect of the Church,  
On Tuesday, the 14th day of October, A. D, 1856,  
A. I. 5856,  
and in the twentieth year of her Majesty,  
Victoria,  
of Great Britain and Ireland, Queen, Defender  
of the Faith.

The Building Committee consisted of  
Mathew William Prayn, George Samuel Wilkes,  
Alexander Punnell, Alexander Greer,  
Thomas Botham, Henry Racey.

The officers of Brant Lodge, No. 22, R. C.  
of Free and Accepted Masons, were

Charles Rann Wilkes, W. M.,  
David Curtis, P. M.,  
George William Malloch, S. W.,  
Matthew William Pinyan, J. W.,  
Thomas Chesman, Secretary.

Some gold and other coins were also deposited in the stone. A silver trowel having been presented to the M. W. G. M. he spread the cement, and the stone was then lowered and adjusted with all the ancient Masonic ceremonies.

The G. M. then delivered the following address:

Men, women and children, were assembled to-day to behold this ceremony, know all of you that we be lawful Masons, true to the laws of our country, and established of old with peace and honour, in most countries, to do good to our brethren, to build a great building, and to fear God, who is the Great Architect of all things. We have among us, concealed from the eye of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honourable, to know by Masons, who only have the keeping of them to the end of time. Unless our craft were good and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious brethren in our Order ready to promote our laws and further our interests. To-day we are here assembled, in the presence of you all to build a church for the public use of this Town, when we pray God may prosper, if it seem good to Him, that it may become a building for good men and good deeds, and promote harmony and brotherly love till the world itself shall end.

The Grand Chaplain and the Clergy then repeated some prayers, after which the G.M. poured corn, wine and oil, upon the stone, saying at the same time "May corn, wine and oil, and all the necessities of life abound among men throughout the world, and may the blessing of the Supreme Grand Architect of the universe be upon this undertaking and all connected with it; and may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

After a Psalm and benediction, the Procession re-formed, and proceeded to the Kerby House.

This terminated the ceremony of the laying of the corner stone of Grace Church, being the first ever laid in Canada by a Grand Master of the Ancient Craft of Free Masons.

The proceedings terminated by a Grand Banquet at the Kerby House, at which Geo. S. Wilkes, Esq., presided. After the usual loyal toasts had been given, the chairman proposed,

"The Lord Bishop of Toronto.

The Rev. Dr. Crown responded, and bore testimony to the care with which His Lordship had superintended the affairs of the church in this province, and also complimented the people of Brantford on the improvement their town had made since he first visited it, twenty years ago. He then suggested that since the accident in church had prevented a collection from being made, the omission should now be remedied and a collection taken up. The suggestion being acted upon upwards of \$150 were collected.

The Grand Master of the Grand Lodge was next toasted. Col. Wilson, in answer, alluded to the fact that masonry is the only universal language, everywhere understood. He had recently visited the brethren in the Lower Province, and he found that in almost every lodge there, the clergyman of the parish was a member, and no more efficient aid than that of the clergy, could masons receive in their work of spreading the cement of brotherly love, relief, and truth. He then proposed a

gentleman's health whom to know was to esteem:—The Rev. M. Usher, the rector of Brantford, and a member of the Building Committee. Mr. Usher responded, reviewing his career and that of the church of Brantford.

Several other toasts were given and heartily responded to, and the company broke up at about nine o'clock.

The Visiting Brethren have all expressed themselves delighted with the kind and fraternal reception given them by the craft and residents of Brantford. In short everything went off well, save the trifling giving way of the church beam, and surpassed the expectations of the most sanguine.

We cannot conclude this short sketch without recording the praiseworthy conduct of R. H. Barlow, Esq., in putting a special train at the disposal of the visiting brethren, both in coming to, and departing from Brantford.

The Philharmonic Band also gave their services gratuitously, for which they deserve the thanks of the public.—*Expositor.*

### MASONIC REFORM.

Probably the title of this article may awaken the susceptibilities or shock the prejudice of many, but we are not without hope that a calm and dispassionate consideration of the arguments shadowed forth in these prefatory remarks will remove any false impressions from those who consider the word "reform" as meaning violent or radical change, to which we are most strongly opposed. Our views, so far from being fraught with danger to Masonry, are directed solely by an earnest wish to achieve such improvements in its administration, and in the routine of its general management, as may tend to increase its efficiency in carrying out the great objects which lie within the compass of its purpose.

Freemasonry is not a thing of mushroom growth, which need fear scrutiny, or shrink from examination. It boasts a foundation in far-off years of the illimitable past; it has endured ceaseless the fires of persecution; triumphed over obstacles and trials; withstood the shafts of ridicule; and now stands confessedly one of the noblest institutions in the world. With the views of those who hold that any discussion of its principles is to be deprecated, we have no sympathy; neither can we agree in the opinion that in its nature it is so widely different from every other institution that the general maxims of polity which apply to others, and to some extent kindred bodies, are inapplicable to this. Those secrets and mysteries which are peculiarly its own cannot, of course, be too securely guarded from the inquisitive; they naturally belong to and can be known only by the initiated; but the grand principles on which the Order is founded are cosmopolitan in their effect and tendency, and the more wide-spread is the knowledge of them the better for the interests of the craft and most unquestionably for those of humanity in general. Look for a moment at the persecutions which Brethren in various quarters of the Globe have recently encountered—is it to be believed that they originate in any other source than entire ignorance of our tenets and professions? Could they have arisen had these been understood and appreciated? Moreover, as to details of management, if the interests of the body are universal, the greater is the necessity that the executive should be maintained in a condition of the most perfect efficiency and hence most is the justification of Masons who take upon themselves to discuss whether the ruling powers properly fulfil the conditions required of them.

We do not shut our eyes to the ungraciousness of the task of finding fault, especially when those against whom censure is to be directed are, by either their personal character or by the services they have rendered, objects of regard and esteem. But past efficiency cannot be accepted in excuse for present incompetency, any more than the existence of abuses can be held as a valid plea for

their continuance. We are quite willing—nay, happy—to admit the value of services rendered in times past by some most distinguished officials, and to attest the advantages resulting from their exertions; but, on the other hand, we are bound to maintain that the treatment of our Canadian Brethren, as proved by their petition and memorial, and the complaints we constantly receive from Masons at home and in the colonies, prove the existence of gross and unpardonable neglect, and of a state of things that imperatively requires amendment.

We had hoped, indeed, that the sullen endurance which ill concealed the ever and anon outspoken dissatisfaction at his tenacity of office, would have induced Lord Zetland to have relinquished a charge which he is evidently incompetent to fill, or that some lingering spirit of independent pride, or conscientious recollection of his duty, would have won a few hours towards the maintenance of Masonic honour; but sarcasm, ridicule, sneer, or invective, fall powerless before the love of patronage, and we therefore find the announcement of an organization that will assuredly correct neglect, if it does not coerce efficiency, by shaming indifference into action.

The remarks of the G.M. at his installation, 31st March last, prove incontestably that there is no hope of redress from that quarter; while the appointments of the Grand Officers on that occasion would seem to have been purposely made to exasperate the notoriously increasing spirit of discontent.

In alluding to this latter subject we may be blamed for interfering with the prerogative of the G.M., still we disclaim any such motif, only advancing the fact as a proof of the evil; but while we thus disclaim all idea of touching upon prerogative, we reserve to ourselves the right of criticizing its exercise, and in the selection of some of the officers we fearlessly assert that the bestowal of honours has afforded satisfaction to none in the Craft save the recipients. Brethren who have labored for years without fee or reward, who have given their time and expended their money to support our charities, and in endeavouring to extend their usefulness and efficiency, have been passed over in silence and their claims neglected; whilst others have been honoured who have contributed little or nothing, whose very names are almost unknown out of the select Lodge of which they are members, or recognized only by the small coterie who manage the patronage department. As to Lord Goderich's nomination, he is so well renowned as an administrative reformer elsewhere, that though Masonry has had but little of his acquaintance, we augur much from his activity, and can only promise him ample occupation for his favorite vocation, in cleansing the Augean stables of Grand Lodge.

A speaker on a recent occasion, alluding to Masonic allegiance, expressed himself to the following effect:—Fatal would it be to the happiness, interests, and prosperity of the order should the clouds of disaffection arise—such may one day be the case—but he trusted he should not live to see that day. We tell him and others whom it may concern, that the Mason is already dark with clouds, the effect of which is to induce earnest Brethren who have the good of our noble institution as sincerely at heart as any of those who join in condemning their motives, to unite in order to avert the impending storm, and to concert measures for placing the government of the Order on an efficient basis. We are happy to say that an organized body of Masonic Reformers has already received the adherence of many well-known Brethren of the Order, and that their numbers are rapidly increasing. Certain plans have been propounded and measures discussed, which hereafter carried out and elaborated, must revive the bright days of Masonic glory.

In a future number we hope to be able to place before our readers further details of the progress of this noble movement. Meanwhile we invite the co-operation of our friends, and shall be happy to receive any suggestions or communications bearing on the subjects alluded to. In conclusion we would assure all, that the Masonic Reformers desire to rivet, not to sever, fraternal unity; that

their views are dispassionate, while their energy is determined; and that the will guided by the principles so well laid down by a statesman of true eminence in recently addressing his constituents—“Reform, to be efficient, must partake of the nature of conservatism while conservatism to be practical must partake of the nature of reform.”—*London Freemason's Magazine*.

### THE PRACTICAL OF MASONRY.

It has been the great error of all Institutions, in all ages of the world, to adhere to the mere formula, or external, to the almost entire neglect of the spiritual teaching; and in too many instances the mere form and ceremony have been regarded as the actual, or ultimate, when in truth, they should only be regarded as the means of enabling us to accomplish the noble purpose we should ever have in view. And we are sometimes constrained to the belief that, as Masons, we are apt to be more solicitous for the ceremonial than for the true moral teaching. But, while we should not in the least deviate from ancient landmarks of our ritual, nor regard it as the Alpha Omega, yet we should keep constantly in view the fundamental truth—that the symbols are only beneficial to the extent that they enforce moral principles and produce true moral actions. So far as Masonry produces these results upon the conduct of its members, it is to be regarded as beneficial; and thus only will its influence be felt and principles acknowledged, as tending to produce a higher standard of morality. Let us keep this thought prominently in view, and remember the beautiful lesson inculcated and taught by the Pot of Incense, “emblematical of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent love, so should our hearts ever glow with gratitude to the beneficent Author of our existence, for the manifold blessings and comforts we enjoy.” How beautiful and suggestive is this emblem, and how significant the application! A pure heart, purged from all wrong, cleansed and purified by the influence of the Spirit of God, imbued and filled with love to Him, and love to man, in harmony with the moral law. To attain this standard, is, indeed, worthy of our efforts as Masons, and to attain it should be our highest aim. And while we are constantly enforcing these doctrines within the Lodge, let us endeavour to apply them to our lives, “that the honour, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.” And here let me briefly call attention to a practice that is too frequently indulged in by members of the Craft—one which should not be justified by any well-informed Brother; for it is inconsistent with every principle of our Order; holding, as we ever should, in deep reverence the name and attributes of the Deity, we should remember “never to mention His name but with that reverential awe from the creature to his Creator.” When we hear a Brother Mason irreverently or profanely use the name of God, we fear that he has not carefully directed his attention to the plain yet expressive language of our ritual; for here, it would seem that the moral taught is sufficiently elevated to attract the attention, and demand the acceptance and esteem, of all. Let those of us who are addicted to this habit, whether acquired by custom or otherwise, reflect and judge if it be consistent or accords with the moral principles as laid down in the Ancient Charges; or landmarks of Freemasonry, and that higher standard of moral action which we regard as the great light of Masonry the Holy Scriptures, when declare, “Thou shalt not take the name of the Lord thy God in vain.”—*New York Masonic Messenger*.

**COLORS.**—The masonic colors, like those used in the Jewish tabernacle, are intended to represent the four elements. The white typifies the earth, the sea represented by the purple, the sky-blue is an emblem of the air, and the crimson of fire.

### HOLLAND.

A recent letter from the Hague, says:—“The Freemasonry of Holland have celebrated their one hundredth anniversary at this place, under the presidency of their G. M., his Royal Highness Prince Frederic of the Netherlands. Four hundred Brothers sat down to a magnificent repast in the great hall of the Lodge, a building erected in 1816 by Prince Frederic, at an expense of £10,000, and rented by the brethren. Delegates attended on the part of the Freemasons of England, and France, and Russia, and several other states. On the health of the Prince President being proposed, a silver crown of exquisite workmanship was presented to his Royal Highness, who, in responding to the toast, pulled from his pocket the ill-deeds of the Freemasons' Hall above alluded to, and handing them to the Treasurer, begged the associated Brethren to accept at his hands that magnificent building as a centenary gift. Not an individual in the hall had been apprised of his Royal Highness's intention, so that this magnificent act excited as much surprise as enthusiasm. It may be observed that Prince Frederic of the Netherlands is the second son of the late King William of Holland, and is one of the wealthiest men, if not the wealthiest man, in the Netherlands. He never interferes in political matters, having been slighted by certain diplomatists in 1815 when he at once and for ever withdrew from state business. He is a man of simple but refined tastes, affable and courteous in demeanour, and respected by all.”—*London Masonic Magazine*.

**BIGOTRY.**—There are some bigots in their opinions against Freemasonry. It is, they cry, a bad thing—an unlawful thing—a sinful thing. Why? Because we deify a man—ador him! To pity such is no mean part of Christian love, since, I am persuaded, that even in good hearts the first emotions respecting them were those of scorn and contempt. Of what use is it to reason with bigots, whether in religion, morals or politics?—*Turner*.

**CENTRE.**—The labors of a Freemason must penetrate to the centre of the earth, and his spirit inquire into all the operations of nature, and either be able satisfactorily to explain or humbly admire them.

**PERSECUTIONS OF THE FRATERNITY.**—Profane history is one of black record of its cruelties and its crimes—and our fraternity has been doomed to have its tragic part in feeding the fires of the stake, and in agonizing beneath the tortures of the scaffold and the axe.

**RESPECTABILITY.**—In referring to the prosperous condition of the craft, and the accession which is daily making to its numbers, I would observe that the character of a Lodge does not depend upon the number but the respectability of its members. It is too often the case that a lodge manifests too great anxiety to swell its numbers, under the erroneous idea that number constitutes might. It should however be remembered that the race is not to the swift, nor the battle to the strong. So it is in Masonry—a lodge of a dozen men, of respectable standing in society, will exert more influence upon the community than five times the number of doubtful reputation. The latter will be greater in numerical strength, but the former in actual power.—*Tannahill*.

**HARMONY.**—Harmony is the chief support of every well regulated institution. Without it, the most extensive empires must decay; with it, the weakest nations may become powerful. The ancient philosophers and poets believed that the prototype of harmony was to be found in the sublime music of the spheres, and that man, copying nature, has attempted to introduce this divine melody into human life. And

thus it proves its celestial origin, by the heavenly influence it exerts on earth. Sallust represents the good king Mispisa as saying, that “by concord small things increase; by discord the greatest fall gradually into ruin.” Let every Mason, anxious for the prosperity of his order, feel the truth of the maxim, and remember that for harmony should his lodge be opened—in harmony should it work—and with harmony be closed.—*Mackey's Lexicon*.

**PRESTON.**—It is not generally known that this distinguished masonic writer, who performed more service for Masonry than any man, since the days of King Solomon, was expelled in company with many other members of the Lodge of Antiquity in London, by the Grand Lodge of England in 1779, and remained out of the Order for eleven years, until reinstated by the same authority.

Anger may repay with you for an hour, but not repose with you for the night. The continuance of anger is hatred; the continuance of hatred becomes malice; that anger is not warrantable which has suffered the sun to set on it.

**A GOOD WIFE.**—In the eighty-fourth year of his age, Dr. Calvin Chapin wrote of his wife:—“My domestic enjoyments have been, perhaps, as near perfection as the human condition permits.—“She made my home the pleasantest spot on earth for me.” And now that she is gone, my worldly loss is perfect.” How many a poor fellow would be saved from suicide, from the penitentiary, and the gallows, every year, had he been blessed with such a wife. “She made my home the pleasantest spot to me on earth.” What a grand tribute to that woman's love, and piety, and common sense! Rather different was the testimony of an old man some three years ago, just before he was hung in the Tomb's yard of New York: “I didn't mean to kill my wife, but she was a very aggravating woman.” Let each inquire, “Which wife am I?”—*Hull's Journal of health*.

Paradise was not so long ago as is sometimes thought. The garden of Eden is now spread out in the width of the world. Our homes are bowers in it; our roads are walks in it, and always within reach hang forbidden fruits, though now they are such as are often their own punishment in eating—apples of Sodom, golden in the rind and dust inside.—There is in the garden still the tree of the knowledge of good and evil, and this we may eat of now; for it is full grown, and the fruit of it is ripe.—*Keystone and Mirror*.

THE CANADIAN MASONIC PIONEER has made its first bow in our sanctum. Right heartily welcome art thou, O Pioneer! Let thy axe be sharp, for thou art sorely in need of it; but thou art in a good cause; and recollect, he who is faithful to the end shall have a crown of life. Dismounting from our high horse, we say soberly, the C. M. P. advocates the interests of the New Canadian Grand Lodge, is edited with ability, contains good articles, well printed on white paper, for one dollar a year, Montreal C. E. Let those who sympathize with the Canadians in their struggles for independence, give a helping hand.—*Masonic Messenger*.

THE POWER OF KINDNESS.—There is no human power equal to that of kindness. It is the all-subduing, all-saving and all-entrancing power that none would resist if they could. It disarms all other powers, and makes willing subjects of the most opposite characters—so sweet is to be moved by kind

looks, kind words and kind deeds—Hate shrinks in shame from its presence, and retires to eat its own venom; anger becomes mute and submissive; envy grows full of regrets and would fain forget its existence; jealousy, torn with a thousand pangs, looks up in humiliating sorrow through its tears; and love and truth bow before it in proud adoration too blest, too happy to think of another God, or to dream of another heaven—for kindness is indeed a shadow of the one, and a foretaste of the other.

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## The Canadian Masonic Pioneer

MONTREAL, NOV. 1, 1856.

NOTICE.—The proprietors of the *Pioneer* would remind their subscribers, that the task of getting out their paper has been a labor of love, that they look for no profit from the undertaking, but hope that no loss will be sustained by them in their efforts to promulgate masonic information. They trust, therefore, that the yearly subscription which should always be *payable in advance*, but which in many instances has not yet been forwarded, will be sent without further delay.

*"Pigmies on Alps are Pigmies still."*

"The W. M. of No. 214 Canada East, who was honored by a seat on the dais, made some remarks, to the effect that his Lodge did not coincide with their Western Brethren. *The Eastern Lodges maintained their allegiance.*"

The above we copy from the proceedings of the Grand Lodge of England, March 5, 1856, as published in the April number of the *London Free Mason's Magazine and Mirror*.

Lodge No. 214, Canada East, is St. John's Lodge, Quebec. Its Worshipful Master, who was honored by a seat on the dais at the March communication of the Grand Lodge of England, is *W. Bro. Joseph White*—well known in Canada East, not for his intelligent, but for his dogged opposition to the Grand Lodge of Canada, freely denouncing it as un-masonic, illegal, unconstitutional, &c.,—but never attempting to adduce one syllable of argument, or semblance of reason to prove it such. Bro. White's remarks in reference to his own

Lodge, were, perhaps, correct enough. But his statement in regard to the Eastern Lodges—or the craft generally in Eastern Canada, was an unpardonable outrage upon truth. Unpardonable, because he could not have been mistaken. He knew them to be untrue. He knew that at a general meeting of masons, at which he was present, held in Quebec, by consent of the P. G. Master of that District, early in October 1855, a few days only before the convention met at Hamilton, resolutions in favor of the formation of an independent Grand Lodge in Canada were adopted by a large majority—notwithstanding all the official influence of those in high places, was united with his own to defeat them. He knew also, that in the Provincial District of Montreal and William Henry in Eastern Canada, ten, of the eleven Lodges under the jurisdiction of the Grand Lodge of England, had sent delegates to the convention at Hamilton, all of whom had supported the formation of the Grand Lodge of Canada—and that the Lodges which they represented, with but one exception, together with the only Irish Lodge within the limits of the District—had affiliated with the Grand Lodge of Canada, and were working under its jurisdiction. And yet, in the face of these facts, with which he dare not say he was not acquainted—in the hope of producing an influence, adverse to the Grand Lodge of Canada, this W. M. of the old and highly respectable Lodge, No. 214, could rise from his seat of honor in the Grand Lodge of England—the place which of all others upon earth, ought to be sacred to truth and honor—and make the statement recorded above. To suppose that the extraordinary character of the occasion—the magnificence of the Hall—the glowing splendour of robes and paraphernalia—the dazzling brilliancy of jewels, and the bright scintillations of thought, so bewildered Brother White's mind—or that the exalted position which he occupied for the moment—so dizzied his brain, that in looking down upon Canadian Masonry, it seemed to him small, misty and out of proportion—and that consequently, in attempting to speak of it, he was unintelligible, misunderstood, and erroneously reported, would be charitable. But, both his antecedent, and his subsequent proceedings preclude the possibility of so charitable a supposition, and leave us to the painful conclusion that the gross misrepresentation he made was deliberately designed.

A sincere adverse opinion, an honorable opposition, a candid, earnest, truthful opponent we respect. But we can conceive of nothing more objectionable, more to be discountenanced and condemned—not to say detested—than a wilful perversion of facts, a deliberate violation of truth, to gain an advantage over an honest opponent, or in a cause, one side of which only can be represented.

The Grand Lodge of Canada can sustain no permanent injury from such opposition. And, the sooner the few parties who have allowed themselves to resort to such measures, with a view to produce adverse effects abroad, in the hope of thereby bringing about a reaction at home, discontinue their un-masonic and un-manly work, the better will it be for themselves, and the less disgraceful to the name of masonry. The Grand Lodge of Canada has been established upon the principle of eternal justice. She is supported by the pillars of right, of duty, of truth and of virtue. And, unless all these shall fail, she shall stand. Her lodges are in the East and in the West, in the North and in the South of this great Province. Her supporters are, in zeal and energy, in intelligence and judgment and in wealth and influence not surpassed by any masons in the country,—they commenced their work in a spirit of self-sacrifice to duty—and love for masonry. They have laid their case before the masonic world, in the frank spirit of manly truthfulness. Heaven has blessed their labours—strengthened their stakes, and enlarged their borders," and they are not to be put down by scheming misrepresentations, muttering ignorance or dogmatic dictation.

*The Grand Lodge of Canada, a strictly Legal and Constitutional body of Masons. No. 5.*

Having made our readers acquainted with the manner in which several Grand Lodges, both European and American, were formed, we now proceed to state, as briefly as possible, the mode in which the Grand Lodge of Canada was organized.

Subordinate Lodges existed in all parts of the Country. These had been created not by any one, but by three foreign Grand Lodges, viz: England, Ireland and Scotland. Neither of these Grand Lodges exercised, or pretended to exercise exclusive masonic jurisdiction in Canada, or even a controlling power, in any respect or degree, superior to either of the others. England had, it is true, the largest number of Lodges; Scotland having but two, and Ireland fifteen. But they exercised, respectively, supreme authority over the Lodges they had chartered, and over those only, each chartering new Lodges whenever opportunity occurred.

In this state of things, in 1855, forty-one Lodges appointed delegates, consisting of Masters, Wardens and Past-Masters, in good standing, to meet in Convention at Hamilton, to "consider the propriety of forming an independent Grand Lodge of Canada, and to proceed with such business as in their judgment the interests of masonry in Canada required." With one or two exceptions the delegates were appointed by unanimous votes of the Lodges they represented, at regular commu-

nications conveyed by notices, specially stating the business to be transacted. Many of these Lodges, indeed, went further, and adopted resolutions instructing their delegates to "use their influence for the immediate formation of a Grand Lodge."

On the 10th day of October, 1855, the delegates thus appointed met in the city of Hamilton, and, after very mature deliberation, careful examination of masonic law, usages and precedents, and the most solemn and earnest discussion, proceeded to organize a Grand Lodge, adopted a Constitution, and elected a Grand Master and other Grand Officers. On the second day of the following month, November, the Grand Master and other Grand Officers were installed, and the Grand Lodge duly constituted and consecrated by a Past Grand Master of the Grand Lodge of Michigan.

Such was the manner in which the Grand Lodge of Canada was formed. We do not stop here to enquire more particularly into the preliminary proceedings, or the *causes* which more immediately conduced to this result, for although they may have proper weight in determining upon the necessity, propriety, or duty of the procedure, they have nothing to do with the question of its *legality*. Was the Grand Lodge of Canada, *legally* formed according to the laws, usages, principles and landmarks of masonry? If so, it is a "strictly legal and constitutional body of masons," and ought to be universally recognized and treated as such. If not, it is an "irregular" and unconstitutional body of masons, and ought to be discountenanced and "put down," and *down let it go*, the sooner the better. But to prove its illegality requires something more than the mere *ipsi dicunt* of its opponents.

We have presented in this series of articles an account of the origin of Grand Lodges—the law applicable to their formation, as to both elements and mode—we have particularly described the manner in which a large number of the most respectable Grand Lodges in the world were formed at different periods, and in various countries—and we have stated plainly and truthfully by whom and in what manner the Grand Lodge of Canada was organized. And, we think we have now a right to demand from our opponents, something more than sneers and denunciations. Let them tell us what laws, usages, principles or landmarks have been violated. Let them point out to us, in what particulars, if any, the material of which our Grand Lodge is composed, or the manner of its organization so widely differs from others, as to justify, either the harsh epithets so frequently applied to us, or our exclusion from fraternal intercourse with any and all parts of the masonic world. *Our columns are open*. We have invited, and we still invite discussion. If we are wrong, let those who differ from us act

like masons—show us our error and set us right. Let plain facts, open honest arguments, sound reasoning, and enlightened judgment take the place of ignorance, prejudice, policy and selfishness, and the result will be, ultimate union and perfect harmony.

The necessity for an independent Grand Lodge in Canada is, among Canadian Masons, at least, almost universally admitted, and those who oppose the one which now exists on the ground of illegality, should be able and ready to point out a more proper and legal mode of formation than that which characterized its organization. Thus, they have as yet failed to do. The only answer which can be obtained to the question, "What should that more proper and legal mode be?" is, "Don't know," "not prepared to say," "you are wrong at any rate," &c., &c. Even the strong man, Moore, of the Boston Magazine, finds himself, and leaves his readers in a perfect maze upon this point. "Confusion worse confounded," is the result of a perusal of his "hard laboured" articles. Now we maintain that the power of distinction between the right and the wrong, should take precedence of disapproval, violent opposition and bitter denunciation.

We are told that the "movement was premature," the "action too precipitate." But this, even if it were true, *which is not the case*, would be no argument against the legality of our position. If the necessity for a Grand Lodge existed, and a sufficient number of Canadian masons had the *right* to form one, the *time* of doing it, and the degree of decision and promptness with which it was done, can in no way affect the question at issue.

But, say our opponents, you should have petitioned and obtained the consent of the Grand Lodge of England to establish an independent Grand Lodge. The Grand Lodge of England *was* petitioned to allow her Provincial Grand Lodges to elect their own Grand Masters—issue warrants for new Lodges—and to retain and use in the country, the funds, contributed therein, for masonic purposes—and with what result? The petitions were never noticed. The Grand Master of England has lately declared that he considered the prayer of the petitioners so preposterous, that he would neither notice it himself, nor allow it to appear before the Grand Lodge. From 1852 to 1855, a period of three years the petitioners waited patiently, but in vain, for a reply. Nor have they yet received one. What more than this, did due respect and proper courtesy require?

The imperative duty, or legal obligation of the Canadian masons, to petition the Grand Lodge of England, or any other Grand Lodge, to be *permitted* to form an independent Grand Lodge, we wholly deny. If the *right* to do so existed at all, it was inherent in themselves, as regularly warranted private Lodges. Neither the Grand Lodge of England, nor any

other Grand Lodge, possesses the authority to establish an *independent Grand Lodge*. They may appoint Provincial Grand Masters, and, by warrant establish Provincial Grand Lodges, with powers of greater or less extent—but these must ever remain subordinate to, and dependent upon, the authority by which they are created. They possess, and can possess, none of the true elements and high prerogatives of independent Grand Lodges. So that if the Grand Lodge of England had been petitioned until "doom's day," to form an independent Grand Lodge in Canada, and had finally been willing and ready to do so, she could not. She had not the power. Masonry has not, in any age, or in any country, or by any usages, invested Grand Lodges, with the power of creating their equals.—So true is this, that there does not exist upon earth, an independent Grand Lodge, which was created and made such, by the action or authority of any other similar body.

But there seems to be a sort of confused notion in the minds of some few persons, among whom we find our friend Moore, of the Boston Magazine, that because Canada is not an independent political State, but a Province of the British Empire, she cannot have an independent Masonic Grand Lodge at all. She must, therefore, first throw off her political allegiance, achieve national independence, and then she may promote, as best she can, the interests and advancement of our purely non-political and non-national society. The source from which this, peculiarly unmasonic idea emanates, is easily discovered. It is found in the fact, that the achievement of political independence to the several United States, by the American revolution, was followed by a renunciation, on the part of American Masons, of their masonic allegiance to the Grand Lodges of England and Scotland, and the organization of independent Grand Lodges in their several States. And, here we cannot refrain from expressing the opinion, that in view of the eminently moral, social and philanthropic—as well as universal character of our institution; higher, nobler, more appropriate and commendable reasons might have been assigned by our American brethren, and have been assigned by *Canadian Masons* for their severance from the European Grand Lodges, by which they created, than a mere dissolution of political union. But leaving this for the present we observe, that if the argument attempted to be drawn from political connection against the Grand Lodge of Canada, proves anything at all, it proves too much. It proves that at least, *two* of the *three* Grand Lodges which have so long existed in the British Islands, are illegal and unconstitutional. For who will pretend that Canada, is not as separate, distinct, independent a portion of the British empire, as either Ireland or Scotland? Nay is she not more so? She has her own local *elective* Legislature. She con-

trols her own revenues—her own commerce—her own educational institutions—and her own internal and domestic affairs generally. Do Ireland and Scotland the same?—Certainly not. On what ground then, are independent Grand Lodges tolerated in these countries, and to be denied to Canada? So utterly fallacious—not to say stupid, is this argument, that we deem it entirely unnecessary to bestow upon it any farther attention. The political connection of Canada with Great Britain, can no more preclude her from the right to have an independent Grand Lodge, than can that of Massachusetts—New York, or any other American State, (to say nothing of the Territories) with the *United States*, preclude them from the same privilege. They are no more absolute independent political organizations than is Canada. She is connected with, and in some sense, subordinate to the general Government of Great Britain. They are connected with, and in some sense, subordinate to the general Government of the *United States*. So little difference is there—*twixt tweedle-dum and tweedle-dee.*"

#### The Provincial Grand Lodge of Canada West.

A printed circular, purporting to have been issued by the authority of this P.G.L., in May last, states that the number of Lodges still under its jurisdiction, true to their allegiance is forty-six. This sounds "very big" abroad, and was intended no doubt to induce the belief that the independent Grand Lodge is, after all, comparatively a very small affair, while the P.G.L., is strong and vigorous. But at home it is well known that one half these Lodges exist merely on paper, and the greater number of the other half are in a sickly, or torpid state. We wish our brethren at a distance to bear in mind that such has been the negligence of the officers of our Provincial Grand Lodges, and of the Grand Lodge of England, that scores of Lodges "stand good" upon their registers, which ceased to exist years ago. In our July number we gave an example of this, in the case of the little District of Montreal and William Henry, showing six Lodges duly registered, not one of which exists at all.

The same circular states, that "the alleged cause which immediately led to the formation of the new body (Grand Lodge of Canada) was the refusal of the R.W.D.G.M., at a special meeting of this Provincial Grand Lodge held at the Clifton House, Niagara Falls, on the 19th of July last, to submit a motion from the chair, which if carried, would have led to immediate and open rebellion on the part of the Canadian Craft to their Mother Grand Lodges."

Now, we happened to be present at this meeting of the Provincial Grand Lodge of Canada West; and having been sent there to

learn and report to the brethren in Eastern Canada the true condition of the craft, we took full and accurate minutes of all its proceedings. These proceedings have never been published. An abridged, garbled statement was printed and sent abroad, well calculated, if not intended, to deceive the craft, as to the true sentiments and feelings of the brethren there assembled. The rebellious resolutions and amendments, together with the petition which gave rise to them, is all we can find room to publish. These the ultimate object of which, as will be seen, was the same, taken in connection with the fact that no one was found to offer a motion, or an amendment of an opposite character, show clearly enough, what was the prevailing opinion and desire of the craft assembled at the Clifton House—and do not lend much support to the truth of the statement, that there are still forty-six living Lodges in connection with the P.G.L. of Canada West. We have no hesitation in saying, that but for the appearance of J. H. of Kingston, and T. D. H. Quebec—several hours after the commencement of the discussion (the latter in such a state of—as would have rendered his immediate expulsion from any well regulated Lodge, certain,) the amended motion as proposed by Rev. Dr Lundy, would have been "put from the chair," and not three votes would have been recorded against it. But these parties, who had previously conspired to slice Upper Canada into two or three Provincial Districts, for their own especial honor and dignity created, by conduct and language, we venture to say, unexampled in any Masonic Lodge on earth, the most perfect storm of confusion possible to conceive, in the midst of which the *meeting broke up!* and a very large majority of the brethren immediately repaired to the Drawing-Room of the Clifton House, where the first convention was held.

The following is the petition of the Brockville Lodge which was read, and on motion received.

"To the Right Worshipful the Hon. Sir A. N. McNab, P. G. Master and the Brethren of the P. G. Lodge of free and accepted masons in *Canada West*, in Grand Lodge assembled. The petition of the W. Master and Brethren of Brockville Lodge. No. 9:

*Humbly Sheweth:—*

That it is with feelings of deep and heartfelt regret, that your Petitioners observe the slow progress which our beloved and time-honored Institution has made in the Province, when compared with the vast strides which it has and is taking in the United States.

That in the opinion of your Petitioners, this is caused mainly by the want of energetic action on the part of the C. L. of England, and the delay that has been generally experienced in receiving answers to communications sent to that venerable body, on matters of the utmost importance to the Fraternity, as it is shown by a resolution passed by your Provincial Grand Lodge, on the 9th of May 1854. That

large sums of money are annually sent to the Grand Lodge of England for charters, Master Masons certificates, &c., which, if retained in this country would tend greatly to the advancement and prosperity of the fraternity.

That in the opinion of your Petitioners the time has now arrived for the Brotherhood in this great and rising Colony, to request from the G. L. of England, that freedom in Masonic Legislation, which has been conceded to our Provincial Legislature by the Mother Country.

That in order to obtain this desirable object, we deem it of the utmost importance, that an effort be made by your Provincial Grand Lodge, either by taking the sense of the delegates of the various Lodges to be assembled on the 19th of this month, at Niagara Falls, or such other mode as may seem advisable, as to the expediency of erecting a Grand Lodge of Canada.

That it is advisable in order to give this the utmost effect, that the Provincial Grand Lodges of Lower Canada, as well as Lodges holding charters under the Grand Lodges of Ireland and Scotland, be solicited to join in this movement of procuring the erection of a Grand Lodge for the whole of Canada.

Should the prayer of your Petitioners be granted, there is every reason to believe, that ere long the whole craft in the Province will be united and connected in one harmonious body, working under its own Grand Lodge, with District Grand Lodges under its jurisdiction, in almost every County in the Province.

And as in duty bound your Petitioners will ever pray, &c.

W. B. SIMPSON, W.M.  
SAMUEL ROSS, S.W.  
THOMAS CAMM, J.W.

Brockville, July 16, 1855.

Moved by Bro. J. Harding, seconded by Bro. Merrill.

"That the Petition of the W. Master and Brethren of the Brockville Lodge be adopted, and that the sense of the delegates of the various Lodges here assembled, be now taken as to the expediency of applying to the Grand Lodge of England to erect a Grand Lodge of Canada."

After considerable discussion Bro. Walter McCrea moved in amendment.

"That this Grand Lodge concur in the views enunciated by the Petition of the W. Master and Brethren of Lodge No. 9, and deem it highly expedient for the best interests of the craft at large, and in the Province of Canada, that a separate and independent Grand Lodge having jurisdiction over the whole craft therein should be established."

After a discussion of more than one hour, Bro. Dr. Lundy, P.G. Chaplain, moved in amendment—to the previous amendment—seconded by Bro. Stephens.

"That a meeting of Delegates from all Lodges in the Province, under whatever jurisdiction, be invited to meet at an early date to co-operate in the formation of an independent Grand Lodge of Canada, and to take the necessary steps for communicating on the subject with the Grand Lodges of England, Ireland and Scotland.

Here, then, we have the motion *verbatim et literatim*, which, if carried, we are told, would have "led to immediate and open re-

bellion on the part of the Canadian craft to their mother Grand Lodges." We leave our readers to judge for themselves whether or not to have taken the "sense of the delegates assembled, as to the expediency of applying to the Grand Lodge of England, to erect a Grand Lodge of Canada, would have amounted to masonic rebellion." We are now told that this is the very thing we ought to have done, and are denounced as rebels because we did not do it. And yet, when we would have done it, we were prohibited, by those in authority, lest we should be guilty of "rebellion."

"O consistency! thou art a jewel."

If the motion and amendments were of a rebellious character, they should not have been entertained by the R.W.D.G.M. at all. But they were entertained and discussed, with great harmony and good feeling, for more than three hours, but were finally at the dictation of the "distinguished arrivals" from Kingston and Quebec, declared "out of order."

We trust our Brethren will not consider us harsh or unkind, because we speak plainly. We write in no uncharitable spirit. The interests of masonry in Canada just now, require that stern facts and naked truth, in reference to its condition, should be known at home and abroad. And we should prove recreant to our mission were we to shrink from the duty of exposing misrepresentation and defending truth, however unpalatable to ourselves, or disagreeable to others. In all sincerity and fraternal affection, we challenge a contradiction of our statements. And while we earnestly request our Brethren generally to read, we ask the conductors of the masonic Press throughout the world, as a matter of justice to Canada, and duty to the fraternity at large to assist us in disseminating correct information in regard to the position of masonry in this Province. No permanent good can result from concealment, deception, or trickery. These should be regarded with scorn by every true craftsman—whatever his opinions, in reference to the questions at issue. Let "the truth, the whole truth and nothing but the truth" be known—and "*Deo adjuvante non timendum.*"

### HONORARY MEMBERS.

To H. J. M.—The rights and privileges of *Honorary Members* are determined by the particular Lodges electing them. It is a class of members not mentioned by the ancient Constitutions. The by-laws of a Lodge now before us, provide that "Honorary Members shall be composed of brethren upon whom the Lodge has conferred that distinction as a mark of respect, and in consideration of their zeal and services in the cause of Masonry. They shall be liable only to pay the annual subscription to the fund of benevolence." The

writer was elected not long ago, by three different Lodges, an "Honorary Member with all the privileges of an ordinary member." Honorary Members are exempt from the payment of dues, and unless by special resolution or provision of by-laws securing to them the privileges of ordinary membership, are, we believe, ineligible to hold office.

We observe in the *Masonic Mirror and Keystone*, an article and some correspondence, on the proposed scheme of Bro. Brennan of Louisville, to distribute by lottery 200 copies of the universal Masonic Library—strongly condemnatory of the whole proceeding, and advising Bro. Brennan to withdraw the proposed lottery—Bros. Rob. Morris and Macoy for countenancing, and vouching for the honesty of the scheme, come in for their share of censure and reproof. Our Brother of the Mirror is doubtless right as far as the principle of lotteries is concerned—they are very generally held to be illegal and their tendency is certainly bad—we should carefully guard our institution against the first approach of a speculative mania, and though we are certain that our illustrious Bros. R. Morris and Macoy have been actuated by the purest motives, yet we hope this matter will not be proceeded with, and thus prevent this (doubtless well intended) scheme of Bro. Brennan from being quoted as a precedent.

The article on "Toadyism," in our last number, should have been credited to that most excellent Periodical the London "*Masonic Magazine and Mirror.*"

As far as we can learn not a subscriber in Montreal has yet received either the September or October number of this work. If the Agent here can supply it with no more promptness and regularity than he has done during the present year, we advise him to "give it up."

Don't Grumble.—He is a fool that grumbles at every little mischance. Put the best foot forward, is an old and good maxim. Don't run about and tell acquaintances that you have been unfortunate. People do not like to have unfortunate people for acquaintances. Add to a vigorous determination a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can. Poverty is like a panther—look it earnestly in the face and it will turn from you.—*Keystone and Mirror.*

He drinks.—How ominously that sentence falls! How we pause in conversation, and ejaculate—"It's a pity!" How his mother hopes he will not when he grows older; and his sisters persuade themselves that it is only a few wild oats that he is sowing. And yet the old men shake their heads and feel sad and gloomy when they think of it. Young men, just commencing in life, buoyant with hope, don't drink. You are freighted with a precious cargo. The hopes of your old parents, of your sisters, of your wife, of your children—all are

laid down upon you. In you the aged live over again their young days; through you only can the weaker ones obtain a position in society; and from the level on which you place them must your children go into the great struggle of life.—*Ibid.*

A BEAUTIFUL SENTIMENT.—Shortly before the departure of the lamented Heber, for India, he preached a sermon which contained this beautiful illustration:—

"Life bears us on like a stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook and the winding of its grassy borders. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us—but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures, and enjoyment and industry passing us; we are excited at some short lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed; whether rough or smooth the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until our voyage there is no witness save the infinite and eternal!"

THE USEFULNESS OF MASONRY ARGUED.—The use of Masonic Societies has been questioned by the ignorant. If they have beneficial to its members during the dark ages of idolatry, as to the protection against rapaciousness and murder; if during the wars of all ages, individuals have had their lives spared, have been relieved of distress, their wants supplied by a Brother under the garb of an enemy, will it be said the institution is useless?

MASONIC USEFULNESS.—Important as are the forms and the ceremonies of the Order, it is to the practice of the sound principles of morality that are inculcated in every step of the Mason's progress, that it is indebted for its usefulness. The practice of these principles in public and private life, in the Lodge and out of it, it is that which is to distinguish the Brethren of this ancient and honorable Order from every other.

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

T. IRELAND,  
CARD AND SEAL ENGRAVER,  
26 Great St. James Street,  
MONTREAL.  
November 1, 1856.

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

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



List of Montreal City Lodges.

NAME OF LODGE.	REGIONS AND NO.	NAME OF W. M.	DATE OF MEETING.
St. George's.....	R. C.	R. W. Bro. P. L. Brown.	Third Tuesday of each Month.
Zekland.....	R. C.	R. W. Bro. J. H. Isaacson.	See next Thursday do.
Lodge of St. and M. Vermeil.....	R. C.	W. Bro. E. Morris.	First do.
Les Arts Chartré.....	R. C.	V. W. Bro. J. W. Huchon.	Third do.
Éclair.....	R. S.	W. Bro. Jas. Boyd.	First Monday do.
St. Pierre.....	R. E.	V. W. Bro. A. H. Campbell.	Second Tuesday do.

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

J. C. SPENCE,

MANUFACTURER of Stained, Painted, Enbossed and Figured Enamel Glass for the windows of Churches, Public Buildings, Steamboats, Hotels, Staircases, Halls, Sals and Pannel Lights, &c., &c.  
Gilding and writing on Glass, Figures, Coats of Arms, Monograms, and every description of Ecclesiastic, Heraldic and Domestic Stained Glass.  
Designs and Estimates furnished on application. Specimens may be seen at the Office.  
June, 1856.

PAUL MONDOU,

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

R. J. FOWLER,

PROFESSOR OF MUSIC.  
9 St. Dominique Street,  
MONTREAL.  
June, 1856.

ON DRAUGHT,

**SALT & Co.'s EAST INDIA PALE ALE,**  
From Burton on Trent. Also, Guinness & Sons  
DOUBLE EXTRA STOUT.

**SHAKSPEARE INN**

St. Francois Xavier Street,  
GEORGE LULHAM.  
June, 1856.

ALFRED BARTON,

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

**THE OTTAWA HOTEL,**  
GREAT ST. JAMES STREET,  
MONTREAL,

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

A. HOFFNUNG,

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MONTREAL,

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

JOHN MARTIN,

Wholesale Furrier and Importer,  
291 St. PAUL STREET, (West.)  
MONTREAL.

June, 1856.

STERNBERG & HIMES,

MERCHANT TAILORS,  
113 Notre Dame Street, Montreal,

Wholesale and Retail Clothiers, and Manufacturers of Hats, Caps and Furs. Masonry Clothing, Jewels, Working Tools, &c., &c.  
June, 1856.

JOHN HELDER ISAACSON,

NOTARY PUBLIC,

No. 21 St. Francois Xavier Street.  
MONTREAL.

June, 1856.

M. MORRISON,

ADVOCATE,

53 St. Francois Xavier Street, Montreal.  
July 1, 1856.

COLLEGIATE SCHOOL,

CHARLES NICHOLS,—PRINCIPAL.

12 Great St. James Street,  
MONTREAL.

June, 1856.

DR. BERNARD,

SURGEON,

Mechanical Dentist and Manufacturer of Artificial Teeth,

133 CRAIG STREET, MONTREAL,

Agent for the New York Teeth Manufacturing Company.

June, 1856.

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ACCOUNT BOOK Manufacturer, General Bookbinder, Paper Ruler and Stationer, Wholesale and Retail, No. 30 St. Francois Xavier Street, Montreal.

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

COLEMAN'S  
MONTREAL HOUSE,

CUSTOM-HOUSE SQUARE,  
MONTREAL,  
J. W. COLEMAN.

June, 1856.

British Commercial Life Assurance Co.  
OF LONDON,

(Established 1820, empowered by Act of Parliament)

CAPITAL AND ASSETS £1,000,000 Stra.

Prospectuses and all information can be had at the Offices of the Company, No. 12 Great St. James Street, Montreal.

PHILLIPS, GRAVELEY, DUFRESNE & Co.,  
Agents.

July 1, 1856.

British American Friendly Society  
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CAPITAL, £100,000.

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With other Branch Offices through British North America.

Prospectuses, Reports, Forms of Application, and all information will be furnished at the Head Office or at any of the Branch Offices.

JAS. H. PHILLIPS, President.  
DAVID HUNTER, Secy.

July 1, 1856.

PHILLIPS, GRAVELEY, DUFRESNE & Co.,  
Life, Fire, and Marine Insurance Agents  
and Brokers,

OFFICES:—No. 12 Great St. James Street, Montreal; No. 16 St. Louis Street, G. T., Quebec.  
July 1, 1856.

THOMAS BRODIE,

EASTERN HOUSE,  
BOWMANVILLE.

July 1, 1856.

A. WILSON,

CONFECTIONER,

Corner of Notre Dame and St. Peter Streets.

MONTREAL.

July 1, 1856.

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- H. Grist,..... Hamilton, C.W.
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