

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.

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