



Grand Lodge

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WHEN the old Highlander said that "it was a far cry from W. Lochow," he probably meant much the same as our G. L. authorities thought—if indeed they ever so far troubled themselves, on the subject of the Country Lodges. But though as Mr. Macaulay tells us, there were no roads through the Campbell district in Scotland 150 years since, there are railways at the present day which converge upon London from every part of the country: and the representatives of the Country Lodges on the 1st October appeared from the four corners of England to support Lord Carnarvon's motion. That motion is a curious instance of how long justice may be withheld, and how soon obtained when the legitimate instruments for its acquisition are brought to bear. Henceforth the Country Lodges will be aware of the business to be discussed in G. L., and it will be optional to them to express their opinions upon it. Now after many years of practical exile they have their own again, and rejoin the communion of English Freemasonry. But it is worth observing the results of that exclusion. Just as the machinery of any representative assembly is of delicate construction, so is it easily dislocated by the withdrawal of a constituent part. Among the circumstances which have imperilled English Freemasonry and have prevented a return to our ancient position of internal harmony and external credit, none have been more serious than the absence of the Country Lodges from the General Council of the craft. Nowhere has the spirit of the constitution been more infringed than in their exclusion. We have to contend with many difficulties—to remedy many evils; and difficulties are only to be met, evils only corrected, in broad daylight. Our Colonial dependencies are on the eve of dissolution; our foreign brethren are suffering persecution; disorganisation and misrule exist at home. But we disdain the doctrine that it is ever "folly to be wise;" and if indeed we are fated to sink under the burden of accumulated disasters, we would, like Hector of old, pray to die in the light of heaven. That light, however displeasing to the lovers of routine, now for the first time dawns upon us. G. L. a few months since emancipated itself by insisting on the free circulation of the List of Agenda; the Country Lodges have followed that example. Canada is for the present relieved; and through the new board, our Colonial policy, though it may still be mismanaged, will at all events be no longer shrouded in official mystery.

THE last two meetings of Grand Lodge have been unusually stormy. Country brethren—accustomed to the staid de-

coram of their Provincial and Private Lodges—looked on in wondering amazement at the hubbub in which they found themselves in the Masonic Parliament of England.

There must be some very decided reason for a state of things so opposed to the natural instinct of Masons, who are ordinarily calm in their assemblies, and singularly amenable to authority. How then are we to account for the strong feelings and excited conduct which have been twice manifested within the last two months? The cause is unhappily notorious. There is a widely spread conviction that the executive has not only very grossly mismanaged our affairs, but is determined if possible to stifle discussion, and by arbitrary and unconstitutional conduct, to deprive the great body of the Craft of their undoubted and supreme authority, and enforce instead, the despotic rule of an oligarchy. That Grand Lodge is far too independent a body—notwithstanding the servility of a few—to make such a course possible, has been amply shewn on these two occasions. First the Prov. G. M. of Sumatra refuses to put motions from the chair which were perfectly in order, and is then forced in a most undignified manner to retract his decision, by a storm of disapprobation, which he dared not face; and next a Brother of high legal repute, who has not attended Grand Lodge for more than two years, suddenly appears, to deny the right of that Body to adjourn itself; and when his objection was overruled by the very impartial representative of the Grand Master,—as if to put the partizan character of the opposition beyond dispute,—he, and his party on the dais, withdraw from Grand Lodge.

We repeat that the wrongs are felt to be deep, and the feeling of indignation is universal; and this alone can account for the unanimity with which the important motions detailed in our report, where adopted by Grand Lodge. One pulse beat throughout that heterogeneous assembly—one sentiment of entire concurrence in the masterly and statesman-like speech of Lord Carnarvon. Town and country felt alike; and it must have been a motive of no ordinary kind, which could bring up from their quiet homes so large a body of Provincial brethren. It recalled irresistibly to our minds Macaulay's description of the successful stand made by the Tories in the reign of William the third, against an attack of their opponents; when "the country squires came up booted and spurred, cursing the badness of the roads, and the rascally Whigs." The question of the supremacy of Grand Lodge—their right to manage their own affairs—is settled. The battle has been fought and won. Let the ground be maintained temperately and Masonically, but still firmly.

THE question which was raised at the last meeting, as to the power of Grand Lodge to adjourn, is one of such great importance, that our duty to the craft will not permit us to leave it unnoticed.

The legality of such a proceeding is questioned on two grounds. First it is maintained that there is no precedent for it, and secondly,—that in providing for the assembling of “Grand Lodges of Emergency,” and in forbidding the introduction of new motions after Eleven o’clock, the constitutions—by implication, at any rate—intended to bar any power in Grand Lodge itself, to adjourn. Neither of these grounds however are maintainable. As regards the first, it so happens that there is a precedent, and that a recent one. On the 26th of April, 1854, a communication was read from the Grand Master, to the effect that Her Majesty having appointed that day for a National Fast, it was recommended that the Grand Lodge be adjourned to the 29th, which was put from the Chair, seconded, and carried. If however no such precedent had occurred, it is perfectly competent for Grand Lodge to make one, else it is obvious that no such thing as a precedent would ever exist at all. The second objection is equally untenable; the “Lodges of Emergency,” which may be summoned by the Grand Wardens, in the absence of the G. M. evidently—as their very name implies—point to some sudden event arising between the regular communications; and the limitation to discussion after Eleven, is nothing more than a regulation for convenience,—a precise parallel existing in the House of Commons—and in no way that we can see affects the question. It seems to be forgotten that the constitutions were framed with a view to facilitate, and not to impede, the transaction of its business by the supreme legislature of the Craft. We may further observe that the point has now been twice settled in the affirmative, not only by G. L., but by the Representative of the G. M. presiding in his absence, who by the book of constitutions is expressly stated to possess *his full authority* for the time being.

If then G. L. consents now to divest itself of the power of adjournment, it will be a new course, adopted for the first time. We sincerely trust, however, that the executive will not be permitted to make the smallest invasion upon the “inherent power” of the Masonic Legislature.

REPORT OF GRAND LODGE.

THE Grand Lodge, as adjourned on the motion of Bro. Warren, met on the evening of Oct. 1, at eight o’clock. The attendance was very numerous, (most unexpectedly so,) considering that it was an adjourned Lodge. The chair was occupied by the R.W. Prov. G.M. for Dorsetshire, Bro. Willett, supported by Bro. Fleming, Prov. G.M. for the Isle of Wight, as D.G.M.; Bros. Phillips as G.S.W.; John Hervey as G.J.W.; Col. Burlton, Beaden, Havers, Rev. J. E. Cox, S. Tomkins, T. N. Tomkins, Patten, Biggs, Crohn, Smith, &c., &c.

CAN GRAND LODGE ADJOURN?

The R.W. the Grand Master, on rising to open the Lodge in the ordinary way, was stopped by

Bro. Beadon, who protested against the Grand Lodge being opened at all, on the ground that there never was such a thing as an adjourned Grand Lodge, that it was altogether illegal and un-Masonic,

and that everything that was done that evening would be null and void. He said the constitution of Grand Lodge was that of four Quarterly Communications, and before any business could be proceeded with at any of these Quarterly Communications, it was necessary that notice should be given to the Board of Masters and other persons belonging to the Craft, and—(Loud cries of “Order, order!”)

Col Burlton, P. Prov. G. M. for Bengal: “I submit that no one has a right to speak till Grand Lodge is opened. (Hear, hear, and loud cheers.) I maintain that point—refute it who can.” (Hear, hear.)

Great excitement appeared to be felt in all parts of the Lodge, and there were loud cries of “Chair, chair!”

The Grand Master then rose and said, that, upon consideration, and with all due deference to the worthy brother, he thought he ought to open the Lodge. (Hear, hear.) He did trust that he would be supported while he endeavoured to do his duty as well as he could. (Hear, hear.) If, therefore, Brother Beadon had no objection, he would proceed to open. (Hear, hear.)

Bro. Beadon: “But I have the greatest objection to your opening.” (Laughter, and cries of “Oh, oh!” and “Chair!”)

Grand Master: “It can do no harm to open Grand Lodge and go on with the proceedings, and therefore, Brethren, I crave your assistance.”

The Grand Lodge was then opened in due form.

Bro. Beadon: “Right Worshipful Sir, having now your permission to address the Brethren, I shall proceed to do so.”

The Rev. Bro. Portal: “There is no question before Grand Lodge.” (Hear, hear.)

Grand Master: “He has my permission. Go on, Bro. Beadon.” (Hear.)

Bro. Beadon: “Having now the permission of the Chair, I do hope that the Brethren will not interrupt me, but reserve their observations till I have concluded mine. I should not have been here to night, on account of indisposition, but from the fact that the Constitution of Grand Lodge and the principles of the Craft are being set at naught by the proceedings of this evening. (Oh, oh!) I hardly know what is the business before us, and I have come with no intention to take any part in the proceedings. I merely wish to protest against anything whatever being done informally. I am not a party man—never was in my life—and those who have known me in Grand Lodge will, I am sure, support me in this assertion. (Hear, hear.) I had a great deal to do with drawing up the Book of Constitutions on the last occasion, and I know that the constitution of Grand Lodge has always been, that quarterly courts should be held four times a year. This is well known to the Brethren in the provincial districts and in the colonies. Provision is made for letting the provincial Brethren know in good time what is the business to be transacted at these meetings. The Book of Constitutions also provides, that no fresh business shall be introduced after eleven o’clock: but what is the use of making that law if you have the power of adjourning? The Grand Lodge could never have gone on as it has done, till one or two in the morning, if it had possessed the power of adjourning. But the fact is, that nobody ever thought of such a thing. On one particular occasion, Grand Lodge was put to immense inconvenience in consequence of the scrutineers for the members of the Board of General Purposes not having returned in time. They did not, in fact, return till one o’clock in the morning, as I well recollect, having the misfortune to have been one of the Wardens on the occasion. We had finished the business of Grand Lodge at eleven o’clock, but what was to be done? Nobody spoke or thought of adjourning Grand Lodge. In 1850 we actually passed a resolution in Grand Lodge and brought in a new law. I was a party to this. Bro. Dobie and others brought in this new law in order to relieve the Grand Master from the necessity of keeping his seat in Grand Lodge till he received a certain report, and to allow him to close Grand Lodge and receive the report in another room. (Hear, hear.) Again, where is the necessity of this power of adjournment? It has not been used, and motions have therefore dropped. It is true that an Emergency Grand Lodge might be called by the Grand Master if he thought proper to do so. This has been done where the paper has been exceedingly full; when such a Lodge was called, it was stated in the summonses what the object was, as when the Book of Constitutions had to be read through, and a Lodge of Emergency was appointed by the Grand Master for the purpose. We could not adjourn Grand Lodge even to go through the Book of Constitutions, and so a special Lodge was called by a special summons. If there was this power of adjournment, it would always have been resorted to by the Brethren, to prevent their motions from lapsing; but they always did lapse, and new notices were accordingly given. It was in the power of the Grand Master, or Deputy Grand Master to call a Lodge of Emergency in the present instance, and no doubt this would have been done, if it had been asked. Again, was there ever a Grand Lodge called by Bro. W. H. White, G. Sec., instead of by the com-

mand of the Grand Master? I contend that no Grand Lodge is lawfully called except it be called by the Grand Master, the Deputy Grand Master, or by some one by them duly appointed; and that, therefore, we cannot now lawfully proceed to business. I therefore call upon the presiding Grand Master to say whether anything which takes place in this Grand Lodge to-night can be held good? No doubt the questions you have met to discuss, whatever they are, are questions right and proper to be discussed; but they should either be put down for discussion at the next Quarterly Communication, or the M.W. the Grand Master should be asked to convene a special Grand Lodge for the purpose of considering them. If any notes or minutes of these proceedings be made to-night, for the purpose of being read at the next regular Grand Lodge, I shall attend there for the purpose of opposing their being read" (Hear, and a laugh.)

Bro. H. G. Warren, P.M., No. 202: "M.W. Grand Master, as it was I who moved the adjournment, perhaps you will allow me a word of explanation. (Hear.) In the first place, then, there is no new business to be brought forward this evening; we shall simply take up the business of the last Grand Lodge at the point at which we adjourned. (Hear, hear.) If any of the Brethren have not had sufficient notice it is their own fault, in not being here on the last occasion. If there are only to be four Quarterly Communications, some of the Brethren will come here to speak against time, and others throw over all measures which are objectionable to them. I have no hesitation in saying that some of us feel that we are thus thrown over by long speeches and letters which are read. (Hear, hear.) There are some of us who have had motions on the paper three, six, nine, and even twelve months, dropping from time to time, and never coming on for discussion. I hold M.W. Sir that wherever there is a power of discussion, there is a power of adjournment (Hear, hear.) We have not presumed to think of bringing forward new business. We are only meeting to do the business left undone at the last Grand Lodge. As for the argument of going on till twelve or one o'clock, it is not likely that we will consent to sit to that hour, and then be told that all business distasteful to the Grand Officers must be thrown over. It was because no new business could come on after eleven o'clock, that we adjourned Grand Lodge at half-past ten—(hear hear)—so that the motions of the independent Brethren should not be entirely shelved. (Hear, hear.) We adjourned in order to go regularly through the business on the programme. I think it would be a stultification of our own acts not to go on with the business with such a full Grand Lodge as we see now before us." (Hear hear.)

The Rev. Bro. Portal: "This question is a matter of order. It is not advisable to enter into the merits of the case as the Brother who has just sat down has done. There is no mention of an adjournment in the Book of Constitutions. We admit that. The Grand Master has the power to call a special Grand Lodge for a special reason, to be stated in the summons. We admit that. But all this has nothing to do with the question of adjournment. The Book of Constitutions being silent, I take it the Grand Lodge, like any other meeting, has an inherent power to regulate its own meetings and to adjourn if necessary. (Hear, hear.) There is a rule to take no fresh business after eleven o'clock, and the R.W. Brother on your left held that it was impossible for us to adjourn for the purpose of taking that business on some future occasion. That is a conclusion which I deny. I hold that Grand Lodge has the power to adjourn, and that power will not be abused, because unless great interest is felt in a question you will not get Grand Lodge to agree to an adjournment, but the business will be allowed to stand over to the next regular Grand Lodge. The M.W. Grand Master, on the last occasion, declared Grand Lodge adjourned; the M.W. Grand Master, on the present occasion, declared the Grand Lodge to be opened in due form; I therefore now move that the business be proceeded with." (Hear, hear.)

Bro. Havers said, he had taken a deep interest in the proceedings of Grand Lodge, and he claimed to have as deep an interest in putting these little shortcomings to rights as anybody. He knew that Grand Lodge would give him credit for being perfectly independent. He was eager to set those matters right, but he would not do a greater wrong (*i. e.* by adjourning Grand Lodge), in order to accomplish that object. (Oh!) He would assure the Brethren that whatever fell from any of them he would listen to with the greatest care; and it would not be right to stop him by cries of "Oh, oh!" He had known Grand Lodge from the period of the union up to that moment; but he had never known an adjourned Grand Lodge. He would refer them to the Book of Constitutions, page 21, section x., which was as follows:—

"The Grand Master, in his absence the pro. Grand Master, or in his absence the Grand Wardens, may summon and hold Grand Lodges of Emergency whenever the good of the Craft shall, in their opinion, require it; the particular reason for convening such Lodge of Emergency shall be expressed in the summons, and no other business shall be entered upon at that meeting"

He was as anxious as any of them could be to go into those matters, and it was important professional business in Germany which prevented his being present upon the previous occasion, and he could

only regret that some one of the numerous Brethren who were present on that previous occasion, and who must have known the law, did not rise to inform the Brethren that they could not adjourn. (Hear, hear, and cries of "They could adjourn—that's the question.") They might have presented a memorial to the M.W. the Grand Master, and he would take upon himself to say that the prayer of that memorial, if it had been for a Grand Lodge of Emergency, would have been granted. ("Oh! oh!" cries of "Query!" and laughter.) He would not wish Grand Lodge to stultify itself, although he could tell of resolutions which had been three years upon the paper. (Hear, and loud cries of "Shame! shame!") It was a shame, and it was because he was anxious to put away that shame that he asked and entreated them not to do a wrong because they could not attain legitimate ends by illegitimate means. Whatever they did that evening would be unquestionably illegal. (Oh! oh! and cries of "It is questioned.") They would be null and void, and was it therefore worth their while to take up their time in going into a fruitless discussion? They could not without the consent of the Grand Master hold any meeting, and let him ask them, had they the consent of the Grand Master for that they were then holding? (A voice: "We had the consent of the acting Grand Master, who represented the M.W. the Grand Master at our last meeting;" hear, hear.) They had not the consent of the M.W. the Grand Master himself, for he was informed that it had not even been asked. (Hear, hear.) He did entreat them to bear in mind what he said, and also the fact, that he had no object in view but to do his duty. (Cheers.) And he could assure those who were unaware of the facts of the case, that he must have been keenly sensible of what was his duty, to have attended that evening in spite of the severe domestic calamities under which he was at that moment suffering. (Hear, hear, and applause.)

A Brother, whose name we did not learn, admitted the difficulty of the position in which Grand Lodge found itself; but he thought the Brethren would fall into the greater evil of the two, if they rejected Bro. Beadon's advice, and pledged themselves to an unprecedented course of procedure, instead of asking the Grand Master to call a special Lodge. He attempted to show that if there were this power of adjournment, it would throw the power of Grand Lodge into the hands of the London members. But this idea was very generally repudiated by the Brethren.

Bro. Percy Wells, of Bath: "I consider it a perfectly constitutional act, our meeting here to-night. (Hear.) The Grand Lodge was adjourned by the then presiding Grand Master, and if that act had been illegal he had no right to have done so. He sanctioned the illegal act, if it was illegal. It has been objected that the Brethren in the provinces could not have sufficient notice of this adjourned Grand Lodge. They *might* have had notice; and, if they had not, they ought to have had it. (Hear, hear.) Something must be done with respect to this Canada question. (Hear, hear, and loud cheers.) We are determined (hear, hear, and renewed cheering) we will leave no stone unturned. (Cheers.) Most of the Brethren on my left have come from considerable distances to-day; we have come here because the last Grand Lodge was adjourned till to-day by the then presiding Grand Master. (Hear, hear.) We have come in the faith of that adjournment, and then to tell us that we are not to proceed to business, I maintain, with all respect to the Brethren who have spoken before me, and with all respect to you, R. W. Sir, that it is making fools of us. (Hear, hear.) If the Brethren in the provinces have not had notice, it is because the Grand Secretary has not done his duty. (Hear, hear.) I venerate his age, Sir, but nothing more. (Hear, hear.) If Bro. White did his duty like the Secretary of any other public body, every Brother in the provinces would have had notice of what had taken place at Grand Lodge within a fortnight, instead of never getting it for more than three months. (Hear, hear.) This is not a mere general charge, for I can give you dates. (Hear, hear.) I respect his age, and wish he would do his duty,—nothing more. The Grand Master, on the last occasion, had no right to adjourn Grand Lodge, if he had no power to do so (hear); but I contend, Right Worshipful Sir, it is in Grand Lodge *itself* that rests the inherent power of making its own laws and regulating its own conduct. (Hear, hear.) It is said that no adjourned Grand Lodge has taken place since the union; but there is no reason anything should not take place simply on the ground that it is without a precedent. I am a Past Master, Right Worshipful Sir, and I maintain that justice has not been done to the fraternity (loud cheering); I therefore demand of you, Right Worshipful Sir, in the name of a number of Brethren, who have attended here at great expense and inconvenience, and in the name of the whole Grand Lodge,—in the name of that justice which ought to be a leading characteristic of Freemasons, that the business of the evening be proceeded with forthwith without any further interruption." (Hear, hear.)

The motion of Bro. Portal was then seconded by some Brother whose name we did not catch.

Bro. Benson, said, both mover and seconder were out of order. The question ought to be settled by the Chair. The acting G. M. had

the same authority as the G. M. (Hear.) Masonry recognized the glitter of no coronet. (Hear, hear.)

Bro. Beadon rose again, but was assailed with cries of "Spoke!" "Spoke!" so rigorously and so continuously, that he sat down.

The Grand Master said, Bro. Beadon was rising to reply. (Loud cries of "There's no motion before the Grand Lodge.")

The Rev. Bro. John Day said there was a motion before the Grand Lodge, proposed and seconded.

Great confusion ensued, and Bro. Savage contended that Bro. Beadon was in order if he spoke to the motion before the Grand Lodge. Bro. Fleming acting Dep. G.M., said the motion itself was out of order, and could not be made or spoken to, because no notice had been given of it.

Bro. H. G. Warren suggested that Bro. Burlton should go on with his motion. (Hear, hear, and applause.)

Bro. Best asked what motion there was at that moment before Grand Lodge? (Hear, hear.)

Bro. Binckes regretted the somewhat personal turn which the discussion had taken. He hoped there would be no more time wasted, and that the Grand Master would at once decide what business should be proceeded with. The Lodge had been declared open in due form: the acting Grand Master had recognised its legality, and let the business proceed. (Hear, hear.)

Bro. Havers attempted to speak again; but the Brethren would not hear him. He was greeted with vociferous cries of "Spoke, spoke!" and sundry observations of an angry and uncomplimentary nature, mixed up with charges of "conspiring to speak against time," &c., so as to defeat the objects for which the Grand Lodge was adjourned.

It was now nine o'clock, the acting Grand Master having permitted the whole of the hour to be wasted in discussing the legality of the Lodge, although the acting Grand Master on the previous occasion had declared it legally adjourned, and he himself had declared it "open in due form."

Bro. Savage said he had known and attended Grand Lodge twenty years. It had never adjourned; and it had been ruled that the power of adjournment did not exist. They had had "special" Grand Lodges.

Bro. the Earl of Carnarvon deprecated the waste of a whole hour in this desultory conversation, after the Lodge had been declared open in due form by the representative of the Grand Master, having been legally adjourned on the previous occasion by the Brother who was then acting for the Grand Master, although he conducted himself as a partisan rather than anything else. (Loud and angry cries of "Order, order," from the dais; loud and protracted cheering from the body of the Lodge.)

The Rev. Bro. Cox, energetically: "I do entreat the Brethren, as men and as Masons, to conduct themselves as gentlemen. (Loud cheers and laughter.) You may laugh, Brethren; and I regret to see Brethren of my own profession urging you on." (Loud cries of "Oh, oh!" "Disgraceful!" and "Umasonic!")

Bro. the Earl of Carnarvon here rose. The Grand Master called him to order. The Brethren called loudly for him to proceed. The Grand Master said if he was not supported he should leave the chair, a statement which caused great confusion of mingled cheers, laughter, and cries of "Order, order."

THE COLONIAL QUESTION.

Bro. Col. Burlton resumed the business at the point at which it left off last Grand Lodge. He moved that the Report of the Colonial Committee (read at last Grand Lodge, and given verbatim in the last number of the *Freemason's Magazine*) be received.

The Rev. Bro. Portal seconded Bro. Burlton's motion, and said: "In seconding the adoption of this Report, there is only one alteration which I should wish to see made. I don't think the Board should be elected at the same time as the Board of General Purposes. (Hear, hear.) Instead of June, therefore, it would be better to say—"

Grand Master: "The Brother cannot second a resolution and move an amendment upon it at the same time." (Hear, hear.)

Bro. Portal: "Well then, I shall content myself with throwing out this as a suggestion, and if any Brother moves it as an amendment, it will not be objected to. I am sorry that some of the Brethren should have withdrawn from Grand Lodge, as if the acting Grand Master were not a proper representative of the M. W. the Grand Master, when absent, which is often the case. (Hear, hear.) For the Constitutions give the Chairman express authority to decide what is "order" and what is not, and his decision is of equal force with that of the G. M. himself. (Hear, hear.) There is no use in denying the fact, that the Canadian petition was for three years unattended to. (Hear, hear, and cries of "Shame, shame!") The Grand Lodge, as a whole, would suffer in case the Canadians should rebel, and that will certainly be the result unless something be done. (Hear, hear.) If you carry this proposition, such a case as that of our Canadian Brethren can never occur again, as you will see what documents are sent from time to time, and will have opportunities for making motions thereon.

Here we have Canadian Lodges driven into rebellion! I maintain that the Grand Master, Grand Secretary, Grand Registrar, and whoever you like, are nothing more than our officers, to carry on our business, the business of Grand Lodge, and not their own business. (Hear, hear.) We have a right to know what that business is, as it interests us far more than it can interest them. We recommend that this business should pass through the hands of this committee, and then you will see whether it is managed or mismanaged." (Hear, hear.)

Bro. Gole attempted to speak, but was received with impatient noises and interruption, and cries of "Question, question." He would say a few words by way of introduction. (Cries of "We have had introduction enough," and laughter.) He wished to light the calumet of peace. (Hear, hear, and laughter.) The Brother appeared to be desirous of reopening the question as to the legality of the Lodge, but the Grand Lodge would not permit him.

The motion was then carried.

THE GRAND MASTER'S COMMUNICATION.

Bro. the Earl of Carnarvon said: "Right Worshipful Sir, the motion which I have now to propose, follows, as a natural consequence, that which has preceded it, and to which G. L. has just agreed. My motion is, to refer the communication of the M. W., the Grand Master to the board which you have just appointed. (Hear, hear.) If the members of that board are men of experience and judgment, as we believe them to be, the matter cannot be placed in better hands. Indeed, the Brethren have only two alternatives which they can adopt. You must either deal with this communication from the Grand Master now, in whatever way seems good to you, or refer it to that committee, but I believe, myself, that it would be far easier, far pleasanter to the Grand Lodge, to avoid the unsatisfactory task of themselves dealing with the communication, by referring it to the Colonial Board which has just been appointed. In fact, I think, it would be best to do so under any circumstances. But under any circumstances let it be understood by the Grand Lodge that they are responsible for the issue of this letter; for the Grand Master, in language too emphatic to be misunderstood—in language which I wish the Grand Lodge to remember once for all—has told us that he himself now submits his communication to us 'to consider and decide.' Therefore, up to this time, the Grand Master has managed the matter for himself; for the future, with you rests the responsibility. (Hear, hear.) It is cast entirely upon your shoulders (hear, hear), and I implore you for your own sakes not to arrive at any conclusion of which your judgment does not fully approve. I don't like to go back into the past. (Hear, hear.) The references which have already been made have excited feelings which I have regretted to see displayed; but in the presence of a necessary duty, personal feelings, personal sensitiveness, cannot be regarded. I shall not recapitulate the stages by which we have arrived at the present unhappy state of affairs; I have no wish to trespass on the time of the Grand Lodge, and I shall therefore shorten the matter as far as possible. In 1853, we find the first evidence of any discontent in Canada. The Canadian Lodges had a conference at Hamilton, at which they stated their grievances and complaints, in a petition which was forwarded to England, they urged the want of harmony in the Canadian Lodges, the irregularity of communications between England and Canada, and last, but not least, the unsatisfactory position of the Prov. Grand Master. This, in fact, was the principal complaint, this is the point which mainly claims your attention this evening. They complained of the position of the Prov. Grand Master as part and parcel of the whole system of nominicism, which is justly so distasteful to them. They complained that he was holding an irresponsible position, and that they had neither a concurrent voice in the management of the affairs, nor any check upon his proceedings. (Hear.) No notice whatever was taken of this communication. They met again, and embodied their grievances in a set of resolutions. What became of those resolutions, I ask? It is sufficient to say that there was no reply. (Cries of 'Shame!') Now Brethren, can you wonder that as time flew by in a manner little reckoned of by us in England, it was counted by days and weeks in Canada? For three years, in the words of your own Board of General Purposes—three years, three long years—the Canadian communication was unattended to, and even unacknowledged; and now, who can wonder that hope deferred produced its natural results? Do you wonder that such neglect ripened into bitter fruit the seeds of discontent which had been sown? (Loud cries of 'No!') To those who cry "no," I say only look at the consequences. Then it was, at last, with a precipitancy which I deplore, which I condemn, but at which I am not astonished, that finding they could not obtain relief from England, some of the Canadian Lodges seceded. Perhaps they will never be reunited, to those under our jurisdiction. But there are others who have remained true and faithful to their allegiance. (Cheers.) I wish, indeed, that my voice might be heard across the Atlantic, that I could express my unfeigned respect and sympathy for those who, despite of the disappointments which they

met with in England, despite of all the glittering temptations to a specious independency and false ambition, have been contented to remain true to themselves, true to us, and true to the obligations of their Masonic allegiance. (Loud cheers.) There is a better way of thanking them than in mere words for their actions. (Hear, hear.) It is reasonable to suppose that men who have shown such consistency and firmness, will not be persons likely to insist upon claims which are unjust and unreasonable in their nature. (Hear.) In 1853—I leave out minor matters for the present—they contended for the free and absolute right of electing their Prov. Grand Master. Now I candidly admit, that on this point I could not concur with them. I think it would lead rather to alienation; but there are many steps between taking no notice whatever of their complaints, and granting them everything they asked. (Hear.) No notice whatever was taken of them till a few months ago, when a member of the Grand Lodge, who has shewn the greatest ability in these matters, I mean Bro. Portal (loud cheers), brought forward the subject by a motion in the Quarterly Communication, in which he proposed that the Canadian Lodges should elect two candidates for the office of P. Grand Master, and send them to the M. W. the Grand Master, in order that he might select one of them. The Canadian Lodges met and agreed to this in the following resolution:—“That this Grand Lodge heartily approves of the principle contained in the said intended motion, and would respectfully, but strongly, urge its adoption by the Grand Lodge of England, satisfied as they are—[mark the words]—that wide-spread dissatisfaction, resulting in disastrous consequences to the peace and prosperity of the Fraternity in Canada, will follow, should immediate action on their just complaints be longer delayed;—that this Grand Lodge would suggest that the said resolution be modified so as to provide that the election of the Grand Master be made by this Grand Lodge, with this proviso—[that if disallowed by the Grand Lodge of England within six months after it shall have taken, it shall be void, but otherwise have full force and effect.]” Such is the language of the men who have played the temperate part which I have described. I ask you, Brethren, is it the language of men wavering and uncertain in their opinions? I fear very much the results, should we come this evening to a wrong and unsatisfactory conclusion. I entertain the greatest apprehensions as to the news which the next Canadian packet may bring us. But it may be said, you have a communication from the Grand Master who proposes, that henceforth every third year the Prov. Grand Master should send in a report, and if that report, under the auspices of the Prov. Grand Master, should be unsatisfactory, that it should then be competent for the Grand Master to depose the Prov. Grand Master. But this proposal gives no new power to the Grand Master. He can at present insist upon reports, not every third year, but whenever he likes. It is also, at present, in the power of the Grand Master to depose the Prov. Grand Master whenever he may think proper to do so. What improvement therefore, I ask, would be effected by the Grand Master’s proposition? What further independence or self-government would it confer upon the Colonies? I answer, none. (Loud applause.) The only reception which such a proposition could meet with in Canada, would be scorn and irritation—scorn that you should think so meanly of their understanding; irritation, that their patience should be so trifled with. (Hear, hear.) We have heard of men slumbering while an earthquake was raging around them. Is it the case now? Four years ago, there arose a cloud significantly ominous, yet not larger than a man’s hand. One single temperate despatch would have dissipated the tempest. But no notice whatever was taken of it. Our officials went slumbering on from year to year. At length the earthquake broke which had been heralded by so many warnings; and the Canadian Lodges burst forth into open secession. Yet for one whole year more these slumbers still continued, and no notice whatever was taken even of the secession,—no motion was brought forward, no policy no principles of government were announced, and when independent Brethren made motions of a remedial character, they were stifled under the pretence, that an ancient land-mark of the Order was obliterated and Grand Lodge was attempted to be coerced by an overbearing temper and domineering despotism. (Cheers.) I have said too much, perhaps. (No, no.) One word more on the broad principles which I wish to see adopted in our colonial policy; it is the greatest mistake in the world to confound quantity with quality. Let us never suppose that extent of dominion is any real test of power. Extent of dominion is no test of real prosperity, unless accompanied by a living spirit, breathing from the inmost centre to the utmost extremity. (Loud cheers.) The great secret of government is, that the governing body shall only attempt those duties which it is competent to perform. For instance, no man in this room is more deeply impressed than I am with the necessity of maintaining the due dependency and allegiance of the Canadian Lodges to the Grand Lodge of England. I wish to see the Grand Lodge the fountain of appeal—the source of our great policy, and the sole arbiter; I wish to see all the allegiance due to the Grand Lodge preserved; but I would utterly surrender to the Prov. Grand Lodge all the minutiae of local business.

You will have to look long for a body of men who will unite those qualities which will enable them to take a broad view of questions of policy necessary here at home, and to control the thousand and one details of local administration. (Hear, hear.) What I mean to say is, maintain their allegiance, and leave the local business under their own control. Make them your friends, and do not seek to alienate them; attempt not to depose them into the condition of slaves. (Loud cheers.) There are two principles of government—compulsion and persuasion. Compulsion is idle for us to talk of, and it is irritating to them. Persuasion is a legitimate weapon; it will not break in your grasp, because it is a well-tempered blade, on which are engraven the falmisamic characters of “Brotherly love, relief, and truth.” (Cheers.) There is a third course and it is one which stares us like a phantom in the face. I protest against your standing with folded arms while the stately fabric falls to pieces. (Hear, hear.) Better have an indifferent policy than none at all. (Loud cheers.) Better have any principles than drift like the helmless vessel before the storm:—

“Come it slow or come it fast,
This is the fate must come at last.”

Make up your minds to it. Do not deceive yourselves. Be not satisfied with closing your eyes; look at the breakers which appear ahead, and seek not to escape your impending destiny by *ignoring* this difficulty, for you can never *shelve* it. (Loud cheers.) The sands of your hour-glass are running low; the time for deliberation has almost passed away, and the time for action has fully come. There stand the forms of the good and of the evil genius of this great Order, as it were, upon the threshold, holding forth the emblems of ascending prosperity, and of hopeless irremediable decay. Both are offered to you. Which will you accept? But whatever is to be done can only be done by free speaking, and free discussion. Let us do away for ever with that mistaken delicacy which would prevent us from discussing here those important topics which are nearest to our hearts, and which we so freely canvass elsewhere. (Loud applause.) Away with the silence which is unjust to us and our Canadian Brethren: away with that reserve between us and our authorities; which is ruinous to the best interests of the Craft, and, if persisted in, will be fatal to the good understanding between you who sit upon the dais and us who are in the body of the Hall. (Hear, hear.) Therefore I move, Right Worshipful Sir, that the communication of the M. W. Grand Master be referred to the Colonial Board, to consider, and report upon our quarterly meeting in December. I move, also, that the report be printed and distributed amongst the Brethren at their entrance to the Grand Lodge, and that the Grand Lodge considers that no scheme will be satisfactory which fails to approve of the Colonial Brethren having a voice in the appointment of the Prov. Grand Master. (The noble Lord resumed his seat amidst loud applause.)

Bro. H. G. Warren, P. M., No. 202, seconded the motion and said, that he thought they would not be acting in justice towards the committee which they had just appointed, if they did not refer this matter to them; if they refused to pass the present or some similar resolution, they would stultify all their previous proceedings, and it was, therefore, with the greatest pleasure that he seconded the motion. (Loud cries of “Divide, divide!”)

The Chairman then put the motion, which was carried unanimously

PRINTING THE PAPER OF BUSINESS.

Bro. the Earl of Carnarvon moved the following:—“That in order that Masons resident in the country may be aware of the business to be brought forward in Grand Lodge, it is expedient that the Board of Masters meet at such a time as that the paper of business may be issued with the minutes of the last Quarterly Communication. And the Board of General Purposes is requested to give effect to this resolution.” He said, “After the indulgence I have just experienced at the hands of the Brethren, I cannot think of detaining you at any length again; the necessity of accomplishing the object sought to be attained by the present motion is palpable to every man of common sense. It will remedy an injustice of long standing, and I briefly recommend it to you on two grounds; first, it is an extension of that principle which you have yourselves adopted and appreciated; and, second, it is fully warranted by the Book of Constitutions. I appeal to you to extend to the Provincial Brethren those advantages which you have acquired for yourselves, and which you so justly value.”

Bro. Harwood seconded the motion; and said, that an accurate account of what was going on ought to be communicated throughout the length and breadth of the Fraternity. This resolution, if properly carried out, would do much to restore that sympathy which was at present in danger of being diminished.

The Rev. Bro. Portal moved as an amendment, “That in order that Masons resident in the country may be made aware of the business of the Grand Lodge, the Board of Masters should meet on the fourth Wednesday before holding Grand Lodge, so that the Paper of Business might be issued with the Minutes.”

Bro. Beach, P. Prov. G.W. for Oxford, seconded the amendment, which was put and carried with the consent of Bro. the Earl of Carnarvon.

THE CHARITY JEWEL.

Bro. Henry George Warren moved a resolution "That the Charity Jewel, now conferred on Brethren who had served as Stewards to the Girls' and Boys' School, should be so extended as to include the Benevolent Institution for Aged Freemasons and their Widows, so that Brethren serving as Stewards at the festivals of any two of the charities should be entitled to wear the medal, and those who served the three Stewardships should be further entitled to wear a clasp on the ribbon by which the medal was suspended." He said, he thought that the Brethren served the other charities to the neglect of the Benevolent Institution, because it gave no decoration or honour which could be shown to the world. As far as he was personally concerned, he considered such matters of but little importance; but in making this motion he felt sure that he should carry the feelings of the majority of the Brethren with him, and he hoped that he should be supported by the Grand Lodge.

Bro. Percy Wells seconded the motion.

Bro. Harvey said, this motion is to provide, that Brethren serving the office of Steward to any two of the charities shall be allowed to wear the Charity Jewel. Such a motion, I think, is pregnant with mischief to the Boys' and Girls' School. As chairman of the committee of the Boys' School, I must beg to enter my protest against it. We all know that the Girls' Charity is the pet Charity of the Craft. There is no necessity to plead the cause of that Charity, but with regard to the Boys' School, it is more difficult to obtain supporters; and if this motion is agreed to, I do despair of that Charity being successfully carried on. I have no objection to accord a clasp to those Brethren who have served the stewardship three charities, but as for pitting one charity against another, I must say that I should regret to see such a result take place. It may not be known to the members of the Grand Lodge generally, how this Charity Jewel was appropriated to the Girls' and Boys' Schools. It is about fourteen years ago, in the year 1836 or 1837, that the Grand Stewards for the year, having a considerable surplus in hand, presented the die for this jewel, which jewel belongs exclusively to the two Charities. There are two dies: one is appropriated to the Craft at large, and the other to these two Schools; and I do not see how they can be alienated. I have supported the Charity whose cause Bro. Warren has advocated, and I am sorry to say that that Charity is not well supported; but I do trust that the times are mending, and that it will flourish as well as the other two. The comparatively small success of the charity I can only attribute to the fact, that the Brethren are not fully aware of the claims which it has upon their sympathy. I oppose the motion of my Bro. Warren, because I think it is inimical to the interests of the Charity which I have alluded to, and I do not think it will be beneficial to the third Charity.

A Brother, whose name we did not catch, supported the motion, on the ground that any measure of an unquestionable character ought to be sanctioned by Grand Lodge, when known to be conducive to the welfare of any of their charities.

The question was then put and carried.

STRANGERS AT THE BANQUETS.

Bro. H. G. Warren moved, "That no person other than a member of the Craft be permitted to dine with the Brethren at any Masonic festival." He said that his object was to prevent gentlemen of the Musical Profession, not being members of the Order, from dining with the Brethren, as they were liable, under such circumstances, to be mistaken for members of the Craft, and therefore, the Brethren not being on their guard, they might illegitimately become possessed of some of the Secrets of the Order." (Hear, hear.)

Bro. Binckes seconded the motion, and asked the Grand Master to decide whether it would exclude the ladies.

Bro. Warren: Ladies are not in the habit of dining at our festivals.

Bro. Smith, G.P., thought that, if it excluded the ladies, it was decidedly objectionable.

Bro. Col. Burlington said, that, while Prov. Grand Master of Bengal, he had sat down at a Masonic festival with the Bishop of Calcutta, and a number of distinguished gentlemen, including the bishop's chaplain, who were not Masons; but they dined with them, and presided to them, and participated in their banquets. In fact, he did not see that there was anything which constituted a necessary portion of their banquets to which strangers could not be admitted.

Bro. Warren: "Bro. Burlington, whatever his experience may be in India, appears to know nothing of the state of things which exists in England."

Bro. Burlington: "I beg your pardon, Bro. Warren." (Laughter.)

Bro. Warren: "It has been laid down as a principle, that none but Masons should be present at our banquets, and therefore, I maintain, that introducing singers, or any one else, in fact, who is not a Mason, do violate the principle which the Grand Master has laid

down. If we may have singers, why may we not have other persons? There are many of us who could bring gentlemen who would be ready enough to put down their one guinea, or even their ten guineas, for our charities, who are nevertheless not members of our Order. Let us either confine ourselves to Brethren of the Order, or admit, indiscriminately, those whom the Brethren may think proper to invite. On one occasion, Bro. Baldwin, J.G.W., the proprietor of the *Morning Herald*, sent a gentleman attached to the parliamentary corps of that journal, in order to report the proceedings. That gentleman was not a Mason, and he was very properly, as I think, refused admission. (Loud cries of "Hear!") But as I did the business for him, the Charity sustained no loss." (Cries of "Hear!" and laughter.)

A short discussion ensued, in which a Brother suggested, that as the strangers were not in Masonic clothing, that ought to be sufficient to put the Brethren on their guard. Some of the Brethren, however, contended that it was not sufficient, and that no gentleman who was not a Mason should be admitted on such occasions, because there was a great probability that, in the freedom of conversation which was carried on among the Brethren, such strangers might become illegitimately possessed of the secrets of their order; and that, with reference to the ladies, the same objection could not be urged, because they were placed in the gallery, and therefore sufficiently remote to prevent their either hearing or seeing anything which ought to be kept from them.

The question was then put and lost.

THE TEMPLE FOR A MUSIC ROOM.

Bro. Warren moved, "That henceforth the use of the Temple be granted to the Stewards of the four Masonic festivals for a music-room at the conclusion of such festivals." He said, in bringing forward this motion, I am actuated by the pure motive of benefitting our festivals. If we are to have singing after our festivals, I think we ought to have a suitable place in which that singing can be enjoyed. Now, I am sure that no one here will contend that our present Glee-room is a proper place for music. The Glee-room at present used is totally inadequate to the purposes, serving only to remind us of the Black-hole in Calcutta; is only calculated for the accommodation of some seventy or eighty; and yet double and treble that number are often crowded into it; so that the atmosphere is indeed insupportable. If gentlemen are to bring ladies to our festivals, and join them afterwards in the Glee-room, I think we ought to have some proper place to which to take them. I wish the Temple to be appropriated to these uses at the Masonic festivals, and at the Masonic festivals only. To such use of the room, I confess I can see no objection whatever.

Bro. Pettit seconded the motion.

Bro. Masson opposed it, and said, that the place had been duly consecrated to Masonry, and it had hitherto been restricted for the purposes of Masonry alone. The late Duke of Sussex had expressed himself to a similar effect. He regretted that the Grand Registrar was not there in order that he might give them some particulars of its dedication, which would confirm what he was saying.

Bro. Binckes said, that some time ago, he had occasion to investigate this subject, but he found no record of anything of the kind to which Bro. Masson had alluded. In the calendar to which they were accustomed to look as a record of the principal events in Masonry, they had a record of the dedication of the Great Hall, which was used for all sorts of purposes—(hear, hear)—and no great harm either. (Hear, hear.) But there was no record of a similar dedication of the Temple, and if as he thought the proposed measure would promote the prosperity of our festivals, and thereby extend the success of our Charities, he could see no objection to the motion. He trusted, therefore, that it would be allowed to be carried.

Bro. Masson said, that he wished to keep to what was right, and that if Bro. Binckes felt any disposition to continue his investigations, he could assist him and set him right on this point.

Several Brethren then bore testimony to the insufficiency of the accommodation afforded by the present Glee-room.

Bro. White, Grand Secretary, read a paper which he had found some time ago amongst the documents of our late Grand Master his Royal Highness the Duke of Sussex. It consisted, as we understood, of an address delivered on the occasion of the dedication of the Temple by our late Grand Master. It was to the following effect:—"That that was no ordinary occasion which called them together for the first time to assemble in their large Temple. It was always his object to have a Temple for these purposes to which the profane might not be admitted; and in order that everything might be done with regularity. His Royal Highness went on to say, that he was of opinion that the place should be opened with such solemnity, that when the Brethren assembled therein, they should feel that they were in Grand Lodge properly dedicated, close tyled, and that nothing which was said or done could be seen or heard by the profane. (Loud cries of "Divide, divide!")

Owing to the confusion which prevailed, and the impatience of the Brethren, it was impossible to catch, verbatim, the extract which Bro. White read in a very inaudible tone.

Bro. Warren said, that if the Temple had never been used for other purposes, there would be some force in the objections which had been urged; but the fact was, that it had been used to give children refreshments in, and he thought that where refreshments were taken, it certainly could not be a profanation to listen to singing.

The question was then put and carried.

VOTE OF THANKS TO THE CHAIR.

Bro. Binckes, in a brief speech, paid a very graceful compliment to the acting Grand Master, for the urbanity and courtesy with which he had presided during the evening. He said that he could not refrain from taking this course, although he was fully aware that it was somewhat unusual, and in fact, perhaps, unprecedented; but the truth was, that there was such a perfect contrast between the conduct of the Brother who had presided that evening, and the conduct of the Brother who had occupied the same distinguished position at the previous Grand Lodge, that he really could not refrain from stepping a little out of the usual course, to express the thanks of the Brethren to the Right Worshipful Brother in the Chair, for his courtesy and conduct in presiding over them that evening. (Loud cheers from all parts of the room.)

The Grand Master then rose amidst great applause, and said, that however grateful he might be for the spontaneous and flattering manner in which the Brother who had just sat down had alluded to his services, and however pleasing might be to him the cordiality and earnestness with which the brethren had responded to the sentiments, yet, as during an acquaintance with Grand Lodge, and a careful attention to its proceedings during a course of now about thirty years, he had never known such a motion to be put, he really must, with all respect, decline to allow it to so be on the present occasion. Nevertheless, he would say again, that he was exceedingly gratified by the kindness of the observations which had been made respecting him; and he hoped, that whenever he had the honour of presiding, that he should deserve the same flattering allusions which had been made to him that evening. (Loud cheers.)

The Grand Lodge was then closed, with the usual formalities, and the Brethren separated.

THE VISION.

'Twas the hour of night when dreams come true,
And away in sleep my spirit flew,
Over dusky court and alley dim,
And street, and square, and crescent trim,
Till I reached a mansion stately and tall,
Not very far off from Fr--m-s-n's Hall.
The door open'd wide, and I scaled the stone stair,
And before me an office of business like air,
With ledgers, and desks, and clerks fair to see,
Was clearly an office of high degree;
But scarce had I enter'd when over each limb
Came a feeling of torpor—my brain 'gan to swim,
And an opiate spell seem'd to bind every sense,
For this was the Castle of Indolence.
And through the oppressive and sleepy air
There brooded a phantom of dull despair.
And the clerks wrote on, but they wrote in vain—
For like Penelope's mystic skein,
Beginning and end their labours had none—
The more that they wrote, the less was done.
And the desks, and shelves, and floors were cumber'd
With letters unanswer'd and papers unnumber'd—
Letters that told of hopes betray'd,
Of ancient friends now rivals made;
Of feud and strife, and discord's cry
Where once was peace and harmony.

But whilst I mus'd, a sudden din
Proclaim'd the Colonial Mail was in—
Petitions and letters many a one
From the land of the rising and setting sun.
But scarce had they entered that grisly room,
When a phantom shade pronounced their doom—
The Petition first with its vain appeal
Unopen'd, unread, unbroken its seal,
Surrendered its last indignant breath
Under quires of foolscap pressed to death—
And the next despatch (for I heard its name,
From distant Hamilton's G—d L-dge it came),

Alas! rebellious deemed in traitor shape,
Was strangled in the pitiless red tape.
And again, and again another was hurl'd
Out of the sphere of the official world,
Without remorse and with reckless haste
Into the baskets of paper waste—
Their place unknown and their name forgot
Till sold as old rags for a penny the lot.
And when sore wondering at the scene
I sought to know what it might mean,
I turned to one who stood beside—
And he in sleepy tones replied—
"This is the place the 'Lodge of Silence' hight,
"And that despairing shade, is Brother Wh-te."

EIGHTEEN FIFTY-SIX.

Ye Masons of old England,
Boast not that you are free,
If it be more than you may dare
To break the chains your brethren wear—
Your brethren—o'er the sea!
Gird the Masonic apron tight,
And go to work like bricks!
Not small your task, nor labour light,
For you must fight for every right
In eighteen fifty-six.
There was a run on Bradshaw,
And by the fast up train,
Of Brethren true a goodly throng,
Hot to redress a mighty wrong,
Came pouring in amain.
Prepared to cross a Rubicon,
Prepared to cross a Styx,
With heart and voice, and vote they vow,
To beat the clique that lords it now,
In eighteen fifty-six.
The reverend opinion
They'd formed of our Grand Lodge,
Ah! when they saw it oozed away,
How stoop the despots of the Dais
To every artful dodge;
And how they torture poor routine
To aid them in their tricks,
And deem that every W. M.,
In word and deed must bow to them,
In eighteen fifty-six.
But on that well-fought evening,
Good Masons held their own,
For Dorset sent a Master bold,
A man who brook'd not to be told
He must vacate his throne.
Forth went his manly edict;
And placed in such a fix,
In dudgeon fierce his home did seek,
Great Marlbro' Street's obstructive Beak,
Of eighteen fifty-six.
Out with him stalked Grand Chaplains,
And like the snows in Spring,
All those whose vote would keep the screw,
Canadian brothers, tight on you,
Melted in sullen string.
Like foes in whose unguarded rear
The British bayonet sticks,
They vanished at the battle cry
Of true Masonic liberty,
In eighteen fifty-six.
But purple wins not every knee
To cringe to those that gave;
Remained the Wight's masonic lord,
And one who erst did bear the sword
Which ne'er was borne by slave.
And Oxford bold, and staunch Bengal
Staid back, their hands to mix
With those which soon the Temple saw
Raised high for justice, truth, and law,
In eighteen fifty-six.
Some others, too, proved purples true,
And rallied round the chair;
The bard will know them, p'raps ere long,

And when he pens another song
They shall be honoured there.
But now the Muse must save the mail,
Her postage stamp she licks,
To bid far off the tidings fly,
Of the true Masons' victory,
In eighteen fifty-six.

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

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

THE M. W. the G. M. has issued a circular declaring the G. L. held on the 1st of October, and presided over by his deputy, to have been invalid, and summoning a G. L. of Emergency for the 19th inst. It is certainly unfortunate that the notable discovery that G. L. had not the power to adjourn, was not made between the 3rd of September and the 1st of October, and *before* the G. L. that met on the latter day had expressed their opinion pretty strongly as to the way in which the government had been carried on by the Executive. Possibly, if matters had gone differently, this grand discovery might never have been made at all; or, possibly, again the post to the north may have had its little mishaps, like the post to the far west; or there may have been some trifling irregularity in the Grand Secretary's office (we think we have occasionally heard that accidents have happened even in that well regulated department), so that the G. M. knew nothing about the adjourned G. L. till after it was over. All these mysteries are beyond our ken. We cannot do the talented oligarchy who do us the honour to mismanage our affairs, the injustice of supposing that they are for once waggishly inclined, or we should almost be tempted to think that they had actually roused themselves to perpetrate a joke. If, however, it is not a joke, we can only say, in sober earnest, that this attempt on the part of the Executive to overrule the deliberate decision of two Grand Lodges, and two acting Grand Masters, as to the power of that body to adjourn, is so flagrant an invasion of the rights of G. L., that it must be met with promptitude and decision, or the liberties and power of G. L. are at an end. It is unfortunate enough that we have a G. M. who is scarcely ever in his place; but the evil is increased a hundred-fold, if, in defiance of the express provision of the Book of Constitutions, the G. M. is to be allowed to nullify all the proceedings of G. L. at which he may not happen to have been present, and of which he does not happen to approve.

We have indeed received a lesson as to the folly of leaving things alone. First, the Canadas are neglected, insulted, and driven into rebellion; next, every conceivable and inconceivable dodge is made use of to prevent the question from being brought before G. L.; petitions are buried, motions quashed, law and decency equally set at defiance;—at last, in spite of the attraction of partridges, pheasants, and races, a considerable muster of London Masons, and more from the provinces than have appeared for years, at considerable inconvenience to themselves, assembled in Grand Lodge, determined to



consider the Canada question. They do consider and decide upon a certain course, when, lo and behold, down comes the Executive, and claims the right to nullify the whole proceeding, and restore things to the delightful hodge-podge into which our able administrators had before reduced them.

We wonder if the authors of this step really imagine that the "SUPREME GRAND LODGE" is for one instant going to submit to this attack upon their prerogative, by an inferior authority which, as compared to themselves, is but of yesterday? We would remind the Executive, that Masonry is an old institution, but that they themselves are very modern. And we must again remark, that the M. W. the G. M. as chief executive officer of the Craft, has no power whatever to decide a legislative question, still less in opposition to the decision of the supreme G. L. This is no question of order, but of *privilege*—of the liberty and authority of G. L.—and we are much mistaken if either London or Provincial Brethren will submit to such an unconstitutional subversion of ancient landmarks, as is involved in this attempted *coup d'état*.

Of all fatal blunders, that of trying to ride rough shod over a democracy—with no bayonets in the back ground—is the greatest. Twice, since the middle ages, has a despotism been attempted in England. But, somehow, we don't seem to fancy it; it cost one man his head, and the other his throne. We doubt, however, if the most servile courtier of King James could have been a worse adviser, than are those who have recommended this fatal step. We allow that abject servility has for some time made G. L. a bye word in the Craft. But that day is past. Masons have roused themselves at length to a sense of their duty and their responsibility. They will be true to themselves and to those whose interests are confided to their care. We make no doubt whatever, but that G. L. will meet this emergency as becomes a body of Free-Masons; and that it will refuse to allow its decision to be reversed, by any authority but its own.

A grave question remains: are those worthy to be entrusted with the supreme power, who first ruin our affairs, and then conspire against our liberties? Cannot an Executive be found who will be true to Grand Lodge? who will do the work of the Craft—or let them do it for themselves,—and respect their supreme authority?

NOTES AND QUERIES.

Can any Brother inform me, what form of prayer was used at opening and closing G. L., before the Union, in either district?—Q.

The *Grand Orient* of Belgium has decided that a Mason may be called to account in Lodge, for his political conduct, if it has been contrary to the principles of Masonry.

A vehement contest is being waged by the Romish Church, through the Belgian Bishops, against the cause of free education in that country. At the opening of the University of Brussels, an able address was given by M. Verhaegen, who is the M. W. the G. M. of Belgium, in which he stated the principles at issue, and gave a *resumé* of the policy of the Romish Church on the subject of education. His address was received with the strongest expressions of approbation by the meeting, which was presided over by the Mayor of Brussels. It is gratifying to find so distinguished a Mason identifying himself with the cause of education and mental development.

We may commend his example to our Brethren in Ireland, where the same contest is going on.

NOTICE TO CORRESPONDENTS.

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