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A GRAND LODGE OF EMERGENCY was held on the 11th ultimo, which was presided over by the M. W. the G. M. in person.

The great feature of the evening was the presence of LORD PANMURE; whose appearance is, we trust, an earnest of increased efficiency in the Executive. The noble Brother may reckon on the sympathy and support of that large and increasing "party"—who are determined on freedom of discussion, the constitutional supremacy of G. L., and something like habits of business on the part of the Administration.

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

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

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

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

W. Bro. G. BARRETT then moved, "That instruction be given to the Board of General Purposes to report the present Income of the Fund of Benevolence, and to recommend how the surplus may be usefully and legally applied." This was opposed by W. Bro. SAVAGE, and was negatived.

W. Bro. JOHN HERVEY then moved, "At page 93, Book of Constitutions (Edition 1835), Art. 6, line 15, to insert after the word 'shall,' the following words, 'visit the petitioner at his own residence, and afterwards:'" which, having been seconded, was carried.

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

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

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

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

LORD MELBOURNE used to say that the bishops died to plague him. We are not sufficiently in the secrets of the Right Rev. Bench to know how far this statement was correct, but if we wanted any evidence as to the disagreeable nature of polemical theology, we undoubtedly have it in the long debate which occupies so great a portion of our space in this number.

At the same time we think that great credit is due to Lord CARNARVON for the straightforward and manly way in which he set himself to grapple with a subject, of the delicacy of which he could not well have been ignorant.

For some time past there have been complaints from Roman Catholic Masons in the Mauritius, Trinidad, Malta, and other places, of the treatment they have received from their Bishops—all the penalties of excommunication having been enforced against them—and they have appealed to G. L. to afford them its assistance. In answer to these appeals Lord CARNARVON proposed to furnish them with a brief statement of the true principles of the Order, to be used as they thought best. This very simple plan, which would probably have disabused the minds of the Roman Authorities of their prejudices, was met by the set opposition of the Dais.

The "great emotion" under which Bro. HAVERS spoke can scarcely excuse the bitter tone which he contrived to introduce into the debate. We are not aware whether or no Bro. HAVERS considered himself bound to defend the acts of the Roman Catholic Hierarchy; but

if he did not, he must have been perfectly well aware of the fallacy of his argument, when he represented the just reprobation of certain *acts* of persecution, as an attack upon the ministers of the Roman Catholic Religion, as such—"Why not *rate* the Jew?" was Bro. HAYERS' elegant query. Simply because the Jew has never expelled Freemasons from the Synagogue; when he does, it will be time enough to disabuse the mind of the chief Rabbi.

In spite of the assertions to the contrary, we must maintain that the Roman Catholic Ecclesiastics look upon Masonry as an *aggressive* system of Deism and Democracy, and it is *notorious* that, during times of political excitement on the Continent, secret societies have given a colour to this accusation, by sapping the foundations of religion and order. We are identified by the Roman Catholic Authorities with these societies. The language of the Papal Bull, of 1738, conclusively shows this, and the only way in which this impression can be corrected, is by its being shown from the Book of Constitutions, that English Freemasons are bound to be good subjects, and not to meddle in questions of religion.

It is curious what power there is in party feeling to blind the eyes of partisans to the effect of their own arguments. It was an object to throw out Lord CARVERON'S motion at any cost; he had charged the Executive with having done nothing—as usual—and with having neglected to answer a letter from Prince LUCIEN MURAT, on this question, for nearly a twelvemonth. If they could induce G. L. to negative the motion, it might be claimed as an *ex post facto* vindication of their own previous neglect, and therefore it was asserted by one speaker after another, that the Roman authorities were fully cognisant of the principles of our Order, which were truly stated to be brotherly love, relief, and truth. Is it however possible—can the bitterest enemy of Romanism seriously believe, that any body of Christian gentlemen, Popes or otherwise, would deliberately condemn to "the galleys, the rack, or a fine of 1000 crowns in gold,"—such is the language of the Papal edict of 1739—men, whose sole fault is the practice of these great virtues? For our part, we believe nothing of the sort; there is a gross though natural misapprehension of what Masonry is, on the part of the Roman bishops, with whom it rests to put in force the old bull of excommunication, or to let it remain inoperative. The jealousy, supposed to be entertained by a confessor, of a secret he may not know, fails to account for persecution, since nothing need be confessed but mortal sin, which a mere oath of secrecy is not; nor of course are the secrets of our order sins coming under the jurisdiction of the confessional, according to any canon or papal law.

We must also beg to protest, on behalf of our Roman Catholic Brethren, against Bro. WEBB'S remark—that, if Masons carried out their own principles, they would have nothing to fear. Our Roman Catholic Brethren need yield to none in their consistent Masonic conduct; and yet they have a good deal to fear, viz., that their children should be bastardised, unchristened, and unburied.

Lord PANMURE dreads intervention where there is no power of compulsion; and, with Naples in his eye, is afraid of an insult to the G. L. But there is something even worse than an insult; and that is, a passive and ungenerous acquiescence in the persecution of our Brethren, out of a morbid tenderness for their persecutors, or for our own dignity.

THERE are periods in the history of states and mighty empires, when the purity which existed in the first bloom of youth seems to have faded away, the foundations on which the institutions of ages have rested seem to be loosening, the aspect of affairs seems to portend a change. Thus the great historian of the Roman Empire traces back the commencement of its decline to the reign of Severus, when "both lawyers and historians concurred in teaching that the Imperial authority was derived not from the delegated commission, but from the irrevocable resignation of the Senate." We know that at times the splendid talents of a despot have gilded even illegitimate authority with a blaze of glory; but we are not the more disposed to surrender our freedom, to yield a tacit consent to the union of the executive and legislative functions in the same person. Ill fares it with a state when that person is the creature of a few, who vie with each other in supporting, or even enforcing, his arbitrary mandates. So when the Emperor of Rome was nominated, elected, and supported by those banded cohorts, the Prætorian Guards, honours and rewards were lavished on favourites, and sycophants, and worshippers of the powers that be. The pages of history should contain a warning to every empire, to every state, to every society of men, not to give up those privileges and prerogatives which they have inherited unimpaired, perhaps purchased with the blood of their ancestors, to any man or body of men, lest they only discover the loss of power by being villified and abused for the mismanagement of affairs over which they have had no control—lest they discover that loss too late. When any bolder than the rest venture to remonstrate and enter a protest against any invasion of their rights, they expose themselves to the charge of being actuated by factious motives, of being prone to vindicate sedition. When perhaps any signal proof of recklessness, or carelessness, or misconduct be pointed out by them, they are said to use it as a *stalking horse, for a party cry*. Those, however, who are conscious of their own integrity, will treat such aspersions on their motives with the contempt they merit, the "*mens conscia recti*" will rise superior to calumnious accusations, and undeterred by impassioned panegyrics on ancient abuses will pursue their undeviating course, looking to the redress of grievances as their ulterior object, lamenting any restraint on ancient privileges, or any inroad on the right of free discussion;—where this is invaded freedom cannot dwell, and without freedom there is no security for the happiness of the governed. And if rulers fail to gain wisdom by experience, if they obstinately persist in a policy that has been proved to be of a pernicious tendency and inju-

rious in its effects, if they temporize with difficulties instead of boldly grappling with them, are they entitled to confidence? What are their claims to merit? Rapidity and deliberation may be united in their councils, but then they are applied at the wrong time; the rapidity presides over the deliberative, while the deliberation is applied to the executive. The head is at fever heat, but the hand is paralyzed. It is surely in accordance with the dictates of patriotism, it is right, it is highly necessary that some should step forward equal to the emergency, and endeavour to arrest the impending downfall. Either they would be opposed by those who argue against any desire of reformation on the principle of a criminal prosecution, who defend their errors as if they were defending their inheritance, or else, perhaps, in the first instance remonstrances may be received with some show of fairness; but yet time goes on and nothing is done. Timidity and incompetence in rulers are qualities nearly allied. They say that any change is dangerous—that it entails most perilous consequences. Oh! fragile must be the foundations of a fabric if they are to be subverted by necessary improvements. Though in the opinion of some the redress of grievances should be fraught with immediate or remote danger, we may yet venture confidently to assert that if the State does not destroy them, they will destroy the State. The transition is but short from a detection and exposure of abuses, to irritation and even invective against those who are the strenuous upholders and apologists for them. There is yet another class of men who urge sophistical objections instead of using direct arguments. Such a line of conduct indicates great presumption and little knowledge. Wisdom is so hard to find, that it is ridiculous for any small number of men to arrogate to themselves the collective wisdom of the community. Let us remember the memorable advice given by the Swedish Chancellor to his son when he was departing to assist at a Congress of Statesmen—"I, fili mi, ut videas quantulâ sapientiâ regatur mundus."

OUR old friends on the DAIS are evidently not a little nettled at the plain speaking we have thought it necessary to adopt, with reference to their proceedings. Their semi-official manifesto—which should have been signed "a Past G. Officer and Co."—bears evident witness to this fact, and shows unmistakeably where the shoe pinches.

It is extremely disagreeable to have one's favourite corn trodden upon; and no doubt the process has not been a pleasant one, which has knocked down the magnificent castle of cards, in which the Right Worshipful Brethren were wont to dwell, and shown it to be a flimsy unreality, a mere empty puff.

For the Members of the DAIS, individually, we have as great a regard as we have for all true and worthy Masons—neither more nor less; but when they claim so vast an amount of respect and deference in their collective, and official, capacity, we are compelled to reiterate our often expressed assertion, that so far from

having watched over our interests, and guarded them from injury—so far from having originated one single plan for the benefit of the Craft, or of any section of it, they have betrayed those interests—or passively acquiesced in their betrayal—and whenever those below the DAIS have proposed any remedy for a grievance, it has invariably met with the most factious, and senseless opposition at their hands.

For four years have the Canadian grievances been before Grand Lodge. Have the DAIS uttered a syllable of remonstrance or lifted up a finger in aid? Did they protest by word or act, when the G. M., in June last, refused to allow G. L. to *express an opinion* upon the subject? Ever since the union, have London and Country Masons been ignorant of the business to be discussed in G. L.—have the DAIS taken any step to give them this information?

If all these questions must be answered in the negative, we cannot for the life of us see what claim the officials of the G. M. have to any vast amount of confidence on the part of the Craft.

Supposing that a party had been organized—which is not the case—to remedy grievances, and to insist upon the supremacy of G. L.; we do not understand what right those can have to complain who, as has been well remarked by our contemporary, the *Magazine*, "follow their leaders like a flock of sheep," or goats; but in point of fact there has been no organization whatever, but London and Provincial Masons who have no "expectations" from the DAIS, but are content to be honest and independent, have simultaneously determined to insist upon their right to transact their own business, and to state their opinions in G. L., without the fear of playing the part of nine pins—a most exhilarating game—to the DAIS. If any lodge, or distinguished brother, has assisted in any way in this desirable consummation, it is a thing of which they have just reason to be proud, none whatever to be ashamed.

There are exceptions to most rules, and we are thankful to believe that many R. W. Brethren are as anxious to see a new and better course adopted, as we are ourselves; but we must remind them that so long as they are content to allow those to become their mouth pieces, who are not distinguished for liberal, or statesmanlike qualities, they must be content also to be classed in the same category. We shall be most happy to be able to distinguish between those who merit our confidence and respect, and those who cannot claim either.

May the day be not distant, when all on and below the DAIS will combine to carry out the great principles of our Order uninfluenced by any party consideration, when the only question shall be what is fair and just, and in accordance with the spirit of our constitutions.

Let our R. W. Brethren take up their true position as leaders in the good cause of efficiency and "truth," and they will find many followers, and few and lenient critics.

J. JOHNES, Esq., of Dolancothy, has been appointed Provincial Grand Master for South Wales, *vice* Lord Milford, deceased.

ALTHOUGH (mainly owing to the exertions of those more warmhearted and vigorous Masons, who have not inappropriately been called *the constitutional party*), a Colonial Board has been appointed to sound the difficult depths of the Canada question, and although (until that Board shall have made its report) it were uncalled for to speculate on the result of its deliberations, there are some brethren to whom the subject of those far neglected Lodges is pregnant with abiding and sustained interest; and to such, the following extracts from a letter of the Rev. ARTHUR HILL, whose qualifications to write on the subject are patent from his words, can hardly fail to be acceptable.

"I was Chaplain," says he, "of the St. Andrew's Lodge, No. 1 Prov. register. This Lodge adhered to the G. L. of England."

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

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

We are indebted to Mr. HILL for setting before us, in its true light, the status and character of our trans-Atlantic brothers. The letter from which we have extracted the above passages is, in its tone throughout, most truthful and most temperate, and is conceived in the spirit of true Masonry in its fullest acceptation.

GRAND LODGE OF EMERGENCY.

On Wednesday, the 11th inst., a Grand Lodge of Emergency was held for the despatch of business remaining over from the last Q. C.

Present—The Right Hon. the Earl of Zetland, M. W. G. M. on the Throne; R. W. Sir Lucius Curtis, P. G. M., Hants, as D. G. M.; R. W. Viscount Goderich, M. P., S. G. W.; R. W. Thos. Tooke, jun. J. G. W.; R. W. S. Rawson, P. G. M., China; R. W. A. Dobie, P. G. M., Surrey and G. Reg.; R. W. T. H. Hall, P. G. M., Cambridgeshire; R. W. R. J. Bagshaw, P. G. M., Essex; R. W. Hon. J. L. Dutton, P. G. M., Gloucestershire; R. W. B. A. Kent, P. G. M., South Australia; R. W. Col. Buxton, P. P. G. M. Bengal; R. W. Lord Panmure, P. S. G. W.;

R. W. F. Pattison, P. J. G. W.; R. W. W. F. Beadon, P. J. G. W.; V. W. Rev. J. E. Cox, G. C.; V. W. Rev. E. Moore G. C.; V. W. S. Tomkins, G. Treas.; V. W. W. H. White, G. Sec.; W. T. Jones, S. G. D.; W. E. Phillips, J. G. D.; W. W. Farnfield, Assistant G. S. W. Edwin Ransford, G. O.; W. J. Smith, G. P. &c.; the Grand Stewards of the year; the Master, Past Masters, and Wardens, of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

There were twenty-two motions on the paper.

After the summons calling the G. L. had been read,

Bro. the Rev. G. R. PORTAL presented two petitions relative to Canada, and the circulation of the business paper, with a request for them to be read.

The Most Worshipful GRAND MASTER refused on the ground that this was not a regular, but a special meeting of G. L.

The W. Bro. the Rev. G. R. PORTAL then moved "that a return be forthwith ordered from the Provincial Grand Secretary of Canada West, stating the number of Provincial Grand Lodges held during the Mastership of the present Prov. G. Master, and specifying those at which he presided in person." His reason for making this motion was, because complaints had been made that the Provincial Grand Master of Canada West had neglected the business of the province, and it ought, therefore, to be known whether those complaints were well founded, and whether the Grand Master had held a sufficient number of Lodges, and was present at them. Some remarks had been made in Grand Lodge in June last, by the G. M., which appeared to reflect on the worthy Deputy P. G. M. of Canada West. Those remarks, he trusted, had been misunderstood, and would be found capable of explanation; but they rendered this return necessary, in vindication of the course adopted by the D. P. G. M.

The motion having been seconded,

R. W. Bro. DOBIE disapproved of the wording of the motion, and suggested that the return should be requested through the Grand Master.

The W. Bro. the Rev. G. R. PORTAL in reply said, he should not have resisted Bro. Dobie's amendment on light grounds, he did so because it appeared to him that the power and authority of the Grand Lodge over Provincial Grand Lodges were involved in this proceeding. It was the duty of Provincial Grand Lodges to keep their proceedings registered in a book for the inspection of the Grand Master or Grand Lodge. It was not possible to forego the authority that Grand Lodge possessed in this matter, or to attempt to get, by indirect means, that information which they had a right to obtain by their own authority. For this reason he must beg leave to press his motion.

G. L. then divided, when the motion was carried by a very large majority.

The W. Bro. the Rev. G. R. PORTAL next moved "that the Board of General Purposes be requested to procure a return of the number of Prov. G. Lodges held in each province during the last ten years, specifying those at which the P. G. M. had presided in person, and to report the same to G. L." He had no wish to cast the slightest imputation upon those P. G. M.'s who, being unable from various causes to attend personally to the duties of the province, took care that Masonry suffered no damage by appointing a Deputy who should regularly hold P. G. Lodges; but there were cases in which no Lodges had been held for very long periods, and he thought it right that G. L. should know which of the P. G. M.'s fulfilled the trust reposed in them, either personally or by deputy, and which neglected them altogether.

W. Bro. SYMONDS seconded the Motion.

R. W. Bro. BEADON:—Such motions put the Board of General Purposes in a very awkward position. It was clear to him, from the Book of Constitutions, that the Board had no power to obtain this return. He was not opposed to the return, but to the form of the motion, believing that the Board of General Purposes had no valid power in the matter.

W. Bro. the Rev. G. PORTAL remarked, that the difference between the R. W. Bro. Beadon and himself was, simply whether the Grand Secretary or the Board of General Purposes should be directed by G. L. to procure the return. With respect to the wording of the motion, he worded it in a courteous manner, inserting the term "requested" instead of "desired," but implying that the return was ordered by the sole authority of G. L. He thought, however, that R. W. Bro. Beadon was wrong when he said the Book of Constitutions gave no power to the Board in the matter, for he found, in the Book of Constitutions, that it was the duty of the Board of General Purposes to correspond with Provincial Lodges, and obtain any information that might be needed.

R. W. Bro. BEADON said it was quite a different thing to correspond with Provincial Lodges and to order a return to be made by them.

W. Bro. the Rev. G. PORTAL said he was quite ready to agree to the motion being amended, so that the return should be ordered by G. L. through the G. Secretary.

The motion was then agreed to.

INTOLERANCE OF THE ROMAN CATHOLIC PRIESTHOOD.

Bro. the EARL of CARNARVON then moved, that "the Grand Lodge having seen with regret the antagonistic position assumed by the Roman Catholic Church towards Masonry, desires the Board of General Purposes to draw up a statement of the principles of the Order, that the same may be sent to the masters of all Lodges under the Grand Lodge of England, in Roman Catholic Countries, to be used by them as they shall think fit." He very much regretted that this motion should have fallen to his share; the subject was so important, was of such deep interest to so many parties, not being confined to this or any other Country, but extending over the whole world, that he should have rejoiced to have seen it brought forward by some worshipful Brother, of higher standing and experience, whose words would fall with greater weight, and have more effect, than he could possibly expect in his own case. But in the absence of such an influential worshipful Brother he cheerfully accepted the duty of coming forward with the motion on the paper. It was painful to dwell on the subject of the motion; on the persecution which so many of their brethren abroad suffered, on account of their adherence to Freemasonry. It was the more painful to feel that there existed at this day a Hierarchy, which believed that its pretensions were upheld, and the cause of Religion advanced, by placing under the ban of excommunication, and by inflicting acts of oppression on Freemasons—on individuals who were members of their church, who refused to comply with no ceremony, who did not refuse their assent to a single dogma, and who only claimed the right of entering into membership with the society of Freemasons. Unfortunately however, the case was as he had stated it; the Roman Catholic Hierarchy now as in former times did not hesitate to denounce any study or pursuit, which she did not either control or sanction. Unfortunately they were not to be taught by the experience of the past that such a strife must be unsuccessful, and that no pretensions could abide on such a frail and slender foundation. In other ages and countries, and even to this day, wherever the Roman Catholic Church had sway, the name of Freemasonry was synonymous with atheism. The pure doctrines of Freemasonry, in those countries, continued to be regarded with suspicion—he had himself heard Freemasonry calumniated, traduced, and loaded with the most monstrous calumnies. And thus it was in former times—societies which reflected similar organization, and principles, were persecuted, and suffered in the same way. Their Great Order, Freemasonry, was so oppressed, but their predecessors never swerved, or doubted; they steadily adhered to the principles of the Order—they fought a gallant fight, and they ultimately achieved victory. (Cheers.) And he felt persuaded if the successors of those gallant Masons in foreign countries were again assailed, they would struggle in defence of their principles, and those struggles would ultimately meet a like reward. He would not go into details of oppression at present. In many parts of the world, Roman Catholic Freemasons were at that moment undergoing severe personal inconvenience, and were even interdicted from participating in their civil and religious privileges. (No.) A worshipful Brother said "no," but he would tell him that Roman Catholics, because Freemasons, had been refused by their priests the rites of marriage and burial (hear); and if that was not interfering with their civil and religious privileges he did not know what such interference meant. He understood that a communication had been received from a country with which we had hitherto greatly sympathized, that the Grand Master of France had addressed the Grand Master of England, entreating his advice and co-operation in the present crisis of affairs, and that that communication had been left for months without a reply. (Hear.) He had heard something on that head, but he would give credence to no report until it was confirmed officially. He would only say he hoped it would be contradicted. No one would more sincerely rejoice than he would to hear a denial of this publicly made. The remedy he proposed for the lamentable condition of things he had indicated was simply this—that those Masons well versed in the principles and history of the order be requested, with the greatest dispatch and care, to frame a statement of the principles which governed the Society of Freemasons in every age. If Freemasonry had one great principle, one main-spring of its existence, it was religion. If there was another principle equally well established, it was that Freemasons rigidly declined to interfere in political matters. The great Society of Freemasons had seen the rise and fall of potent nations in the past ages of the world—of Carthage, of Greece, of Rome—it had seen ancient and modern institutions fade, and it had

survived and flourished over all, because the end and object it had in view were of a universal and an enduring character. He trusted the statement which his motion contemplated would be framed in a conciliatory and a temperate manner, for he felt assured, if his plan was carried out with judgment and prudence, it would do much to soothe existing prejudice, and to allay unworthy doubt and distrust.

W. Bro. ARJA yielded to no member of that Lodge, however distinguished, in those feelings which, on such an occasion, he conceived ought to animate every brother Mason and every man. In rising thus early to second the motion, he did so in the hope of inducing the Noble Brother to introduce other words into the motion, so as to make it more universal in its application. It was known that lately the King of Hanover had consented to become Grand Master of a Freemasons' Lodge, in which Jews were not admitted. Now, by this, the King appeared to wish to promulgate to the world that Freemasonry was a Christian Order, and that only those who professed Christianity were to be admitted into the Order. This was a matter for the Grand Lodge to take into consideration quite as much as the matter comprised in the wish of his Noble brother. Nothing more subversive of the true principles of Freemasonry could be introduced than such an exclusion. Let the principles that actuated them as men, Masons, and gentlemen be known, and let it also be known that the widest toleration of all creeds was the foundation stone of Masonry. He hoped his Noble brother would alter his motion, which, if necessary to the Roman Catholic Church, was necessary to the Protestant Church likewise. If carried in its present form, he feared the motion would attract little notice and carry less weight.

Bro. the EARL of CARNARVON had, individually, no objection to alter the motion so as to make it more general. He thought, however, the making of it particular, made it more consistent with its importance.

R. W. Bro. HAVERS confessed that he never addressed the Grand Lodge with greater emotion than on the present occasion. Giving the greatest credit to the feelings which a young and enthusiastic Mason might well be supposed to possess on such a question, he could have wished that no Mason had ever given expression to sentiments which that noble Brother had uttered. Agreeing with all he had said in reprobation of oppression—agreeing with all he had uttered in the way of sympathy towards our foreign brethren, still he could not help deploring that the question of religion had been raised, or that any Mason had uttered a word of reproach against any religion. If any brother, whatever his position or object—if any brother could be permitted to stand up and rate in set terms the professors of other religions, that principle of permission must apply to one and all. If necessary to rate the Roman Catholic, why not rate the Jew? Such a course was contrary to the spirit of the Craft. He said it in the earnest spirit of a true Mason, that he hoped the words of the noble Brother would be confined to the walls of the Grand Lodge, and remain with those who heard them. If spread throughout the world, they might assist to cut away one of the main foundations of the Craft—its tolerant and unsectarian spirit. He was satisfied that nothing would be taken by the motion, for it was the principle of Freemasonry to interfere with no man's religion. But this motion could not be carried; the means were inadequate to effect its avowed objects. Certain individuals complained of persecution—were they going to send the statement of principles to the persecutors? No—they were going to send it to the members of the Lodges where persecution took place, who were already well enough instructed in their own principles. Perhaps they proposed to send the statement to somebody else—to the Roman Catholic priests; but it was not the priests who were persecutors; they were only carrying out instructions, which they were bound to obey. He had been in Paris lately, and had there heard Roman Catholic priests approve of the principles of Masonry, and at the same time avow they had no discretionary power on the subject of giving freemasons marriage and burial rites. Well then, if it was no use applying to the priests, he supposed they would have to send a remonstrance to the pope, to entreat him not to persecute Freemasons. But the pope might say, that it would be first as well to do what they could to prevent one set of brothers from excluding Jews. Then it was said, that this statement was to be sent to the different Lodges in Roman Catholic countries; but he asked, where were those Lodges? he knew of none except in South America. He protested against interference in matters of religion. Look at the Mauritius, they sent a petition to France, and because the French Lodges could not deal with it, they sent it to the Grand Lodge here to be dealt with. Last December twelvemonth, a petition was sent here on which the present motion was founded; that petition was suffered to drop without remark, vote, or sympathy. (No.) He must remind the Grand Lodge, that the selection of the Freemasons' Society was a

voluntary act, whatever the person's religion; and it was impossible for Freemasonry or Freemasons to interfere between a man and his minister. If they attempted to do this, they would go against the fundamental principle of the association. Again he entreated the Lodge by no means to attempt to interfere between man and his minister; because he believed it would do harm rather than good, inasmuch as, in the present instance, the sufferers had already shown their inability to resist oppression. He trusted therefore the noble Brother would withdraw his motion.

W. Bro. BEACU said—The W. Brother who had just addressed G. L., appeared to misconceive the purpose of the motion. It was not intended to vilify or abuse the Roman Catholic Church; it simply regretted the antagonistic position which that church had assumed. (Bro. Roxburgh: "No.") Surely a refusal of the rites of religion is an antagonistic position, or nothing is antagonistic in this world. For the origin of the feelings which the Roman Catholic Church entertained towards our Order, we must look back to the period of the French Revolution. It was there that a spurious Freemasonry was introduced, by the Illuminati of Germany, to support the principles of that Revolution, which threatened to subvert all ancient institutions—to sweep away the altar and the throne in our common ruin. We must endeavour to disabuse them of these prejudices by drawing up a short account of some of our principles—embodied they could not be better than in the beautiful words of our ancient charge, "Loyalty to the Sovereign of our native land, and obedience to the laws of any state which may, for a time, become the place of our residence."

W. Bro. WEBB must go with the opposition side against the motion. He disapproved as much as any one of bigotry towards Freemasons, and he felt as much as any one the oppression which brother Freemasons elsewhere sustained; but he was at a loss to see how that bigotry and oppression could be overthrown, or how a contrary feeling towards Masonry would be produced among the Roman Catholic priesthood, by a motion such as that before Grand Lodge. He entertained objections towards the motion, because it was always objectionable to discuss any matter, in which the principles of religion were mixed up. The fundamental principle, which all Masons were prepared to maintain was, that the doctrines of Christianity were to be held apart from any discussion; that was a rule which was never to be broken through. Free-masonry was open to all Creeds, whether Christian, Roman Catholic, or Jew. It held out the hand of friendship to all alike, and it would be unbecoming in them to acknowledge or give countenance to such principles as that sought to be laid down in the first part of the motion. Now he differed from the second part of the motion, which proposed that the Board of General purposes should prepare a statement of the principles of their society. It was not necessary to prepare such a statement. The principles of Freemasonry were generally known, they were those of Brotherly Love, Relief, and Truth. It was not by such resolutions as that before the meeting, that the world was to be convinced of the truth and value of the principles of Freemasonry. Brotherly love was best inculcated by forbearance and toleration to all; relief to distressed Brethren was best shown by the numerous Charities established by the Craft; and truth was best manifested, by the fact of their carrying out honestly and impartially the principles they professed. If Masons followed this course, they had nothing to fear; they might defy hostility; and the shafts of calumny aimed against them would fall pointless to the ground. (Cheers.)

W. Bro. BRICKS would not have risen to take any part in the discussion, had it not been for some of the observations that had fallen from worshipful Brothers. As to what had been said, about the necessity of steering clear of religious topics, and the assertion, that if we took up the cause of our oppressed fellow-Freemasons in foreign countries, we should be throwing down the gauntlet to all other creeds,—he would in reply remind Grand Lodge, that the motion applied to a specific subject and a particular grievance; and that therefore it was considered to be a subject, with which the Grand Lodge of England was competent to deal. It did not matter to them who or what religious sect originated this persecution; the only question to regard was, whether needless and special persecution took place on a specific ground. Looking at the matter in this point of view, he would say—that whether it was the Jewish, the Roman Catholic, or any other religion, that had taken up an antagonistic position against Freemasonry, was beside the real question. Had their suffering brethren been laboring under disabilities imposed by Jew or Mahometan, he should have counselled them to yield. But the Roman Catholic church, by its acts, had taken itself without the pale of tolerance; and the oppressions they had inflicted on Roman Catholic Freemasons, in his opinion, called upon all their brother Freemasons, in every part of the world, to sympathize with them. Whether they were to adopt the plan of a memorial, or to

draw out a statement of principles—he could not help thinking, that it could not be productive of harm, even if it did no good. He asserted there was a vast amount of ignorance amongst the masses of Roman Catholics, on the subject of Freemasonry. Taking a broad, general view of the question, he thought it would be of advantage to state publicly to the world—without disclosing those secrets, which were locked up in the breast of every Mason—what were the sentiments, the professions, and the motives of Freemasons as a body. There might be some force in the remark, that we ought not to interfere against persecutions of Roman Catholics in foreign countries, for that might be interfering with the government of those countries. But then there were instances, even in our own free dominions, where Masons had been subjected to oppression, on account of their adherence to Freemasonry. He believed that Freemasons had suffered oppression in some of the West India possessions. An allegation of specific grievances, sustained by Freemasons in Trinidad, had been made; though conscientiously professing the Roman Catholic religion, they were denied the rites of marriage and burial, because they were Freemasons. And was he to be met by language to the effect, that these things ought not to be stated in Grand Lodge? Why not stated in Grand Lodge? why were oppressions, acknowledged to exist, not to be noticed here? why—when their brethren in foreign Lodges were denied the rites of marriage and burial, because Freemasons—were they to be told that, as a general principle, the Grand Lodge of England would neither act in their behalf, nor yield them sympathy? These were questions, he seriously commended to the notice and attention of every member of Grand Lodge: he asked them to turn it over in their breast, and he hoped they would agree to the principle of the motion, for he really believed, the Roman Catholics were not so well acquainted with the principles of Freemasonry as they might be. The resolution did not aim at any religion in particular. He should support the resolution, and he felt it to be his duty to call on them, not to be led away by the eloquence of W. Bro. Havers, or specious objections to a motion, so inoffensively framed as not to offend the prejudices of any Brother, whatever might be his religion.

W. Bro. MASON.—If any Worshipful Brother had attempted to bring under discussion a single dogma of any particular church, he was satisfied that every hand in the Lodge would have been held up against the resolution. But nothing of that kind had been attempted—no dogma of any church had been brought under discussion. He admitted they had no right, as Masons, to discuss such questions, but they were not prohibited from entertaining feelings of brotherly love towards their foreign brethren, and doing what they could to soothe their affliction. Whatever might be the creed or the country, he thought it was the duty of Freemasons, if a church placed itself in antagonism with the Craft, to prevent the interference of that power with the proper privileges of Freemasonry. He would not go into the dogmas of any class, but when a church placed itself in antagonism with Freemasonry, it was their undoubted right to let that church, and all the world, know what the grand principles of Freemasonry were, and he could therefore conceive no possible harm would arise from passing the motion.

V. W. Bro. Grand CHAPLAIN COX:—The Worshipful Brothers who had addressed Grand Lodge, apparently had forgotten that the Church of Rome declared itself infallible, and that it would never rescind any decree it might have issued, even though directed against Masonry, because that assumption of infallibility would thereby be impugned. He thought the Worshipful Brother was in error when he said that the principles of Freemasonry were not known to the Roman Catholic Church. He must distinctly deny that this was so; the Roman Catholic Church knew and understood what were the principles of Masonry as well as Masons themselves. And it was because they knew these principles intimately that they carried on persecution against Freemasons. If the present resolution was carried, he felt assured it would only be a source of deeper persecution to their Roman Catholic brethren. The only course for Grand Lodge, therefore, to take, was, to act as a Worshipful Brother had suggested—to content themselves with expressing sympathy for the oppressions sustained by their brethren. The Roman Catholic priesthood must be permitted to take their own course with respect to Freemasonry; they would take their course, and without altering their dogmas altogether, it would be impossible to make them change their system. He earnestly asked Grand Lodge not to adopt such a proceeding as would only serve to increase the principle of persecution. The suffering brother must look for aid where only aid could be obtained—to the Great Architect of the Universe; and he would again pray the meeting not to carry the motion, feeling satisfied that every Roman Catholic priest knew everything that was connected with the order of Free-

masonry. Any resolution on the subject could do no good; all that Grand Lodge could offer was their deep and sincere sympathy, and that was all he hoped would be offered.

The W. Bro., the Rev. G. PORTAL did not desire to impugn the statement of their Grand Chaplain, but he was bound to say that his own experience led him to the conclusion that the greatest misapprehension prevailed in some Roman Catholic countries, and he would instance France, as to what were the principles of Freemasons. When he was in France he mixed freely with Roman Catholics, and he found, whenever he avowed himself to be a Freemason, that Roman Catholics shrank from him as if he were an adder or some venomous reptile; they said that it was his principle, as a Freemason, to stir up divisions wherever he went, (loud and general laughter, in which the Rev. Bro. himself joined,) this of course he denied. He knew that in our own country, Freemasons who were Roman Catholics, were exposed to inconvenience on that account. Knowing this, when he saw a Roman Catholic at one of their Provincial Lodges, he asked him how he managed to continue a member, considering the objection of the Roman Catholic Priesthood to the Craft? He replied, "Oh, my priest is a good fellow and he lets us do as we please in the matter." Now he was of opinion that if a Statement were sent to foreign parts, showing the principles of Masonry, that Masons feared God and did not interfere in politics or religion—that statement might be shown by their Roman Catholic Brethren to their priests, and they might tell their priests they were not so black as they were painted, thus doing good and possibly disarming opposition.

R. W. Bro. Lord PANMURE thought the Grand Lodge would fall into a serious mistake if they carried the motion. Whoever was persecuted for his opinions, was worthy of sympathy; if they held those opinions conscientiously they were worthy of the sympathy of all good men. If they were persecuted for holding the principles of Freemasonry, then he held that the persecutors were guilty of a great crime; but he did not think the sorrows of their Foreign Brethren could be relieved by remonstrance. If the Grand Lodge had authority over those who were the persecutors of Freemasonry, then he said it would be proper to remonstrate, and to interfere, to put oppression down; but if they found they had no power over the oppressor, then they but made the persecution worse by interference. By the motion, it was proposed to tell the world what all the world knew, and with respect to the principles of Masonry, he was aware that Roman Catholics had access to their secrets and knew them as well as any mason present. It was not necessary therefore to tell any class of Roman Catholics what the principles of Masonry were. If they attempted by a solemn resolution, and a solemn declaration of principles, to turn the tide of persecution, what would they do? Why, they would give those very persecutors the means of putting on the Grand Lodge of England, a direct, open, and palpable insult, in the face of the whole world. (Cheers.) Was that advisable? He thought not, and therefore he must give his vote against the motion, on account of the position in which it would place them.

W. Bro. the Earl of CARMARVON, for one, could not acquiesce in the cold expression of mere sympathy, that was given to their Roman Catholic Brethren for the oppression they sustained. He would wish the Grand Lodge to put themselves right in the matter, and would leave the resolution in their hands. He had been accused of bringing forward an inefficient measure, he had brought forward a measure that he thought the least objectionable, and most likely to be found readiest of adoption. He would simply leave the Grand Lodge to affirm or reject the motion; believing that, if carried, it was calculated to afford benefit and solace to their suffering brethren abroad. The motion was put and declared to be lost.

THE ADJOURNMENT OF GRAND LODGE.

Bro. JAMES MASON, P.M., No 168, moved, "Any meeting of the Grand Lodge may, by a resolution of a majority of the members present at such meeting, and on a motion, of which no previous notice need be given, be adjourned, from time to time, for the discussion of and adjudication on any motion or other matter respecting which due communication shall have been previously made to the General Committee, and all undisposed of business on the agenda paper of the Lodge, at which any such Resolution for an adjournment shall be adopted, may be brought forward and disposed of at any such adjourned meeting." There was much dissatisfaction at the mode in which the business of Grand Lodge was done—he did not say that this was well founded, but it ought not to be disregarded, and it was the duty of all to join as one man, in the promotion of the interests of Masonry by supporting any motion that would have the effect of promoting their interests. He contended that more time ought to be given to the discussion of important motions than was afforded by the time limited to the holding of Grand Lodge.

W. Bro. WARREN seconded the motion, observing that the present motion arose out of a motion to the same effect which he made last year, and which the Grand Master declared illegal. He must say

that he thought the necessity for adjourned meetings of Grand Lodge to be imperative. Some remedy was needed to enable dropped motions to be more promptly discussed. The present was an anomalous state of things which required to be remedied by some such motion as that now before Grand Lodge.

W. Bro. J. R. STREBING would move his motion by way of amendment. It was to this effect—that G. L. should adjourn to a day to be fixed by the G. M. It could not be denied, that the members of Grand Lodge required more opportunities of meeting for business, than they at present possessed. Provincial Masons were not satisfied with the present state of things. They came long distances, and were frequently sent back again, with their motions unconsidered.

W. Bro. BRICKES seconded the amendment. Looking at the amount of the receipts, it must be inferred that a large increase of business had taken place, and that therefore a case was made out for more meetings of Grand Lodge.

R. W. Bro. HALL would view the success of this motion with apprehension. He objected to make Grand Lodge the arena of debate and of angry passions. No one could read without a blush, what had occurred recently within those walls. After much more to the same effect, and a glowing eulogium upon the excellence of the M. W. the G. M.,—the meeting became impatient; and

W. Bro. BRICKES protested against W. Bro. HALL talking against time.

W. Bro. ARIA repudiated the idea, that the motion had any reference to the Grand Master: he repudiated the charge of desiring by the motion, to undermine the power of the Grand Master.

W. Bro. T. TAYLOR denied that the business of Grand Lodge had increased, and saw no advantage in encouraging wider discussion. If the motion were carried, it would exclude Provincial Lodges, from taking part in discussions.

R. W. Bro. Lord PANMURE, of the two motions before G. Lodge, preferred the last. When he heard the first motion read, he entertained serious apprehensions that one of their fundamental laws was to be overturned; for if it were carried, it went at once to deprive the Grand Master of authority, that had been advisedly given to him. It would sanction the adjournment of Grand Lodge from day to day: it would in fact turn Grand Lodge from the specific purpose for which it was created, into a Masonic parliament. It would not benefit the Craft to have discussion to such an extent. If the motion were carried, it would inconvenience members of Country Lodges, who would be kept in town eight or ten days, according to the term of adjournment, in order that they might attend the adjourned meetings. Would it not be far better to let matters stand as they were, rather than to deprive the Grand Master of his constitutional power? Would it not be better, first to test his willingness to call as many Grand Lodges as might be needed, before proceeding to change the existing law? If the motions on the paper could not be got through that night—he would be the first to ask the Grand Master, to fix a day to hold a Lodge to go through them; and if the Grand Master should refuse, then he would be willing to transfer that power to Grand Lodge. It would be better to continue to regard with respect and reverence constituted authority—rather than to seek to change the laws day by day, to suit imaginary purposes and to redress imaginary grievances.

W. Bro. MASON said, there were many meetings of Grand Lodge at which the Grand Master was not present, and it might fairly become a question whether the Acting G. Master should not have the power of adjournment when the state of the business required it. He was satisfied that as adjournment would only occur for the discussion of important questions, it would be for the advantage, and give satisfaction, to the whole body of Grand Lodge.

The M. W. GRAND MASTER would briefly state his opinion of the motion. It had been urged, if this power of adjournment were conceded, that no adjournment would take place without just cause. The Worshipful Brother might be right in his supposition, but he would ask whether any considerable number of members had ever expressed a wish in vain to him to summon a Grand Lodge? He had never hesitated to summon a Grand Lodge as long as he had filled that chair, when asked to do so by a competent number of brethren. He thought such a resolution as that before the Grand Lodge was, in reality, a motion of want of confidence in the G. M., and, if carried, it would be an inducement for members of G. Lodge to bring forward additional motions that were not required for the good of the Craft in general. By such means Grand Lodge would ultimately become, as the Noble Brother had said, a mere Masonic parliament; and, instead of quarterly, there would be weekly communications, which would be inconvenient to Brethren in the country, who would be asked to come up to Grand Lodge every week or fortnight to attend the adjournments. If this vote, indicating a want of confidence, were passed, he should feel unable to hold his position; and he very much doubted whether any nobleman or gentleman, who had other business to engage them, would undertake the office of Grand Master.

The vote was put and lost; and after the transaction of some unimportant business, at 11 o'clock the Lodge adjourned.

“ADDRESS TO THE CRAFT, BY A PAST MASTER.”

“KEEP me from my friends,” is an adage, which if it be old, has the advantage of truth, and never more so, we believe, than on the present occasion. Often indeed within the last month must this have occurred to W. Masons on the Dais, upon a perusal of a singular document which has been sedulously circulated through the Craft, as their self-constituted apology, under the title of “Address to the Craft.” When first we heard how severely our columns were taken to task, and were favoured with a copy of this voluminous epistle, we must own to a feeling of dismay at the three folio pages of close print, bristling with precedents, criticism, dark sayings of Bacon, and a somewhat trite quotation of Horace. But second thoughts are best, and on a careful perusal we must admit that nothing we have ever said or thought of the Dais is one-quarter so self-stultifying, or so self-condemnatory to them, as is this notable composition. The feeble allegations, the unanswered charges, the avoidance of weak points, the statement of irrelevant topics, are so remarkable, that in justice to ourselves, we must disclaim any covert share in its fabrication, as an ingenious method of advertising our own opinions. We should however have preferred to pass it by in silence, and to have trusted the respective merits of ourselves, and our anonymous contemporary, to the judgment of the Craft, but for the allegation of inaccuracy brought against our report of the proceedings in G. L. In replying to this we think it due to ourselves to touch—though as briefly as we can—upon the other charges preferred.

These fall under six distinct heads. We are accused—1. Of inaccuracy in our reports. 2. Of “an antagonistic spirit,” which we have evinced. 3. Of a misrepresentation of the character and measures of the Dais. 4. Of factious conduct in asserting for G. L. the right of adjournment. 5. Of sanctioning an aggression on the Craft by one Lodge. And 6, of publishing—for we have never written one line in favour of—the details of a Provincial Mess.

I. *The inaccuracy of our Report.* We deny the charge in toto, and when thus pressed we must sacrifice delicacy to truth, and with regret we must reply that the Past-Master says “the thing which is not.” Were we to deviate by one hair’s-breadth from a faithful statement of the proceedings, we should stand self-convicted, and our circulation, as a paper, would be gone. But if we may reveal to our readers some of the mysteries of the printing house, there is a yet more practical refutation to the charge in the fact, that the reports of the G. L. proceedings were furnished to ourselves, and to the “Magazine” (on which the Past-Master lavishes so much praise), by one and the same very able and accurate person. A comparison of the two publications will prove the absence of any real discrepancy. But if the full reports are thus shewn to be true, the fairness of the summary can be tested at the pleasure of the reader. We are at his mercy, and he has only to turn the pages and to compare the accounts in full and in brief.

We will however deal with the instance which the

Past-Master cites against us, and which he evidently thinks conclusive. He states as a proof of the misrepresentations contained in our second number;—1. “That the Dais opposed the appointment of a Colonial Board of General Purposes.” 2. “That it opposed the circulation throughout the Province of the business to be brought before G. L.” And 3, “That a noble brother moved to refer the communication of the M. W. the G. M. to the Board which you have appointed.” Now with the exception of the third allegation we are prepared, with the utmost confidence, to reassert these statements. That third instance, which is quoted with so much triumph is, as we should have thought it was self-evident,—a typographical error. At the adjourned G. L. of October, Lord CARNARVON, in a speech on the Canadian claims, had moved and carried, “To refer the G. M.’s communication to the Board which had been appointed;” and when the re-appointment of that Board was reconfirmed in the special G. L., of Nov. 19th, the G. M. agreed to that proposal in the words which the Past-Master quotes. The paragraph which follows in our columns upon this is headed, in undeniably large type, “Circulating the Paper of Business in the Country,” as the heading of another speech of Lord CARNARVON on that subject; but an inadvertence on the part of the printer—for even the best-regulated printers are like other mortals, liable to err—the concluding words of the G. M. have been repeated. We will not speak so meanly of the Past-Master’s penetration as to say that he believes the transparent fallacy which he thus utters, but as he is fond of Latin quotations, we will make to him the reply which was once made to the most mendacious hero of antiquity—

“Non tali auxilio nec defensoribus istis
Tempus eget.”

The two other cases we may safely leave to the discrimination of our readers. We do not hesitate to re-affirm them. We repeat that the Dais *did* oppose the appointment of the Colonial Board, when Bro. DOBIE twice, Bro. HALL once, and Bro. HAVERS twice, during the course of the debate, objected to the motion. Neither did we state, on insufficient grounds, that the Dais had opposed the motion for the circulation of the business paper among the country lodges, when Bros. DOBIE and HAVERS twice interposed, in a vain attempt, to defeat the measure, and even the G. M. was induced to cover their retreat by expressing his entire dissent from the proposal as it stood.

II. As to “the antagonistic spirit” which we have evinced, and other similar generalities, it is not so easy to bring the Past-Master to book, as when he imprudently commits himself to the region of hard facts, which are susceptible of proof or disproof. But the expressions of “party,” of “faction,” of “assumption of public position,” and such like, unequivocally betray a belief in some other “party,” whose notions are at variance with the constitutional maxims which we have advocated, in official honours, to which the profane must not aspire, and in an exclusive right to speak and act in the affairs of the Craft. “When I ope my mouth let no dog dare

to bark," is a doctrine very convenient for the governing, but not quite so satisfactory for the governed body: and though the words of the Past-Master may be father to the thought and wish, yet we are not prepared to admit that the representatives of the English Lodges, the strength and sinew of the Craft, are bound to maintain a reverential silence in the presence of brethren who represent nothing but the G. M.'s appointment, and an exclusive monopoly of official distinctions.

III. And this furnishes us with an answer to the third allegation that we have misrepresented the character and measures of the Dais. "Why find fault with the Dais?" cries the Past-Master. "Are they not members of all the various ranks of society; men of office and respectability; masons equally with every other member of G. L.?" Granted in theory, but in stern practice how stands the case? With a few honourable exceptions, or on occasions when the safety of our Executive is at stake, and the Secretary for the War Department is summoned to rescue us from our Balaclava-like disorganisation, and in the words of the Past-Master, "to *drill* the country masons"—with these exceptions, the attendance on the Dais is confined to a very select circle. "But what difference is there between those who sit on the Dais and those in the body of the Hall? There is this great difference; that the members of the Dais owe their position to the favour of the G. M. alone, whilst those who constitute the bulk of G. L. are the deputed representatives of the London and the country Lodges. And this tie, which, under a wiser executive than that which our present G. M. possesses, would have been felt only for useful purposes, has unfortunately been by them twisted and tangled into a gordian knot, which now defies all half-measures, and which needs the sword of an Alexander for its severance. "But how are the Dais guilty of maladministration, or how have they obstructed the progress of our fortunes?" Those who have power, and influence, and position, who have a right to speak, but remain silent in the presence of great wrongs, incur a very large share of the responsibility of that wrong. For four years Canada, through unparalleled neglect, was known to be verging towards rebellion or independence; for four years the Dais were silent; for three years Masons in Malta, Trinidad, and Hong Kong, were known to be exposed to grievous persecutions at the hands of the Roman Catholic clergy; for three years the Dais were silent; but when at last that portentous silence was broken, the Dais declared that nothing could, or would, or should be done to remedy Canadian grievances and foreign persecutions. And what of their policy at home? They opposed the Mark degree, they objected to a colonial board, they obstructed the circulation of the business papers both for the London and the country Lodges, and having nullified a vote of G. L. in 1848, by which a pocket edition of the Book of Constitutions was published, they expressed—in the person of one of their number—a grave apprehension of the serious calamities which would arise when every member of G. L. should become acquainted with the Constitutions by which they are governed!

IV. Into the question of *Adjournment* we will not enter. On the 11th of February, the Grand Master placed that question on the footing of a personal censure; and G. L., declining such an issue, prepared to sacrifice its undoubted wish. But we will beg our readers to remember, that all which we ever claimed for the Craft, was a free discussion of the right of adjournment. We have uniformly admitted the possibility of arguments on both sides, though they have seemed to us to preponderate strongly in favour of our views; but the essence of our objections to the conduct of the Dais on this subject lies in their determination to smother all debate, to over-ride G. L., and to confirm the G. M. in a decision to reverse a judgment—which two acting G. M.s had pronounced, and two G. L.s had ratified—*without taking the sense of the Craft* upon a matter of such high constitutional import.

V. But we are accused of sanctioning an usurpation on the free agency of G. L., by the members of a particular Lodge, of whom the Constitutional party mainly consists." We would not affect an ignorance of the Lodge which is here designated; but we would ask how—in the presence of colonial memorials, of petitions from every part of England—how—with the sound of loud cheers still seeming to ring in our ears in London, in Bath, in Wales, in Shropshire, as each maxim of constitutional policy found expression—how is it possible to believe that memorials, petitions, cheers are mere phantoms and unrealities, and that the great party who have rarely tried a division in G. L. without success, are but the members of a recently revived Lodge? Had this even been so, then the late movement would have been a narrow and a sectional one, and naturally and deservedly would have come to nought: but the Past Master, we think, may calm his apprehensions, when he finds, acting and speaking in defence of constitutional principles, men such as Bros. BINCKES, SYMONDS, MASON, GREGORY, STEBBING, HEARN, WARREN, WELLS, HARWOOD, Sir E. LECHMERE, &c.—men who have no connexion with that Lodge, which seems to haunt his waking and sleeping thoughts; but whose knowledge of Masonry, whose zeal for the Craft, and whose position of high respect among their London and provincial brethren are unquestionable. Are these the men who "have destroyed our harmony"—the harmony of paralysis!—who "have attempted to divert Masonry to the purposes of a party," who have lent themselves to "mis-statements," to "faction," and to "a spirit antagonistic to Masonry?"

VI. The last allegation is so melodramatic and akin to the ludicrous, that we have some semble to weary our readers by replying to it. We are accused of a dark and deep laid conspiracy. It is a question of gunpowder and lucifer matches, and the last scene in the "Huguenots"—what can it be? "Is it envy? is it ambition? or is it directed against the very fabric of Masonry itself?" Oh! it is something far darker and deeper than this. Neither Guy Fawkes, nor Charles IX., nor the Sultan Mahmoud, ever meditated a blacker (and we must add a more circuitous) treason. There is treachery

in the wine cup, a snake under the flowers, a poison lurking in the banquet. The prerogative of the G. M. totters, the liberties of G. L. are imperilled by "the Provincial Mess" of some ten or fifteen country brethren. And because a brother who is a personal friend of those country strangers, and who made this club arrangement for their convenience, for the sake of order, and as a matter of business sits at the head of the table, he is denounced in all the pomp of language, and metaphor, as the arch traitor who is subverting the very fabric of Masonry.

Such are the arguments which the Past Master condescends to use, little dangerous to us, but hardly creditable to him, and which in the bitterness that they breathe, seem somewhat inconsistent with the "justice," "the sound judgment," and "the charity," which he recommends to others. He is undoubtedly so well read that he has taken Shakespeare's Sir Toby for his model.

"Go write the letter in a martial hand; it is no matter how witty so long it be eloquent and full of invention; taunt him with the license of ink; and as many lies as will lie in thy sheet of paper though the sheet were big enough for the bed of Ware in England, set 'em down: go about it. Let there be gall enough in thy ink: though thou write with a goose pen, no matter."

But we will not part thus from our anonymous antagonist. Even from the Past Master—though he has misjudged our motives, misstated our arguments, and far worse than this, thrown calumny and misrepresentation on those Brethren who have committed themselves to a toilsome and thankless strife in G. L. to uphold the principles of the Order—even from him we will take a friendly farewell. With him we will say "let by-gones be by-gones," and let all who have the interests of the Craft at heart unite in securing those measures which are calculated to develop its influence, which will preserve us free at home and powerful abroad, and which are consistent both with those principles of conduct which are looked for in all other bodies of men, whether public or private, and with an unwavering adherence to our Constitutions.

London, 1857.

NOTICES OF MOTION.

At the G. L. in March, the following important matters will (amongst others) be considered.

The Report of the Colonial Board upon the G. M.'s proposal, relative to Canada.

A motion for a Committee to define the power and authority of G. L., according to ancient landmarks.

A Motion requesting the G. M. to appoint a new G. Secretary with the least possible delay.

A Motion limiting the Speeches in G. L. to five minutes.

For allowing a motion to be made after 11 o'clock, requesting the G. M. to summon a G. L. of emergency.

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

MEMORIAL FROM THE PROVINCIAL GRAND LODGE OF CANADA WEST.

We have received a copy of the petition which will shortly be presented to G. L. from the Prov. G. L. of Canada, West, and of which we have given a short abstract in another part of our impression. It will be seen that during eleven years, *thirty-one* regular meetings of the Prov. G. L. have been held, and that of these, *three* alone have been presided over by the Prov. G. M. in person, who "expressed on his installation that he would work by his deputy." This, we imagine, is the fact which the Rev. Bro. Portal was anxious to elicit by means of the return, moved for, at the last meeting of G. L., and it not only completely exonerates the worthy Dep. Prov. G. M. from any charge of having taken too much upon himself, but establishes his technical right to administer the affairs of the Province, and "to execute all the functions of the office" of P. G. M., as provided by the P. of Const. p. 47, sec. 10. The red tapists will also doubtless experience great comfort in believing that the D. P. G. M. was registered in England as such so long ago as May 1847.

The petition itself, which with its appendices, occupies nineteen columns of the *Pioneer*, goes carefully through the whole history of the case—their grievances and requirements, their treatment at the hands of the authorities of G. L., and their own conflict with the "independent G. L. of Canada."

The whole affair is a sickening instance of neglect and inefficiency on the part of our own Executive, and of patient loyalty on that of our Canadian Brethren, and we believe that throughout the country this will be the universal opinion as the question becomes more widely ventilated, and the facts more extensively known. Some among us seem to think that so long as purple aprons are plentiful, and good dinners abound, when everybody can bespatter everybody else with rapid and unmeaning compliments, the administration of our affairs, either at home or abroad, signifies little, but we hope that this class of Masons is rapidly diminishing and that our great and Noble Order will not be permitted to form an exception to the efficiency of all other associations, commercial or otherwise, of this essentially business-like country.

The Canadian proceedings may be divided into four stages:—

First. The petition to the M. W., the G. M., dated, Dec. 1, 1853, which reached him (according to the report of the Board of Gen. Purposes) in Feb. 1854.

Secondly. The letter to the M. W., the G. M., forwarded through the Grand Registrar, complaining that no reply had been received to the former, nor any acknowledgement of various remittances in money, dated June 12, 1854.

Thirdly. A letter to the Grand Secretary, praying for a reply to the petition of 1853, and stating the growing dissatisfaction of the Province.

Fourthly. The adoption by the Prov. G. L., on Oct. 22, 1856, of resolutions condemnatory of the course adopted by the G. M. of England; and, the appointment of a Committee to draw up this petition, which concludes with a request that G. L. will "give recognition to the establishment of this P. G. L., as the G. L. of Upper Canada, with full and unrestricted powers."

The report of the Colonial Board, on this question, will be presented at the next Quarterly Communication, in March; whatever their recommendation may be, we earnestly hope that it will be made, and received, in the liberal and comprehensive spirit demanded by the emergency. The G. L. of England, has been most grievously to blame, in itself or in its officers,—we care not now to enquire which. The Prov. G. Sec.'s letter of Dec. 1853, contained a full warning of the storm that was brewing; in our case, unhappily, to be forewarned was not to be forearmed, still, it is never too late to mend, and we

have good hope that this occasion will not form an exception to that excellent axiom.

The following is a brief abstract of the memorial about to be submitted to the G. L. of England by the Prov. G. L. of Canada West:—

“That the present unhappy differences existing among Masons in the once happy and united Province of Canada, are deeply deplored by your memorialists, who having never wavered in their allegiance to your august body, once more desire to embody in this, their memorial, the circumstances which have led to these difficulties, and the only course they now see left to reconcile and allay them.”

They then give a sketch of the establishment of a Prov. G. L. in 1792, and continue as follows,—

“That the highest respect was felt for their P. G. M., Sir Allan Macnab, from his well-known and long-trying devotion and patriotism in the cause of his country; but that while such was warmly acknowledged, it was nevertheless well known to the brethren that, in matters purely Masonic, the well-being of Masonry would depend on his appointing a Deputy P. G. M. learned and skilled in our mysteries. That the appointment of the respected D. P. G. M., Thomas Gibbs Ridout, Esq., as such his Deputy, was warmly received, and that it was clearly understood and expressed by the P. G. M., Sir Allan Macnab, on his Installation, that he would work by his Deputy. That the burden of working the Provincial G. L. has, it may be affirmed, entirely devolved upon the D. P. G. M., whose devotion to the Order, and attention on all occasions, has been unremitting; in support of which your memorialists will state that, out of *thirty-three* meetings of the P. G. L. since its re-organization, only *five* have been presided over by the P. G. M., one of which was the occasion of his installation, and another the occasion of the corner stone of a public building being laid under the auspices of the P. G. L.; and only *three* regular meetings have therefore been presided over by the P. G. M. The attention of the G. L. is particularly directed to these facts, as they will be found to bear upon matters which will hereinafter be introduced. . . . That with deep disappointment your memorialists are bound to record that a reference to the minute and letter books during the *eleven* years that have since passed, warrant them in saying that the intercourse with the G. L. of England has, by the unhappy neglect of your Body, resulted in a mere matter of *pounds, shillings, and pence*. The letters, enclosing remittances for warrants and certificates, being those which alone have occasionally been acknowledged by the Grand Secretary—they say *occasionally*, as even of these many are unanswered, while their letters and petitions on subjects of vital importance, not only to Masonry, but as they will proceed to show, to the retention of that allegiance which it was once their proud boast to maintain, have been either wholly neglected, or more latterly, haughtily and insultingly rejected.”

The various steps taken by the Prov. G. L. are then enumerated, and first is drawn out the petition, dated May, 1853, which asks for the retention in Canada of “all fees for registration, G. L. certificates, and Lodge warrants,” that they may be able to relieve the “considerable number of indigent brethren (emigrants) who naturally on their arrival seek relief from the Lodges;” as well as “to raise an institution for the benefit of decayed and indigent worthy brethren, or for the widows and orphans of Masons.” They also ask to be allowed “annually to elect their P. G. M.”—“the United G. L. of England still retaining and exercising a superior and governing power and jurisdiction over the Craft in this province.” They conclude by stating,

“Should this, the prayer of our petition be granted, there is every reason to believe that the many Lodges in this province meeting under the G. L.’s of Scotland and Ireland, will unite with this our P. G. L. of Canada West.”

The letter from the D. P. G. M. to the G. Secretary of England, enclosing their petition to the M. W., the G. M. concludes as follows:—

“There are urgent reasons at this time why there should be no

longer delay, and that we pray for an early decision, it having come to our knowledge that several Lodges in the Province, including some Lodges acting under warrants from the G. L. of Ireland, have petitioned that G. L. to grant them the same terms that we now ask, or else that they will congregate and establish an Independent Canadian G. L., the existence of which we should deplore, as we wish to be, and remain, a great branch of the United G. L. of England.

“I take this opportunity to enclose copies of my letters to you, dated the 5th and 19th of March last; the former containing a remittance of £35 4s., and the latter of £30 6s. 6d., neither of which have yet been acknowledged, although we find on reference to the Bank, that both bills were duly paid at Glyns, last April.—Toronto, Dec. 1. 1853.”

“On the 9th of May, 1854, the petition and letters remaining unanswered and unacknowledged,” a resolution of the P. G. L. was adopted, ordering the P. G. Secretary to write to the M. W., the G. M., through the *Grand Registrar*; enclosing copies of former documents, petitions, letters containing remittances, &c., and stating that no answers had been received.

“On the 23rd of October, 1855, it was once more resolved to seek a reply from the G. L. of England to their long neglected petition, and the following strong resolution was adopted:—“That the G. L. of England be earnestly requested to entertain, without loss of time, the petition of this G. L. forwarded so long back as December, 1853, as this P. G. L. cannot but feel that the vital interests of Masonry in Canada are now at stake.”

“Your memorialists now come to that stage of their narrative when they have to notice at length—not a reply, from the G. L. of England, for this has never yet been vouchsafed them—but an official publication under date of June, 1856, containing the remarks of the G. M. as put forth with all the weight of his authority when the matter of their Petition was at length brought forward.”

This called forth the following resolutions;

“1st. Resolved, that this P. G. L. have been deeply pained that the G. M. of England should have received in such a manner, the constitutional conduct which their P. G. L. have pursued throughout their difficulties and grievances, and their pain is rendered more intense that he should in any way have blamed for unconstitutional conduct the D. P. G. M., who has, by the direction of the P. G. M., conducted the entire business of the Province, and whose zeal for Masonry, and whose efforts to maintain it in unsullied purity, have gained for him the deepest respect and esteem of all the Masons in Canada.

2nd. That this P. G. L. desire to express in the strongest terms their disapproval of the unjust and uncourteous treatment which they have experienced at the hands of the M. W., the G. M. of England, and to express their conviction, that most of the difficulty which has occurred in Canada, has arisen from the loss or mislaying of documents transmitted by their P. G. L., in the G. Sec.’s office, and which, if they had been properly preserved, and carefully read, would have removed the lamentable ignorance of Canadian affairs which has been exhibited by those high in office, who ought to have been better acquainted with our position.”

Resolution 3, conveys the thanks of the P. G. L. to the Rev. Bro. Portal, for his exertions on their behalf, and begs him to act as their representative in G. L. Resolution 4, withdraws the petition from the M. W., the G. M., “who has refused to allow the G. L. of England to be recognized in his person,” and desires instead to petition G. L. Resolution 5, appoints certain brethren to draw up the memorial to G. L., and requests the D. P. G. M. to call a Special P. G. L. to confirm the same for transmission to England.

“In conclusion, your Memorialists would firmly state, that they consider the time has been allowed to pass, when moderate concessions would have more than satisfied the Masons of Canada, and that less than *entire independence*, as to the Government of the craft, will not allay the excitement, which now too largely prevails in this once happy, united, and loyal, Province. They would therefore respectfully memorialize your august Body to give recognition to the

establishment of this P. G. L., as *The Grand Lodge of Upper Canada*, with full and unrestricted power, to whom it will ever be a proud and grateful consideration that hailing from the G. L. of England, they will remain essentially an *English Grand Lodge*, in this the noblest Province of England's dominion, that their independence has been constitutional, and that her statutes will remain their law."

[The number of North American Lodges is as follows: Newfoundland, 3. Prince Edward's Island, 4. New Brunswick, 16. Cape Breton, 1. Nova Scotia, 24. Canada East, 21. Canada West, 62. Total, 131.]

BRO. THE EARL OF CARNARVON AT BATH.

On Thursday, January 8, 1857, was celebrated the festival of the Royal Cumberland Lodge, at the Castle Hotel, Bath, at which, between eighty and ninety Brethren were present, including several distinguished and influential Masons, from the west of England.

After the routine toasts had been drunk with the usual honours

The W. Master said, he was sure they would all join with him in hearty and sincere good wishes towards their noble Brother, and the other visitors, who had honored them with their company that day (hear); and he was sure that there was not one amongst them who did not appreciate Bro. Lord Carnarvon's conduct during the agitation of the trying Canada question (hear), as well as that of Bro. Portal (hear); and in testimony of that hearty sympathy, he called on them to drink to their health. (Applause.)

Bro. the Earl of CARNARVON was received on rising with very warm demonstrations of esteem. He said: "Worshipful Sir, I needed not those kind words of welcome with which you have honored me, or the warm hospitality which has awaited me in Bath, to convince me that I am in the West Country of England: for I well know by long experience that nowhere is the hospitality more kind or the welcome warmer than in the West Country. (Hear.) Bound as I am by the ties of property, and by the associations of early years to that country, I must acknowledge the pleasure with which I find myself in it. But on this occasion I experience a double satisfaction; amongst those whom I cannot consent to consider strangers, surrounded as I am by so many faces familiar to me of men who in Grand Lodge, have given their best support to those measures which I have pressed as essential for the advancement of the Craft. And permit me to assure you, that it is with the greatest satisfaction I have watched the proceedings of this day; for I have read in them the interest which the Country Lodges take in matters which concern Grand Lodge. (Loud cheers.) I am glad to perceive that interest, for I am satisfied that must work for the good of the Craft (hear); for half of the difficulties and evils which have grown up in Masonry, is to be attributed, I will not say to the apathy, but to the apparent want of sympathy on the part of the country Lodges. (Hear.) But I hope, now that the restrictions which have so long pressed upon their free action or acquaintance with business are removed, that the country Lodges will take that part in the management of the public affairs of the Order, to which they are entitled by the letter and the spirit of the Constitutions; and which I am persuaded will ultimately be found most conducive to the interests of Grand Lodge itself. (Hear, hear.) For you must remember that, our Society stands upon a different footing from all other human institutions, both as regards its management and constitution. (Hear.) Upon the subject of its management, indeed, I will not now enter; nor in speaking of the nature of its constitution need I revert to its antiquity. Dynasties have waxed and waned while our ancient Order was yet in its youth; and it

now towers like some primeval landmark above that deluge which has swept away the men and the institutions cotemporaneous with its rise. (Applause.) Nor is it in these our days, a ruin; it is not the wreck of past greatness! No; on the contrary, its professors are numerous and found in every clime, its resources are ample, its means exist everywhere (hear); and for this reason,—because it teaches the same lessons—because it inculcates the same principles as in the remote days of its foundation—because in fact, it has been weighed in the balance of many thousand years, and not been found wanting. (Great applause.) And if this has been the case with Masonry in its world wide phase, it has assuredly been not less the case in our own branch of it in England. In no country are its professors more numerous, its resources more ample, its interests more manifold. (Hear.) And as there are so many elements entering into the supreme body that represents it, so is the deepest and most cautious management necessary in its administration. (Hear.) I am persuaded that we cannot withdraw from our system any constituent part without doing serious injury to Grand Lodge and the administration of the whole Craft. (Hear.) You, Worshipful Sir, were good enough to speak of the small services that I myself have rendered; I cannot but think that they have been overstated; but I should be only too glad if I could believe them worthy of commendation, but at all events, such as they are, I shall be always willing to give them to Masonry. I cannot, however, refrain from expressing my regret that those who from their high positions of trust, who from their knowledge and experience were so well qualified to advise and counsel, instead of aiding us in our efforts to repair, to correct, and to adjust that which was imperfect, have so often thrown the whole weight of their official influence into the opposite scale. (Hear, hear.) But I am sanguine enough to indulge the hope that the day is not distant when they who are now opposed to us, will with Masonic truth and fairness, acknowledge their error, and confess the injurious effects it has produced. (Hear.) As for ourselves, our duty, at the opening of a year, destined perhaps, to be eventful in the annals of Masonry—our task is comparatively easy and straightforward. So long as Grand Lodge is the governing and supreme body, so long must an element so important as the country Lodges be represented in it. (Hear.) It is that source of strength and vigour, which was long wanting; and it is our duty to make Grand Lodge the centre of action, the Parliament, if I may so term it of our federation—the expression of Masonic thought and feeling; and a representative of those institutions of Masonry, which are scattered throughout the length and breadth of the land. (Hear, and applause.) And then I for one shall not despair; because I cannot suffer myself to doubt, that if this only once be fairly and fully accomplished, the difficulties which now appear so great will rapidly diminish, grievances will be brought to light and remedied, which are now only smouldering half-suppressed; and instead of the irregular, spasmodic action of two or three individuals, that body will reflect the opinions, the wishes, and the feelings of all. (Loud cheers.) And here let me say, that I am not one of those who wish to introduce one jot or tittle of innovation into the Constitutions by which we are governed. (Hear, hear.) All I contend for is, the supremacy of Grand Lodge, at the same time that I would resist any infraction of the just prerogative of the Grand Master. (Hear.) All that I desire is, that the constitutional relationship between the two great powers should be preserved. (Hear.) And now, Worshipful Sir, I feel that I ought to apologise for having so long trespassed upon your attention. (Cries of "No, no; go on.") But if I am to accept those expressions as conveying the wish of the brethren that I should proceed, I will venture to detain you for a few minutes longer while I say two words upon another subject.

There are considerations which are not less important than those connected with affairs at home. (Hear.) Masonry is not confined to the shores of Great Britain. Following closely in the wake of Colonisation, wherever the hut of the settler has been built, or the flag of conquest waved, there Masonry has soon an equal dominion. (Hear, hear.) In Canada (hear, hear), the noblest possession of the British Crown, it has reflected—and I will not stop here to enquire how much it has consolidated—the English Empire. (Hear, hear.) Alas, that I should say that this “has been” the case, and is so no more! And yet it must be said, that Canada, the brightest jewel in our tiara, the fairest flower in our wreath, is in danger of falling to the ground. (Hear.) I will not now revert to those topics which have become, unhappily, questions of controversy and difference; for where I cannot conscientiously praise, I prefer to be silent. (Hear.) But four years of unredressed complaint,—four years of letters of remonstrance disregarded, slighted, and unanswered—have produced their necessary and most miserable results. (Hear.) Some of the Lodges in that noble Colony have broken off their connexion with us; others still cling to us, but in the last stage of exhausted patience; and, I must say, of just dissatisfaction. (Hear, hear.) As yet, however, they have not taken the final and irrevocable step. They are still content to forward fresh petitions and complaints. To them I would say, Well have you done, in bearing with neglect, and disfavor; continue a little longer to display the patience and forbearance that you have so honorably shewn under the provocations of many years; there are many here in England who are pleading your cause; and if you will only be true to yourselves, the day is not far distant when all that is just and reasonable in your claims shall be conceded. (Applause.) And to the country Lodges of England I would say, now is the critical moment; now great interests hang on your energy; and I venture to predict even now, at this eleventh hour, that if we come forward with a full and explicit measure of justice and reconciliation, the allegiance of Canada may yet be preserved. But perhaps it will be asked, what claims ought to be conceded? what demand should be granted? To this I answer, that, if in our concessions it should be proposed to admit one syllable that reflected discredit on the functions of the Grand Master, or G. L., I would say, greatly as I value the connexion with Canada, perish that connexion! (Cheers.) But I believe the claims advanced to be just and reasonable. The Lodges in Canada ask for a share in the management of their own affairs,—that we, the Grand Lodge of England, should give to those with whose requirements, from the intervening distance, we cannot be familiar, a concurrent voice in the election of their own Grand Master. (Hear.) They do not ask an exclusive right of election; nothing which touches our supremacy or their allegiance; they demand far less than we possess ourselves or should be content with, and no more than we in justice and equity should be prepared to grant. For no community can continue to cohere except upon the universal principle of human institutions—that of mutual advantage; and this can only be secured by a system of reciprocal concession. (Applause.) I see, indeed, the difficulties which surround us; but if we resolutely face them,—if we do not fold our arms and close our eyes, and allow the vessel to drift upon the rocks—I believe it is yet possible to preserve Canada. (Hear.) She has applied to the Grand Lodge of England, and to us as the source of its power; and we as constituents of Grand Lodge, are bound to give an opinion upon the subject. (Hear.) If we do so, we may yet put back the hand upon the dial all those degrees that it has yet gone down. But this can be effected only by united action, by determined perseverance, energy, and zeal; by plain speaking and the absence of all reserve. (Hear.) If we act otherwise, our mantle will be rent in twain, and our king-

dom taken away and given to another, and even worse than that we shall inevitably experience that feeling of remorse which results from the conviction that we have sacrificed great objects and principles, to an unworthy, and what we ourselves shall acknowledge to be, a selfish policy.” (Great applause.) Before resuming his seat, Lord CARNARVON said, although he felt he had already unintentionally trespassed upon the company, a toast had been put into his hand by the W. M., and he should be ashamed of himself if he hesitated to give a practical exemplification of obedience to orders. With an allusion to the responsibilities, power, and influence of the office to which Bro. Bagshaw had been that day elected, his Lordship then proposed the health of the W. M.; feeling satisfied from what he had seen and heard of him, that he would do all in his power to twine closer the strands of the golden cord of Masonry, and to accomplish all the duties appertaining to his important office. (Cheers.)

The W. M., (who was greeted most cordially by the brethren,) returned thanks, promising untiring efforts in promotion of peace and unity during his period of office, and acknowledging gratefully the expressions of esteem by which his elevation had been accompanied.

A VALENTINE SOMEWHAT OVERDUE.

O bold young Freemason! because you deal with stone,
Is that a reason why your heart should be like one?
Or is it so filled up with hosts of “*Brothers*,”
That you have no room left in it for others?
“*Tiling a Lodge*” is famous sport, no doubt;
Though much we wonder what ‘tis all about.
We “outsiders” are prone to think him daft,
Who prates about the myst’ries of the Craft.
But bonnets are much prettier than “*tiles*,”
He’s not a “*brick*” who scorns a woman’s smiles.
If Scripture example you must follow, man,
Let *Hiram* alone, and look at Solomon.
That wisest of men had a thousand wives!
Is he a wise man who without *one* lives?
He built “his own house,” and was not a mere “*Lodger*.”
Besides, “to use *craft*,” is to be a sly dodger:
In proof of which fact, (if you think I talk fiction)
I beg to refer you to Johnson’s large diction-
Ary, wherein, too, you’ll find that an *apron*
Is “part of the dress” befitting a matron!
As you have not, in fact, any secret to keep,
There’s no fear of your letting it out in your sleep.
Then away with the trowel, the mortar, the rule,
And no longer waste time in thus playing the fool;
Give ear to my rhymes, and “pair off” while you may;
While youth’s sun still shines, O be sure you make hay.
In return for this *token*, give me but the *sign*,
And take me, young Mason, for your Valentine!

“THE MASONIC OBSERVER” TO HIS SHAMELESS LITTLE MUSE.

You naughty little muse, you!
Yes, they’re quite right to abuse you, [hearty;
Your tongue is far too sippant, and your ways too coarse and

And one thing is most certain,
They've convicted you of flirting
With a false, vain, ribald, dangerous, and most obnoxious "party."

Now hush! make no pretence, Miss,
To set up a defence, Miss;
All good old ladies reprobate such conduct, Miss, and scout you;
And dont fly in a passion,
And say "you're quite in fashion"
When I blow you up because I find this bustle all about you.

Well, well—don't cry—now don't, love;
Kiss me—I feel you wont, love,
Vex me again by cutting so unlady-like a figure;
And pick out one, Calliope,
Must die a natural death, you know,
For blowing up will only tend to make a bustle bigger.

Now go: with ways more winning,
They'll soon forgive your sinning,
Make but a good "parti" now; it will wipe out the disaster;
And pick out one, Calliope,
Who on the Dais is high up, he
May be your future slave, my love, tho' now he's a Past Master.

"They hold that true liberty can no more exist and flourish without freedom of discussion, than can a plant confined and unwatered, put forth perfect and healthy bud and blossom."—E. B. LYTON.

Must it be so? hot lips and ready hand
Be sealed for aye, and fettered at command?
The living lie still flourish, and the truth
Pant prisoned in the beating heart of youth?
Aye! Youth, so full of promise at thy dawn,
First learn to cringe, to flatter and to fawn:
With eye abashed, and lips that give no sound,
Fold thy weak arms, until those arms be bound;
And mock thy brethren's wild despairing call
When their old freedom crashes to its fall!
For such the path that leads to purple state;
So little must thou be, if e'er thou would'st be great.

Must it be so? Brothers, such slavish things
Are shaped but in a slave's imaginings.
Turn to old lore your Exodus to see,
And from what *has* been, judge of what *shall* be.
When Rome first sickened at the Claudian sway,
A young Icilius rose to point the way;
And we may fan, to bring our Craft release,
Hampden's resolve, with Falkland's sigh for peace;
Aye, peace that gives to far and near their due,
Such, send your tribunes forth to win for you!
Peace with just laws, and equal freedom fraught,
Such Peace may still be ours, if still such Peace be sought.

Correspondence.

Sir and Brother,

I should be glad of your permission to say a few words on "A Past-Master's Address to the Craft;" which, from its being printed in official type and on official paper, may not unreasonably be supposed to emanate from an official quarter, and is therefore entitled to more than ordinary consideration. The writer begins by assuming, that "an antagonistic spirit . . . is calculated to do the most serious mischief to the fraternity;" antagonism, however, is far from being necessarily mischievous; on the contrary, antagonism to what is bad is the highest duty of every good man; and the question therefore is, to what is there a spirit of antagonism? to what is admirable and excellent, or to what is scandalous and faulty? Now Sir, it is not I think too much to say, that the efforts of those below the Dais have been consistently directed to the remedy of acknowledged abuses, and to the maintenance, in its integrity, of the supreme authority of Grand Lodge, as distinguished from the authority of the Grand Master—which has of late been exercised in a manner little consistent with that supremacy, but rather as though he really were (what a distinguished member of the Dais never loses an opportunity of declaring him to be) an independent and irresponsible sovereign; a title, I need scarcely observe, not found in the Book of Constitutions. Among these acts, none has been of more frequent occurrence, than the refusal to put motions from the Chair of which the G. M. happens to disapprove; the effect of which is to give him an absolute veto upon the proceedings of G. L.; a power nowhere hinted at in the Constitutions, which only allow him to refuse to put a motion, that is "contrary to the ancient landmarks of the order." The notorious neglect of the Grand Secretary in replying to communications; the no less notorious neglect of the complaints of the Prov. G. L. of Canada, on the part of the authorities; the attempt to prevent the publication of a portable edition of the Constitutions; the opposition to the business paper of Grand Lodge being placed in the hands of its members;—these are the matters which have evoked "an antagonistic spirit" on the part of the delegates of the private lodges, who are somewhat impertinently styled by the nominees of the Grand Master, "self-constituted teachers." So again as regards the "pliability" and "servility" of those who wear purple aprons—the question is simply one of fact; is it or is it not true, that for years past, they have allowed the abuses to continue without protest, which are now in course of removal (thanks to the "self-constituted teachers")—that whatever the G. M. or the other authorities have done, they have ratified—and that, whenever an independent member of G. L. below the Dais has presumed to question any of their acts or omissions, or to remedy any evil however crying, he has invariably met with the most determined opposition, if not with absolute discourtesy? And then we are told, that we ought to have "brotherly confidence" in these brethren!

The "P. M.'s" laudable attempt, to inspire the craft at large with jealousy of the Westminster and Keystone Lodge, as being desirous to "usurp the functions of G. L."—while it comes with an ill grace from those who have not only "usurped its functions," but done their best to silence its voice—will, I trust, prove a signal failure. Were it the case, that the distinguished members who compose that University Lodge, claimed a greater share in our debates, than, so far as I know, they do—I am convinced that all who desire to uphold the constitutions in their spirit, are too grateful to them for the bold stand they have assisted them to make, in defence of their rights and liberties, to allow any unworthy feeling of this sort to mar the strength of the great "party," who are insisting upon efficiency; but a reference to the paper of business for December, will at once settle the question; and I find there that while three members of No. 10, have given notice of motion, ten names of other brethren appear upon the list.

Once more, as to "P. M.'s" facts. He states, in opposition to yourself, that "no member of the Dais opposed the Colonial Board." I quote from the report of the debate. "Bro. DOME contended that this clause (iv.) appointed a board which took some of the power of the B. of Gen. Purposes away from it . . . this clause was an alteration of the law, and as such could not be moved in its present shape upon that occasion.

"Br. HAVERS said they could not put the resolution in its present shape," and so on; technical objections were urged *ad nauseam*.

I have trespassed too long upon your space, and must conclude. I heartily desire that we may all unite in carrying out whatever

reforms are necessary, in a spirit of brotherly kindness, and I only wish that "P. M." had not diminished the effect of his excellent exhortation to charity, by an imputation of motives, and an offensive personality, such as I have searched for, in vain, through your columns. Charges of "egregious vanity," and "intentional discourtesy," do not come well from the lips of this "self-constituted teacher;" nor, let him believe, are all independent members of G. L. necessarily guilty, either of "envy" or "ambition."

I am, Sir and Brother, yours fraternally,

A LONDON P. M.

To the Editor of "The Masonic Observer."

Province of Somerset, Feb. 27, 1857.

SIR AND BROTHER,—Will you give insertion, in your next number, to a few comments on a "Past Master's Letter," which has been extensively circulated amongst the Craft? I should have supposed, Sir, that the writer, belonging, as he evidently does, to that section of G. L. who practically maintain that "whatever is right," ought to know a little more of the temper of country Masons than his letter indicates. A "P. M." proceeds on the assumption, that it is only at a distance dissatisfaction exists; that at home, at least, tranquillity and contentment prevail. If this were so, if the Executive in its relation to English Lodges performed its functions with fidelity, earnestness, and a scrupulous regard to their interests, it would be difficult to understand how it can be that such widespread discontent and such universal distrust should be found in one and all of those Colonial Lodges which are in communion with us. No, Sir, let not a "P. M." deceive himself; there have been for years, in this country, complaints "not loud but deep" touching the manner in which the Executive. It is not possible to enter a Lodge that has not its well-grounded cause of complaint. It is a rare thing to meet an individual Mason, of any experience, who cannot furnish ample proof of unwarrantable neglect. Hence the deep interest evinced by the country Masons in this contest—their warm appreciation of the trying position in which the Colonial Lodges have been placed, and hearty sympathy manifested towards them in the wrongs and neglects they have so long and patiently endured.

As the "P. M." is behind the scenes, he must be well aware that the baneful effects of official incapacity are not confined to the Canadian Lodges. Gibraltar and Malta, and many other provinces, may be cited as examples of neglect and misrule. There is not a province abroad that has not its undressed, though oft repeated, grievances.

Then, Sir, as these are facts undisputed by the "P. M.," I would enquire how it can have happened that, with such watchful guardians of the Masonic weal as a "P. M." and his coadjutors of the Executive, these evils were not arrested in their very earliest stage? How, notwithstanding their ample knowledge of facts, their constant observation of the threatening state of affairs, the ceaseless pouring in upon them, from every quarter, of memorials and expostulations, we do not hear of a single step having been taken, nor a single measure devised, to avert the unhappy consequences we have now to deplore? Year after year the causes from which the evils spring have been allowed to expand and develop their natural results disregarded and unchecked. Remonstrances availed nothing. The hovering cloud portended the coming storm which threatened to destroy the Masonic fabric, and still these "Jonahs" slept, and still they would have continued to sleep, if they had not been aroused by the vigilance and promptitude of that "party" in the hour of danger whom a "P. M." so sedulously seeks to disparage.

But by a marvellous coincidence, it may be learned from the "P. M.'s" notable composition, that it was at this very juncture that the Executive were about to apply a remedy to the long existing evils. A new policy was about to be adopted. The dawn of a brighter day was about to be ushered in, bringing contentment and happiness, by the removal of the sources of grievance and the concession of those privileges which had been so long withheld. I am inclined to believe, Sir, that this was one of the good intentions with which it is said the *Dais* is paved; but, I opine, like many other good intentions, it perished in its birth. *What*, may I ask, are the measures proposed by the Executive for the purpose of terminating those differences which exist between G. L. and its dependencies, to restore the fraternal confidence, which has been suspended by its own mismanagement? In vain have these questions been asked in G. L. To no purpose have Brethren in G. L. entreated, exhorted. Measures having for their object the amelioration of irregularities and abuses,

have met with no favour from the Governing Body, and such measures, when successful, have invariably been carried in spite of the combined opposition of the Executive and the *Dais*.

Sir, the country Masons generally recognize with gratitude, the exertions of the "great constitutional party." They feel convinced that if the Colonies are preserved to us, it will be mainly through the efforts and the eloquence of the Earl of Carnarvon, and those who have so ably supported him in the contest.

There is a prevalent notion amongst country Masons that the Head of the Executive is so much absorbed in his all-engrossing pursuit, that he cannot give that attention to the duties of his exalted position, as G. M., that the interest of so important a body as the F. M. require. They are of opinion, that from their G. M. they were entitled to more courtesy and consideration than were manifested by his lordship on a late occasion; when by a stroke of his pen, the inconvenience, expense, and mortification, attendant upon a visit to London, to assist in the deliberation of G. L. which his lordship afterwards declared to be illegal, might have been spared them.

There is a class of Masons I am aware who think that to oppose the G. M., and the Executive, amounts to a departure from the principles of the Order; but an attentive perusal of the Book of Constitutions will render it abundantly manifest, that it is not only justifiable, but becomes an absolute duty to do so when that body fails to discharge its functions faithfully.

Those who contend that the G. M. is "King of the Craft," *i.e.* endowed with absolute power, seem scarcely to have thought of the correlative responsibility which such a power implies. The power of the Executive is bounded by certain limitations, and it is only when any attempt has been made to go beyond them, that G. L., by its inherent power, has (and no doubt wisely) interfered. There is a power unquestionably that the G. M. possesses, and a very important power it is, *viz.* that, as the head of the executive, of exercising a vigilant supervision over his subordinates, and to punish those who neglect those important offices, on the proper performance of which, depends the effective and proper working of the Order.

I am, Sir and Brother,

Yours, very Fraternally,

A COUNTRY P. M.

To the Editor of the "Masonic Observer."

DEAR SIR AND BROTHER,—I was not present at the last G. L., but I am informed, upon good authority, that the motion for giving G. L. the power to adjourn was strongly opposed by Lord Pamfure. I understand that his Lordship, in addition to being the representative of the G. L. of England, at the G. L. of Scotland is a Provincial G. Master, under the Scotch Constitutions. If I am correct, will you allow me through your columns to ask his lordship if he has ever read the Constitutions of the G. L. of Scotland? for they give its members the power of adjournment, from time to time, until all business is disposed of; and when he attends G. L. in Edinburgh, if he has ever advocated the same views as he did at the last G. L., a few days since, on this subject? His Grace the Duke of Athol, as G. M. of Scotland, does not consider that his Brethren show any want of confidence in him, by professing the power, and exercising the *time immemorial* right of adjournment.

When will the G. M. of England act likewise?

Believe me, dear Sir and Bro.,

Yours faithfully and fraternally,

PERCY WELLS, P. M., & M. E. Z., 48.

Bath, February 18th, 1857.

FREEMASONS' BOYS' SCHOOL.—An election of four boys to the above school took place on the 19th of January. There were twelve candidates, and the numbers polled were as follows:—MACE, 1218; HOARE, 791; ADAMS, 776; BERESFORD, 718; HARVEY, 590; GUANZICOLI, 546; LANG, 222; ROGERS, 131; GRAY, 119; STARK, 19; TRAWLEY, 16; PAUL, 10.

From the "Canadian Masonic Pioneer."

WAKED UP AT LAST.—We learn with pleasure that a considerable cargo of Grand Lodge certificates from England have recently arrived in this city for brethren in Canada. Some of these had been ordered and paid for a long time since. One, for our old friend W. Bro. Noxen, now of New York, *eighteen years ago*. It is gratifying to find that the somnambulists of the Grand Secretary's Office are being aroused from their slumbers. A few more such movements as that which has taken place in Canada might perhaps keep them awake.

GRAND LODGE OF OREGON.—This Grand Lodge has, in the handsomest manner, recognized and received into fraternal fellowship her youthful sister, the Grand Lodge of Canada.

NEW LODGE IN QUEBEC.—We understand that a petition has been received by the R. W. Deputy Grand Master for a warrant to constitute a new Lodge in Quebec, under the jurisdiction of the Grand Lodge of Canada, to be called "*La Loge Champlain*," and that there is no doubt the prayer of the petition will be granted.

GRAND LODGE OF KENTUCKY.—We learn with pleasure that the Grand Lodge of Kentucky, at its last Communication, recognized the Grand Lodge of Canada as a legal and regular body of Masons, cordially extending the right hand of fellowship to the brethren under its jurisdiction, and warmly welcoming it into the great family of Masonic Grand Lodges.

The following Grand Lodges are in affiliation or correspondence with the new "Grand Lodge of Canada," viz.:—The Grand Lodges of Ireland, Michigan, New Hampshire, South Carolina, Louisiana, Kentucky, Alabama, Vermont, Indiana, Iowa, Florida, Connecticut, and Oregon.

We have received the two first numbers of a spirited masonic journal, published at Bath, England, entitled *The Observer*, and greet its appearance right heartily. We trust it will be "the observed of all observers," and will be to a great extent the means of infusing among our English brethren a portion of that spirit which seems to pervade its columns. We shall forward to the publisher the *Pioneer* and shall be glad to receive the *Observer* in exchange.

MASONRY IN HANOVER.—We announced that the King of Hanover had joined a Lodge, and had accepted the title of Protector and Grand Master of all the Lodges in his Kingdom. It seems that a resolution, agreed to on that occasion, has excited a certain degree of discontent in Germany. According to the principle embodied in several of the statutes, Masonry becomes an exclusively Christian institution, and no one professing the Jewish religion can in future be admitted into any Lodge in Hanover. This decision has produced a great sensation in the other Lodges of Germany; and we understand that the "Grand Orient" (of Belgium) will shortly issue an energetic protest against the principle of exclusion on account of religion or difference of creed, recognized in the new Masonic statutes of the kingdom of Hanover.—*Journal de Liege*.

NOTES AND QUERIES.

The answer to the "Enigma" in our last, is *Mystery*.

"THE EARLY WITHDRAWAL OF THE BENEVOLENT—A LESSON TO SURVIVORS."

A Sermon, preached at St. Mary Tower, Ipswich, on Sunday evening, Dec. 7th, 1856, on occasion of the death of Sir Edward S. Gooch, Bart., M.P., Provincial Grand Master of Free and Accepted Masons for Suffolk, by Erskine Neale, M.A., Vicar of Exning, and Provincial Grand Chaplain.

We call the attention of our readers to this Sermon on the death of a distinguished Brother, whose demise has been a severe loss to the Province over which he so ably presided. In all the relations of life Sir Edward was deeply beloved for his warm and affectionate nature; and in his attachment to Masonry, and faithful discharge of his duties as P. G. M., he set a worthy example to the Craft.

The preacher has, in his able portraiture of his friend, performed a "labour of love," setting forth his virtues in terms of warm and affectionate respect. Whether as landlord, Member of Parliament, or P. G. M. of his Province, his source of action was deeply seated in an unaffected but earnest piety.

ERRATUM. In our last number, p. 5, for Br. *Darkham*, read Br. *Mason*.

NOTICE.

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An extra number is published after a G. L. of emergency.

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