

The Grand Lodge of Canada A STRICTLY LEGAL AND CONSTITUTIONAL BODY OF MASONS.

NUMBER II.

In our last number we presented an historical sketch from Mackey, showing that Grand Lodges, under their present organization, are of comparatively recent origin. We now give the views of the same author on the proper mode of organizing a Grand Lodge; want of space compels us to omit several precedents which will appear in our next issue.

How shall a grand Lodge be established in any state or country where such a body has not previously existed, but where there are subordinate lodges working under Warrants derived from Grand Lodges in other states or countries? In answering this question, it seems proper that I should advert to the course pursued by the original Grand Lodge of England, at its establishment in 1717, as from that body nearly all the Grand Lodges of the York rite now in existence derive their authority, either directly or indirectly, and the mode of its organization has, therefore, universally been admitted to have been regular and legitimate.

In the first place, it is essentially requisite that the active existence of subordinate lodges should precede the formation of a Grand Lodge; for the former are the only legitimate sources of the latter. A mass meeting of Masons cannot assemble and organize a Grand Lodge. A certain number of lodges, holding legal warrants from a Grand Lodge, or from different Grand Lodges, must meet by their representatives and proceed to the formation of a Grand Lodge. When that process has been accomplished, the subordinate lodges return the warrants, under which they had heretofore worked, to the Grand Lodges from which they had originally received them, and take new ones from the body which they have formed.

The next inquiry is, as to the number of lodges required to organize a new Grand Lodge. Dalcho says that five lodges are necessary; and in this opinion he is supported by the Ahimian Rezon of Pennsylvania, published in 1783, by William Smith, D.D., at that time the Grand Secretary of that jurisdiction, and also by some other authorities. But no such regulation is to be found in the Book of Constitutions, which is now admitted to contain the fundamental law of the institutions. Indeed, its adoption would have been a condemnation of the legality of the Mother Grand Lodge of England, which was formed in 1717 by the union of only four lodges.

In the absence of any written law upon the subject, we are compelled to look to precedent for authority; and, although Grand Lodges have seldom been established with a representation of less than four lodges, the fact that that of Texas was organized in 1837 by the representatives of only three lodges, and that the Grand Lodge, thus instituted, was at once recognized as legal and regular by all its sister Grand Lodges, seems to settle the question that three subordinates are sufficient to institute a Grand Lodge.

Three lodges, therefore, in any country or territory where a Grand Lodge does not already exist, may unite in convention and organize a Grand Lodge. It will be then necessary, that these lodges should surrender the warrants under which they had been previously working, and take out new warrants from the Grand

Lodge which they have constituted; and, from that time forth, all masonic authority is vested in the Grand Lodge thus formed.

Grand Masonic Celebration at Montpelier.

The 24th instant—St. John's Day—was a great day for Masonry. The temperature of the atmosphere was neither hot nor unpleasantly cool, the sky was neither clear nor beclouded; in short, Tuesday was one of those just right days in which everybody cannot but be comfortable. At an early hour the streets were filled by arrivals from every direction—no town in Vermont, where Masonry has an abiding place, being too remote to be represented; and large delegations from eastern New York and the Canadas were also present. The number of Masons from abroad was, we are informed, something over 500, a great proportion of whom were accompanied with ladies; and the whole number of people, including Masons, anti-Masons, and curiosity-seekers generally, is variously estimated at from 3000 to 5000. We are glad to know that the projectors of this celebration had their best hopes much more than realized. It requires no trifling efforts to successfully carry through an affair of this kind; and the citizens of Montpelier who were benefited—and who was not?—by it, no doubt appreciate the perseverant and efficient labors of Hon. Jacob Scott, Mr. Palmer, Mr. Wilder, C. F. Smith, Esq., and others, whose outlays of money and of individual exertion especially entitles them to honorable mention. Grand Master P. C. Tucker, Esq., of Vergennes, said that in the last twenty years he had attended about 20 Masonic celebrations, and that that of Tuesday last was in all respects the best in which he ever participated. Pr. Bernard of Montreal made a similar remark—and so they all agreed. And certainly Montpelier never saw a celebration, of whatsoever character, half so brilliant, imposing and successful.

At 11 o'clock the procession formed at the Pavilion, under charge of Chief Marshal Scott, assisted by Marshals Badger, Hobart, Palmer, and Wilder, accompanied by Hall's Band, of Boston, and proceeded to the Brick Church. There the exercises were conducted with dignity and propriety. John H. Paddock performed upon the organ a voluntary, with his usual unsurpassed skill and effect.

After which the Rev. Eli Bailou read appropriate portions of Scripture and offered prayer.

Then an Oration by Dr. Bernard Deputy Grand Master of the Grand Lodge of Canada, was listened to and warmly admired and enthusiastically applauded.—We have seldom listened to a more pleasing speaker, or to a more eloquent address.

Another, and one of the finest performances of the day, was the singing of the Brick Church choir—led by Mr. H. D. Hopkins.

At the close of the exercises at the church, the procession re-formed, and, passing through the principal streets, repaired to a tent, erected by Col. Levi Boutwell, proprietor of the Pavilion, to partake of a collation. The tables were bountifully and beautifully spread—and some six hundred persons occupied seats. After the cloth was removed, C. F. Smith, and C. H. Joyce, Esqrs., toast masters, read the following sentiments:—

1. *The day we celebrate*—Commemorative of the birth of a Patron of Masonry, who came to announce—"Behold the Lamb of God which taketh away the sin of the world."

2. *The Holy Bible*—Preserved by our ancient

brethren at the destruction of the first Temple. Let us study its pages and practice its precepts.

3. *The Institutions of Religion and Masonry*—Grounded on Faith, Hope and Charity; they will continue to the end of time.

4. *The Grand Master of the Grand Lodge of Vermont*—One of the Veterans in the cause of Masonry who never laid down their armour.

Responded by the Grand Master P. C. Tucker, Esq.

5. *The memory of the lamented Brother N. B. Huswell, Past Grand Master of the Grand Lodge of Vermont*—Whose ardent zeal and untiring labors in reviving Masonry in this State, reminds us of him whose hands laid the foundation of the second Temple, and whose hands the Lord promised should complete it.

6. *Our Brethren from the neighbouring States*—No arbitrary lines divide the Masonic Fraternity. We meet on the Level, part on the Square, and extend the hand of Fellowship to every Worthy Brother in every clime.

7. *Our Brethren in Canada*—Reciprocity cemented by Brotherly Love, is our motto. We hail them worthy of our Fellowship.

Responded to by Mr. Edon, of Quebec.

8. *The Orator of the day*—A light in Masonry worthy of its highest honors. Let us practice the Masonic Virtues he has so eloquently inculcated.

Responded to by A. Bernard, of Montreal.

9. *Free Masonry*—A Fourfold Cord. The only tie that binds those of every nation, kindred and tongue in one common and indissoluble Brotherhood.

10. *Masonic Signs and Tokens*—The only universal Language in which all nations and tribes of men can communicate with each other.

11. *Masonic Symbols*—Striking Lessons—forever inculcating our duty to God and to man.

12. *Masonry in Vermont*—Though for a season borne down and her charter surrendered, like "truth crushed to earth shall rise again." At June 21, 1836.

13. *Aurora Lodge*—Like the tabernacle Phoenix, it has risen from its ashes in increased Wisdom, Strength and Beauty.

14. *The Clergy of our Fraternity*—Be it their care to gather together, rather than separate, the flock.

Responded to by John Gregory, of Northfield.

15. *The Ladies*—Although excluded from the Mysteries of our order—they are freely initiated into the secrets of our—*Charts*

16. *Hall's Brass Band and the Choir of Singers*—They have discoursed to us Music worthy the occasion and of their reputation.

17. *The Press*—Where Masonry flourishes, there the Press is found, potent to disseminate light, and drive back the dark clouds of error.

Responded to by Col. F. A. Eastman, of the Vermont Patriot.

The speeches of the gentlemen from abroad, especially those of Grand Master P. C. Tucker, and Dr. BERNARD, were very appropriate and eloquent.

EVENING-THE LEVEL.

The more exclusively Masonic festivities of the day were followed, in the evening, by a ball; and the ladies, in their gala attire, and the Masons, in their varied symbolisms, together, with all the customary paraphernalia of the ball-room, heightened the charms of the occasion, rendering it probably the most satisfactory and brilliant ever attended in Vermont.

It were needless to add that this Celebration of St. John's Day was, in every particular and phase, worthy of the high character of the men by whom it was gotten up. It was a day to be remembered.

Of Col. Boutwell we will say this: No man ever did more cheerfully and lavishly all that could be done for one's guests than he did;