

He married, April, 1851, the eldest daughter of Henry and Lady Mary Vyner, and has one son, Viscount Goderich, now member for Ripon.

It will be the fervent hope of all our English Craft that the Great Architect of the Universe may long preserve him to preside over that Great Order he loves so truly and has served so well.—*Masonic Magazine.*

A PARAPHRASE.

(For the Craftsman.)

BY M. W. BRO. ROBINSON.

Remember now, in youthful days,
O "brother of the dust,"
While treading in life's pleasant ways.
In God to put thy trust.

Before the evil days come on—
Before the years draw nigh—
When hope and joy and pleasure gone,
Thy wish is but to die.

Before the sun—the moon—the light—
Shall fail to glad thee more;
And dark'ning clouds obscure the sight.
Even when the rain is o'er.

In that dread day of grief and woe,
When trembling keepers fail,
And strong men shake and bow them low,
Like reels before a gale.

Before the grinders cease to grind,
Because they are so few,
Before the dark'ned windows blind
The gazers' anxious view.

For when the grinding low is heard,
And shut is ev'ry door,
He riseth at the voice of bird,
And music hears no more.

When fears above shall terrify,
And fears beset the road,
The almond tree shall flourish high,
The locust be a load.

When all desire at last shall fail,
And man to home return;
And though the streets with funeral wail,
The mourners sadly mourn.

Or ere the slender silver tie,
Unloosed, no more shall hold;
And wheel and pitcher broken lie,
With broken bowl of gold.

Then shall the dust, like earthly clod
Return to earth the same;
The spirit shall return to God,
From whom that spirit came.

Oh, "vanity of vanities!"
The Royal Preacher saith,
Oh, "vanity of vanities!"
Behold the end!—'tis death!"

THE ORIGIN OF FREEMASONRY.

By Bro. Chalmers I. Paton.

I AM not inclined, indeed, to assent to the opinion which has been expressed by many, that Freemasonry originated at the time of the erection of Solomon's Temple. but rather to ascribe it to a much earlier origin, an origin lost in the depths of remote antiquity. But it may very well be supposed that the system subsisting before that date was then consolidated and improved, so that the building of the first Temple at Jerusalem marks a great era in the progress of Freemasonry and is one of the great landmarks of its history. And now when the Temple of Jerusalem has long since disappeared, and the very form of worship for which it was intended has passed away, when cedar forests no longer clothe the slopes of Lebanon and Tyre, whose Kings supplied Solomon with a great part of the materials for his work, and from which also he obtained his master workmen, is no longer a great city, its merchant princes and its traffickers the honorable of the earth, but a scene of desolation, a place for fishermen to dry their nets, it is interesting to reflect that the institution of Freemasonry not only continues to exist, having been transmitted from generation to generation during these three thousand years and extended to lands of which Solomon never heard of, and which, in his day, the only inhabitants were roaming savages, but that it is still full of life, as vigorous and prosperous as in the days of Solomon and Hiram, changed in nothing but for the better, as the wisdom and knowledge of age after age have been stored up and applied for its improvement, its essential principles still remaining unaltered, unmodified.

The dedication of Solomon's Temple was an occasion of special solemnity in the