

protected by the pledge of secrecy, as inventions are now patented under the broad seal of governments. The members of Masonic Lodges soon promoted by their associated action. They rose to influence. They attained to an important place in society. They called into service many a wasted talent, and gave encouragement and strength to honest, individual labor that had been paralyzed for want of fraternity. Gradually the sphere of the aims and objects of these associations was enlarged. As the range of knowledge increased, and the skill in architecture became more general, the range of instruction became more and more speculative and philosophic, till at length the Lodges became almost, and then altogether, devoted to the scientific and moral, instead of the operative character. Thus by degrees the order of Freemasons grew into its present forms, as a grand organization for mutual aid and charity, for joint labor in the accomplishment of moral and social results, to which no single hand was equal, for gathering up into shape the unsystematised and unorganized activities of individuals, and welding them into a powerful and harmonious whole.

Such an organization is both a blessing and an ornament to the world. Such, also, in its sphere, is every Grand and Subordinate Lodge that is conducted on the ancient principles of our Craft. See here then, my brethren, both your glory and your responsibility. In connection with the Grand Lodge of Quebec there are now over fifty working lodges, comprising a membership of nearly two thousand craftsmen, who have knelt at the altar of Masonry, and pledged themselves to be true to its teachings. What power their combination! They are working under their respective Masters, in their different lodges, but for certain objects in common; how impressive the many stranded cords which bind them together! But, forget not, my brethren, that the strength and power of that cord depend on the single strands of which it is composed. It rests with you, as individual Masons, to make the Order to which you belong, as far as your influence extends, an object of glory and praise, or of shame and scorn on the earth. If, while professing the most unbounded charity, you exhibit in your daily lives a niggardly selfishness; if you take the shield with which you have sworn to protect your brother, and use it only to cover up your own errors and short comings;—then may you write over the doors of the Masonic Temple, "Ichabod! the glory has departed!

But, brethren, I am persuaded better things of you; and therefore, with all confidence, I bid you go forward in the great life-work which has been assigned to you, relying for protection and assistance on that Almighty Arm in which you profess to trust, and which will never fail those who lean thereon.

And may the Supreme Grand Master vouchsafe you his richest blessings, and receive you at last, into His own Temple of Light and Glory, to dwell with Him in bliss ineffable for evermore.—Amen.

THE MARQUIS OF RIPON.

BRO. PARKINSON, at a banquet given at the Provincial Grand Lodge of Warwickshire, said it would ill become him as a grand officer whose elevation to the Masonic peerage had been one of the last official acts of the late Grand Master, to express aught but profound regret that his lordship should have found it necessary to resign his high position. It had been publically stated, that Lord Ripon had been in secret a Roman Catholic for many years, but that statement must be denied in the most emphatic manner, for a very short time ago his lordship personally expressed his great interest in a proposal made by him (Brother Parkinson) that the Freemasons should restore the church of Stratford-on-Avon, and his lordship, after making reference to the Protestant church he was then building, said that his sympathies were with the scheme for restoring and preserving Shakespeare's Church by the Masonic brotherhood; and that if such a course were ever decided on, he would subscribe to any fund which might be raised. This occurred a short time since, and it was clear the Marquis was then a warm and active supporter of the Church of England as by law established. (Hear, hear.) The speaker, while regretting deeply that his lordship had seceded from that church, could not share the naive astonishment expressed by some that a Roman Catholic might not continue to fill a leading position in the Craft. The fact was that the two systems of Romanism and Masonry were not merely incompatible, but were radically opposed, for one of the first lessons taught in Masonry was that it was "free." Freedom of thought, of opinion, and the broadest toleration in religious matters were the very essence of Freemasonry, and good and true men of all religions were embraced in its comprehensive arms. (Cheers.) When in India he had a Parsee amanuensis, who was a devout follower of Zoroaster, and was so scrupulous a fire-worshipper as to ask to be excused from striking a light lest the stroke led to waste the, to him, Divine element of fire; but he proved himself a faithful brother in the Craft. (Cheers.)