

famous ecclesiastical edifices have been constructed by this Order. In the beginning of the seventh century there were many Masonic corporations diffused throughout Europe. In Italy they were known as Colleges of Architects, in France as Pontifical Brothers and as Free-Corporations, and in England and Scotland as Freemasons. Dr. Henry in his "History of Great Britain" writes: "The Italians, with some Greek refugees and with some French, Germans, and Flemings, joined into a fraternity of architects, procuring Papal bulls for their encouragement and their particular privileges; they styled themselves Freemasons, and ranged from one nation to another as they found churches to be built; their government was regular, and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a Warden and overlooked each nine." If this account of the rise of Masonry be correct, the connection of Jews with the Order must be recent. Jews have not shown an aptitude for building and bricklaying, not at least since their expulsion from their own soil. They would have been little inclined, therefore, to seek admission into a craft of operatives, and still less would they have cared to be identified with a body devoted to the interests of ecclesiastical building. But from an early period, statesmen, ecclesiastics, and other eminent persons were admitted into the Order, and gradually the operative element became lost in the speculative features of Freemasonry. As long, however, as the principles of religious toleration were not recognized in Europe, the unsectarianism which is characteristic of Freemasonry could not have come into play, and Jews would not have been permitted to participate in its rites. Though the connection of Jews with the Craft is modern, once admitted it was natural that they should become some of its most en-

thusiastic members. The toleration of which it gave practical evidence would be dearly prized by Jews, if only in self-defence. But irrespective of considerations of personal interest, and of the historical or fabled origin of the Craft, the affinity of Judaism and Masonry for each other rests on undisputable grounds. The principles of fraternity which are characteristic of the one discipline, form the keystone of the other. Judaism is essentially a system of Freemasonry. In the language of the Rabbinic proverb, all the members of the Jewish race are brothers. The religious signs and tokens which Jews share in common, serve as infallible guides of mutual recognition. The uniform tongue in which Jews pray serves to unite them all over the world. The *Shemang Yisrael* is the Masonic password among Jews which has often succeeded in kindling the spark of brotherly sympathy in the most untoward circumstances. Jews, like Masons, have special claims on one another's help in times of distress, which Jews, equally with Masons, are never slow to recognize. The objects served by Masonry are, therefore, identical with those which are attained by the profession of the religion of Moses.—*Jewish Chronicle*, 25th February, 1881.

Grand Council of Royal and Select Masters.

The Annual Meeting of the Grand Council of the Dominion of Canada of the United Orders of Royal and Select Masters, Royal Ark Mariners and Order of Rome and Constantine, was held at Hamilton on 13th July, when M. Ill. Comp. Joshua G. Burns delivered the following

ADDRESS.

ILLUSTRIous COMPANIONS,—We are come up to another annual assembly from the activities of life, from the continuous strain of mental and