

which raged at the time. In 1066, Gundolph, Bishop of Rochester, and Roger De Montgomery, Earl of Shrewsbury, who were both Masons, commenced the famous Tower of London, which was not, however, finished until the reign of William Rufus, who re-built London Bridge with wood, and in 1087 first commenced the Palace and Hall of Westminster. During the reigns of Henry I. and Stephen, the Society flourished, and was employed building the present (now old) House of Commons. In Henry the II's. time the Lodges were under the control of the Grand Lodge of Knight Templars. They continued under their care until John succeeded Richard I. when Peter De Colclugh was appointed Grand Master. On the succession of Edward I., in 1272, the superintendence of the Craft was entrusted to several noblemen, amongst others, to Walter Gifford, Archbishop of York. Edward II. patronized the fraternity and revised its ancient charges. William Wykeman was Grand Master on the accession of Richard II. After the accession of Henry IV., James Fitzallen, Earl of Surrey, became Grand Master, by whom Battle Abbey was founded and the Guildhall in London built. During the reign of Henry V., Henry Chichley, Archbishop of Canterbury, was appointed Grand Master. In 1425, however, during the reign of Henry VI., an act was passed prohibiting the meeting of Lodges. This act, however, through the influence of Henry Chichley, was never put in force, and in 1442 Henry VI. was initiated. The King nominated Henry Wainfleet Grand Master. During this time James I. of Scotland, after his captivity became a great patron of the art, and set an example, which, it strictly carried out at the present time, would effectually do away with Law Courts. On the occasion of any difference arising between two or more of the Brethren, they were cited to appear in open Lodge, and their differences were then and there amicably settled at once, thereby preventing much litigation, and when we consider the times, perhaps bloodshed, a noble example to the Craft all over the world. And now, a word or two about our objects. It is a matter of frequent remark amongst men, of what use is it? you never seem to relieve the poor or perform any act of charity! and I admit that such apparently is the case, and if it were otherwise, it would not be Masonry. But in spite of such seeming apathy, I could tell you some things that would convince the most sceptical of his error. The great principle inculcated by our Order is to do our charity so that our right hand knoweth not what our left doeth: thus you will see how it is we never publish a long list of what we have done. The public does not nor never can know what we do in this respect. The grand object of our labor is one which stands first in the sight of Heaven, one which will, to the end of time, engross the attention of every good christian, a theme which has been sung by poets, and praised from the pulpit. It falleth like the gentle dew of Heaven, and blesseth him who giveth as well as he who receives, and a sweeter incense never rose to Heaven from the altars of our Jewish forefathers than rises from a heart prone to charity. Charity is our first great object, also brotherly love, relief, and truth; but not here surrounded as we are by our friends, all in good health and spirits, does Freemasonry shine, but at the bedside of the dying stranger, a wandering brother far from home and relations, a

wanderer in a foreign land, there it shines prominent. The poor dying man knows that the instant life leaves his body, his weeping wife and little ones are cared for; everything is done that can be done to alleviate distress and no thanks asked or expected. I say it is worth living a whole life to be a witness to one such scene; to know that you have enabled one fellow mortal to pass to the dark waters of oblivion without the agonizing reflection of having to leave a helpless wife and little ones to the tender mercies of the stranger; and will any one dare say we have no such cases? I shall only reiterate we have; but these together with other secrets are locked up in the safe and sacred repositories of our hearts with fidelity, fidelity, fidelity. To relieve a worthy distressed brother and provide for his orphans and widow are the first duties of a Mason.

Now W. Sir and Brethren, having thus indifferently endeavored to lay before you some of the leading traits of our noble order, the solemn question arises, What course shall we pursue? Shall we form a stone rejected and fit only to be thrown into the rubbish, or shall we strive to perform our allotted task, so that when we carry our specimen of work to the Grand Overseer to be proved by his unerring square, he may declare it square work, and such work as he is authorized to receive?

True, our lot is cast in an obscure part of Canada, a little place unknown to fame in the large, busy world of which we form so insignificant a part, but have we not a duty to perform? We have. We owe a duty to God, our neighbor, and ourselves. And if we do our duty truly to Him, without whose leave a sparrow falls not to the ground, who painted the lillies of the field, of which it is said, "Solomon in all his glory was not arrayed like one of these," we will most certainly have accomplished the minor duties. Remembering always that the man who has cultivated the faculties with which God has endowed him to His glory and the good of his fellow-creatures, has accomplished the great end of his creation.

Each of us can exert more or less influence in his own sphere; let us continue to do so. Not, I trust, that fearful influence, which, like the lightning's flash, rends the heart of the solid oak; but rather that beautiful, silent influence which is shown by the Almighty hand, in clothing the hills and plains with green grass and flowers, silently and quietly while we sleep.

Let us, therefore, persevere in doing good to our fellow beings, continue to extend our noble Order, scattered as it already is over the whole world, exerting a quiet influence for good. What an amount of Christian charities done, and the world none the wiser! This is the true secret of Masonry, the marrow in the bone, the talisman which knits us so firmly together, and which has for centuries bound us together in one solid mass which the utmost endeavors of our enemies have been utterly powerless to shake.

Port Colborne, June 22, 1867.

Render good for evil; because in this way you will rise superior to the evil-doer and make him your friend.

Be forbearing, temperate, chaste: because voluptuousness, intemperance and sensuality are destructive of the existence and will render it miserable.