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## Aims and Growth of Freemasonry.

**Membership of British Lodges  
Advancing By Leaps and  
Bounds---Remarkable  
Statistics.**

(The Christian Science Monitor.)

LONDON, England.—At the grand festival of the United Grand Lodge of England, held under the presidency of Lord Amphil, the pro-grand master, in the absence of the Duke of Connaught, there was a notable recognition of the provinces in the appointment of the Grand Lodge officers for the ensuing year. A very chatty address was given by William B. Merish, past grand master of Ohio, who was visiting the Grand Lodge of England after an interval of eight years. He remembers, he said, that he closed his short speech on that occasion with the words that in his opinion the time was fast approaching when the English-speaking race would dominate the world. And, he added, to the accompaniment of laughter, "We are here."

### The Brotherhood of Man.

"Freemasonry throughout the world," he continued, "pays respect to the mother Grand Lodge of England and the 48 Grand Lodges of America pay respect to English Freemasonry. We are with you more than ever we were. Our hearts are united with English Freemasonry because we have been engaged in this great war for civilization and for an unequalled era of the brotherhood of man in the widest and brightest sense, under the guidance of the fatherhood of God. Freemasonry does not have to learn any new principles in regard to new civilization and democracy, because they have always been our principles."

"Let me tell you, and it will doubtless be a surprise, that there are in the United States over 2,000,000 men who are Freemasons; one in every 16 voters in the United States is a Freemason. We do not talk politics, but sometimes we think politics. We do not talk religion, but upon every altar in every one of the lodges in the United States is the Holy Bible, and we do the best we can to keep them straight on that question. The great upkeep in America of the Red Cross movements and the Y. M. C. A. movement has been in Masonic circles. We have raised over \$500,000 for Masonic war work, and we are on the list of

founders of your Freemasons War Hospital here in London."

In London, as in the provinces, there have been many visits during the past two years from the members of the American Army and Y. M. C. A. movement, and the interchange of opinions has been beneficial to Englishmen, at any rate, and it may be hoped beneficial to the visitors.

The craft of Freemasonry is participating in the general readjustment and purification of institutions as one of the results of the war, and this development is apparent, though, of course, in a lesser degree, to those outside as well as to those within the brotherhood. In some respects Freemasonry in the United States is entirely dissimilar to Freemasonry in England. Study and research have been more prominent features of American Masonic life than of English, but in this respect a change, rapid but apparently deep-seated, is taking place in England. Social intercourse is a Masonic feature common to both countries, but in England hitherto it has been associated more with the festive board than with the academy of instruction. But manners with the times are changing, and here and there, in London and the provinces, study groups are being formed for the purpose of studying the history and fundamentals of the craft, many of such paying to an American—Dr. Fort Newton—the compliment of adopting his work, "The Builders," as their textbook, mainly, perhaps, because it is the only modern book of instruction available.

### What the Craft Stands For.

That such study will be beneficial cannot for one moment be doubted, because Freemasonry, holding aloof from both theological and political disputation, inculcates the highest morality, virtue, and love to all God's creatures with love to God as its basis. The last of this trinity is the best known to the profane world, using the word "profane" in its strict literal meaning, as applicable to those outside the fan of temple, because its

demonstration is public. The sums contributed during the war in England alone toward the support of the three Masonic institutions for the sons and daughters of brethren, and for the relief of distressed members of that craft and their widows, have increased with each year of the war's history, and in this, the year of peace, it seems probable that all records will be broken.

Members are increasing by leaps and bounds, notwithstanding the jealous care exercised in guarding the portals and making admission increasingly difficult. Lodges are becoming unwieldy in numbers, although they do not approach, except in a few instances, the general huge membership of lodges in the United States. Hitherto promotion in the lodges has been attained by seniority, members advancing to the Master's chair in regular order, according to length of membership. The opinion, however, is being circulated that while this method has certain advantages, it is not altogether calculated to be for the greatest good of the craft, and that no one shall be appointed to any office except by merit. Lodges are springing up not only in London, but in every province throughout England, and the same story is told by the Grand Lodges of Scotland and Ireland. In England only about 25 per cent. of the applications for charters for new lodges are granted, and some very substantial reason must be shown before a new lodge is warranted. Applications for admission into the order are not likely to diminish now that the heir-apparent to the throne has entered the craft.

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THE WEST END BAZAAR.

July 4, 21 51 Water St. West.

### Sunday Services.

Church of England Cathedral—Holy Communion, 7, 8 and 11; special service of Thanksgiving for Victory and Peace, 11; Preacher, His Lordship the Bishop; Evensong, 6.30; Preacher, Rev. J. Vinton.

St. Thomas's—Holy Communion, 8; Thanksgiving Service and Sermon, 11; Preacher, The Rector; subject "When a Nation is Thankful." Sunday Schools, 2.45; Women's Bible Class, 8; Evensong and Sermon, 6.30; Preacher, Rev. Canon Bolt.

St. Mary the Virgin (Southside)—Holy Communion, 8; Matins and Holy Communion, 11; Evensong, 6.30.

Gower Street—11, Rev. S. H. Soper, B.A.; 6.30, Rev. E. W. Forbes, M.A., B.D.

George Street—11 and 6.30, Rev. D. B. Hemmion, B.A.

Cochrane Street—11, Rev. Prof. Desbarres, 6.30, Rev. S. H. Soper, B.A.

Wesley—11 and 6.30, Rev. W. B. Bugden, B.A.

Congregational—On Sunday the services will be characterized by Special Thanksgiving for Peace. In the morning the Rev. Dudley B. Ashford will speak on the subject of "Forgiveness—Human and Divine." Many people are wondering if we ought to forgive the Germans? Others disagree as to how we ought to treat our enemies. What is the Christian to do with these questions? At night the Rev. Mr. Ashford will deal with the vital matter of "The Church and Permanent Peace." The church hopelessly failed to prevent the great war. Can she prevent future wars? If not, who can? It is the duty of every Christian to face up to these questions. We invite you to come and worship with us.

Adventist—Subject, "The Meaning and Challenge of World Peace." All welcome. Evangelist D. J. C. Barrett.

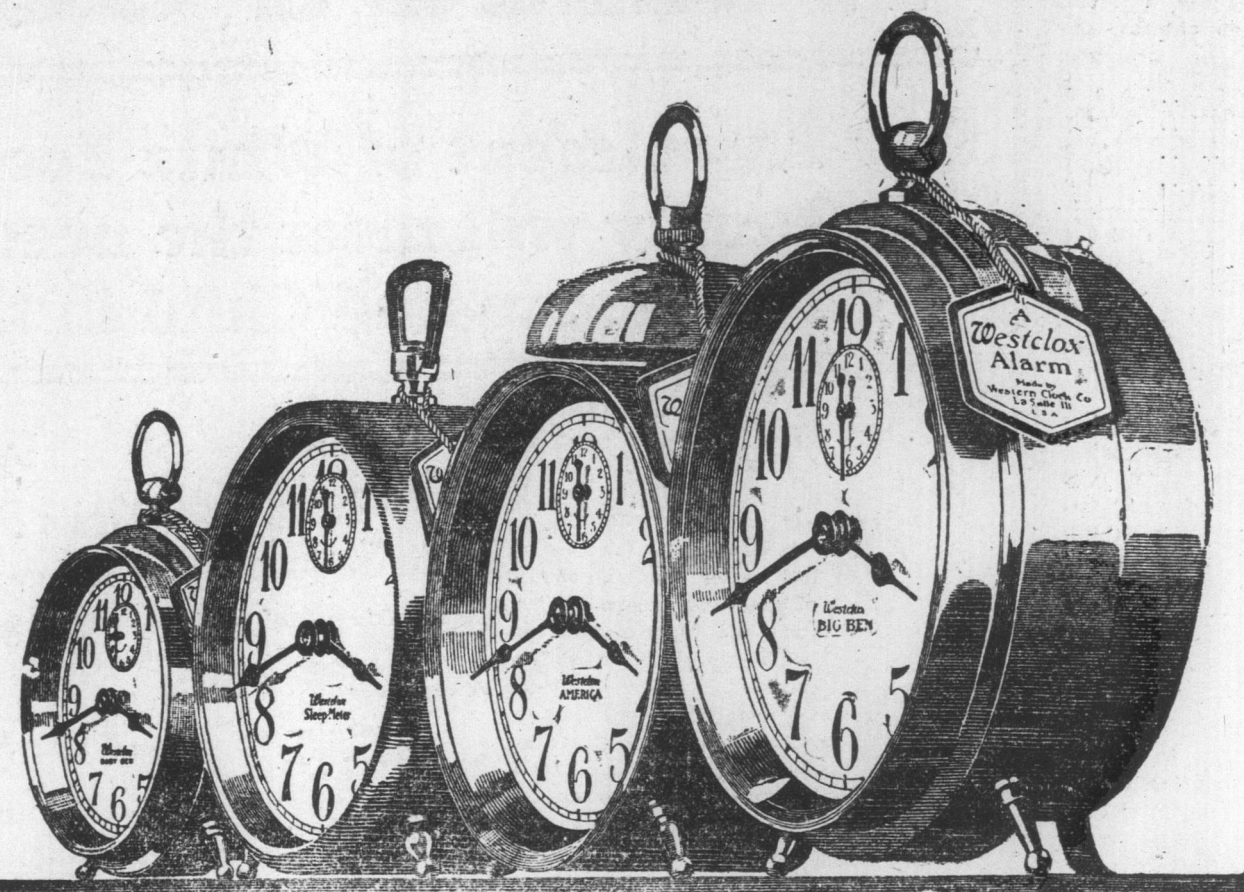
GOWER ST.—9.45, Men's Class meetings; 4, Young Women's Class meeting; 2.30, Sunday School and Bible Classes; 11 and 6.30 Public Worship. In the morning the preacher will be Rev. Samuel Soper, B.A., who has recently returned from China, and who has a most interesting story to tell of his work there. Mr. Soper will also speak to the Sunday School in the afternoon. The Pastor will preach in the evening, subject, "Thanksgiving for Peace and Other Blessings." The Sacrament of the Lord's Supper will be administered at the close of the evening service.

Week-day Meetings—Monday, 8 p.m., Epworth League; Tuesday, Boy Scouts—a special meeting to arrange for a Scout Camp; Wednesday, Prayer Meeting; Thursday, Girls' Club; Friday, Prayer Meeting. A cordial invitation is extended to all attending any of the above meetings.

COCHRANE ST.—At Cochrane St. Methodist Church to-morrow morning the Rev. Prof. Desbarres, of Sackville University, a former Pastor of this Church, will be the preacher. In the evening the pulpit will be occupied by the Rev. S. H. Soper, who is returning to his native land from missionary work in China. We bespeak for both these rev. gentlemen good congregations. Visitors always welcome at this church.

WESLEY—The Pastor will preach at both services. As to-morrow is to be observed as a Day of Thanksgiving, sermons suitable to the occasion will be given. Visitors heartily welcomed.

ASSOCIATED BIBLE STUDENTS meet in Chapter Room, Victoria Hall; 3, International Sunday School Lesson; 8, discourse: The Love of God, or Fear of Hell? All are welcome.



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### The Salvation Army.

(From the Westminster Gazette.)

It will be interesting to watch the career of the Salvation Army from its Jubilee onwards. Its name was an inspiration of the old General, and he never hesitated to meet suggestions that he was vulgarizing religion. "It is the observation of the thoughtless and the prejudiced," he said, "The Hindu is attracted by the tom-tom, the American negro by the drum. If you were to play Mozart to the East-End poor, to the hungry wretches of the street, would they appreciate the music?" Experience has shown that the East End poor can appreciate Mozart. It might always be said that the Salvation Army itself has become more Mozartian. If the old uniform is retained there is less of the revolutionary red than the old General claimed for it. The Salvation Army has shed some of its youth and has put away some of the things which belong to youth. He would be a bold man who would say definitely whether it is likely in the future to gain or to lose by the growing-up process.

Tumblers, 65c. per doz.; Beer Mugs, 10 oz., \$3.00 doz.; Beer Mugs, 20 oz., \$5.60 doz.; Goblets, \$2.15 doz.; Fancy Japanese Berry Sets, 7 pieces, \$2.20.—G. KNOWLING, LTD., China & Glass Department.—June 30, 51

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Suitable for Vessels of from 75 to 100 tons.

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June 28, 1919, 51

### The Correct Usage.

An interesting example of how the "correct use of language" is determined by practice turns up in a magazine department that solves the doubts of its correspondents on many subjects and is here dealing with the expression "different from." "Different from," says the wise department, "was established by Shakespeare in the 'Comedy of Errors,' 1590. Dekker in 1603 introduced 'different to,' and Heywood,

another dramatist, added the variant 'different against' in 1624. Digby, an English philosophical writer, provided 'different than' in 1644, followed by the Earl of Monmouth, who changed the form to 'different with' some years later. Addison, in 1711, used 'different from' in the Spectator; Fielding, in 1737, used 'different to'; and Goldsmith, in 1769, 'different than.' Then came Thackeray, who wrote 'different to' in 'Esmond,' and was criticized by the English educator, Mark Pattison, who preferred 'different from.' In-

deed, for ordinary purposes, it seems as if one use of the term is different from, to, with, against, than any other.—Christian Science Monitor.

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