

tan thhe czar himself, Peter the Great, of Russia.

"Up with you, lads!" cried Peter. "Kneel to no one but God. You are Russian soldiers, and I'm your general—that's all."

Then he turned to Kratsch, who lay groaning on the ground, with his left arm broken.

"I'll forgive thee this time, fellow," said the czar; "but if I ever catch thee ill-treating a child again, look out! As for these soldiers of mine at whom you laugh, within five years they shall be the wonder of all Europe."

And so they were. —*Harper's Young People.*

### CORN, WINE, AND OIL.

Corn, wine, and oil, are the Masonic elements of consecration. The adoption of these symbols is supported by the highest antiquity. They were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. David enumerates them among the greatest blessings that we enjoy, and speaks of them as "wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart"—(Psalm civ., 14). In devoting anything to religious purposes, the anointing of oil was considered as a necessary part of the ceremony—a right which has descended to Christian nations. The tabernacle in the wilderness and all its holy vessels were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony, and the prophets and the kings of Israel were consecrated to their offices by the same rite. Hence Freemasons' lodges, which are but Temples to the Most High, are consecrated to the sacred purposes for which they were built, by strewing corn, wine and oil upon the "Lodge," the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to

be refreshed with the Word of the Lord, and to rejoice with joy unspeakable in the riches of divine grace. "Wherefore, my brethren," says the venerable Harris:—"Wherefore do you carry corn, wine and oil in your procession, but to remind you that in the pilgrimage of human life, you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness has made in their bodies, or affliction rent in the hearts of your fellow-travellers?" (Discourses iv., 81). In processions, the corn alone is carried in a golden pitcher, the wine and oil are placed in silver vessels, and this is to remind us that the first, as a necessity, and the "staff of life," is of more importance, and more worthy of honor than the others, which are but comforts.—*The Liberal Freemason.*

### TRUE BROTHERHOOD.

Foot to foot, no matter where,  
Though far beyond my desired road,  
If brother needs a brother's care,  
On foot I'll go and share his load.

Knee to knee, no selfish prayer  
Shall ever from my lips ascend,  
For all who act upon the square  
At least henceforth my prayer shall bend.

Breast to breast, and this I swear,  
A brother's secrets here shall sleep,  
If told to me upon the square,  
Save those I am not bound to keep.

Hand to back, O, type of love,  
Fit emblem to adorn the skies;  
Be this our talk below, above,  
To help poor falling mortals rise.

Cheek to cheek, or mouth to ear;—  
We all like sheep have gone astray.  
May we good counsel give and hear,  
Till each shall find the better way.

ONE dollar taken from the pocket and cheerfully handed to a brother in need, will go further than all talk a ballon full of lung pressure can create. The purse under circumstances of distress, is far mightier than the mouth.