

PAGES

MISSING



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Engineering
Club .. .
OF CANADA

OFFICIAL PROCEEDINGS

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PROCEEDINGS OF THE CENTRAL RAILWAY AND
ENGINEERING CLUB OF CANADA MEETING.

ROSSIN HOUSE, TORONTO, March 17, 1908.

The President, Mr. McRae, occupied the chair.
Chairman,—

Gentlemen, we will now call the meeting to order. The
minutes for the last meeting have been published in the month-

ly journal and it will be necessary for some member to move that the minutes be adopted as read.

Moved by Mr. Jefferies, seconded by Mr. Fletcher, that the minutes of the previous meeting be adopted as read.

Chairman,—

We are going to curtail our business to-night in order to get through with it so that we can go on with the Social Evening.

The third order of business is the announcement of new members. We will now call upon the Secretary to read the names of new members.

NEW MEMBERS.

- H. E. Rowell, Representative Philip Carey Co., Toronto.
 A. Attle, 53½ Ontario Street, Toronto.
 J. O. B. Latour, Insurance Inspector, Toronto.
 Gustave Bernard, Mechanical Inspector, Canadian Inspection Co.
 Geo. W. Hardy, Engineer, G.T.R., Sarnia Tunnel.
 S. J. Turner, Jr., Engineer and Machinists, Toronto.
 W. J. Sutterby, Engineer, G.T.R., Hamilton.
 S. Crossley, Dining Car Conductor, G.T.R., Toronto.
 A. M. Burwell, Engineer, G.T.R., Mimico.
 Jas. Harriott, Storeman, Canada Foundry Co., Toronto.
 Ed. Corrigan, Foreman Structural Dept., Canada Foundry Co.
 A. J. Nixon, Assistant Superintendent, G.T.R., London.

Chairman,—

Gentlemen, your Executive have investigated the applications of these gentlemen, and these names you have just heard read have been voted upon favorably as members of the Club. They are therefore duly accepted to membership in our Club.

MEMBERS PRESENT.

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|-----------------|-----------------|------------------|
| S. W. Price. | R. Woodward. | J. H. Morrison. |
| H. Wickson. | R. Rothwell. | A. E. Juhler. |
| E. G. Yeates. | Geo. McIntosh. | Geo. Black. |
| H. Eddrup. | J. Reid. | J. H. Stortz. |
| D. J. Hay. | T. G. Gasson. | J. W. Harkom. |
| F. K. Stortz. | F. S. Smith. | W. Wensley. |
| T. J. Ward. | Jas. Carr. | J. J. Fletcher. |
| Geo. Wensley. | W. J. McIntyre. | A. J. Nixon. |
| F. Brent. | E. B. Allen. | J. G. Broderick. |
| S. L. Trusler. | S. Woods. | J. Hay. |
| H. P. Ellis. | D. Campbell. | G. F. Lilley. |
| J. A. Mitchell. | J. M. Grant. | W. H. Clark. |

MEMBERS PRESENT—*Continued.*

Albert Attle.	J. W. Barker.	L. Howe.
Geo. Baldwin.	J. E. Stephenson.	J. L. Richardson.
H. Black.	J. W. Perry.	A. Russell.
J. G. Hyde.	J. W. Grippin.	Geo. Shand.
J. J. McWater.	Robert Pearson.	A. Dryden.
A. W. Shallcross.	J. R. Armer.	G. D. Bly.
E. Logan.	L. Johnson.	W. McGhee.
W. Tait.	C. L. Worth.	A. J. Lewkowiez.
W. R. McRae.	W. H. Randall.	C. T. Barnes.
Thos. Wells.	H. Cowan.	H. G. Fletcher.
A. M. Wickens.	I. Jefferis.	J. Duguid.
W. H. Smart.	W. H. Bowie.	Jas. Bannan.
H. Spencer.	J. C. B. Latour.	O. A. Cole.
R. M. Hunter.	F. Tushingam.	J. C. Garden.
H. E. Rowell.	W. E. Archer.	J. M. Clements.
C. A. Jefferis.	A. J. Nixon.	W. H. Chidley.
J. Mooney.		

Chairman,—

Now, gentlemen, in order to hurry the meeting through, we will have to start in with Section 9, "Reading of Papers or reports and discussions thereof."

Under this heading I have much pleasure in calling on Mr. Geo. Baldwin to give us his paper to-night on "The Origin of Societies."

LECTURE ON "THE ORIGIN, WITH A BRIEF HISTORY
OF SOCIETIES."

GIVEN BEFORE THE MEMBERS OF THE CENTRAL RAILWAY AND
ENGINEERING CLUB OF CANADA ON TUESDAY, MARCH
17, 1908, BY GEO. BALDWIN, OF THE CAN-
ADA FOUNDRY CO., LIMITED.

Mr. President and Gentlemen,—I am not what you might term a public orator, consequently will ask you not to expect a brilliant lecture from me to-night. While the lecture which I purpose giving may not be as inspiring as those you have listened to heretofore, still I shall endeavor to interest you to the best of my ability for the space of thirty minutes. The subject which I have chosen is the Origin, with a brief history of Societies. In the event of my not bringing out the salient points of the particular society to which you belong—(for we all belong to some society or other)—do not reprehend me with discrimination, but put it down to my lack of information.

Of all institutions from time immemorial, that have been established for the purpose of improving the conditions of mankind, Freemasonry stands as pre-eminent in usefulness as it is in age, and this being the oldest society known, I will, first of all, give you a brief outline of its history. I say brief for were I to take you through the intricate windings in the history of Freemasonry, it would take me some two or three hours instead of fifteen minutes.

Great difficulty has been encountered in arriving at the precise time, place and circumstances, in which Freemasonry began. Some writers go so far as to say that from the commencement of the world, we may trace the foundation of Freemasonry. W. Preston, who makes this assertion, qualifies it with the expressions, that, ever since symmetry began and harmony displayed her charms, our Order has had a being. He undoubtedly meant, that its principles were co-existent with the Universe. A prominent Mason has said, "Well, I suppose Adam did wear an apron of some kind."

More moderate writers find its origin about 1044 B.C., in the religious associations formed by the Architects of Tyre, who constituted associations or colleges of Sacred Builders, who were engaged in the construction of Temples and other places of worship. Another writer states that the mysteries and stupendous "Pyramids of Egypt," alleged to have been built by these Sacred Builders or Masons, were hoary with age at the time when Moses was initiated into the secrets and mysteries of the Priestly Order about 1550 B.C.

I remember when a boy at school, we had several Biblical riddles, and one was, "Who was the oldest man that ever lived, that died before his father." The answer, of course, was, Methuselah, who is credited with being the oldest man that ever lived, namely, 969 years, and died before his father "Enoch" who was supposed to have been taken into Heaven without dying. And this same Enoch, according to traditions, fearing that the genuine secrets of Masonry would be lost and swallowed up in the predicted deluge, had the grand secrets engraven on a white stone, and buried them in the bowels of the earth, and built two pillars near the spot, with an inscription in hieroglyphics, denoting what was buried beneath.

Coming down to the time of King Solomon, 994 B.C., we find him calling Hiram, King of Tyre, and his chief architect, Hiram Abiff, (one of the most expert and cunning workmen of his time) as Counsellors and some 113,600 Master Masons, Fellow Crafts and Apprentices, to assist him in building the famous Temple of Jerusalem, and dedicating it to God's service, which is found in the first book of Kings and the 5th chapter. So perfect was the harmony of this organization among such a vast number of workmen, and so systematic the distribution of labor, that Solomon's Temple, with all its gorgeous splendor,

was finished in a little over seven years, from the laying of the foundation stone.

Compare this with the time used in building some of the more modern Temples and Cathedrals; for example, the Temple of Herod occupied thirty-six years; St. Peter's Roman Catholic Cathedral at Rome, one hundred and fifty-five years; St. Paul's Cathedral, London, England, thirty-five years, showing that the same accurate arrangements did not exist.

In 715 B.C. the Roman College of Constructors, who played a great part in Masonic History, was founded by Numa Pompilius, the second king of Rome, who forbade human sacrifices to gods and died full of years and honor.

Many of Solomon's Masons, before he died, began to travel. We will not attempt to follow them into every country, but it is known they travelled in a westerly direction, building Temples at Rome, Ravenna, Florence, and other cities in Italy, Spain, and eventually into Britain, when in the year A.D. 293, history informs us of one, Albanus, being raised to the Grand Mastership of the Masons, and who was by order of Carautius, the Emperor of Britain, decapitated on account of his being a Mason. In this manner a Grand Master of the Freemasons became the first Christian Martyr in Britain as "Saint Albanus."

The three most famous Cathedrals of England were built by the descendants of these Masons, namely, Canterbury, in the year 600; Rochester, 602, and St. Paul's in 605, under the direction of Bishop Gundulph.

In the year 925 the Masonic records show that every town of any size in Britain had its Freemasons' Lodges.

About the year 1066, William the Conqueror, issued charters to the different Guilds or Trades Unions of London, England, such as the Honorable Companies of Goldsmiths, Weavers, Silversmiths, Mercers, Pelyers, Master Tailors, Freemasons, etc.

The construction of Westminster Abbey was completed in 1272 under the direction of Grand Master Giffard, Archbishop of York.

In the year 1666 the Great Fire of London occurred in which 40,000 houses and 86 churches were destroyed, and which gave a new impetus to these Masons under the alleged Grand Mastership of Sir Christopher Wren. In conversation with Mr. John Ross Robertson, the Masonic Historian of the Grand Lodge of Canada, he stated that he had searched the Masonic records of England, but could not find the least evidence that Sir Christopher Wren was ever a Freemason, let alone Grand Master, but found that his Chief Foreman, John Strong, was a Freemason.

I might here remark that the actual history of Freemasonry can only, in strictness, be deemed to commence from the period when the chaos of mythical traditions is succeeded by the era of Lodge records. While the Minute Books of a Lodge in Scot-

land, in the year 1599, are still extant, yet in England we have no Lodge minutes ranging back further than 1700. So, for the sake of convenience, the mythico-historical period of Freemasonry, will be held to have extended to 1717 when Masonic records show that in that year there were four Masonic Lodges in London, England, and this is the year that the present Grand Lodge of England was instituted, and it is here that we emerge from the cloudland of legend and tradition and enter into the domain of authentic history. The origin and source whence first sprang the institution of Freemasonry, says Dr. Mackey, has given rise to more differences of opinion and discussion among Masonic scholars than any other topic; nearly every prominent historical personage from the Devil to the Druids, have at one time or another been credited with the institution of Freemasonry, and the erection of Stonehenge, a Druidical Temple (of which I will have more to say later).

In India at the present day the Masonic Hall is familiarly known as the "Shaitan Bungalow," or Devil's House.

In 1721 Masonry was introduced into France, and in 1733 the first Grand Lodge of America was instituted at Boston.

In 1813 the union of the two Grand Lodges of England was consummated.

In 1850 we find Masonry spread over the surface of the globe. Thus in a century Freemasonry was propagated all over the earth, scattering in its path the seeds of civilization and progress, until to-day we find it the grandest institution under the sun.

The grand object of Masonry is to promote the happiness of the human race; its laws are reason and equity; its principles, benevolence and love; its religion, purity and truth; its intention is peace on earth, and its disposition, good will towards mankind.

Let any unprejudiced man pronounce his opinion of Freemasonry from experience of the benefits it has conferred on Society, and his judgment cannot be unfavorable, and the Masons' most determined enemies must admit them to be honorable in their actions, and estimable in private life. Look over any criminal calendar of any assizes held in any part of the world, and you very seldom find members of the craft charged with felonious offences, or accused of disturbing social order.

I might here add that almost all institutions that have existed and are existing to-day, have taken some parts of their ritual and procedure from that of the Masons, as anyone belonging to the Masonic Order as well as some other order, can see at a glance the Masonic hand in its general make-up and ritual.

Many orders have sprung up from time to time, but I will confine my remarks to those in existence to-day.

The next Society in point of age, is the Ancient Order of Druids. The earliest history we have of the Druids credits them with having originated in Britain, about the time of Julius Cæsar, 50 years B.C., and were at that time an order of priests. The name is derived from the Greek word for "the oak," a tree which is held by them in the highest esteem and reverence, as a symbol of wisdom and strength. They directed public worship, foretold future events, were learned men and philosophers; they instructed the people in everything but warfare, and were generally, holy singers, bards or poets. Their reverence for the oak and its mistletoe, amounts almost to worship. At certain seasons of the year the Arch-Druid ascends the oak and cuts the mistletoe with a golden knife, which is considered the holiest thing in nature, and a panacea for all diseases. The Druids still continue some of their ancient customs. Some of you may have read in the *Evening Telegram* some months ago, of the Druids' visit to Stonehenge, where they exemplified some of their (to us) strange rites in the initiation ceremonies.

Stonehenge is one of the oldest of the Druids' Temples, and is situated on Salisbury Plains; some of us, no doubt, have seen the ruins. Stonehenge was in all probability built by the native Britons about 100 years B.C., for three special purposes. 1st, as a place where justice might be administered; 2nd, for National Assemblies; and 3rd, as a Temple, where the ancient Druids could exemplify their rites and ceremonies, and teach their mystic lore. Stonehenge belongs to the same class of primitive structures as the Circles and Cromlechs, scattered over various regions of the world, extending to India on the one hand, and to Peru in South America on the other. They were probably all built about the same period. This being the case, goes further to prove that Christopher Columbus was not the first discoverer of America.

The Druids are in a good thriving and financial position, the sick benefits that are paid out to its sick members are about the largest of any order in existence.

The next in age is the Knights of Malta, which date back to the year 1048, and was a military Order instituted for the protection of Pilgrims to Jerusalem. They became eminent for their devotion to the cause of religion, their boundless charity, and noble hospitality, and as such have rapidly increased in members, wealth and usefulness.

Next comes the Order of the Eastern Star, which originated in France in 1730, and in 1778 some of its members migrated to America. The Order has been gradually dying out since 1870. Thousands have participated in its ceremonies. Its obligations are based on the honor of females and framed upon the principles of equality and justice. Those who are entitled to participate in its five Degrees are Master Masons, their wives,

widows, sisters and daughters. The degrees are very beautiful and impressive, and those who had received the degrees had a ready and efficient means of commanding the services of Freemasons whenever and wherever they needed them.

The next is a Friendly and Benefit Society called the Argonauts, founded in Germany in 1775. Its chief officer is called a Grand Admiral. Its place of meeting is called a ship, and all its appointments are named after the various parts of a vessel. Their motto is, "We live to promote happiness."

The next is the Oddfellows, fashioned after the Masonic Brotherhood, and is a widely extended and influential Society. Its motto is, "Friendship, Love and Truth." It first appeared in England at the close of the 18th century as a social and mutual relief society. It was introduced into America at Connecticut in 1799; the Manchester Unity originated at Manchester, England, in 1812, and on looking up Cassell's Encyclopædia, I find that the Oddfellows are characterized as being as cunning as a fox, quiet as a lamb, strong as a lion, as useful as a horse, and as busy as a bee. The Order is symbolical in character; its ritual is instructive and impressive; its career has been brilliant; its excellent moral teachings; the intelligence and character of its members and the salutary influence it has exercised, has made it one of the most popular institutions of its kind, and is at the present, the richest relief Society in the world.

The Orangemen sprang into existence at the close of the 18th century, the name of which was first used by the Catholics of Ireland as an appellation of their Protestant countrymen, who adhered to the house of Prince William of Orange. In 1795 the present Rules and Regulations were first published, when it only had one degree. In 1796 the purple degree was added, then that of Markman and Heroine of Jericho. The ritual is Masonic in character, and the organization of the society imitates the Masonic model.

Foresters, several societies have borne this name with symbols and rituals borrowed from the various departments of woodcraft known as Colliers, Woodcutters and Sawyers, dating back to the eighteenth century. The most extensive of these brotherhoods are the Ancient Order and Independent Order, the latter at the present time showing what can be done in the way of benefits. For instance in 1904 no less than \$2,000,000 was paid to widows and orphans and sick and funeral benefits, and have at the present time in the neighborhood of 215,000 members, and certainly deserve credit for their desire to do good, and may justly be termed a mighty fraternal host. Considerable of the credit for this state of affairs should be given to the late Dr. Oronhyatekha, who took hold of the I.O.F. in Canada in 1881, and by his genius for executive management he developed the order to a marvellous degree of success, until

he died in March, 1907, at the age of sixty-five years, honored, respected and loved by all who knew him, for his gaiety and simple light-heartedness. His nature indeed was that which his Indian name signified, "Sun of the Morning."

The Sons of England originated in Toronto on December 12th, 1874. About this period in Toronto there were Irish, Scotch and other national societies, but no English, and it was hard for an Englishman to obtain work. A young Englishman applied to a firm for a position, and finding his nationality was against him, he, with six other Englishmen, there and then decided that this state of affairs should cease, and I think you will agree with me that they have ceased, for there are no less than thirty-three lodges of the Sons of England in Toronto alone, with over 250 scattered over the length and breadth of Canada, Newfoundland and South Africa, and on looking down the list of successful candidates for municipal honors in this city, you will find that two controllers, four or five aldermen, and several members of the Board of Education are representatives of the Sons of England. It has an insurance department which is one of the cheapest and soundest in Canada.

You have limited me to thirty minutes, consequently I find that time will not permit me to go into details of all the societies which are working amongst us to-day, such as the Knights of Pythias, A.O.U.W., Arcanum, Home Circle, Chosen Friends, Macabees, Sons of Scotland, Ireland, Woodmen of the World, Elks, Sons of Temperance, Hearts of Oak, besides literary and scientific associations; suffice it to say that they are all thriving more or less, and distributing happiness in the paths of distress, and then there are Trades Unions, the principal of which is the Amalgamated Society of Engineers, known as the aristocrats of trade unionism, and is a very wealthy institution.

There are no less than 30,000 branches of friendly societies in the United Kingdom, with a membership of 13,000,000, and controlling £15,000,000 in money.

There are several Catholic institutions of the mutual benefit and provident class, the principal of which is the Grand Council of the Catholic Mutual Benefit Association, incorporated by Act of Parliament in 1893, and which has a very elaborate constitution and code of by-laws, both of which are held up by Bourinot's Manual as a model for other benevolent and provident societies to copy.

Railway Clubs have been in existence for a number of years. One of the first in Toronto originated about seven years ago under the presidency of Mr. J. C. Garden, the esteemed General Foreman of G.T.R. shops, and your humble servant as Secretary, and we, like the rest of the old members, should feel proud to think that it has blossomed out into this very useful and intellectual association, which should form a happy centre of

re-union for railway men, and those desirous of a select society of friends to afford aid and assistance in time of need, to animate one another to acts of virtue and benevolence, and as useful knowledge is the great object of our desire, let us diligently apply to the practice of these arts and steadily adhere to the principles which they inculcate. Don't let the difficulties we have to encounter check our progress or damp our zeal, but let us recollect that the ways of wisdom are beautiful and lead to pleasure. Union and harmony should constitute the essence of every member, and while we enlist under that banner, the club must flourish and animosities give place to peace and good fellowship. United in one design let it be our aim to be happy ourselves and contribute to the happiness of others, let us mark our superiority and distinction among men by the sincerity of our cultivating good fellowship and improve in all that is good and amiable.

A few words in conclusion which may be helpful to members of societies in general, and this Club in particular,—all ceremonies and meetings should aim for the instruction and improvement of those concerned. They should be performed with earnestness, precision, correctness and in proper time. The ceremony of opening a meeting is important, instructive and impressive, and it should be the study of all members to conduct it with propriety. Precisely at the proper time the President should take the chair and the other officers their proper stations. Punctuality in this matter is of the highest importance. The President is reminded of the dignity of his position, and the members, of the veneration due to him. I know nothing which tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the officers with a probable expectation of being disappointed at last.

Truth is one of the great tenets of every order, for to be good, true men is a part of the first lesson we are taught. It is not sufficient that we walk straight unless we do so in the truth also, and the great reward is wisdom, virtue and happiness.

Ambition. The possession and exercise of authority is a matter of proper ambition in every one who really prizes the institution to which he belongs, and everyone should be ambitious enough to fill the president's chair, but at the same time to qualify himself to execute the duties of that office, with credit to himself and a benefit to the order in general, and this matter should be of great concern at the election of officers, to see that you elect a president who will advance the welfare of his particular society, as our present one is doing.

Transient visitors. No stranger should be admitted to meetings without examination. If he proves acceptable, he should be received with cordiality and fraternal courtesy. A man away from his home and friends naturally longs for com-

panionship, and expects to find it in a branch of the society to which he belongs. He should be greeted with such warmth and brotherly kindness as will make him feel at home. We are sometimes too remiss in regards to this duty and many a warm hearted brother when visiting a strange town, has been grieved and chilled by the iciness of his reception. Gentlemen, let us see to it, that our visitors receive a hearty welcome in future, remembering that no one hath a brother unless he be a brother himself, and if Mr. President and gentlemen, I have interested you, the obligation is on me, for I feel highly honored in being allowed to address you, and if in the future you see fit to honor me again, I shall be only too pleased to comply. I thank you.

Chairman,—

I am sure we are greatly indebted to Mr. Baldwin for the very great pleasure he has given us to-night with this address. No doubt all of us, or most of us are members of societies, and it is very interesting to know the origin of their societies. Our time will not permit, Mr. Baldwin, to take the subject up more fully or I am sure we would have a good deal of interesting discussion. No doubt the closing remarks of Mr. Baldwin's address are for the success of this Club, and we must put forth our efforts as strongly as possible to increase our membership and keep up the interests.

I am delighted to see so many present to-night. We were in doubt as to the wisdom of holding our meeting on this night, the 17th of March.

I would be pleased if someone would move and second a vote of thanks to Mr. Baldwin for his paper.

Moved by Mr. Geo. Black, seconded by Mr. H. G. Fletcher, that a vote of thanks be tendered Mr. Baldwin for giving a paper before the Club. Carried.

Chairman,—

Mr. Baldwin, I have great pleasure in presenting to you to-night a very hearty vote of thanks which has been tendered to you by the members present.

Mr. Geo. Baldwin,—

I thank you, Mr. President, and gentlemen. If at any time I can be of assistance to the Club I shall only be too pleased to give a helping hand.

Chairman,—

The Secretary has requested me to ask you to fill out your attendance cards, as these are a record of the membership

at our meetings, and are really needed in order that we may notice the increase in membership that we have. We would therefore, deem it a favor if each and everyone of you would fill out your membership card.

Chairman,—

Adjournment will now be made to the dining room, where I understand, the Reception Committee have arranged for the balance of the evening to be devoted to the entertainment of the members of the Club and their friends, and a light lunch served.

The Club hereby desires to express their gratitude to the gentlemen who so materially assisted with the evening's entertainment in the way of song, recitations and musical selections.