

SCIATICA  
-AND-  
RHEUMATISM  
POSITIVELY CURED BY  
HIGINBOTHAM'S  
MIXTURE

# The Lindsay Watchman.

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MIXTURE

Volume V. Number 26.

LINDSAY, THURSDAY JUNE, 30th, 1892.

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## MASONIC.

As is usual with the members of the Masonic Order, in connection with St. John's Day, the members of the craft assembled in their Lodge room on Sunday evening last at 6 o'clock, and clothed in the regalia of the brotherhood, formed in procession, and proceeded to St. Paul's church, where the beautiful evening service of that church was read by the Pastor Rev. Mr. Marsh, and an excellent and appropriate sermon was preached by the Rev. Canon Pettit, of Cornwall, Grand Chaplain of the Order. The musical portion of the service, led by Miss Leary, organist, and an excellent choir, embracing some of our best talent, was highly appreciated by the large congregation.

At the close of the service the brethren again formed in procession and proceeded to the Lodge room, in order to "close" in due form. Before doing so, however, a vote of thanks was unanimously passed to the Rev. Canon Pettit, for his interesting discourse, and to the choir for their very fine musical selections. An address of welcome read by the secretary was also presented by the Lodge to the Rev. visitor, who replied at some length expressing his pleasure at being present, and congratulating the brethren on the apparent prosperity of the order in Lindsay. We give below the sermon, preached on the occasion. The text was taken from first Cor. 3 and the last clause of the 4th verse—"Ye are God's building."

The same idea that was presented to the apostle when he called his converts or "initiates" at Corinth "God's building," Freemasonry has developed into a science. We speak of our masonic world, as starting a temple, and of each mason, as erecting in his own person, a building upon the foundation stone of his initiation. Each mason is charged to raise a superstructure perfect in all its parts and honorable to its builder, thus, with symbolic language, we educate and instruct our brethren, as St. Paul did his Christian brethren.

The "building" of which the apostle speaks, was the church of God at Corinth, not a material building, not one of wood or stone, but a spiritual building, one formed of his converts or "initiates" of the "new creatures" in Christ Jesus. Each one of these the apostle regarded, as cemented together, and forming one compact body, called "the body of Christ" or "God's building."

Of this "building" St. Paul says that "as a wise master builder he laid the foundation," and he still further extends this metaphor when he says to the Ephesians, ye are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fully framed together, grow into an holy temple in the Lord, in whom also ye are built together for an habitation of God through the spirit, thus, in symbolic language, the apostle gives us an instructive and exalted description of the church, of its solid foundation, its unity and its beauty.

With the writers of the New Testament this mode of teaching was very common. When speaking of His own incarnate body He says, "destroy this Temple, and in three days I will raise it up." In language like this, Freemasonry teaches her highest lesson. We turn to the technical language of operative masons—their working tools and labors—to a moral and a religious use—and thus, we educate and elevate man for the ground work of this our masonic art. We take the erection of Solomon's Temple. From this we have developed a science so high and so useful that it has been called "The Royal Art."

The stonemasons at Jerusalem were engaged in the erection of a material temple—one to be dedicated to God. But the Freemasons, who have succeeded them, have been occupied in rearing a moral and a spiritual temple—one for a high and noble purpose for man here, and for a higher and nobler one hereafter in his elevation in time, and his exaltation in eternity.

That temple at Jerusalem was the greatest and the grandest structure the world had ever seen, "exceeding magnificent of fame and glory throughout all lands." It was the pride and boast of every Jew, and it was the wonder and admiration of all men. When the Queen of Sheba came to visit it, and saw its greatness and its glory she exclaimed in astonishment, "oh worthy masons."

From that famous structure is drawn this masonic temple of ours, a grand and noble temple, one might in its dimension, covering the earth, and in form and finish perfect in all its parts, the pride of every mason and the admiration of all men.

High as we esteem this order of ours, yet still higher must we hold, this "building" of which the apostle speaks. It is God's creation and not man's. It is the body of Christ let down on earth from heaven. It reflects His glory and is clothed with righteousness, and is a part of that temple eternal in the heavens.

The materials used in the erection of Solomon's temple were gathered from different parts of the land—the stones from its quarries—the cedar from its mount Lebanon, and the gold from its Ophir. But those, which made up this masonic temple of ours, are masons from all lands, masons from all races of men, all are cemented together by brotherly love, and forming one united and solid body. So with the materials, which compose this spiritual building, this church of God, they are immortal souls from every nation under the sun, all are brought in to rear up and adorn this "building" of God.

The Jews estimated the greatness and the value of Solomon's temple, by its vast dimensions, by the largeness of the stones in its walls, and by the richness and beauty of its finish. But we estimate this masonic temple of ours by its high and noble virtues, and by its great extent, covering the earth and embracing the "true and trusty" of all lands, yet, above all we value this Christian church, because it is God's own "building," the place of His habitation on earth and the home of His people. We value it also by the number and preciousness of its living souls

and by its heavenly glory.

Again in the erection of Solomon's temple, so mighty was the undertaking, that in order to order, promptitude, and skill, the workmen were divided into various classes and special work assigned to each, over each class, overseers or expert men were appointed, and over all, chief officers or grand masters.

In this way, all confusion was avoided, and the work was done promptly and finished with skill. There were no "strikes" no delay, and everywhere friendship and harmony prevailed. After a like order Freemasonry formed, with her various lodges, and with her chief and her subordinate officers, and the wisdom of this appointment has been seen in her long and eventful history, seen in the perfect order in which all things have been done, in the excellent harmony that has characterized all her proceedings and in the marked success that has crowned her labors.

So also in the church of God. It was the divine will that a similar order and harmony should exist. For this was the holy prayer of our Lord offered that all His followers might be one body, and also for this purpose, He gave "divers orders of ministers" "some apostles, and some prophets, and some evangelists, and some pastors, and teachers," all as He asks says, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Again after the completion of Solomon's temple and before the workmen separate, all met together and cemented the bond of friendship that had existed among them during the seven long years of their labors, and in order that in future years they might be able to recognize each other, and thus renew that friendship, they adopted certain signs and words, no doubt, some of those signs and words that were peculiar to their own art, those, with which they themselves were familiar, and yet, which were unknown to the rest of the world.

These, they treasured up in their hearts as tokens of friendship and as they journeyed here and there over the earth, they entrusted them to other friends "true and trusty," and these again to others, and so on down to our own day, that when their dissemination over the earth, their coming down through these long ages to us, and their sameness the work over.

But, dear brethren, this is not the time nor the place for entering upon the internal work of our craft, and as for the principle on which we do not require from us either praise or defence, they are well and widely known and they are deeply rooted on earth.

However, in this infidel age, allow me to say, that Freemasonry rests on the volume of the sacred law, that that holy book is the source of our masonic light and our guide in all actions, that on her door of admission is inscribed "Faith in God," "Hope in immortality" and "Charity to all men." Everything within her portals point to high and noble virtues, and her very first lesson, is, to reverence, and worship the holy name of God, and to be "good and true."

Permit me further to say, what none can question, that we are the most ancient of all human societies, having existed from time immemorial, our order has come down from dim and distant antiquity, down through the rise and fall of nations, and through all the changes of time, and while she stands before the world to-day, venerable with age, yet her light is not dimmed nor is her life and vigor gone.

And further let me add, that Freemasonry is the most honorable of all orders, the most honorable, because she inculcates among her members the highest principles of honor, and because the most honorable of the earth have patronized her mysteries and have joined in her assemblies. Kings and monarchs have been promoters of her art, and have not considered it beneath their dignity to exchange the sceptre for the gavel.

While we remind man of his fallen and sinful state, while we point him to a figurative grave and to other emblems of his mortality and thus impress upon him his own inevitable destiny, yet we do not leave him in despair, or without hope beyond, but we lift his eyes to God to that "star of hope," who can raise him up from the tomb of transgression and make him to shine for ever as a star in the heavens. Finally brethren amid all our plans and labors, let us never forget what has been so deeply and so solemnly impressed upon us, that "it is appointed unto all men once to die, and after that the reward, there is no escape, the grave is before each and all of us, it may be very near. It is before us not merely in figure but in dread and awful reality, and when death comes all our skillful designs and our working tools will be laid aside, and our places there, that we know us so well will know us no more.

In view of this change, let us hasten to perform our allotted tasks. Let us work and work while our light and our life lasts, and before the night of death gathers around us and hides us in its darkness, when our labors here are over, may our Supreme Grand Master call us to the refreshment prepared above.

## Collegiate Institute Closing Exercises.

The large assembly hall of the Collegiate Institute was filled to overflowing on Friday evening last by parents, friends and pupils, who attended to witness the closing exercises of the school year. Mr. J. R. McNeillie, chairman of the Board of Education presided. In addition to the members of the board, there were seated on the platform Rev. Prof. Clarke, of Trinity College, Toronto; Mr. John A. Barron, Mayor Ray, and Inspector Knight. After an appropriate address from the chairman, the presentation of medals, prizes, etc., to the successful candidates took place, the presentations being made by Principal Harstone, except in the case of the Taylor medal, which was presented on behalf of the donor by Mr. Barron. At the conclusion of this portion of the programme, Miss S. Macdonell gave a reading, which was exceedingly well rendered. Mr. F. J. Smale, who has brought such credit to the Institute by his success in winning the "1851 Exhibition Scholarship," was then invited to the platform, when addresses of congratulation were presented to him by Mayor Ray, on behalf of the town council. Mr. McNeillie on behalf of the Board of Education, and Mr. Hardy on behalf of the Institute staff. The next item on the programme was an address by Professor Clarke, but owing to the length of time

consumed in the previous portion of the evening's entertainment the Rev. gentleman was forced to curtail his remarks. His address, which lasted some twenty minutes, was listened to with evident pleasure by the large audience, and regrets were generally expressed that an hour had not been at his disposal. The valedictory by Miss Cathro was a well-written and clever composition, and was deservedly applauded. The proceedings were brought to a close by the singing of the National Anthem.

The following is a list of the prizes and successful winners:—

The McIntyre medal for Latin, English, Mathematics, A. W. Maunder; the Taylor medal for Junior Leaving Latin, W. F. McKay; Primary Latin, J. H. Pollard; Junior Latin, Miss E. Dawson; Greek, Miss J. P. Brown; Junior Leaving, English, A. W. Maunder; Primary English, Miss L. Shannon; Miss F. Fair; French, Miss L. Shannon; Biology and Chemistry, A. M. Shaver; Junior Leaving Chemistry, Miss E. Hart; Junior Leaving Physics, T. A. Mills, N. A. Cornell; Primary Science, Miss E. Reid; Reading, Miss S. Macdonell; Primary Mathematics, W. Porter; Drill and Calisthenics, Miss M. Ritchie, Miss I. Matthews; Original Designing, Miss Annie Helm.

## ART SCHOOL CERTIFICATES.

E. Staples, T. J. Flurey, L. J. Sutton, J. H. Pollard, A. Junkin, J. H. Foster, M. Downey, G. W. Peters. Misses Annie Helm, Isabel Mathews, Sophie Nugent, Ida Richardson, Annie Robson, Ida Mark.

## HONORABLE MENTION.

Honor Latin, A. W. Maunder, Miss J. P. Brown; Taylor Medal Competition, Thomas J. Flurey; Junior Latin Competition, J. Leddy; French Competition, A. W. Maunder; Junior Leaving Chemistry, Miss L. Hanthoe.

## VALEDICTORY ADDRESS.

MR. CHAIRMAN, LADIES AND GENTLEMEN.—It becomes my privilege to-night, to present the words of farewell, in behalf of my fellow-students of '92. Another session with its joys and sorrows, another year with all its hopes and fears draws to a close, and as we think of the many pleasures we have enjoyed together, and of how soon now we are to separate, a minor chord of sorrow intermingles with our notes of happiness.

As we look back over the work of the year, we feel how nearly our school approaches the ideal. A school is not doing its best work, is not attaining to the height of its possibilities, if its pupils are being trained in one direction only, having the other sides of their natures undeveloped. On the contrary, a pupil should be trained to be a future citizen, a strong active body, a clear alert mind, and a firm, true moral nature; and truly, while we have been acquiring that mental training, which by many, is considered to be of primary importance, in a course at a Collegiate Institute, we have also been physically developed, both in gymnasium and on the play-ground, whilst pulsing through all, guiding and controlling all, there has been that strong, true, and moral tone, which being of no one particular denomination or sect, still in the universal nature of man sways all alike.

Through the efforts of our Literary Society, we have been brought under the influence of musicians and speakers of a high order, our taste for art and beauty has thus been deepened and strengthened; and above all we have to some extent learned the great lesson of life, to regard the things of the moment in their real light, and to reverence and strive after only those things which are lasting and true.

To the students who remain behind, we commit the honor of our noble school. We feel that we owe her much, through her our ideas of life have been vivified and made real, and that our ideals of life have been rendered higher, nobler and purer. When we look after those who have all influence issued from her walls, we see her influence clinging to them, perhaps all unconsciously to themselves. We see how they are earnestly and nobly contending for their places in life, many, although perhaps in humble spheres, or obscure positions, yet doing brave and noble work, while some have already traced the outlines of that name, which will one day resound through the length and breadth of our fair land. And as we watch their progress we feel that our school has already won a reputation for thoroughness and breadth of instruction; and we trust that those who are to follow will not only be faithful to the name already gained, but will, by their earnestness, loyalty and sincerity, raise it even beyond its present proud position. We hope that our school will ever in the future bear a name untarnished and unsullied, and that there may ever graduate from her class rooms manly, warm-hearted young Canadians who will be worthy of the name they bear, true to the precepts of their masters and loyal to the grand old flag, which ever floats over justice, freedom and truth.

Those of us who leave, we who look back to-night on the months and years that are gone, and who know that our collegiate life is drawing to a close, find it indeed hard to voice our feelings. Out year together has been one of pleasant intercourse and many joys. Whether on the campus in Assembly Hall or in the class rooms, our intercourse has been marked by harmony. A friendly interest in the welfare of each has characterized all. And now we are to separate, and our paths in life, starting from this point to diverge, will probably in a few years be far apart. Some of us will be called to one field of work, others to fill different spheres, and never again can we all meet together in the happy relations of the pre-

sent, so soon to be the past. However, we still look forward with the hope of meeting in future. Through the medium of our Alumni Association, we hope, at least once a year, to enjoy a day together again when our interests will once more be common to all—centred round our old school. And thus as we say farewell to one another, we will also add "Aux Weidersehen," until we meet again—looking hopefully forward to these gatherings of the future, in which pupil will greet teacher, friend meet friend as of old.

To our beloved teachers it is impossible to express our feelings. Their kind personal assistance, their patience and encouraging words, and above all their deep sympathy with peculiarly constituted natures, have won our gratitude and respect and love, and have produced lasting effects on our lives. We may possibly in some future year, forget exactly what (x+y+z) is, what Na C8 H35 O2 signifies, or the literally correct conjugation of *volu*, but never will we forget the patience, tact, and sympathy, with which our discouragements, and difficulties, have been explained away. Our school is fortunate in having a staff of teachers, whose real lasting nobility of character, in addition to their thorough wide ranging knowledge, in their respective departments, renders their influence ever of the truest and best.

In after years when we look on our school life and think of the friends found there, far above all as best, and purest, shall we see our teachers, the central figure of our beloved principal and circling round him, handed in hand, in their work, Science, Moderns, Classics and English, harmoniously blended, all bound together in their common aim—the advancement and lasting welfare of their pupils. Long indeed will the image of our kind-hearted principal linger in the minds of the students of '92, as their ideal of a true gentleman, one of nature's noblemen.

On taking a last leave of our school, we would ever wish to carry with us, all the brave, and true lessons of life, which we have learned here. We say farewell to our highly-respected janitor, Mr. Passmore, who takes so deep an interest in all connected with the school, and who fulfils his duties so faithfully and well. We sadly say farewell to our fellow pupils and bid them all God-speed in their life-work, trusting that they will ever remain faithful to their old school and to the friendships formed there. To our noble-hearted teachers, we bid a lingering adieu. We hope that we will ever retain the impressions of morality, and the lessons true manhood and womanhood which they have exemplified to us.

And now as we go out into the world, our characters are to be tested. May none of us ever reflect discredit on ourselves, or our early training, but oh, may we ever strive to make each day tell for some good accomplished, some kind deed done.

Turn, turn, my wheel! What is begun At day-break, must at dark be done, To-morrow, will be another day; To-morrow, the hot furnace flame Will search the heart, and try the frame, And stamp with honour, or with shame These vessels made of clay.

—KERAMOS.

## Mr. Balfour's Manifesto.

LONDON, June 26.—Mr. Balfour, in his election address, says:—"Every year's experience has fully justified unimpeachable opposition to the abortive Home Rule of 1886. The separatists' subsequently ambitious modification of the measure makes the proposals more unjust and dangerous. An Irish Parliament controlling the Irish Executive cannot be controlled by the Imperial Parliament. The promised supremacy of the loyalists are concerned, is only a sham. A system allowing a Parliament in Dublin to manage Irish affairs while Irish representatives interfere with English and Scottish business would produce intolerable consequences in both countries. Such a condition of things would be grossly unfair to the British, and cruel and aggressive to the minority in Ireland. The criminality of the methods whereby the politicians who would determine the destinies of Ireland have sought to attain their objects has been proved before the tribunals. The policy of the Gladstonians would give these men control over a helpless minority, whose only crimes are their religion and loyalty, and would begin and not end serious trouble."

Mr. Balfour dilates upon the successful legislation of the Government, promises measures dealing with the labor question, hints at a reduction of the Irish representation if the subject of parliamentary reform be raised, and claims "for the Government credit for prudent and courageous conduct of foreign affairs."

Mr. Balfour's address is in all points in sharp contrast to M. Gladstone's. It is half as long and more than twice as clear. He has nothing to conceal, no secrets of policy to keep, and no unrevealed scheme for breaking up the Empire. He can say a plain thing in plain words, and does. It is the answer to what Mr. Gladstone says and to what he does not say on the one question that engrosses his mind. I imagine the Unionist party in this kingdom would be content to risk their case on this terse, lucid, frank, and powerful statement. It embodies a programme also, and such promises for the future may be based on six years of beneficial legislation for the people, on the firm maintenance of public law and individual liberty, and upon the wise conduct of affairs, alike foreign and domestic.