

# MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

NUMBER 10.

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## SONG

Written and Sung at the Picnic of The Aged Brotherhood, August 31, 1869. BY IRA BERRY.

At your mandate I advance  
And greet each member as a brother:  
If I don't improve the chance,  
'Tis doubtful if I got another;  
And 'tis wise for every man,  
Whate'er his aim—or work, or pleasure—  
To achieve it while he can;—  
Enjoy, or work—but both in measure.

All of us have doubtless read  
This maxim of the wise man's teaching—  
*Glory crowns the hoary head,  
If righteousness have done the bleaching.*  
By every race, in every clime,  
Has age been honor'd and respected;  
And in our enlightened time,  
We trust 'twill never be neglected.

All may recollect, how good  
Old Jacob, when his years oppress'd him  
Reverenced and honor'd, stood  
Before great Egypt's King, and bless'd him:  
He, at six score years and ten,  
Pronounc'd his days but "few and evil";  
So they might have reckon'd then—  
"But we'd think that age "beat the devil."

Have the years in passing by,  
Of strength or faculties bereft us?  
Mourn them not—but let us try  
To make the best of what they've left us.  
We are passing off—but find  
Youth, freshness, vigor, all about us:  
What a comfort to the mind,  
To feel the world can do without us!

Let us hope when life is o'er  
To meet our kindred, friends and neighbors—  
All we lov'd who've gone before—  
And join in more exalted labors;  
As the stars, which through the night  
In radiant groups so thickly cluster,  
Melt away in morning's light,  
Absorb'd and lost in brighter lustre.

## Masonry in Maine.

### Lodge Elections.

Plymouth, 75, Plymouth. James B. Morse, m; J. W. Clark, s w; S. P. Gifford, j w; W. S. McNelly, sec.

St. John's, 51, South Berwick. George C. Yeaton, m; John H. Plummer, s w; John Morrison, j w; Albert Goodwin, sec.

THE CORNER STONE of the Second Universalist Church, corner India and Congress St., was laid by the Grand Lodge on Monday, August 2d. P. G. Master T. J. Murray performed the ceremony. St. Alban Commandery escorted the Grand Lodge. After the ceremonies they accepted the invitation of R. W. Rufus Stanley, who lives in the neighborhood, to a collation at his house.

ENCAMPMENT.—The Grand Commandery of Maine, following the excellent example of New Hampshire, went into camp at Cushing's Island in Portland Harbor, August 21st, remaining four days. Nine Commanderies were fully represented, with delegates from the other two. There were about 350 Knights in line, and the occasion proved not only very delightful but very useful. Military regulations were enforced, and the time devoted to drill. The dress parades on Wednesday and Thursday were witnessed by crowds of spectators from the city, and elicited high compliments from military men. After breaking camp on Friday the whole force paraded in Portland, Grand Commander McLellan and staff being mounted. After which the various Commanderies were escorted to the cars and boats by the city Commanderies.

St. Alban Commandery accepted an invitation to go home with Bradford Commandery to Biddeford; and after being elegantly entertained there returned at ten P. M. and were received at the Depot by Portland Commandery and escorted to their armory.

The drill adopted was the U. S. regulation or Upton drill, which proved entirely acceptable.

As we anticipated the nearness to Portland resulted in a smaller attendance of the city Commanderies than was desirable, but it also resulted in a unanimous expression from all the Commanderies that a distant spot shall be selected next year, and that every man will be there.

To DeMolay Commandery of Skowhegan, we must award the honor of being the best drilled.

To Templars in other States we would say that the whole thing was an entire success, complete in its arrangements, thanks to the skillful management of our grand officers, successful in its results, and pleasant and profitable to all who participated.

The attempt to persuade the Grand Commanderies of the country to make the degrees of the R. & S. Council pre-requisite to taking the Orders, does not seem very successful. We suggest that the Grand Councils make the Orders of Knighthood pre-requisite to taking the Council degrees.

Albert G. Mackey has been removed from the Collectorship of the port of Charleston.

The Grand Commandery of Massachusetts and Rhode Island is taking steps to conform to the Constitution of the Grand Encampment in regard to names and titles.

FEMALE MASONRY.—The Grand Lodge of Ohio have adopted resolutions prohibiting the conferring of side degrees or the use of Masonic Halls for that purpose. We hope their action may be adopted generally.

Hugh de Payens Encampment of Melrose, Mass., visited this State the third week in July. They were received by Portland Commandery at Portland, St. John's at Bangor and Trinity at Augusta, and were apparently highly gratified with their pilgrimage. At Little Chebeague Island a fine photograph was taken of the officers of the two Commanderies, in a group with Grand Commander McLellan of Maine and P. G. C. Dodge in the centre, which will be a pleasant memento both to hosts and guests.

R. W. Bro. W. T. Palmer, Grand Secretary of Wisconsin, writes us as follows, alluding to Bro. Kendall of Fairfield, whom the Whig claimed as the oldest mason in the country: "Bro. David Stiles a member of Hazel Green Lodge, No. 43, of this State, was born in Woodbury, Litchfield County, Conn., May 21, 1766. He came west and located at Hazel Green, Grant County, Wisconsin, in 1839. He now resides at Prescott, Pierce County, Wisconsin. Bro. Stiles has been a mason 72 years and is no doubt the oldest on the continent. He is now 103 years old, visits the lodge frequently, and retains his mental faculty to a surprising degree. He was made a mason in Lodge No. 16 at Toronto, C. W., Dec. 27, 1797, when Wm. Jarvis was Grand Master of Canada. So you see Wisconsin claims the oldest mason on the continent." We think Bro. Palmer is right. By our obituary notice, it will be seen that Portland has recently lost a brother of 61 years masonic standing.

BINDING.—Maine proceedings are intended to bind as follows:—Grand Lodge, organization 1820 to 1847 vol. 1; 1848 to 1854 vol. 2; 1855 to 1858 vol. 3; 1859 to 1863 vol. 4; 1864 to 1866 vol. 5; 1867 to 1869 vol. 6. They should be "half bound" in bright azure blue (not dark blue) leather with blue cloth sides to match.

Grand Chapter, when reprinted, will make

one volume to 1849; 1850 to 1860 vol. 2; 1861 to 1867 vol. 3. Bind in half *bright* red leather with red cloth sides.

Grand Council organization to 1867 make vol. 1. Bind in *bright* green with bright green cloth sides.

Grand Commandery organization to 1867 vol. 1. Bind in Black with black cloth sides.

The price of binding as above should be Roan \$1.00; in Turkey \$1.25. To all commencing to bind we would say, insist on the bright matched colors and "you'll be glad on't arterwards."

*Grand Commandery Vermont.* Proceedings 1869, June, from John B. Hollenbeck, G. Recorder. Six Commanderies; all represented; 364 members; 25 created; 81 uniforms. Grand Commander Russel S. Taft was re-elected, as also the veteran and able Grand Recorder, John B. Hollenbeck.

*Grand Commandery Connecticut.* Proceedings May 13, 1869, from Eliphalet Gilman Storer, G. Recorder. Amos S. Treat of Bridgeport re-elected Grand Commander, and E. G. Storer, New Haven, G. Recorder. Nine Commanderies, 1069 members, 100 created. The Committee on tactics recommended Upton's, with the necessary modification to meet the requirements of Templars, and their report is to be printed. We think it will be the exact thing we need, judging from the brief selections given, and trust Sir Knight Storer will send us a copy when out. They held their first annual Encampment and Review Sept. 20, 1868, at Bridgeport, with complete success, and one will be held each year in future in lieu of the Semi-annual Conclave.

**PREMIUMS.** Any brother who will procure subscribers for us, remitting not less than \$1 at a time, may retain one-fourth of the money for his services. Those who wish to assist us, without caring for the premium, can gratify some indigent brother by sending him a paper free. It is better to take subscriptions for two years at a time. We will *prepay postage* on all bundles of not less than eight papers *sent to one address.*

—A poetic editor speaking of the closing of churches in summer, rhapsodizes thus:

O, when, thou city of my God,  
Shall I thy courts ascend,  
Where congregations ne'er break up,  
And close their churches so that public  
worship in summer comes to an end!

**CURIOUS DISCOVERY.**—Professor Czermak, the inventor of the laryngoscope, and professor of physiology in the University of Jena, while examining the stomach of an Egyptian mummy found a roll of something which, after careful microscopical scrutiny, he decided to be the skin of the sole of the feet—and of the mummy's own feet! Further investigation has shown that this was a common practice in Egyptian mummification, and it is explained as symbolic of the eternal separation of the dead from the earth he so long trod, and as a sign of his manumission from the thrall of the world.—*[Der Globus.*

**WAS UNCLE PAUL A MASON?**—"Was Uncle Paul a Mason?" Ike asked of Mrs. Partington, as he stood looking at the rigid profile of the ancient corporal of the "Bloody Eleventh" that hung on the wall.

"No, he was a veteran sergeant, naturally, though he took in gardening afterwards, and raised the most wonderful squashes, that always took the primer at the Agricultural Fair."

"I mean was he a Freemason?" continued Ike.

"Oh, dear, no," replied she, "and I'm glad of it, for they are a great deal too free in throwing their plasterin' round, which is very mortarly, and takes the color out of things so; and when they whitewashed the kitchen didn't they make free with the balmy bud rum which they mistook for a cordial? and I wish to gracious it had been a 'metic, to have taught 'em a lesson to be a little less free next time."

"But Freemasons," said Ike, petulantly, "ain't masons; I mean the fellow that built the temple."

"Oh!" she exclaimed, "them. Well, dear, I have heard of a good many things they did, and then again I have heard of a good many things they didn't, and so between 'em both, I don't believe neither. It is a great mystery!" she whispered, "and if they did kill Morgan, they ought to have done it if they agreed to, tho' 'twas a bad thing for him. But I never believed the story of his sculling up the Niagry Falls in a potash kettle with a crowbar, which is preposterous, and as for the gridiron—thereby hangs a tale, and the Lord knows what they do in their secret cemeteries, when they get on one another's clothes by mistake, and cut up all sorts of capers, to say nothing of the ridiculous aprons which makes 'em look so queer."

The interest of Ike had ceased, and he had turned his attention to anointing the cat with an application of soft soap.—*Shillabar.*

**THE REJECTED STONE.**—The Rev. C. H. Spurgeon, of London, thus appropriates a well known Masonic tradition:

I have heard a story—I cannot tell whether it is true or not—out of some of the Jewish rabbis; it is a tale concerning the text: "The stone which the builders refused, the same is become the headstone of the corner." It is said that when Solomon's temple was building, all the stones were brought from the quarry, ready cut and fashioned, and there were marked on all the blocks the places where they were to be put. Amongst the stones was a very curious one: it seemed of no describable shape, it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit; they tried it in another, but it could not be accommodated; so, vexed and angry, they threw it away. The temple was so many years building that this stone became covered with moss, and grass grew around it. Everybody passing by laughed at the stone; they said Solomon was wise, and doubtless all the other stones were right; but for that block, they might as well send it back to the quarry, for they were quite as sure it was meant for nothing. Year after year rolled on, and the poor stone was still despised; the builders constantly refused it. The eventful day came when the temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said, "Where is the top-stone? Where is the pinnacle?" They little thought where the crowning marble was, until some one said, "Perhaps that stone which the builders refused is meant to be the top-stone." They then took it, and hoisted it to the top of the house: and as it reached the summit they found it well adapted to the place. Loud hosannas made the welkin ring, as the stone which the builders refused thus became the head-stone of the corner. So it is with Christ Jesus. The builders cast him away. He was a plebeian; he was a man of poor extraction; he was a man acquainted with sinners, who walked in poverty

and meanness; hence the worldly-wise despised him. But when God shall gather together, in one, all things that are in heaven and that are in earth, then Christ shall be the glorious consummation of all things.

"Christ reigns in heaven the top-most stone,  
And well deserves the praise."

He shall be exalted; he shall be honored; his name shall endure as long as the sun, and all nations shall be blessed in him, yea, all generations shall call him blessed.

**THE USE OF THE GREAT PYRAMID.**—For several thousand years the object for which the "Great Pyramid" was constructed was a mystery to the whole world, and most of the learned savans have exhausted surmise and speculation in their fruitless efforts to solve the riddle. A few years ago a gentleman in London, a Mr. Thomas Maylor, conceived the idea that the structure was inspired by Divine Providence to afford the Egyptians a standard for their weights and measures. This theory found but few proselytes among the scientific men in Europe; but fancied and far-fetched as it is, has recently found an advocate on this side of the water in the person of Prof. Eaton, of New York, who read an elaborate essay on the subject the other day before the University convocation at Albany. In support of this view he said that the Pyramid was perfectly symmetrical, with five sides and five angles. It was originally 762 feet on each side, and is now the highest and largest building erected by man. Sir Isaac Newton had devoted his time in analyzing the ancient cubit, and came to the conclusion that it was 25 inches and a little more. The circle which forms the correlative to the Pyramid consists of 365 1-4 of these cubits, thus corresponding to the year.

The Pyramid was made plane to the meridian, without hieroglyphics or secret inscriptions, as all burial places of antiquity did have, which are found everywhere else. The box which was found in the centre of the body has been commonly supposed to be a sarcophagus, but there is no appearance to bear this theory out. No procession of priests could enter, and indeed it is difficult for any one. The granite of which a portion of the Pyramid is made is not found near at hand, and indeed not closer than Mount Sinai. The structure seems to be built on the most correct principles of geometry. It concludes in pointing with the north star, or that star which, in the precession of the equinoxes, four thousand years ago, was the north star. Prof. Eaton then proceeded to show that the temperature of the central room was uniform throughout, thus affording a place for keeping weights and measures; that the box affords an exact liquid measure; that water was found in the Pyramid itself, thus giving pure material for careful examination; that the opening in the Pyramid looked out on the lower culmination of the north star at the time of its erection, and not the upper, because the Pleiades would interfere with this view; and that it is on the exact spot for the purpose of taking astronomical observations.

*Grand Council of Vermont.* Proceedings June 10th, 1869, from John B. Hollenbeck, Grand Recorder, who is re-elected, as is Edward S. Dana, Grand Master. Fourteen Subordinates, all represented; 700 members. The Grand Master reports the deaths of eight venerable brethren, and says:—

"But few of the venerable Fathers who, seizing the first moment of lull in the storm of fanaticism which for fifteen years raged with strange frenzy over the land, rescued our treasures from the oblivion where they for a time seemed almost hopelessly consigned, are now left to us. Our faithful Grand Recorder, and a few others, still linger; but he alone of all the

rest gladdens us with his presence at all our meetings, and by his unassuming fidelity perpetually reminds us of how much we owe to that devoted band, of which he was one, who have deserved for their Sparton courage and undaunted zeal, a crown that shall never fade away. God grant that the chiefest of Heaven's blessings may be vouchsafed to them, both here and hereafter."

**STATISTICS.** From P. G. M. Drummond's report on Correspondence we learn that there are in the United States about 435,068 returned by 43 Grand Lodges. Probably there are half a million including those not returned as members; and this is an increase of 12 per cent. over last year. In 1859 there were returned 182,873; so that the fraternity has more than doubled in ten years. But the increase of Templars is surprising. In 1865, when Bro. Drummond first estimated them, there were about 10,000; this year from 25,000 to 30,000. It is not likely that the Templars will ever get ahead of the Master Masons, but these figures show the great popularity of the Christian Orders and incline us to the opinion that those who are proposing to do away with the "so-called higher bodies" are wasting their powder.

Remember that 1867, 1868 and 1869 complete volume 6 of Grand Lodge proceedings, and get them bound at once if you would preserve them. We will bind any sent to us at \$1.00 for half Roan and \$1.25 for half Turkey, or furnish a bound volume for \$2.75 in blue Roan, and \$3.00 in blue Turkey.

While the Rev. R. A. Holland was in Egypt he wrote the following as his impression of the Sphinx:

At last we are there. We dismount and wade through the sand right up to the Sphinx. The same Sphinx that was hewn from a single rock chiliads of years ago, that has, without changing its attitude of earnest study, knelt undisturbed by the crash of empires and the uproots of wars, which in the long interval have strewn one world with their wrecks, and frightened others with their groans of torture; here it is to-day, its serene countenance disfigured, but still unwrinkled—its large, passionless, thoughtful eyes gazing as ever into the mysterious Beyond, reading the secrets of Eternity. As I stand before it I think of the setting sun, of which it was formerly worshiped as the image, and I cannot find a fault in the analogy. The huge lion's body joined to the benign face of a woman, is a fine representation of the radiant power of the orb which governs the solar system, and warms the earth into richest luxuriance; and likewise of its matchless beauty, as retiring from its throne for the night, it lingers a moment on the horizon, and bids its happy domain adieu, with a genial smile of twilight and a brief poem of many-tinted clouds.

**NOT THE GIFT, BUT THE MOTIVE.**—A poor Arab traveling in the desert met with a spring of clear, sweet, sparkling water. Accustomed as he was to his brackish wells, to his simple mind it appeared that such water was worthy of a monarch; and filling his leathern bottle from the spring, he determined to go and present it to the caliph himself.

The poor man traveled a great distance before he reached his sovereign, and laid his humble offering at his feet. The caliph did not despise the little gift brought to him with so

much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with a reward. The courtiers around pressed forward, eager to taste of the wonderful water; but, to the surprise of all, the caliph forbade them to touch a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers, and thus explained the motives of his conduct: "During the travels of the Arab," said he, "the water in this leathern bottle had become impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust; and therefore I forbade you to touch the draught, lest the heart of the poor man would have been wounded." In such love will our Lord receive our poor gifts.

**Books Received.**

*The Progress*, New York, Progress Publishing Co., 296 Pearl St. \$2 per year in advance.

*Masonic Record*, Nashville, Tenn., John Frizzell & Co. July, Aug. and Sept. received. \$3 per year.

*Masonic Monthly*, Boston, Theo. G. Wadman, 36 Kilby St. \$2.50 per year. July received.

*Kentucky Freemason*, Frankfort, Ky., A. G. Hodges. \$1.50 per year.

*Sedalia Bazaar*, Sedalia, Mo. J. West Goodwin. \$1 per year.

*Dixon Telegraph*, by J. D. & W. H. Boardman, Dixon, Illinois.

*Decorah Democrat*, C. S. Rollins, Masonic Editor, Decorah, Winneshiek Co., Iowa.

**Died.**

In Portland, July 25, Alpheus Shaw, aged 85, the oldest member of Ancient Landmark Lodge, having been a member 61 years, buried at Evergreen Cemetery 27th with masonic honors. His funeral was largely attended by the merchants of Portland, who also passed resolutions as a tribute to his memory. He received his third degree in Ancient Landmark Lodge in 1808; was Treasurer from 1816 to 1819, and Junior Warden in 1820; elected honorary member in 1853.

**Proceedings sent Post Paid.**

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