

# MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

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## THE ANDROSCOGGIN.

BY IRA BERRY.

The "soft-flowing Avon," the "arrowy Rhone,"  
The Tweed, and the Tagus, and bright Guadal-  
quiver,  
And many besides, have been widely made known,  
By poets, each praising his old belov'd river.  
The track where the sovereigns of song went ahead  
Is a puzzling position to place a poor dog in;  
Yet I deem, with submission, a word may be said,  
Or sung, in the praise of our own Androscoggin.

For rich verdant meadows, and soft, purling rills  
Sweet copses and glades for the free forest  
rover—  
For beautiful villages, cradled by hills,  
And falls so majestic, with rainbows arched  
over—  
For scenery that just admiration commands—  
For ice, and for freshets, for milling, and loggin',  
For rocks, ripples, rapids—for shallows, and sands,  
We surely may boast of the swift Androscoggin.

Would you view Nature clad in her freshest attire,  
Admire her gay freaks, and her good-humored  
sallies,  
Enjoy the emotions her works can inspire,  
See her strength in the hills, and her grace in the  
valleys;  
Would you climb the steep mountain, ride, run,  
walk, or swim,  
Go ducking, or musquashing, fishing, or froggin',  
Get "gun and equipments" in sportsmanlike trim,  
And be off to the banks of the bright Androscoggin.

You'll meet not—which haply to you may seem  
strange—  
The smart city belle, and the dandy so tippy;  
Nor savages, such as the wilderness range,  
And lave their dark limbs in the far Mississippi;  
Nor those who—the victims of moral disease—  
Haunt bar-rooms, swap horses, blaspheme, and  
suck grog in;  
These are not the beings—O! nothing like these—  
Who dwell on the banks of the fair Androscoggin.

No!—men of warm hearts and free spirits are there,  
And maidens with eyes like dark flowers with  
the dew in 'em—  
(Let warm-blooded, "fancy free" strangers beware,  
One glance from such eyes is sufficient to ruin  
'em)—  
Their looks are the bright ones we love to survey;  
And in absence they often will memory be jog-  
gin'.  
Their smiles must the ice of the heart melt away,  
As the sun thaws the frost from thy meads,  
Androscoggin.

Then away, where so gallily the fair river flows  
Through lands deck'd by Nature with lovely  
variety—  
Hearts, warm as their sunshine, and pure as their  
snows,  
Shall greet you, and banish all dread of satiety;  
And Memory shall chronicle nought that offends,  
Nor the clay of regret be her wagon wheels  
cloggin'.  
When backward she journeys, to visit the friends  
Who people the region of loved Androscoggin.

## MASONRY IN MAINE.

### Lodge Elections.

Pioneer, 72, Ashland. Leroy C Dorman, m; Washington Hawes, sw; Angus Young, jw; Ebenezer R McKay, sec.

St. John's, 51, South Berwick. George H Wakefield, m; A G Nealley, sw; I B George, jw; George H Muzzey, sec.

Whitney, 167, Canton. James Ripley, m; Alpheus Packard, sw; Joseph S Mendall, jw; Wm H H Washburn, sec.

Reuel Washburn, u. d. Livermore Falls. Levi H Daggett, m; Wm H Wood, sw; A G French, jw; George O. Eustis, sec.

Lygonia, 40, Ellsworth. John B Redman, m; Carlton McGown, sw; Edmund McFarland, jw; Levi B Wyman, sec.

Tyrian, 78, Mechanic Falls. John Richardson, m; Edward F Stevens, sw; C E Stoddard, jw; H C Bray, sec.

Nezinscot, 101, Turner. Sumner S Merrill, m; Charles Blake, sw; John E Ashe, jw; Roscoe Smith, sec.

### Chapter Elections.

St Croix, 17, Calais. S D Morrill, hp; J L Thompson, k; A Milligan, s; B M Flint, sec.

Acadia, Ellsworth. Levi B Wyman, hp; James A McGown, k; Charles H Joy, s; Edward F Robinson, sec.

Union, 36, Mechanic Falls. E F Stevens, hp; D B Perry, k; T S Turner, s; H C Bray, sec.

Androscoggin, 3, Canton. Wm H H Washburn, hp; Byron C Waite, k; Cornelius M Holland, s; Dura Bradford, sec.

### Council Elections.

St Croix Council, 11, Calais. D E Seymour, tm; F B Bailey, dm; R A Williams, rc of w; B M Flint, rec.

### Commandery Elections.

Bradford, 4, Biddeford. John Etchells, com; John S. Derby, gen; Orin F Carpenter, cg; Lyman J Ayer, rec.

### Constitutions.

Hiram Lodge, No. 180, at Cape Elizabeth, was constituted, the hall dedicated and the officers of the lodge installed June 1st, by Past Grand Master Drummond, under a special commission, assisted by D. D. Grand Master Taylor, Grand Marshal Andrews and other Brethren from the city. The Portland Masonic Quartette furnished excellent music. G. R. Garden, m.; Eben N. Perry, sw; Andrew S. Sawyer, jw; William Atwood, sec.

Ancient Brothers' Lodge, No. 178, at Auburn, was constituted June 15th by Grand Master Moore, assisted by D. D. G. M. Fessenden I. Day, Aug. Callahan, A. W. Larra-

bee, W. J. Burnham and others. S. O. Wood, m.; A. M. Penley, sw; M. B. Preble, jw; E. T. Stevens, sec. The hall was filled and interesting speeches were made.

Atlantic Chapter, at Vinalhaven, was constituted and its officers were installed on Wednesday, June 14th, by M. E. Henry L. Paine, Grand High Priest, who was assisted by A. B. Marston, Deputy Grand High Priest, Jos. M. Hayes, Grand King, F. T. Faulkner, Grand Scribe, Chas. W. Haney, District Deputy Grand High Priest, Chas. P. Nash, Grand Chaplain, and other Companions from Rockland and places in the vicinity.

TURNER CHAPTER.—June 30th, the M. E. Grand High Priest constituted Turner Chapter and installed its officers; on which occasion he was assisted by P. G. H. P. John W. Ballou, Jos. M. Hayes, Grand King, Francis T. Faulkner, Grand Scribe, and others.

Yorkshire Lodge, No. 179, at North Berwick, was constituted Wednesday evening, June 21st, by R. W. Edward P. Burnham, Deputy Grand Master. The officers were installed and their hall was dedicated.

### Installations.

The officers of Aurora Chapter, at Cornish, were installed by M. E. Henry L. Paine, Grand High Priest, on Friday evening, July 7th, as follows:

Andrew J. Hurd, H. P.; Preston Durgin, K.; John Bradley, S.; Cyrus G. Marr, Treas.; Roscoe G. Smith, Sec.; Isaac N. Brackett, C. of H.; Charles C. O'Brien, P. S.; Aaron H. Marr, R. A. C.; Tobias Lord, Jr., M. 1st Vail; Leroy F. Pike, M. 2d V.; George H. Milliken, M. 3d V.; Samuel Gray, Sentinel.

### New Halls.

The Gardiner masonic halls are to be much improved. Reed block is to be raised, and the third story finished into a banquet hall 15 x 30, kitchen 10 x 14, and the necessary ante-rooms. Entrances will be made from these rooms into the main hall, which will then be 55 x 28.

### Dedications.

The new masonic hall at Dexter, was dedicated June 23d, by Grand Master Moore, Rev. E. C. Bolles, D. D., of Salem, Mass., delivering the oration. Eight to ten thousand people were present, and the procession consisted of St. Omer Commandery from Waterville, De Molay Commandery from



Skowhegan, and St. John's Commandery from Bangor; Parian Lodge from Corinna, Cambridge from Cambridge, Doric from Monson, Mount Kineo from Abbott, Corinthian from Hartland, Pacific from Exeter, Mosaic from Dover, Meridian Splendor from Newport, and Penobscot of Dexter, with three bands of music. The *Gazette* says it was the finest display ever witnessed in that section. The dinner was spread for eight hundred and forty guests. Hon. Josiah Crosby was toast-master, and responses were made by Jeremiah Fenno of Bangor, Nathan Woodbury of Skowhegan, Rev. E. B. Averill of Foxcroft, Nathaniel Meader of Waterville, and Rev. L. L. Hanscom of Dexter. Dr. Bolles' oration was much admired.

A special meeting of the Kennebec Relief Association was held at Masonic Hall, in this city, on June 9th, to consider propositions for amending the by-laws in several particulars. Notice was given of several changes that will be acted upon at the meeting on the third Wednesday in September. It is proposed to take off the restrictions limiting the membership to Kennebec County, and throw the privileges of the Association open to all masons in the State; also to remove the limit of one thousand. It is proposed also to change the by-laws, so that only those persons may be admitted as members who are in good health, and not in usual health. The President and Secretary were constituted a committee to graduate the terms of membership, and to consider the matter of admitting persons over 60 years of age. The President, Secretary and Treasurer, were made a committee to adopt measures to increase the membership, and they have employed David Cargill, Esq., who will devote a portion of his time to the interests of the Association.

[Kennebec Journal.]

**A SUGGESTION.**—On the death of a Brother the Secretary should endorse on his Grand Lodge Certificate the date of his death, and that he was then in good standing, attest it as Secretary, and impress the seal of the Lodge upon it. This will add to its value, should his family ever have occasion to show his standing as a mason.

**BLANQUEFORT COMMANDERY.**—June 17, the first anniversary of the constitution of this Body was commemorated by an excursion of the members and their guests to Peak's Island. They had a nice collation at the Greenwood House; Dr. Dodge read an address prepared for the occasion, which was well received, and portions of it excited much merriment. There was no speech-making, and the occasion was characterized by as much enjoyment and as little formality, as could well be comprised in an affair of the kind.

**LODGE LIBRARIES.**—St. Croix Lodge at Calais is starting a lodge library. How many more of our lodges may we say the same about? It is much to be desired that each lodge should have a library and secure in it, at least, everything published in our own State on the subject of Masonry.

Regarding the degree of Past Master, Bro. W. R. Singleton, of the District of Columbia, says in review of Grand Master Bowen, of

Mississippi. "He says: 'If I should venture an opinion, I would say that the degree of Past Master is legitimately a part of Ancient Craft Masonry.' To this we reply: That Lawrence Dermott, in 1753, an expelled mason from Ireland, joined with the seceding masons in London, and became the Grand Secretary of a spurious Grand Lodge—made such representations to the third Duke of Athol, of Scotland, as to obtain his permission to be made Grand Master, and then was appointed Deputy Grand Master, and thus controlled this new Grand Lodge. Now, to get up a frolic at the installation of the Master of one of his new lodges, he invented the farce of the Past Master's degree, which conveys no new matter or information to the presiding officer more than is contained in the charges. If there be any antiquity in this degree, will some Brother, better versed in masonic lore, be pleased to point it out to us. Anything emanating from that prince of charlatans, the Irish Cagliostro, we, as masons of the United States, should not feel ourselves called upon to follow. We would be pleased to see the degree abolished, both from Blue and Capitular Masonry."

In Pennsylvania we have no Past Master's Degree, and all Royal Arch Masons are either actual or virtual Past Masters, the latter by dispensation. All such "pass the chair," but receive no degree.—[*Keystone*.]

**CENTENNIAL HATS.**—Portland people are pleasantly reminded that our old fellow-citizen, Fred. R. Harris, is now in Philadelphia, and prospering, by seeing five of his old friends beautified and adorned with hats such as only the "mad hatters" of the Centennial city, could have "wrought for the wearing of man." Inquiry shows that Fred. proposes to send these five friends a hat each Centennial year, and that he has commenced with the present.

**FRANK CRAWFORD** writes from Kankakee, Illinois:—

"Each number of the *Token* always furnishes some reminder of the past, when I used to meet you on the street or in the lodge almost every day. And although I have been West now over six years, and all the old faces and landmarks are growing dim in a measure, my masonic memories are as fresh as if I left you but yesterday."

**AN OLD MASONIC TRADITION CORROBORATED BY HEBREW WRITINGS.**—The following is taken from the *Hilchoth Beth Habchirah*, or Laws concerning the Temple, from the *Yad Hachazakah*, of Maimonides, which is a digest of the Jurisprudence of the *Talmud*, systematically abbreviated and explained in easy and elegant Hebrew.

It will be interesting to the Royal Arch Masons for many reasons, and must have been an old tradition, even in the days of Maimonides, who was born at Cordova, in Spain, about the year 1181.

Our extract is taken from the beginning of the 4th Chapter.

"There was a stone in the western part of the Holy of Holies whereon the ark rested, and before it was the pot of manna and Aaron's rod. And at the time that Solomon built the Temple, he knew its end would be destruction, and therefore built therein a place wherein to hide the ark beneath, in a secret place, deep, winding and unfrequented."

"And Josiah, the King, commanded (them) to hide it in the place which Solomon built, as it is written; (II Chronicles, xxxv, 3) 'And he said unto the Levites that taught all

Israel, who were holy unto the Lord; put the ark into the house which Solomon the son of David did build, it shall not be a burden upon your shoulders; serve now the Lord your God,' etc. And there was hidden with it the pot of manna and the consecrating oil. And all these things were not repeated (done again in the second Temple)." [*Jewish Record*.]

THE KEYSTONE pays the following handsome compliment to Maine Proceedings:

The Report on Foreign Correspondence is from the accomplished pen of one of America's most distinguished masons, Bro. Josiah H. Drummond, and is a masterpiece of judicious writing, embodying the result of his laborious study of all the reports, for the past year, of the Grand Lodges of America. The Maine Proceedings, in their general make-up, evince the greatest care and skill, and are a model that some other jurisdictions would do well to copy. The Reports of the Deputy Grand Masters (19) are given; the lodges are given by Districts, and afterwards alphabetically with their principal officers; and a complete list is furnished of the Fraternal Dead for the past year. Every one who has contributed anything to this volume has taken the trouble to do his work intelligently and systematically. We still have to go to the East for Light.

**MASONRY IN EGYPT.**—By letter from Alexandria, Egypt, dated February 5th, 1876, we are pleased to learn that the Grand Orient of that jurisdiction has abandoned its existence under the charters of the Memphis Rite of Marconis de Negre, and re-organized under charters of the first three degrees of the Scottish Rite, and will work in perfect harmony with the three degrees of the York Rite, and in accordance with the jurisdictional laws of the English and American Grand Lodges. We congratulate our Egyptian brethren in having at last discovered the fraud by which they were deceived by the Grand Orient of France, who palmed off on them the illegitimate and bastard work of the Memphis Rite, which had long ago been buried in her receptacle of Rites, with the distinct and positive understanding that the Rite was never again to be worked. Thus has another one of her false promises come to grief, thanks to the interference and explanation of American correspondents.

Light again breaks forth in the East; and in Egypt, the ancient cradle of arts and sciences, will spring up a legitimate Grand Lodge, worthy of the recognition of her sisters throughout the world.

Day by day the Grand Orient of France will find that her interference with the rights, powers, and jurisdictional authority of other Grand Lodges will be checked, and that her creation of fraudulent Orientals by a system of imposture, both by recognition and sale of charters, must and shall be stopped. The Egyptians were not to be blamed, as they were ignorant of the imposture, and have corrected the evil as soon as discovered.—[G. F. GOULEY in *Voice of Masonry*.]

**CHINESE FREEMASONRY.**—The funeral of Yee Gee Peow took place yesterday. Full five hundred people, whites and Chinese, witnessed the ceremonies. Just exactly who Yee Gee Peow was cannot be told. That he was a celebrated member of the Chinese Secret Society, is certain. That he held a rank in this society something akin to Grand Lecturer is also known. Further, is mystery. Several times during the past few years he has been in Truckee. The society of which he was so brilliant a luminary terms itself Masonic. The members boast publicly that they are Freemasons. Deceased instituted the first Chinese Lodge in Truckee, and has al-



ways presided at their meetings since. Possessing no Lodge, these enthusiastic Celestials usually met on the tops of the highest hills, and stationed guards to protect themselves from surprise during their mystic rites. Candidates were regularly proposed, balloted for, and, if elected, were regularly initiated. The sessions were always lengthy, usually lasting from 9 o'clock P. M. to 4 or 5 o'clock A. M. At one time last summer upward of three hundred Chinamen in this vicinity belonged to this so-called Masonic order. Yee Gee Peow lectured almost every one of these. Seated flat upon the floor of one of the principal houses in Chinatown, last summer, he used to instruct for hours a group of animated listeners, who were seated in a circle around him. Actuated by motives of curiosity, certain Truckeeites who have ridden the veritable masonic goat, visited their lodges, witnessed their ceremonies, and reported that there is not the slightest similarity in sign, grip word or ceremony, between their society and masonry. They are not clandestine lodges in any sense of the word. They are a society that is purely original, distinct and independent. The principles of their order, however, are founded upon charity, relief and mutual assistance, and among their membership exist the most binding. Possibly, a couple of thousand years ago, masonry may not have differed materially in Europe and Asia. At present, however, idolatry has so warped the ceremonies of the Chinese, that only the name and the fundamental principles of the institution remain.

Yee Gee Peow lectured to not only Truckee Chinamen, but those of Colfax, Auburn, and other places. Coming from Colfax Saturday last, he became very sick, and shortly after his arrival here he died. From Sunday morning until one o'clock yesterday the body lay in state in a house erected across Main street, from Chinatown. Tapers, punks, cakes, brandy, tea, candies, nuts, food, etc., were placed at the foot of the coffin. A goat and a hog were roasted and placed conveniently near the body. Chinese gongs and drums and musical instrument kept the air filled with a horrible din. Banners of many curious designs, and containing the queerest devices, were placed about the entrance to the house. Printed funeral notices had been scattered all over town, and at the hour appointed the procession moved. The banners were carried first, then came the music, and next in order was the wagon containing the body and pall-bearers. A long procession of Chinese Masons next followed. Some wore white robes and white turbans, others had scarlet turbans, and the greater number had only a band of white cloth around their waists. Two or three wagon loads of women were in the procession. A great number of white people, men, women and children, followed along with the procession, in order to see the final ceremonies. By some oversight the grave had been dug in a very low place, and was level full of water. A ditch was dug of sufficient depth to allow the water to run off. The grave was hardly three feet deep. After the coffin had been deposited in the grave, a few heathenish ceremonies were gone through with. A few bunches of punks burned, and a considerable amount of paper and things, and the task was completed. A very plain, substantial fence had been prepared, and this was placed around the grave. The Chinese women who were employed to mourn for the departed performed their work right lustily. Fearing that hoodlums might carry off the food and eatables deposited around the grave, a warning notice was printed on the fence, forbidding trespassing or interference. Yee Gee Peow was an impetuous chap, but his burial was as grand as if he had been a wealthy merchant. Distinguished Chinamen came from Auburn, Colfax, Reno, Carson and Virginia City to take part in the ceremonies.—*Truckee (Cal.) Republic.*

FOR LISTS OF SUBSCRIBERS we are indebted to A. Oscar Noyes, Norway, W. B. Smiley, Waterville, Charles W. Foy, Cumberland Mills, Dr. E. W. Morton, Kennebunk.

A NEW CRUSADE.—We are informed that a movement is on foot in England to form a corps of "Red Cross Knights" to proceed to Constantinople, Turkey, and establish a protectorate over the lives and property of the foreign Christians resident there. In view of the fanaticism of the Mohammedan population of the eastern cities, and the uncertain tenure of life and property in event of an uprising, the object is a very praiseworthy one. It is not intended that this body shall take the field against the infidels except in extreme cases, but it will afford asylums for the oppressed in case of necessity. All Templars are eligible, and the corps will be governed by strict military discipline, and officered by experts in the use of arms. Should we be able to glean more information relative to this "new crusade" we will lay it before our readers. [N. Y. Square.

CHAPTER DEGREES OF EUROPE AND AMERICA.—We have been asked if the Chapter degrees are worked the same in England as in the United States, and if not, how are they conferred? A full answer to the question we cannot write.

The only degrees recognized by the Grand Lodge of England, are the E. A., F. C., M. M. and Royal Arch—the last being the only degree conferred in the Chapter. Mark Lodges, in which the Mark degree is conferred, are not recognized by the G. L. of England, but over one hundred lodges are in existence in that country, and are under the control of the Grand Mark Lodge of England.

The Past Master's or "Chair degree," is unlike ours, and is only conferred on actual Masters of lodges.

In Ireland, the Mark, Excellent, Super-Excellent and Royal Arch degrees are worked—the last three form but one ceremony. The Past Master's degree is ignored or not recognized.

In Scotland, the Mark, Past Excellent, Super-Excellent and Royal Arch compose the Chapter degrees. Side degrees known as the Royal Ark Mariner and the Red Cross degrees, consisting of the Knights of the Sword, Knights of the East and Knights of the East and West are also conferred.

The Grand Lodge of Scotland allows the Mark degree to be conferred as part of the Fellow Craft. The Past Master's degree is not recognized.

The Chapter degrees in America or the United States are not conferred in all jurisdictions alike. Virginia, Texas and West Virginia vary from other jurisdictions, and make the Council degrees part of the Chapter. [Masonic Jewel.

[For Masonic Token.]

The "rough and rugged way" of masonry is a hard road to travel—but there are harder things for the craft to practice.

One is, to talk of ourselves with lowliness of mind, esteeming others better than ourselves.

The other is, to talk about our brothers as we would that they should talk concerning us: 1 Cor., 13 ch. "Hoc opus, hic labor."

"Back-wounding calumny,  
The whitest virtue strikes.

What King so strong  
Can tie the gall up in the slanderous tongue."—*[Shakespeare.*

SAYING OF THE RABBIS.—"It was the saying of the Rabbis that the world is like an eye. The ocean surrounding it is the white of the eye; the earth is the colored part; Jerusalem is the pupil; but the temple is the image within the pupil." C. C. M.

STATUS OF ENGLISH MASONS SOJOURNING IN THE UNITED STATES.—Having had so many inquiries propounded to us relative to the exact standing of English Masons sojourning in this country, and their claims upon our Lodges for relief, as well as to the evidence or certificate to be presented with their petitions for affiliation in American Lodges, we concluded to have the whole matter settled by explanation from the home office in London, in pursuance of which we submitted a list of questions embodying the material points, and from the courteous and able Grand Secretary, R. W. Brother John Hervey, we received a reply under date of May 22, from which we condense the following facts:

1. "The Grand Lodge certificate given an English-made Mason at the time of his making is evidence that he has received the degree therein specified, but not evidence that he is now a member, or in good standing. Such evidence must be obtained by subsequent inquiry."

2. "English Masons, in affiliating with one or more Lodges in England, must present the same documentary evidence of good standing, etc., as is required by American Lodges generally."

3. "An English Mason, at initiation, becomes, *ipso facto*, a member of the Lodge, unless otherwise specified at the time."

4. "All applicants for relief must present satisfactory evidence of membership and good standing."

5. "All English Masons being members of a Lodge are charged Lodge dues, whether at home or abroad."

6. "It is the law and custom for every visitor to present his certificate before being examined for admission; hence no American should try to visit an English Lodge without a certificate or diploma, nor should American Lodges examine a visitor from outside United States or Canada without his Grand Lodge certificate of membership, in order to avoid impositions. In Missouri the requirement is of many years' standing."

7. "English Lodges, as a rule, do not issue limits, but membership is severed by a formal resignation, which is entered upon the record, and certificates of that fact may be subsequently obtained."

8. "An English Mason may be a member of as many Lodges as he pleases at the same time, but pays his dues in all of them, and dereliction in one is dereliction in all."

In carefully reading the English Book of Constitutions in connection with the explanations given with the Grand Secretary, we find that our American Lodges, as a rule, have been very loose both in the examination of, and donations of relief to, foreign visitors and sojourners. It is a common thing for a foreign Mason to say that he has lost his Lodge certificate, whereas it is a very easy thing for him to write and get a duplicate, if he is still in good standing; and it is almost impossible to find an English Mason, although living here for years, to be able to present a receipt of payment of his Lodge dues, or any other documentary evidence of present membership. He will sojourn here for several years; and when in need will present nothing but his original certificate of receiving the degrees, which is no evidence whatever that he is not now an expelled or suspended Mason. Even if he claims to have resigned his membership, he rarely presents a certificate of that fact, which, if presented, may show that he has been ever since a non-affiliate, not having paid a cent into any Lodge or Charity Fund.

[G. F. GOULEY in the *Voice of Masonry.*

Contributions to Masonic Library.

Stephen Berry, History of Santa Rosa Lodge and Santa Rosa Chapter, Milton, Florida; By-Laws lodges; Hebrew Leader, vol. 26, imperfect.



## PUBLICATIONS

SENT POST-PAID ON RECEIPT OF PRICE.

<b>History of 1-10-29 Me. Regt.</b> , by Maj. J. M. Gould, 720 pp. octavo; illustrated with cuts, and plans of Battle-fields and portraits of officers, cloth,.....	\$5.00
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## LODGE HISTORIES.

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Somerset Lodge, No. 34, Skowhegan,.....	50

**ST. JOHN'S DAY.**—It is pleasant to find that the practice of celebrating St. John's day is not falling into disuse, because it has become time-honored with masons. Even our Jewish Brethren must recognize this festival with complacency, since it had been celebrated as a feast of the sun thousands of years before John the Baptist had the misfortune to be born. In Portland, it has been kept with honor for more than a hundred years, as we find in Bro. Drummond's (mss.) history of Portland Lodge, that when masonry was established in Maine, in 1769, St. John's day was celebrated by a dinner at Daniel Ilsley's tavern, Back Cove (the Isaac Ilsley farm), on which occasion all those from out of town had supper, lodging and breakfast furnished them at the expense of the lodge. In 1771, the dinner was at Shattuck's tavern, on the north-east corner of Middle and Exchange streets, whence the lodge marched in procession to St. Paul's church, on the corner of Middle and Church streets, where the Episco-

pal Rector, Mr. Wiswell, preached a sermon. In 1774 it was at Daniel Ilsley's again, and in 1775, at Shattuck's. In 1785, after the war, at Motley's tavern, the Mason's Arms, just below Mechanics' Hall, which was burned in 1848. This hotel was kept by Thomas Motley, the grandfather of the historian. In 1795, it was at the assembly rooms on the north-east side of India street, between Fore and Sumner (Newbury) streets. In 1796, it was at the same place, and the oration was delivered by William Symmes, at Dr. Deane's church. In those days, they marched in the modest uniform of the lodge, and the route seems to have been no longer than absolutely necessary; but a hundred years have wrought a change; the white apron has disappeared from our ranks, and we march forth gloriously, an army with banners, perspire violently through all the principal streets, and finally dine upon the patient clam at some distant island. This is not due to the superior modesty of our Ancient Brethren, for we shall probably find that Boston Encampment headed processions in that town at that early day, but is the natural result of all our most active Brethren joining the Commanderies, and preferring to turn out with those organizations. Let us hope, too, that the more gorgeous panoply of the Templar is not at variance with that proud humility which declared that the simple lamb-skin was a more honorable badge than the Golden Fleece or Roman Eagle. If angels are clad in shining raiment, may there not be a symbolism in ostrich plumes? Do we not find the ignorant and savage African worshipping the "Sultan Coccoloo, the great ostrich with a feather in his tail like a palm branch," and blindly following it like the white plume of Navarre? We have no exact data to prove the connection of our Ancient Brethren with the military, but if we had, it would be easy to show that the custom of "gleaming in purple and gold," dates back to the very earliest antiquity, and certainly nothing can more strongly testify our ambition to be a Christian soldiery than to appear in shining arms, or signify our belief that we are children of dust, than a long march through the streets in a hot summer day.

Be that as it may, we were gratified to see that this day in the Centennial year was celebrated by the Masons of Portland with peculiar zeal. Portland Commandery invited their friends, Worcester County Commandery of Worcester, Mass., and St. Alban Commandery, their former hosts, St. Paul Commandery of Dover, N. H., to visit them, and uniting together, gave them a brilliant reception. St. Alban turned out for the first time in their new black uniforms, and the four Commanderies, uniformed alike, numbered over three hundred, making one of the most brilliant displays which has been seen in Portland. The two visiting Commanderies arrived on Friday afternoon and were received by both the Portland Commanderies, and escorted to the Falmouth Hotel. On Saturday

morning a parade was made through the principal streets, and an excursion in a large steamer to Little Chebeague Island, where a clam-bake was served, the guests returning to their homes in the evening. Among the distinguished men, whom the Portland brethren were delighted to meet, was John Deane of Worcester. At the island two photographs were taken of the whole group, a large view and a small one for stereoscopes. They are both good and Fred F. Hale has them to sell.

**NEW ORDER.**—The "Grand Imperial Council of the Arabic Order of Nobles of the Mystic Shrine for the United States," met at New York during the recent session of the Grand Lodge, and elected officers for three years. Candidates must be Knights Templar. The *Leader* says it "comes from the shores of the Nile, is Egyptian and Arabic, and produces a weird and impressive ceremony in its exemplification." It adds, "The Nobles of the Mystic Shrine promise to become a formidable order in America, as well as amid the pyramids of Egypt, and upon the sterile shores of the Dead Sea."

We observe that there are *nine* elected officers, and if our prophetic soul does not deceive us, they must be the *nine digits*! for they were of Arabic origin, were carried from the sterile shores of the Dead Sea into Egypt by Abraham, as Josephus informs us, came into England early in the fifteenth century, and to this country at a later period. We can remember, even now, the awe and wonder with which we gazed when we first met them in the multiplication table. It is evident that this order must have a great advantage over all others in being capable of multiplication, provided no divisions arise. The cabalistic numbers are significant, No. 1 is the Grand Potentate; No. 3 the Chief Rabban; No. 5 the High Prophet and Priest, though he ought to be the High Priest and Prophet; and No. 7 is the Grand Scribe. It needs fine manly figures to upbear such ponderous titles.

**STATISTICS.**—From the Report on Foreign Correspondence to the Grand Commandery of Maine, by Stephen Berry, it appears that there are in the United States 31 Grand Commanderies, with 555 subordinates, 46,235 members and 4,537 Knighted during the past year. Canada has 19 Commanderies, 584 members and 70 Knighted; England and Wales 113 Commanderies, 1,916 members. Total in the world, 687 Commanderies, 48,735 members, 4,607 Knighted during the year.

"During the year the Commanderies in the United States have increased in number 24, and the members 2,217, although Louisiana has fallen off in membership 1, Maryland 17 and Michigan 70. The increase in membership the previous year was 4,654. The number Knighted is but 489 less than last year, so that a large part of the falling off in progress must be ascribed to non-affiliation, consequent upon hard times, a portion of which will be recoverable when more favorable days come.

"There were in the United States, in



	Templars.	R. A. Masons.	M. Masons.
1866,	11,602	34,722	224,274
1870,	25,844	96,275	483,535
1875,	44,018	130,554	585,269
1876,	46,235	132,063	594,617

"In 1816, at the organization of the Grand Encampment, there were eight Commanderies represented, and the total membership of the country could not much have exceeded 500. During the MORGAN excitement there was an almost total suspension in this rite. In 1856, there were 2,744 members; in 1859, three years, it had doubled and was 5,743; in 1866, seven years, with the war intervening, it had doubled again and was 11,602; in 1869, three years of peace, it had almost doubled again and was 22,522; in 1875, six years almost doubled the number again, 44,018. The increase the past year has been but about five per cent., which would require fourteen years to double it; but this is probably the depth of the depression, and the year of grace, 1900, will doubtless find us with 200,000 members.

"In 1866, the Royal Arch members were about three to one; in 1870, almost four to one; in 1875 and 1876 about three to one again. In 1866, the Master Masons were about twenty to one; in 1870, eighteen to one; in 1875 and 1876, thirteen to one.

"The growth of the order appears to be as healthy as could be desired. The popularity given to it in England, by the acceptance of the Grand Mastership by the Prince of Wales, promises well for its future. The numberless orders of 'Knighthood' springing up in other organizations can only serve to help it, as 'there is always room at the top.' They will also assist in checking the spirit of public display, which, in excess, is injurious. Its dependence upon Freemasonry insures the purity of its aims, and, although the world may smile at our assumption of the term Knighthood, it cannot deny that chivalry still exists as bright and pure as legends ever painted it, and that every effort to cultivate that spirit is worthy of encouragement. There are as many tyrants and giants to encounter now as ever Knight errant dreamed of, and he who puts on the armor of righteousness and goes forth to encounter them, for the love of truth and his fellow man, gets as many hard buffets as ever fell to the lot of his prototype of old, and sometimes he is left wounded in the ditch while the false Knight rides on triumphant, but every blow struck in the cause makes the world better, and its echoes never die out."

Some one has sent to me a copy of the "Aroostook Valley Sunrise," containing a very silly article in relation to the proceedings of the Grand Lodge in reference to the introduction of the subject of masonry into the trial of a cause in court. The very sage (?) conclusion is drawn that the Grand Lodge intended to interfere in the politics of Aroostook County! Were there not several errors in the attempted statement of facts in that article, it would not be worthy of any notice.

In the first place, no one in Aroostook County or east of the Kennebec has had anything whatever to do with the proceedings in the Grand Lodge from their inception to the present time. When the case in question was printed for the Law Court it was circulated extensively, and the allusion in question caused much discussion among those not masons as well as among masons: one of the latter called the attention of Grand Master Cargill to the matter, and at the next session of the Grand Lodge (1875) he laid it before that Body. It was referred to a committee but

the report of the case could not be found during the session, and the matter necessarily went over to the next session (1876), when the report of the committee, was presented, consisting mainly of extracts from the report of the case. No member of the committee ever had a word with any person in that Congressional District upon the subject; it never entered the mind of one of them that there was to be any contest for the nomination to Congress in that District, or in fact any thought about that matter; the committee are alone responsible for their report, for it was written without suggestion from or conference with any other person, but the doctrine of the report is masonic doctrine.

The Grand Lodge has not "taken up this quarrel of Mr. Cary's," or any other quarrel; it was informed that its laws had been grossly violated and it proposed to investigate the allegation.

The sending out of the proof sheets was purely accidental; it had been often thrown out by one opposed to masonry, that the party in this case intended to influence the masons on the jury by his allusion, and that masons would sustain him in it; he was assured that it would be investigated, and if his first assertion was proved to be true, the party would be disciplined; and I promised to send him the proceedings of the Grand Lodge upon it. As I was to leave the State for a month just before the Grand Lodge Proceedings would be published, I caused my proof sheets of the report to be sent to him, without any idea that he would cause it to be printed in a newspaper, although I doubt whether it would have made any difference with me, if I had; for I am not sorry that as much publicity has been given to the opinion of the Grand Lodge as there was to the original transaction.

The *Sunrise* apparently justifies the act and seems to think it a trivial matter; but omits to state that the presiding Judge condemned it on the spot, and deemed it of sufficient importance to allude to it in his charge to the jury. J. H. D.

SPURIOUS GRAND LODGE.—Some dissatisfied masons in Ontario have formed a pretended Grand Lodge, which they style the Grand Lodge of Ontario, claiming that the Grand Lodge of Canada is not the Grand Lodge for Ontario. They are clearly spurious, and no masons hailing from it should be admitted to our lodges. The name of the Grand Master is Westlake, and of the Grand Secretary, W. W. Fitzgerald.

We are glad to be able to acknowledge the receipt of the *Chaine d'Union*, of Paris, for May, issued about the first of July. The publication had been temporarily suspended in consequence of Bro. HUBERT breaking his leg in mounting an omnibus on the thirteenth of April. He publishes a letter from the lodges of the Valley of the Nile, protesting against the recognition of the self-styled Grand Orient of Egypt.

STOPPED.—Bro. E. M. Myers writes us that he has suspended the publication of the *Canadian Masonic News*, owing to the lack of support. He was "willing to give time and labor for a year or two gratuitously," but could not afford to continue always to do so. In regard to our paper we would assure him that when a man is so self-sacrificing, or guileless, as to try to start a masonic paper, we are delighted to continue him on our free list for ever as a recognition of his devotion to masonry.

*Peters' Musical Monthly*, by J. L. Peters, 599 Broadway, N. Y.; \$3 per year. Each number contains 32 pp. of new and excellent music, and is therefore worth the year's subscription.

SUPREME COUNCIL OF FRANCE.—Grand Secretary Guiffrey favors the Token with copies of letters from Grand Commander Crémieux to Grand Commander Pike, of the Southern Jurisdiction, regarding the Sandwich Island question, expressing regret at the decision of the Southern Supreme Council to sever fraternal relations, and offering to submit to arbitration. Bro. Crémieux makes, also, a dignified protest against the "continual injuries and outrages, to which it is evident that we neither can nor wish to respond." Bro. Guiffrey also replies to Bro. Pike's letter withdrawing his commission as Grand Representative, and asks if the Grand Commanders, in America, have the power to revoke commissions without the authority of their Supreme Councils.

NEW YORK.—The Grand Lodge elected James W. Husted, Grand Master, and James M. Austin, Grand Secretary. The salary of the Grand Treasurer, \$500, was abolished. The cost of the new temple was \$1,338,411. The rental is \$51,769, or about three and a half per cent. on the cost, out of which to pay the bonded debt, expenses of running it (about \$18,000), taxes and repairs. The debt is \$794,105, which at 7 per cent. will take \$55,587 to pay the interest, or more than the whole rent.

The *Maine Genealogist* for June completes the first volume. Among other valuable papers it gives a list of the tax-payers in Falmouth in 1777, and the Shurtleff Family Records. A few sets of Vol. I can still be obtained. Quarterly, \$1.50. Send in your subscriptions to W. B. Lapham, Augusta.

WIDOW STILES.—A woman representing herself as the widow of Knight Templar H. E. Smith, of Leeds, England, is becoming quite notorious in the western part of the State for her impositions upon the Masonic Fraternity in the receipts of charities. She secured quite a sum in Pittsburg, from the Lodge at Northeast and at several other places. [Phila. Chronicle.]

THE NEW YORK SQUARE has been increased in size, and made a weekly at \$2 per year. The editors are Geo. E. Simons and William T. Anderson, Jr.



[From the Press.]

*Summer is Coming to the Northland.*

BY ISER.

The air is full of music and the dawn is come at last,  
The spell of night is broken, though its shadow hath not past,  
Hear the sweet full-throated chorus through the open casement ring,  
Chanting praises to the morning which the golden sun will bring;  
And their song reveals a secret, though we guessed it well before,  
But 'tis sweet to hear them warble and repeat it o'er and o'er:

Summer is coming to the Northland.

Lo! the air is full of sunshine and the glad some day has come,  
In the presence of its glory the warbling choir is dumb;  
But we hear a gentle rustling and a murmur in the trees,  
And the blossoms shake their perfume out upon the balmy breeze;  
They, too, have learned the secret, and they wonder that we doubt,  
While the very buds are bursting, they so long to let it out:

Summer is coming to the Northland.

She is coming from the tropics with fresh flowers in her breast,  
The gentle winds, to welcome her, come blowing from the west;  
Her smile will clothe the forest and the fields in shining green,  
And flowers will rise with tender eyes to gaze upon their queen;  
The bee will hum its welcome, the cricket chirp her praise,  
And the hearts of all be merry in the coming golden days:

Summer is coming to the Northland.

[From the Press.]

*THE WORLD IS FAIR.*

BY ISER.

The robin sat in the apple tree,  
Merrily singing "The world is fair;"  
The scholar listened, and thus said he,  
"The world is weary and full of care."  
"Sing," said the bird, "till your heart is light,  
Sing, and the world will soon look bright."  
And he merrily sung in the apple tree,  
"The world is bright and fair to see."

"Greed," said the scholar, "rules the land;"  
"Sing," said the bird, "till soon be day;"  
"The poor are crushed by a tyrant's hand;"  
"Sing," said the bird, "till I pass away,  
Sing, for the night is almost gone,  
Sing, for I see the flush of morn."  
And he merrily sung in the apple tree,  
"The world is bright and fair to see."

## OUR THANKS TO

John A. Harris, for proc. Gr. Council, New Hampshire, 1875.

A. P. Moriarty, for proc. Council Deliberation, New York, 1876.

Dr. A. F. do Amaral, Boletim do Grande Oriente Unido e Supremo Conselho do Brazil, Setembro a Dezembro, 1875.

Henry Clark, for proc. Grand Lodge, Vermont, 1876.

James H. Eaton, for proc. Grand Council Knights Constantine, Maine, 1875.

W. T. Boyd, for proc. Grand Chapter, Ohio (colored), 1875.

John Carlovitz, Secretary, for histories Santa Rose Lodge and Chapter, at Milton, Florida.

Edward C. Parmelee, Gr. Recorder, for proceedings Gr. Commandery Colorado, 1876.

John Thomson, Gr. Secretary, for proc. Grand Lodge Pennsylvania, 1875.

J. H. Drummond, for Compte-Rendu des Travaux du Convent de Lausanne.

Chas. H. Titus, Gr. Secretary, for proc. Gr. Lodge, Mass., June, 1876.

John W. Stedman, Gr. Recorder for proc. Grand Commandery of Conn., 1876.

Prof. J. E. Hilgard, for Report U. S. Coast Survey, 1873.

Wm. P. Innes, Grand Recorder, for Proceeding Gr. Commandery of Michigan, 1876.

THE SOUTHERN SUPREME COUNCIL met at Washington May 29th. Articles of alliance were agreed upon with the Supreme Councils of Scotland, Ireland and Greece, none of whom have accepted the regulations of the Convent de Lausanne.

MINNESOTA.—By a letter from A. T. C. Pierson, the Grand Recorder, we learn that no proceedings of their Grand Commandery were published last year, owing to neglect of the former Grand Recorder. He will issue the proceedings of the last meeting, on June 26, 1876, as soon as he receives an engraving for which he is waiting.

During the visit of the Prince of Wales to India, he stopped among other places, at Bankipore, where a Lodge of Freemasons from a military station some seven miles distant was in waiting to receive him. After the native princes and dignitaries had been received in the royal presence, the Prince sent for his Brethren, and the lodge, having advanced, each Brother was presented to him by name. This was a decidedly democratic proceeding, but it shows that the future King of England had the cause of masonry at heart. [Keystone.]

AN ANCIENT CRAFTSMAN.—Winn, Penobscot Co., Maine, June 6, 1876.—Dear Sir and Bro.:—There is a poor decrepit old man of the name of David Black, living at Oldtown, Me., who was born in the parish of Donoughmore, Donegal Co., north of Ireland, on the 11th of July, 1769. He will therefore be 107 years of age next month. He is known here as simply a M. M., but he states that in the long time ago, before his immigration into this country, he took a great many degrees in the royal art. I believe he has been in America over half a century. Yours very truly and fraternally, JAMES DAVIES. [N. Y. Square.]

We regret that we have not the space to publish Bro. Drummond's able argument on colored masonry in the last Report on Correspondence to the Grand Lodge. It is being extensively copied in the larger masonic journals. It is the most complete history of the question which has been published. We give an abstract from the close of the report:

"From this history of these organizations, it will be seen at once that on no ground whatever can the Ohio proposition be sustained.

"To recognize them as independent Grand Lodges is the death of the doctrine of exclusive jurisdiction. If Ohio recognizes the African Grand Lodge, she must repeal the ban of non-intercourse with Hamburg and the Grand Orient of France, and recognize those bodies in New York, New Jersey and Louisiana, which she has for so many years declared to be clandestine, the planting of which was a masonic offense of so grave a character that it put the perpetrators outside the pale of masonry, in her judgment, as well as that of all her sisters.

"Again, it introduces into masonry a distinction founded upon race and color, which is contrary to its fundamental principles, but it is said that a distinction founded upon nationality has already been introduced, and that it is no more an innovation upon masonic usage and law to grant a charter to men of color, than to grant one to Germans or Frenchmen. We have never believed it right to issue a charter with any stipulation as to the language in which the work is to

be done, still the granting of a charter to men of color, leaving them free to admit whom they please, and placing them under the same government as other lodges, is a very different thing from recognizing an African Grand Lodge, and thus saying 'the whites will come with us, the blacks will go with you.'

"No, the only terms upon which recognition can be granted is the consolidation of the two Grand Organizations into one as the supreme authority over all the subordinates. If these organizations are regular, or merely technically illegal, they should be invited to unite and fuse with the white organizations, as Masonic history affords many precedents for doing:

"But are they regular? Or are they merely technically irregular? Or are they essentially clandestine? If, in 1782, the doctrine of exclusive jurisdiction was law, as now held, the first lodge, the source of all the rest, was clandestine. But admitting that African Lodge was a regular lodge, was there a single other regular lodge established? The first was formed in 1797 by Prince Hall, who had no other or greater authority than that of Master of a Lodge. It is true that anciently lodges were formed without any warrant or charter; but in 1797 it had been the law of the Grand Lodge, under which African Lodge then held its charter and worked for three-quarters of a century, that 'if any set or number of masons shall take upon themselves to form a lodge without the Grand Master's warrant, the regular lodges are not to countenance them, nor own them as fair Brethren duly formed, nor approve of their acts or deeds' (Eighth Old Regulation.) The lodge in Providence was formed in the same manner. These two, with African Lodge, formed a Grand Lodge in 1808.

"Under the Old Regulation, to which we have referred, these Lodges and their Grand Lodge were clandestine; they were clandestine not merely under the Masonic law as it now exists, but under the law as it then existed, and had existed nearly a century. Upon a most thorough and careful examination, with an anxiety to arrive at the truth, but with an earnest wish, which we do not hesitate to avow, that the irregularities in these organizations might be found to be of so purely technical a character that they might be healed by legislation, and the universality of Masonry demonstrated in a signal manner, we can come to no other conclusion than that they are irregular and must be held to be clandestine."

JACOB NORTON thinks he has materially aided the cause of so-called Colored Masonry, by the discovery of the records of African Lodge, Boston, from 1808 to 1846, thereby disproving that Lodge's alleged dormancy. It seems rather odd, that Bro. Norton's skepticism with reference to the old records of the regular Grand Lodge of Massachusetts is as unbounded as his faith is in these clandestine records. He should be at least as critical in the one case as in the other. Dormant or not, however, African Lodge was but a Subordinate Lodge itself, and had no right to warrant other Lodges. The case is not helped a bit by this alleged discovery. [Keystone.]

An American Brother recently attempted to visit an English Lodge, and was refused an examination because he had no certificate. He writes to the London Freemason as though his case was one of great hardship, but we can't see it. Every Brother that travels abroad should possess a Grand Lodge certificate. It would not be a bad rule to require every Brother, when out of his own jurisdiction in the United States, also to possess and exhibit one, when seeking admittance into a lodge in another jurisdiction. Some of our Grand Lodges do require it. [Keystone.]



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### DIED.

In North Anson, May, Hon. Geo. A. Fletcher. He was buried with masonic honors, Grand Master Albert Moore delivering the eulogy at the grave.

In Pownal, May 26, Jacob Cotton, aged 35 years 4 months. Had been a mason fifty years. Was buried Sunday, 28th, with masonic services by Freeport Lodge, assisted by Acacia, and Cumberland Lodges.

In Syracuse, June 6, Mead Belden, Past Grand Commander of New York Grand Commandery.

In Liberia, Grand Master Roberts, late President of the Republic.

### Our Masonic Exchanges.

Masonic Journal, Greensboro, N. C., by E. A. Wilson. 8 p. weekly; \$2.

The Square, Masonic Publishing Co., 626 Broadway, New York. Weekly, \$2.

Evening Chronicle, Philadelphia. Masonic department. Democratic Daily. \$6.

Voice of Masonry, J. W. Brown, Chicago. Monthly, octavo, 80 pp., \$2.50 per year.

The Keystone, weekly, Box 1503, Philadelphia. \$3 per year.

The Hebrew Leader, Weekly. 196 Broadway, N. Y. \$5. Masonic department.

The Craftsman, Hamilton, Ont., J. J. Mason. Monthly, octavo, \$1.50.

Masonic Advocate, Indianapolis, Ind., Martin H. Rice, Grand Master, Editor and proprietor. Monthly, \$1.25, 16 quarto pp.

Freemasons' Repository, Ferrin & Hammond, Providence, R. I. Monthly \$1.

Masonic Jewel, A. J. Wheeler, Memphis, Tenn. 24 quarto pp., monthly, \$1.

Loomis' Musical and Masonic Journal, New Haven, Conn. Monthly, 20 quarto pages, of which four are new music, \$1.

Suspension Bridge Journal. John Ransom, Suspension Bridge, Niagara, N. Y. Masonic Department. Weekly, \$2.00.

Masonic Review, Cincinnati, Ohio, Cornelius Moore. 68 pp. octavo. \$2.50.

Masonic Chronicle. D. Sickels, New York. Monthly.

La Chaine D'Union de Paris, Journal de la Maçonnerie Universelle. Paris, France, Rue de la Vieille-Estrapade, 9, M. Hubert, editor. Monthly, 14 francs (\$2.80) per year.

Kentucky Freemason, Frankfort, Kentucky, monthly, \$2.00.

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.

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