

# MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 2.

PORTLAND, JULY 15, 1878.

No. 5.

Published quarterly by Stephen Berry,

No. 37 Plum Street, Portland.

Twelve cts. per year in advance. Papers stopped when time is out. Postage is prepaid.

Advertisements \$4.00 per inch, or \$3.00 for half an inch for one year. The money should be remitted to insure insertion.

No advertisement received unless the advertiser, or some member of the firm, is a Freemason in good standing.

## THE POWER OF MUSIC.

A Song. Imitated from the Spanish.

BY THE REV. DR. LISLE.

When Orpheus went down to the regions below,  
Which men are forbidden to see,  
He tun'd up his lyre, as old histories show,  
To set his Eurydice free.

All hell was astonish'd a person so wise  
Should rashly endanger his life,  
And venture so far,—but how vast their surprise!  
When they heard that he came for his wife.

To find out a punishment due to his fault,  
Old Pluto had puzzled his brain;  
But hell had not torments sufficient, he thought,—  
So he gave him his wife back again.

But pity succeeding found place in his heart,—  
And pleas'd with his playing so well,  
He took her again, in reward of his art;  
Such merit had music in hell!

## MASONRY IN MAINE.

### Lodge Elections.

Whitney, 137, Canton. Alpheus Packard, m; Joseph S Mendall, sw; Ira L Delano, Jr, jw; William H H Washburn, s.

Nezinscot, 101, Turner. Charles Blake, m; Charles H Thayer, sw; Levi B Perry, jw; S D Andrews, s.

### Chapter Elections.

Turner, 41, Turner. C E Kempton, HP; Horace C Haskell, K; Philo Clark, s; F T Faulkner, sec.

### Commandery Elections.

Bradford, 4, Biddeford. Charles P Emery, ec; Horace H Burbank, gen; Tristram Hanson, cg; John Etchells, rec.

St Bernard, 11, Eastport. W D Aymar, ec; R B Clark, gen; T M Bibber, cg; Walter F Bradish, rec.

BLANQUEFORT COMMANDERY celebrated their anniversary June 18th, by a picnic to Spurwink, where they had a clambake. They took their families and did not go in uniform.

ATLANTIC LODGE also made an excursion to the same place June 20th.

In the fire at Sanford Village, July 1st, Preble Lodge, No. 143, was burned out, saving only their charter. Their loss was \$500, which was insured.

BELFAST. The *Republican Journal* gives a fine picture and description of their new masonic hall, showing it to be a three story brick building with a French roof, and a tower on the north-west corner. It is 83½ feet on High Street, and 54 feet on Main Street, and is evidently a very handsome building. The third and fourth stories will be occupied by the Fraternity. The main hall is 46½x40½ feet with a height of 21½ feet, and is handsomely frescoed. The banquet room on the fourth floor is 39½x19½ feet, and the Templars have an armory of 22x30 feet. Geo. M. Harding, of Boston, is the architect, and Past Grand Master Hiram Chase the Chairman of the Building Committee, his coadjutors being N. F. Houston, J. Y. Cottrell, Sanford Mathews and L. W. Pendleton. The total cost will be from \$30,000 to \$35,000. We congratulate our Belfast friends on their enterprise and good taste.

LODGE MEETINGS.—While all admit the convenience of having lodge meetings, in rural districts, on a moonshiny night, difficulties are found in making a rule which will always work conveniently in fixing the night. The best rule we have found is that which reads, "Wednesday nearest full moon." To the same effect is "Wednesday, week of full moon," except that it is less definite when it happens that there is no full moon in the month in which the annual election falls. "On or before" and "on or after," may throw the meeting a week out of place, while "on, before or after," is too indefinite, though it means well. The reason that difficulties occur in regard to these meetings is that the by-laws are apt to provide in some other section that the annual election shall take place at the stated meeting in some calendar month, and when it happens that the lunar meetings straddle that month, there is trouble. A good way to avoid that, is to provide that the annual election shall take place upon the last stated meeting in the year, and avoid referring to calendar months.

OFFICIAL PROMOTION.—A brother recently suggested, in conversation, that the supposed necessity of the regular promotion of officers frequently works trouble in our masonic bodies. He thought a plan which he had seen in Massachusetts would obviate the difficulty. The Past Masters are made a committee to nominate a board of officers. Of course the members are not bound to vote

the ticket if they do not choose, but if it is judicious to substitute a new man in any office, the change can thus be easily made without causing bad feeling.

If any reader wishes an especially comfortable private summer boarding place in an interior town, near the centre of the State, for his family, we shall be happy to give him the address of a mason, who will afford him all the comforts of home at a moderate rate.

REV. GILES BAILEY, Grand Prelate of the Grand Commandery of Maine in 1865 and 1866, died in Reading, Penn., May 14th. The obsequies were performed Wednesday afternoon, by St. John Lodge, assisted by De Molay and Reading Commanderies. Rev. H. R. Nye, pastor of the First Universalist Church of Brooklyn, N. Y., officiated, and the entire clergy of the city attended. The remains were accompanied to New York by an escort of masons. They were brought to Portland and buried in Evergreen Cemetery. He was a native of Acworth, N. H., and in 1868 delivered the oration at its centennial celebration. Bro. Bailey was an able and highly esteemed preacher of the Universalist denomination, and we may safely add beloved, if we may judge from our own association with him in Grand Commandery.

Of our first volume, we find by the calls for the index that there are about thirty-six complete copies out. Only three lodges in Maine have secured them, St. Andrews, Bangor, Polar Star, Bath, and Portland Masonic Library. As we have sent free from the first to every masonic body in Maine, it is possible that one or two more may have saved them who have not yet called for the index, but it is improbable. We have some fifteen copies more which were completed by re-publishing No. 1, and which are being rapidly taken out of the State. One went to Florida in June. When these are gone the first volume cannot be had except by the breaking up of some private library, for which reason we are anxious that they should be secured for the libraries of our Maine Lodges. The volume costs \$2, or \$2.75 bound. As a history of masonry in Maine from 1867 to 1877 they are invaluable, and they are sure to be always worth their cost, and probably will soon sell at a premium, as the limited number extant will be mostly in large libraries.

WARREN LODGE, No. 2, at East Machias, will celebrate its centennial Anniversary about September 17th, and we anticipate a most enjoyable and happy festival for them, doubting not that many old members will return to assemble around the old hearthstone, and that many leading masons from other places will go to see what a hundred years has wrought on our eastern coast.

DEATH OF JAMES S. BEDLOW.—Our readers have heard by mail or telegraph of the sad death of the Superintendent of the Western Union Telegraph, at Pine Point Beach, July 2d, while successfully rescuing a young girl from the surf. He was a member of St. Andrews Lodge, at Bangor, of Mount Vernon Chapter, Portland Commandery, and the Scottish Rite Bodies, at Portland, was Grand Sword Bearer in the Grand Commandery, and ably represented the Grand Commandery of Maine at the Triennial Conclave of the Grand Encampment at New Orleans. His funeral was attended by a large concourse of telegraphers from throughout his district, and superintendents from all parts of New England. The escort was composed of Portland Commandery, who turned out with full ranks, and with them the Grand Commandery of Maine, under Grand Commander Drummond, with Past Grand Commanders Dickey, Ballou and Gordon, and several other distinguished Knights. The church was filled, and the Templar portion of the obsequies were performed by Grand Prelate Gibbs, in an admirable manner. He was especially happy in his allusion to the manner in which he was faithful until death to his templar vows by laying down his life to rescue a helpless orphan. Bro. Bedlow's age was 55 years and 6 months. He leaves a wife and five children. He was a man much esteemed for ability in his profession, and widely known and beloved, especially among the templars of New England, as he was almost always on committees of Portland Commandery when visiting abroad or receiving guests, and was, withal, of a most genial and generous disposition, warm in friendships, slow to anger, diligent in kind offices, and constant and unflinchingly true to all who relied on him.

ST. JOHN, N. B.—On July 2d Grand Master Clinch laid the corner stone of a new Masonic Temple in St. John, with imposing ceremonies. Twelve lodges, three Chapters, and two Commanderies, with five bands, formed the escort. The oration was by Past Grand Master Wedderburn. The two Commanderies each gave a banquet, and in the evening there was a promenade concert and bonnet hop, at which 1,500 were present.

MAIMED CANDIDATES. A correspondent of the *London Freemason* complains that he lately found that a lodge had initiated a one armed candidate, and in the same province a blind gentleman was Provincial Grand Chaplain.

The *London Freemason* suggests that if the amendment to the Constitution of the French Grand Orient is carried, permitting the chartering of lodges in foreign countries where the Grand Lodge is not in fraternal relation with the Grand Orient, English, Scotch, Irish and American Grand Lodges will be apt to make reprisals by chartering lodges in French territory.

No. 1 of "*The Relief Journal*," published monthly by Willie W. Merrill, at Mechanic Falls, reached us June 24th. It is a little folio 8x11½ inches, and the subscription is 12 cents a year.

Past Grand Master Wm. W. LEE, of Connecticut, tell us that Stephen Trowbridge, initiated 1805, died in 1876. He gave us the names of some other Connecticut veterans: Silas Ford, of Westville, age 92, made in Hiram Lodge, No. 1, New Haven, 1811; Newell Johnson, P. M., Westville, 91, made in King Hiram Lodge, No. 12, Derby, 1810; Wait Garrett, New Hartford, made in Village Lodge, No. 29, June 8, 1810; Geo. B. Atwell, Pleasant Valley, Litchfield Co., made in Morning Star Lodge, No. 28, East Windsor, 1814. The latter is a Baptist Elder, and was Grand Chaplain under Bro. Lee's administration in 1874-5.

THE KANE FLAG.—Past Grand Master Heard calls upon Kane Lodge to explain how it got Dr. Kane's masonic flag, claiming that the Doctor's father had virtually bestowed it on the Grand Lodge of Massachusetts.

The Washington Co. Mas. Relief Association has elected N. B. Nutt, of Eastport, President, B. M. Flint, Eastport, Secretary. Five deaths have occurred in the three years of its existence.

The *Australian Freemason* says masonry is making great progress in New Zealand.

Speaking of Maitland, Australia, it says:—The present Mayor and seven of the Aldermen, the two Auditors, and the Police Magistrate are masons.

Horace H. Burbank, of Saco, wants proceedings Gr. Lodge of Maine 1848, '49, '50 and '52, Grand Council 1858 and Grand Commandery 1858 so much that he will give \$15 for the lot or *pro rata* for any of them.

STATISTICS.—Bro. Drummond's tables show 592,443 Master Masons in this country, this year, against 602,089 last year, a falling off of 9,646. The number raised this year is 23,861, but 17,681 have withdrawn, and 21,051 have been suspended for non-payment of dues. Of Royal Arch Masons there are 133,648 against 134,825 last year, a loss of 1177. Exaltations 6,901 against 8,459 last year.

The total amount of the fund contributed to the aid of the family of the murdered cashier, J. W. Barron, thus far, is \$5,349.

The *Scottish Freemason* states that the accounts of the Grand Lodge of Scotland are in a state of confusion, the lodges in arrears, the treasury in debt and the charity fund dissipated.

The ancient Isle of Avalon, in Brittany, famed in Arthurian legends, has lately been identified.

The *Pacific Appeal* states that a convention of delegates of the National and Independent Grand Lodge of Colored Masons was held at Wilmington, Delaware, in May, at which articles of union were adopted, which will abolish the National Grand Lodge.

The Philadelphia *Keystone* commenced its twelfth volume July 6th. If our readers knew and appreciated this admirable paper and its talented editor, McCALLA, as we do, there would be a large number of copies taken in Maine.

"OUR HOME."—The Directors of the Masonic Home in Kentucky have taken the *Kentucky Freemason*, and made arrangements with James A. Hodges to edit, and R. B. Caldwell to publish, a weekly Masonic and Family Journal, to be called *Our Home*. The subscription price will be \$1.50 in advance.

THE LOST TRIBES.—The *Hebrew Leader* says a Jewish Savant, Mr. Judah Czerny, after eight years' research and patient study, thinks the ten tribes are located in the Caucasian Mountains. It is well known that there are considerable communities of Israelites there.

ROYAL ORDER OF SCOTLAND.—A provincial Grand Lodge, which consists of the two degrees of Heredom and Rosy Cross, was instituted for the United States, in Washington, May 4th. Albert Pike is Provincial Grand Master; Josiah H. Drummond, Deputy Provincial Grand Master; A. G. Mackey, First Warden; Samuel C. Lawrence, of Massachusetts, Second Warden; Wm. M. Ireland, of District Columbia, Secretary. Fifty-two members now belong to it, and only 150 can be received in all. No one is to know of his connection with it until he is elected. This will be great news for those Grand Hierophants who are sighing for new degrees to conquer.

The body of Isaiah Thomas, was removed from the old burying ground, in Worcester, on St. John's day, by the Grand Lodge of Massachusetts, to Rural Cemetery. Grand Master Welch gave an address.

DR. A. G. MACKEY has taken the editorial charge of the masonic department in the *New York Advocate*. We wish the paper were, for his sake, wholly devoted to masonry.

MARY COMMANDERY.—The Pilgrims of Mary Commandery, of Philadelphia, thirty-one in number, of which several were ladies, started for the Paris Exposition, July 6th, in the steamer *Anchoria*, from New York.

PORTLAND MASONIC RELIEF ASSOCIATION.—The Invested Fund and Cash on hand is \$9,000. The number of members, July 1, 1878, 841. The number of deaths this year have been nine. The total number of deaths since the organization has been twenty-one. The average number last year has been 600, and the average number of deaths per year has been six.

SWEDENBORGIAN RITE.—It may be interesting for our readers to learn what progress has been effected within a few months in the above Rite, which is now gathering strength in this country.

The Rite itself is only of recent re-introduction in England, but unquestionably was practiced in London a century ago by the immediate masonic friends of Swedenborg himself, and it contains much to interest members of the Craft who look philosophically into masonic science. Past Masters and Companions of the Royal Arch will especially gather many suggestive ideas from the very elaborate ceremonials of this Rite, which is strictly conferred on Master Masons only. The Ritual is much longer than that of Craft Masonry, of which it is the complement, inasmuch as the lectures are incorporated into the ceremony, and require close attention in order that they may be appreciated.

The following Lodges and Temples now exist in the United Kingdom :—1. Emanuel, at Weston-super-Mare; 2. Egyptian, Masonic Hall, Manchester; 3. St. John's, at Baddon, Shipley, Yorkshire; 4. Swedenborg, Havant, Hants; 5. Edina, Edinburgh; 6. Liverpool, at Liverpool; 7. Cagliostro, Keynshaw, Somerset; and 8. Hermes, London; each of these Lodges being under the government of an experienced member of the Craft as Worshipful Master. Several other Lodges are being formed, under dispensation, and the coming masonic season will no doubt show a large increase in their strength.—[London Freemason.

Sir Geter C. Shidle, of Pittsburg, has been appointed Grand Warder of the Grand Encampment of the United States in place of Sir Orrin Welch, deceased.

John Laurie, the former Grand Secretary of the Grand Lodge of Scotland, who misappropriated over \$20,000 of the funds of that Grand Lodge, has been, by a unanimous vote of that Grand Body, expelled from the Order.

Bro. Fred. Speed, Esq., of Vicksburg, has been elected by the Supreme Council Thirty-third, Southern Jurisdiction, to receive the 33d deg. Bros. Wm. Cothran, of Carrollton, and Fred. Speed, of Vicksburg, will be the Active 33ds of Mississippi hereafter. They are the only persons that have obtained that degree in that State.

A German correspondent writes: The Union of the German Grand Lodge has elaborated a project of Constitution of the future Grand Lodge of Germany, which is to have its seat at Berlin. In the meantime the eight existing German Grand Lodges are to continue under the name of "Mother Lodges." Only three symbolic degrees of Apprentice, Fellow-craftsman and Master are recognized. The particular lodges are to enjoy the liberty of their statutes. At the head is to be placed a Grand Master, elected for three years, and assisted by the Council of the Grand Lodge and the Assembly of Representatives. The first is formed of 16 members—two from each Mother Lodge—and the second of freely elected deputies from the particular lodges. The representation of German Freemasonry abroad takes place exclusively through the United Grand Lodge.

The Grand Lodge of Quebec has suspended intercourse with the Grand Lodge of Scotland on account of the latter invading the Quebec jurisdiction. The *Scottish Freemason*, on this subject, says :—

We have several times pointed out the illegality (masonically speaking), and impolicy of the Grand Lodge of Scotland granting charters to new lodges in Montreal, within the jurisdiction of the Grand Lodge of Quebec. Now that the matter is beginning to be ventilated across the water, the conduct of our Grand Lodge is being very severely censured by the American Masonic Journals, no doubt to be followed in course of time by a discussion at the annual assemblies of the various State Grand Lodges, and possibly by a rupture between them and us. These Grand Lodges have for some time ceased to recognize the Grand Orients of France and Belgium, the Grand Lodge of Hamburg and others, on account of this very fault, and now it is talked of meting out the same measure to us. This is what "the Masonic Jewel" of Memphis, Tennessee, says—"We can only assure the Grand Lodge of Scotland that, if she invades the Grand Lodge of Quebec, more than half the masons in the world will condemn her conduct, and probably cease all masonic intercourse with her. The wrong that the Grand Orient of France threatens the Grand Lodge of Scotland is plainly seen by that Grand Body; how strangely blind must she be not to see the same wrong she would perpetrate herself." Strong but well-deserved language is this, good Brethren and readers. Why should we persist in what we know to be a wrong? Is not the "great schism" that is now troubling masonry enough for one generation? If Atheism is breaking up our masonic ties on the Continent, surely now is the time to draw closer our relations with the greater half of masonry in the world, who speak the same language, and have the same masonic systems and feelings as ourselves. And for what a paltry advantage!—the establishing two lodges in the city of Montreal, outside our country and our jurisdiction. We sincerely trust that Grand Lodge will think fit to reconsider their late decision, and by a wise concession avert a second schism. We ask you, Brethren, as masons, "is this a true way of displaying our duty towards our neighbors? is this the way that the Scottish Craft do to others as they would be done by? Think of the words quoted above—"The wrong that the Grand Orient of France threatens the Grand Lodge of Scotland is plainly seen by that Grand Body; how strangely blind she must be not to see the same wrong she would perpetrate herself." We beg to re-echo these words, and trust they will make a deep impression on the members of Grand Lodge."

FREEMASONRY IN FRANCE.—The Order was transplanted from England into France in the same year, but the French people soon showed how incapable they were of appreciating the gift. Masons were initiated indiscriminately, warrants were sold to tavern keepers creating them Masters of their lodges for life, others were forged or ante-dated, as were documents of every description; lodges of adoption were formed for women, and one experiment was made of a mixed lodge, with a result too serious even for French sense of propriety. In 1740, the Chevalier Ramsay, a supporter of the Young Pretender, appeared as an apostle of high degrees. The vanity of Frenchmen was flattered, and the coffers of Charles Edward were filled by the sale of degrees, orders and high sounding titles, which flowed in an uninterrupted stream from Ramsay's fertile brain. But even Ramsay was surpassed by the "Divine Cagliostro," as the French called him. This man, whose real name was Joseph Balsamo, was without exception the most impudent impostor that ever

breathed. He initiated into high degrees of masonry, professed to make gold, to perform miraculous cures, and to restore youth to the most broken-down debauchee. Exposed in Russia, he became the idol of Parisian society, until, flying from the French Police, he fell into the hands of the Inquisition at Rome, and there came to a miserable end. The history of freemasonry in France presents a spectacle almost without a parallel of absurd vanity, childish credulity, shameless imposture, and clumsy forgery. Pompous and absurd orders, Scotch and Egyptian, Emperors of the East and West, Knights Templar and Philosophers, engaged in internecine strife. Many of these have shared the fate of the Kilkenny cats; two rival Grand Lodges alone remain, the Orthodox Grand Orient, and the Conseil Supreme of the Scottish Rite. Peace has been obtained, but only by giving legal sanction to every absurdity of spurious masonry.—[Macmillan's Magazine.

RIGHT OF A VISITOR TO EXAMINE THE CHARTER.—Brother G. F., Jr., in *The Canadian Craftsman*, says that a Worshipful Master of a Canadian Lodge made "the silly and highly improper remark that, should a visitor ask to see the charter of his lodge, he would order him to be kicked down stairs"; such statements, however, only show gross ignorance, and are not worthy of even a passing notice."

It is the practice in several jurisdictions to instruct the initiate that it is his duty to see the charter of a lodge he is about to visit, if he is not already satisfied of its being a legitimate body.

Every visitor has the undoubted right to demand to see the charter before he even submits to an examination. He is under the most solemn obligation to be himself satisfied that he is not among clandestine masons, as the lodge has, to satisfy themselves by examination, that he is a true mason.

Bro. G. E. Jr., in his severe criticism, goes a step too far, we think. He says: "It is only a moment's work to obtain the charter, and although the lodge must cease working during its absence, still the rights of the stranger must not be infringed upon, because such action may cause momentary inconvenience."

Bro. G. F., forgets that in the consecration of a lodge all parts are consecrated within the outer door, hence the charter does not leave the lodge when being shown the visitor. In the State of New York the examining committee on retiring take the charter with them to exhibit, if desired. The charter in this State is not framed as in the other jurisdictions; the Worshipful Master is the custodian of the charter, and never allows it to pass from his possession except to the Warden who may preside in his absence. The Grand Lodge of New York severely censures the lodge for framing, leaving it exposed to loss by fire, or other loss or destruction, which may result from exposure in the lodge room.

The labor of the lodge is in no wise interfered with or impaired by exhibiting the charter to a visiting brother, so long as it remains within the limits of the consecrated precincts.

Bro. G. F., Jr., informs us that there is a clandestine Grand Lodge in Ontario, and that a brother might easily be misled, hence, it is imperative that he be satisfied; and we would ask how is the stranger to be satisfied if he cannot scrutinize the charter? The fact of the examining brother saying it is a legitimate lodge proves nothing, no matter how good and true he may be; he is still a stranger. The visitor is the applicant for admission, and before he can do so must satisfy the lodge. He must first satisfy himself that they are competent to examine him, which can only be done by perfect knowledge of the lodge or by examination of its charter. The Master, therefore, is wrong in withholding such right.—[Dr. Mackey in the N. Y. Advocate.

## PUBLICATIONS

SENT POST-PAID ON RECEIPT OF PRICE.

History of 1-10-29 Me. Regt., by Maj. J. M. Gould, 720 pp. octavo; illustrated with cuts, and plans of Battle-fields and portraits of officers, cloth,.....	\$5.00
Maine Masonic Text Book, Digest and Monitor, by J. H. Drummond, 350 pp. 12 mo. cloth,.....	\$2.00
Memorial of Lieut. Fred. H. Beecher, 48 pp. quarto; tinted paper, gilt edge; cloth, \$2.00,	
Grand Lodge of Maine, vol. 1, Reprint, 1820 to 1847, inclusive, in sheets,.....	\$3.00
Vol. 6, 1867 to 1869, in sheets,.....	\$2.50
Vol. 7, 1870 to 1872, in sheets,.....	\$2.50
Vol. 8, 1873 to 1875, in sheets,.....	\$2.50
Vol. 9, 1876 to 1878, in sheets,.....	\$2.00
Grand Chapter of Maine, Vol. 4, 1868 to 1873, inclusive, in sheets,.....	\$3.00
Vol. 5, 1874 to 1878, in sheets,.....	\$2.50
Grand Council of Maine, Vol. 2, 1868 to 1873, in sheets,.....	\$3.00
Grand Commandery of Maine, Vol. 2, 1868 to 1873, inclusive, in sheets,.....	3.00
Grand Chapter of Florida, Reprint 1861 and 1862, in paper,.....	1.00
Masonic Token, Vol. I, 1867 to 1877, with Index, in sheets,.....	\$2.00

## LODGE HISTORIES.

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**BENEFITS.**—We must confess to a preference for charity over a system of benefits, as it seems pleasant to find, as we often do a lodge contributing largely to the destitute families of men who have voluntarily thrown up their membership rather than pay dues, while it is equally unpleasant to hear a widow complaining bitterly of some society which had refused her relief because her husband's quarterages had run out just before his death. But we desire that a proper distinction should be made between the two systems. One system is charity, the other is simply insurance. Lately an appeal was made to the members of a Masonic Relief Association to pay the accustomed dollar to the family of a Brother, who, notably generous and liberal, had allowed his policy to lapse. One of the lodge members expressed his satisfaction that he was not a member of the Relief Association, on account of their lack of charity in making regulations which would permit such a case to occur. Yet this was not a question of charity at all. If their obligations bound them to pay the dollar, it equally bound every other mason outside the Relief Association to do the same, which is not claimed. It was a good thing to do, but their masonic obligations had nothing to do

with it. It was simply a money contract, and he who did more than his contract was liberal and praiseworthy for doing it, but not blameworthy if he did not so choose.

That opinion is not confined to one, and is the thing to be feared when the time shall come for Relief Associations to go to the happy hunting grounds where our old mutual fire insurance companies, once so popular, have gone before them. Then will rise up certain illogical elder Brothers, who have been too dilatory in dying to realize upon their investments, and will say, "Lo, these many years do I serve thee; neither transgressed I at any time thy commandment, and now, O Masonry, thou hast swindled me out of my fatted calf."

**INDIANA.**—The Grand Lodge of Indiana, at its annual meeting, May 28, voted, 318 to 165, to lay a *per capita* tax of 50 cents on members, and to raise the Grand Lodge dues to \$1 a member in order to protect its credit and to save the Grand Lodge building, which is worth \$150,000 over its incumbrances. This was the wisest course. The feeling about the matter seems to have resulted in electing a new Grand Secretary, in place of that excellent officer, John M. Bramwell, who was chairman of the Trustees of the property. This case shows how very dangerous it is for Grand Lodges to invest in halls. They owned a very valuable lot of land, but the hall on it was old and unsuitable. It was therefore both desirable and politic to build a better. But just as it was completed the financial crash came, and their rents failed to meet the interest.

Grand Master Hay reports a decrease in membership, and argues that masonry has been "too cheap and common." We object to that view, and hold that the members admitted during the decade from 1860 to 1870 will "pan out" as well as those admitted before and since. Men who lose their interest in masonry drop out whether the times are good or bad. Many excellent men become non-affiliated because other things interest them more, and so long as they ask no favors, they have a right to. Legislation does not seem to affect the matter materially, and the only way is to prune off the dead wood, and encourage the healthy growth. Our surprise should be that so many hold out so faithfully. How many old men do we see, who forsake all other associations as age and infirmities come upon them, who still cling to their masonry. We need to be careful in clearing the rolls, that no brother is suspended who fails to pay through poverty, but carefully remembering that, we can close up the ranks and go safely on, assured that a very little time will see us gaining again.

**EASTERN STAR.**—The General Grand Chapter of this female order of masonry met in Chicago, May 8th. Thomas M. Lamb, of Worcester, Mass., was elected Grand Patron; Mrs. Elmira Foley, of Keo-

kuk, Iowa, Grand Matron; Willis D. Engle, of Indianapolis, Grand Secretary. The printed rituals sell at eighty cents each, and the profits on the sale, with the fees received for charters, support the Grand Body. We are pleased to see that Maine was not represented in the list of names given.

**PHYSICAL QUALIFICATIONS.**—William Hacker, of Indiana, in an able letter to the *Masonic Advocate*, says that of the fifty-eight sections of the old Constitutions of the masons of Strasburg, adopted in 1459, not one refers to the subject of physical qualifications, and he is confident that it was put in at the general assembly in England in 1663, when Henry Jermyn, Earl of St. Albans, was Grand Master. Moreover, that first Constitution especially provided that the regulations might be modified, decreased or increased. How provokingly these obstinate facts do keep turning up to tear holes in our nicest theories.

The Indiana Masonic Mutual Benefit Society has paid in benefits during its eight years of existence, \$197,324.85, and has now 3,500 members.

**GRAND LODGE CERTIFICATES.**—These are found to be a great convenience to Brethren, and many have availed themselves of the privilege of procuring them; but their greatest value accrues from the fact that they are registered; and so a Brother's standing may be promptly established, by himself or any of his family, by writing to the Grand Secretary—who from the Register can certify to it, or furnish a duplicate of the certificate, if desired. Without this registration, it would be difficult, if practicable, to find whether a man was, or not, one of our twenty-thousand members, and almost impossible, unless it was stated in what lodge he claimed membership.

In order to perpetuate their value, we recommend to Secretaries, when a Brother dies, to endorse on his Grand Lodge certificate the date of his decease, with the statement that he was at that time a member in good standing, sign it as Secretary, impress on it the seal of the lodge, and return it to the family, with the admonition to preserve it carefully, as the best evidence of their claim upon the Fraternity in case they should need aid or friends.

**NEW YORK.**—The Grand Lodge at its June meeting decided that dues do not accrue during suspension.

As that is to be the rule it is well to see that those struck off are *deprived* of membership and not simply suspended, otherwise it leaves any man at liberty to drop out, save paying dues as long as he likes, and come back after dull times at his option, in season to get his share of the benefits of the fund which his more diligent Brethren have been paying in.

The Grand Lodge also voted to continue the 50c. tax to provide for the debt on the

hall. The total number of masons in the State is given as 81,296, an increase of 2,383, or about three per cent., according to our last report of them. But as the total gains were 4,427, and the losses 7,377, there was really a net loss of 2,960. Edward L. Judson, of Albany, was elected Grand Master.

BENTON H. LANGLEY, Past Grand Commander of Minnesota, honored us with a visit about the first of July, having stopped in Portland to enjoy the sea bathing.

PROCEEDINGS.—Maine Proceedings this year will be, for Grand Lodge 60c.; Grand Chapter and Commandery, 50c.; Grand Council, 30c.; and back years will be put at the same rate, such as we have on hand not in volumes.

DRUMMOND ON MASONIC JOURNALS.—“Hedges, of Montana, makes a most powerful appeal to the craft in favor of masonic magazines and papers. His argument is: Masons are bound to improve themselves in masonry; they cannot do so without reading and thinking; no one can read one of these magazines or papers for a year without improving himself in masonry and being the richer than he would without it; those who do not do this, neglect their opportunities and belie their professions; it is a shame to masonry to think how many of these masonic lights have gone out for want of proper support, while those which survive have only a meagre and precarious one. We endorse all this: give us a lodge which has one member, out of every ten, who reads masonic books, papers or magazines an hour a week the year through, and we will show you a *live* lodge, making itself felt as a power among the Fraternity and in the community.”

Rev. Henry W. Rugg, Past Grand Commander of Massachusetts and Rhode Island, has given up his pastorate in Halifax, and will return to his former charge in Providence.—[*Bath Times*.]

Speaking of the installation of the Prince of Wales, as Grand Master, April 24th, the *London Times* says:

The ceremonial of yesterday is not the first of the kind that the English world has seen. From the days of King Henry VI, who passed suddenly from a persecutor to an admitted member of the Order, the connection of the English Royal Family with Freemasonry has been close and frequent. At the present day, with its 1600 lodges, its innumerable band of Brothers, and with the Heir-Apparent as its Grand Master, English Freemasonry stands more firmly than ever. Its enemies, if such it has, must be looked for among the sex which is debarred forever from its privileges. Women, it is well known, unhappily for themselves and for Freemasonry, have an evil reputation for not keeping secrets. The great ceremonial of yesterday was, therefore, less perfect than it might have been made if the sex had been less frail.

MASONIC EXPERIENCE OF A YOUNG JAPANESE.—A young Japanese, named You Kavva, a military student, sent to France by his government, lately received initiation into the lodge “la Renaissance,” at Paris. He gives, in a late number of the *Chaine d'Union de Paris*, his impressions of his entrance, and his ambition to aid in spreading Freemasonry in his native land on his return. The article is quite interesting from the circumstances connected with the neophyte, and we therefore translate it entire for the readers of the *Masonic Review*.

To the members of the lodge la Renaissance: Very Dear Brethren: In thus addressing you I cannot fail to recall the profound expressions I experienced the day of my initiation. In order that you may become better acquainted with me, and to give the better direction to my masonic education, I pray you, dear Brethren, to grant me a moment's attention.

The emotions I experienced were in no wise due to any fears of the physical tests to which I might be subjected; for the cause of my application to you was not merely a personal one; I want to see established between the people of the East and the West the intimate bands of masonic fraternity, and to have banished those reproachful terms which they have been accustomed to hurl at each other. My efforts would not stop only at my own country, but I would wish to disturb the slumber of our neighbors of the Celestial Empire, and make the sentiment of Brotherhood to penetrate their hearts.

Since I can here unveil all my thoughts, permit me to say how immoral I regard it, that a nation of civilized Europe should be building up its trade by the injury of a great people, such as the Chinese, and extinguish, in the fumes of opium, the genius of one of the grandest nations of antiquity. And still more shameful, when that people wished to resist the deleterious traffic, and interdict it, that they should suppress the effort by force. Yes, my dear Brethren, I hate military force, when it is used in an unjust cause; I detest warlike weapons wrongly employed, and I yearn after the time when it shall be possible to melt down the cannon into tools of peaceful labor.

Besides, being connected by blood with the Japanese people, I preserve, as they do, calmness in the presence of physical tests, and I had no reason to think that masonic tests could be as severe as those which young warriors of my country used to undergo before entering a society which we call “comradeship.”

Let me, on this occasion, mention those tests, which are not very agreeable to undergo, I assure you. They put a bandage over the eyes of the aspirant, place his hands together in the attitude of prayer, make him kneel, and fasten his legs together. In this manner they deprive the neophyte of freedom of movements, though they leave him power to raise his joined hands to the bandage which covers his eyes. This done, they attach to his naked arms, his hair, his face, ribbons of paper saturated with oil, and around the victim the old soldiers form a circle; then, at a given signal, they light at once all the papers, which burn rapidly. This test is designed to see if the new Brother can preserve his mind in danger and his calmness before physical pains, for there was a very simple means of deliverance; he had only to tear off the bandage with the hands, which remained free. As soon as he recovered his sight it was easy to extinguish the lighted papers. If he lacked this presence of mind he must not utter any cry, but bear silently his suffering, for the poor fellow who could not support the pain, received at each cry blows from a stick.

After these tests, the young warriors were esteemed patient and courageous, and consequently worthy to defend the honor of the country, when warriors from neighboring countries attacked it.

In relating to you these terrible tests, I do not seek to acquire any consideration for undergoing them; I never had that honor; social progress has caused them to disappear. These tests have their *raison d'être* among a warlike nation, whose customs resemble, in more than one point, the chivalrous institutions of the middle age. The civilized nations of Europe have repudiated their barbarous usages. They have rejected them with reason, and if Freemasonry still preserves

physical tests, it is only as symbols; but in my opinion, these tests have only a secondary importance.

If you will permit me to speak freely, I would say that these physical tests did not alarm me. But my emotion was of quite another kind. I was moved when I found myself alone in that little hall, where I had to answer so many questions new to me. Hitherto I had never dreamed of making my will, and I confess to you I was deeply impressed; for in reply to that question I was led to concern myself with my family, in the present and the future, and with the grave questions of marriage and of children. You know my answer.

It only remains to say, that in the first part of the ceremony I felt arising a feeling of indignation at being deprived of my liberty, and that I could not move but at the pleasure of another.

Such, my very dear Brethren, are the impressions which I experienced. If you find in me any sentiment contrary to the masonic faith, I am very ready to receive your criticism; but be assured that I shall feel under great obligations to make prosperous the grand philosophic Institution to which you have been good enough to initiate me; and I promise you, besides, to continue ever devoted to it.

YOU KAVVA.

—[*Masonic Review*.]

LAMARTINE ON MASONRY.—The Freemasons of Macon, M. de Lamartine's native town, presented him with a list of subscriptions to relieve him from encumbrances. The illustrious poet and statesman thanked them in the following letter, which will be held precious by every mason in the wide world: “I have the honor to return you the list (so honorable both to you and to me) of subscribers from French and foreign masonic lodges. Pray assure all your Brothers of my gratitude. I do not speak the language, and am unacquainted with the rites of your fraternal institution, but through you I know its hearts and its works. I see not only in the secrets of the lodges a veil of modesty thrown upon truth and charity, to heighten their beauty in the eyes of God and man. But for this modesty you would not conceal from men the secret which your actions reveal. You are, in my opinion, the greatest eclectics of the modern world. You cull from all time, all countries, all systems, all philosophers, the evident, eternal and immutable principles of universal morality, and you blend them into an infallible and unanimously accepted dogma of fraternity. You reject everything that divides minds, and profess everything that unites hearts, you are the manufacturers of concord. With your trowels you spread the cement of virtue about the foundation of society. Your symbols are but figures. If I am not mistaken in the interpretation of your dogmas, the curtain of your mysteries might be drawn without the fear of revealing anything but services rendered to humanity. The tribute of esteem and sympathy which the masonic lodges of France and foreign countries have been kind enough to send to me through you gives me a right of confraternity with them. I did not require this right to esteem them; but this honorary conformity now entitles me to love them as Brothers. Receive and convey to your honorable correspondents of all countries the assurance of my gratitude and respectful consideration.”

DAME STUDY SAYS:

“Of alle Kynne Craftes  
I contrived tooles,  
Of carpentrie, of Kerveres,  
And compassed masons,  
And lerned hem level and lyne,  
Though I loke dymme.”

—[*Piers Ploughman*.]

[From Noah's Sunday Times and Messenger.]

**CHRISTIAN KNIGHTHOOD.**

BY J. A.

Where Jordan laves with flowing waves  
The soil made dear in song and story,  
The knights of old, intrepid, bold,  
Achieved their deeds of fame and glory;  
The welkin rang with weapons' clang,  
The Paynim fled in hopeless terror,  
Before the knight who fought for right  
And taught the haughty foe his error.

Oh, for one hour of Richard's power  
On Danube's banks and Servian valleys,  
Or where the stream beholds the gleam  
And bears the load of Turkish galleys;  
Where outraged maid and infant layed  
Send up their dying wail to Heaven,  
From village sacked, by fiends attacked  
To whom the form of men is given!

Proud land, renowned, with glory crowned,  
Which gave the world its Cour de Lion,  
With many a knight far famed in fight,  
Whose valor won the hill of Zion;  
How soiled thy fame, how stained thy name,  
By avarice ruled in court and palace,  
Which bids the Turk his vengeance work  
On babe and maid with fiendish malice!

O'er oceans wide swells up the tide  
Of tears and groans and bitter crying—  
Land of the West, by Heaven so blest,  
Succor a land in ashes lying;  
Kindle the fires your generous sires  
Bade brightly burn for Grecian glory,  
Let truth and right crush savage might,  
Which triumphs now with weapons gory!

GRAND LECTURERS.—Bro. Alex. Fullerton, of New Jersey, says:

"If gifted with merely mechanical memories, and if not men of general culture, they are unable to perceive verbal, grammatical, rhetorical, and historical errors; and if, in addition, marked by either perverseness or conceit, they are unwilling to correct them. Between incompetency and indisposition, a whole State runs the risk of perpetuating mistake, solecism, or nonsense. The ignorant are unimproved, and the educated are revolted. What can be more aggravating to a scholar protesting against some hideous blunder in grammar or in rhetoric, than to be told that it is 'standard work?' And who is the 'standard,' and where did he get his 'work?' It turns out to be the R. W. Bro. Brown, who learned it from plain Bro. Jones—excellent Brethren, no doubt, and devoted to the Fraternity, but innocent of grammar as of guile, and unskillful with the pen as with the sword. Imagine Bro. Brown gifted with obstinacy and crowned with authority, and then picture the consternation of his educated pupils!"

In Waco there is a lodge of Colored Masons. The Master of the lodge was A. N. Jones, a light mulatto preacher from one of the old States. Jim McCann, Dublin Cleaver and Tom Vance were members. Over a year ago it was ascertained, or at least believed, that McCann had betrayed some of the mysteries of the lodge; besides, he had given personal offense to Jones in some other way. It seems Jones and his associates put a literal construction on the tenets of the Order, and the assassination of McCann was deliberately planned by Jones. Late at night, he and Cleaver and Vance rode up to McCann's house in the edge of Waco, and decoyed him out into the woods, where his body was shortly after found in a most shockingly mutilated condition, the throat being cut from ear to ear, and a paper pinned on the back of the corpse, the handwriting of which led to the detection of Jones the murderer. A number of the members of the lodge were arrested and held for trial as accessories. Jones has just been found guilty of a most horrible and revolting murder, and sentenced to death. Cleaver and Vance are yet to be tried.—[*St. Louis Globe*.]

**OUR THANKS TO**

J. C. Luse, Grand Master of Ohio, for his address to Gr. Lodge, 1878.

Chas. E. Meyer, Gr. Rec., for proc. Gr. Commandery Pennsylvania, 1878; Book of the Law of the Grand Commandery.

P. G. M. Wm. Wallace Lee, of West Meriden, Conn., for proc. 4th, 5th and 6th Annual Re-unions Conn. Vet. Mas. Association.

DeWitt C. Dawkins, Gr. Sec., for proc. Grand Chapter Florida, 1878.

James S. Barber, Gr. Sec., for proc. Penn. Council Deliberation, 1877.

Wm. P. Innes, Gr. Rec., for proc. Gr. Commandery Michigan, 1878.

J. E. Burke, Gr. Sec., for proc. Grand Chapter South Carolina, 1878.

Aurelio Almeida, Gr. Sec., for proc. Gr. Lodge of Cuba, 1876 to 1878.

G. J. Barnet, M. D., Gr. Sec., appeal of the Gr. Lodge of Colon to the Masonic World, 1878.

Chas. H. Titus, Gr. Sec., for proc. Grand Lodge Massachusetts for June, 1878.

**MARRIED.**

In Portland, June 11, H. A. Duncan and Mrs. Augusta M. Hyde, both of Bath.

**DIED.**

In Freeport, May 28, Europe Kelsey, aged 93 yrs. 5 mos. He was made a mason in Groton, Mass., in 1806.

In Portland, June 9, Henry A. Gray, aged 42 yrs. 1 mo. Buried in Evergreen Cemetery by Portland Lodge, escorted by Bosworth Post, No. 2, G. A. R.

**Contributions to Masonic Library.**

Stephen Berry—Vol. 9 (imperfect) and 10 complete, Phila., Keystone.

Vol. 1, Masonic Eclectic.

Proceedings 4th, 5th and 6th Annual Reunion Conn. Veteran Masonic Association. Louisville Masonic Journal, Vol. 2, lacking Nos. 1 and 2.

Oliver Gerrish—By-Laws Pythagoras Lodge, Portsmouth, N. H., 1820

J. H. Drummond—Letterbook Grand Master, 1860, MSS.

Geo. W. Deering—Proceedings Grand Commandery Illinois, 1862, completing our set.

**PREBLE LIBRARY.**

Masonic Magazine, 1794, English Publication.

1 Masonic Magazine, 1794

2 Free Masons' Magazine, English, 1793

3 Free Mason, Vol., 1794

4 Constitutions American Free Masonry, Thaddeus S. Nason Harris, 1792

6 Proofs of a Conspiracy of all Religious Governments.

7 Spirit of Masonry, William Hutchinson, 1790

8 Masonic Discourses, T. M. Harris, 1801

9 Mysteries of Popery Unveiled, Anthony Given, 1801

10 Pamphlet Discourses, 1805

11 Solomon's Temple Spiritualized, Christopher Kelly, 1820

12 Ritual of Freemasonry, Avery Allyn, 1831

13 A Candid Disquisitor, W. Walcott, 1772

14 Free Mason Monitor, 1797

15 A Brief Inquiry into the Origin of Free Masonry, Simon Greenleaf, 1820

16 Light on Masonry, David Bernard, 1829

17 Free Mason Quarterly Magazine (English Publication), 1853

18 Masonic Cyclopaedia, R. McCoy, 1869

19 Historical Land Marks, Rev. Geo. Oliver, 1855

20 Lights and Shadows of Masonry, Robert Morris, 1855

21 Letters on Masonic Institutions, John Quincy Adams, 1847

22 Moore's Code of Masonic Law, 1856

23 History of Free Masonry, R. Morris, 1859

24 Free Masons' Monitor, T. S. Webb, 1869

25 Rational Ethics of Free Masonry, 1858

26 Free Masons' Gift.

27 Knights Templar of Pennsylvania, Alfred Creigh, 1868

28 Masonry and Anti-Masonry, Alfred Creigh.

29 Proceedings Sup. Gr. Council, 33°, 1867

30 Proceedings Supreme Grand Council, 33°, 1863, '64

31 Reprint Supreme Council, 1781 to 1851

32 Proceedings Sup. Council, 1851 to 1858

33 Grand Constitutions Ancient and Accepted Masons.

34 New Masonic Trestle Board (Chas. W. Moore), 1850

35 Statutes of the Order of Knights Templar, 1853

36 By-Laws St. Paul's R. A. Chapter, Winslow Lewis, 1860

37 Masonic Jurisprudence, Albert G. Mackey, 1859

38 Principles of Masonic Law, Mackey, 1856

39 Free Masons' Manual, Rev. K. T. Stewart, 1840

40 Lexicon of Freemasonry, A. G. Mackey, 1856

41 Knights Templars' Pilgrimage to Virginia, 1859

42 Mystic Circle, Geo. H. Gray, 1855

43 Free Masons' Guide, Henry Atwood, 1851

44 Manual of Ancient and Accepted Scottish Rite, 1864

45 Masonic Chart, Jeremy Cross, 1853

46 Masonic History, from 1st to 33d, 1862

47 Manual of Free Masonry, English Publication.

48 Allyn's Ritual of Masonry.

49 Jachin and Boaz, Samuel Buarn, 1857

50 Templars' Chart, Jeremy L. Cross, 1852

51 Free Masons' Monitor, Z. A. Davis, 1854

52 Masonic Digest, Geo. W. Chase, 1859

53 Masonic Text Book, John Dove, 1847

54 Masonic Journal, Samuel Lawrence, 1852

55 Masonic Journal.

56 Free Masons' Magazine, 1811

57 " " " " 1811

58 Prudence Book, Robert Morris, 1860

59 Catalogue of Anti-Masonic Books, 1852

60 Memories of Carbonari, English Publication, 1821

61 Preston's Illustrations of Masonry, William Preston, 1856

62 The Craftsman, Cornelius Moore, 1846

63 Spirit of Masonry, Geo. Oliver, 1843

64 Early Masonic Writers, (English,) 1847

65 The Book of the Lodge, 1836

66 Masonic Trestle Board, Charles W. Moore, 1846

67 History of Initiation, Geo. Oliver, 1865

68 Symbol of Glory, Geo. Oliver, 1855

69 Revelations of the Square, George Oliver, 1855

70 Antiquities of Masonry, G. Oliver, 1855

71 Illustrations of Masonry, William Preston, 1855

72 Colcott's Disquisitions, W. Colcott, 1855

73 Star in the East, Geo. Oliver, 1855

74 Masonic Manual, Jonathan Ashe, 1855

75 Harris' Discourses of Free Masonry, 1833

76 Masonic Digest, J. W. S. Mitchell, 1854

77 Masonic Digest, Vol. 2.

78 Dalcho's Ahiman Rezon, 1807

79 Ahiman Rezon, 1855

80 Antiquities of Free Masonry, Geo. Oliver, 1854

81 Free Mason Quarterly Magazine, 1854

82 Masonic Miscellany, A. G. Mackey, Vol. 1.

83 Masonic Miscellany, Vol. 2.

84 Masonic Miscellany, Vol. 3.

85 Masonic Miscellany, Vols. 4 and 5.

86 Acacia, Vol. 1.

87 " " 2.

88 Masonic Casket, Vol. 1, 1823

89 " " 2, 1824

90 Masonic Garland, Chas. W. Moore, 1829

91 The Temple, Monthly Magazine, 1852

92 " " " " Vol. 2.

93 Masonic Mirror.

94 Tannerhill's Port-Folio, 1850

95 " " " " 1849

96 " " " " 1848

97	Ancient Land Marks, A. C. Smith,	1857
98	American Free Mason, A. G. Mackey,	1859
99	American Free Mason,	1859
100	" " "	1858
101	" " "	1858
102	" Masonic Quarterly,	1859
103	" " "	1858
104	" " "	1856
105	The Ashler,	1856
106	" " "	1857
107	" " "	1858
108	" " "	1859
109	Constitutions of Free Masonry,	1723
110	Manual of the Lodge, Mackey,	1862
111	Signet and Journal,	1855
112	" " "	1856
113	Signet & Journal,	1857
114	" " "	1859
115	Masonic Review, Cornelius Moore,	1846
116	" " "	1847
117	" " "	1849
118	" " "	1850
119	" " "	1851

[To be continued.]

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Our Masonic Exchanges.

*Bulletin Oficial de la Masoneria Simb. de Colon.* Dr. S. J. Barnet, Consulado 69 A., Havana. Semi-monthly.

*The Freemason*, 198 Fleet Street, London, Eng. Weekly, 16 folio pp. 10s. 6d. per year.

*Liberal Freemason*, Alfred F. Chapman, Boston, Mass. Monthly, 32 octavo pp., \$2.

*Masonic Eclectic*, Washington, D. C., by G. H. Ramey. Monthly, 48 pp., \$2.

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

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

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

*The Craftsman*, Port Hope, Ontario, J. B. Traves. Monthly, octavo, \$1.50.

*Masonic Advocate*, Indianapolis, Ind., Martin H. Rice, P. G. Master, editor and proprietor. Monthly, \$1.25, 16 quarto pp.

*Freemasons' Repository*, Ferrin & Hammond, Providence, R. I. Monthly, \$1.50.

*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.

*Masonic Review*, Cincinnati, Ohio, T. J. Melish. 68 pp. octavo. \$2.50.

*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.

*Australian Freemason*, Sidney, New South Wales. Monthly, 6s. per year. Edited by Rev. Dr. Wazir Beg.

*La Voz de Hiram*, Periodico Oficial de la Gran Logia de la Isla de Cuba. Semi-

monthly. Juan de la Perez, Grand Lecturer, Zanja 44, Havana, Cuba.

*Scottish Freemason*, 9 West Howard Street, Glasgow. Fortnightly, \$2.00 post-paid to America.

*Voice of Masonry*, Chicago. Monthly, \$3. Octavo, 80 pp. John W. Brown and A. G. Mackey, editors.

*Masonic Monthly*, Kinsley & Wright, San Francisco. Octavo, 32 pages, \$2.50.

**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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