

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 2.

PORTLAND, JULY 15, 1879.

No. 9.

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

THE KNIGHTS OF ST. JOHN.

BY SCHILLER.

Translated by Bro. Lord Lytton.

Oh, nobly shone the fearful cross upon your
mail afar,
When Rhodes and Acre hailed your might, O lions
of the war!
When leading many a pilgrim horde through waste
of Styrian gloom,
Or standing with the cherub's sword before the
Holy Tomb.
Yet on your forms the apron seemed a nobler
armor far,
When by the sick man's bed ye stood, O lions of
the war!
When ye the highborn bowed your pride to tend
the lowly weakness,
The duty, though it brought no fame, fulfilled by
Christian meekness—
Religion of the Cross, thou blend'st as in a single
flower,
The two-fold branches of the palm—humility and
power.

MASONRY IN MAINE.

Lodge Elections.

St. John's, 51, South Berwick. George H Wakefield, m; Otis E Moulton, sw; Charles K Coates, jw; George H Muzzey, sec.

Ocean, 142, Wells. Chas H West, m; Lamont A Stevens, sw; Albert C Mildram, jw; George Getchell, sec.

Chapter Elections.

St. John's, 25, Dexter. Benj F Silver, nr; Wm H. Dustin, k; Joseph H Fitzgerald, s; Newell H Bates, sec.

Washington, 16, Machias. Leander H Crane, nr; William G Stone, k; John Shaw, s; Henry R. Taylor, sec.

Aurora, 22, Cornish. John Bradley, nr; Isaac N Brackett, k; Gilbert Chase, s; Roscoe G Smith, sec.

Constitution.

Granite Lodge, at West Paris, was constituted in ample form under its charter, on the twenty-third of June last. M. W. Grand Master Collamore conducted the ceremonies, assisted by W. Arlington B. Marston, Grand Marshal, and other brethren, forming a special Grand Lodge.

A PROSPEROUS LODGE.—The Secretary of Jefferson Lodge, at Bryant's Pond, appends to his annual return the following remarks:

"The utmost harmony prevails in Jefferson Lodge. It is well attended. Every officer for the two past elections have been elected unanimously to their several offices. Own our Lodge Hall, and one-third of the lot on which it stands. Out of debt, with upwards of \$400 in our Treasury."

The Secretary of Anchor Lodge writes: "The lodge is in better standing, and more interest is shown this winter than for the past five years."

At the celebration at Belfast, three Past Commanders from Massachusetts, by invitation, filled offices *pro tem*. in the Grand Commandery. When the Grand Bodies marched from the tent to their quarters, after the dinner, our Grand Commandery was made up entirely of the three Sir Knights from Massachusetts.

KNIGHTS OF HONOR.—Bro. Wetherbee, District Deputy Grand Master of the Ninth District, in reporting the condition of his lodges says, "No work has been done in St. George Lodge the past year, owing to the formation of a lodge of the Knights of Honor." These Knights attain their chivalrous distinction in virtue of forming a mutual insurance company, and although their motives and action are commendable, and they are likely to provide for their families in cases of emergency by their wise choice, we cannot help feeling towards them like the clergyman (if we may be pardoned for feeling like so good a man), who told an applicant for church membership that the church was full but advised him to join the engine company.

Bro. Oliver Gerrish has removed to William Senter & Co.'s store, No. 54 Exchange Street, where he will be ready to attend to the repair of watches and clocks as of yore, and will be always happy to greet his old friends.

There are ten lodges of colored masons in California, and they have petitioned the Regular Grand Lodge to issue charters to them. Their request was referred to the Committee of Jurisprudence, to be reported on next year.

The Sultan Abdallah of Bohanna, lately went to Port Louis, Mauritius, with the intention of taking the masonic degrees, but was dissuaded by his Mussulman ministers.

NEW MUSIC.—Robert P. Chase, the composer, through Dr. L. W. Pendleton of the committee, sends us a copy of a new march written for the dedication of the Masonic Temple, at Belfast, July 4th. The title page is adorned with an engraving of the new building, which is represented under a portico decorated with masonic emblems. The music is easy and very good. Published by White, Smith & Co., Boston, 40c.

We found a new paper on our desk July 2d, and wondered what it was; but, on examination, found it was our old friend the *Union Advocate*, of North Anson (Past Grand Master Moore's paper), increased in size and made bright with a shining new dress.

The Grand Lodge of Washington, at its June session, adopted resolutions allowing lodges to elect as Honorary Members any worthy Master Masons of twenty years' standing, and relieving all such from Grand Lodge dues. Also remitting dues for all indigent masons supported at the expense of lodges. The Grand Lodge was in a sufficiently good financial condition to relieve the subordinates from payment of any dues to the representative fund this year. Oliver Perry Lacy, of Walla Walla, was elected Grand Master, and Thomas M. Reed, of Olympia, Grand Secretary.

The Gorham, N. H. *Mountaineer* comes out again as handsome as ever, after issuing several numbers on a small sheet. May it never have to play Phoenix again.

THE LOCKE MS.—"Masonic Student," a very able writer in the London *Freemason*, has an article on the celebrated "Locke Ms.," in which he quite plainly proves it a fabrication. It first appeared in the *Gentleman's Magazine* in 1754, claiming to have been published at Frankfort, Germany, in 1748, which was not true. Mr. Locke's letter does not appear in his published correspondence. There is no evidence that he was a mason, though it would have been widely published if he had been initiated. The letter makes Mr. Locke say that a manuscript which he has not seen is in existence, that it is a copy of another and 160 years old, and that other, which he has not seen, either, to be the handwriting of King Henry VI. The Ms. is not in the Bodleian library, as asserted. So we must bid farewell to our old friend Peter Gower, who "journeyedde for Kunnyngye yn Egypt."

THE SQUARE AND COMPASSES is the name of a new monthly masonic magazine published at Bonaparte, Iowa, by John Stirling, Jr., at \$1.25 a year. It boasts that Parvin has written nine reports on Correspondence and Langridge six, and thinks no other two masons in the country can show an equal amount of such work done in so able a manner. Drummond has written *fifteen* for the Grand Lodge, and almost as many for the other Bodies, and we will leave it to Parvin and Langridge if his manner is not able.

Grand Secretary Bowen of Nebraska, who gets out the most elaborate, elegant and expensive proceedings of anybody, calls Maine Chapter Proceedings "an excellently-printed, judiciously-arranged and well-indexed pamphlet."

CRUSADE. Sir Knight Rambo, of the Columbia, Pa., *Weekly Courier*, is preaching the Eighth Crusade for the recovery of the Holy Land, and has made one convert, James S. Watkins, of Baltimore. We do not understand that either of them propose to go in person.

MASSACHUSETTS.—At the June meeting of the Grand Lodge, it was voted, 537 to 55, to assess the tax for redeeming the Temple, and much enthusiasm was exhibited, confirming our remarks in May, that Massachusetts would raise the money. There are two things that never fail, and the old Bay State is one of them.

The annual meeting of the Grand Lodge of Indiana, in May, was harmonious. Some had dimitted to escape the extra assessment, and many had been suspended for non-payment of dues, but the financial condition was healthy, and the taxation to reduce the debt was continued.

Giuseppe Manzoni has been elected Grand Master of all the Italian masons.

For Lists of Subscribers,

we are indebted to Bro. Edwin T. Steven, Auburn.

ACKNOWLEDGMENTS to Gil. W. Barnard, Grand Secretary, Chicago, for an invitation to the annual basket picnic of Oriental Consistory, July 23d, and regrets that we cannot avail ourselves of the courtesy.

Bro. Silas Alden, of Bangor, wishes a Grand Chapter of Maine Proceeding for 1857, for which he will pay liberally.

Grand Master Freeman, of Nevada, says he has no suggestions to make as to non-affiliates, unless to adopt the same course with them that the Grand Orient does with the name of God.

The Grand Commandery of Kentucky, having recently decided on metallic buttons instead of black ones, on the Templar coats, not a few of the Kentucky Knights are excited about it. What a pity we cannot have uniformity in our uniform.—[*Keystone*.

In hunting over Gen. Sutton's Library, lately, Bro. Jacob Norton found some volumes of the Irish Masonic Magazine, dating back to 1792, which shows it to be the first Masonic Magazine ever published, or as he puts it, the "Mother Masonic Magazine of the world," and in one of them he found the following interesting indication of the early views of the craft on religious subjects:

"MASONIC ADMONITION.

"Several Freemasons' lodges in the country having taken upon them the discussion of political and religious subjects, on Thursday, January 13, 1789, at the meeting of the Grand Lodge, (Grand Treasurer on the Throne,) the following admonition was resolved, and ordered to be transmitted to the several lodges throughout the kingdom.

"The Grand Lodge of Ireland, as the constituted authority and guardians of the Craft, deem it incumbent on them to remind the respective lodges in the kingdom, that it is utterly inconsistent with the fundamental principles—the ancient charges, and the uniform practices of Freemasons, to permit any discussions or publication on religious or political subjects among them: because these, of all others, are known to arouse the worst passions of men, and excite among the kindest brethren the most rancorous and lasting animosities. True masonry prefers no sect, and acknowledges no party. A mason's religion is the faithful worship of God, his politics, a strict obedience to the laws of the country in which he resides, and a most cordial and unremitting attachment to his Sovereign.

"Freemasons have sufficient opportunities of expressing their religious and political opinions in other societies, and in other capacities, and should not, under any pretense whatsoever, suffer such topics to invade the sacred retirement of a lodge, which is peculiarly appropriated to improve moral duties, correct human frailties, and inculcate social happiness.

"The Grand Lodge, therefore, in discharge of their duty, and actuated by the most anxious solicitude for the prosperity, honor and unanimity of the whole masonic body of Ireland, earnestly exhort and require all the lodges of this kingdom to refrain from political and religious discussion, and all publication of such subjects.—[*Sentimental and Masonic Magazine*, p. 200, Dublin, 1793, March No."

YELLOW FEVER.—The Grand Master of Tennessee gives the following credit to our State:

"MAINE. Sept. 11. From Ancient Landmark Lodge, 17, Portland, per Henry L. Paine, 'To the relief of suffering Brothers by the dread scourge now prevailing in many southern cities. To be used in behalf of our Brethren at Memphis, \$50.00."

Bro. Drummond thus sums up the deaths in Memphis:

"The fever struck the families of 120 masons in Memphis, and the total number of cases in those families was 317; of the 120, 61 died, and of the 317, 136 died; of the Board of Relief nine had the fever, and five of the nine died. In the Proceedings is a tabulated statement giving the names, the number who died, the number who recovered, and the total in columns; in one case, the name is 'A. C. Arnold, wife and five children,' and the number of deaths is seven."

The Grand Orient of Uruguay has addressed a circular to all masonic powers, protesting against the action of the Grand Orient of Italy in chartering lodges within its rightful jurisdiction.

Old Masons.

Dear Sir and Brother:—Referring to Bro. Coombe's letter in your paper of May 17th, I think he will admit that Bro. Norris, born in 1788 and initiated in 1812, is not the oldest mason. James Rackleff, of Portland, Maine, was born in Bristol, Maine, November 9, 1779, and will, therefore, be a century old next November. He was initiated in Ancient Landmark Lodge, in this city, in 1808, four years before Bro. Norris. He was a master mariner until he retired with a competence, is now in excellent health and spirits, and reads masonic papers with interest. But there are five older masons than he in this country, unless some of them have died since I have heard from them, viz:

Bro. Capt. John Knight, Manchester, Mass., initiated, 1801.

Bro. Marcus Richardson, Bangor, Me., initiated 1802.

Bro. Col. A. Stone Harmer, Marietta, Ohio, initiated 1803.

Bro. Col. Nathan Huntoon, Unity, N. H., initiated 1803.

Bro. James Franklin Chase, Nantucket, initiated 1807.

The list given by Bro. Coombe of American masons would none of them be classed among the "Fathers," as we could make up a list of hundreds ranging from 1812 to 1817.

Our really old mason was Bro. Peter Hammond, of Geneseo, Illinois, who died April 9, 1878, on his 102d birthday. He was born in 1776 and initiated in 1799.

Fraternally yours,

Portland Me., U. S. A., S. B.
June 6, 1879. [London Freemason.]

MASONIC FAIR AT ST. JOHN, N. B.—The Brethren at St. John, New Brunswick, invite the assistance of their friends in other places in the Fair which they are to hold at that place on the 15th of September next. The special object is to aid the fund of the new Hall which they are erecting, and the necessity for which arises out of the fire of June, 1877, when the Craft lost all its possessions. Although a handsome sum for relief was then sent in from other places, it was all used to assist the distressed, and none of it was used to restore masonic property. The Fair is to be an Art and Industrial Exhibition, and contributions of every kind are requested. Circulars have been sent to the different Grand Lodges asking them to contribute something to illustrate the resources or capabilities of the State or country in which they are located, but assistance from every individual Brother is solicited. No doubt many of our readers know something of St. John and its people, and even to those who do not the appeal is not likely to be made in vain. Contributions can be sent to the Secretary of the General Committee, Mr. T. Nisbet Robertson, St. John.

We learn from the *Chaine D'Union* that the Grand Orient of France has opened a subscription for the sufferers by the flood at Szegedin, in Hungary.

VERMONT.—Grand Commander Edward S. Dana, favors us with a copy of the *Free Press*, by which we see that he was re-elected at the annual meeting of the Grand Commandery at Burlington, June 11th, and that there was a fine parade during the session, with six Commanderies in line.

FRANCE. We learn from the *Chaine d' Union* for June, that a conflict has arisen in the bosom of the Scottish rite in France. Certain members of the first section of the "Grand Lodge-Supreme Council of France" proposed reforms which should give increased power to the Blue Lodge organization. The result was the arrest of the charter of Justice Lodge, No. 133, and the suspension for two years of three of its leading members. One of them, Bro. A. Ballue, in a bitter letter signifies his intention to abandon the fraternity forever. The same magazine states that a new Grand Lodge has been formed in Roumania which excludes the belief in God and the immortality of the Soul, and for the formula "To the glory of the Grand Architect of the Universe" substitutes "To the triumph of Truth." There are but three lodges in Roumania, and one of these, chartered by the Grand Orient of France, retains its allegiance to the latter.

A letter from Buenos Ayres to the *Chaine d' Union* describes a lodge meeting where ten boys received the rite of masonic adoption. After the ceremony, having broken bread with them and given them honey, and invested them with the apron and a commemorative medal, two little girls, representing Alsace and Lorraine, were placed in the East, forming an arch with drawn swords. The Master then kneeling at their feet invited the boys to offer their crowns to the representatives of those provinces "so cruelly torn from France." The swords were at once covered with the crowns of flowers, the Master embraced the two children and the enthusiasm and emotion was overwhelming.

BARRON.—It is gratifying to see that the Maine Conference of the Congregational Church fully re-affirmed their faith in Bro. Barron, the murdered cashier of the Dexter Savings Bank. No doubt his masonic brethren are equally firm in their refusal to believe any of the calumny heaped upon his grave.

The *Western Sentinel*, organ of Colored Masonry in Kansas City, Mo., strongly recommends the use of printed rituals, and advertises them at \$3.00 "for masons only." We submit to our colored friends that this is one of those things which widen the gulf between their hopes and fruition.

"Says the bayonet to the battery,
Square up with your elbow joint."

COLORED MASONRY.—The *Western Sentinel*, at Kansas City, Mo., has commenced a masonic department in the interest of Colored Masonry, under the charge of Willis N. Brent, Grand Master of the Colored Grand Lodge of Missouri.

MASONIC JOURNAL.—From Moline, Ill., we receive another newspaper devoted to "Colored Masonry," published by E. W. Vaughn, at \$1.50 a year, to be published monthly. It is a very pretty quarto of eight pages.

One of the brightest and best of our Masonic exchanges is the *Portland (Maine) Masonic Token*, published quarterly by Bro. Stephen Berry. It is full of news, well digested, and our only regret concerning it is that it is issued but four times a year. The Craft in Maine ought to support it at least as a monthly—but then, oughts so often stand for nothing.—[*Keystone*.]

GRAND LODGE OF NEW YORK.—The Commissioners of Appeals reported in favor of sustaining the decision of the Grand Master affirming the expulsion of S. W. E. Beckner. The report gave rise to a long discussion, but was finally agreed to.

Grand Master Judson gives the following recital of the case. Evangelist Lodge, No. 600, preferred charges of immoral and unmasonic conduct against Past Master Samuel W. E. Beckner, one of its members, and that a trial commission was appointed to try and determine the same. The specifications accompanying the charges were substantially that he had published in his paper, letters and matters which were scurrilous, vulgar, scandalous, malicious and in many instances libelous, of and concerning various members of greater and less prominence and standing in the Fraternity; and also of and concerning officers of the Grand Lodge, which were given general circulation and which were derogatory, not only to them, and in some respects to their families, but also disgraceful to the good name and fame of the Fraternity at large; that he wrote and caused to be delivered to a member of the Fraternity in good standing and repute, a certain insulting and threatening letter, of the date of May 3, 1877, which is charged to be a scandal and disgrace; and that in the issue of the Corner Stone of July 7, 1877, and while said Beckner was editor and publisher thereof, he printed and published the following, referring in part to the then Grand Master, J. Couch:

A CONUNDRUM.

"What is the difference between the first J. C. and the last?"
"The first J. C. appointed none but Jews, while the last appointed none but Christians."
Which is charged to be blasphemous.

RED CROSS OF CONSTANTINE.—Fifth Annual Assembly at Worcester, June 11th.

Charles E. Meyer, of Pennsylvania, Sovereign Grand Master.

John L. Young, of Pennsylvania, Deputy Grand Master.

Jerome B. Borden, of New Jersey, Grand Viceroy.

John Haigh, of Massachusetts, First Lieut.
George Scott, of New Jersey, Second Lieut.

N. P. Tacker, of Massachusetts, Grand Treasurer General.

Albert G. Goodall, of New York, Grand Registrar General.

Bro. Drummond, in his Report on Correspondence, makes the following point on balloting:

We cannot concur in his views upon the ballot. He holds that whenever it is discovered that an error has been made, it is proper to re-consider a negative ballot. He cites an instance in which a member mistook the identity of a candidate and rejected him, and holds that the moment this became known it should have been declared that the ballot was of no force. The right of objecting to a candidate is one of the most sacred rights the mason possesses, so sacred that the Old Charges explicitly declare that it is not subject to a dispensation. It is, therefore, most carefully guarded. The fact, that human laws are imperfect and sometimes work wrong, is recognized, but it is held that it is better that occasional wrong happen, than to deprive

masons of this sacred right or endanger its exercise. In the case stated, no one (but the Master and Wardens) had any business to know how many black ballots there were, and the brother who threw one had no business to disclose that he did so. Though our remark has been sharply criticized, we repeat that it cannot be known masonically that any error has been committed. A Brother may think he knows, but others cannot know it. Within our experience, a case happened in which a Brother thought he knew that he black-balled a candidate by mistake, and proceedings were attempted to be inaugurated to correct the mistake when lo! another Brother came forward and said that he threw the black ball, and intended to do so. There is no other safe rule than to take the ballot itself, as found in the box, as the only evidence of what the ballot was, or was intended to be, or who threw it; and no testimony ought to be received to contradict it.

SOUND ADVICE.—In a report to the Grand Lodge of Massachusetts, the M. W. Percival L. Everett, P. G. M., uses the following language:

Fifty years ago the dangers were wholly from without. When men reviled and persecuted us there was no inducement for selfish, mercenary and ambitious men to knock at the doors of our lodges. The few who presented themselves could then declare with unquestioned truthfulness that they were prompted by a desire for knowledge, and a sincere wish to be serviceable to their fellow creatures. Not only did this fire of persecution drive away from us all recruits save good men and true, but it purified our ranks of all that was selfish and mean, timid and unmanly. What remained was pure gold.

For the last twenty-five years the current has set in the opposite direction. Masonry has been popular. So incessant has been the demand at the doors of our lodges that now to say that a man is a mason is about equivalent to saying that he is a male member of the human family. As a matter of course this rush and torrent have brought many persons into the Fraternity who are utterly incapable of appreciating the dignity and high importance of its aims, or of discharging the delicate duties which devolve upon them. Secret organizations, so called, have at the same time so multiplied, and masons have carelessly and unwisely so mingled in them, that our duties and obligations as masons have to many of us lost their force and sacredness, and become common and every day affairs. Our popularity bids fair to become our ruin.

The veteran Grand Secretary of the Grand Lodge of Maine, some years ago, sounded the note of warning in these words: "The popularity of the masonic institution at the present time is one of the dangers to be guarded against. So many societies are founded on the insurance or benefit idea, that people are likely enough to take that view of masonry. Probably the publication in our periodicals of stories setting forth the relief of distressed Brethren, widows and orphans, in their greatest need, favors the idea, and so far is injurious, instead of beneficial, to the Order. People who seek it from such a motive are not likely to be devoted to its work or principles."

"We would be glad to have every applicant told, as one of our Maine Brethren told a friend who questioned him as to the advantage of becoming a Freemason:

"If you wish to join an association for the sake of what good you can do, go to the masons; if for the sake of what personal benefit you can get, keep away from them!"

"If all inquirers were made to understand this the increase of numbers would be much less than at present; but what a band of Brothers they would become!"

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. 1, reprint, 1821 to 1854, in sheets,.....	\$1.85
Vol. 4, 1868 to 1873, in sheets,.....	\$3.00
Vol. 5, 1874 to 1878 in sheets,.....	\$2.50
Grand Council of Maine, Vol. 2, 1868 to 1875, in sheets,.....	\$3.00
Grand Commandery of Maine, Vol. 2, 1868 to 1873, in sheets,.....	3.00
Grand Chapter of Florida, Reprint 1861 and 1862, in paper,.....	1.00
Masonic Token, Vol. 1, 1867 to 1877, with Index, in sheets,.....	\$2.00

LODGE HISTORIES.

Lincoln Lodge, Wiscasset,.....	40
Lincoln Lo., Wiscasset, Supplement, to 1870,.....	20
Harmony Lodge, Gorham,.....	40
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Atlantic Lodge, Portland,.....	30
Mt. Desert Lodge, Mt. Desert,.....	25
Hancock Lodge, Castine,.....	35
Paris Lodge, South Paris,.....	40
Forest Lodge, Springfield,.....	25
Crescent Lodge, Pembroke,.....	30
Cumberland Lodge, No. 12, New Gloucester,.....	50
Greenleaf Lodge, No. 117, Cornish,.....	30
Rising Sun Lodge, No. 71, Orland,.....	25
Alna Lodge, No. 43, Damariscotta,.....	30
Tremont Lodge, No. 77, Tremont,.....	20
Waterville Lodge, No. 33, Waterville,.....	90
Sebasticook Lodge, No. 146, Clinton,.....	30
Howard Lodge, No. 69, Winterport,.....	30
Somerset Lodge, No. 34, Skowhegan,.....	50
Crescent Chapter, No. 26, Pembroke,.....	30
Drummond Chapter, No. 27, W. Waterville,.....	35
Meridian Lodge, No. 125, Pittsfield,.....	40

St. John's Day

Was celebrated by the fraternity in Portland by a procession of blue lodge masons numbering 2,700, including twenty-three bands of music and the Grand Lodge. Grand Master Collamore was here in person, with many of his regular officers, and fifty lodges were in the procession, all from the West of the Kennebec river, the lodges East having held back to attend the Belfast celebration on the 4th of July. In its inception the plan was to have simply a parade and excursion of the three Portland lodges, but several out of town lodges having expressed a wish to join, it was thrown open to all. Templar organizations were excluded in order to have the blue lodge attendance larger, but the result shows that the procession would have been more imposing, and the attendance larger, if the Commanderies had been invited, as Portland Lodge turned out only 150 out of 328 members, Ancient Landmark 101 out of 363 members, and Atlantic 150 out of 273. Passumpsic Lodge from St. Johnsbury, Vt., Strafford Lodge from Dover, N. H., Humane Lodge from Rochester, N. H., Libanus Lodge from Great Falls, N. H., Mt. Washington Lodge from North Conway, N. H., and St.

John's Lodge from Portsmouth, N. H., were present, the latter bringing 100 men and claiming to be the oldest lodge in the country. Their records show that this noble old lodge, has had 57 Masters, of whom 15 are now living, and now has 319 members, including many of the leading men of Portsmouth. Past Grand Masters John Christie and John R. Holbrook accompanied this lodge. Portland lodges have occasionally united with St. John's Lodge in celebrating St. John's day in the olden time, (in 1846 for instance) and were delighted to welcome them here.

Gen. Beal, the Chief Marshal, with his invariable and always-much-commended promptness, started the procession at exactly 10:30, the hour fixed. The route was from Lincoln Park to State Street and back to Pearl Street and Franklin wharf, whence they sailed for Little Hog Island in the steamers John Brooks, Lewiston and Express, 3,500 strong, many having joined who were too tired to march. Business was largely suspended, and houses were draped with flags.

The clambake consisted of 87 barrels of clams, 400 lobsters, 350 pounds clear lobster meat, 3 barrels potatoes and 850 dozens eggs, in addition to which there were 300 gallons of chowder, 100 pots of baked beans, 300 gallons of coffee, bread and other edibles. Seventeen tables were set, each 130 feet long. Every one who was diligent in his business was filled.

In the evening the city lodges gave a promenade concert at City Hall, which was largely attended, especially by the ladies. Chandler's Band gave a charming concert, after which 64 couples joined in the dance.

The Belfast Dedication.

The Belfast Brethren intended to dedicate their new hall, which we have before described, on St. John's day, but, yielding to the Portland celebration, postponed it to July 4th, on which occasion DeMolay, St. John's, Claremont, Dunlap and Lewiston Commanderies, with twenty-three lodges, making a procession of 2,000 men, assembled to assist Grand Master Collamore and his officers in the dedication. The banquet was a novel undertaking and a great success. Twenty-eight hundred guests were seated, and to all this company salmon and vegetables were served hot! This was accomplished by using large steamers, and by well-drilled waiters. This was a difficult undertaking, and Dr. Pendleton and his fellows on the committee are to be congratulated on their success. A hot dinner has an air of hospitality about it, very desirable when a free dinner is given. This dinner was bounteous in every way, excellent in quality and profuse in other directions; ham, beef, tongue, fruits, etc., served in a pavilion 250 feet long and 115 feet wide. After the dinner came the oration by P. G. Master Drummond, which was fine. We give the following extracts:

"While it is certain that Freemasonry did not originate at the building of the Temple, it is equally certain that it originated so far back in the dim ages of the past, that the date of its origin cannot be fixed. We are apt to assume that the Institution was created substantially in its present form. But this is not so; like almost all other human institutions, it has gradually developed and grown into what it now is. We are apt to compare it to a magnificent temple, the work of human hands; but in my view, we should rather compare it to a tree, which, from a tender sapling bending before the blasts of persecution, dwarfed and stunted by despotism, and often nearly destroyed by the passions of men, was nevertheless so firmly rooted that it has continued to grow until its branches reach every land inhabited by civilized man.

"The fundamental principle of Freemasonry is the Fatherhood of God and the Brotherhood of Man. Into the mind of what man this idea first entered, or what man first gave it organized form, we cannot tell. But in ancient Egypt, and Greece and Rome, this grand idea was not only known, but was made the fundamental principle of associations of men. Many, indeed, believe that our Institution sprang from the Roman Colleges of Builders; but while no one can say that it was not so, still history gives no warrant for such belief. In the Middle Ages, also, there were associations of architects and workmen, whose mode of organization was so wonderfully similar to that of Freemasonry, that many find in them the origin of our Institution. But all this is conjecture; we only know that in England there existed for many centuries organizations of operative masons from which our present system has sprung. When the demand for the services of these artisans ceased, of course their organizations began to decay. But they numbered among them men who appreciated the immense importance to mankind of the principles by which they had been governed in their relations with each other. These men determined to preserve the Institution, and in order to do so, dropped its operative character and organized speculative Freemasonry—that is, a system which should teach the principles and rules of action of the old system, without limiting its numbers to those who should actually work as operative masons. This change occurred nearly two hundred years ago, and from that time to the present, we have a continuous authentic history. But this change was no change of the principles of the Institution, but only a change of methods and an enlargement of its objects. Before, its objects were to educate artisans in their calling and in the principles of morality and brotherly love; afterwards, all men were embraced in the scope of its beneficent designs.

"This enlargement of its aims was a natural result of its fundamental principle, for as the idea of the Fatherhood of God and the Brotherhood of Man became better understood and appreciated there were developed the laws governing relations of man to his Creator and to his fellow man: and thus the institution gradually came to teach morality, charity, toleration and all the virtues that characterize the obedient son and the just and loving brother.

"But while masonry embraces all men within the scope of its teachings, there is one test to which all its votaries must submit, and all, who cannot properly abide this test, are rigidly excluded. The neophyte must declare his belief in God, the Creator and the Father. Failing this, he knocks at our doors in vain: having this belief, no matter what be his creed or his religion, no matter what country may give him birth, no matter what may be his race or color, he may kneel at the altar of that Brotherhood which knows no politics and no religion save that in which all men agree—the worship of the Creator and Father of us all.

"It is true that in infidel France, an attempt has been made to strike the name of God from our declaration of principles: the French people have become so captivated with the idea of the Brotherhood of man that many of them have lost sight of the Fatherhood of God—the grander idea of which the other is but an outgrowth. Adopting for their motto 'Liberty, Equality and Fraternity,' they have forgotten that the Equality which masonry teaches is the Equality of Man with his brother man, and not Equality with his Creator. And the masons of all the rest of the world have denounced this attempt, and have solemnly declared that their French Brethren are no longer masons and have withdrawn all masonic communication with them."

In the evening there was a reception at masonic hall, followed by a ball in the Hayford and Pierce Halls, which were connected by a bridge. The *Republican Journal* has published a sixteen column supplement, giving an account of the celebration, with a picture of the building, a portrait of Bro. Drummond, very finely done by Plaisted of this city, and several masonic devices. He also gives a sketch of the life of Bro. Drummond, and one of Bro. David W. Webster, the oldest mason in Belfast, initiated in 1816. Besides all this, it contains a history of masonry in Belfast from the beginning, with a description of the building, the architect of which was Bro. Geo. M. Harding, formerly of Portland.

Statistics.

Bro. Drummond, in his Report on Correspondence to the Grand Lodge, gives the following admirable

	COMPARISON OF STATISTICS.				
	1879.	1878.	1877.	1876.	1875.
Members,	54	54	52	52	52
Raised,	53	51	50	50	50
Admissions, &c.,	53	51	46	46	46
Dimissions,	53	51	49	49	49
Expulsions,	51	48	49	49	49
Suspensions,	36	37	37	37	37
" npt. dues,	52	48	49	49	49
Deaths,	54	52	50	50	50
Rejections,	28	29	28	28	28
Totals,	582,556	592,443	602,089	602,089	602,089
Totals,	21,788	23,861	30,695	30,695	30,695
Totals,	16,880	16,744	17,976	17,976	17,976
Totals,	16,747	17,681	18,920	18,920	18,920
Totals,	874	986	1,039	1,039	1,039
Totals,	716	770	1,064	1,064	1,064
Totals,	22,054	21,051	17,261	17,261	17,261
Totals,	7,108	7,038	7,102	7,102	7,102
Totals,	3,838	4,374	6,142	6,142	6,142

"It will be seen that the total membership has fallen off again, the decrease being just about the same as the preceding year; some of the Grand Lodges have increased, however.

"Those which have increased are Alabama, Arkansas, California, Canada, Colorado, Da-

kota, Indian Territory, Iowa, Kansas, Manitoba, Minnesota, Mississippi, Missouri, Nebraska, New Brunswick, New Hampshire, New Jersey, New Mexico, Oregon, Quebec, Rhode Island, Texas, Utah, Washington, West Virginia, and Wisconsin.

"Those which have decreased are Connecticut, Delaware, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Nevada, New York, North Carolina, Nova Scotia, Ohio, Pennsylvania, Prince Edward Island, South Carolina, Tennessee, Vermont and Virginia.

"The suspensions for non-payment of dues have increased about one thousand. The suspensions within the last ten years, aggregate the enormous amount of ONE HUNDRED AND FIFTY THOUSAND!

"Our report in 1869 shows that forty Grand Lodges returned over fifty thousand initiates, against about 24,000 shown by our report of 1879, to be returned by fifty-three Grand Lodges. 'What will the harvest be?'"

Rev. Charles A. Curtis.

Our Grand Chaplain, the Rev. Charles A. Curtis, pastor of the Unitarian Church, at Augusta, was drowned July 11th, in Moosehead Lake, where he had gone to recruit his failing health. He was alone in a birch canoe, and evidently upset it. As he was a good swimmer, and only four rods from shore, it is surmised that he may have been seized with a fainting fit. His fishing line had caught on his feet, and anchored the birch over the spot where the body lay until discovered. Bro. Curtis was Grand Chaplain of Grand Lodge and Grand Chapter, Prelate of Trinity Commandery, Master of Augusta Lodge, and had been an army Chaplain. He was installed in Augusta in 1876, and was very successful, having just succeeded in building a new church for his society. He was only 32 years old, and leaves a wife and two small children. The *Kennebec Journal* quotes a remark from his address on leaving the old church building last spring: "A man when he leaves this earthly tabernacle, enters into a freer and truer life"

COLORED TEMPLARISM. We are indebted to Wm. T. Boyd, of Cleveland, Chairman of the Committee on Foreign Correspondence, for the Proceedings of the 7th Annual Conclave of the Colored Grand Commandery of Ohio. It has ten subordinates, five in Ohio, one each in Michigan, Canada, Indiana, Tennessee and Kentucky. Two more were chartered, one in New Orleans, and a second in East Saginaw, Michigan, while there are three more under dispensation. Grand Commander Clark reports that there are four other colored Grand Commanderies, California, District Columbia and two in Pennsylvania, and there is said to be one in Maryland. There are several Commanderies in Baltimore, New York, Massachusetts and Rhode Island. Ohio alone publishes Proceedings. Quoting from the Proceedings of Maine, he says:

In behalf of the Black Knight of Ohio—for those in the procession were immediately under our jurisdiction, being Sweres Commandery, No. 12, of Louisville, Ky., and

Gethsemane Commandery, No. 9, of Indianapolis—allow me to say that he does not depend upon romance to establish his authenticity; neither does he "step forward and demand to be received as a brother-in-arms." He has already come; and it is not now, "Will he break through?" He has already broken through.

"He that humbleth himself shall be exalted, and he that exalteth himself shall be abased," therefore, ye proud Aryans, prepare to bite the dust.

Ye of the Aryan race, who have kept proudly to yourselves throughout its history the Orders of Chivalry, know that in 1845, May 20th, at the organization of Apollo Commandery, of Chicago, which, at the late session of the Grand Encampment of Knights Templar for the U. S. at Cleveland, Ohio, eclipsed all others in the magnificence of its appointments, and which proposes at the next session in Chicago to show five thousand swords in line, a black man—Anderson B. Lewis—acted as Warder, and was named as one of the applicants for a dispensation, said applicants being recommended by Mt. Vernon Commandery, of Ohio.

The total membership in Ohio is 325, and 30 had been created during the year. The Grand Commander, Samuel W. Clark, of Cincinnati, also sends a copy. The statistics show total membership 325, with 50 candidates.

Grand Lodge of Cuba.

A circular from M.W. Juan B. Hernandez, Grand Master of the Grand Lodge of Cuba, dated April 30th, gives a *résumé* of their claims, of which the following is the gist:

"Neither of the two 'Grand Symbolical Lodges of Colon' can be recognized; the one of *Santiago de Cuba*, as founded in April, 1873, by the Supreme Council, under its authority, and maintained in the same state of submission, until August 26, 1876, cannot now pretend to have taken possession of a territory which had been occupied by the independent and Sovereign Grand Lodge of the Island of Cuba twenty-five days before: 1st August 1876.

"The Colon body of Havana, as an unlawful offspring of the first, made up in June, 1877, is totally deprived of any appearance of the least right to Masonic Sovereignty.

"Finally, our Grand Lodge proclaimed the masonic truth, that was obscured by an organization conflicting with the landmarks, thus encountering the wrath of many opponents whose unlawful earnings it stopped. We re-established in Cuba the government of Craft Masonry, upon the principles on which it rested originally, in accordance with the universally accepted maxims of Masonic Jurisprudence."

It gives us pleasure to publish their arguments, although we cannot assent to their propositions.

Bro. Drummond, says about this matter:

"There have been in the past, and are now, two systems of masonic government, which we may distinguish, with sufficient accuracy, by styling one the *Grand Lodge* system and the other the *Grand Orient* system: in the former, the Grand Lodge is the sole supreme authority, unembarrassed by any entanglements; in the latter, the Grand Lodge unites with other Bodies forming a Grand Orient, to which the Grand Lodge yields certain of its powers, but not those in relation to creating lodges or making masons. The ground, taken by those who advocate the recognition of the Grand Lodge of Cuba, is that a Grand Lodge, which is a constituent in a Grand Orient, is illegitimate and illegal, that its lodges are irregular, and, therefore, the masons made in them are clandestine masons.

This doctrine strikes out of existence all the masonry in the world, except in the United States and Great Britain and its Dependencies, and the few lodges established in other countries.

* * * * *

"The same reasoning, which proves the Grand Lodge of Cuba to be a regular Body, proves that the Grand Lodge of Colon was irregular.

"We therefore deny the regularity of the Grand Lodge of Cuba, because—

"1. The territory was already occupied by a regular Grand Lodge.

"2. Or if the Grand Lodge of Colon was not then regular, for the same reason, it was never regular, and consequently all the lodges which took part in the organization of the Grand Lodge of Cuba were irregular and clandestine lodges.

"There is not an agreement as to whether the Grand Lodge of Cuba did become a section of the Grand Orient. Our esteemed Bro. GURNEY says that it did in 1859, and hence that there are only *three* regular lodges in Cuba, or rather only *one*, as he will say upon the facts as we have stated above. This makes the Grand Lodge of Cuba irregular. But they say the merger in the Grand Orient was in 1868. The Colon Brethren deny this: and we think with good reason; for the records show that while the Grand Lodge voted to become a section of the Grand Orient, the latter never met and the vote never became effective. We would here again call attention to the fact that the Cuban Brethren speak of the Grand Lodge's becoming a section of the *Supreme Council*: this is wrong, they should say, in order to conform to the fact, a section of the *Grand Orient*.

"4. The Grand Lodge of Cuba is not entitled to recognition on its own showing, assuming that the old Grand Lodge of Colon had become extinct."

We recently saw what appeared to be a piece of parchment, covered with masonic emblems. Upon inquiry, however, we learned that it was in all probability a piece of a Brother mason! It happened in this wise. Several years ago a man died in the Philadelphia Almshouse, whose skin was covered, from head to foot, with devices and emblems wrought in India ink. Just before he died, the physician asked him if he would present him with his *skin* after he was done using it! He replied that he would. The result was its preservation, and our informant secured that portion which contained the Masonic Emblems.—[*Keystone*].

Past Grand Master, Bro. Dr. Stansbury, of Washington, D. C., on April 30th ult., was united in marriage with Miss Irene, only daughter of the Hon. William Hunter, Assistant Secretary of State of the U. S. The ceremony took place in St. John's Church, Georgetown, D. C.—[*Keystone*].

Cryptic and Capitular Masonry, in Kentucky, have been consolidated. The Grand Council of Royal and Select Masters has been dissolved, and, by mutual consent, the jurisdiction over the Cryptic degrees has been assumed by the Grand Royal Arch Chapter. In Louisville the Royal Arch Chapters have commenced conferring Cryptic degrees.

ALBERT PIKE'S HERO.—We note the recent death of Major Elias Rector, which occurred at Fort Smith, Arkansas, on the 23d ult., in the 77th year of his age. Major Rector was the hero of the poem by Ill. Bro. Albert Pike, entitled "The old Arkansas gentleman close to the Choctaw line." Bro. Pike, during his recent western trip, paid a visit of some ten days to his old friend, "The Arkansas Gentleman," and as it has turned out, for the last time.—[*Hebrew Leader*].

DeQuincy, the opium-eater, once boasted that "the whole bubble of Freemasonry had been shattered" by one of his articles contributed to a London newspaper! He must have eaten more opium than usual before he pronounced that opinion.

The Lodge *il Nilo* (G. O. of Italy), at Cairo, has decided to publish a journal in Italian and Arabic for the development of popular civilization, and to found a savings bank according to the Luzatti system, as well as a popular library.

The Supreme Council of Peru has passed the following decree: "No profane shall be initiated into a lodge, and no brother shall be affiliated, without having declared by the living voice and in writing, that he believes in the existence of God as the Grand Architect of the universe, and a future life."

ALDORTH, THE HON. MRS.—She was the Honorable Elizabeth St. Leger, and the only daughter of Arthur St. Leger, first Viscount Doneraile. She married Richard Aldworth, Esq., of Newmarket, County Cork. At that time the meetings of Lodge 44, an aristocratic lodge, were held at Doneraile House, her brother, Lord Doneraile, who succeeded his father in 1728, being the W. M. On one occasion, the adventurous young lady, hearing that the lodge was about to assemble, was anxious to hear what was going on; and, according to one account, she concealed herself in a clock, and, according to another, she saw the proceedings of the lodge through a crevice in the wall; that she was made a Freemason is undoubted, though when so made does not quite clearly appear. Her portrait in masonic clothing hangs in many of the Irish lodge rooms, and relics of her are preserved, such as her apron and chair. Her name appears in the list of subscribers to *Fifield D'Assigny's* pamphlet, Bro. Hughan points out to us, in 1744. She was a great benefactress of the poor and needy. One panegyrist has said, "She was the best and kindest of women." Some writers have found fault with the story of the clock; we, on the contrary, think that it only serves to show how true it is, after all, that sentiment, like kindness, "makes the whole world kin." She died about the beginning of this century, having been born about 1713. But the dates of her life and death are uncertain, though why we know not. The only account of her, published at Cork in 1811, is singularly meagre. We think it right to add that her family believe the story of the clock to be incorrect, and prefer the statement of the crevice in the wall.

THE PALM AND SHELL. "Do you see anything of that?" said a prospective Grand Master who we met on the street a few evenings since, and he exhibited on the third finger of the left hand (possibly it may have been the right hand) what, in the twilight, appeared to be a pewter ring, and upon which was engraved some device which we could not see distinctly.

"What have you there?" we asked.

"Oh! it's a new thing. Only four persons in Indiana entitled to wear it," he replied.

"Well, tell us all about it," we persisted.

"It is Bob Morris' new degree, the 'Palm and Shell,' he replied, at the same time bringing to light a tiny shell mounted to wear as a charm.

"Where did you get it?" was the next question.

"Just got it down at the Grand Hotel."

"Why! is Morris in the city?"

"No; got it from his agent."

Here the conversation was interrupted and we passed on, cogitating upon the probable wonderful secrets of this *new degree*, the great benefits to be derived from it (to some one), and the amount of the initiation fee. We are still in the dark in regard to these matters.—[*Masonic Advocate*].

Contributions to Masonic Library.

Stephen Berry—

Scottish Freemason, 1878.

Report Masonic Orphan Boys' School, Dublin, 1878.

PREBLE LIBRARY—(Continued.)

296	Proc. G. L. Kentucky,	1841-47
297	" New York,	1860-61
298	" "	1864-65
299	" "	1866-67
300	" "	1868 and 69
301	" "	1855 and 56
302	" "	1862
303	" "	1870
304	" "	1872 and 73
305	" Wisconsin,	1858 and 59
306	" Iowa,	1859 and 60
307	" Vermont,	1860 and 61
308	Proc. G. Encamp. K. T., U. S.,	1860
309	" " " "	1871
310	" " " "	1874
311	" " " "	1856-59
312	" " " "	'62-65-68
313	" Chapter of Maine, Vol. 5.	
314	to 318 Masonic Mirror, Chas. W. Moore,	five volumes, 1827, '29, '30, '31, '34.
319	American Register, Vol. 7.	
320	Masonic Musical Manual.	
321	Guide to High Priesthood.	
322	Solomon's Temple.	
323	Proc. G. L. Illinois,	1853
324	" "	1856
325	Oration and Address,	1800
326	Ahimon Rezon (Dermott),	1855
327	Rise and Progress of Freemasonry in Louisiana (James B. Scott).	
328	Calcott's Masonry,	1817
329	Masonic Vocal Manual (Robert McCoy).	
330	Guide to the High Priesthood (William Hacker).	
331	Halls' Master Workman (Monitor.)	
332	Moore's Pocket Trestle Board.	
333	McCoy's Masonic Manual (Monitor.)	
334	The Royal Arch Companion.	
335	By-Laws of Templar Lodge of Perfection, (New York.)	
336	McCoy's Pocket Monitor.	
337	Hall's Master Key.	
338	Key to first Chart Masonic Mirror, 1825	
339	Digest of Masonic Laws, W. B. Hubbard,	1858
340	Centennial Memorial of St. Andrew's Lodge, Boston.	
341	Memorial R. W. Chas. W. Moore, St. Andrew's Lodge, Boston.	

Our Thanks To

Garra B. Noble, Gr. Rec., for proc. Gr. Council Michigan, 1879.

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Charles R. Armstrong, Gr. Rec., for proc. Grand Commandery Georgia, 1878.

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James H. Neilson, for report Masonic Orphan Boys' School, Dublin, Ireland, 1878.

Gil. W. Barnard, Gr. Rec., for By-Laws Corinthian Chapter, Chicago.

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W. H. S. Whitcomb, Gr. Rec., for proc. Grand Chapter Vermont, 1879.

Tracy P. Cheever, Gr. Sec., for proc. Gr. Lodge Mass., April and June, 1879.

Our Masonic Exchanges.

Freemason, Sydney, N. S. W. Monthly, 6d. Under patronage of New Grand Lodge.

Square and Compasses, Burlington, Iowa, \$1.25.

The Kelet, Budapest, Hungary, Franz Belanyi, editor. Monthly.

Masonic Newspaper, New York. Weekly, \$1.25.

Buletin 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 1508, 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, \$1.10, 16 quarto pp.

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

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. \$2.00.

La Chaîne 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.

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

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

Our Home, Louisville, Ky. Weekly, \$1.50.

Die New Yorker Bundes-Presse, a weekly masonic journal, printed at Chambers street, New York. \$2.20.

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DIED.

In Bangor, June 10, Major W. H. Mills, Past Commander of St. John's Commandery.

Drowned in Moosehead Lake, July 11, Rev. Charles A. Curtis, of Augusta, aged 32 years. [See editorial.]

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