

MASONIC TOKEN.


WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 2.

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good standing.

THE BREAD, THE WORD, THE ROD.

BY THOMAS JOHNSON CORSON.

Let me tell you a tale of the olden day,
When the son of Shealtiel, with Cyrus' permit,
To Salem sojourn'd by a long, weary way,
The house of the Lord to rebuild and refit.

At Salem arriv'd, with his Council and friends,
Fair workshops they rais'd on the old Temple site,
And to their assistance from earth's farthest ends,
All of Israel's faithful and true did invite.

No wages they offer'd of "cummin" and "rue,"
But only the blessings and grace of the Lord,
And wisdom divine from their labors they drew,
Vouchsaf'd by Jehovah their toil to reward.

They toil'd steadily on from day unto day,
With shovel removing the rubbish they found,
Still striving to reach where the foundation lay,
With pickaxe and crowbar upturning the ground.

When one morn three weary sojourners there came,
All stain'd with the dust of the wearisome road,
Who proffer'd their service, nor wages did claim,
To aid in rebuilding the Temple of God.

The Council accepted—and unto them gave,
With shovel and pickaxe and crowbar, all three,
The task to delve, and to observe, and to save
All relics whatever of interest might be.

These faithfully work'd till with crowbar they hit
The mouth of a crypt that with care was conceal'd,
Astounded to hear, when 'twas stricken, the pit
From it inner recess a hollow sound yield.

They opened the vault, and, descending, drew forth,
'Mong some relics, a box of curious device,
Strange characters in gold denoted its worth,
And told of a value surpassing all price.

To th' Council in triumph the treasure they bore,
Who, scanning the letters and lifting its lid,
Found in it the manna fed Israel of yore,
And the Book of the Law and Aaron's rod hid.

Intently the Council examined the prize,
And each object surveyed, with sacred joy fill'd;
Their value increas'd in their reverent eyes,
But their meaning t' unfold they were not well
skill'd.

Then the son of Shealtiel spake—and he said:
"These sacred deposits, whoever did make
As symbols, do doubt, should be conjointly read,
And this pregnant truth from their union I take:

"With bread manna fed, by diligence obtained,
And the manna of life the Scripture enclose,
The Mason in body and soul is sustain'd,
And, like Aaron's dry rod, will bloom as the rose."

MASONRY IN MAINE.

Lodge Elections.

Oxford, 18, Norway. C M Smith, m;
Jonas W Swan, sw; Samuel L Crockett, jw;
H D Smith, sec.

Rabboni, 150, Lewiston. Fred Kelley, m;
Frank W Parker, sw; Albert S Plummer,
jw; Lewis Garner, sec.

Oriental Star, 21, Livermore. Byron C
Waite, m; James N Atwood, sw; F E Tim-
berlake, jw; John Larrabee, sec.

Chapter Elections.

Franklin, 44, Farmington. Samuel H
Belcher, nr; Winfield J Hineckley, κ; David
Knowlton, s; George B Cragin, sec.

Constitutions.

Franklin Chapter, at Farmington, was con-
stituted Aug. 14th by Grand High Priest
Hayes, assisted by a large number of his
Grand Officers.

Deering Lodge was constituted by Grand
Master Collamore, Sept. 16th. Many visitors
were present from Portland.

Installation.

The officers of Oxford Lodge, at Norway,
were publicly installed Oct. 6th, by P. M.
Freeland Howe. A collation was served.

Pownal Lodge, Stockton, lost their hall by
fire Sunday night, Aug. 24th, and with it
everything but the records. The charter
was burned. The insurance proved to have
run out.

The walls of the masonic building, at Vi-
nalhaven, are up and nearly boarded and
ready to receive the framework of the roof.
It will be a stately structure when com-
pleted, and an ornament to the place.

Oct. 1st, Dunlap Commandery, at Bath,
entertained Trinity Commandery, of Au-
gusta, and St. Omer, of Waterville. They
were escorted through the city to the boats.
An excursion was made to Hunnewell's
Point, where a clambake was served. A
lunch was given at City Hall on their return,
and a dance at Columbian Hall in the evening.

Newport has a new paper—a neat eight
page sheet—called the *Newport Times*. It
states that the officers of Corinthian Lodge,
Hartland, will be installed at Baker's Hall,
St. Albans, Oct. 24th, the Grand Master hav-
ing granted a dispensation on account of
several members being resident in St. Albans.
Masons were expected from Newport and
other places in the vicinity.

PROCEEDINGS.—Brother Silas Alden, of
Bangor, wants proceedings of Grand Lodge
of Maine for 1849, '50, '53 and '54. Grand
Council 1855, '56, '58 and '61.

Bro. H. H. Burbank, of Saco, wants Grand
Lodge proceedings for '50 and '53, Council
for 1858 and Commandery for 1858.

Bro. John S. Derby, of Saco, wants Com-
mandery for 1858 and 1863.

They will pay liberal prices for any or all
of them.

Personal.

The pleasant face of Alfred F. Chapman,
Grand Recorder of Massachusetts Templars,
and editor of the *Liberal Freemason*, appeared
at our office door one pleasant day in August.
He was on his way to New Brunswick for a
summer vacation, and had only time to run
up town for a few minutes, and we had hardly
more than an opportunity to escort him back
to the boat; but we trust he will have gained
renewed strength and vigor by his pleasant
sojourn in the East.

Past Grand Commander J. W. Fellows, of
Manchester, N. H., visited Portland, Oct. 9th,
much to the gratification of the masonic
friends who were so fortunate as to meet him.

MANCHESTER.—The Grand Lodge of New
Hampshire, Solon A. Carter, Grand Master,
dedicated a soldiers' monument at Manches-
ter, September 11th. The military and civic
procession was large. Eight Commanderies
escorted the lodges and Grand Bodies. Grand
Master Carter made an excellent address, and
Prof. Patterson delivered one of his charming
orations, such as one never forgets after hear-
ing. Grand Secretary Cleaves, who by the
way favored us with a pleasant visit in Sep-
tember, kindly sent a paper containing the
full particulars.

Almsgiving in Freemasonry.

It can not be set down as an assertion only,
when we say that no other feature in the
great Body of Freemasonry is so poorly un-
derstood and so illy treated as that which, in
one word, may be called charity.

In a former article, page 33, this volume,
we discussed the nature of charity; in this
we propose to discuss some of the abuses
heaped upon that virtue.

It is a too common notion among masons
that the functions of charity are to be exer-
cised in alms-giving, and that in all cases of
financial difficulty, the sufferer, if he be a
mason, need only to state his case and relief
will be forthcoming.

The care taken by proper masonic author-
ity to see that the candidate comes "unbiased
by friends, and uninfluenced by mercenary
motives," and which he also asserts prelim-
inary to his introduction, too frequently count
for nothing, against the subsequent demands
of a selfish and eager interest.

Masonic organizations, as well as individual
masons, are so importuned for assistance by
old and young, decayed and shiftless, widows
and spinsters, and by masonic tramps who

so thickly infest the jurisdictions in America, that heart strings and purse strings are no doubt sometimes unwittingly drawn against the worthy. But what is it that the worthy really need while time and opportunity offers, and why are so many deceived as to the true relations mutually existing between the masonic institution, its individual members and their families?

Let us call to mind the zeal with which many of our Brethren have waited upon masonic occasions, giving freely of their time, and possibly something of their means to aid in some special service, but which added more to their personal pleasure than to the general good. They had their return, very much as they would get it from money spent for amusement; and though the work would have gone on just the same in their absence, yet a sort of self-approbation gave them additional pleasure in having their families think they were essential to the success of the plan. Many a Brother is led, by way of apology, to indoctrinate his family with the idea that they will be cared for should mishap come to him, and thus they lean too heavily upon a staff imperfectly constructed by the very person who really knew of the concealed defect.

The facts should be stated honestly, and no subterfuge should be resorted to, however innocent it may appear, in order to excuse frequent absence from the family circle, or to break any opposition on the part of the wife, for she, above all persons, should be fully apprized of the nature of the financial obligations assumed by the Craft toward her husband's family in consequence of his being a mason; that no reason may be given her to think that those obligations are not heeded, or that any imposition is put upon her should circumstances ever after lead her to seek masonic assistance. It nowhere enters into the plan of masonry, by specific contract, that a single dollar shall be given to relieve any known case, though it is inculcated generally; but the manner of giving, the amount and the fitness of it, is, from the beginning, left to the Craft, who are the judges as well as the almoners.

People may sometimes be unwittingly deceived by reason of a state of facts which may exist in one case but not in another—one lodge may so frame its by-laws that by a special clause, a liberal sum shall be given to the family of a deceased Brother member of it, and some one, on learning this, may conclude that all lodges do, or ought to do the same—indeed, we once had a lengthy and not very satisfactory correspondence on just such a case, and were then led to the conclusion that no dependent of ours should lack a proper knowledge of their claims under similar circumstances.

Masonry does not agree to pay benefit money to any person. Lodges or other masonic organizations may, but that is by special contract, and subject to certain rules made and provided for such contingencies.

A Brother being a mason, may devote years to the service of masonry, he may feed the hungry, clothe the naked, and minister to the sick for a generation, but all this he has voluntarily assumed to do without reward, for he at the outset solemnly declared that he sought "the privileges of masonry, by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to his fellow creatures," and no such thing as reward save that which comes from "a conscience void of offence," is either promised by, or enters into the compact. It is true that members of the masonic institution do frequently help, aid and assist one another, but on the general plan, which unites men of every country, sect and opinion, and forms them into a society of brothers.

In consequence of neglect while living, it occasionally becomes painfully apparent that the widow of a deceased brother expects more from her husband's surviving brethren

than they can possibly perform; so far as she knows she regards herself and her claims as though they were the only ones, and if her expectations are not fully met, she too readily concludes that injustice has been done to her. We have known a mother to ask for a collegiate education for a son; a widow to expect herself to be as handsomely maintained by the craft, as by her husband, who, when living, earned more than \$2,500 a year; men out of work at a chosen vocation to seek Craft aid, rather than seek work at something less congenial; tramps to infest lodge rooms and impudently ask for relief; and when the necessary denial which self-support imposes, or the fitness of things suggests, was given, an air of injury would be taken on, and words of complaint were uttered. Truly the masonic institution does not expend all its charities simply in almsgiving. It may give money, it does frequently buy bread for the hungry, clothes for the uncovered, beds for the weary and medicines for the sick; and though for self-protection it asks, are all these "worthy and well qualified?" it will also sit by the bed of sorrow, soothe the brow of pain, speak gently to those in distress, avoid scandal, give words of good cheer, where they are needed, and by many gentle ministrations, silent and unostentatious, help the diligent mason to glean from the tree of knowledge that almsgiving is not all of Charity. [*Liberal Freemason.*]

The Royal Arch in England.

The following, from the *London Freemason*, will show the condition of Royal Arch Masonry in England. It seems only one in twenty of their Master Masons have the degree, while one in five in this country have it.

ROYAL ARCH CHAPTERS.—The demands for warrants for Royal Arch Chapters are happily progressing and progressive at a marked rate of increase. We are glad to note it. It has long been our opinion that the restriction of Chapters was unwise and unsound, and that the time had come when every lodge, after twelve months' existence, might fairly ask for a charter for a Royal Arch Chapter to be attached to it. All Lodges, in our opinion, ought to have Chapters belonging to them, except in the case where one Chapter can be made to do for two Lodges, as may well often happen in London. But the present rule works hardly for Royal Arch Masonry, and no better for Craft Masonry. A Lodge is founded and consecrated in a good provincial town; twelve months elapse, the Lodge is numerous and flourishing, and thirty Master Masons wish to obtain the Royal Arch grade. Where can they get it? Well, they have to go to another town to obtain that which they ought to be enabled to obtain at home. Thus, over and over again, the status of the Craft Lodge is weakened, because its members going elsewhere for Royal Arch Masonry join the Lodge also elsewhere, and equally the Royal Arch Grade suffers, in so far that a large proportion of Master Masons have never taken the Royal Arch Grade. At this moment not one-twentieth of Master Masons are Royal Arch Masons. And there is no reason for this. The ceremonial is most interesting, the tradition of the Grade is striking, and all its accessories are both pleasing and attractive. Indeed, we speak from personal experience when we say how much pleasure and profit we have found from Royal Arch Masonry, and we can remember a remark of our good old friend and companion, John Boyd, which was marked by all his common sense and knowledge of the subject, "that it was quite unaccountable to him why the Royal Arch degree was so much neglected, as no more beautiful degree existed." We trust that better days are in store for Royal Arch

Masonry, and we hope that ere long we may hail a removal of all restrictions as to granting Royal Arch charters, which militates with the happy progress and expansion of this stately and picturesque grade. Twelve months are quite sufficient time, as we said before, for a Lodge to establish its position and exhibit its working qualities, its cohesion and its concord; and we are not without hopes that so reasonable a reform will commend itself ere long both to our rulers and the majority of Grand Chapter.

CRUSADE.—The *Columbia Courant* says that Bro. J. S. Watkins, of Baltimore, proposes to head a crusade for the recovery of the Holy Land, and as he wishes all good Christians to participate, he has instituted a new order called Knights of Arcadia, to gather in such as are not masons. Judging from the title, they will be gentle, pastoral Knights, who will pipe gently to the infidel and carry on a fiat warfare, therefore we cannot but approve.

Bro. Rev. R. J. Simpson, P. G. C., narrated the following incident on April 25th, ult., at the installation meeting of Ravensbourne Lodge, No. 1601, Lewisham, England. It was an anecdote he had heard that day concerning a great Minister of France who lately passed to his rest. After the recent war with the Germans, which terminated in the humiliation of France, that great Minister, who professed the disbelief in any Supreme Power, when he heard that the people of France had made up more money than was necessary to fill the German coffers, and that the harvest of France was more plentiful than it had been in former years, burst into tears, and said: "God be praised; God I knew would remember dear France." So that, though he was a professed disbeliever in the Great Architect of the Universe, he could not help, out of the abundance of his heart, praising God with his mouth for sending help to his devoted country. He thought that the anecdote pointed a moral and adorned a tale. Each of the Brethren should learn to do likewise in their respective spheres, and consider, whoever might be the head of their Craft and the ruling officers in the same, the Grand Officer above was the officer they ought to serve.

Chips.

—The *Western Sentinel* (colored) has stopped.

—William Snyder, of Lafontaine, Ind., takes eleven masonic periodicals, and has 160 bound volumes of masonic proceedings in his library.

—We were surprised, on receiving the Oregon proceedings, to find that Bro. R. P. Earhart was no longer Grand Secretary, but examination showed that he had been elected Grand Master.

—Bro. Hubert, of the *Chaine d'Union* of Paris, was, on Sept. 11th, the recipient of a fine oil portrait of himself by Tersolo, the Italian artist, and five hundred of his Brethren assembled to assist at the presentation, so says a correspondent of the *London Freemason*.

—The Grand Lodge of Manitoba has settled its difficulties, and all suspensions of lodges and brethren growing out of it have been removed.

The Warden is a new Masonic Bi-monthly, published at Providence, for 50 cents yearly. We have received No 4, and shall be able to express our opinion more fully when we get the back numbers.

PHYSICAL TESTS — In France physical tests of courage are used in initiations. At its late September session a proposition was made to strike them out, but conservatism prevailed and they were retained. The following excellent argument of Bro. Perrinelle we translate from the *Chaine d'Union*:

"These tests are obsolete. Without doubt they originated in certain troubled hours of our national existence, and were bonds of security for the Masonic Institution; but the definite triumph of universal suffrage is today assured and these puerilities should no longer be retained. Upon their suppression depends the future existence of Freemasonry. The revolution of 1789 has consecrated the triumph of the work of Masonry, in lending her the motto, Liberty, Equality, Fraternity.

"From that day the old world expired, and the new breathed. Freemasonry should make herself the advance guard of the coming age. She is to break the way in restoring the freedom of the mind, by brushing away the religious and monarchical prejudices which ten centuries of barbarism have left us. But how can she undertake to lead in this great work, if she continues to speak to the profane world an obsolete language which is no longer comprehensible?

"It is well to recognize that these tests excite ridicule. The entire world laughs at them, and, as is most just, our eternal enemies, the clerical gentlemen, lead the choir of laughers.

"Are they wrong? Who dares say so, when he considers the undeniable competence of the clergy, these patent merchants of miracles, in the matter of mummeries? They find ours still more ridiculous than their own. We return the reproach, it is true, but is the debate worthy of us? We shall close their mouths in renouncing these practices, which we cannot ourselves look upon without laughter.

"Besides, what are these tests, and what end do they serve?

"Do they prove the courage, the firmness and the constancy of the candidate who submits to them? We know too well that they do not. What man do they pretend to convince that he runs any danger whatever in our lodges? In default of courage, he has the assurance that the police will protect him.

"The tests then amount to nothing, unless they satisfy the most detestable and least fraternal of human sentiments, that which leads us to wish to impose upon others the humiliations which we have ourselves suffered. And is it not humiliating for a man, whose perfect honor has been otherwise demonstrated by severe preliminary enquiries, to be submitted, when he is defenseless with his eyes bandaged, to practices which have no other effect than to provoke an ill-timed merriment among the witnesses.

"No! the Grand Orient of France will no longer permit the sad spectacle of such attacks upon human dignity.

"Are these tests a method of symbolic teaching, as some of our brethren pretend?

"Other brethren maintain that they have never given rise to anything but amplifications of rhetoric, and moral lucubrations, but, admitting even that the first are right, we must repudiate symbolism, which is in its essence a method of clerical propagandism, which can only suit those who wish to dupe mankind, as do all the inventors of religions. And why? Shall we teach positive truths, morality, for instance, by enveloping it in so

many veils that an ordinary intelligence cannot raise them all? That would be a priestly method, and those who know what an abyss separates science from faith, will not hesitate to acknowledge that only those who wish to deceive have need to use symbols, and that symbolism, everywhere and always, is the vehicle of error.

"You know now, my brethren, added the orator, why we have repudiated symbolism, and the physical tests which are its pretext.

"Is it because we demand that those who regard them more favorably shall be constrained to renounce them? By no means! We are, above all, resolute partisans of Liberty, and we wish that liberty equally for all, and that is why we await for your equity in the abrogation of these fetters by the aid of which we can be oppressed."

But although French masonry invented these mummeries, and the rest of the masonic world knows nothing of them, with that fine conservatism which we can all appreciate, the Grand Orient voted to retain the errors of its youth, though it had readily and liberally given up its God at last year's session.

The educational society for introducing the Metric System, The American Metric Bureau, has just had published a new edition of the standard work on this subject by its President, F. A. P. Barnard, President of Columbia College, New York, which has heretofore been published in New York, at \$3.00 per copy. This new edition contains three times the matter, and has been made the most complete work in the language. Its index of 2,000 references makes it really a *Cyclopaedia of the Metric System*.

The society wish to scatter it widely through the country, to give full and accurate information about the Metric System of Weights and Measures of which so much has been ignorantly written.

They offer it at \$1.50, or one-fifth the rate charged by the New York publishers for the original edition. If not found at the book stores, it can be had of the society, by mail \$1.70. The address is SECRETARY METRIC BUREAU, 32 Hawley Street, Boston.

The *Bristol Co. Weekly Journal* of Fall River has added a masonic column to its attractions. We are pleased to welcome it.

FREEMASONRY. — In the year 1000 the whole of Christendom was possessed with the idea that the end of the world and the day of judgment were at hand; and when the dreaded year had passed, and the panic had subsided, a great impulse to the building of churches arose throughout Central and Western Europe. The buildings which were the result of this impulse gave employment to large numbers of artificers for periods of many years. Working at first under the direction of the bishops and abbots, they ere long acquired considerable independence. The "lay brethren," as they had previously been styled, separating themselves from their clerical superiors, as well as from the common laborers, assembled in *bauhutten*, or wooden buildings near the site of the churches, where they improved themselves in the principles of their art, blending with mathematical and artistic studies a mystic philosophy of sacred symbolism and Biblical allusions. They were divided into three classes, viz: Apprentices (*lehrlingen*), young men

deemed worthy of admission into the fraternity; Fellow Craftsmen (*gesellen*), who had so far advanced as to be able to work alone on the details of the art, and were bound to impart their knowledge to the apprentices; and Masters, comparatively few in number, who were competent to undertake the design or direction of entire works, in the capacity of architects, surveyors or master builders. The Entered Apprentice was intrusted with a secret sign and password (*gruss*), and bound on oath not to divulge to any but the initiated either the knowledge he should acquire or the rites and practices of his Lodge. This method of mutual recognition was a necessity when indentures and diplomas were unknown, but, taken in conjunction with the mystic philosophy inculcated and the secret ritual practiced within the Lodges, it acquired in time a solemnity and a sacredness which could attach to no mere certificates of membership or of proficiency. Further credentials were provided in a set of questions and answers, forming a sort of catechism, orally communicated, and guarded by the same sanction, by which the "brethren," as they now called one another, could give proof of their identity wherever they might travel in search of employment, and which are in all essential points preserved in the "Lectures" of the three degrees of modern Freemasonry. *Bauhutten* were permanently established in most of the chief cities of the Empire, and the reputation which their Masters acquired for genius and skill led to the engagement of German architects in other countries, wherever cathedrals or churches were being erected on a scale of more than ordinary grandeur. At first the several Lodges worked independently of one another; but in the fifteenth century the necessity of further union began to be felt, and on April 25, 1459, a gathering of the Master Masons of Central and Southern Germany was held at *Ratisbon*, when the regulations of the different Lodges were revised and consolidated. In 1492 a second and more general assembly was held, at which the whole of the Masons of Germany were represented, and united into a single Brotherhood, of which the Chief of the Lodge of Strasbourg, which had long been recognized as a last Court of Appeals, even by the Lodges of Austria and Switzerland, was declared perpetual Grand Master. The statutes then drawn up received in 1498 the confirmation of the Emperor Maximilian I, whose example was followed by several of his successors. After the Reformation a period of transition began; the building of churches declined, and in the following century the German Princes naturally looked with suspicion on a vast and well-organized association of men bound together by the closest ties, and owing allegiance to an authority which, by the loss of Alsace, had passed under French dominion. In 1707 all communication with the Mother Lodge of Strasbourg was prohibited, and attempts were made to establish a Grand Lodge on German soil; but these failing, through the mutual jealousies of the petty States of the Empire, the most persistent efforts were made for the entire suppression of the Order. But, although proscribed, it could not be exterminated; the Lodges still met in secret, admitted new members, and maintained their existence and continuity until the new Freemasonry, which had meanwhile arisen in England on the ruins of the old, held out to its German Brethren the right hand of fellowship, and in once more raising them to liberty and honor, did but repay the debt which our country owed to it continental sister.

[*Macmillan's Magazine.*]

Contributions to Masonic Library.

Stephen Berry—*Loomis Monthly*, Vol. 12.
Philadelphia Lodge of Perfection—By-laws of the A. & A. Rite of Pennsylvania.

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
Vol. 3, 1874 to 1879, 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

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Masonic Charity.

The excellent article upon "Almsgiving in Freemasonry," by Bro. Chapman, which we copy from the *Liberal Freemason*, suggests another point which is provoking discussion between some of the American Grand Lodges. It is upon the right which one lodge has to charge its charity back to another. At certain points, lodges are called upon to contribute largely to strangers who flock thither, and it is evident that, where heavy burdens are thrust upon them, the lodges from which the strangers hail should contribute something to their assistance; but when a bill of hundreds of dollars is sent to some little village lodge, it is too much for it to meet. If this same little village lodge happens to have a sick mason apply for relief, it cares for him just as well at a small expense. The village physician gives his services, the brethren take turns in watching with him, and his funeral expenses are provided for at a light cost. But let one of their members die in a distant city, and a doctor's bill of two hundred dollars, watchers' bills of like amount, and funeral expenses of as much more, will burden them for years, if the bill is sent, as is sometimes the case. It should

be remembered that the masonic obligation is personal, and that the home lodge is only bound to contribute liberally, so far as it can do so without injury to itself.

Origin of Freemasonry.

After a century of fabulous writing upon the origin of the fraternity, masonic students, about twenty-five years ago, began the work of tearing down the flimsy theories, which had been built upon weak foundations, by knocking out the underpinning, and a great amount of rubbish overlies the ground. The ancient mysteries, our ancient friend and brother Pythagoras, the Druids, Prince Edwin, with his Grand Lodge in 926, and the famous manuscript of Henry VI, which discoursed about "Peter Gower," have all tumbled about our ears. The result has been a careful examination of proofs, to trace back the steps so far as it can accurately be done. This has proved that all lodges now in existence originated from the English Grand Lodge formed in 1717. It is claimed that similar societies have existed from early ages in Persia, China and other Eastern countries, but the resemblance is probably only fanciful. Some masonic students, satisfied with their good work, wish to stop at 1717, and set it down that then the fraternity originated; but that is equally unreasonable, for at that time the English Grand Lodge was formed by four old lodges which had long existed. Their traditions, claiming antiquity, are worth something as evidence. Researches in England do not seem to produce much valuable evidence, but in Scotland old records are turning up, which have been carefully copied and published, and these show that certain lodges were actual working lodges in the century previous to the formation of the Grand Lodge of England. How far they can be traced back conclusively we cannot yet guess, and many venture to hope that this is but a beginning, but the evidence is pointing to a belief that the great churches of Scotland were built by the predecessors of the present fraternity of that Kingdom. Let that be established, and it will be quite certain that bands of architects employed by the Roman Church went over from the Continent. A fruitful field of inquiry will then be open in the old monastic libraries of Europe, which will some day be reaped.

The Supreme Council

held its annual session in Philadelphia, Sept. 16th, 17th and 18th, and Maine was represented by Brothers Drummond, Preble, Deering, Dickey and Burnham. Bro. Drummond resigned the office of Sovereign Grand Commander, which he has so ably filled for twelve years, and Henry L. Palmer, of Wisconsin, was chosen in his stead. Charles Levi Woodbury, of Massachusetts, was elected Lieutenant Grand Commander; Joseph D. Evans, New York, Minister of State; Heman Ely, Ohio, Grand Treasurer General; Clinton F. Paige, New York, Grand Secre-

tary General; Samuel C. Lawrence, Massachusetts, Grand Keeper Seals and Archives; Chas. T. McClenachan, New York, Grand Master of Ceremonies; Homer S. Goodwin, Pennsylvania, Grand Marshal; Wm. R. Higby, Cincinnati, Grand Standard Bearer; Geo. O. Tyler, Vermont, Grand Captain of Guard; Rev. Thos. R. Lambert, Massachusetts, Grand Prior; J. H. H. Ward, New York, 1st Mar. Camp; Chas. E. Meyer, Philadelphia, 2d Mar. Camp; Hugh McCurdy, Michigan, 3d Mar. Camp. The thirty-third grade was conferred upon seventeen. Geo. W. Deering was again elected Deputy for Maine. The next session will be held in Boston.

Tuesday evening a magnificent banquet was given by Philadelphia Consistory, 350 being present, and Charles E. Meyer presiding. Thursday afternoon they were taken with their ladies to Fairmount Park, after which a collation was served at Pennsylvania State Building. Our delegates speak in the warmest terms of the bounteous and elegant hospitality of the Pennsylvanians. The long service of Bro. Drummond as Sov. Grand Commander, and the ability with which he has discharged the arduous duties of that important position, has won him the esteem and gratitude of all connected with the Scottish Rite, and he leaves the Supreme Council in a condition of prosperity which would astonish his predecessors if they could see it.

James Rackleff.

Our venerable brother, Capt. James Rackleff, will, on November 6th, reach the age of one hundred years, having been born at Bristol, Maine, Nov. 6, 1779. He was initiated in Ancient Landmark Lodge, Portland, October 5, 1808, at the age of twenty-nine, being then in the Ship Chandlery business. He is not the oldest mason in the United States, as there are five who were initiated before him, having taken the degrees at an earlier age, but he is an older mason than any recorded in England, and is getting near the head in this country. He remembers being initiated in the hall on India Street, and likewise recalls the night when Ex-Governor Albion K. Parris was initiated, a month after him. Gov. Parris joined at the age of twenty-one, (or at twenty, if Willis' record of his birth is correct,) and died an old man, in February, 1857, nearly twenty-three years ago; but our old veteran recollects him as a youngster, and says laughingly, "he was a fat little fellow," which strikes one as a new light in which to regard the venerable ex-governor.

Bro. Rackleff is too deaf to hear conversation, but his sight is good and he receives communications in writing, and replies promptly. He has a vigorous constitution and excellent digestion, and is likely to live many years to come. He reads newspapers with much pleasure, and if any journal alluding to this will send the old gentleman a copy, we are satisfied it will afford him much gratification. He resides on State Street, in this city.

Moses Dodge.

Dr. Moses Dodge, Grand Treasurer of the Grand Lodge of Maine, died at his residence in this city, Oct. 18th, at 1 30 A. M., of tubercular consumption, at the age of 67 years 7 months. He was born at Sedgwick, Maine, March 9, 1812, graduated at Bowdoin Medical College in 1838, and practiced as an Allopathic physician at Sedgwick until 1846, when he came to Portland, studied Homœopathy with Dr. Eliphalet Clark, and commenced the practice of it here, which he continued until his death. Besides his masonic connections, he was an Odd Fellow, being a member of Maine Lodge and Machigonne Encampment, and being also in their Relief Association.

He early took a prominent position in Masonry. For many years he was Secretary of Portland Lodge, finally surrendering it to become its Master. In the Grand Lodge he succeeded Henry H. Boody as Treasurer in 1853. He was High Priest of Mount Vernon Chapter and Grand High Priest of the State. In Portland Commandery he was Commander for several years, and afterwards at the head of the Grand Commandery. Although he joined in forming two new Commanderies, St. Alban and Blanquefort, he retained his connection with Portland Commandery through honorary membership, and always held that body in high esteem. He was for many years a member of the Board of Trustees. In the Scottish Rite, he was a member of the Supreme Council, 33°, for the Northern Masonic Jurisdiction. His last hours were painless, and he retained his consciousness to the last. He leaves a wife, and a son who is a practicing physician of the same school as his father.

Bro. Dodge was an earnest and devoted mason, an excellent presiding officer, graceful in conferring the degrees, and with a retentive memory. He was the most active member of the sub-committee which fitted and furnished the halls in 1867, and his diligence and promptitude led to his being constantly employed in committee work throughout his long masonic career.

In character he was most genial and amiable, and will be remembered by all with that warm affection which honor and kindly sincerity always inspire. His funeral will take place Tuesday, Oct. 21st, at 2 P. M., under the direction of the Grand Lodge, and with a Templar escort.

France.

—We learn from the *Chaine d' Union* that the masonic hall at Havre was injured by fire August 6th, to the amount of \$10,000.

—The total sum raised in the French lodges for the relief of the sufferers by the flood in Szegedin, Hungary, is \$1,155.

—Baron Taylor, whose recent death elicited so many eulogistic obituaries from the French journals, regarding his benevolence, was the Lieut. Grand Commander of the Supreme

Council of France. He was born in Brussels, August 15, 1789. It was he who secured the Obelisk of Luxor for France, and his charitable work is known world wide. Bismarck called upon him when in Paris, to express the gratitude of Germany for the assistance which he had rendered to destitute Germans during the war.

—There is now a probability that the lodges, heretofore under the Supreme Council of France, will form a Grand Lodge and become independent of that body. A strong movement is being made for that purpose.

—In an address delivered by Bro. Louis Arnaud, orator, to an initiate in Union Lodge, St. Pierre, Martinique, we find the following historical sketch, which, though we cannot agree with, yet elicits our admiration for its bold drawing.

"This society was at first the famous sect of the Essenes, formed by St. John the Baptist. Afterwards it was confounded with Christianity, which it protected in the catacombs of Rome. Later, when Constantine came into the government, the Christians found the protection and neighborhood of the Essenes embarrassing, but, as the members of this philosophic sect had embraced the new religion, they did not know how to disunite them. Meanwhile, the early Bishops of Rome, wishing to profit for the good of the Church, by all the sciences of which they were the depositories, confided to them the architectural direction of the monuments which they erected to the glory of God. From that comes the title of Freemasons, which they took and which we hold to this day. But the society, however occupied it may have been with material work, never lost sight of its moral and philosophic aims."

The Commander of Chicago Commandery declined to bury the late Rev. William Rounseville with Templar honors unless his own Commandery would be responsible for the bills. That Commandery offered to pay a part. A committee of investigation reported on the matter, and the Commander was suspended until the meeting of the Grand Commandery.

Old Masons.

Col. Augustus Stone died recently at Marietta, Ohio. He was born in 1780, and was made a mason in American Union Lodge, at Marietta, Nov. 2, 1807. He stood No. 5 in the list of old masons. We have heretofore incorrectly given his initiations as 1803. The list now stands as follows:

	Initiated.
1 Capt. John Knight, Manchester, Mass.,	1801
2 Marcus Richardson, Bangor, Me.,	1802
3 Col. Nathan Hantoon, Unity, N. H.,	1803
4 James Franklin Chase, Nantucket,	1807
5 James Rackleff, Portland, Me.,	1808
6 Wait Garrett, New Hartford, Conn.,	1810
7 Newell Johnson, P. M., Derby, Conn.,	1810
8 Silas Ford, Westville, Conn.,	1811
9 Hon. Jas. Garland, Lynchburg, Va.,	1812
10 James Scott, Middlebourne,	1812
11 Elijah Pratt, Castleton, N. Y.,	1812
12 Geo. B. Atwell, Pleasant Valley, Conn.,	1814
13 Capt. Hiram Ferris, Fond du Lac, Wis.,	1815

After 1812 they begin to grow thicker, and, doubtless, there are many older than the last two.

YELLOW FEVER RELIEF WORK.—Grand Secretary J. L. Power, of Mississippi, has completed his report of the Yellow Fever Relief Work of 1878, and it makes a volume of 216 pages of extreme interest, being a history of the epidemic, as well as a list of the receipts and expenditures of the committee. The aggregate received was \$73,689.23. A few hundred copies will be sold at 50 cents each, and the rest distributed to the contributors to the fund. Portraits are given of Past Grand Master Walter and Past Grand Commander Fairchild.

The Official Bulletin of the Grand Lodge of Colon, reviewing the action of the Grand Lodge of Maine in regard to them, while much pleased with it, suggests to our committee that it is strange that they recommend fraternal union with a Body like the Grand Lodge of Cuba, which they have just demonstrated to be irregular, and the members of which have been regularly expelled by the Grand Lodge of Colon.

Our brethren of Colon must not forget that their own history has not been entirely clear of ill-advised complications; and they must remember that, with all their masonic offenses, the members of the Grand Lodge of Cuba have supposed they were right, and have committed no offense that is unpardonable; therefore the masonic world would look with much satisfaction upon an amicable solution of the difficulties in the ever-faithful Island.

VERMONT.—The Grand Council stands firm for the old organization, and will not recognize any person as genuine who receives the Cryptic degrees in any but a regular Council. It gives the following list of the defunct Grand Councils:

"The Grand Council of Arkansas at last report had 191 members. Was organized 1860 by Supreme Council.

"The Grand Council of North Carolina at last report had 125 members. Was organized 1822-1860 by Supreme Council.

"The Grand Council of Mississippi at last report had 400 members. Was organized 1856 by Supreme Council.

"The Grand Council of Kentucky at last report had 2000 members. Was organized 1827 by Supreme Council.

"The Grand Council of Illinois at last report had 1607 members. Was organized 1853 by Kentucky.

"The Grand Council of Missouri at last report had 363 members. Was organized 1867 by Illinois.

"The Grand Council of Iowa at last report had 437 members. Was organized 1857 by Illinois.

"The Grand Council of Wisconsin at last report had 399 members. Was organized 1857 by Ohio.

"The Grand Council of California at last report had 456 members. Was organized 1860 by Tennessee and Texas.

"The Grand Council of Nebraska at last report had 170 members. Was organized 1874."

Atwood & Wentworth have opened a new jewelry store in the new and elegant block which Gen. Neal Dow has erected on the spot where Motley's Tavern, the Freemasons' Arms, stood in 1793.

THE AGE OF WISDOM.

BY WILLIAM MAKEPEACE THACKERAY.

Ho! pretty page, with dimpled chin,
That never has known the barber's shear,
All your wish is women to win,
This is the way the boys begin—
Wait till you come to forty year.

Curly gold locks cover foolish brains,
Billing and cooing is all your cheer—
Sighing and singing of midnight strains,
Under Bonnybelle's window panes—
Wait till you come to forty year.

Forty times over let Michaelmas pass,
Grizzling hair the brain doth clear,
Then you know the boy is an ass,
Then you know the worth of a lass—
Once you have come to forty year.

Pledge me round; I bid you declare,
All good fellows whose beards are grey—
Did not the fairest of the fair
Common grow and wearisome ere
Ever a month was passed away?

The reddest lips that ever have kissed,
The brightest eyes that ever have shone,
May pray and whisper and we not list,
Or look away and never be missed—
Ere yet ever a month is gone.

Gillian's dead! God rest her bier—
How I loved her twenty years syne!
Marian's married, but I sit here,
Alone and merry at forty year,
Dipping my beak in the Gascon wine.

We have always been ready to set down everything we found in the *Masonic Token* as gospel truth, but when we read, in the last number, an account of the celebration of St. John's Day, at Portland, Maine, we pondered considerably over it, but finally concluded that it was all right for a "down east" story. After marching through the streets of Portland, "3,500 strong," embarked on steamers for Little Hog Island, and now we let the *Token* tell the story:

"The clam-bake consisted of 87 barrels clams, 400 lobsters, 350 pounds clear lobster meat, 3 barrels potatoes and 850 dozen 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 180 feet long. Every one who was diligent in his business was filled."

Well, we should think so! "Little Hog Island" must be a nice place to go to. By the way, Bro. Berry, have you any *Big Hog Islands* any where along the coast? [Advocate.]

We have a Big Hog Island, next beyond the other, where we shall have a clam-bake whenever we receive a visit from our hungry Indiana brethren. This was only a little home affair.

TEMPLAR STATISTICS.—Our tables show an increase of 664, in the United States, since our last report, although the Lodge and Chapter membership has again fallen off, as last year. This gain of $1\frac{1}{2}$ per cent. significantly shows what we may expect when the whole fraternity begins once more to increase. The candidates have fallen off ten per cent., against a decrease of 16 per cent. last year. Twenty-five States return 399 affiliated; twenty-seven return 947 dimitted; twenty-five return 1172 suspended; fifteen return 121 re-instated; twenty-seven return 570 deaths. This is almost as large a loss as last year, but it is noteworthy that our returns, which contain sixteen more reports for 1879 than the Tennessee table, while they show almost the same number of deaths (570 to their 567), show 1172 suspensions to their 1238, and 947 dimitted to their 1101. While the death rate is $1\frac{1}{2}$ per cent., the loss by suspension and withdrawal is $2\frac{3}{4}$ per cent., and it is pleasant to see that this great depletion is being checked.

Alabama, Indiana, Louisiana, Maryland,

Massachusetts, Mississippi, New Jersey, New York and Wisconsin have fallen off, each a trifle, the others have all slightly increased. Aakansas, Connecticut, Georgia, Minnesota, Missouri, Nebraska, Pennsylvania and Tennessee have got over the fever and are on the mending hand.

We have not as yet succeeded in getting returns from Scotland and Ireland. The Great Priory of England has such imperfect returns that they cannot be tabulated. They have only about 1900 paying members, but as many of the Priories abroad are likely to pay up and be restored, their membership may be fairly estimated at 2200. The Order is obtaining a foothold in Australia and China, and, in the disintegration of masonry among the Latin races of Europe, which has been commenced by the Grand Orient of France, it may get a start there.

The following table will show the regular increase of the Order in the country since its beginning, compared with Chapter and Lodge membership.

American and Canadian Statistics.

	Templars.	Royal Arch.	Master Masons.
1816	500	6,000	30,000
1848	1,200	12,000	60,000
1856	4,710	26,411	120,000
1859	7,344	30,723	141,255
1865	10,000	31,051	161,330
1866	11,602	34,722	224,274
1867	14,414	54,083	321,451
1868	20,118	75,485	387,402
1869	22,522	87,231	435,068
1870	25,844	96,275	483,535
1871	30,351	105,351	501,702
1872	34,468	112,594	529,307
1873	37,294	113,431	556,295
1874	39,364	125,027	575,929
1875	44,018	130,554	585,269
1876	46,235	132,063	594,617
1877	48,539	134,926	602,089
1878	49,260	133,648	592,443
1879	49,924	128,196	582,556

In 1865, when Johnny came marching home, North and South, there was a grand rush into the lodges—almost 63,000 candidates in 1866, and the next year 97,000, followed by 66,000 in 1868, after which it fell off. This flood struck the Chapter in 1867 and 1868, and the Commandery in 1868. Since that time the Commandery has been gaining on the lodge, as will be seen by the following table:

Percentage of Templars to Master Masons.

1859, $5\frac{1}{2}$	1868, 5	1872, $6\frac{1}{2}$	1876, $7\frac{3}{4}$
1865, 6	1869, 5	1873, $6\frac{3}{4}$	1877, 8
1866, 5	1870, 5	1874, 7	1878, $8\frac{1}{2}$
1867, $4\frac{1}{2}$	1871, 6	1875, $7\frac{1}{2}$	1879, $8\frac{1}{2}$

This is a pleasant indication that the loss in the lodges is due to the desertion of the mercenaries. When masonry loses, mutual benefit societies gain. The Commandery, where dues are highest, and which does less in relief, loses least, therefore the mercenaries are in the flying column, and may God speed them.—[Stephen Berry's Report on Cor. to Gr. Comm'y Me.]

The *Scottish Freemason*, treating of statistics says:

"Here 'once a mason always a mason' is the rule. Ireland, we understand, is much the same as England. The United States, and we believe Canada also, suspend their members for non-payment of dues, and so have a large number of Brethren who are only half masons. We think this a very hard rule, as masonry is purely voluntary, and straitened circumstances may prevent many paying up who, otherwise, would be ready enough to do their duty. Though every Brother should belong to a lodge, it should always be optional to him to terminate his connection therewith. Voluntarily he undertook his duties, so also voluntarily can

he lay them down. We neither make nor keep members by force. Should a Brother wish to close his connection with the Order, it should be done formally and so recorded. Here, however, is the obstacle against sure statistics. Having once left off attending his lodge, if the individual should change his place of abode, it would never be known whether he was living or dead. Some might say, 'As these people have nothing now to do with masonry, what is the use of counting them in?' 'Well,' we must reply, 'they are still masons; they have been duly initiated, passed, and raised; they may at some future time rejoin and resume active work.' If, then, you wish a correct summation of all the members of the Craft in any jurisdiction or throughout the world, you cannot omit these people from the masonic census. We doubt much, elaborate as Brother Drummond's tables are, whether he could tell us how many non-affiliated masons there are in the United States and Canada. On the whole, we consider the English system of membership the fairest; annual dues both to the Grand Lodge and the subordinate, and deprivation of certain privileges for non-affiliates, but no suspension."

The practice varies in this country. In this State, and many others, our custom is exactly like the Scottish. We suspend only from certain lodge privileges. In other States they cut off from the fraternity. But when a man becomes a non-affiliate he may as well not be counted.

Our Thanks To

- Dr. James M. Austin, Gr. Sec., for proc. Grand Lodge New York, 1879.
Wm. P. Innes, Gr. Sec., for proc. Grand Commandery Michigan, 1879.
Theo. S. Parvin, Gr. Sec., for proc. Grand Lodge Iowa, 1879.
Wm. H. Smythe, Gr. Sec., for proc. Gr. Lodge Indiana, 1879.
Richard Lambert, Gr. Rec., for Address of Grand Master to Grand Council Louisiana, 1879.
Charles R. Armstrong, Gr. Commander, for proc. Grand Commandery Georgia, 1879.
Daniel Sayre, Gr. Rec., for proc. Grand Commandery Alabama, 1879.
W. H. S. Whitcomb, Gr. Rec., for proc. Grand Council Vermont, 1879.
Chas. E. Meyer, Gr. Rec., for proc. Grand Commandery Pennsylvania, 1879.
I. W. Pratt, Gr. Sec., for proc. Grand Lodge Oregon, 1879.
Tracy P. Cheever, Gr. Sec., for proc. Grand Lodge Massachusetts, Sept., 1879.
D. C. Dawkins, Gr. Sec., for proc. Grand Lodge and Grand Chapter Florida, 1879.
Gil. W. Barnard, Gr. Sec., Chicago, for Observance Feast Days Gourgas Chapter Rose Croix, 1879.
John W. Woodhull, Gr. Sec., for proc. Grand Lodge Wisconsin, 1879.
Donald W. Bain, Gr. Sec., for proc. Grand Chapter North Carolina, 1879.
J. L. Power, Gr. Rec., for proc. Grand Commandery Mississippi, 1879, and Report of Yellow Fever Relief Work.
John Carlovitz, Gr. Rec., for proc. Gr. Council Florida, 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, Bundapest, Hungary, Franz Belanyi, editor. Monthly.
Masonic Newspaper, New York. Weekly, \$1.25.

Buletin Oficial de la Masoneria Simb. de Colon. Dr. G. J. Barnet, Consulado 69 A., Havana. Monthly, \$7 a year.

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, \$1.10, 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 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.

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.

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.

DIED.

In New London, Ct., July 28, John G. Case, 33°, formerly of Boston.

In Easton, Pa., Aug. 2. James M. Porter, Past Grand Master, aged 46 years.

In Marietta, Ohio, about Aug. 1st, Col. Aug. Stone, aged 90 years. [See editorial.]

In Canton, Aug. 22, Philo Peabody, of Whitney Lodge, aged 40 years.

In Portland, Aug. 29, Nathaniel I. Mitchell, of Portland Lodge, aged 78 years.

In East Livermore, Sept. 16, Francis F. Haines, aged 70 years. Buried by Oriental Star Lodge.

In Mollendo, Peru, April 19, of typhoid fever, Magness Smith, of Arion Lodge, Goodwin's Mills, aged 28 years.

In this city, Oct. 18th, Moses Dodge, aged 67 yrs. 7 mos. [See editorial.]

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