

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 2.

PORTLAND, JULY 15, 1880.

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

Olden Times and Present.

Ancient days of chivalry,
Tournament and falconry,
Ladies fair and barons bold;
Thrilling days, those days of old,
Battled towers and moated steeps,
Turret walls and donjon keeps,
Drawbridge closed and warder grave,
Retainers numerous and brave,
Mailed sentries keeping guard,
Troubadour and minstrel bard,
Singing lays 'neath lady's bower,
Serenades at evening hour.
Thrilling days, those days of old,
For ladies fair and warriors bold.

See! a pageant passes by,
In all the pride of chivalry;
Armed knights on chargers gay,
Warriors eager for the fray.
In the golden sunshiny glance,
Parting words from ladies fair,
Tress of dark or golden hair,
Badge on arm, a woven band,
Parting gift from her fair hand;
The knight departs for fields of France,
To win his Fair by spear and lance.

Gone those days of pageantry,
Valor and knight-errantry;
Only battle, that of life;
Race for wealth, the keenest strife.
Love and Truth and Honor sold,
Bartered for the gain of gold;
Fair ones' hearts not now are won
By deeds of daring nobly done.

Only battle, that of life,
Need it be ignoble strife?
Human hearts are battle plains,
Where passions rage and warfare reigns;
Foes ranged on either side;
Hate and Love, Forgiveness, Pride,
Strength and Weakness, Dread and Might;
Direct battles those to fight,
Greatest victors those who win
Conquest over Self and Sin.

[N. Y. Sunday Courier.]

MASONRY IN MAINE.

Chapter Election.

Aurora, 22, Cornish. John Bradley, M. P.; Isaac N Brackett, K.; Gilbert Chase, S.; Roscoe G Smith, Sec.

St. John's Day

Was observed by our Commanderies. Portland Commandery, 63 strong, with Chandler's Band, went to Providence and Newport. At Providence they were entertained by St. John's Commandery, and at Newport by Washington. They started at noon on the 23d, and returned on the evening of the 25th, when St. Alban Commandery received them at the depot and escorted them to their quarters.

St. Alban Commandery, 63 strong, with Haverhill Band, took an early train, 24th, for Waterville, where they were received and admirably entertained by St. Omer Commandery. They returned on the 25th, at noon.

Dunlap Commandery, of Bath, took the afternoon train, on the 23d, for Bangor, and were there entertained by St. John Commandery in the style which we all remember with so much pleasure in the past. They returned home on the 25th.

NORTH ANSON.—The masonic excursion and picnic to Hayden Lake last St. John's day was a very pleasant occasion, and was participated in by a large number of masons, their families and friends. The day was spent in sailing upon the lake, and in swinging, croquet, nine-pins, and social chat in the grove. Besides the row boats, and sail boats, the new steamer "Mabel" made hourly trips across the pond, touching at East Madison. At noon a picnic dinner was served, by the company, and chowder, coffee and other refreshments furnished by Hayden to those desiring them. The Madison Center Band furnished music. The weather was delightful and the occasion one of pleasure and enjoyment for all. It was estimated that there were four or five hundred persons present.—[Union Advocate, North Anson.]

As Egyptian masonic symbolism is now prominently before us, we think it well to translate the following article "there anent" from Brother Hubert's "Chaine d'Union" of March and April. Twenty years ago our Brother Malapert informed us that certain of the inscriptions of the "sarcophagi," preserved in the Museum of the Louvre, as well as the jewels placed in the glass cases of that museum, and a certain number of rituals, related to the ceremonies of initiation of "profanes" and the instructions given to those who were received. Brother Malapert often invited the Brethren of the lodges to go and judge by their own eyes of that which he affirmed. He cited specially the collars of different colors, to which hang still the "working" tools of the Companions and other symbols. The rituals, above all, are very curious, and deserve study, though it is not necessary to be able to read hieroglyphics to understand them. We see the "profanes" there approach the door-keepers of the Temple. The Masters of Ceremonies seize them and place them in a "state of nature," to undergo the physical and moral probations. The purifications all proceed clearly and in a regular order. At last the "profane" reaches the President of the mysteries. This last is on his throne, and shows to the newly-arrived the scales, in which are the acts of his life, the good on one side, the bad on the other. If the virtues are the heaviest the reception takes place, otherwise the audacious visitor is driven away from the assembly and condemned to return into the world. There are many persons who see in these representations pictures of the judgment of the

dead. No doubt some of the rituals probably relate to that event, but they are the exception. Nearly all reproduce the act of "Initiation" with its "provings" and all their consequences. We recall now this teaching of Brother Malapert, not to disparage the merit of a learned traveler, but to render justice to an old mason, who, if he does not often frequent our lodges, counts therein, nevertheless, as many friends as there are Brethren with the columns. From the journal of our worthy Brother Hubert, we think it well to produce this statement, as we have ourselves little doubt that in some form or other a masonic system prevailed among the ancient Egyptians. It will be curious, indeed, if the progress of time and the process of criticism should rehabilitate Brother Dr. Oliver's fame in respect of his theory of primeval mysteries and masonry.—[London Freemason.]

The Chicago *Inter-Ocean* says: "Ascension Day, with one or two drawbacks the great festival of Templarism seems to have been worthily observed by the three Commanderies. The Sir Knights were nearly an hour behind time, a fact for which it is said the North Side Commandery was partly to blame. In a semi-military organization the public lookers-on expect military punctuality and obedience to general orders. Perhaps things would have been better managed had there been one head officer, a marshal of the day, to arrange details and command. After the service at the hall, one of the Commanderies slipped away with the band, and left the Grand Commander with a corporal's guard to escort him and the other Grand Officers to their headquarters."

Brother Lorenzo Dow.

We extract the following from The Curio Hunter in *The Voice of Masonry* in relation to this eccentric and inimitable, yet eminent character, Lorenzo Dow.

He was born at Coventry, Conn., October 16, 1777, and died at Washington, D. C., February 2, 1834. He became a religious enthusiast in his youth; of him many anecdotes were told. His masonic record is partially as follows:

Lorenzo Dow was made a mason in St. Alban's Lodge, No. 6, Bristol, Rhode Island. When he petitioned the Lodge, he expressed his desire, if he were found worthy to be initiated a Craftsman, that he should receive all the degrees during a proposed visit to Bristol. He was worthy and was elected, and on Saturday, December 25, 1824 (Christmas Day), was admitted to the ground floor of the Temple.

On the succeeding morning and afternoon (Sunday) he preached in the Methodist Church, and when the proposition was made to him to receive the other two degrees on that day, he readily assented, saying that there was nothing in the Masonic doctrine or practice that would forbid a God-loving creature from engaging in it on the Lord's day. Accordingly, after the afternoon service in the church, the Lodge convened and he was passed to the degree of Fellow Craft,

and raised to that of a Master Mason, in time for him to hold his evening services in the church. The record reads: "Lodge closed with exhortation and prayer by Brother Lorenzo Dow;" upon being invited by the Master to bless the meeting, he knelt in the centre of the Lodge and exhorted them to an exemplary life; the scene is described as very impressive and deeply affecting those who witnessed it.

In all his after life he most faithfully practiced out of the Lodge all that was inculcated in it; when the days of persecution came he stood where such men always stand—steadfast. It is related of him that at one time a crowd followed him on his way to the Lodge, expressing their disapproval of his conduct in a manner exceedingly unpleasant and offensive. He said nothing until he reached the door of the Masonic Hall, when he turned to the crowd, exclaiming, "Whither I go ye cannot come," and entered the Lodge.

AN AMUSING INCIDENT.—Brother Hubert gives in his *Chaine d'Union* for March and April, 1880, a most amusing account of the heart-breaking dilemma in which a Belgian newspaper, the *Courrier de Bruxelles* is placed by the wicked Freemasons. The *Courrier de Bruxelles* is an ultramontane paper of some ability, and which we noticed on a former occasion, but which has been characterized by the extreme violence of sundry foolish attacks on Freemasonry in general, and Belgian Freemasonry in particular. By some means, having obtained the list of the members of the Lodge Amis Philanthropes, it published them in its pages, by way of exposing them. Unfortunately for that paper, it seems that the Lodge is composed of 600 members, all educated men, and as by the law of Belgium any newspaper is bound to insert a letter from every person whose name it cites in its columns, these 600 members have ever since February 2, this year, been writing in turn a long letter of one or two columns in defence of Masonry, and which is read by the ultramontane supporters of the journal, and which it must publish. In vain the *Courrier de Bruxelles* complains of "hard lines," the letters regularly appear, and must do so for some time to come, much, we fancy, to the delight even many of ultramontanes themselves, and, of course, much to the amusement and profit of the Belgian Freemasons. This is hoisting the engineer with his own "petard" with a vengeance.—[*Freemason*.]

LODGE JURISDICTION.—Bro. Drummond, in his Correspondence Report to Grand Lodge, 1880, lays down the following rules:

- "1. A mason may be tried by his lodge for an offence, wherever committed.
- "2. A lodge may try any mason for an offence committed within its territorial jurisdiction.
- "3. When two lodges have jurisdiction to try a mason for an offence, the one, which first commences proceedings, acquires exclusive jurisdiction."

MASONIC TEMPLES.—Bro. John D. Vincil, in his Report on Correspondence to the Grand Lodge, of Missouri, says:

"We advise our Wisconsin Brethren to go slow in this matter. They will do well to acquaint themselves, in detail, with the history of Baltimore, Boston, Philadelphia, New York, Indianapolis, St. Louis and other 'Masonic Temple' enterprises. We will not tell the experience of Missouri Masons in this line. The failure of our Masonic Temple enterprise injured masonry in St. Louis to a degree that it will not recover from in two generations. The loss of money and the loss of confidence by members and by lodges, and by the Grand Lodge, caused masonry in this city and in this State to suffer incalculable

harm. Beware, Brethren. There is a history, not written however, worthy of being known respecting these big undertakings, especially by Grand Lodges, before they make a beginning. People having enjoyed the luxury of scorched fingers, may hint to others the unpleasantness of such experience."

Chips.

—The *Warden*, published in Providence, commenced its second year in March. It has proved a valuable contribution to masonic literature.

—The Grand Lodge of New Hampshire has elected Andrew Bunton, of Manchester, Grand Master; Albert S. Wait, of Newport, is Grand High Priest; and Frank D. Woodbury, of Concord, M. I. G. M.; and Geo. P. Cleaves is Grand Secretary of each body.

—CHICAGO TRIENNIAL. —Grand Master Gurney writes that thirty thousand Knights and thirteen thousand ladies have already been provided for.

—There are 376 lodges on the roll of the Grand Lodge of Ireland. The highest number is 1014. The Grand Master is the Duke of Abercorn; the Grand Secretary the Earl of Bandon; the Deputy Secretary Samuel B. Oldham.

—Bro. James Franklin Chase, of Union Lodge, Nantucket, celebrated his ninety-sixth birthday May 16th. He was made a mason in 1807, and there are but four living who were initiated before him.

—THE ROUGH ASHLAR is a new Masonic paper which reaches us from Adelaide, South Australia, and we most cordially welcome it to the family circle.

—Bro. James H. Neilson, of Dublin, sends us a paper filled with a description of the laying of the corner stone of Truro Cathedral by the Prince of Wales, which was a great masonic event there. It is chronicled that "hundreds of people" flocked to the city to witness the parade!

—The *Freemason*, Sydney, N. S. W. commences its third volume Sept. 7th. It will then be published every fourth Tuesday to hit the California steamer, and thirteen numbers will be issued to a volume. Price 6s. 6d.

—We had the pleasure of a visit from Grand Recorder CHAPMAN, of Massachusetts, last week, as he passed through the city on his way to St. John for his summer vacation.

—Also from Bro. Davis, Senior Grand Warden of Minnesota, who is summering in Portland, his old home.

—Bro. McKenzie, Secretary of the Swedenborgian Rite, insists, in the *London Freemason*, that Swedenborg was made a mason in Lund, and that his signature is still to be found there, but Bro. Hughan, in the same paper, maintains that the idea is absurd.

—The *Masonic Advocate* has brought down upon itself the indignant wrath of the Chicago papers for asserting that the hotels have put up their rates for accommodations at the

Triennial Conclave. If he had known how they were going to put them up for the Republican National Convention, he would have been delighted at the \$1 a day rate secured by the Templars.

The *London Freemason* recounts the arrest of two men for throwing an old woman into a pond to see whether she would sink or float, thus to ascertain if she was a witch. We had supposed that such superstition had passed away.

—The *Masonic Newspaper* of New York has joined the innumerable caravan, and we fear *Loomis' Masonic and Musical Journal* is also dead, as we have not received it of late. The *Scottish Freemason* is also missing.

—Bro. Robert Marshall has been re-elected Grand Master of New Brunswick, and W. F. Bunting Grand Secretary.

—George Soule, the veteran trapper of Rangeley, Franklin County, Me., claims descent from a Mayflower passenger of his name, and is the possessor of a rare piece of pottery, in the shape of a masonic pitcher, which he says was brought over in the old Puritan craft.

TEMPLARISM OVERSHADOWING CRAFT MASONRY.—Grand Master Baird, of West Virginia, says:

"In closing my official relations with you as Grand Master, I would beg leave to direct your attention to a matter, which has for some time seemed to me to be a growing evil, in some parts of our jurisdiction; and also one upon which your Grand Body cannot legislate. It is presented here now more with the hope that masons who are engaged in it may be induced to pause and reflect, and of themselves make a change, than with any desire to have your Grand Body attempt to legislate upon it. The subject referred to is the gradual overshadowing of both Lodge and Chapters by the Commanderies. The idea seems to be, slowly, but surely, taking possession of the minds of large numbers of our members, that to be a Sir Knight is the whole end and aim of masonry, that in Templarism is the realization of everything great and good pertaining to the Order. And the unfortunate brother, who through poverty or lack of opportunity has failed to become entitled to 'wield his sword in defence of innocent maidens, destitute widows, helpless orphans and the Christian religion,' is being gradually taught to feel that his masonic life has been a failure, and that his longer continuance in membership in the Fraternity can hardly be tolerated. The Lodges are looked on as organizations for preparing recruits for the Commanderies, and the initiate is solicited to go into a certain Commandery before he has learned enough of masonry to be passed to the degree of F. C. While having fresh in his mind the statement of the W. M., that Freemasonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise remain at a perpetual distance, his attention is drawn to that, which he is told is the highest branch of the Order, which being confined to believers in the religion of Christ, excludes all others except these believers, and divides instead of uniting men of different sects and opinions.

"A Sir Knight dies and at once an application is made by the officers of his Commandery to obtain possession of his remains, for what? To have greater respect paid to his memory than can be done by brethren of

the Lodge? Not at all. But to enable the Sir Knights to appear before the outside world in all the grandeur of black uniforms and white feathers, with swords buckled to their sides and preceded by a band of music, to impress the public with a due sense of their importance as the representatives of all that is to be desired in masonry. It is seldom that, prior to his death, a Sir Knight is the recipient of masonic relief from the valiant and magnanimous Sir Knights of his Commandery, but the humble and despised Lodge, in fulfillment of her masonic obligation, performs that duty, and is frequently compelled to yield her wishes in the matter of following to the grave the remains of the brother she has nursed and cared for before death. It is safe to assert, that for one dollar expended by the Commanderies in the interests of benevolence and charity, fifty dollars are spent in public parades and foolish endeavors to impress upon the world at large how essential they are to the very existence of Freemasonry. This is not written from any unkind feeling towards the Commanderies, nor from any feeling of jealousy of them or their members, the writer being among the oldest members of that branch of the Order in this city, having been made a Sir Knight between twenty and thirty years ago; but it is written because he knows that the course pursued by some of our Commanderies is doing harm to Freemasonry in this State. Brethren whom I know to be zealous and devoted masons, who have the best interests of masonry at heart, and who are anxious to check, if possible, a steadily increasing evil, have appealed to me to try and do something to stay it. One brother writing during the past year about a proposed display by the Knights Templar, said, 'Why this vain display? Why spend so much money in a foolish effort to glorify and exalt one branch of our Order to the injury of the other two? Why not save the money and expend it in "deeds of more exalted usefulness"? Why not try to make good the claim that, as valiant Sir Knights, their well earned fame has spread both far and wide for acts of charity and pure beneficence.'

There is no such contest in this jurisdiction, and the Commandery is considered an advantage to the Lodge. Is it hurtful to the Fraternity if the display element is all turned into one channel and the Lodge allowed to work its deeds of charity in secret? Would it be worse for us if the whole Order were invisible to the public, and recognized only by the blessings which descended like the gentle dews of heaven?

IOWA.—Grand Secretary Parvin favors us, as usual, with an advance copy of Grand Master Abbott's address and the reports of Grand Officers. The Grand Master favors the restoration of the Report on Correspondence, and says:

Permit me, in dismissing this subject, to quote the language of M. W. Brother Sterling M. Wood, Past Grand Master of Alabama, now deceased, who says:

"I cannot debar myself from expressing the great gratification we ought, as masons, to feel when we look at the effect this correspondence between Grand Lodges has produced in the masonic world. It has brought together in feeling and brotherly love those who will never meet in the flesh; and has woven a cord of friendship around the world which can never be broken, save when time shall be no more. It is founding for us the ground-work of a masonic history more perfect and lasting than could have been attained by any other means; and, withal, has exhibited intellectual excellencies in masonic

literature that we may, as masons, be all proud to refer to and admire."

Of begging circulars:

I desire to warn the craft against certain circulars, purporting to come from subordinate lodges in other jurisdictions, with requests for relief in various forms. Without proper endorsement such appeals are purely clandestine in their general character, if not in their purport. Promiscuous charity works an injury to known and worthy recipients. Be on your guard against suspected frauds.

From Grand Secretary Parvin's valuable report, we quote:

A lodge in another jurisdiction sent to one of our lodges the body of a deceased brother, that it might be interred at the place of abode of his parents, as he had requested, offering to pay the funeral expenses. The bill sent to that lodge, and promptly paid, has been sent to this office with this inquiry: "Is this Iowa masonry?" Among the charges are these: "To cornet band, \$20.00;" "Meals for masons at dinner and supper, \$22.50," etc.

LIST OF MASONIC COLLECTORS.

W. W. Austin, Richmond, Indiana.
R. F. Bower, Keokuk, Iowa.
E. T. Carson, Cincinnati, Ohio.
J. H. Drummond, Portland, Maine.
Thomas Gliddon, Rochester, New York.
John Haigh, Somerville, Massachusetts.
Richard Lambert, New Orleans, Louisiana.
B. H. Langley, Winona, Minnesota.
Z. C. Luse, Iowa City, Iowa.
R. L. McCormick, Waseca, Minnesota.
John Moore, Ottawa, Canada.
S. D. Nickerson, Boston, Massachusetts.
T. S. Parvin, Iowa City, Iowa.
J. M. Reeves, (M. D.), Niles, Michigan.
George Scott, Paterson, New Jersey.
William Snyder, La Fontaine, Indiana.
Frederic Speed, Vicksburg, Mississippi.
J. W. Staton, (M. D.), Brooksville, Ken'y.
William Sutton, Salem, Massachusetts.
R. H. Thomas, Port Chester, New York.
D. H. Wheeler, Plattsmouth, Nebraska.
S. S. Williams, Newark, Ohio.

Masonic Names of the Deity.

To the Editor of the Freeman.

Dear Sir and Brother:—Having read with great interest the admirable paper of our Bro. the Rev. W. Hutchinson, M. A., P. P. G. Chaplain of N. and E. Riding, on "Masonic Names of the Deity," I trust you will permit me to make some additional observations concerning the names "Yehovah" and "Yahveh," as I have no doubt they will be interesting to some of our Brethren. I write the two words with "Y" at their beginning and "h" at their end, and I purposely do so, because they are thus written in Hebrew, and being names we ought to write and pronounce them as they are written and pronounced in the original. Bro. Hutchinson says "Yehovah" or "Yahveh," as Hebrew scholars tell us, signifies "He who is." Such is only one explanation given in former times, and according to it the second word to be written "Yihveh," being, then, the "Qal" or intransitive form. But now-a-days, the state of the knowledge of Hebrew being a more advanced one, the word "Yahveh," with the accent on the last syllable, as in most Hebrew words, is to be taken in the meaning of "He causes to come," or "He brings into existence." The word being thus, the third person of the future or imperfect (both fall together in the Hebrew language and frequently express the "present," or a "repeated" action in the past) of the "Hephel," the causative form of the conjugation, is much more expressive and comprehensive than the former explanation "Yihveh," i. e., "He who is," which is expressive only of God's existence, while "Yahveh" signifies God not only as the eternally exist-

ing one, but also as the eternally creating one. As to the other name "Yehovah," it is no "real" word, grammatically speaking, and has no meaning except one knows the origin of it, which is this: the four consonants Y, H, V, H (in Hebrew, much more than in the Occidental languages, the consonants are the principal factors, often written without vowels as in the Talmud), being considered too holy for profane use, received the vowels and pronunciation of the word "Adonay," which means "my lords" or "my lord," the plural being the so-called "pluralis excellentiae" of the grammar. Some of our Brethren will know that for this reason only the High Priest was allowed to pronounce the name with its veritable vowels, i. e., "Yahveh" once upon a year on the Day of Atonement in the Holy of Holies, when the people hearing the true pronunciation fell upon their knees, and worshipped Him whose greatness and awfulness was expressed by that word. The reading of the two words must now be either "Adonay," as the Jews do, or "Yahveh," as the Hebrew scholars do. The latter is to be translated "The Eternal" or "The Almighty," and either of them comes nearer to its true meaning, while the former reading "Adonay" explains the translation of the authorized version "Lord."

Yours fraternally,

JOSEPH STRAUSS,

Chapter of Harmony, No. 600.

The Yorkshire College,

April 19th. —[London Freemason.

The Supreme Council of Peru has made 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 in the resurrection into a future life."

Regarding the Connecticut difficulty, the *Voice of Masonry* asks how the New York men can, under the interdict, meet the Connecticut men in General Grand Chapter and Encampment.

For Lists of Subscribers,

We are indebted to Bros. A. J. Durgin, Orono; E. T. Stevens, Auburn.

Our Thanks To

Christopher G. Fox, Gr. Sec., for proc. Gr. Chapter New York, 1880.
J. L. Power, Gr. Sec., for proc. Gr. Lodge and Gr. Chapter Mississippi, 1880.
J. C. Batchelor, Gr. Sec., for proc. Gr. Lodge Louisiana, 1880.
John W. Stedman, Gr. Sec., for proc. Gr. Commandery Connecticut, 1880.
Robert Brewster, Gr. Sec., for proc. Gr. Chapter Texas, 1879, and Gr. Commandery, 1880.
James H. Neilson, Dublin, for Report Boys' and Girls' Schools; paper containing Truro celebration; list officers, &c., Gr. Lodge of Ireland.
David J. Miller, Gr. Sec., for proc. Grand Lodge New Mexico, 1880.
W. F. Bunting, Gr. Sec., for proc. Grand Lodge New Brunswick, 1880.
W. P. Innes, Gr. Sec., for proc. Grand Commandery Michigan, 1880.
Tracy P. Cheever, Gr. Sec., for proc. Gr. Lodge Massachusetts, April, May and June, 1880.
Luke E. Barber, Gr. Sec., for proc. Gr. Lodge Arkansas, 1880.
James M. Austin, Gr. Sec., for proc. Gr. Lodge New York, 1880.
D. C. Dawkins, Gr. Sec., for proc. Grand Lodge of Florida, 1880.
W. G. Scott, Gr. Sec., for proc. Grand Lodge of Manitoba, 1880.

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, or leather tuck, 2d edition,.....	\$1.50
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. 1, 1867 to 1877, with Index and illuminated title, in sheets,.....	\$2.00

LODGE HISTORIES.

Lincoln Lodge, Wiscasset,.....	40
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Harmony Lodge, Gorham,.....	40
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Crescent Chapter, No. 26, Pembroke,.....	30
Drummond Chapter, No. 27, W. Waterville,.....	35
Meridian Lodge, No. 125, Pittsfield,.....	40
Mt. Vernon Chapter, No. 1, Portland, paper,.....	40
red cloth,.....	70

Statistics.

Bro. Drummond's American Lodge statistics for 1880 show 573,317 Master Masons against 582,556 last year, a falling off of 9,239; raised 19,685 against 21,788, a decrease of 2,103; admissions 17,523 against 16,880; dismissions 17,102 against 16,747; suspensions for non-payment dues 23,210 against 22,054. This shows the tide still ebbing, but as the loss is in cutting off the deadwood we shall not miss it. It must be remembered that a man is not suspended generally until he is two or more years in default, so that the ebb will continue two or more years after the tide turns. Maine is already on the increase again, having gained 51 members; and her suspensions n. p. d. have fallen off from 504 to 335; Kentucky, on the other hand, with nearly 3,000 less masons, has lost more in that way than last year, and five times as many as Maine, 10 per cent. of its membership; Illinois has fallen off 2,236, and suspended n. p. d. four per cent. of her membership; Massachusetts has fallen off 421, and suspended n. p. d. 3½ per cent., a good showing when we consider her extra tax for Grand Lodge debt; New York

has fallen off 2,805, and suspended n. p. d. nearly 7 per cent, or 5,501, a number exceeding the membership in 23 of the Grand Lodges; Ohio has increased her membership from 28,836 to 29,000, and has suspended n. p. d. 1,665, or 5½ per cent; Pennsylvania has fallen off from 36,948 to 35,879, and suspended n. p. d. 1,486, or 4 per cent.; Tennessee has fallen off from 17,053 to 16,531, and has suspended n. p. d. 481, or 4 per cent.; Texas has fallen off 163 and suspended 821, or 5 per cent.; Wisconsin has gained 83 and suspended n. p. d. only 272. Maine stands the eighth State in membership, although it is the twenty-third in population. Our neighbor, Massachusetts, with 1,457,351 population, has only 25,505 masons to our 19,303. Kentucky, with 1,321,011, although a very live masonic State, has but 16,613. Pennsylvania, with six times our population, has less than twice as many masons. Missouri, our twin sister, has beaten us in population almost three times, but leads but a trifle in masons, 23,697. The same holds good in regard to the others, and in masonry, certainly, Maine is entitled to her proud motto, "Dirigo."

John Dain.

John Dain, our Grand Tyler in former days, died at his residence in Portland, May 31st, aged 89 years and 11 months. He was buried June 2d, the masonic bodies of which he was a member being well represented. He was initiated in Ancient Land-Mark Lodge June 13, 1844, and became a charter member of Atlantic. He was the first candidate in Portland Commandery in 1847, and retained his membership until his death, and his interest to the last.

COLORED TEMPLARS.—P. G. Commander W. T. Boyd, of Cleveland, Ohio, favors us with a copy of the Cleveland Herald, containing a two column notice of the Third Annual Banquet of Colored Knights Templar in Cleveland, at which all the fifteen Commanderies of Ohio were represented. Sir Knight Boyd was chairman of the committee, and 300 couples were present. Many excellent speeches were made.

AUSTRALIA.—There are in New South Wales 42 Lodges under the Grand Lodge of England, 30 under Scotland, 5 under Ireland. The new "Grand Lodge" has but 23 subordinates, so that it needs to gain over at least 27 of the others before it can rightfully claim recognition. On the other hand it has more than half as many as the English District Grand Lodge, and nearly equals the Scottish, so that it can probably hold its own, and may eventually succeed in acquiring the supreme jurisdiction.

History of Corinthian Chapter of Belfast.

We have received from Russell G. Dyer, the author, an excellent history of this Chapter, making an octavo pamphlet of eighty

pages. It is very neatly printed by G. W. Burgess, of Belfast. Corinthian Chapter is numbered seven, and was instituted in 1848, when Freeman Bradford was Grand High Priest, and when Royal Arch Masonry was recovering from the Morgan depression. No. 6 was chartered in 1827, so there was a wide gulf of twenty-one years between them, two (masonic) generations. The Rev. Nathan C. Fletcher, a Universalist preacher, was the practical founder of the Chapter. The Bangor Chapter was supposed to be opposed to the new Chapter, so he revived New Jerusalem Chapter, of Wiscasset, at East Thomaston, where it had the privilege of meeting, and got their consent, as the nearest Chapter, while the Bangor folks were quietly waiting to give their veto.

In 1856, the Chapter was incorporated, which is bad policy. The Charity Fund should be incorporated as a separate body, so that their records may not be lugged into Court, nor their discipline interfered with. It would be awkward to have an expelled member re-instated by legal process. When we read the obituary notices of the many who have dropped by the wayside in the thirty years of wandering in the rough and rugged ways of life, we come across many whose names are familiar in Grand Chapter: Minot Crehore, Joseph S. Noyes, Frederick A. Hodsdon, H. G. O. Washburn, Otis B. Woods, Benj. Kelley, E. K. Boyle, and Timothy Chase. Sketches of the lives of living High Priests are also given; very convenient for future reference, but a dangerous liberty to take with a modest man. The book concludes with a sketch of the new temple and of its dedication. This history may be obtained of Russell G. Dyer, Secretary, Belfast.

THE KEYSTONE, of Philadelphia began its fourteenth volume July 3d. One of our Grand Officers dropped in upon us that day, and remarking that all the Masonic papers except the *TOKEN* seemed to die, said he wished he could find a Masonic weekly which would not die like several which he had subscribed for. We were delighted to place this charming weekly in his hand, and to tell him that it was the best Masonic paper in the country, and sustained by the Masons of Pennsylvania, who never tire. We also said some nice things about Bro. MacCalla, its editor, which regard for his modesty prevents our printing; but we need not hesitate to mention that he fully agreed with us, that as a family literary paper, it is not excelled by any.

KNIGHT TEMPLAR DEVOTIONS.—Sir Kt. Frederic Speed, of Mississippi, sends us a copy of the "Office for the Devotions of a Commandery of Knights Templar," prepared by him, at the order of his Grand Commandery. It is Episcopal in form, and seems admirably adapted to the purpose for which it is designed.

Grand Master Thornburgh, of Arkansas, has favored us with a copy of his annual address. Speaking of nominations of children to St. John's College, he says:

"I have refused to appoint some applicants, because the parents were not affiliated Masons. Those who have not interest enough in Masonry to belong to a Lodge, should not ask favors from it; and if they do ask, they should be taught that non-affiliation is not held in very high esteem in Arkansas."

That is the proper cure for non-affiliation. Give every encouragement to continue membership. Be munificent in caring for orphans of dead masons, and allow non-affiliates to understand that when they renounce the Order the Order utterly renounces them.

Among his decisions we find this good one:

"E. M. Tate Lodge has an Entered Apprentice who took the degree four years ago. He is sound in mind and body, of good report, and desires to advance, but cannot learn the lecture. A dispensation was asked for, to pass him without examination. I wrote the Worshipful Master to get hold of the man an hour or two and lecture him. If he showed signs of improvement, try him again soon, and continue this treatment until the case was ready to go before the Lodge; but if he could not, with faithful assistance, learn a fair part of the Entered Apprentice Lecture, better let him stand on the ground-floor. It would be dangerous to boost him up to the giddy height of the third step. The Grand Master has great dispensing powers, but I don't think he can dispense entirely with brains as a qualification for advancement. And as this Grand Master cannot furnish them (for he has none to spare), I suppose this Entered Apprentice will have to amuse himself with the intricacies of the checkered pavement."

Bro. Robert Ramsay, of Canada, proposes in the *Masonic Advocate* that the Templars who go to Chicago should contribute ten dollars each to endow a "Templar Charitable and Benevolent Fund" for the United States. While we commend the idea of charity funds we think they should be State or local institutions. A National fund would be mismanaged and fail to reach the deserving poor. Let the springs and brooks of charity flow all over the land, but don't attempt to turn them all into one huge river.

Secretaries.

"Some of these instances of 'financial pressure,' I am inclined to think, might have been obviated in the past and may assuredly be avoided in the future, if Lodges would choose their Secretaries more upon the basis of executive or 'collective ability' than for penmanship practice or sinecure convenience."

This very acute and suggestive paragraph is from the report of District Deputy Grand Master Henry R. Taylor, of our 3d District. Of all things a "shiftless," dilatory man is to be avoided in choosing a Secretary. His records are always behind-hand and have to be read and confirmed from the minute book instead of the Record itself, which is entirely wrong, as the very idea of confirmation is that the Lodge acquiesces in the copying; he forgets to answer letters and makes distant members indignant with the Lodge; and the dues get behind of all but those methodical members who insist in paying up. It is just

as easy to do the work promptly, and you want the man who will do it; one who will pull on the bit up hill and down. There is always such an one in the Lodge if you take pains to find him. If you have a "shiftless" Secretary who is chosen for what Bro. Taylor so happily calls "Sinecure convenience" quietly drop him or elect him Junior Warden next time, and put the grown person in his place, paying him enough to induce him to stay there. Then your Lodge will prosper.

France.

From the *Chaine d'Union* for June we learn that there are, under the obedience of the Grand Orient of France, 248 Lodges, 27 Chapters (Rose Croix), 13 Councils (Princes Jerusalem), 1 Consistory, 1 College of Rites, in all 290. The Lodges are situated, 49 in Paris, 9 in Algeria, 6 in the Colonies, 17 in foreign countries. This will give a membership of less than 30,000, less than three of our American Grand Lodges. This shows what a difficult task the Grand Orient has undertaken in throwing down the gauntlet to the whole masonic world on the question of materialism.

NEW YORK.—The Grand Lodge held its 99th Annual Communication June 1st. All masonic intercourse was cut off with Connecticut on account of the "Webotuck difficulty." This was a case where a member of a New York Lodge was made a charter member of a Connecticut Lodge without the consent of New York, in which matter Connecticut is clearly wrong. An amendment to the Statutes was adopted, cutting off the remuneration of Past Grand Officers, and the amendment cutting down the representation was rejected. Jesse B. Anthony was elected Grand Master.

COLON Y CUBA.—The first January number of the *Buletin Oficial* of Colon felicitates itself on the accomplishment of the peace between the masons of the ever faithful isle. The number of January 20th, completes Vol. 2, and Feb. 1st commences the 3d Epoch, Vol. 1, with the title of "Boletin Oficial de la Gran Logia Unida de Colon e Isla de Cuba." With this change the publication will be continued as before. There are now 65 Lodges under the jurisdiction of the United Grand Lodge.

BRO. JOSEPH ROBBINS, in his Report on Correspondence to the Grand Lodge of Illinois, has the following humorous bit of history worthy of Oliver and the old ritual makers:

"It will be remembered that in 1874 the same brother remarked of Plato that 'he learned his masonry from Pythagoras, after this grand custodian of the work had invented and incorporated into his lectures the musical scale and the five fundamental propositions of geometry.' We had occasion to mention, when reviewing this, that it had been recently doubted, on the ground that he did not belong to the incandescent school of phil-

osophy, whether Plato really originated the idea of using flambeaux in conferring the third degree, and to suggest the probability that the practice came originally from the Orientals, and to Plato through Pythagoras, having been picked up by that illustrious tramp while pedestrianizing in Asia. We suggest to the committee that they follow up this clue as a possible inlet of light on this adumbrous subject. We think our theory derives support from the fact that Pythagoras incorporated the musical scale into his masonic lectures. Without exceeding the license heretofore accorded to masonic historians, we think we are permitted to state with great positiveness that Pythagoras, after having invented the musical scale, formed a co-partnership with Jubal—that distinguished member of the Cain family, who, by the invention of the horn, instituted the 'Landmark of Refreshment'—and that together they introduced instrumental music into the rites of masonry. We assume this because only to the mind which originated the brilliant conception of a torch-light procession as an aid to secrecy, would it have occurred to intensify the accompanying silence by a brass band. We are led to offer these facts to the North Carolina committee by a consuming desire to contribute our mite to the authentic history of the Pythagoras Work."

RULES OF THE ORDER OF KNIGHTS TEMPLAR.—The singular rules of the "Order of the Fellow-Soldiers of Jesus Christ and of the Temple of Solomon," were revised by the first Abbot of Clairvaux, St. Bernard himself. Extremely austere and earnest, they were divided into seventy-two heads, and enjoined severe and constant devotional exercises, self-mortification, fasting, prayer, and regular attendance at matins, vespers, and all the services of the Church. Dining in one common refectory, the Templars were to make known wants that could not be expressed by signs in a gentle, soft, and private way. Two and two were in general to live together, so that one might watch the other. After departing from the supper hall to bed it was not permitted them to speak again in public, except upon urgent necessity, and then only in an undertone. All scurrility, jests, and idle words were to be avoided; and after any foolish saying, the repetition of the Lord's Prayer was enjoined. All professed knights were to wear white garments, both in summer and winter, as emblems of chastity. The squires and retainers were required to wear black, or, in provinces where that coloured cloth could not be procured, brown. No gold or silver was to be used in bridles, breastplates, or spears; and if ever that furniture was given them in charity, it was to be discoloured to prevent an appearance of superiority or arrogance. No brother was to receive or dispatch letters without the leave of his Master or procurator, who might read them if he chose. No gift was to be accepted by a Templar till permission was first obtained from the Master. No Knight should talk to any brother of his previous frolics and irregularities in the world. No brother, in pursuit of worldly delight, was to hawk, to shoot in the woods with long or cross bow, to halloo to dogs, or to spur a horse after game. There might be married brothers, but they were to leave part of their goods to the Chapter, and not to wear the white habit. Widows were not to dwell in the Preceptories. When traveling, Templars were to lodge only with men of the best 'repute, and to keep a light burning all night, lest the dark enemy, from whom God preserve us, should find some opportunity.' Unrepentant brothers were to be cast out. Last of all, every Templar was to shun 'feminine kisses,' whether from widow, virgin, mother, sister, aunt or any other woman."—[*Old and New London*.

Masonic Alphabet.

A correspondent of the *Review* says:—"I find among the papers of a deceased friend the following queer alphabetical production, which I send you to inquire for the author:

"A was the Applicant asking for light.
B the two Brothers who vouched him 'all right.'
C the Committee who sat on his case;
D Deliberation, the usual space.
E the Enquiries made outside the door;
F Five responses, just five and no more.
G the Great Name to be uttered in prayer;
H Heaven's blessings were showered down there;
I the Initiate brought to the light.
J what a Joy fills his heart at the sight;
K he will ever Keep snored the trust,
L fill death's Level he finds in the dust.
M now the Master comes down from the throne.
N a Narration of landmarks alone.
O Open-handed, like all of the band.
P the pure Paction he'll seal with his hand.
Q should some Questioning rise him to bother,
R a Relief will be found in a brother.
S thus the Secret of masonry found;
T should he Travel the wide world around.
U now in Union with good men and true,
V may his Virtue be every day new.
Winning in manners our order to grace,
Xcelling in all things that make for our peace.
Y may the Youth whom to-night we receive,
Z in the Zenith of masonry live!"

The True Story of Morgan.

"Batavia, my friends," said the fat passenger, "is the home of the late lamented Mr. Morgan. Mr. Morgan, in his day, was a goat rider of considerable celebrity. But he went back on the goat. Here is the office of the Advocate one of the weekly papers of Batavia. In this print shop, in the days of the Advocate's ancestor, Mr. Morgan printed a book, and told all about the bad habits, the deceitful tricks and the bad ways of the goat. He gave the frolicsome animal of the Lodge away, bad. He described his amusements; he told how he did it and what he called it. He just told all about it, and literally took the goat by the horns, which Mr. Morgan averred were not the only kind of horns taken in the Lodge.

The dejected animal brooded over his wrongs. He felt that Mr. Morgan's offense was rank. It couldn't have been much ranker than the goat, but the goat didn't think of that. He only thought of revenge. He had his revenge. One summer night the goat backed out of his closet, got out of the window in the Lodge room and slid noiselessly down the lightning rod (we can see the same lightning rod a few blocks further on). That very night the doomed and recreant Brother Morgan was out taking a walk in the starlight. The great exposé strayed carelessly down one street and another, his hands clasped behind his back and his head bent in thought. As he walked, with an uneven gait, his back swayed to and fro with what an ordinary goat might consider a challenge gesture. He did not look around, and so he did not see a terrible figure that followed him. A gloomy, threatening, fearful shape; a part of the night, but not of it. Now and then, as it came close to Mr. Morgan, it would raise itself up in the air with its head bent down, as though in mockery of its victim's attitude, and for a brief second it would retain this attitude, looking in the gloom like a shadowy letter S with legs. Then it would let down and pause to eat a circus poster, and having finished this frugal lunch, it would hasten on after the doomed Morgan.

By and by the traitor stood on the bridge over the Towanda. He folded his arms, crossed his legs and leaned easily upon the parapet. At that instant the goat ran up to short range, unlimbered, and went into battery, action rear. He straightened himself up like a lightning rod, then he curved himself into an interrogation point, then he shot himself out horizontally and came down in one time and two motions.

He butted Mr. Morgan. He only butted him once; but once was all the bill called

for. It was an immense success. The doors weren't open ten minutes before the house was crowded; standing room all gone, and the last man that came in had to leave his cane outside. The goat's neck cracked like a torpedo with the concussion, and it is on the records of the Lodge that he wore a porous plaster on his back for the next two weeks. Nothing like it had ever happened in his family since his great grandfather hired himself out to Augustus Cæsar for a Roman catapult.

As for Mr. Morgan, he was amazed, and pained, and disappointed. Disappointed because he could not die right away, and be done with it. He was at a loss to know just what had happened, and was surprised that no one else felt the shock of the earthquake. When he landed against the side of a mountain about four miles the other side of the creek, he began to realize the terrible truth. He was seized with an intense, sickening fear of all goats, and no wonder. The next day, when he was standing on the mantel-piece eating his dinner, he laid his hand on his heart, which had been knocked clear up into the back of his neck, and took a solemn oath that he would go where he never again could see, hear, feel or smell a goat—especially feel. Mr. Morgan seems to have been a man who didn't have any too much regard for the sanctity of an oath, but circumstances assisted him in keeping his vow. He started to escape from the presence of goats the next day.

Naturally, when he hid himself from the nod of the headstrong and erratic goat, he disappeared from the eyes of men. He couldn't help it. Wherever he found men, there were goats. If he slept in the stable, the goat was there, breathing sweet perfume from his cashmere locks. He found them on the dreary mountain side, fattening on the dried moss of centuries. If he went to the crowded cities the goat, while he solemnly chewed bits of twine and tomato can labels, looked at Mr. Morgan convivially, as who should say, "Brother Morgan, you has my eye." If he went into the pathless desert, the goat met him and hospitably invited him to "have a cactus." And so he fled, speeding with the wings of fear, and bones of aching memories to spur him on, far, far from the haunts of men and goats. And he was never seen again, and he never came back. This is the true story of Morgan's disappearance, for are we not here in the very village where he lived? Are we not standing on the very ground where it all occurred? Do not we know, since we are here? It has been said that Morgan's fate was an awful one, that may not be told. It has been said that the Free and Expected Masons ate him up; that they run him through a straw cutter; that they bought his boy a tin horn; that they told his wife his gun wasn't loaded, and then buried him at a lonely spot in the dark forest, where two cross roads meet, with an ash stake driven through his heart. Many are the wild and unreal stories told of his disappearance, but—

The sad passenger paused impressively.

"But?" the fat passenger said, interrogatively.

"But," the sad passenger said conclusively.—[*Burlington Hawkeye*.]

Masonry in Arabia.

New York, Jan. 27, 1880.

To the Editor of *The Herald*:

In the very interesting article attached to your despatch from Alexandria in to-day's *Herald*, touching the antiquity of Freemasonry, you speak of the "Semitic traditions" on which etymologists "have built magnificent theories." I am not a Freemason, but while I was among the Arabs, some years ago, I found Masonry existing among them,

and one of these "Semitic" or "Hametic" traditions regarding the origin of Masonry was told me, and it was so poetic and beautiful that from it I constructed a poem. I was surprised at the time that the tradition had not reached the Occident.

On my return to Europe, on reading Lamartine's "*Voyage en Syrie*," I found that he touched upon it, but as he tells it it varied somewhat from the tradition as told me by my dragoman, Mustapha, one beautiful moonlight night as we sat by our watch fire in front of our tent. This tradition specifies the time when masonry was first practiced, long before the building of Solomon's Temple. In fact, it tells what led to the erection of the Temple, as well as the origin of masonry, which was long before the Jews entered Palestine, when the "Jebusites were in possession of the holy mountain." I write this merely in corroboration of Dr. Fanton's averments regarding the antiquity of masonry, as proved by the emblems discovered beneath the obelisk at Alexandria by Commander Gorrington.

I have always believed the agathedemon found invariably on every Egyptian temple had something to do with masonry.

JOHN BANVARD.

THE RAWLINSON MS.—By Bro. B. F. GOULD.—While spending a few hours in the Bodleian Library, Oxford, a short while since, I examined the collection of scraps, entitled the Rawlinson MS., amongst which are to be found many curious extracts not hitherto published. The following is a singular entry, and goes far to show that much "rough humor" and "horseplay" were prevalent at the admission of candidates in the early part of the last century. It should be stated that the Rev. Richard Rawlinson, D. D. and F. R. S., was a member of the Lodge in which the initiation below described was alleged to have occurred, and for this reason, probably embalmed the newspaper cutting in his common place book.

(From "*Parker's Penny Post*," Monday, January 25, 1731).

"Mr. Parker, for the better information of such as are inquisitive concerning the whim of masonry, I desire you would give the following narrative a place in your paper.

"At the Holy Lodge at the Bricklayers' Arms, in Barbican, lately constituted for the Fraternity of the Free and Accepted Masons, one Mr. Penney, a noted painter, being very desirous to be admitted a member thereof, and to know their several points of fellowship, to do this he was told he must needs pass the following manner of ceremony; and accordingly:

"Being in the Lodge room, the Master commanded him to kneel down before the fire, when the Senior Warden took his two hands behind, and kept him down fast; then the Master of the Lodge took a great red hot poker out of the fire, and held it to his naked breast, while he repeated the obligation after him; in doing which, what with the excessive heat and the fright, the poor painter could hardly speak. And when the obligation was over, they instructed him how to rise from his knees; this being performed, the Master told him he must give him the word very softly, so Mr. Painter turns his ear to the Master's mouth; at the same time the two Wardens took each of them a candle or holy blaze (as they termed it) and therewith one burnt his fingers, the other singes his hair, whilst the Master very handsomely made his teeth almost meet through his ear.

"Having thus endured the pain of scorching, burning and biting of the ear, the honest painter ingeniously confesses that he had rather be eternally doomed to grind his own colors, than suffer himself to be installed a second time a member of the Antique and Honorable Fraternity of Free and Accepted Masons."—[*London Freeman*.]

Contributions to Masonic Library.

Stephen Berry—
Report Masonic Orphan Boy's School, Dublin, 1879.
Report Masonic Female Orphan School, Dublin, 1880.
Boletín Oficial Grand Lodge Colon, Vol. 2.

Our Masonic Exchanges.

Warden, Providence, R. I., bi-monthly, 50c.
Freemason, Sydney, N. S. W. Monthly, 6s.
6d. Under patronage of New Grand Lodge.
The Kelet, Budapest, Hungary, Franz Belanyi, editor. Monthly.
Boletín Oficial de la Masonería Simb. de Colon y Cuba. Dr. G. J. Barnet, Consulado 69 A., Havana. Monthly, \$7 a year.
The Freemason, 198 Fleet Street, London, Eng. Weekly, 16 folio pp. 18s.
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, Indiana, Monthly, \$1.10, 16 quarto pp.
Freemasons' Repository, Ferrin & Hammond, Providence, R. I. Monthly, \$1.50.
La Chaine d'Union de Paris, Journal de la Maçonnerie Universelle. Paris, France, Rue de la Vieille-Estrapade, 9, M. Hubert, editor. Monthly, 14 francs (\$2.80) per year.
Australian Freemason, Sidney, New South Wales. Monthly, 6s per year.
Scottish Freemason, 9 West Howard St., 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.

PROCURE THE RIGHTFUL MEDICINE.—I have never sold my interest in my Bitters to one Wood, neither have I given him information as to the mode of compounding the same. None of my relatives have ever had a recipe like mine. Remember my initials, "L. F."

L. F. ATWOOD.
Be not misled by the signature of one "Wood," nor of one "Moses F. Atwood."

DIED.

In Boston, March 22d, Edward L. Mitchell, formerly publisher of the *Masonic Monthly*. Age about 50 yrs. His first wife was a Portland lady.

In Portland, May 31st, John Dain, aged 89 yrs. 11 m. [See editorial.]

In Westbrook, April 21st, of pneumonia, Sewall Brackett, aged 61 yrs.

DRUMMOND & DRUMMOND, Counsellors at Law, No. 93 Exchange St., Portland.

Josiah H. Drummond.

THE PORTLAND MASONIC RELIEF ASSOCIATION meets the 4th Wednesday of every month. For full information apply to
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1880. CHICAGO EDITION. 1880.

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