

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 2.

PORTLAND, JULY 16, 1883.

No. 25.

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

What My Lover Said.

By the merest chance in the twilight gloom,
In the orchard path he met me—
In the tall, wet grass, with its faint perfume,
And I tried to pass, but he made no room,
Oh! I tried, but he would not let me.
So I stood and blushed till the grass grew red,
With my face bent down above it,
While he took my hand as he whispering said—
How the clover lifted each sweet, pink head,
To listen to all that my lover said,
Oh the clover in bloom—I love it!

In the high, wet grass went the path to hide,
And the low, wet leaves hung over;
But I could not pass on either side,
For I found myself, when I vainly tried,
In the arms of my steadfast lover!
And he held me there and he raised my head,
While he closed the path before me,
And he looked down into my eyes and said—
How the leaves bent down from the boughs o'erhead
To listen to all that my lover said,
Oh! the leaves hanging lowly o'er me.

Had he moved aside but a little way,
I could surely then have passed him,
And he knew I never could wish to stay,
And would not have heard what he had to say,
Could I only aside have cast him.
It was almost dark, and the moment sped,
And the searching night-winds found us;
But he drew me nearer and softly said—
How the pure, sweet wind grew still instead,
To listen to all that my lover said,
Oh! the whispering winds around us.

I am sure he knew when he held me fast,
That I must be all unwilling;
For I tried to go, and I would have passed,
As the night was come with its dew at last,
And the sky with its stars was filling;
But he clasped me close when I would have fled,
And he made me hear his story,
And his soul came out from his lips and said—
How the stars crept out when the white moon led,
To listen to all that my lover said,
Oh! the moon and the stars in glory.

I know that the grass and the leaves will not tell,
And I'm sure the wind—precious rove—
Will carry his secret so safely and well,
That no being shall ever discover
One word of the many that rapidly fell
From the eager lips of my lover.
And the moon and the stars that looked over
Shall never reveal what a fairy-like spell
They wove round about us that night in the dell,
In the path through the dew-laden clover,
Nor echo the whispers that made my heart swell
As they fell from the lips of my lover!

MASONRY IN MAINE.

Lodge Elections.

St. John, 51, So. Berwick. Charles H
Coates, m; Edw A Chesley, sw; Wm M
Sanborn, jw; George H Muzzey, sec.

Whitney, 167, Canton. Herbert J Deshon,
m; Herbert F Hayford, sw; Charles H
Lewis, jw; W H H Washburn, sec.

Nezinscot, 101, Turner. David N Osgood,
m; Horace C Haskell, sw; C H Barrell, jw;
S D Andrews, sec.

Chapter Elections.

Bradford, 38, Auburn. W Freeman Lord,
HP; James F Atwood, K; Charles E Libby,
S; Charles B Merrill, sec.

Androscoggin, 34, Canton. J S Mendall,
HP; H F Hayford, K; J M Holland, S;
Dura Bradford, sec.

Installations.

The officers of Lewiston Commandery
were installed June 7th, by Grand Com-
mander Bangs. There was some excellent
music, recitations and a banquet.

The officers of Bradford Chapter, Auburn,
were installed June 12th, by P. H. P.
Algernon M. Roak. Fine music and a
banquet followed.

The officers of Whitney Lodge and An-
droscoggin Chapter were installed June 28th,
after which they had a collation and literary
entertainment.

Cleaves Monument.

On July 4th, the city of Portland had a
celebration to especially mark the 250th year
of its settlement, and a monument was placed
on Munjoy Hill, to the memory of George
Cleaves, the first settler, and Richard Tucker,
his partner. It was placed with masonic
services by the Grand Lodge of Maine, Grand
Master Estes officiating, supported by his
full corps of officers. The masonic proces-
sion proceeded to the spot by itself, escorted
by the Grand Commandery of Maine, under
Deputy Grand Commander Shaw (Grand
Commander Bangs being detained at home
by a disastrous fire which consumed his mill),
accompanied by Portland and St. Alban Com-
manderies. The monument was presented
to the city by Sir Knight Payson Tucker,
Superintendent of the Maine Central Rail-
road, who is a lineal descendant of Richard
Tucker, one of the first settlers. An ad-
mirable historical oration was delivered at
City Hall in the afternoon, by Hon. W. W.
Thomas, Jr., who is a descendant of Cleaves.

A civic procession two miles long, illustrat-
ing commerce and manufactures, escorted by
two full regiments of Maine Militia, met the
masonic procession on Munjoy, and attended
the services with an immense concourse of
people. After the civic procession moved
away, the masonic procession returned to
masonic hall, stopping at the residences
of Bro. David B. Ricker, and Sir Knights

John H. Randall and George M. Stanwood,
where they were hospitably entertained on
the way.

The Grand Lodge services were finely ren-
dered.

Old Masons.

Capt. Hosea Ballou, aged 90 years, the old-
est Freemason in the United States, died at
Washington, May 29. He was made a mason
in Rising Sun Lodge, at Woonsocket, R. I., in
1818, was Master of his lodge in 1821, was
exalted in the Chapter at Pawtucket the same
year, and was the oldest mason in continuous
membership in the United States. He was a
wealthy manufacturer of cotton goods in
Rhode Island fifty years ago.—[Telegram.]

He was not even old enough to go in the
list of the twenty elders, as the youngest of
that list for January, 1883, was made in 1816.

The Providence Journal has just discovered
that "it is always perilous to speak of any
person as the oldest Freemason in the United
States." It is always perilous to speak of
things of which you know nothing, and the
trouble with this oldest mason business is that
people do not investigate, but think any vet-
eran of their acquaintance must be the oldest
of all veterans. There is an authentic list
kept, verified and published by Mr. Stephen
Berry in the Masonic Token of Portland,
which settles these disputes, for those who
care to know.—[Boston Herald.]

The N. York agent of the New England
Associated Press, (Bro. Amos F. Learned, of
Commonwealth Lodge, New York) writes us
to send him the Token list, as he is tired of
being swindled by sending the death of the
oldest mason.

It is pretty hard to realize that a man who
has been a mason sixty or seventy years, is
not older than anybody, but the fact is that
to get to the head, he must be a mason eighty
years, and that requires him to live over a
hundred years, and to have been initiated at
twenty-one.

Books, Papers, etc.

William Morgan, or Political Anti-masonry,
its rise, growth and decadence, by Rob Mor-
ris, LL. D., New York: Robert Macoy: 400
pp., 12 mo., by mail \$1. This latest work of
Bro. Morris is dedicated to Sereno D. Nick-
erson, Grand Secretary of the Grand Lodge
of Massachusetts. The author has gathered
all the known particulars from every source,
which is, of itself, an excellent work. He
then gives the oral statement of John Whit-
ney, one of the actors in the drama, to him-
self, which shows that Morgan was taken
over into Canada, and given \$500. That
when he was afterwards sought, he had dis-

appeared. The alleged confession of Whitney to Thurlow Weed, he pronounces entirely false, and gives as his authority, the son-in-law of Whitney, who was present at the interview with Weed, and who is still living in Chicago. This seems very reasonable, as it is highly improbable that Whitney should have made such a confession to the man who had pursued him so bitterly. It is also false that Whitney died in 1861, as stated by Weed, for his family say he died in Chicago, May 3, 1869. On the other hand, it seems as if the masons who received and befriended Morgan in Canada should have stated as much to some one now living, who could substantiate this statement of Whitney. If Morgan went down the river, sold his horse near Port Hope and sailed for a foreign port, why cannot the sale of the horse be proved? Where is the receipt for \$500 which John Whitney received. Being attested by two witnesses, it would be valuable testimony. There should be some in Canada who can verify a part of these statements, and we should like to hear from them. Perhaps this book will bring them out.

The book is interesting, and likely to have a large sale, both in and outside of the fraternity.

The *Hebrew Leader*, of New York, commenced its thirty-fifth volume May 18th. It is the largest Jewish paper in the world, and the oldest in this country. Its masonic department, which is conducted by Charles McClenachan, is excellent, and its literary matter is very entertaining.

Grand Recorder Robert Macoy's brief history of Templarism, and of the Order in New York, in the proceedings for 1882, is a very valuable contribution and most desirable for masonic libraries.

The *Masonic Truth* is a four page quarto, published twice a month at No. 4 Post Office Square, Boston, Mass. Subscription 75 c. a year. It takes ground in favor of the new Supreme Council, and its motto is "Magna est Veritas et prevalebit."

La *Revista Masónica* is received from Lima, Peru. It is published monthly, and is the organ of the new Grand Lodge just recognized by the Grand Lodge of Maine. We welcome it to our list of exchanges.

The April number contains a letter from Yra Berry, Gran Secretario de la Gran Logia de Maine, acknowledging the receipt of the announcement of the formation of the Grand Lodge of Peru.

Address the editor, Eduardo Lavergne, Cassilla de Corres, número 44, Lima, Peru.

The *Masonic Tablet*, of Orillia, Ontario, is reported dead.

The *Maine Register* for 1883, published by Hoyt, Fogg & Donham, Portland, is out, and contains 20 pages more than last year. It is invaluable to every business man, and very desirable for every library for its current historical data. Price \$1.50.

The Philadelphia *Keystone* commenced its 17th volume July 7th. Our readers all know our opinion of it, and this is a good time to send in their subscription, \$3.

La *Gran Logia*, of Havana, announces that with the July number the connection of Gr. Secretary Aurelio Almeida, as director, ceases, and Bro. José F. Pellon assumes control. Bro. Almeida seeks relief from over work.

HISTORY OF THE ANCIENT LANDMARK LODGE.—This is a very useful lodge history from the other side of the water. It was originally a "swarm," from a lodge at Portland, which took its parentage from Boston about the year 1762, but the charter then given to Capt. Alexander Ross does not seem to have been acted upon. Bro. Berry says, and to have lain dormant until 1769, when a new warrant was obtained and a new lodge was formed. Between 1775 and 1795 it seems to have been more or less again dormant, but was again revived in 1795. It was then called the *Portland Lodge*, and was fairly prosperous until 1806, when a fresh "swarm" took place and the *Ancient Landmark Lodge* was formed and is still in existence. Hence its history. It would seem as if the surmise of the compiler was correct, that a ritual question (by the very name of the new lodge) was the real cause of the "swarm." The writer assumes that the working was Scottish in 1762, and that the alterations of the Moderns introduced and developed in America, and the antagonism with the Antients was the real cause of the separation. He gives two or three words of the old ritual, which, however, are more English than Scottish. If Bro. Lyon is correct in his theory, that from Desaguliers' visit to Edinburgh, the Scottish working became mainly English, if Capt. Ross and others drew their teaching as ship's captains from Liverpool, it would probably be "Antient working." There is nothing very striking, masonically, in the onward history of the lodge. It has the wonted ups and downs of lodge life, its normal and abnormal seasons of prosperity and adversity. Indeed, the records of the lodge have more interest for American than English Freemasons; but still, with that spirit of Cosmopolitanism which we hope never to see extinguished or undervalued, we hail Bro. Berry's careful work, and thank him for a very effective contribution to Anglo-Saxon lodge life.—[*London Freemason*.]

AMONG THE MASONS.—We notice with pleasure a brief article contributed by Mr. J. F. Loase to the *Masonic Chronicle* (New York), in which he says:

"The innocent maiden, the destitute widow, the helpless orphan still finds a faithful friend in every true Knight Templar. The Christian religion is still his religion. Let no one, however, suppose that any well-informed member of that Order understands by this, some distorted, gloomy effigy, wrought during the dark ages, and half hidden by the cobwebs of superstition or fanaticism; but rather it is to him, so far as understood, a strong and living faith, inseparable from the practice of every truly Christian virtue. Such being the case, he is ready to receive light.

"Some years ago, the attention of the writer was first called to the New-Church doctrines by a companion Knight Templar. The latter has passed from the things of time, but the memory of that one act must ever survive. The debt of gratitude incurred deserves to be paid in kind. Let all Knights Templar know, therefore, that the faith called New Church, or Swedenborgian, is in very fact and deed Christian. Be assured there is no occasion for prejudice; no need of fear.

"One of the chief books of that Church is entitled 'The True Christian Religion.' The leading design in writing which (its author said) was to show the Divinity of the Lord Jesus Christ, and of the Divine Trinity in him. Indeed, all the books explanatory of its doctrines are resplendent with the light of truth. No books could more exalt the 'Rule and Guide of our Faith,' 'The Word of God;' none could more thoroughly inculcate a life according to its precepts; none more distinctly teach charity to all mankind; none can give you clearer reasons for hope in immortality; from none can you more intelligently confirm your trust in our Lord and Saviour Jesus Christ."—[*New Jerusalem Magazine* for July, 1883.]

TWO BENEVOLENT PUBLIC GIFTS.—The citizens of Toronto are indebted to two members of the craft for very handsome and lasting gifts. The public baths at the east end of the Island were given to the city by Bro. Erastus Wiman, and "The Lakeside Home" at the west end of the Island has been presented to the hospital for sick children by R. W. Bro. J. Ross Robertson, the present Grand Senior Warden of the Grand Lodge of Canada. It is rather peculiar that the two brethren are printers, that both worked together on the editorial staff of the *Globe*, and that each claims King Solomon's Lodge as "his mother lodge." The condition attached to R. W. Robertson's gift is that the sick child of a Freemason shall always be admitted. Bro. Robertson has called it "The Lakeside Home for little children." The building will be finished this week, is large and comfortable, and will be a great boon to the little ones stricken down by disease, to whom fresh air is always so welcome. Haven't we any other brethren in the craft that can emulate Bro. Robertson's noble example?—[*Toronto Freemason*.]

THE FATHERLESS.—The following touching incident is from the address of William E. Anderson, Grand Master of Florida, to the Grand Lodge this year. He was describing the yellow fever in Pensacola:

"It is true, that in the Providence of God, the brethren of Escambia Lodge alone, were brought face to face with this great suffering. They fed the hungry, nursed the sick, buried the dead and cared for the orphans. But in all their labors they acted only as the representatives of the great masonic brotherhood, whose ear is never closed to the cry of distress, and whose hand is ever prompt to relieve it. Like a forlorn hope, they were sustained by the consciousness that the great army of their brethren were behind them.

"The accounts of Escambia Lodge, with receipts and vouchers, have been submitted to my inspection, and have been carefully examined. I found them correct, and I approve their expenditures as proper and judicious. Of those who had masonic claims upon them, they had one hundred and three sick under their charge, of whom eighteen died. But their charity was not confined to the fraternity, and many poor and suffering persons were assisted, who had no claim beyond that of a common humanity. I will mention here one incident which will make a deep impression upon the heart of every mason. A poor family, consisting of father, mother and four young children, were among the sick. The father, a stranger, was a mason from Michigan. They were faithfully cared for, but the parents both died, leaving their four little ones, aged from four to ten years, orphans.

"They were faithfully cared for until the epidemic was passed, and the quarantine raised, and then, provided with all that they required, they were started for their distant home in Michigan. The oldest boy was furnished with railroad tickets, and with an open

letter from Escambia Lodge, stating who the little travelers were, and commending them to the care of all good men and masons. They met with kindness and help from one end of their journey to the other, and were safely delivered to their friends. At many points they were not allowed to pay anything for their meals, and money was collected among their fellow-passengers for their benefit. Brethren, to bring this incident home to our hearts, let each one of us suppose for a moment that these helpless children had been his own.

"Is it not a privilege to belong to a brotherhood, under whose protecting arms children of tender years may travel from one end of this broad land to the other, secure of meeting friends and protectors at every step?"

Chips.

—The first masonic hall in the world was erected at Philadelphia, in 1754; the second at Marseilles in 1765; the third at London in 1776.—[*Keystone*.

—The parade at San Francisco will take place August 20th, the day before the beginning of the triennial conclave.

—There are 10,000 masons in Italy.

—There are 172 lodges working in Spain.

—There are 44,500 enrolled masons in Germany.

—In Cuba there are 47 lodges and 2,793 members.

—The Grand Lodge of Iowa will erect a fire-proof building for its library.

—The debt of the Grand Lodge of Indiana is reduced to \$45,000.

—A 6-year-old boy at Belfast, Me., has very advanced ideas. He has a doll which he calls his wife. Recently he was telling his wife his future plans, and remarked: "By and by I shall become a mason, and then you won't see me until 12 o'clock at night."

The California Trip.

Columbian Commandery, of New York, place the assessment at \$250, covering sleeping car births, meals en route, and hotel accommodations there.

The programme of Boston Commandery shows that it will leave Boston August 4th, proceed via Montreal, Chicago, Sante Fé, and reach San Francisco August 14th; will stop at the Palace Hotel. Returning it will leave August 25th, and arrive Sept. 4th. Total cost for each person \$300. Ladies the same. Recorder Z. H. Thomas sends us an elegantly printed itinerary, done by the American Bank Note Co. It makes one wish to go.

Maine has been set down as to send 125. Probably not more than half a dozen will go. Grand Commander Bangs, Past Gr. Capt. Gen. Alden, Grand High Priest Sleeper, and one or two others may be expected. We cannot, therefore, announce any programme for Maine Templars.

Grand Recorder Barnard thinks over 500 will go from Illinois. Montjoie, a mounted Commandery of Chicago, propose to give a special dinner to the Grand Encampment, as Beauseant of Baltimore did in 1880.

The contest for first prize is thought to lie between St. Bernard, of Chicago, and Raper, of Indianapolis, but St. Elmo, of Memphis,

Damascus, of St. Paul, and DeMolay, of Louisville, may come to the front.

It is said that the Covington (Ky.) mounted Commandery will go to San Francisco with their horses. The animals are all as black as coal and of superb form, and if they are taken with the Knights they will attract as much attention as the silver-faced velvet uniforms of the California Commanderies did in Chicago. The Royal Band of Hawaii is among the features which are promised at the conclave.

The week's programme is:

Saturday, August 18th.—All the Commanderies of California will be on duty the entire day for the purpose of receiving and escorting visiting Knights to their quarters on their arrival, in pursuance of special orders.

Sunday, August 19th, 2 p. m.—California Commandery, No. 1, and Golden Gate, No. 16, will assemble at Masonic Temple, and with the visiting Knights will attend Divine service at the Mechanics' Pavilion (without swords and music, except drums to mark time).

Monday, August 20th.—Grand Parade and review, closing with the reception of the Grand Encampment at the Grand Opera House. Reception, addresses by the Grand Commander, Mayor and Governor; response by the Grand Master; all interspersed with music.

At 8 p. m.—Promenade concert at the Mechanics' Pavilion (all Sir Knights and their ladies admitted free on presentation of tickets). 1. Opening, orchestral music. 2. Exhibition drills by visiting Commanderies, interspersed with music. 3. Dancing.

Refreshments will be served during the evening, the concerts to continue each evening through the week, some one or more of the California Commanderies being detailed for duty each evening, to be assisted by the ladies of the Triennial Union as Reception and Entertainment Committees.

Tuesday, Aug. 21st, 10 a. m.—The Grand Commandery of California, escorted by the Commanderies of California, will escort the officers and members of the Grand Encampment from headquarters to the Asylum.

Tuesday, 8 p. m.—Grand orchestral concert at Mechanics' Pavilion, and promenade concert.

Wednesday, Aug. 22d, 5 p. m.—Grand banquet tendered by the Grand Commandery of California to the Grand Encampment of the United States.

Friday, Aug. 24th.—Laying the cornerstone of the Garfield Monument by the Grand Lodge F. and A. Masons of the State of California, procession to be escorted by Knights Templar, U. S. Military, National Guard of California, Grand Army of Republic, and Military Order of the Loyal Legion.

Saturday, Aug. 25th.—Grand competitive prize drill at the Bay District Track. The rules governing this drill have been sent, together with blanks, to the Commanderies throughout the United States.

Saturday night, 8 p. m.—Awarding prizes and closing promenade concert at the Mechanics' Pavilion.

Excursions in the harbor and various points to be arranged for each day, except on Monday and Saturday, including a yacht race.

A committee of the Grand Commandery of California has adopted and reported a badge to be worn in commemoration of this triennial conclave. It is a Templar Cross, made of hard metal, enameled black, similar to those worn by Templars on the Pacific coast. In the centre of the Cross are the State arms of California, sunk and embossed. On the arms of the cross are the words, "Triennial Conclave, San Francisco, 1883." The Cross

is suspended from a clasp, moulded in the shape of a bear. This, together with the lettering and edging, are gold-plated. The price of the Badge is \$3.00.

The programme for the eastern pilgrimage of Detroit Commandery, Knights Templar, has been completed. The Knights will leave in September, 100 strong, and their trip is for pleasure only. The route will be over the Canada Southern Railway to Clayton, St. Lawrence River, Montreal, White Mountains, Boston, Providence, Newport, New York, Coney Island, Philadelphia, Hudson River, Albany, Rochester and Buffalo to Detroit. The Commandery will take their ladies and invited guests with them. Capt. Gen. Eugene Robinson will promulgate general orders, giving full details of the trip. The Transportation Committee appointed by Eminent Commander William C. Maybury consists of Sir Knights Nicholson, Robinson, Shipman, Godfrey and Rowland. The trip is in response to long-standing invitations from Commanderies at Boston, Providence, New York, Philadelphia and Rochester, who will entertain the local Knights. The trip will occupy about ten days, and extensive arrangements are being made for the event, which promises to be one of the most enjoyable in the history of the Commandery.—[*Detroit Free Press*.

THE BROTHERS OF THE REDAN.—One of the most startling instances of masonic recognition that ever came to my knowledge is the following, which I have from a friend lately returned from a visit to England, who heard it told at a masonic festival at Glasgow. The man who told it was Sir A. Alison, who knew whereof he spoke. In the Crimean war, at the assault on the Redan, September 8, 1855—on that day the grand assault of the allied forces was made upon both the Malakoff and the Redan Towers—and it is doubtful if a more severe and terrible conflict ever took place between man and man. At the assault on the Redan an English officer—Captain Douglas Moore—led a small body of men to the capture of a heavy gun placed in the recess of the fortress. They were met by a withering fire of musketry from the Russians, and as they came upon the platform, where the gun was fixed, they were struck by a storm of leaden death that literally swept everything before it. A large body of Russian infantry had been sheltered by an intervening curtain, and having poured in their tempest of fire and leaden ball, they rushed on with charged bayonets. Moore had been left absolutely alone in that spot. Every man he had led to the gun had fallen, and he had received a bullet in the left shoulder, but he was upon his feet. There was but a single instant between him and death. A score of gleaming bayonets were leveled against him, each aimed to pierce him through and through. It was an awful moment—not awful with fear, but the scene, the occasion, the dead and dying all about him—and now he could only await the coming of a death which it would seem no power could avert. At that instant he caught sight of a glittering jewel—a masonic charm—dangling upon the watch chain of the officer who commanded the Russian host. Without a thought, upon the impulse of the moment, Moore gave utterance to a quick, earnest wail—he was a widow's son for the instant—and, as he cried out, he sprang aside and put forth his hand. The Russian caught it—like a flash a strong grip was exchanged. With a loud shout the Russian commandant struck up the bayonets of his soldiers, and quickly thereafter led the Englishman out from danger, and found for him a place of rest and a skillful nurse to care for his wound; and from that time until Moore was exchanged and sent on his homeward way rejoicing, he was treated with true masonic care and kindness.—[*Ex.*

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
Vol. 10, 1879 to 1881, in sheets,.....	\$1.80
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 and illuminated title, in sheets,.....	\$2.00

LODGE HISTORIES.

Lincoln Lodge, Wiscasset,.....	40
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Meridian Lodge, No. 125, Pittsfield,.....	40
Mt. Vernon Chapter, No. 1, Portland, Berry,.....	40
Portland Lodge, No. 1, Portland, cloth,.....	1.50
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GRAND LODGE OF MAINE.



The proceedings of the Grand Lodge for 1883 have been issued, and have been sent by express to the lodges, directed to the Secretaries.

IRA BERRY, *Gr. Sec.*

St. John's Day.

St. John Commandery, of Bangor, and Trinity Commandery, of Augusta, visited Portland on the 21st and 22d, and were entertained by St. Alban Commandery, who took them to Old Orchard and feasted them there. Trinity returned home Friday night, and St. John went to Boston, where Hugh de Payens, of Melrose, took charge of them,

gave them a breakfast at the Hotel Vendome, and a dinner at Nantasket Beach. They returned Saturday evening to Bangor.

Portland Commandery celebrated on Saturday, by an excursion to Maranocook, where a very pleasant day was spent.

Lewiston Commandery waited until Monday, and went to Portsmouth, N. H., visiting the Isle of Shoals and Newcastle. It was entertained at Portsmouth by DeWitt Clinton Commandery, who gave them a banquet at the Rockingham House. St. John having returned from their own excursion, received Worcester County Commandery, of Worcester, Mass., on Tuesday, gave them a banquet and an excursion to Basin Mills. Worcester Commandery returned by steamer Wednesday morning.

North American Statistics.

Josiah H. Drummond, in his report to the Grand Lodge of Maine for 1883, gives the number of masons in the United States and Canada, at 579,826 against 566,149 last year, a gain of 13,677. This shows a gain of about 2½ per cent, the first since 1877, when it stood at 602,089. We are now ahead of 1874, but not up to 1875, and are once more on the up grade. The raised this year are 28,874 against 22,829 last year. The suspensions for non-payment of dues have fallen off, and stand 14,549 against 15,750. This is really more encouraging, Bro. Drummond remarks, than the increase of initiates.

Cornelius Moore.

This venerable masonic editor, died at Windsor, Canada, June 3d, says the *Masonic Review*. He was the brother of Charles W. Moore, and he founded the Cincinnati *Masonic Review*, which he published for many years. His age was seventy-seven. His remains were taken to Ohio, and buried in the Wesleyan Cemetery at Cummins ville.

Gen. Joseph C. Stevens.

This distinguished mason died at his residence on Beacon Street, Boston, Saturday morning, June 9th. He was a graduate of West Point, entered the regular army and resigned with the rank of lieutenant. He took an active part in the Aroostook War, and received his military title as a commander of State troops. He entered into trade in Bangor, in the firm of Stevens & Lerner, and retired with a competence to reside in Massachusetts with his children. He was Grand Master of the Grand Lodge of Maine in 1849-50, Grand High Priest in 1857-8, Grand Commander in 1855-6-7, Grand Master Grand Council in 1858, and President of the Council of High Priesthood in 1860-1. He leaves three sons. He was a man of fine presence, of most courteous manner and of cordial feelings, and commanded the respect and affection of all who were privileged to know him. He was born in Boston, February 22, 1803, raised in Rising Virtue Lodge, Bangor, May 27, 1828; was Master of it in 1846-7; was exalted in Mount

Moriah Chapter, Bangor, March 19, 1846, and was its High Priest in 1848. He was buried with masonic honors at Lancaster, 12th, by Trinity Lodge, of Clinton, by direction of Grand Master Lawrence, at the request of the Grand Lodge of Maine.

Masonic Libraries.

A brother writes that his lodge has started a Masonic Library, and wish to be advised what books to buy, having appropriated \$25 for that purpose. The library once started is likely to receive by gift most of the standard books in time. It needs all the Maine proceedings, as they can be secured. Mackey's Lexicon is a necessity sooner or later. Morris' book on Morgan can be bought at once. Brown's Stellar Theology and Masonic Astromony, published by Appleton, N. York, \$2, is interesting and valuable. Masonic Histories of all kind should be secured as soon as possible, but the first thing to do is to subscribe for several of the Masonic Magazines mentioned in our list of exchanges, lend them for reading as they come, and bind when the volumes are complete. The impossibility of supplying back numbers after awhile makes these publications particularly valuable. So that they are good investments, and the matter in them is fresh and new. Nothing helps a lodge more than to have its members interested in the masonic movements of the day, and if the members can be got to reading the magazines they will soon purchase the desirable books, and sooner or later they will find their way into the library.

Past Masters.

In his annual address, Grand Master King thus plainly discoursed to Past Masters:

"I am moved to say a few words to you, Worshipful Past Masters, for the reason that, in almost every case of unpleasant character that has been brought to my attention, some of your degree have had more to do with it than was creditable to them or beneficial to their lodge.

"You stand in a peculiar position. You have been clothed with authority and the brethren have attended your will and pleasure, but now another has taken your place, and it is hoped and expected that you are of too generous disposition to envy him his preferment. Your authority is gone, but you have influence. Let me beseech you, therefore, that you exercise that influence for the harmony of your lodge and the welfare of the brethren. To you is ascribed the wisdom of experience; do not humiliate your successor by seeking to display your wisdom in contrast with his deficiency. To you every disaffected brother runs with his grievance; be ever ready in the cause of truth and justice, but be sure and be no fomentor of discord.

"The Master rests upon you with confidence; do not mislead him by professing a knowledge you do not possess, or instruct him in some manner of evading a law, and, by ingenious sophistry, satisfy his misgivings with the old story, 'thou shalt not surely die.'

"The Master avoids you with suspicion; gain his confidence by frankness and sincerity, and prove to him, by your acts, that his suspicion is groundless; having transferred the square and gavel to another, show, in the way you apply the trowel, that the lessons you have taught others have not been lost upon yourself."

Gift Enterprises.

Grand Master King, in his address to Grand Lodge, said:

"Shall lodges be encouraged to hold 'gift enterprises,' 'fairs,' or other public entertainments, to replenish the treasury or furnish halls? The first is an evasion, if not a violation, of our civil law: 'conform with cheerfulness to the government of the country in which you live.' A lodge is constituted by masons, of masons, and for masons: it should never seek the assistance of the profane, for, by availing itself of their generosity or charity and denying them fraternity, it would discredit its profession to act honorably by all men. Have such entertainments as you please among yourselves and families, either for instruction or amusement: 'let every brother give according to his ability, not grudgingly nor in hope of reward, but for the glory of God and love of the brotherhood.'"

The committee reported thereon, as follows:

"The Committee on Doings of Grand Officers commend the remarks of the Grand Master relative to 'gift enterprises,' 'fairs,' and other public entertainments to replenish the treasury or furnish halls. Gift enterprises are gambling enterprises, and fairs, as generally conducted, are little better. Better is it that the lodge surrender its charter than live by promoting gambling; better, also, that every lodge member die, than aid in diffusing the spirit of gambling in the community. We are aware that it may be said that some churches raise money in these ways. We hope not. If so, they must do as they may. We are not their judges. But a lodge must not forget that there is a God. The general spirit and tendency of the sentiments and advice contained in the Grand Master's address are most excellent, and we commit them to the careful consideration of the lodges."

Courtesy to Visiting Brethren.

District Deputy Grand Master Wheeler, of the Fourth District, makes the following excellent suggestion:

"I find many of them deficient in the matter of courteous reception of visiting brethren—though there has been no lack of courtesy to myself. Many of the lodges do not seem aware of the fact that the humblest visiting brother is not only entitled to a hearty welcome by the members, but at his first visit ought to be formally introduced to the lodge."

ONE CAUSE OF NON-AFFILIATION.—A very fruitful source of irritation on the part of members, and a strong inducement to non-affiliation, is the neglect of Secretaries to present bills for dues promptly. When a member receives a notice that if he does not pay his back dues charges will be preferred against him, and it proves to be the first notice he has had of any being due, he is naturally indignant, even though he has neglected to inquire, and should naturally expect that some had accrued. Many a time he is so disgusted as to permit the lodge to suspend him, when he would have paid his dues with pleasure, if the Secretary had hunted him up and presented them. If a Master finds that he has a three-handed Secretary, (that is, one with a little behind-hand,) let him see to it personally. It is better to keep an old member than to gain a new one, and zeal in the former direction is to be commended while it cannot be permitted in the latter.

General Grand Chapter.

General Grand Secretary Fox gives notice that the Triennial meeting will commence in Denver, Colorado, Monday, August 13th, at high twelve. Deputy Grand High Priest Chapman will arrive there Aug. 9th, and hasten the preparation of business, so that time may be given to close the session in season for delegates to proceed to San Francisco in time for the meeting of the Grand Encampment. Round trip Colorado Tourist Tickets may be obtained at the principal railroad stations, for 70 per cent. of regular rates. Delegates should confer with E. H. Collins, Sec. of General Committee, Denver, respecting hotel accommodations.

Bethel Lodge.

At the last stated communication of Bethel Lodge, No. 97, the following resolutions were presented by P. M. W. E. Skillings, and adopted:

Whereas, at the recent meeting of the Gr. Lodge of Maine, Brother G. R. Wiley was elected to the station of Junior Grand Warden,

Resolved, That Bethel Lodge offers its congratulations to the Grand Lodge on the acquisition of a most efficient and faithful officer. And while highly appreciating the honor of being represented in that body in so prominent a position, it also recognizes the wisdom and peculiar fitness of the choice which has selected from our midst a brother whose active and untiring exertions for the elevation of his own lodge have made him our most worthy candidate for greater honors.

Resolved, That this Lodge tenders to Bro. Wiley not only its cordial congratulations on his advancement in our Order, but its regrets that the position of Master of this Lodge is of necessity vacated by him in assuming his higher duties; yet, though deprived of his skill as a presiding officer, it hopes still to have the benefit of his counsel and assistance in its endeavor to attain to a high standard in exemplifying the work and principles of Freemasonry.

The Farmington *Chronicle* says David Cargill [our Past Grand Master] was in town July 2d; he is still compelled to use crutches, but is making rapid progress towards recovery.

One Ballot.

The Grand Lodges which require but one ballot for all three degrees are:

"British Columbia, California, Canada, Connecticut, Delaware, Indiana, Iowa, Kansas, Maine, Massachusetts, Manitoba, Michigan, Mississippi, Nevada, New Brunswick, New Hampshire, Nova Scotia, New Jersey, New York, Oregon, Pennsylvania, Prince Edward Island, Quebec, Utah, West Virginia, Wisconsin and Dakota.

"Those which require a separate ballot for each degree are the following:

"Alabama, Colorado, Florida, Indian Territory, Louisiana, Maryland, Montana, Nebraska, New Mexico, South Carolina, Tennessee, Virginia, Wyoming, Missouri, Kentucky, Ohio and Illinois."

How Ritual Changes.

The old Indiana work is:

Onerey, Ory, Ickory Ann,
Phillison, Phallison, Nicholas John,
Quevy, Quavy, English Navy,
Stingelum, Stangelum, Buck.

AUSTIN.

Editorial Items.

—The Lodge "La Paix," at Pointe-a-Pitre, Guadeloupe, will celebrate its centennial jubilee next September. Bro. Charles Bartlett, of Maine, U. S. Consul there, is Standard Bearer of the lodge.

—The Grand Lodge of New York held its 102d annual meeting June 5th. It has now 716 subordinates with 75,000 members. The delegates number 800, and a proposition for district representation to reduce it, is now pending. J. Edward Simons, of New York City, was elected Grand Master.

—We learn from *El Oriente* that the Grand Orients of Lavradio and Benedictinos have united under the name of Grand Orient of Brazil. *El Oriente* felicitates the brethren at thus giving proof of being masons, and so do we.

—The *London Freemason* of May 5th gave an excellent description of "The Temple" which was destroyed by fire, May 3d, with a sketch of the interesting scenes which had transpired there. Noteworthy among its decorations, were a splendid sun surrounded with the twelve signs of the Zodiac, which ornamented the roof. This is the design we have often urged upon our brethren here to adopt for their new halls.

—The *Keystone* lately was obliged to deny the approbation ascribed to it by the publisher of a history of the Rite of Memphis, and Bro. Hubert, of the *Chaine D'Union*, of Paris, has also felt obliged to deny the right of Bro. Luis Ricardo Fors, of Havana, to affix his name as one of the authors of a History of Masonry.

—The *Repository* for May has an admirable steel portrait of Charles W. Moore, and *El Oriente* of May 15th has an excellent lithograph of Albert Pike.

—The founding of Wolsley Lodge on temperance principles in England has awakened some discussion there, where the old banqueting custom still holds sway. It is argued that excess is now avoided by the craft. But this movement indicates that England has got to the point reached by Ancient Land-Mark Lodge of Portland in 1813.

—The Grand Lodge of New Mexico has resolved that "a church erected for public worship, and colleges or seminaries of learning, are public edifices in the meaning of our by-laws."

The following custom is mentioned by Dr. George F. Ford in his "Early History," etc. It appears that in the vast majority of Craft Guilds it was the rule for a Fellow who desired to become a Master to prepare an unexceptionably fine piece of his handicraft. This was produced before a syndicate of sworn tradesmen, who, after a lively discussion, decided upon the work and the Fellow's capacity, and if favorable, he was obliged to take an oath of allegiance to the King, etc. There was a sworn syndicate in Paris, in 1254, of masons and carpenters, no doubt for this very purpose. To exercise a trade in any town without having previously served as an apprentice for seven years was punished by statute with forfeiture of forty shillings by the month.

After the Rain.

I heard a song on the moorland brown,
When the days grew fair and long;
Methought no voice in the noisy town
Could sing so sweet a song.
It was but a herd boy all alone—
Alone on the showery plain,
Who sang with a silver trumpet tone,
"The sunshine follows the rain."

My thoughts turn back to that April day,
As I pace the city street;
But the brown, brown moor lies far away
From the tread of weary feet.
Yet ever the song rings clear and loud,
Over and over again,
Above the din of the restless crowd—
"The sunshine follows the rain."

God knows it is hard to fret and strive
For the gold that soon is spent;
It seems, sometimes, that the sinners thrive,
While saints are less content!
But He knows, too, that the clouds will part
And the hidden path grow plain;
His angels sing to the doubting heart,
"The sunshine follows the rain."

"MASONIC STUDENT," one of the ablest English Masonic Antiquarians, says in the London *Freemason*:

"The Templar perpetual theory of Bro. Carson is still more untenable. His words are judiciously vague as to the 'time when' and the 'place where they met.' Do what you will, you cannot get them to York before 1780, and very little earlier in the South. I have seen dates given of 1740 and 1750, but I have as yet seen no proof of such 'facts.'"

Roman Colleges of Masons.

All modern researches seem to point to the fact that the mediæval guilds did not come to us from the Anglo-Saxons, as some have said, but from the Roman "Collegia." The "Collegia Artificum" were institutions under the Roman Government, and during the Roman settlement in Britain would no doubt be founded here. Indeed, the Chichester inscription proves the existence of the "Collegium Fabrorum." With the fall of the Roman Empire these Collegia becoming, like everything else Christian, dispersed in Lombardy and Gaul and Germany, and eventually reaching England, carried with them not only the building art, but the organization of the "Collegium." It has been before observed, that the history of ecclesiastical architecture in England, for instance, is the history of the introduction of Roman workmen; and our traditions are no doubt true which link us on to Roman sodalities, and thus illustrate the guild theory. No doubt there are difficulties attendant on such an explanation of masonic history, but probably they are less than belong to any other explanation, and they are certainly not insurmountable.

Without entering into too many details, it may suffice to say here that lapidary inscriptions still exist, as in Gruter and Spon, and others, which serve to show that these colleges were governed by Magistri, Quinquenales; that they had officers of various kinds, like as with Free and Accepted Masons; that they had honorary members and even admitted a sort of female membership. Some have said that these societies assisted their brethren, attended their funerals, were bound together by a mutual obligation to help each other, had secret signs of recognition, annual feasts, and, in fact, were prototypes of our modern masonic lodges. We confess that we do not think the evidence goes quite so far as this; but this much, we believe, may fairly be affirmed. The Roman colleges were secret institutions, governed by their own laws and officers, and had special privileges, and kept their art a mystery, their proceedings from the profanum vulgus. They had also, probably, a system of probation, initiation and recognition.

After the fall of the Roman Empire came

in another practice of the operative guilds, namely, their Christianity; and how that eventually developed into the cosmopolitan teaching of modern Freemasonry is the "crux" which the Masonic student and historian has to confront. But yet, despite the difficulties of the case—confessedly many—we are reduced to this: that either we must accept the guild theory, on the reasonable ground of 'cause and effect,' or we must find a knightly, or a hermetic, or a 1717 origin for Freemasonry. We, therefore, fully accept the guild theory, as we have said before, going up to the old Roman Collegia; and we believe that the Roman Collegia had both a sympathy and association with Grecian and Syrian, and even Hebrew, sodalities of Masons. We cannot otherwise account for "Masons' marks;" neither can we explain many other evidences which attest the existence of these building guilds.

Brother Findel has suggested a German theory of origin, which would limit the organization of the operative Masons to the thirteenth century, under a sort of monastic protection; but we search in vain for any evidence which would show that at the epoch he seems inclined to accept as the creative time of Freemasonry through the "Steinmetzen," the peculiar teaching and character of Masonry could find its arrangement or development. No doubt time has changed, as it changes everything here; even the landmarks of Freemasonry in some respects, and its doctrines have been expanded, and its idea elaborated, from earlier and simpler teaching. But we feel sure that, unless we accept the guild theory, we must have recourse either to a hermetic or 1717 theory, either of which we hold to be a "reductio ad absurdum."—[*Kenning's Cyclopaedia*.]

It is a somewhat curious fact that in French lodges they use the letter "G" when the letter "D" would not only translate it but accord with the proper letter, the Greek Delta, as well as with many other languages.

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.—Hebrew, Elohim or Eloah; Chaldaic, Elah; Assyrian, Ella; Syriac and Turkish, Alah; Malay, Alla; Arabic, Allah; Language of the Magi, Orsi; Old Egyptian, Teut; Armorian, Teuti; Modern Egyptian, Tenn; Greek, Theos; Cretan, Thios; Æolian Doric, Ilos; Latin, Deus; Low Latin, Diex; Celtic and old Gallic, Diu; French, Dieu; Spanish, Dios; Portuguese, Deos; Old German, Diet; Provençal, Diou; Low Breton, Doue; Italian, Dio; Irish, Die; Olala tongue, Deut; German and Swiss, Gott; Flemish, Goed; Dutch, Godt; English and old Saxon, God; Teutonic, Goth; Danish and Swedish, Gut; Norwegian, Gud; Slavic, Buck; Polish, Bog; Polaca, Bung; Lapp, Jubinal; Finnish, Jumala; Runic, As; Pannonian, Istu; Zemblian, Petizo; Hindostanee, Rain; Coromandel, Brama; Tartar, Magatal; Persian, Sire; Chinese, Prussa; Japanese, Goezur; Madagascar, Zandar; Peruvian, Puchocamac.

Tin-Cup Lodge is the euphonious name of a masonic lodge in Colorado. We wonder if the W. M. wears a leathern apron of the blacksmith's pattern? At all events, he might appropriately receive a leather Past Master's medal—or, perhaps he suspends a tin-cup from the left lapel of his coat? There is no accounting for tastes. We are informed that the old woman who kissed the cow lived in Colorado, and we believe it after hearing of Tin-Cup Lodge.—[*Keystone*.]

WHAT DR. OLIVER SAYS.—Dr. Oliver was made a mason in 1801. He gives this account of the mode in which a lodge was

conducted at that time: "A long table was extended from one end of the room near to the other, with a green cloth, on which were placed duplicates of ornaments, furniture and jewels, intermixed with masonic glasses for refreshment. [These glasses were made for the purpose, had thick bottoms, called soles, and when toasts were drunk the applause came, and with it, with force, the glass drained of its liquor was thumped on the table.] At one end of this table was placed the Master's pedestal, and at the other that of the Senior Warden; while about the middle of the table, at the south, the Junior Warden was placed, and the brethren sat round as at a common ordinary. When there was an initiation, the candidate was paraded outside of the whole (nothing is said about where was the Book of the Law); and on such occasions, after he had been safely deposited at the northeast angle of the lodge a very short explanation of the design of Freemasonry, or a brief portion of the lecture, was considered sufficient before the lodge was called from labor to refreshment. The song, the toast and sentiment went merrily round, and it was not until the brethren were tolerably satiated that the lodge was resumed and the routine business transacted before closing."

The editor of the London *Freemason* asks my opinion as to whether Dermott "had any relations with Ramsay or the French masons." Replying first of all to the second branch of this question, it may be stated that the only relations Dermott seems to have had with the French masons, were occasioned by the grant of a charter from the Ancient Grand Lodge during his Deputy Grand Mastership, to certain brethren at the city of Brest, dated December 7, 1778. Ramsay died in 1743, when Dermott was 23 years of age, three years before the latter "passed the Chair" of No. 46, Dublin, and four years prior to his leaving Ireland. Dermott was initiated in Dublin, in 1740, during the Grand Mastership of William, third Viscount Mountjoy, afterwards the first Earl of Blesington, to whom he dedicated the first edition of Ahiman Reson (1756), and who became the third Grand Master of the "Ancients." The father of this nobleman was also a Freemason, being a member of No. 63, meeting at the Bear and Harrow, London, in 1732. The Earl of Strathmore was Master of the Lodge, and amongst its members at that period were the Grand Master and Deputy and the Grand Wardens of the year, also Dr. Desaguliers and the Hon. Colonels Pitt and Diggs. The fact of the second Viscount Mountjoy being a member of the English Craft in 1732, goes far to disprove the common belief that in securing for the "Ancients" a Grand Master of noble birth—the newly-created Earl of Blesington, third Viscount Mountjoy—Dermott only succeeded because that nobleman was profoundly ignorant of the early history of Freemasonry in this country. Besides English and his native Irish, Dermott seems to have been conversant with the Jewish tongue. All the books kept by him as Grand Secretary are plastered over with Hebrew characters, and the proceedings of the Stewart's Lodge record under date of March 21, 1764: "Heard the petition of G. J. Strange, an Arabian mason, with whom the Grand Secretary conversed in the Hebrew language."—[*R. F. Gould*.]

ALBANESE FRAMASOONS.—Layard, in the account of his visit to Amadiga, a Christian Chaldee hamlet of Kurdistan, relates that the Albanese Chieftain, Ismail Aga, exclaimed: "We are all brethren, English or barbarians; we are all *Framasons*." In his annotation to this passage, he says that a *Framason* means a Freemason.—[*Loomis' Journal*.]

Shamrock Lodge, No. 27, of Ireland, at one time kept a pack of hounds, called the "Masonic Harriers," and doubtless after following the hounds in the morning, the members would often unite in the afternoon in singing the lines of the Irish poet Moore, after the Master's toast—

"O, the Shamrock! the green immortal Shamrock!"

Chosen leaf
Of Bard and Chief,
Old Erin's native Shamrock!"

which was their Charter song, and the old house in the village would ring again and again with the joyous, hearty chorus of the enthusiastic huntsmen and Masons. Masonic hounds were certainly a unique appendage to the lodge furniture, but apparently the zest for the sport in no way lessened the ardor of the members for their Masonic duties. In conclusion, we unite our prayers to those of many Brethren scattered over the globe in wishing continued health and happiness to one of the surviving members of the old "Shamrock Lodge, No. 27," in the person of the esteemed, distinguished and beloved Brother, the Hon. Judge Townsend, LL. D., of Dublin. —[Bro. W. J. Hughan.

Our Thanks to

Robert Macoy, Gr. Rec., for proc. Gr. Commandery New York, 1882.
Christopher G. Fox, Gr. Sec., for proc. Gr. Chapter New York, 1883.
Joseph K. Wheeler, Gr. Sec., for proc. Gr. Chapter Connecticut, 1883.
John H. Brown, Gr. Sec., for proc. Gr. Chapter Kansas, 1883.
John H. Symonds, Gr. Sec., for proc. Gr. Lodge Wyoming, 1882.
Rev. A. F. Mason, Milwaukee, for proc. Wisconsin Council Deliberation, 1882.
George P. Cleaves, Gr. Rec., for proc. Gr. Commandery New Hampshire, 1882.
Austin A. Cassil, Mt. Vernon, O., for reprint Gr. Council North Carolina, 1867.
Serenio D. Nickerson, Gr. Sec., for proc. Gr. Lodge Massachusetts, March, 1883.
Col. Carroll D. Wright, Boston, for Mass. Report Statistics Labor, 1883.
P. G. M. Fred. Speed, for Reprint Gr. Lodge Mississippi, 1818-52; Reprint Gr. Commandery Miss., 1867-72; Burial Service and Ritual Lodge Sorrow.
J. Emmett Blackshear, M. D., Gr. Sec., for proc. Gr. Chapter Georgia, 1883.
David J. Miller, Gr. Sec., for proc. Gr. Lodge New Mexico, 1882.
Lorenzo D. Croninger, Gr. Rec., for proc. Gr. Commandery Kentucky, 1883.
Robert Brewster, Gr. Rec., for proc. Gr. Commandery Texas, 1883.
William P. Innes, Gr. Rec., for proc. Gr. Commandery Michigan, 1883.
Morton B. Howell, Gr. Rec., for proc. Gr. Commandery Tennessee, 1883.
W. H. S. Whitcomb, Gr. Sec., for proc. Gr. Chapter Vermont, 1883.

Our Masonic Exchanges.

London Freemason, weekly.
El Oriente, Havana, Cuba, semi-monthly.
La Cadena de Union, Vera Cruz, Mexico.
Boletin Masonico, Mexico, monthly, \$3.
Masonic Review, Cincinnati, Ohio, \$2.00.
La Acacia, Buenos Aires, Monthly.
Freemason, Sydney, N. S. W., 6s. 6d.
The Kelet, Budapest, Hungary, Monthly.
Buletin Oficial Colon y Cuba, Havana, \$7.
Liberal Freemason, Boston, Mass., \$2.
Evening Chronicle, Phila., Dem. Daily, \$6.
Keystone, Philadelphia, Weekly, \$3.
Hebrew Leader, New York, Weekly, \$3.
Canadian Craftsman, Port Hope, Ont., \$1.50.
Masonic Advocate, Indianapolis, \$1.10.
Freemasons' Repository, Prov., R. I., \$1.50.
La Chaîne d'Union de Paris, Hubert, editor.
Australian Freemason, Sidney, N. S. W., 6s.
The Freemason, Toronto, Canada, 50c.
Loomis' Musical Journal, N. Haven, Ct., \$1.
Masonic Chronicle, Columbus, O., \$1.

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.

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DIED.

In Eastport, last of May, William D. Aymar, P. Commander of St. Bernard Commandery.

In Deering, June 8, Dr. Eliphalet Clark, aged 82 y. He was born in Strong in 1801, and was the oldest Homoeopathic physician in Maine. He was a member of Portland Lodge, having joined in 1846.

In Boston, June 9, Gen. Joseph C. Stevens, aged 81 y. (See editorial.)

In Appleton, June 25, Edward S. Keene, aged 46 y. 7 m. 23 d. Buried with masonic honors, a large number of masons attending from Appleton, Camden and Searsmont. He died from internal injuries received by falling on the highway 23d.

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