

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 3.

PORTLAND, JULY 15, 1889.

No. 9.

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

CASCO BAY.

If e'er you sail on Casco Bay
When fields are green and skies are sweet,
And watch the foam-capped waves at play
Where land and sea touch hands and greet.
As friend with friend, in rude delight,
Your soul, like birds at break of day,
Will rise for many a joyous flight
Midst summer isles of Casco Bay:
Of Casco Bay! Sweet Casco Bay!
Where life is joy and love at play
Midst summer isles of Casco Bay.

Oh, wild and glad and circling far,
The ripples sparkle from your prow
As silvery laughter from a star
When Venus decks the evening's brow;
And where the islands stand apart
The ocean waves roll in to pay
Some tribute from the sea's great heart
To gentle, queenly Casco Bay:
To Casco Bay! Dear Casco Bay!
Your soul imbibes the salt sea-spray,
And sings with lovely Casco Bay.

Down smiling channels shadows run
And shimmer on the green-blue tides;
And, booming like a far-off gun,
Where Harpswell sea from sea divides,
You hear the breakers' sullen roar,
And watch the waves ascend in spray,
While all around, behind, before,
The white sails swell on Casco Bay:
On Casco Bay! Fair Casco Bay!
The white sails fill and bear away
The happy ships on Casco Bay.
—Benjamin S. Parker in the Century.

MASONRY IN MAINE.

Lodge Elections.

Naval, 184, Kittery. F E Rowell, m; J H Gatchell, sw; I N Hurd, Jr jw; L L Goodrich, sec.

Chapter Elections.

Washington, 16, Machias. G Harris Foster, hr; Henry H Smith, k; Herbert Harris, s; Henry R Taylor, sec.

Constitution.

Euclid Lodge at Madison, was constituted by Grand Master Chase July 1st. The ceremony was private.

New Halls.

The new masonic hall at Auburn was dedicated June 24th by Grand Master Chase in the presence of a large assembly. There was some fine music, vocal and instrumental, and an excellent address by the Rev. C. A. Hayden, the whole followed by a banquet.

A new hall for Harwood Lodge, Machias,

was dedicated by Grand Master Chase, July 10th, in the presence of a large assembly.

Corner Stone.

May 30th, Memorial Day, Grand Master Chase laid the corner stone of the Soldiers' Monument in Monument Square Portland. Most of the officers of the Grand Lodge were present, and the Grand Lodge was escorted to the square by Portland and St. Alban Commanderies. There was a large military and civic procession also, but the masons did not join that. The services were very impressively rendered. Interesting masonic documents were placed beneath the stone.

Festivities.

On June 11th, Payson Tucker, General Manager of the Maine Central Railroad, invited Portland Commandery to dine with him at the Mount Pleasant House in the White Mountains. The commandery responded 120 strong, and a delightful day was passed. After the dinner they were taken by train to the Twin Mountain House, and returning the whole party were taken in mountain wagons back to Fabyans over the stage road, so as to see the work on the Ogdensburg extension which Bro. Tucker is rushing through so rapidly. There was a very large attendance of old members, many coming from distant points. The ride through the wild scenery of the Notch is always charming, and it was especially gratifying to realize that Bro. Tucker is still as fond of his old commandery as they are of him.

Oxford Lodge of Norway made an excursion to Portland and the islands of Casco Bay, eighty-five strong, June 21st.

Palestine Commandery at Belfast entertained Dunlap Commandery of Bath, St. John's Day, and on the 25th gave them a clam bake at Searsport.

On June 24th, St. John's Day, Portland Commandery made an excursion to Boston, where they were received by St. Omer Commandery of South Boston, and taken to Plymouth by boat. After the return a banquet was given them at the Parker House, which was pronounced the finest they had ever partaken of. Many excellent speeches were made, and they kept at the table until a late hour. On the 25th they returned home, arriving at eight in the evening.

On St. John's Day, St. Alban Commandery of Portland, made an excursion to Little

Diamond Island, where Commander Farrington has his summer cottage, and had a very pleasant day.

To those who ask what connection Templary has with Craft Masonry it is sufficient to answer that for nearly a century the Orders of Knighthood were given in craft lodges, and that the oldest templar in Maine, William Wilson, of Red Beach, received the orders in Killiniche Lodge, Belfast, Ireland, as late as 1824.

In Ireland the Red Cross order is given after that of the Temple and Malta.

The Grand Commandery of Kentucky has 1,563 members in 23 subordinates. The Grand Commander is John G. Montgomery of Cynthiana, and the Grand Recorder Lorenzo D. Croninger of Covington.

Rev. Comp. Frederick S. Fisher, of St. Johnsbury, Vermont, favors us with a copy of his chapter report on correspondence for 1889.

James H. Price, Recorder of St. John's Commandery of Wilmington, Delaware, has kindly sent us a sermon preached before that commandery Good Friday, 1889, by Frater Leighton Coleman, Bishop of Delaware.

The charter of Hiram Lodge of New Haven was restored to 200 of its former members May 23d, and it is once more in good standing.

From Past Grand Master W. T. Boyd come the proceedings of the Colored Grand Lodge of Ohio for 1888. There are 45 lodges with 1,116 members. A general table shows 34 colored Grand Lodges, with 1,055 lodges and 21,674 members.

Eastern Star Lodge of Perfection at Bangor seems to be doing good work. Twenty candidates at the April meeting.

It appears that a meeting of the Life-Governors of the Boys' Masonic School in England June 1st, was so disorderly that it was considered scandalous by several writers in the *Freemason*.

A United Grand Lodge of Victoria was organized at Melbourne, March 20th, Lord Carrington, Grand Master of New South Wales, presiding.

A Supreme Grand Royal Arch Chapter for the Colony was formed at the same time.

The Grand Commandery of Kentucky has proposed amendments to the Grand Encampment statutes providing that the language of rituals need not be rigidly adhered to. Many Grand Commanderies seem to hold that view, and the Tennessee proposition to prescribe only the essentials will probably be adopted.

Books, Papers, etc.

—The *Tyler* of Grand Rapids, Mich., issued a memorial edition of 76 pages on the occasion of laying the corner stone of the new masonic home at Grand Rapids, May 21st. It will be observed that the *Tyler* has been removed from Detroit to Grand Rapids.

—The *Masonic Review* of Cincinnati was established in 1845 and is consequently forty-four years old, not thirty-five as we stated in May.

—The *Masonic Constellation* is a new monthly of 16 pp., published by the Valley Publishing Co., St. Louis, and edited by W. P. Rickart. \$1. We welcome it to the masonic field and hope it may prosper and live long in the land.

—*Poems of John Whiting Storrs*, published in an elegant octavo of 325 pages, cloth bound, are received from Bro. William Wallace Lee, of Meriden, Conn., who will send them postpaid for \$1.65. There are sixteen masonic poems in the volume, which will be read with interest by masons, especially by those interested in Connecticut Masonry. There are ten on patriotic subjects, and six on Temperance, with many on miscellaneous subjects.

—The sixth volume of Alden's *Manifold Cyclopaedia* extends from Bravo to Calville, its 635 nicely printed pages including 120 illustrations. Along with its manifold number of words and topics treated briefly, there are many extended articles, as for instance, Brazil, seven pages; Breech-loading Guns, eleven pages; Bridge, eleven pages; British Museum, ten pages; Brooklyn, five pages; Buddhism, fifteen pages; and California, sixteen pages. The *Cyclopaedia* well deserves the enthusiastic commendation it is receiving from all sides; it is certainly THE *Cyclopaedia* for popular use. Rev. Dr. Wright of Milwaukee, evidently voices the thought of many when he says: "I may in all truth and soberness quote its first word as expressive of my sentiments in regard to your wonderful work, its comprehensiveness, its cheapness, etc.—'Bravo,' yea, Bravissimo!" Its small handy volume, contrasting so greatly with the usual bulky, unwieldy volumes adopted by publishers of *Cyclopedias*, is a very pleasant characteristic, and undoubtedly adds greatly to the usefulness of the work, as stated by Dr. Hasty of Indianapolis, who says: "I have the American *Cyclopaedia*, but reference is made to the *Manifold* so far as I have it, ten times to once to the former. It is a marvel of compactness and completeness." The pub-

lisher sends specimen pages free to any applicant, or specimen volumes, which may be returned if not wanted, for 60 cents for cloth binding, 75 cents for half Morocco, post-paid; the better binding is particularly commended. John B. Allen, Publisher, 393 Pearl Street, New York, 218 Clark Street, Chicago.

—Mr. W. J. Stillman, the art critic, writes to the New York *Evening Post* that M. Hébert, Director of the Académie Française at Rome, "one of the most thoughtful of modern French painters, and perhaps the best representative still living of the great poetic French school of art," says of Mr. Cole's engravings now appearing in the *Century*, that "he had never seen such work on wood, and did not suppose wood-engraving to be capable of it."

As was stated in the announcement of this series, the appearance of the engravings is in chronological order. Specimens of the work of such pre-Raphaelites as Cimabue, Giotto, Spinello, and others have already been shown; and while the reproductions of the paintings of these artists are of the highest value to art-students, the general public will be more interested in the latter work, which is to include admirable specimens of the art of Perugino, Leonardo, Titian, Michael Angelo, Raphael, Paul Veronese, Correggio, Tintoretto, and many other well-known names—the masters of the world's art. Leonardo's "Mona Lisa" and "The Jeweler," Titian's "La Bella," "The Man with the Gloves," and "The Entombment," Rembrandt's "Supper at Emmaus," Velasquez's "L'Infante Marguerite," and Albertinelli's "The Salutation," are among the engravings to come.

It is said that this series of pictures is being received with great interest in Italy, where are most of the originals which Mr. Cole has reproduced. All of his pictures are engraved directly from the originals, Mr. Cole doing his work in the galleries or churches in front of the paintings; and the great value of the series is in the absolutely faithful rendering which the engraver has given of the artists' work.

—The *Maine Register* for 1889, has just been issued by Mr. G. M. Donham, of Portland. Price \$1.50. It contains 14 pages of town statistics more than the previous year; the City of Waterville has been put into double columns: the civil terms and amount of jurisdictions of municipal courts have been added in towns where holden: ten changes have been made in the map to conform to recent changes: and the book, like the predecessors, is invaluable to all Maine business men. It is said to be the most complete volume of its kind in the United States.

—The July *Wide Awake* has many strong, timely features, notably two especially American. One is Miss Seward's "Fourth of July at Robert College"—the American college in Constantinople, a seed-bed of American ideas in Europe; the other is Mrs. Burton

Harrison's "The Republican Court," in which she gives portraits and charming little biographies of eighteen of the prominent young society women who were in General Washington's circle of friends, Mrs. Washington herself leading the train. "Mademoiselle Papa" is a touching little tale from the French, translated by Miss Virginia Champin, who, it will be remembered, met a fate quite as sudden and terrible as death from an explosion in the mines described in this story. There is a thrilling story of another French child in this number, "The Child-Knight of Boufflers," written by Madame Cramer Bernhard, a niece of General Grant. "How Patty earned her Salt," by Walter Colby, is quite a perfect little story. *Wide Awake* is \$2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

On November 14, 1888, the corner-stone was laid with masonic ceremonies for a monument in Fairmount Park, Philadelphia, to the memory of Wolfgang von Goethe, the poet par excellence of Germany, world renowned as the author of the "Sorrows of Werter and Faust," a drama rarely read in the original and more rarely acted. In every sense of the word an extraordinary man, the poetry of Goethe is of a philosophical character and entirely too mystical to be comprehended by the ordinary scholar, as it is tinged with a spirit and genius evidently based upon study of Oriental mysteries. Among the Freemasons Goethe was, during his lifetime, almost deified, and hence it is not surprising that the masons of Teutonic origin in America have selected him as their representative national poet, although Schiller is a hundred times more popular among the masses. While on the subject of memorial monuments, we may remark that, a few years back, the German masons of this city proposed the erection of a statue to Baron Steuben, which would have proven peculiarly acceptable to the American people, as to no other foreigner were our Revolutionary forefathers under deeper obligations than to this veteran soldier of the army of Frederick the Great. Moreover, this city would be the proper site for such a memorial, inasmuch as while Washington was an honorary member of Holland Lodge, No. 8, Steuben was an active one and assiduous in his masonic duties. [*Masonic Chronicle.*]

The first Senior Grand Warden of the Grand Lodge of New York, was J. Sudholme Brownrigg (this was in 1781). He was an officer in the British army, stationed in New York at that time; and, as a curious coincidence, General Brownrigg, an officer in the British army in Great Britain, and a grandson of New York's first Senior Grand Warden of the same name, is now Senior Grand Warden of the Grand Lodge of England.

COMMON SENSE AGAIN.—Some of our American contemporaries appear to regard our views as to the admission of candidates who have some bodily imperfection as heterodox, their own, of course, being the only orthodox views which can be warranted as pure and unadulterated. We admit that it is difficult to make a mason—so far as the outward forms and ceremonies of making are concerned—out of a man who has neither arms nor legs, or who, having arms and legs, has been so unfortunate as to mislay his head, or be deprived of his body. We have said this in previous articles on this subject, and we have no desire to shirk the full responsibility which such an admission must entail. But seeing that Freemasonry is not

a mechanical art, but a morality, we have some difficulty in understanding why it is that a man who has sense and feeling, but less than the usual number of legs and arms, or no legs or arms whatever, is not capable of being fashioned into a most excellent mason. If he has wealth, he is not likely to dispense it less generously, or with less discrimination among his poor brethren or their families, because, having no arms, it is necessary that his cheques should be signed on his behalf by a legally appointed agent. Though blind, he will still be able to see the beauty of those moral precepts which it is the purpose of Freemasonry to inculcate; and, though as deaf as a post, he can still hear and understand what it is to practice and instruct others in the practice of virtue.

In his progress through the various grades he will not be able to advance by the regular steps, if he happens to be unfurnished with a pair of legs, but he will have understanding to appreciate and apply to himself and his rule of life what is meant to be conveyed by our symbolism. Without wind and limbs he would be useless as an artificer, but he does not need to be a prize athlete in order to be upright and charitable in his dealings with his neighbors. It might as well be asserted that a bald-headed man, having no hair to stand on end, could not be properly horror-struck, as that a one-eyed, one-armed, or one-legged man is *ipso facto* incapacitated from being a good mason. However though our American contemporaries and many of the Grand Masters in the United States appear to think differently from us on these points, we occasionally get a glimpse of that sound common sense which characterizes Americans in the transaction of business, as in the case of the one-eyed man, who was initiated and passed in a lodge in New Mexico, before it was discovered that its Grand Lodge had decided that the loss of an eye was an absolute disqualification for membership. In this supreme difficulty the Master applied to the Grand Master, Bro. Dr. W. S. Harroun, to know whether or not he would be justified or not in raising the brother, who he declared was in all other respects "a bright and useful mason." Bro. Dr. Harroun, being a sensible man, decided that the brethren of the lodge in question "would be doing the candidate a greater injustice in withholding the third degree than the injury to Masonry could possibly be from any ideal notion of unfit material." He, therefore, wisely allowed the degree to be conferred, and at the same time took the opportunity of remarking that "we should look more to the mental than to the physical qualifications of those who knock at our doors." Good, very good; and the next time a one-eyed or a one-legged candidate presents himself for admission into an American lodge, we trust it will be a Bro. Dr. Harroun to whom the question of his fitness will be referred.

[London Freemason, June 8, 1889.]

Prior to 1813 the old English lectures contained the following passage: "There are in Freemasonry twelve original points which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points no man ever was or can be legally and essentially received into the order. Every person who is made a mason must go through these twelve forms and ceremonies, not only in the first degree, but every subsequent one." This form was abolished in 1845 by the decree of the United Lodge of England and was never introduced into this country. The ceremony of initiation under this system was divided into twelve parts in allusion to the twelve tribes of Israel, to each of which one of the points was referred in the following manner:

1. The opening of the lodge was symbol-

ized by the tribe of Reuben, because Reuben was the first born of his father Jacob, who called him "the beginning of his strength." He was therefore appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The preparation of the candidate was symbolized by the tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites, and that part of the ceremony which relates to offensive weapons was used as a token of our abhorrence for the cruelty exercised on that occasion.

3. The report of the Senior Deacon referred to the tribe of Levi, because of the slaughter of the Shechemites. Levi was supposed to have made a signal or report to Simeon, his brother, with whom he was engaged in attacking these unhappy people while unprepared for defence.

4. The entrance of the candidate into the lodge was symbolized by the tribe of Judah, because they were the first to cross the Jordan and enter the promised land, coming from the darkness and servitude, as it were, out of the wilderness into the light and liberty of Canaan.

5. The prayer was symbolized by the tribe of Zebulon, in preference to his brother Issachar.

6. The circumambulation referred to the tribe of Issachar, because as a thriftless and indolent tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. Advancing to the altar was symbolized by the tribe of Dan, to teach us by contrast that we should advance to truth and holiness as that tribe advanced to idolatry, among whom the golden serpent was first set up to receive adoration.

8. The obligation referred to the tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that tribe.

9. The instructing of the candidate with the mysteries was symbolized by the tribe of Asher, because he was then presented with the rich fruits of masonic knowledge, as Asher was said to be the inheritor of fatness and royal dainties.

10. The investment of the lambskin by which the candidate is declared free referred to the tribe of Naphtali, which was invested by Moses with a peculiar freedom, when he said, "O! Naphtali, satisfied with the blessing of the Lord, possess thou the west and the south."

11. The ceremony of the northeast corner of the lodge referred to Joseph, because as this ceremony reminds us of the most superficial part of Masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted to be more superficial than the rest as they were the descendants of the grandsons only of Jacob.

12. The closing of the lodge was symbolized by the tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Such were the celebrated twelve points of Freemasonry of the ancient English lectures. They indicate the great antiquity of the fraternity. The most ancient nations taught largely by symbols; the inscriptions upon the remains of ruined cities in both hemispheres, as well as works of art, indicate it. These points are also of interest to biblical students, and serve to afford information to those who believe that the Jewish people were classified by Jehovah, who does nothing without design or symbol.—[The Light.

—John A. Gerow of Marshall has been elected Grand Commander of Michigan, and William P. Innes of Grand Rapids, Grand Recorder.

Berry's Templar Statistics, 1889.

Grand Commanderies.	Returns for	Subordinates.	Members.	Knights.
Alabama, May 16,	'88	6	220	23
Arkansas, April 23,	'89	10	383	62
California, April 18,	'89	29	2,307	157
Colorado, Sept. 21,	'88	14	776	67
Connecticut, May 19,	'89	11	1,594	97
Dakota, June 6,	'89	11	621	100
Georgia, April 18,	'88	6	390	42
Illinois, Oct. 23,	'88	58	7,080	459
Indiana, April 30,	'89	31	2,696	186
Iowa, Oct. 18,	'88	51	3,720	290
Kansas, May 16,	'88	30	1,875	177
Kentucky, May 22,	'89	23	1,563	106
Louisiana, Feb. 15,	'89	4	303	11
Maine, May 9,	'89	18	2,178	177
Maryland, Nov. 27,	'88	8	849	56
Mass. & R. I., Oct. 26,	'88	41	7,563	594
Michigan, May 15,	'88	39	3,923	222
Minnesota, June 25,	'88	19	1,689	140
Mississippi, Feb. 12,	'89	12	225	7
Missouri, May 8,	'88	52	2,873	159
Montana, May 14,	'88	4	202	88
Nebraska, April 30,	'89	18	1,132	131
N. Hamp., Sept. 25,	'88	10	1,379	83
New Jersey, May 12,	'89	16	1,298	97
New York, Oct. 9,	'88	56	8,117	530
N. Carolina, Aug. 1,	'88	8	208	21
Ohio, Aug. 28,	'88	45	5,944	554
Oregon, Oct. 9,	'88	3	181	12
Penn., May 28,	'89	63	8,380	603
Tennessee, May 14,	'89	14	881	60
Texas, April 18,	'88	22	1,155	82
Vermont, June 11,	'89	10	1,040	79
Virginia, Nov. 13,	'88	17	906	89
Washington T., June 8,	'88	5	175	42
W. Virginia, May 8,	'89	9	434	42
Wisconsin, Oct. 9,	'88	22	2,062	146
Wyoming T., July 11,	'88	3	162	
G. En. subordinates,	'86	29	1,860	
Total, in U. S.,	'89	827	78,349	5,791
Canada, July 17,	'88	23	906	94
England & Wales,	'89	108	2,900	
Ireland,	'89	41	1,300	
Scotland,	'89	10	450	
Victoria, Australia,	'88	3	74	13
Total in world,	'89	1017	83,979	5,898

[Gr. Comm'y Me., 1889]

NEW HAVEN, CONN., July 10.

The masons of Connecticut own this city to-day. They are congregated here for the purpose of celebrating the centennial anniversary of the Grand Lodge of the state. They commenced arriving yesterday and have kept it up ever since. At present there are sixty Connecticut lodges in the city, and there are six hundred Knights Templars. The Grand Lodge of the state was instituted at New Haven July 8, 1789, and the twelve lodges that took part in the organization are still in affiliation with the Grand Lodge. From the twelve lodges of one hundred years ago the fraternity has grown into a membership of nearly 16,000, with 111 lodges in good standing in the state. William E. Sanford of Brooklyn, N. Y., is the oldest of the surviving Grand Masters of the Connecticut Grand Lodge, and Hon. David Clark of Hartford is the next. The present Grand Master is J. H. Swartout of Stamford.

HON. JOSEPH B. HALL, editor of the Aroostook Herald, died at Presque Isle July 5th, aged 64 years. He was Secretary of State in 1861-3 and one of the founders of the Portland Press. He was a member of our fraternity.

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
History Beethoven Society, Ira Berry,....	20
Maine Masonic Text Book, Digest and Monitor, by J. H. Drummond, 350 pp. 12 mo. cloth, or leather tuck, 2d edition,.....	\$1.50
Grand Lodge of Maine, vol. 1, Reprint, 1820 to 1847, inclusive, in sheets,.....	\$3.00
Vol. 6, 1867 to 1869, in sheets,.....	\$2.50
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Grand Chapter of Maine, Vol. 1, reprint, 1821 to 1854, in sheets,.....	\$1.85
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Vol. 6, 1879 to 1883, in sheets,.....	\$2.50
Vol. 7, 1884 to 1888, in sheets,.....	\$2.50
Grand Council of Maine, Vol. 2, 1868 to 1875, in sheets,.....	\$3.00
Vol. 3, 1876 to 1885,.....	3.00
Grand Commandery of Maine, Vol. 2, 1863 to 1873, in sheets,.....	3.00
Vol. 3, 1874 to 1879, in sheets,.....	3.00
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Masonic Token, Vol. I, 1867 to 1877, with Index and illuminated title, in sheets,.....	\$2.00
Do, do, Vol. II, do,.....	1.50

LODGE HISTORIES.

Lincoln Lodge, Wiscasset,.....	40
Lincoln Lo., Wiscasset, Supplement, to 1870,.....	20
Arundel Lodge, Kennebunkport,.....	30
Casco Lodge, Yarmouth,.....	40
Lewy's Island Lodge, Princeton,.....	25
York Lodge, Kennebunk,.....	50
Eastern Frontier Lodge, Fort Fairfield,.....	25
Messalonskee Lodge, West Waterville,.....	35
Atlantic Lodge, Portland,.....	30
Mt. Desert Lodge, Mt. Desert,.....	25
Hancock Lodge, Castine,.....	35
Paris Lodge, South Paris,.....	40
Forest Lodge, Springfield,.....	25
Crescent Lodge, Pembroke,.....	30
Cumberland Lodge, No. 12, New Gloucester,.....	50
Greenleaf Lodge, No. 117, Cornish,.....	30
Rising Sun Lodge, No. 71, Orland,.....	25
Alna Lodge, No. 43, Damariscotta,.....	30
Tremont Lodge, No. 77, Tremont,.....	20
Waterville Lodge, No. 33, Waterville,.....	90
Sebasticook Lodge, No. 146, Clinton,.....	30
Howard Lodge, No. 69, Winterport,.....	30
Somerset Lodge, No. 34, Skowhegan,.....	50
Crescent Chapter, No. 26, Pembroke,.....	30
Drummond Chapter, No. 27, W. Waterville,.....	35
Meridian Lodge, No. 125, Pittsfield,.....	40
Mt. Vernon Chapter, No. 1, Portland, Berry,.....	40
Portland Lodge, No. 1, Drummond, cloth,.....	1.50
Hancock Lodge, Supplement to 1880,.....	25
Olive Branch Lodge,.....	20
Lewy's Island Lodge, Supplement to 1880,.....	20
Portland Commandery, Berry,.....	75
Crescent Lodge, 1870-'80,.....	20
Ancient Land-Mark Lodge, Berry,.....	80
Alna Lodge, Supplement to 1880,.....	20
Rising Star Lodge, Penobscot,.....	15
Warren Lodge, East Machias,.....	50
Mt. Kineo Lodge, Abbott,.....	40

Proceedings by Mail post paid.

Grand Lodge, 1866, 1867, 1869, 1870, 1872, 1874, 1875, '78, '79, '80, '82, '83, '84, '85, '86, '87, '88, each, 60c.	
Grand Chapter, 1866, '67, '68, '69, '70, '72, '73, '75, '76, '77, '78, '79, '80, '81, '83, '84, '85 to '88, each, 50c.	
Grand Council, 1867, '69, '71, '72, '73, '74, '75, '77, '78, '79, '80, '81, '82, '83, '84, '85 to '88, each,.....	30c.
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Master Mason's Hymns, mounted on heavy pasteboard, (by express) each,.....	10c.
Masonic Hymns for Lodges, 9 hymns with music, paper, by mail per doz.,.....	\$1.25
Chapter Music Cards, per doz.,.....	1.25
Visitors' Books, Lodge and Chapter, bound half blue and red morocco, 160 pages, printed heading, express,.....	\$2.25
Commandery Question Tablets, (50) 60c., (100) \$1.00	
Notice to delinquents, Lodge & Chapter, per 100, 65	
Send for List of Blanks, &c.	

Charles Fobes.

Our venerable and beloved brother died at his residence in Portland, July 4th, at the age of eighty-six years, seven months and eight days, having been born at Paris, Maine, Nov. 26, 1802. He had been in feeble health for some months from a stroke of paralysis. He was a descendant of Miles Standish on the father's side, and from the Eames family, who were early Massachusetts settlers, on the mother's. His father, Amasa Fobes, removed from Bridgewater, Mass., to Paris, Me., in 1801, whence they came in 1812 to Allen's Corner, Deering. In 1821 Bro. Fobes came to Portland and served an apprenticeship with Marcus Quincy, a painter, whose partner he became when of age. This business he continued until the fire of 1866 destroyed his shop on Fore Street near Pearl. He was one of the early proprietors in the Steam Packet Company, and, like the others, accumulated a large property during the war. He was a Director in the Merchants' National Bank and Vice President of the Maine Savings Bank, Director in the Horse Railroad, and Treasurer of Westbrook Seminary. He was an early and leading member of the Universalist Church. In politics he was always a democrat.

On November 3, 1824, a little less than a year after attaining his majority, he was proposed to Ancient Land-Mark Lodge, and was initiated Jan. 5, 1825. On the fiftieth anniversary in 1875, the lodge surprised him by celebrating the event, and a gold jewel was presented to him in commemoration of it. He was Senior Deacon from 1838 to 1844, then Senior Warden until 1848, and Treasurer since the death of Bro. Henry H. Boody in 1853.

He was the oldest member of the lodge since the death of Bro. Oliver Gerrish, and we have to come down twenty years to find the next living initiate.

In Mount Vernon Chapter he was an active and honored member, and held the Treasurer's office since 1859, when Bro. Gerish retired.

In the Council he was one of the early members, Treasurer since its organization and Grand Treasurer since the formation of that body, until his son Leander was elected in 1880, upon his resignation after twenty-five years' service.

In the commandery he was the oldest member, having joined Maine Commandery in 1845, been a charter member of Portland Commandery, and its Treasurer since 1848, a service of forty-one years in one office. He was also Grand Treasurer of the Grand Commandery since its first annual conclave in 1853, a period of thirty-six years. The fact that he was always kept in the financial places prevented his taking working offices, but he was always useful in the absence of other officers, and some of the members are old enough to remember the delight with which he used to serve as Warden in the commandery when a vacancy permitted.

His sagacity and prudence has largely promoted the financial success of the bodies to which he belonged, and has helped place them in the strong position which they occupy, and his ability has always commanded a respect from his brethren as deep as the affection which his kindly disposition and pleasant temper won for him.

He had a lively sense of humor. His memory was stored with anecdotes of his fellow citizens, and he had a happy faculty of narrating them.

Our Grand Secretary, who knew him for over fifty years, and intimately for a considerable portion of the time, says that he never knew him to miss an opportunity of doing a kindness.

He left four sons, Charles S. and Leander W., of Portland, George C., of Mobile, and Lamartine J., of Baltimore.

The Masonic Veteran Association of Washington, D. C., invites the other Veteran Associations of the country to send delegates to Washington at the time of the triennial to a convention which will probably form a general association of veterans. All masons of twenty-one years' standing, who reside where no association is formed, will be received.

The Templar Correspondents will have a meeting and dinner at Washington at the triennial. Past Grand Commander Connor of Tennessee will preside, and it cannot fail to be deeply interesting to all of the mutuals.

Bro. Hughan writes the London *Freemason* that Bro. C. P. Cooper of Dundalk has unearthed an old certificate dated 1819 given by the "Inner Circle" of Lodge No. 384 of Dundalk, on the Grand Lodge Registry of Ireland, showing that Samuel Johnson was dubbed a Knight of the Red Cross, and initiated a Knight of Patmos, Knight of Jerusalem, Ark and Mark Mason, Link and Chain, Jacob's Wrestle and Mother Word, in that lodge. On the certificate is a cross of Calvary, the letters I. H. S. and a serpent. This is another link that shows the connection of our Orders of Knighthood with the Grand Lodge of Ireland.

A Grand Lodge of North Dakota was organized June 13, 1889, the representatives of twenty-six subordinate lodges being present. James W. Cloes, Jamestown, Grand Master; Frank J. Thompson, Fargo, Dep. G. Master; John F. Selby, Hillsboro, Sen. G. Warden; Albert B. Herrick, Lisbon, Jun. G. Warden; Charles E. Jackson, Pembina, G. Treasurer; David S. Dodds, Lakota, G. Secretary. The officers were installed by M. W. George H. Hand, Past G. Master of the Grand Lodge of Dakota.

The *Chaine d'Union* pronounces the description of Paris in Edmund Flaggs' novel "De Molai" admirable, and says few writers have studied Paris of the fourteenth century with so much sagacity.

Samuel Harper.

A telegram to Bro. Drummond brought the sad intelligence of the death of Bro. Samuel Harper, of Pittsburgh, Penn., May 23d. He was born in Pittsburgh, in 1837, and was an Union soldier, having attained the rank of Major. We first made his personal acquaintance at the Grand Army meeting in Portland in 1886. He was well-known as the correspondent for the Grand Chapter and Grand Commandery of Pennsylvania, and was an active member of the Northern Supreme Council, where he took the place of Bro. McClenachan as master of ceremonies at the last September meeting.

Darius A. Ogden.

A circular from Grand Secretary Fox, brings the announcement of the death at Penn Yan, N. Y., May 4th, of Past Grand High Priest Ogden at the age of seventy-six. He was born in Northville, Cayuga Co., N. Y., Aug. 14, 1813. He was Grand High Priest in 1862-3, and correspondent from 1872 until his death. He was an honorary member of the Northern Supreme Council.

Geter C. Shidle.

The *Keystone* also announces the death of this distinguished brother at Atlantic City, where he had gone for his health, on June 11th. He was a Past Grand Commander of Pennsylvania, and the leading mason in Pittsburgh.

A balustre from Albert Pike, Grand Commander of the Southern Supreme Council announces the death of John L. Lewis, Grand Master of New York in 1856, which occurred at Penn Yan, N. Y., June 12th.

Conemaugh Valley Sufferers.

In response to the appeal from the Grand Chapter of Pennsylvania, Grand High Priest Goulding issued a notice to Maine Chapters to send in their contributions. The following amounts have been received by Grand Treasurer Hinkley:

Chapters.	Amounts.
King Hiram, Lewiston,	\$50.00
Keystone, Camden,	5.00
Murray, Kennebunk,	10.00
Dunlap, China,	25.00
Aroostook, Houlton,	25.00
Acadia, Ellsworth,	20.00
Ezra B. French, Damariscotta,	10.00
Atlantic, Vinal Haven,	10.00
Mount Vernon, Portland,	25.00
Mount Moriah, Bangor,	25.00
Eagle, Saccarappa,	10.00
	<hr/> \$215.00

The Supt. of the Census, Robert P. Porter, will issue, to all physicians, registers of Vital Statistics, which he begs may be kept during the year and returns made to Dr. John S. Billings, Surgeon, U. S. Army. Any doctor not receiving one, can be supplied on application to the census department.

GRAND ENCAMPMENT RITUAL.—Caswell of California quotes the Grand Commander of Massachusetts:

"It is very much to be regretted, I think, that it became necessary through the action of the Grand Encampment to distribute so freely printed copies of the ritual, to place in distribution a work which should be most sacred and secret, but now has a great degree of 'common property' about it, and might be said to be represented by a 'national circulation.' The frequent remark made that we now have a 'ritual universal,' seems peculiarly appropriate."

And thus comments:

"There is an odor of quiet sarcasm about this that is refreshing and with which we are fully in accord. We have always deemed it injudicious and unmasonic to print any portion of the esoteric portions of the ritual of any masonic body. Such a course is directly contrary to the teachings so earnestly impressed upon our minds in the very outset of our masonic career. No matter how carefully guarded the printed matter may be, it is morally certain that, sooner or later, by some unforeseen circumstance, it will get into wrong hands and become 'common property.' As the Grand Commander truly says, the ritual has obtained a 'national circulation,' and we will wager a bottle of champagne to a red herring, that there are dozens of profanes in the United States to-day who are as conversant with the esoteric work of Templarism as the Grand Master himself." [*Cal. Gr. Comy.* 1888.]

Our thanks are due to Sir Knight S. M. Bronson for an invitation to a fish dinner given to the officers of the Grand Commandery of Connecticut, at the Pease House, Saybrook Point, Conn., June 7th.

A bronze statue of Ex-Mayor Thomas A. Doyle, by Henry H. Kitson, was unveiled in Providence, with masonic ceremonies, in the presence of 30,000 people, June 3d.

The *Providence Journal* gave a picture of the statue and a fine account of the proceedings.

It is rather curious that in 1841 the Grand Lodge of Louisiana expelled all masons who joined the Odd Fellows and refused to renounce them, on the ground that Odd Fellows imitated Masonry.

MONTGOMERY CHAPTER.—We have just received from Past Grand High Priest A. J. Fuller, of Bath, an interesting history of Montgomery Chapter, No. 2, written by him and published in 1876. It appears that four of its High Priests have been Grand High Priests, namely: Robert P. Dunlap, John C. Humphreys, Abner B. Thompson and Andrew J. Fuller, and the first has been General Grand High Priest. To these we may add now John W. Ballou and Joseph M. Hayes.

The Council of Deliberation, of Wisconsin' A. V. H. Carpenter, Deputy, sends out a mourning balustre in memory of Jedd P. C. Cottrill, who died Feb. 8th, as we have before recorded.

Denver wishes the triennial of 1892 and is soliciting votes for it. Denver is a lovely city and the *Token* approves.

Editorial Chips.

—A Canadian paper, the *Era*, describes a marvelous performer, Herr Unthan, born without arms, who is a Freemason. He gives the grips accurately with his right foot, and yet there are American Grand Lodges who rule a man out because he has lost a little finger.

—The Grand Commandery of Kentucky favors the Tennessee proposition to make only the essentials of the ritual obligatory.

—Past Grand Commander Frank Neely, of Iowa, died at Waterloo, Iowa, May 8th.

—Past Grand Master Hugh McCurdy made a fine address, (as he always does) at the laying of the corner-stone of the Michigan Masonic Home at Grand Rapids May 21st. During the service \$15,000 were subscribed toward the building fund.

—Massachusetts and Rhode Island will send a delegation 1600 strong to the triennial in October.

—The *Toronto Freeman* says a preceptory of Knights Templar is likely to be formed in Fredericton, N. B.

—Thomas B. Long, of Terre Haute, is Grand Master, and William H. Smythe, of Indianapolis, Grand Secretary of the Grand Lodge of Indiana. They copy Drummond's statistics.

—They have district meetings of lodges in California. Bro. C. E. Gillett sends us an invitation to one in Oakland, June 21st, when there would be addresses by Grand Master Estee and others, a banquet, but no work.

—The Missouri Masonic Home, at St. Louis, was dedicated by the Grand Lodge June 15th. The *Constellation* gives a glowing account of the ceremonies.

—A circular from the Grand Lodge of Kansas announces the death at Fredonia, of William Cowgill, Grand Master in 1881-82.

—Bro. Simon Cameron, of Lincoln's Cabinet, died June 20th, of paralysis. He was born in 1799.

—The Grand Lodge of Iowa has interdicted the Cerneau rite.

—Adolphus Andrews, aged ninety years, died in New York City, June 6th. He was made a mason in 1819, was a Past Master and a 33°.

—The *Repository* for June has a fine full page phototype of the new statue of Thomas A. Doyle, recently erected in Providence.

—John W. Vrooman of Herkimer, Grand Master, Edward M. L. Ehlers of New York, Grand Secretary, of the Grand Lodge of New York.

—Azariah G. Howard of Atlanta, has been elected Grand Commander of Georgia, and Samuel P. Hamilton, of Savannah, Grand Recorder.

The telegraph reports the sudden death of Charles W. Haney, Past Grand Master of the Grand Council, at Belfast, July 13th. His age was forty-eight years.

SUMMER RAIN.

MRS. E. ALICE BRADLEY.

O thirsty blossoms of clover !
 O hills that long for the rain !
 O pitiful sweet flower faces,
 Entreating the sky in vain,—
 Hope, for cometh a shadow
 From the heart of the gusty west,
 And, tho' it is sunshine bordered,
 There are rain-drops on its breast.

Soul of the silver mist wraith
 Brooding the mountain rills,
 Tramp of a thousand crystal hoofs
 Like an army on the hills,—
 Ranging the wide world over—
 Islet and city and sea—
 Come from heart of the summer sky
 And tarry a while with me.

Drifts of a weird soft music
 Wakening only to cease !
 Songs that are lost in silence
 Striving forgotten in peace !
 Shadow of cloud on the desert,
 Never thou comest in vain,
 For all the flowers on all the hills
 Welcome thee, summer rain !
 —Democrat and Chronicle.

☞ The following lodges pay \$1 or \$2 a year, receiving 11 and 22 copies of the *Token*, respectively, to distribute to the members who are promptest in attendance :

	Copies.
St. Andrew's, Bangor,	22
Temple, Saccarappa,	11
St. George, Warren,	22
Hancock, Castine,	11
Ira Berry, Bluehill,	22
Warren, East Machias,	11
Cumberland, New Gloucester,	11
Rising Virtue, Bangor,	22
What lodge shall be next added ?	

Frank J. Thompson, of Dakota, heads each division of his Report on Correspondence to the Grand Lodge with a poetical selection.

This is the one for Kansas :

Into green waves the prairies' grassy lake,
 Deepened and swelled to music clear and loud,

And, as the west-wind lifts a summer cloud,
 The curtain rose, disclosing wide and far
 A green land stretching to the evening star,
 Fair rivers, skirted by primeval trees
 And flowers hummed over by the desert bees.

—[Whittier.

THE history of Freemasonry in Ireland is still doubtful and obscure. Anderson, in his Constitution of 1738, though he mentions St. Patrick, A. D. 403, and his building of St. Patrick's Cathedral and the Priory of St. Avog at Lough Dorg, says nothing about the masons, though he would, by implication, have us infer that St. Patrick was connected with the Operative Masons. His first mention of a Grand Lodge in Ireland is under Lord Kingston, in 1730. There is a statement to which Mackey calls attention in the Irish Book of Constitutions of 1730 in Spencer's "Constitution of the Freemasons," p. 39, that 370 years before the birth of Christ, the four sons of Melesius the Spaniard, with a fleet of sixty sail, came to Ireland, subdued the kingdom, settled themselves in several parts of it, planted colonies and erected lodges. This statement we may fairly relegate at once to the prehistoric times. There is evidence to show that the Grand Lodge of Munster was in existence about 1626, and it probably will have dated from about 1720. But the earliest historical evidence so far incontestable is that in 1729 a Grand Lodge was formed in Dublin, with Lord Kingston as Grand Master. We may observe that some have contended that it was a Prov. Grand

Lodge in Munster—not a Grand Lodge—which was set up ; and that its records exist from 1726. In 1749 the Grand Master's Lodge was formed and in 1779 the Grand Lodge of Ireland recognized the schismatic Atholl Masons in London, as also did the Grand Lodge of Scotland. In 1779 Mother Kilwinning Lodge gave a warrant to some brethren in Dublin to form a lodge to be called the "High Knights Templar," to confer the three degrees ; and though it is quite clear that the warrant of constitution only extended to the craft degrees (though why we know not as there was a Grand Lodge in Ireland), yet this afterwards became, no doubt, the origin of the Grand Encampment of Ireland. Freemasonry has spread gradually, though deeply, in Ireland, and now there are under the Grand Lodge over 1000 lodges (not all active) on the roll, and the high grades also flourish in Ireland. The Irish system somewhat differs from the English, and we confess that we prefer our own arrangement. Freemasonry in Ireland has had much to contend with in consequence of the open opposition and anathema of the Roman Catholic Church, Archbishop Cullen, now Cardinal, having declared it to be "deadly sin" to be a Freemason. In 1850, the Roman Catholic Synod at Thurles promulgated a Brief against the Freemasons, which, after declaring that Clement's Bull, "Eminentissimi," confirmed by Benedict's "Providus," 1751, by Pius VII's "Ecclesiam," in 1821, and by Leo's "Quo graviora," in 1826, had condemned Freemasonry and Freemason, they practically excommunicated all Catholic Freemasons. Since then the Allocutions of Pius IX have been used against the Freemasons in Ireland. But they have not lost heart, and are still a numerous, intelligent, charitable, loyal body of men.—(*London Freemason*).

AN INCIDENT IN THE EXPERIENCE OF A MASTER.—Some years since, soon after the reception by — Lodge of an application for the degree, and before the day of the Communication at which ballot was taken, a member called upon the Master and stated that he was moved to unburden his mind as he was in doubt what course to pursue regarding the application above referred to—saying that he should feel uncomfortable in the lodge should the applicant become a member.

He was reminded that it was his privilege to cast a negative ballot, and his duty to do so, should he consider the applicant unworthy.

He replied that he did not so consider him ; on the contrary, believed him to be of good character in all respects, but that, owing to a difference concerning some property belonging to their wives, who were sisters, the families had become estranged, and for a long time had not been on speaking terms, all attempts at reconciliation having failed. This the brother frankly stated to the Master, adding that while his pleasure in attending the lodge meeting would be destroyed should the applicant be admitted, there was nothing in the man's character which ought to prevent it. In this dilemma the advice of the Master was sought. The brother was informed that he needed no advice, and that as he was thoughtfully considering his duty, he would doubtless be led to a satisfactory conclusion. With considerable curiosity the master awaited the time of balloting, and when it came the brother was in his place, but the ballot resulted in favor of the applicant.

At the conclusion of the initiation the candidate was more than surprised to observe among those present the man whom he had long considered his enemy—their eyes met, and in a moment their hands were clasped,

explanations followed, and in a few moments a misunderstanding which had existed for years was as if it had never been.

[Repository.

THE TYLER'S CLUB.—When it was in fashion to send personal notices of every meeting, and they were required to be served by the Tyler as part of his official duty, we remember one good old man, long since at rest, whom we frequently met in our rounds, seated on a stoop, hydrant, or convenient receptacle of his ponderous avoirdupois, and when any one he knew came by he would ask, "which way are you going? Ah, wouldn't you just drop there as you go by," and then he would hand over half a dozen or more notices and consider them served. We obliged him many and many a time, but, if our memory serves us correctly, the notices given us are still waiting to be served, which reminds us of an old friend, a captain of the Black Ball Line between New York and Liverpool, who used to chuckle over the way he got ahead of the people who annoyed him with commissions to buy in England for them anything from a darning needle to a sheet anchor. His plan was to select a day at sea when there was a stiff breeze, and spread out these orders on the companion hatchway ; naturally the wind blew them overboard and the captain's responsibility ended.

To return : the methods of Tylers are different. We recollect several who at the close of a communication would gather up the aprons and other paraphernalia by the armful and jam them into a closet, to remain until the next meeting, and then be displayed with all their folds and wrinkles. It is possible that some of the genus may be left yet, but we think not. Another speciality of the old times was the dependence placed by Masters upon the Tyler's voucher. He announced five brethren vouched for, without any other basis than his supposed recollection of faces, and we had several times the gratification of preventing the entrance of suspended or expelled masons who would otherwise have been admitted. We recollect a case in this connection when an expelled mason had passed the Grand Tyler, on his face, and came up and shook hands with us in triumph ; the way he went out, however, may be imagined, but not described.

Many similar instances occur to us, but the real Tyler's Club is what we intended to call up, and that is—the Brethren, who when the work is about to begin, slip out one by one to the Tyler's room, and beguile the time by smoking and conversation. Once upon a time, when we found this habit growing, we bethought us of a remedy. Noticing one after another sliding out, and knowing their object, we waited until barely a quorum was left ; then, presuming their cigars to be well alight, we ordered the J. D. to open the inside door, directed the Tyler to keep vigil at the outer entrance and thus brought the whole party within the lodge. The lesson was effective, and we had no further trouble with the Tyler's Club.

Masters may, if they will, profit by our experience.—[N. Y. Dispatch.

OUR MYSTIC CHAIN.—Writers on masonic ceremonies and our best known lexicographers describe the masonic or Mystic Chain as being formed by the brothers placing themselves so as to form a circle and grasping each other's hands. The proper mode of forming it is for every brother to cross his arms in front of his body, extended his right hand to the brother on his left, and his left hand to the brother on the right.

This chain, which can never be a fetter to him, for it is formed by the hands of brothers, was in former years much in vogue, and was used at installations, always at closing, and especially in the ceremony

of the third degree, and often at the formal opening of the lodge. Our French brethren call it the chain of union.

It is a great pity that this forming of the chain is gradually becoming obsolete in our lodges. It is one of those sweet, pleasant and simple ceremonies which should be kept up and encouraged. It should remind the participant that all the masons on the face of the globe form but one chain, that every brother is a link of that chain, and all should ever strive with the true hands of brothers to strengthen, uphold and perpetuate it. It is a very simple ceremony, yet there seems to be a cordial nearness, a coming together into a closer bond, and when you have once grasped a brother thus by the hand, forming a Mystic chain, you feel drawn towards him, feel more of a brotherly love for him.

In one of the degrees in Masonry the candidate is placed before the altar and the brethren pass him in single file, each brother as he passes grasping the hand of the candidate, and he is thus "received and acknowledged" a brother among them. This very simple ceremony invariably makes a pleasant impression upon the neophyte and seems to renew a kindlier feeling in the breast of the members. As each one passes, heartily grasping the newly made brother by the right hand, a certain feeling, a certain something is awakened within the breast of each, which brings forth better resolutions of union and of good will to each other.

No doubt at an earlier age a secret meaning was also attached to this forming the chain. Fort, in his "Early History and Antiquities of Freemasonry," tells us that a chain, square, or circle was formed at the opening of the lodge, and the Master, invested in full insignia of his office, took his station in the East, and his "Warder" opposite him, thus binding the East and West in one solid chain, each brother a strong link thereof. Our entire system is founded upon symbols, and the Mystic chain is one of the sweetest of these, formed as it is by the living brethren, breathing union, strength and fraternal care for each and all.

[New York Sunday Times.]

Contributions to Masonic Library.

Dr. E. H. Vose.—
Missing No. of Odd Fellows Register and Masonic Journal, No. 117.
Stephen Berry.—
Vol. I Masonic Journal, with numbers supplied by Smith & Sayles.

Our Masonic Exchanges.

London Freemason, weekly.
Keystone, Philadelphia, Weekly, \$3.
Boletín Masonico, Mexico, per year, \$6.
Masonic Review, Cincinnati, Ohio, \$2.00.
La Acacia, Buenos Aires, Monthly.
Freemason, Sydney, N. S. W., 6s. 6d.
Liberal Freemason, Boston, Mass., \$2.
Canadian Craftsman, Toronto, \$1.50.
Masonic Advocate, Indianapolis, \$1.00.
Freemasons' Repository, Prov., R. I., \$2.00.
La Chaîne d'Union de Paris, Hubert, editor, The Freemason, Toronto, Canada, 50c.
Loomis' Musical Journal, N. Haven, Ct., \$1.
Masonic Chronicle, Columbus, O., \$1.
La Revista Masonica, Lima, Peru.
Victorian Freemason, Melbourne, Victoria.
Masonic Home Journal, Louisville, Ky.
Masonic World, Boston, Mass.
Light, monthly, Topeka, Kansas.
El Taller, Sevilla, Spain.
Cadiz Masonica, Cadiz, Spain.
Masonic Journal, Portland Me., 50c.
Masonic Tidings, Milwaukee, monthly, \$1.
La Gran Logia, City of Mexico.
Master Mason, Minneapolis, \$1.
The Royal Craftsman, Plainfield, N. J., \$1.
New Zealand Masonic Journal, Dunedin.
Trestle Board, San Francisco, Cal.
Trowel, Walnut Ridge, Ark., \$1.

The Orient, Budapesth, Hungary.
Masonic Chronicle, New York.
El Simbolismo Libre, Vera Cruz.
The Tyler, Detroit, Mich., weekly, \$2.

Our Thanks To

Alpheus A. Keen, Gr. Sec., for proc. Gr. Lodge New Mexico, 1889.
J. L. Power, Gr. Sec., for proc. Gr. Chapter, Mississippi, 1889.
Wm. R. Bowen, Gr. Sec. for proc. Gr. Chapter Nebraska, 1888, also Gr. Commandery, 1889.
Serenio D. Nickerson, Gr. Sec., for proc. Gr. Lodge, Mass., March-May, 1889.
Wm. F. Swain, Gr. Sec., for proc. Gr. Lodge Texas, 1888.
Geo. J. Hobe, Grand Registrar, for proc. Grand Consistory California, 1889.
Wm. H. Smythe, Gr. Sec., for proc. Gr. Lodge Indiana, 1889.
James A. Henry, Gr. Rec., for proc. Gr. Commandery Arkansas, 1889.
DeWitt C. Dawkin, Gr. Sec., for proc. Gr. Chapter, Florida, 1889.
E. M. L. Ehlers, Gr. Sec., for proc. Gr. Lodge New York, 1889.
Wm. P. Innes, Gr. Rec., for proc. Grand Commandery Michigan, 1889.

DIED.

In Woodfords, May 20, Winslow Andrews, aged 49 years, a member of Portland Lodge.
In Portland, May 25, Oren R. Legrow, aged 53 yrs. 8 mos. A member of Ancient Land-mark Lodge.
In Otisfield, May 24, Otis Fernald, aged years.
In Readfield, June 10, Joseph Gilman, aged 32 years. He was a member of Lafayette Lodge, and of Trinity Commandery.
In Portland, July 4, Charles Fobes, aged 86 yrs. 7 mos. (See editorial.)

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