

# MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 4.

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

## IT IS JULY.

SUSAN HARTLEY SWETT.

When the scarlet cardinal tells  
Her dreams to the dragon fly,  
And the lazy breeze makes a nest in the trees,  
And murmurs a lullaby,

It is July.

When the tangled cobweb pulls  
The cornflower's cap awry,  
And the lilies tall lean over the wall  
To bow to the butterfly,

It is July.

When the heat like a mist veil floats,  
And poppies flame in the rye,  
And the silver note in the streamlet's throat  
Is heard in the forest to sing,

It is July.

When the hours are so still that time  
Forgets them, and lets them lie  
'Neath petals pink till the night stars wink  
At the sunset in the sky,

It is July.

When each finger-post by the way  
Says that Slumbertown is nigh;  
When the grass is tall and the roses fall,  
And nobody wonders why,

It is July.

—[American Kitchen Magazine.]

## MASONRY IN MAINE.

### Lodge Elections.

Nezinscot, 101, Turner. William H Downing, m; Harry W Burdin, sw; Oliver A Sprague, jw; Seth D Andrews, sec.

Bingham, 199, Bingham. Benj F Smith, m; Edwin O Vittum, sw; Samuel A Smith, jw; Geo E. Eames, sec.

Naval, 184, Kittery. C Clifford Muchmore, m; Frederick W Cross, sw; Dwight F Faulkner, jw; Levi L. Goodrich, sec.

### Chapter Elections.

Washington, 16, Machias. Stephen Hadley, HP; Daniel A Curtis, K; Willis H Allen, S; John Shaw, TREAS; Henry R Taylor, SEC.

Bradford, 38, Auburn. Chas E Merrill, HP; Geo E McCann, K; Willis E Cutler, S; John H Merrill, SEC.

### Council Elections.

Maine, 7, Saco. Edgar A Hubbard, Biddeford, TIM; Freeland H Oaks, Saco, DM; Fred M Rose, Biddeford, PCW; Austin H Fiske, Old Orchard, REC.

### Scottish Rite.

Dunlap Chapter Rose Croix, Portland. Leander W Fobes, m; Chas I Riggs, sw; Francis E Chase, jw; Millard F Hicks, sec.

Emeth Chapter Rose Croix, Augusta. Chas. K Tilden, m; Thomas A Jewett, sw; Treby Johnson, jw.

This chapter was organized May 21st.

Bangor Chapter Rose Croix, Bangor. W C Mason, m; Elmer F Pember, sw; Augustus B Farnham, jw; Fred W Adams, sec.

### Knights of Constantine.

Maine Conclave, No. 1, Portland.

M. P. Sovereign—M F Hicks.

Viceroy—C I Riggs.

Senior General—H P. Merrill.

Junior General—A. H. Burroughs.

Recorder—S. F. Bearce.

### Constitutions.

Rumford Chapter, No. 56, was constituted June 18th, at Rumford Falls, and Ira Berry Chapter, No. 57, June 25th, at Pittsfield, by Grand High Priest Albro E. Chase.

### New Lodges.

Grand Master Locke issued the dispensation ordered for the new lodge at West Sullivan, June 3d, under the name of David A. Hooper Lodge. Edwin F. Clapham, m; Oliver G. Newman, sw; Ernest C. Gordon, jw; John Mortimer, sec. Stated meetings first Saturday.

On July 19th, he issued a dispensation to Mount Bigelow Lodge at Flagstaff. This is the lodge formerly under dispensation at Stratton, now moved over into Flagstaff Plantation, in Somerset Co. Danville C. Durrell, of Dead River, m; David A. Butler, Senior Warden; Walter E. Hinds, Junior Warden; John A. Standish, Stratton, sec.

### St. John's Day.

was celebrated by Portland Commandery, which observed the fiftieth anniversary of its third charter, by a parade and a dinner at the Ottawa House, Cushings Island.

St. Alban Commandery of Portland, went to Popham Beach.

Dunlap Commandery of Bath, went to Vinal Haven, where they were entertained by DeValois.

Claremont of Rockland, went to Damariscotta, where Lincoln Lodge entertained them.

St. John's of Bangor, received Beauseant of Malden, Mass., and took them up to Kineo on Moosehead Lake, where they spent two delightful days.

### Fire.

The town hall at Hartland, (with several other buildings) was burned June 9th. The hall occupied by Corinthian Lodge was in the upper story, and its fittings were destroyed.

### Excursions.

Lewiston Commandery made an excursion to Kennebunkport, July 13th and 14th. They stopped at the Ocean Bluff House and say this was the best excursion they ever had.

### Books, Papers, etc.

—The *Cosmopolitan* magazine is edited by John Brisben Walker, and published at Irvington, N. Y., monthly. Although it is as elegantly illustrated as the four dollar magazines, and employs the ablest writers, it is only \$1 a year, or 10c. a number. The paper and presswork costs more than they charge for it, but by obtaining an enormous circulation they evidently count on making up their loss by the profit on the advertising. However that may be, the reader will get a charming magazine for the price of a newspaper.

—The *Open Court*, 324 Dearborn Street, Chicago, \$1.00, is a champion of free thought, and has the ablest writers among its contributors.

—*Caementaria Hibernica*, being the Public Constitutions of the Freemasons of Ireland, 1735-1744, by W. J. Chetwode Crawley, Dublin, 1896, from the author. Bro. Crawley maintains that the ritual of the "Antients" was taken from the Grand Lodge of Ireland, and that it was pure and genuine Freemasonry. Many interesting points are brought out regarding Irish Freemasonry, which we have not space to explain. Among them is given proof that Elizabeth St. Leger was initiated in a speculative lodge held at Doneraile Court about 1712! on which occasion the degree of Fellow Craft was conferred upon her. This was certainly some years before the formation of the first Grand Lodge of England, which is an interesting point. As the ritual in the operative lodges was very brief and bare, it is natural that the speculative lodges should vary considerable, even while trying to adhere as closely as possible to the traditions of the craft. The modern ritual would seem strange, translated back into English after passing through two or three translations, or even after passing through one. Attention is called to the fact that "regular"



lodges in the beginning, were simply those which had come under Grand Lodge, while the others were equally legal. The Grand Lodge of Ireland first issued a warrant in 1744, the Antient Grand Lodge in 1755, the Grand Lodge of Moderns in 1757. Benjamin Franklin was the first to use the word charter, and they were issued in America earlier than in Great Britain, except the Irish warrant above-mentioned, namely, to Hiram Lodge of New Haven in 1750. A warrant was issued in Germany in 1743.

—Albert C. Stevens, editor of *Bradstreet's* and associate editor of the "Standard Dictionary," has been engaged during the last three years in the preparation of a Cyclopædia of Fraternities, which will go to press some time this year. This will embrace the so-called secret and semi-secret societies in the country, national and international, and will give, so far as is possible, particulars concerning their origin, purposes, growth, derivation of ritual, peculiarity, if any, of principal emblem, and such other characteristics as would naturally interest the student of this general subject. A central purpose is to preserve the genealogical idea so as to be able to form "family trees" or groupings showing what societies were derived from others, either by schism, rivalry, emulation, secession or otherwise. The treatment will be somewhat in line with that of the *Masons, Odd Fellows, Druids, Foresters* and other English Friendly societies in the "Encyclopædia Britannica." Comparative statistics will be brought down with a completeness never before attempted, and these will be supplemented and illustrated by means of charts. Beyond question, this work will be an important addition to the fraternal literature of the world. It is an undertaking of no small magnitude, but it will be warmly welcomed by fraternalists everywhere.

Bro. Stevens was made a mason in Washington Lodge, Buffalo, in 1876, and is now a member of the masonic bodies in New Jersey. He was crowned a thirty-third degree mason by the Supreme Council last September.

—*Brief History, &c., Saint John's Commandery*, of Providence, R. I., by Geo. H. Burnham, P. G. C. Mostly a list of members, but a brief and valuable sketch of our oldest sister.

—The Philadelphia *Keystone* commenced its 31st volume July 3d by changing from eight pages of folio to sixteen pages quarto, which will make it more convenient for binding. It has always been a very attractive paper, and now is still more so. Price \$2 a year, published weekly.

—*Carter's Monthly*, is an illustrated magazine published at Wichita, Kansas, at \$1 a year, or 10 cents a number. It is intended to fill that place at the West which several magazines occupy at the East. Its success will show whether the western people appreciate the idea, or whether they will allow it to strgggle with the whole field for support.

*The Kineo Echo* is a pretty little paper established at Kineo, by the Kineo Publishing Co., J. S. Rowe, editor and manager. Weekly. Price not given. The editor is an accomplished journalist, and will make an interesting paper.

#### Severity a Mistake in Masonry.

We have many times remarked on the marvelous facility with which the Grand Lodges of the United States ignore the freedom, which is the basis of Freemasonry, and the readiness, nay, rather the eagerness, with which they seem to keep on multiplying laws and regulations for its government. They allow with us that everyone must freely and voluntarily offer himself as a candidate for the mysteries and privileges of our Order, but apparently they do not feel disposed to concede to him the freedom to leave our ranks when he is so inclined, or when circumstances may render it necessary that he should do so. Hence it is that in many of the American jurisdictions the non-affiliate is looked upon with suspicion, if not with contempt, and is treated with a severity which is all the more ridiculous, because being no longer subject to the laws and regulations of Masonry, he is able, if he is so minded, to reciprocate the disdainful feelings. Again, though a man cannot be received into our ranks except he offer himself freely and voluntarily, there are jurisdictions in which he finds that he is not at liberty to join the lodge of his choice. He may be on terms of friendship or familiar acquaintance with all, or nearly all the members of a certain lodge, and one of the motives which influence him to become a mason is, that he may join the lodge and become one of them. But in the locality in which he resides there happen to be two lodges. With the members of one he is, as we have said, on terms of friendship or acquaintance, but of the second lodge he knows little or nothing. However, as luck would have it, he happens to reside half-a-mile nearer to the latter than to the former, and the law provides that he must join it because he resides within its jurisdiction. So too, if after having been for some years member of a lodge in the jurisdiction of one Grand Lodge he migrates into that of another, but taking up his residence within easy reach, by road or rail, of his mother lodge, the law requires him to sever the old connection. He, therefore, applies for and receives his dimit and either, in the excess of his enthusiasm, joins a lodge in his new jurisdiction, or, as likely as not, in sheer disgust at such an arbitrary prescription, remains out in the cold as a non-affiliate. In the latter case, it not unfrequently happens that a good member, who is thoroughly conversant with our ritual and in his daily life is a generous exponent of our tenets and principles, is lost to Masonry, and all because some of our sister Grand Lodges in the United States are of opinion that their rights and privileges and their prestige would suffer if Bro. A., who resides in the jurisdiction of Grand Lodge X, is permitted to remain member of a lodge under the jurisdiction of Grand Lodge Y. For ourselves, though we are prepared to admit that Freemasonry, like every other society, must be governed by certain general laws and regulations, we think that those laws and regulations should interfere as little as possible with the freedom of individual brethren and the freedom of choice which worthy candidates for our privileges may consider themselves entitled to exercise. For this reason it is that we have read with so much pleasure certain remarks by Bro. Stephen Berry, Grand Secretary of the Grand Lodge of Maine, which are reproduced in the *Voice of Masonry* for last month. Bro. Berry is a mason of large experience, having served a long apprenticeship under his father,

Bro. Ira Berry, who was Grand Secretary of the same Grand Lodge for a long term of years. His opinions are, therefore, entitled to the highest respect, and being, as they are, the opinions of an experienced official of an American Grand Lodge, we give them on that account the greater prominence. The extract in our contemporary's "Masonic Gleanings" from Bro. Berry's pronouncement is headed "Severe Legislation Ineffective," but his remarks are confined to the question of "Non-affiliates" and the legislation which is enacted for their especial benefit. "In Maine," says Bro. Berry, "the proportion of non-affiliates is so small as not to attract notice, and although they cannot claim lodge privileges, they are generally welcomed." From this one sentence we may judge of the spirit in which Bro. Berry, with the ample experience he has obtained in his executive office of Grand Secretary to one of the best-organized and best governed Grand Lodges under the Star and Stripes, and from his father before him, considers it to be his duty to treat the non-affiliate. He describes this body of masons, who have renounced their connection with the Order, and it may be in many cases also their faith in its principles, as consisting of three classes. One of these, he says, finds no interests in Freemasonry; the second is made up of those who drop out for some fancied grievance; and the third consisting of brethren who find the burden too heavy to bear—including those who retire from motives of selfishness; but against none of the three does Bro. Berry think that anything in the nature of severe legislation is calculated to have the slightest effect. In the case of the first class, composed of those "who have no interest in Masonry," the ground of his belief is the simple fact that "they have renounced it," and are, therefore, in a position to treat its legislation with the utmost contempt if they are so minded. What, for instance, can it matter to a mason who has renounced his lodge membership to be told that as he is a non-affiliate, he is not entitled to a relief which he does not, and only in the remotest possible contingency is ever likely to, want; that he is still subject to the jurisdiction of this or that Grand Lodge, when, as a citizen of the United States, he is free to do as and go where he pleases, subject, of course, to the requirements of the Civil law; or that he will not be entitled to a masonic funeral when he dies, seeing firstly that he has renounced Masonry when living, and that, when he is dead, he will be beyond the power of caring whether he has a masonic or any other form of funeral? But while in the case of this class Bro. Berry is of opinion that severe legislation is ineffective, he has the greatest faith in that "mild legislation which always beckons to them," and in response to which they, in many instances, "return to their allegiance, and become valuable members." As for the second class, those who "drop out from some fancied grievance," he believes that "severe legislation only embitters them." Let them be treated with tact and judgment; let some one be at the pains of making it clear to their minds that the grievances from which they insist they are suffering exist only in their own imagination, and Bro. Berry believes that their return into the masonic fold is merely a question of time. As for those who are actuated by selfish motives in taking their dimit, or who retire when they find the burden too heavy to bear, yet are glad to return when their circumstances have sufficiently improved, Bro. Berry thinks there are few instances in which brethren suspended for non-payment of dues re-instate themselves in membership after remaining out for 10 or 20 years, because they feel "age or ill-health coming on." But whatever happens, it is the mild, not the severe, legislation which tells in the long run. Man, as Bro. Berry puts it, "will



nor submit to be bullied. Let it be understood that if a man wishes to go out he can go freely. If he elects to support a part and not the whole, allow him to do so. Let him understand that, while he cannot claim the privileges he has renounced, he is still near and dear, and he will still be a moral support and a distinct advantage to the Fraternity." We shall be curious to learn what, if any, notice is taken of these generous views in those jurisdictions where the non-affiliate, instead of being regarded as "a moral support and a distinct advantage to the Fraternity," is looked upon very much as if he were a criminal to be punished, or, at all events, as a nuisance that must be got rid of at all hazards.

[From the London Freemason]

**LANDMARKS AND PREROGATIVES.**—The constitution of his Grand Lodge recognizes the existence of 'ancient landmarks,' which his Grand Lodge has no power to change. It is but a few years since younger brethren talked of the landmarks precisely as he is now talking of prerogatives. They demanded a list of them, not appreciating the nature of a landmark and how they became established as such. We apprehend that the sensible view is that there are some laws quite universally admitted to be landmarks; that there are other laws, though of long standing, that are quite as universally conceded not to be landmarks; and that there are some other laws, concerning which there is a difference of opinion as to their being landmarks. These opinions differ, sometimes because the parties have not examined the evidence, and sometimes because they differ as to the weight of the evidence.

Now the same thing is true in relation to the prerogatives of Grand Masters: it would be very dangerous for any one to undertake to enumerate the powers that Grand Masters exercised before 1717, or at the reorganization of Masonry at that time, were assumed to have previously exercised. But when a specific statement is made, the question is raised whether the evidence shows that that particular proposition comes within the rule so far as the Grand Master is concerned: the question is what was the usage before 1717. As to other landmarks this limitation does not apply.

Now in an Institution which kept few or no written records and committed to writing very little, the usage in 1717 and from thenceforward to the present time is the best possible evidence of the usage before that date. Herein, in our judgment, is the weakness of many of the masonic writers of the present day: while they may have studied carefully all before 1717 that they can find to study, they have taken no pains to ascertain the usages since that time.

But why does our brother "believe in limiting and defining" the powers of Grand Masters "by constitutional provision"? If he will ask himself that question, we believe he will say that such is the wisest rule of civil law, and, therefore, it must be in masonic law. But that does not follow. Masonry is of such a character, that the

principles of the civil law do not apply to it. Civil law has to do with the *material* interests of men which are *continually* in conflict: while Masonry has to do with the *moral and spiritual* interests of men, which are *never* in conflict. Civil rulers, unrestrained by law, may advance their own material interests by the sacrifice of those of others; but if masonic rulers advance their own moral and spiritual interests, instead of sacrificing those of their brethren, they advance those too. What can be more certain than that the laws of the one cannot be a test for the laws of the other? The best test of the wisdom of a system of law is experience. Judging the future by the past, where can be found any danger of injury to the Institution growing out of what some zealous brothers call the autocratic powers of Grand Masters?

[Drummond's Gr. Lodge Corr., 1897]

**"MY FIRST IMPRESSIONS OF MASONRY."**—At a gathering of brethren a short time ago, for the purpose of renewing old friendships, a banquet was served, and at that banquet every one present was expected to respond to some sentiment offered by the chairman. On this occasion the following beautiful paper was read by a brother whose name we withhold at his request:

Mr. Chairman and Brothers—"My First Impressions of Masonry" is the theme, I believe, about which you expect me to talk. These impressions date back a long way for so young a man as I am. They began when grim visaged war was abroad in this fair land of ours, and the drum tap called our sires and their sons to arms. Then and there, despite the tears of a doting mother and the anguish of loving sisters, I bade adieu to home and friends and went forth to do battle for my country.

It was on a bright, beautiful Sabbath morning, just such a day as the human race should be giving thanks to our heavenly father, two armies were opposing each other on the bloody field of Shiloh. At the word of command we rushed wildly forth to do or die. The roar of musketry was deafening to the ear; charge followed charge and the red mouthed cannon thickened the air with smoke as they sent forth their deadly missiles. The carnage on that eventful day was great, and at its close the field was strewn with the old, the middle aged and young, cold in death or dying.

Night came on, and the fair moon and bright stars declined to countenance or recognize so bloody an affray by withdrawing themselves from the heavens. In their stead came densely black clouds until we were enveloped in a darkness blacker than an Egyptian midnight and the rain poured down in torrents. In this awful night I, boy as I was, went forth with a detail to traverse the battle field of the day, to bury the dead and succor the living. We had performed well our task until, perhaps, it was time for the low-twelve bell to announce the approach of the incoming day, when by the flickering light I bore we beheld the form of a man with his head pillowed upon the root of a tree. Approaching nearer we found it to be a soldier of the opposing army, and passed on with the intention of leaving him to be cared for by his own, but scarcely had we passed him when we heard, in a low, faint voice, those words so familiar to us when in distress. My comrade halted and listened for a repetition. It came, and taking the lantern from my hand rushed back to the form we had just passed. A few words were exchanged between them.

What they were I did not know, as I was too young to be a mason, but I was told to bring the ambulance at once. I did so, and as we lifted the dying soldier into it my comrade pillowed his head in his lap and away they sped to the hospital tent.

After another day of fierce fighting our army began to move backward toward Farmington and my command covered the retreat. Three days thereafter found me doing picket duty on the extreme outpost. From my ambush behind a tree I saw in the distance a lone soldier approaching carrying a flag of truce. He came nearer and nearer, and when in hailing distance I recognized my comrade and began to chide him for having left me and being so far behind his command. "Hush," said he, "you can not know through what I have passed, and never will know unless you become a mason, and then you will not blame me." He then went on to tell me of the awful scenes of the dying man, and concluded by saying, his eyes full of tears, "And I am to bear his dying blessings to his wife and children, should I be spared through the war."

From that moment I resolved to be a mason should I ever return home. I wanted to join an institution that would make me forget self under such circumstances and cause me to do for my brother.

In the providence of God I was spared to return home, and my first act after I had obtained sufficient money was to petition a masonic lodge. In due time I was "raised," and from that good day to this I have never been a laggard in its ranks.

Thus you will see that the first impression of Masonry made upon me was by a brother in the discharge of his duty and under circumstances from which many would have flinched.

I might go on and enumerate many other instances that occurred calculated to impress me favorably with the order, but time forbids. Suffice it to say, however, that from the first time I "saw the light" up to this good hour I have always tried to do my duty. To say that I have fallen many times, far short, is but to state that I, like other men, am human. I know that I have committed errors, and some of those errors have been costly ones to me; they have caused me much anguish, and yet I do not blame Masonry for it, for in my heart of hearts I bless the day when I first became a mason.—[Memphis Appeal.]

The *Masonic Constellation* says:

"We rise to inquire what idiot is responsible for the miserable attempt to do something smart in the introduction of the sign being made at the Altar, when depositing a ballot? Where in the name of common sense did it originate? Not in the Grand Lodge, that is certain. How silly and ridiculous it would appear to require it done where the ballot-box is passed around, or when the lodge room is packed with members and visitors. But won't some one give us the author of this exceedingly important addition? Maybe it's one of the lost landmarks, who knows? The author or originator is entitled to a leather medal for his great perception."

The idiot was Albert G. Mackey. See his *Lexicon*, edition 1855, page 54.

Denise Duval was recently a scullery-maid in the employment of a lady whose husband is a Freemason. The dishonest servant stole her master's apron, scarf, and insignia, and went away. She offered a rare mark to the police, however, by walking through Montmartre on Saturday, her hat ornamented with triangles and other extraordinary articles, while a masonic scarf did duty on her shoulders as a shawl.—[The Freemason.]



# MASONIC . TOKEN,


PORTLAND, MAINE.

STEPHEN BERRY, - - PUBLISHER.

TEN YEARS IN A VOLUME.

ESTABLISHED MARCH, 1867.

Volume 4 commenced July 15, 1897.

 An illuminated title and index will soon be published for volume 3, and will be sent free to all who wish to bind it, if they will express the wish by postal or letter. But few applications have yet been made, and we are confident that many more sets have been saved for binding. We wish to know how many to print.

## MAINE MASONIC TEXT BOOK.

By JOSIAH H. DRUMMOND, P. G. M.

In cloth, Library Edition, by mail, \$1.40  
In leather tuck, for pocket, 1.50

Every craftsman studying the work needs the new edition for the changes in the monitorial.

Every Master needs the new edition for the latest decisions regarding masonic law.

Brethren in other jurisdictions will find this invaluable, because it contains the best exposition of masonic law by the ablest masonic jurist in the world.

**RITUAL.** Those who claim that no masonic ritual existed before 1717 may be as far out as the scholars who claimed that Moses could not have written the law because letters were not known so early as his day. Moses is vindicated by the finding of manuscripts two thousand years older than the Exodus, and now evidence is accumulating that speculative lodges conferred the degrees long before 1717, and they could not well have existed without rituals. No doubt they varied in different lodges, but they probably tried to render the legends of the craft as literally as possible. It is known that in the Scotch operative lodges before 1717 the ceremonies were very brief, but in the lodge at Doneraile Court, where Elizabeth St. Leger was made a mason five or six years before 1717, there was unquestionably a ritual of the Fellow Craft degree to which she was admitted, and this ritual was the prototype of that afterwards adopted by the "Ancients," and now practiced in Pennsylvania. So the lodge at Warrington, in which Elias Ashmole was made in 1641, and that at Chester, of which Randle Holme was a member in 1688, and the lodge of the Masons' Company in London in 1636, must have been speculative lodges and must have had rituals. We may yet hope to have a pre-1717 ritual turn up among the rubbish.

Hon. Hugh McCurdy, Past Grand Master of Templars, is at his summer home at

Mackinac Island, where he will remain until Sept. 20th, when he will attend the Supreme Council at Boston.

A circular from Dr. A. W. Parsons, endorsed by Grand Secretary Parvin of Iowa, denies the statements of Richard E. Chism regarding Mexican Masonry, and avers that Chism is a bad man from way back. It will be safe to let Mexican Masonry alone for the present.

W. LaRue Thomas, Grand Master of Templars, has changed his address to American Building, Baltimore, Md., where he has become a member of the firm of Thomas & Thomas, state agents for the Travelers Insurance Co. Brethren will be able to meet him at the October meeting of the General Grand Chapter.

One of the most serious charges against Treasurer Barron of the Dexter Savings Bank, in the great mystery of nearly twenty years ago, was that the entry on the bank cash book of the purchase of a United States bond the day before his death was a fiction. The amount charged and paid was \$520. It has recently developed that the person from whom Barron bought the bond was an eccentric old man by the name of Reuben Blanchard, who died last April at Corinna. His aversion to appearing in court is given as the reason for his not telling what he knew of the matter.

It is to the credit of his masonic brethren that they would not believe anything against him, and they will rejoice in this additional vindication of his good name.

Three young members of Trinity Commandery, Augusta, were drowned in the Kennebec River, May 23d, by the upsetting of their canoe, Edwin L. Nash, Lewis B. Moore, and Joseph M. Wight. By the exertions of the commandery the bodies were soon recovered for burial. The families of these young men expressed great gratitude to the commandery for their brotherly kindness.

Bro. Bun F. Price, of Memphis, Tenn., Treasurer of the Memphis Relief Committee, favors us with a report of the funds raised and expended for the sufferers by the late floods. \$21,330.66 was received, and \$18,265.65 expended up to May 23th.

A memoir of Past Grand Master Josiah H. Drummond, from the pen of Bro. Robert Freke Gould, the English historian, will appear in the current volume of the *Ars Quatuor Coronatorum*.

If Grand Secretaries of American Grand Chapters, Councils and Commanderies would send their proceedings to Bro. Robert F. Gould, Kingfield, Woking, England, they would greatly please him, and it would be a graceful recognition of the great debt which all the craft owe him.

The monument to Gen. John A. Logan at Chicago, will be unveiled July 22d, and the *Token* acknowledges a courteous invitation to the ceremonies from Bro. Gil. W. Barnard.

The Grand Lodge of Iowa has recognized the Grand D eta Simbolica of Mexico, and warned the craft against all other Mexican Grand Lodges.

### Obituaries.

JAMES B. HOVEY, Grand High Priest of Ohio, 1879, died in Marietta, April 25th, aged 71. He was a native of Londonderry, N. H.

LUTHER ZOAN ROGERS, our Grand Representative near the Grand Commandery of Minnesota, died at his home in Waterville, Minnesota, April 27th, aged 60. He was born in Brewer, Maine, in 1837. In 1857 he went to Minnesota, and became a leading business man in Waterville as a trader and manufacturer. He was postmaster, representative and State Senator. He was Grand Commander in 1882. He left a wife and three married daughters.

ANTHONY E. STOCKER, M. D., 33°, Deputy of the Supreme Council for Pennsylvania, died in Philadelphia, May 23d, aged 78 years. He was a surgeon on Meade's staff during the civil war. He was Grand Commander in 1856.

WALTER N. EVANS, Past Grand High Priest of Indian Territory, and Grand Representative of Maine, died at Stillwell, Indian Territory, May 24th, in his 54th year.

JOHN DWYER, Grand Generalissimo elect of Nebraska, died at Beatrice, May 9th, aged 41. He was born in Canada, July, 1856.

JOHN SAYLES, Grand Capt. Gen. in 1867 and in 1884, and Grand Master of Texas in 1852, died at Abilene, May 22d, aged 72. He was a native of New York and a pioneer in Texas, having settled there in 1845. He was a lawyer and a prominent legal author. In the civil war he was a brigadier-general of state troops.

JOSEPH S. WRIGHT, Past Grand Commander of Pennsylvania, died at Denver, Colorado, May 26th.

ZEPHANIAH C. LUCE died in Iowa City, June 21st, aged 71. He was Grand Master of Iowa in 1877, about which time he visited Portland and made many friends here. He was Grand High Priest of Iowa in 1870.

ANDREW BUNTON died at Nashua, N. H., June 18th. He was an active 33d, and a distinguished mason.

The Grand Commandery of North Dakota, held at Devil's Lake, July 1st and 2d, elected John D. Black of Valley City, Gr. Com., and Frank J. Thompson of Fargo, Gr. Recorder.

VACATING OFFICE.—He had one case which he submitted to the Grand Lodge, being at a loss how to dispose of it. A



Master, obliged to be absent from the annual meeting of his lodge, was re-elected but declined to serve, and asked for a dispensation to hold a new election. He declined to grant it, because it would either be unjust to the Wardens, or lead to a new election of nearly all the elective officers, which last he doubted his power to permit. It has been held in several jurisdictions and Maine among the rest, that a dispensation should issue to elect another Master and such other officers as might be necessary to fill all vacancies. We hold that even if the Warden had been installed he would be eligible to the office of Master: he does not resign, but the Grand Lodge vacates his office of Warden by his installation as Master. In our Grand Lodge, a Master of a lodge can not hold one of certain Grand Offices, and be Master of a lodge at the same time, but Masters have been elected to and installed into those offices, and the office of Master declared vacant. In Masonry, no more than in business matters, should mere technicalities subject those interested to injury or even serious inconvenience.—[*Drummond's Maine Corr.*, 1897.]

**EXPOSING THE BALLOT.**—We are quite aware that this is held to be the law pretty generally, but for all that, we don't believe in it. It is contrary to the old custom in this part of the masonic world, and, moreover, we hold that every member has a right to know what takes place in the lodge, and we have never been able to find any authority for holding that the Master and Wardens have any right to suppress knowledge of what takes in open lodge from the members, unless, as in some instances is the fact, the express law of the jurisdiction so provides, but we hold such a law to be contrary to the principles which govern the relation of members of lodges to each other.

—[*Drummond's Corr.*, 1897.]

**TRIAL OF PRESIDING OFFICERS.**—The doctrine of a trial by one's peers does not prevail in Freemasonry, and in the earlier laws, and in fact, until down to within a very recent time, the idea was never suggested. The reason why a Master cannot be tried by his lodge, or a High Priest by his chapter, is that the former rules and governs his lodge, and the latter rules and governs his chapter. Under the usages of Freemasonry there is no appeal from the Master to the lodge, or from a High Priest to the chapter, but each rules and governs the body over which he presides, as he sees fit, subject for an abuse of his power only to the Grand Lodge or the Grand Chapter, as the case may be. The suggestion, therefore, that if a High Priest is not amenable to his chapter, a Past High Priest is not, is without the slightest foundation, and moreover, the rule itself shows that these views are correct, because the rule, which holds that a High Priest cannot be tried by his chapter for unmasonic conduct, holds also that after he goes out of office he may be

tried for unmasonic conduct committed while he was High Priest, although for official misconduct he still remains amenable only to the Grand Chapter.

—[*Drummond's Chapter Corr.*, 1896.]

#### King Solomon's Temple Chapter.

King Solomon's Chapter, No. 8, and Temple Chapter, No. 46, of Rockland were consolidated May 21st, in pursuance of authority granted by Grand Chapter. Grand High Priest, Albro E. Chase presided. The officers of King Solomon's Chapter will be the officers of Consolidated Chapter until the annual election in January. About 150 Royal Arch Masons were present, including delegations from Camden, Thomaston and Vinal Haven.

#### Our Temple.

The brethren may not be aware that the beautiful poem with which Grand High Priest Henry S. Webster closed his address in 1896, was not selected but his own. We give it.

Behold our temple, lordly, fair,  
Its walls agleam with holy light,  
And from its courts the voice of prayer  
Ascends like incense day and night.

And banners four its spires adorn;  
The white of Truth's own judgment-seat,  
The scarlet hues of early morn,  
Purple and blue the tale complete.

The white, it floats in friendship's name,  
For deeds of kindness planned and done;  
The purple's potent to proclaim  
That purpose, thought and will are one.

The scarlet tells of fiery zeal  
Which presses on to victory;  
The shining folds of white reveal  
The grace of perfect purity.

We need not fear the hostile rout  
Of passion, envy, hate and sin,  
While these brave banners wave without,  
And these great virtues watch within.

The Giant's Causeway in Ireland is to be inclosed and a fee charged for inspecting it. We had thought that only the Falls of Montmorenci were subject to such indignity. But we are glad that neither of these places are held by the grasping lovers of the almighty dollar.

**GRAND LODGE OF ONTARIO.**—The Grand Master of Canada reported in 1896, as follows:

"I am very much pleased to be able to report to this Grand Lodge, that during the past year (pursuant to the authority granted at our last meeting) such arrangements have been made with the members of this organization as effectually to sweep this body out of existence for I trust all time to come. Their charter (granted by the Provincial Government) has been transferred to myself and the Grand Secretary, as Trustees for this Grand Lodge, all warrants issued to subordinate lodges, the seal and all other books and property of this so called body, have been, or are being, delivered up and are now in possession of this Grand Lodge. All members of this so-called Grand Body who have applied, have been healed and declared their allegiance to this Grand Lodge. Many of them have applied for affiliation to our lodges, and are now active and useful members of this Grand Body. The surrender is voluntary and complete—the only concession granted being that members of the extinct body holding the

rank of Past Master therein are conceded that rank in any of our lodges with which they may affiliate or to which they may be admitted."

"The Grand Lodge of Massachusetts has ordered a discontinuance in that jurisdiction of the costuming of the fellowcrafts, because it destroys that beautiful and impressive simplicity which has been not only the peculiar characteristic, but also the strength of masonic work. Acting upon this theory the plug hat of the Master, the dress suit and white necktie, the button-hole bouquet, the white gloves and other fads frequently indulged in should be excluded, and perhaps only the simple garb of our earliest ancestor—the fig leaf—permitted, as more than that 'would destroy the beautiful and impressive simplicity of masonic work.'"—[*Trestle Board*.]

We here assert, without fear of contradiction, that if those antiquated back numbers of Massachusetts will witness a "raising" as done in the temple of this city with all the costuming, etc., they will change their minds and "get a move on them, too."—[*Memphis Appeal*.]

—The Temple is a little monthly publication issued in Denver, Colorado, at \$1 a year, "devoted to the Unfolding of Divinity in Humanity." The July number contains an essay on the Rosicrucians.

**PROMINENT MASONS IN CONGRESS.**—The following senators and representatives of the congress of the United States are masons:

**Senators**—Henry M. Teller, Colorado; Clarence D. Clark, New York; Joseph B. Foraker, Ohio; Richard F. Pettigrew, South Dakota; George C. Perkins, California; Julius B. Burrows, Michigan; George L. Shoup, Idaho.

**Representatives**—Tazwell Ellett, Louisiana; Louis Dapsley, Virginia; James D. Richardson, Tennessee; Henry M. Baker, New Hampshire; James E. Cobb, Alabama; Charles K. Bell, Texas; Charles G. Burton, Missouri; George H. Wellington, Maryland; George M. Curtis, Iowa; Charles F. Buck, Louisiana; Charles G. Bennett, New York; William Sulzer, New York; Henry C. Miner, New York; Newton M. Curtis, New York; Frank W. Mondell, New York; Irwin P. Wanger, Pennsylvania; James H. Coddington, Pennsylvania; H. C. Loudenslager, New Jersey; Charles W. Woodman, Illinois; Wm. M. Treloar, Missouri; Wm. S. Linton, Michigan; David D. Aitken, Michigan; John B. Corliss, Michigan; Wm. Alden Smith, Michigan; Rosseau O. Crump, Michigan; James H. Heeling, West Virginia; Melville Bull, Rhode Island; Thomas C. McRea, Arkansas; Henry F. Thomas, Michigan; Samuel M. Stephenson, Michigan; Jacob H. Bromwell, Ohio; Wm. B. Shattuc, Ohio; Alex Stewart, Maryland; John J. Jenkins, Wisconsin; Charles L. Bartlett, Georgia; Oscar W. Underwood, Alabama; David H. Mercer, Nebraska; Samuel G. Hilborn, California; James McLachlan, California.

In addition to the above President McKinley is also a mason and is the generalissimo of his commandery. More than half the presidents, from Washington to the present incumbent, were masons. James D. Richardson, a member of Congress, was Grand Master of this state in 1873.—[*Memphis Appeal*.]

**ABAZAR.**—The title given to the Master of Ceremonies in the Sixth degree of the Modern French Rite.—[*Encyclopedia of Freemasonry*—McClenahan.]



## THE SEA.

I am the sea. I hold the land  
As one holds an apple in his hand.  
Hold it fast with sleepless eyes,  
Watching the continents sink and rise.  
Out of my bosom the mountains grow,  
Back to my depths they crumble slow;  
The earth is a helpless child to me—  
I am the sea.

I am the sea. When I draw back  
Blossoms and verdure follow my track,  
And the land I leave grows proud and fair,  
For the wonderful race of man is there;  
And the winds of heaven wail and cry  
While the nations rise and reign and die—  
Living and dying in folly and pain,  
While the laws of the universe thunder in vain.  
What is the folly of man to me?  
I am the sea.

I am the sea. The earth I sway;  
Granite to me is potter's clay;  
Under the touch of my careless waves  
It rises in turrets and sinks in caves;  
The iron cliffs that edge the land  
I grind to pebbles and sift to sand,  
And beach grass bloweth and children play  
In what were the rocks of yesterday;  
It is but a moment of sport to me—  
I am the sea.

I am the sea. In my bosom deep  
Wealth and wonder and beauty sleep;  
Wealth and wonder and beauty rise  
In changing splendor of sunset skies,  
And comfort the earth with rains and snows  
Till waves the harvest and laughs the rose.  
Flower and forest and child of breath  
With me have life, without me, death.  
What if the ships go down in me?  
I am the sea.

—[Charlotte Perkins Stetson.]

**MAINE PROCEEDINGS.**—A brother offers for sale, volumes 2 to 9 of the Grand Lodge, eight volumes bound in blue roan. Vols. 2 and 3 are originals. Vol. 1 can be supplied in reprint and all after 9 in originals, while Vol 3 cannot otherwise be had until it is reprinted. This is the only set of originals in the market. Any bids received will be sent to the owner.

The Grand Lodge of Maine desires to purchase a copy of its proceedings for 1857 to complete the file of the Grand Lodge of England. Will any brother having one for sale please communicate with the Grand Secretary, Stephen Berry, Portland, Me.

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
Hancock, Castine,	11
Ira Berry, Bluehill,	22
Cumberland, New Gloucester,	11
Rising Virtue, Bangor,	22
Kenduskeag Lodge, Kenduskeag,	11
King Solomon's, Waldoboro,	22
Ira Berry Chapter, Pittsfield,	22
Amity Lodge, Camden,	11

What lodge shall be next added?

**USE OF MASONIC HALLS.**—But if the dedication of a Masonic Hall precludes its use for any other than masonic purposes, then few halls ought to be dedicated. It is too great a burden to impose on a single lodge to be at the expense of supporting a hall exclusively for its use, when that use is limited (as in almost all cases it is limited) to from twelve to twenty-four times a year: even if a lodge can afford it, it is a wasteful and unmasonic use of its funds. The exclusive use of lodge halls finds no warrant in the

old laws or the usages of the craft. In cities where there are many lodges, such use is practicable; but even there, it is done only when other bodies, which many deny to be masonic, aid in bearing the burden. The ceremony of masonic dedication carries with it no such implication; the apartments are to be used for masonic purposes, but there is nothing in the ceremonies that prohibits any other use when not used for masonic purposes.

—[Drummond's Lodge Corr., 1897.]

**NON-PAYMENT OF DUES.**—Whatever may have influenced the action of the several lodges in expelling their members for such neglect, we do not believe so severe a penalty should be inflicted. Suspension or dropping from the roll has generally been regarded as sufficient penalty for this offence. In how many lodges is it asserted that brother Blank is well able to pay his dues and that he should be compelled to do so or be expelled from the fraternity. Subsequently it is learned that although seemingly well off, his affairs were in such a condition that it was utterly impossible for him to do so. It will be said by some, why did he not appear and show cause why he should not be disciplined and ask an extension of time or a remission of his dues? For the reason that nothing is so sensitive as a man's credit. If brother Blank had done anything of the kind, in twenty-four hours the butcher, the baker and the candlestick maker would have been apprised of the fact that Bro. B. was "hard up," and through that very plea for clemency from his masonic brethren, the harpies of the outside world would have pounced upon him and made things decidedly unpleasant in the way of compassing his ruin. Bro. B. therefore decides wisely or unwisely to let the lodge punish him for being guilty of not having sufficient "filthy lucre" to pay his dues. The cases like the above may be numbered by thousands. But it may be said that his revelation of his pecuniary circumstances would be held sacred within the tiled recesses of the lodge. It ought to be, but is it? In twenty-four hours or less, as stated above, the bad news would have traveled in seven league boots and brother B. would be coveting a pair of the same that he might put a goodly distance between himself and the swarm of creditors with which he was suddenly confronted.

—[Lawrence N. Greenleaf of Colorado.]

London, June 14.—The masonic meeting at the Royal Albert Hall, Monday afternoon, in commemoration of the Queen's Diamond Jubilee, was a notable function. The hall was packed by over 10,000 masons in gorgeous regalia. The Prince of Wales and the Duke of Connaught arrived at 4 o'clock, preceded by trumpeters sounding fanfares. When they entered the hall, the organ played a grand, processional march and all present rose to their feet. The Grand Officers lined the aisle to the dais.

The Prince of Wales as Grand Master of England, followed by an imposing staff, composed of Grand Officers, moved to the sound of the majestic music, to his throne, where, surrounded by a brilliant phalanx of officers, he was received and greeted in the united form of salutation reserved for his high station.

The prince then addressed the audience and announced that the admission fees for the ceremony amounted to £7000 (\$35,000), half of which would go the Prince of Wales' hospital fund and the other half to the different masonic charities.

The Duke of Connaught moved an address to the Queen in behalf of the masons and it was carried with loud applause.

**THE DRESS PARADE BROTHER.**—The "dress parade" brother is very much in evidence in Eastern Star Chapters; and my observation is that the first edition of him is far from being exhausted. He is, generally speaking, a good fellow with an undesirable propensity to "run things" and perhaps because he feels less restricted in the Star than in the Lodge, he exercises more zeal than discretion there. He knows just what the Worthy Matron ought to do in everything and anticipates her every decision. He is the Alpha and Omega of every discussion, and on points of order he bobs up and down like a cork on the water, and he really thinks that the eternal welfare of that chapter rests upon his shoulders; the saddest consideration is that, generally speaking, he is the least qualified to assume the responsibility. He has a propensity for reaching out after the laurels, and a breezy, nonchalant way of rushing in and saying, "Well, I was promoted in the Grand Commandery," and you do him the deference to say "take a chair and sit down"; but he has not finished. "I was also elected Grand Patron of the Grand Chapter, O. E. S.," and you voluntarily reach out for another chair and say, "take two chairs and sit down." The beauty of it is that the good brother never imagines the quiet amusement he is furnishing, and the pity of it is that he is so slow to understand "those liberal principles founded in the immutable laws of truth and justice," but even Masonry is powerless to endow a man with the qualifications of which nature deprived him. He may see the letter of the law, the spirit of the law he will never be able to recognize. But, dear me, if we did not have the spiritually near-sighted, or the dress parades always with us, where would be the need for the white light of charity.—[Eastern Star.]

**THE MOSAIC PAVEMENT.**—Probably the reason for all the controversy as to the antiquity of speculative Masonry, and its being only traceable back to 1717, is due to the fact that before its crystallization into the Grand Lodge system there were no records kept, as there could not have been the least necessity for them. If we will take as a suggestion our ritualistic teaching, handed down the ages, that "the ground floor of King Solomon's Temple was a mosaic pavement," when, until a few years ago, all masons knew, or thought they knew, that it was not a mosaic pavement at all, and then recall that late excavations show that the plain floor thought to be that of the original Temple proved to be a later one sixteen feet above the original one, which was a mosaic pavement, and part of which the Grand Lodge of Virginia has in its possession, we will see that there must be something in our traditions proving their antiquity. There are many other things, the meaning of which is lost, which we could trace up easily if our history only dated from 1717. Perhaps the future has more surprises in store for us in this direction.—[Virginia G. L. Corr. 1896.]

**ANCIENT FREEMASONRY IN EGYPT.**—The following is an extract from a New York daily of 1880, in regard to the foundation of Cleopatra's Needle, transported from Egypt and erected in the American metropolis. We do not remember of having before seen it in a masonic publication, and therefore reproduce it:

With respect to the masonic discoveries under the obelisk, it is a fact that on removing the pedestal of the obelisk there were found:—

First—A mason's square of red syenite, the long section being 8 feet and 6 inches long, 17 inches broad, 25 inches thick, and the short section measuring from the outer angle 4 feet 3 inches by 20 inches. The mason's square is near the northeast corner



of the foundations, parallel with the easterly side of the foundations.

Second—A pure white stone, representing an apron, and situated under the end of the short section.

Third—Under the apron a perfect altar of red granite.

Fourth—Toward the corner of the foundations, opposite the angle of the mason's square, that is, toward the southeasterly corner of the foundations is a red granite altar.

Fifth—Between these two altars a mason's spoon-shaped iron trowel, of ordinary size, totally oxydized, in all five emblems, each in its proper position. They rest on a foundation of yellowish drab limestone.

Surrounding the foundations on all sides, and forming part of it, are three steps, all of stone. The foundation together with the steps were bound firmly together, and very well preserved, in iron cased in lead.

Other stones in the foundations bear curious marks and cuttings, not hieroglyphics, which may be masonic, but none here are able to decide. All the stones in the foundation will be replaced in New York exactly as they were discovered.

Dr. Fanton, a highly instructed mason, has finished a careful examination of the foundations of the obelisk, and confirms Lt. Commander Goringe's discovery of masonic emblems, which establish the relations of many Egyptian monuments. Dr. Fanton declares that the Hiram version of Masonry as having originated with the construction of Solomon's Temple is disproved by the revelations of the foundations of the obelisk. The masonic emblems of life and the sun, beyond doubt, are identical with those upon the monument of the Egyptian god Osiris. This proves that Masonry originated with the construction of the pyramids, or at least with a far remoter period than the construction of the foundations of the obelisk. The number of blocks comprising the foundations, as well as their position and arrangement, indicates that the ancients were familiar with the higher degrees of Masonry, at least as high as the eighteenth degree. Many peculiar emblems, not understood by Lt. Commander Goringe, were fully explained by Dr. Fanton from a masonic point of view. This discovery furnishes a clue to other important discoveries, not only under the fallen obelisks, but also in other parts of Egypt, rendering probable a solution of the mystery of the construction of the pyramids. Among the discoveries was a perfect cube, and also emblems of all masonic institutions. Lt. Commander Goringe, who is a member of the masonic fraternity, entirely approves Dr. Fanton's explanation.

#### Our Thanks.

INDIANA.—Grand Lodge, May 25, 1897, from Wm. H. Smythe, Indianapolis, Grand Secretary. Mason J. Niblack, Vincennes, G. M. 481 lodges, 29,387 members, 1793 initiates.

Grand Commandery, April 21, 1887, from Wm. H. Smythe, Indianapolis, G. Rec. John E. Redmond, Logansport, Gr. Com. 38 commanderies, 3,526 members, 162 knighted.

IOWA.—Grand Lodge, June 1, 1897, from Theo. S. Parvin, Cedar Rapids, Grand Sec. Almon R. Dewey, Washington, G. M. 477 lodges, 27,489 members, 1418 initiates. A beautiful volume.

MASSACHUSETTS.—Grand Lodge, Dec. 29, 1896, from Sereno D. Nickerson, Boston, Gr. Sec. Charles C. Hutchinson, Boston, Gr. Master. 37,460 members, 2,442 initiates.

MICHIGAN.—Grand Lodge, Jan. 26, 1897, from Jefferson S. Conover, Coldwater, Gr. Sec. Lou B. Winsor, Reed City, G. M. 384 lodges, 38,668 members, 2,006 initiates.

MISSOURI.—Gr. Chapter, April 22, 1897, from Wm. H. Mayo, St. Louis, Grand Sec.

Wm. F. Kuhn, Kansas City, Gr. H. P. 97 chapters, 6,655 members, 341 exaltations.

Gr. Council, April 21, 1897, from Wm. H. Mayo, St. Louis, Gr. Rec. Elijah H. Phelps, Kansas City, G. M. 11 councils, 761 members, 100 candidates.

Grand Commandery, April 20, 1897, from Wm. H. Mayo, St. Louis, Gr. Rec. John Gillies, Monett, Gr. Com. 56 commanderies, 4,237 members, 200 knighted.

NEW BRUNSWICK.—Grand Chapter, Aug. 26, 1896, from Robert Marshall, Gr. Representative of Maine. John V. Ellis, St. John, G. H. Priest; Freeman W. Wisdom, St. John, Gr. Sec.

NEW JERSEY.—Grand Commandery, May 11, 1897, from Charles Bechtel, Trenton, Gr. Recorder. John E. Rowe, Newark, Gr. Com. 16 commanderies, 1779 members, 101 knighted.

NEW MEXICO.—Grand Lodge, Oct. 5, 1896, from Alpheus A. Keen, Albuquerque, Gr. Sec. Charles Bowmer, Lucero, G. M. 20 lodges, 894 members, 45 initiates.

NEW YORK.—Grand Lodge, June 1, 1897, from Edward M. L. Ehlers, New York, Gr. Sec. Wm. A. Sutherland, Rochester, Gr. M. 740 lodges, 93,271 members, 5,787 initiates.

PENNSYLVANIA.—Gr. Chapter, Dec. 28, 1896, from Charles Cary, Phila., Gr. Sec. Richard M. Johnson, Phila., G. H. P. 121 chapters, 16,429 members, 982 candidates.

UTAH.—Grand Lodge, Jan. 19, 1897, from Christopher Diehl, Salt Lake City, Grand Sec. Abram D. Gash, Provo, Gr. M. 9 lodges, 763 members, 53 initiates.

UNITED STATES.—Knights of the Red Cross of Rome and Constantine, 12th convention at Rochester, N. Y., Sept. 22, 1896, from Thomas Leahy, Gr. Registrar General. C. L. Stowell, Rochester, N. Y., Sov. Grand Master.

WEST VIRGINIA.—Grand Commandery, May 12, 1897, from Robert C. Dunnington, Fairmont, Gr. Rec. Lewis N. Tavenner, Parkersburg, Gr. Com. 12 commanderies, 951 members, 76 knighted.

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.

#### DIED.

HENRY E. COCHRANE, in Rockland, May 23, aged 81. A member of Claremont Commandery.

AUGUSTUS L. DENNISON, of Freeport, at Lilybank, Scotland, May 27, aged 72. A member of St. Alban Commandery. He was best known as the veteran and efficient Secretary of the Maine Agricultural Society.

WILLIAM H. TRUE, in Portland, June 9, aged 37. A member of Ancient Landmark Lodge.

KATE STANWOOD CRAMER, in Charlotte, N. C., June 24, of typhoid fever, wife of Stuart W. Cramer, of Charlotte, and daughter of Stephen Berry, of Portland, Maine, aged 28.

GEORGE F. FRENCH, in Minneapolis, July 13, aged 60. He was born in Dover, N. H., graduated at Harvard, was surgeon on Grant's staff during the civil war, practiced some years in Portland and removed to Minneapolis in 1879, where he took a high position.

JOSEPH ABBOTT, in Rockland, July 14, aged 68 y. 10 mo. 13d. A member of Aurora Lodge, King Solomon's Temple Chapter, King Hiram Council and Claremont Commandery.

FRED A. McINTIRE, in Portland, July 17, aged 45. He was a Conductor on the Maine Central Railroad. A member of Portland Commandery.

S. U. HAWKES, in Mechanic Falls, July 18, of cancer in the stomach, aged 72. He was a member of Tyrian Lodge and St. Andrew's Chapter.

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STEPHEN BERRY, Grand Sec.