

# 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.

## When the Great Grey Ships Come In.

To eastward ringing, to westward winging, o'er  
mapless miles of sea,  
On winds and tides the gospel rides that the  
furthestmost isles are free,  
And the furthestmost isles make answer, harbor,  
and height, and hill,  
Breaker and beach cry each to each: "'Tis the  
Mother who calls! Be still!"  
Mother! new-found, beloved, and strong to hold  
from harm,  
Stretching to these across the seas the shield of  
her sovereign arm,  
Who summoned the guns of her sailor sons, who  
bade her navies roam,  
Who calls again to the leagues of main, and who  
calls them this time home!

And the great gray ships are silent, and the weary  
watchers rest,  
The black cloud dies in the August skies, and deep  
in the golden west  
Invisible hands are limning a glory of crimson  
bars,  
And far above is the wonder of a myriad wakened  
stars  
Peace! As the tidings silence the strenuous can-  
nonade.  
Peace at last! Is the bugle blast the length of  
the long blockade.  
And eyes of vigil weary are lit with the glad re-  
lease,  
From ship to ship and from lip to lip it is "Peace!  
Thank God for peace."

Ah, in the sweet hereafter Columbia still shall  
show  
The sons of these who swept the seas how she  
bade them rise and go.  
How, when the stirring summons smote on her  
children's ear,  
South and North at the call stood forth, and the  
whole land answered, "Here!"  
For the soul of the soldier's story and the heart  
of the sailor's song  
Are all of those who meet their foes as right  
should meet with wrong,  
Who fight their guns till the foeman runs, and  
then, on the decks they trod,  
Brave faces raise, and give the praise to the grace  
of their country's God!

Yes, it is good to battle and good to be strong and  
free,  
To carry the hearts of a people to the uttermost  
ends of sea,  
To see the day steal up the bay where the enemy  
lies in wait,  
To run your ship to the harbor's lips and sink her  
across the strait—  
But better the golden evening when the ships  
round heads for home  
And the long gray miles slip swiftly past in a  
swirl of seething foam,  
And the people wait at the haven's gate to greet  
the men who win!  
Thank God for peace! Thank God for peace,  
when the great gray ships come in!  
[Guy Wetmore Curry, in Harper's Weekly.]

## MASONRY IN MAINE.

### Lodge Elections.

Oriental Star, 21, Livermore Falls. Chas  
H Gibbs, m; Charles H. Randall, sw; How-  
ard A Wells, jw; George O Eustis, sec.

### Lodge Notes.

Lafayette Lodge at Readfield is to enlarge  
its lodge room and raise the ceiling at a cost  
of \$500.

During the heavy thunder shower July  
6th, a portion of the wall of the new masonic  
building at Fairfield fell upon an adjacent  
drug store, damaging it \$1500. The masonic  
building had a builders' insurance. The  
drug store was insured against lightning,  
but it is not known whether lightning or  
the wind upset the wall.

### Grand Lodge.

Grand Master Choate has appointed Bro.  
Cyrus W. Hendrix, of Caribou, as D. D. G.  
Master 1st Masonic District, in place of  
Fred L. Oak, declined; and Frank Wilson,  
of Sanford, D. D. G. Master 23d Masonic  
District, in place of Harmon G. Allen, de-  
clined.

AUGUSTA, May 26.—A reception was ten-  
dered this evening to Most Worshipful G. M.  
Winfield S. Choate of the Grand Lodge  
of Masons of Maine by the members of  
Augusta and Bethlehem lodges of this city.  
The Masonic temple, with the rooms of the  
Abnaki Club and offices were thrown open  
to accommodate the guests. Only masons  
and their ladies were invited, there being  
about 350 present. Short addresses were  
made by F. W. Plaisted, General Choate  
and Rev. C. A. Hayden. It was a most  
brilliant affair.

### Constitutions.

Pine Tree Chapter, No. 59, at Deer Isle,  
was constituted June 28th, by Grand High  
Priest Winfield S. Hinckley, assisted by  
Charles E. Meserve as D. G. H. P., Fred S.  
Walls as G. K., J. H. Sanborn as Gr. Sc.; A.  
A. Beaton as Gr. Sec.; W. O. Carney, Gr.  
Sent., and other *pro tem.* officers and com-  
panions. The Vinalhaven orchestra ren-  
dered some fine selections of music. The  
officers of the new chapter are John J. Spof-  
ford, H. P., Edwin L. Haskell, K., Frank A.  
Gross, Sc.; Moses D. Joyce, Sec., who were  
duly installed. At the banquet which fol-  
lowed, 250 guests sat down, and speeches  
were made by Gr. H. Priest Hinckley, Wal-

ter S. Glidden of Bath Alex. A. Beaton of  
Rockland, Fred'k S. Walls, of Vinalhaven,  
Curtis R. Foster of Ellsworth, Elmer P.  
Spofford of Deer Isle, John F. Rea of Cas-  
tine, Rev. S. W. Chapin of Deer Isle, G. T.  
Hodgman of Camden, and Charles E. Meser-  
vey of Rockland. The whole concluded  
with a brilliant reception and dance.

Searsport Chapter, No. 58, of Searsport,  
was constituted June 29th, by Gr. H. Priest  
Hinckley, assisted by Fred'k W. Plaisted,  
D. G. H. P.; Hiram Chase as Gr. K.; W. S.  
Jones as Gr. Sc.; Charles E. Meserve as  
Gr. Sec., W. O. Carney, Gr. Sent. and other  
*pro tem.* officers and companions. The offi-  
cers installed were James A. Colson, H. P.;  
Lyman W. Wentworth, K.; James E. Went-  
worth, Sc.; Joshua W. Black, Sec.

### St. John's Day.

Lewiston Commandery celebrated the 23d  
and 24th by entertaining Richard Cœur de  
Lion of Montreal, St. Alban of Portland,  
and De Molay of Skowhegan.

Maine Commandery of Gardiner, enter-  
tained, 23d, Claremont of Rockland, and  
Trinity of Augusta.

De Witt Clinton Commandery of Ports-  
mouth, N. H., came to Portland, sixty strong,  
Friday morning, 23d, and were received by a  
delegation of St. Alban Commandery. They  
went to Peaks Island and returned home at  
night.

Boston Commandery, 283 strong, came  
Friday noon, 23d, and were met by a dele-  
gation of Portland Commandery. They  
brought almost as many ladies as there were  
Knights. They quartered at the Falmouth  
and spent the afternoon at Riverton. In the  
evening they went to the Gem Theatre at  
Peaks Island. On Saturday they made an  
excursion down the bay, dining at Peaks  
Island, and returned to Boston in the even-  
ing.

Bay State Commandery of Brockton,  
Mass., came to Portland Saturday morning,  
stopping at the Preble. They were received  
by Portland Commandery, who, after a pa-  
rade, took them to Cushing's Island, where  
a banquet was served at the Ottawa House  
and later to a sail among the Islands. Bay  
State spent the night at the Ottawa, and  
returned to Boston by Sunday night boat.

Dunlap Commandery, of Bath, entertained  
St. John's Commandery, of Bangor, on the  
23d, Grand Commander Herbert Harris be-

BRUNSWICK  
JUL 31



ing present. On the 24th St. John's went to Boothbay Harbor for a clam-bake at Mouse Island. In the evening the two commanderies gave a reception to Claremont on its return from Gardiner.

After the entertainment at Lewiston, Richard Cœur de Lion Commandery came to Portland 25th, and were taken down the bay by St. Alban, of Portland, returning to Montreal by train in the evening.

Bradford Commandery, of Biddeford, spent the day at Kennebunk Beach after a parade about the twin cities.

The masonic bodies of Ellsworth attended religious services 25th at the Methodist Church.

#### Books, Papers, etc.

From Bro. Josiah H. Drummond, his excellent Historical Address before the General Grand Chapter, Oct. 13, 1897.

—*The Ashlar* is a new candidate for masonic favor, published monthly by Ashlar Lodge, of Detroit, Michigan, at 25c. a year. It is a four page quarto and No. 1 was issued May, 1899.

—*The Cosmopolitan* for July, continues *The Awakening*, by Tolstoy, and *The Building of an Empire*, by John Brisben Walker. The latter is a brilliant history of the Mohammedan Conquest, and is finely illustrated by Eric Pape, whose drawing is strong and imagination bold. The leading article is *Some Americans who have married Titles*, and a large number of portraits of American beauties are given. Charlotte Perkins Stetson replies to Prof. Harry Thurston Peck in regard to *Woman's Economic Place*. The illustration shows a woman in armor riding to combat, and we fear Mr. Peck will be as much surprised as were some of Aristotle's Knights when they met the *Women Champions*. *Cosmopolitan*, Irvington, N. Y., \$1 a year, 10 cents a number.

—*The Acacia* is a new imperial octavo 16 page magazine, commenced in June, and published monthly at Lincoln, Nebraska, by L. D. Woodruff, at \$1 a year. While we cannot encourage Bro. Woodruff very strongly, we admire the faith which leads him to launch upon the untried waters, and hope that his voyage may prove successful.

—*Blue Lodge*. A monthly magazine published somewhere in Ohio, and the official organ of the Grand Lodge of Ohio. There is not the slightest hint as to what town or city it hails from, so that we have been unable to send our paper in exchange. We incline to think it represents the irregular Grand Lodge. It started in April, \$1.00 a year.

—*The Signet* is a new magazine started in June and published monthly by Edwin A. Ames, Hot Springs, South Dakota, at \$1.50 a year. 32 pp. octavo. May it live long and prosper.

—*Report of Life Saving Service 1898*, received from Capt. C. A. Abbey, Inspector,

24 State St., New York. There are now 264 stations, of which 13 are in the first district, which includes Maine and New Hampshire. There were 767 disasters, with 3,987 persons exposed, of whom only 22 were lost. 79 disasters occurred in this first district. This is markedly different from the "good old times" when vessels were lured to destruction by false lights, when wrecks were fair booty, and when the shipwrecked crews were often murdered for their money, after escaping the dangers of the sea. The details of the disasters are a mine for romancers.

—*Department of Labor*, Bulletin, No. 22, for May, treats of the Benefit features of American Trade Unions; the Negro in the Black Belt; Wages in Lyons, France; Digests, etc. From Carroll D. Wright, Commissioner.

No. 23, for July, treats of the attitude of Women's Clubs towards social economics, the production of paper and pulp in the U. S., from Jan. to June, 1898, Digests, etc.

CIPHERS.—They say in substance that no cipher was ever invented which could not be read, if it was made worth the while. It is true, that any cipher in which words are represented by a particular sign or combination, each sign or combination always standing for the same word, may be read: but a cipher made up of characters, each of which represents any one of hundreds of different words, is not decipherable by human ingenuity.

That Webb used such a cipher and taught that its use was in harmony with obligations no one familiar with the history of this matter will undertake to deny. That parties, who studied the ritual with him, were provided with ciphers by him or under his direction, is abundantly shown by what has come down to us from them. While some attempt to deny their use since, in some of the jurisdictions, our experience and observation are to the effect, that such denials are made from zeal without knowledge.

But the use made of this original cipher was very different from the use made of ciphers at the present day. No one learned or attempted to learn the work from it. Its object was to aid the memory of those who had learned the work to give it correctly, and to aid the oral transmission of the exact work from one to another, and to secure the perpetuity of the recognized work.

It was held, and correctly held, that the work could not otherwise be transmitted in its original language from one generation to another, or even from the instructor to the student. We know that some claim otherwise; but when human beings, or some human beings, shall exist with perfect memories, this claim will be allowed—and not till then.

So that we hold that the Webb cipher was not in violation of our masonic duty;

that its object was a good one; and that the work cannot practically be preserved and transmitted with accuracy and uniformity without such aid.

We also hold that if the old usage had continued, we should never had heard of the evil of ciphers: but unfortunately, causes intervened to change that usage. A sentiment was created among the craft that the "work" was a matter of vast importance, and that every mason, and especially those who hoped for promotion in office, must know the work and be able to do it: under this impulse, there was not time to learn the work in the old way, and the old cipher was of no practical use; aids were demanded which would enable the student with a general knowledge of the work to learn it literally, and in answer to the demand ciphers, easily read, were invented. Worse than all, the pecuniary element entered into it. Ciphers were made "for a consideration," and soon printed books were made for the express purpose of making a money profit out of them. The skirts of Grand Lecturers and even of Grand Masters have not been kept free from this stain. Other Grand Lecturers, in their zeal for correct work, have aided these mercenaries. And the result is, that so many of the craft "have had some of the pork," that it has become substantially impossible to convict any one for using these ciphers in violation of sacred masonic obligations; and young members of the craft have come to believe that it is their "bounden duty" and absolutely a pre-requisite to preferment to learn the work, and for that purpose to have these aids. In fact, as masonic affairs are now administered they cannot learn the work in any other manner. It is of no use whatever to preach to them about the unlawfulness of ciphers. As long as ability to render the work literally is made the chief object of masons, just so long will these or other aids be demanded; and as long as there is a demand with a corresponding consideration, there will be a supply. There is no doubt that the unfortunate "Mnemonics" were responsible for the demoralization of masonic sentiment in this respect and the increase of these productions.

Some of our brethren, in some jurisdictions, insist that these aids are not used at all in their jurisdictions: but it is very certain that they are laboring under a delusion: our observation and information force us to believe that there is not a single jurisdiction in the United States in which these "aids" are not more or less used.

It is almost too humiliating to write these things, and we have hesitated to do so; but we are convinced that in spite of all that is done to check it, the evil is increasing, and the danger of the exposure of the secrets of Masonry is not the worst feature of the evil; it carries with it the idea that the



chief duty of a mason is to be able to do the work.

And what is the remedy? In our judgment, the first and most important thing is to educate the craft to a proper conception of what Masonry is and what relation the work bears to it. This involves the tempering of the zeal of Grand Lecturers and other teachers; the idea is altogether too prevalent that the work is the main thing in Masonry; the craft must be disabused of this idea, and taught that the work is not an *object* but a *means*—a means of teaching Masonry—and that unless it is so done that those who look on will not give their thoughts to the manner in which it is done, but will look beyond the work to what the work teaches, the ceremony is an utter failure. Unless this reform is effected, we may as well abandon our efforts, for the inducements to have ciphers will continue to exist, and as long as they do, the ciphers will be forthcoming and will be used. Laws to prevent their use will be, as experience in many jurisdictions has already shown, a mere dead letter.

If this reform can be effected, and we return to the Webb method of *preserving the work*, we shall keep within our obligations and avoid the present evils.

We have written plainly, because, when an evil exists, the first thing in the way of efforts to remedy it, is to ascertain precisely what the evil is, and not shut our eyes to its nature or magnitude.

[Drummond's Corr., 1899.]

**SAVED BY MASON'S MARK.**—There was a little man of sturdy build at the Indiana Mineral Springs during the past month, and in his coat lapel he wore the button of the Loyal Legion. He was Maj. E. A. Blodgett, of 510 West Monroe street, Chicago, and he is one of the three brothers who distinguished themselves in the civil war. One of them, Colonel Wells H. Blodgett, of St. Louis, has been general solicitor of the Wabash Railroad Company for years. Col. Wells is a Medal of Honor Man. As a Lieutenant he was carrying an important dispatch to General Schofield when he and his only companion, an orderly, came upon a big bunch of Confederate pickets. Lieut. Blodgett didn't hesitate a moment, but galloped toward the group.

"Second Wisconsin charge!" he shouted, and the orderly obeyed, while the men in gray were startled by the attack. The two horsemen routed the enemy from their guns and then marched the soldiers two miles to the Union lines.

Asiel Z. Blodgett, now of Waukegan, Ill., was left on the battlefield of Chickamauga three days. He was desperately wounded, but was able to stick his masonic mark on the front of his blood-soaked coat. He was thrown among the dead and dying, when the emblem caught the eye of a confederate surgeon. He dressed the wound of the northern mason, put an oilcloth cover over him and left food and drink at his side. That kept Blodgett alive until he was found three days later and cared for by the Federals and then taken by relatives.

A masonic signal, too, saved the third brother, Major Blodgett, from capture near Atlanta. The major, by the way, was a private soldier at the battle of Pea Ridge, Ark., where he had led forty of his company, and in a hand-to-hand battle with

clubbed muskets drove away seventy Confederates and re-captured a Union gun. Gen. John C. Black, then colonel of the regiment, had Blodgett promoted from the ranks to be lieutenant, and Governor Yates at once made him an adjutant. As lieutenant of the Ninety-sixth Illinois he was the first man to reach the top of Lookout Mountain during the famous battle there. Maj. Blodgett is prominent in the Loyal Legion, and is a former commander of the Illinois department of the G. A. R. The Blodgetts, including a fourth brother, the distinguished Federal jurist, Judge Henry W. Blodgett, were raised in Du Page county.

"This seems to be a favorite resort for old soldiers," said Major Blodgett. "Gen. Osborne and General Mann are among your yearly visitors, and I have met a number of other comrades here. The baths have been thoroughly appreciated by Mrs. Blodgett and myself. They have done us much good. Like my former colleagues of the Board of Equalization who have enjoyed the splendid benefits of the Mango-Mud and Lithia Water, I will return with Mrs. Blodgett for a sojourn in May. This is the right spot to renew one's health and get a good rest."—[Magno News.]

#### EASTERN STAR.

##### Annual Meeting of the Order Held at Augusta.

The annual session of Grand Chapter of Maine, Order of the Eastern Star, opened in Music Hall, Augusta, Thursday morning, May 18th, with all but two of the Grand Officers in attendance, and 175 delegates, all subordinate chapters but four having a representation. Past Worthy Grand Matron Hattie E. Ewing of Orange, Mass., and Right Wor. Grand Secretary Lorraine J. Pitkin of Chicago, were present and were given the Grand Honors. The report of the Secretary shows that the order is growing rapidly. Nine new chapters have been given dispensations during the year, viz: At Skowhegan, East Boothbay, Mattawamkeag, Sedgwick, Boothbay Harbor, Monson, Portland, Sabattis and South Portland. The whole number of active chartered members is 50; chapters under dispensation, 9; members at beginning of 1898 were 3496; initiated during the year, 541; re-instated, 6; affiliated, 8; total membership during the year, 4051; died, 2; admitted, 68; suspended, 41; total reductions, 135; number of members remaining, 3916; charter membership chapters under dispensation, 32; total membership, 4248. The Treasurer's report shows the total receipts to be \$2144; expenditures, \$904.

The following officers were elected and installed:

Grand Matron, Mrs. Sarah F. Morse, Auburn; Grand Patron, Samuel S. Miller, Waldo; Associated Grand Matron, Mrs. Belle P. Smiley, Waterville; Associated Grand Patron, Benj. L. Hadley, Bar Harbor; Grand Secretary, Annette Hooper, Biddeford; Grand Treasurer, Mrs. Rose B. Emery, Augusta; Conductress, Mrs. Georgia C. N. Bean, Readfield; Associate Conductress, Mrs. Katherine C. Morrill, Augusta; Ada, Anna M. Jones, Hallowell; Ruth, Abbie J. Newbert, Warren; Martha, Mrs. Helen Sleeper, Sabbattus; Electa, Alice E. Wheeler, Augusta; Warden, Josie Chapman, Bowdoinham; Sentinel, Edw'd Clappham, West Sullivan.

Among the important business transacted by the chapter was the adoption of a new constitution. The degree was exemplified in the evening by the Rose of Sharon degree team, after which there was a banquet.

The order in Maine today is in a flourishing condition, having a membership of 4248, a gain of about 300 over the last meeting.

**FEMALE FREEMASONS.**—The Paris correspondent of the *Daily Mail* sends the following interesting account of French female Freemasons, for there are women Freemasons in France:

I was received, on calling at her residence, the other day, by Mme. Georges Martin, the Venerable of the lodge, in her charming house in the Latin Quarter.

"Your information about us," said Mme. Martin, when I had made known the object of my visit, "is not entirely correct. There does not exist, anywhere in the world, an exclusively female lodge of Freemasons, but I am the Venerable of the Mixed Lodge, and this is the only Obedience of its kind in existence.

"You want to know why we started a lodge for both sexes? There is no greater apple of discord in a family than Freemasonry. The husband goes to his lodge and returns late. The wife wishes to know what has taken place there. Nothing has taken place, most probably, that she should not know, but the oath we take forbids us to divulge certain secrets. Very well.

"The wife and husband become disunited. It is a little rift within the lute which leads to misunderstanding and discord. Then the priest steps in. You who have lived in France and know the life here, know that the priest hates Freemasonry. The doctrine of Freemasonry is essentially different from his. In fact, to put it upon a broader basis still, religion, as the word is understood, has nothing in common with our doctrine.

"Religions divide the human race. Mixed Freemasonry wishes to unite the whole human race in one vast brotherhood.

"When the Mixed Lodge was started six years ago it numbered but seventeen members, most of whom were ladies. At the present time we are 200 in number, men and women, and the fair sex still predominates by about two to one.

"Our meetings are exceedingly interesting, and the members belong to every possible class. All mix upon terms of absolute equality, and the work girl is as acceptable as the millionaire or the countess. Fathers and mothers join us with their daughters, husbands with their wives; we form a large, happy and united family of brothers and sisters.

"In our opinion it will not be very long before Freemasonry all over the world embraces the tenets of the Mixed Lodge, woman's field in the human economy becoming as it does wider and more extended day by day, it seems more than probable that it will extend to Freemasonry.

"At the present time the lodge is looked upon with a certain amount of disfavor by members of the Grand Orient of France, the most powerful Masonic Obedience in this country, but this disfavor is rapidly dying out, and although French Freemasons refuse to recognize the lady members, they do not now, as they did some years ago, refuse admittance to their lodges to male brothers of the Mixed Lodge.

"We belong to the Scottish Rite of Freemasonry, and the Grand Orient know that we have a far greater power than themselves at our back.

"At the meetings of the lodge men and ladies wear the same insignia, not, as in England, the apron, but the cord of broad blue ribbon with the masonic signs upon it, and bordered with red."

"Then, in a word, madame," I said as I rose to take my leave, "what is the dominant note of your mixed Brotherhood?"

"Brotherly and sisterly love, and woman in her right place," was Mme. Martin's simple answer.—[The Masonic Chronicle.]



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PORTLAND, MAINE.

STEPHEN BERRY, - - PUBLISHER.

TEN YEARS IN A VOLUME.

ESTABLISHED MARCH, 1867.

Volume 4 commenced July 15, 1897.

## 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.

The Grand Lodge of Washington has retraced its steps on the negro question in deference to the request of several sister Gr. Lodges, among when Maine is mentioned, and has rescinded its resolutions. Some resentment is shown towards those Grand Lodges which broke off fraternal relations with her. Her present action is wise, for the object cannot be attained in that way, even if desirable, because the negroes cannot be taken in as a mass, for a large part of them are not up to the desired standard. If our Washington brethren will read Edward Everett Hale's story of the City of Brass, they will see the effect of too hasty philanthropy. Equal right is not necessarily social equality, and every voter cannot demand admittance to our fraternity. Suppose the stories were true that we occasionally hear about Masonry among the Indians, the Chinese, the Arabians, and other races, does any one suppose we could recognize and take them all in? We do not recognize certain branches of Latin Masonry now, how much less that of ignorant barbarians. No, brethren, the matter must be left to work itself out in a different way, and the way is narrow and the path is long.

The Grand Lodge of Michigan has abolished the affiliation fee. We tried that once in Maine, but found that it interfered with the freedom and best interests of some of the lodges, and it was permitted again.

There is no positive law ordering that a member suspended for non-payment of dues should be notified of his suspension, but it should be done in each case for the protection of the lodge against application to other lodges for benefits on the supposition that the man is still a member.

We are indebted to Bro. Gil W. Barnard for a copy of the addresses at the banquet of Gourgas Chapter Rose Croix, April 20th, and it contains some of the brightest speeches we have met with.

One of the District Deputies this year reported that several Past Masters in his district had never received Past Masters' diplomas, and suggested that the matter be attended to. When any District Deputy hears of such a case, by referring to the Constitution, Section 124, he will see that it is his duty and privilege, and his only, to attend to it. If he neglects it, it devolves upon his successor.

Bro. S. Stacker Williams, of Newark, Ohio, wrote us May 23d that he was still suffering from paralysis, and a touch of rheumatism, but we hope soon to hear of his recovery.

The *Masonic Advocate* does not agree with our remark about masonic magazines that "the best are likely to die youngest." He will notice that we qualified it with "likely," and his is a marked exception.

Bro. Samuel C. Lawrence, of Boston, bought the masonic library of the late E. T. Carson, a short time before the death of the latter.

The oldest mason is now Wm. E. Cook, of Portsmouth, R. I., made March 10, 1819, and 102 years old Jan. 26, 1899.

The next oldest is said to be Adna Adams Treat, of Denver, Col., made Feb. 4, 1823, and 102 years old on April 8, 1899. He is a native of Hartford, Conn.

We had the pleasure of a call June 22d, from Bro. Seward Dill, of Soquel, California, who was visiting his old Maine home. Considering his advanced age he seemed in very good health.

The Grand Lodge of North Dakota, June 20th, elected John A. Percival of Devil's Lake, Gr. Master. The Grand Chapter, Geo. L. McGregor of Fort Totten, G. H. P., Frank J. Thompson, Fargo, Gr. Sec. of both.

The Grand Commandery of Minnesota, June 24th, elected John C. Munro, of St. Cloud, Grand Comr.; Thomas Montgomery of St. Paul, Gr. Rec. 2662 members, a gain of 126.

Bro. Brenton D. Babcock, of Cleveland, has been appointed Deputy of the Northern Supreme Council for Ohio.

Past Grand Commander Winfield T. Durbin, of Anderson, Indiana, who commanded the 161st Indiana in Cuba, is to command the volunteers in the Philippines. All the officers of his old regiment will also be commissioned, as that regiment received the highest marks for sanitation and discipline in southern camps.

Francis E. White has been appointed Gr. Secretary of the Gr. Chapter, and Gr. Recorder of the Grand Council of Nebraska, His address will be Omaha.

The Orient, of Kansas City, Missouri, has passed into the hands of Mrs. Mary C. Snedden, who has heretofore conducted its Eastern Star Department, and it will now be called the Orient and Sheaf, and continue to represent Craft Masonry and the Eastern Star at \$1 a year, as heretofore. Adoptive Masonry is clearly coming to the front, and we shall see a great progress in it in the new century.

"The Old Farm House on the Hill" is a new song by J. W. Lerman, published by the Union Mutual Music and Novelty Co., 20 East 14th Street, New York City, 25 cents.

### William O. Fox.

Bro. William Osborne Fox died at his residence in Portland, June 4th, of meningitis, after a week's illness, the result of several years of milder ailment. He was born in Portland, Sept. 12, 1825, and was the son of Daniel Fox, an old merchant, and a cousin of Fred Fox, Past Grand Treasurer of the Grand Lodge. He was in the class of 1848, of Bowdoin College, became a civil engineer, working in the West and on the Isthmus of Panama. He served in the First Maine regiment in the civil war, and later entered into manufacturing pursuits, finally becoming a city assessor from 1873 till 1896. He was Treasurer of Portland Lodge for 38 years, Grand Treasurer of the Grand Lodge from 1880 till 1882, inclusive, and was long a prominent officer in Maine Consistory. He married Mary G. C. Carter, daughter of Caleb Carter, and leaves two sons, one of whom is a member of the fraternity. He was much esteemed and beloved by the craft, and by his fellow citizens.

The Grand Lodge of Iowa, June 6th, elected Thomas Lambert, of Sabula, Gr. Master, and Theo. S. Parvin, of Cedar Rapids, Gr. Sec.

The corner-stone of the new Masonic Temple in St. Louis was laid July 8th with imposing ceremonies. All the masonic bodies were out, and commanderies escorted the procession.

WASHINGTON CENTENARY—The hundredth anniversary of the death of Washington will be observed at Mt. Vernon, Dec. 14th. A procession will move in the afternoon from the east porch to the grove, where historical addresses will be delivered. In the evening there will be a banquet in Washington City.

We were pleased to receive a visit in July from Charles W. Hubbell, of Brooklyn, N. Y., Grand Representative of Maine near the Grand Commandery of New York.



**Obituaries.**

George M. Stroud, Grand High Priest of Oregon in 1894, died at Portland, April 14, in his 73d year, having been born in Pennsylvania March 10, 1827. He was Grand Master in 1881, Grand Master of Grand Council in 1889, and Grand Lecturer of Grand Lodge from 1894 till his death.

JAMES H. VAN HOOSE, Grand Master of the Grand Council of Arkansas in 1875, 1877 and 1878, Grand Commander in 1878, Grand Master in 1881, and Gr. H. Priest in 1885, died at Fayetteville, May 6, in his 70th year, from an injury received from a premature discharge of his gun while hunting.

WILLIAM ROBERTS BOWEN, Gr. Secretary of all the Masonic bodies in Nebraska, died at Omaha, May, 6th, aged 62 years, 8 mos. He was born in Chester County, Pennsylvania, Sept. 4, 1836. He had been Grand Secretary twenty-six years and was widely known and much respected and loved. He was a lieutenant of cavalry in the civil war. A wife and six children survive him; two sons, one of whom has just enlisted in the 14th U. S. Infantry, and four daughters, one of whom is married, and one who was his assistant in his office.

ANDREW J. KAUFFMAN, Past Gr. Master and Grand Treasurer of the Grand Council of Pennsylvania, died at Columbia, May 19, aged 59. He had been Grand Commander, District Deputy G. H. P., and was a D. D. G. M. of the Grand Lodge at the time of his death.

BYRON L. CARR, of Longmont, Colorado, died at Mineral Wells, Texas, April 22d, aged 58. He was a native of New Hampshire, served in the 2d N. H. Infantry and 1st N. H. Cavalry, as Sergeant Major, losing an arm in the civil war; became a lawyer in Colorado, and was attorney general in 1894. He was Grand Master in 1879, and Grand Commander in 1891.

ROMAINE A. WHITAKER, Past Grand Scribe of the Grand Chapter of Iowa, died at Waterloo, March 23d, aged 71.

GEORGE HENRY GREENE, Grand Treasurer and Past Grand Master of the Grand Council of Michigan, died at Lansing, June 24th, aged 63.

JOHN J. SUMPTER, Grand Master of Arkansas in 1883 and Grand High Priest in 1882, died at Hot Springs June 22d, aged 57. He was an officer in the Confederate service during the civil war.

WILLIAM J. POLLARD, P. G. Com. of Georgia, died at Blackville, S. C., June 8th, in his 67th year.

SAMUEL P. HAMILTON, P. G. Com. and P. G. Recorder of Georgia, died at Valdosta, Ga., June 21st, in his 62d year.

There will be a great Cryptic Rite gathering on Pike's Peak August 10th, for the conferring of the degrees on a large number of candidates. Many councils are to join in it.

Gil. W. Barnard, of Chicago, Gr. Sec., favors us with an invitation to the official visitation of Peoria Consistory July 24th by Ill. Deputy John Corson Smith, for which we return our acknowledgments, and regrets that we cannot be there.

Hon. Joseph W. Fellows, of Manchester, has been appointed Grand Representative of Maine near the Grand Lodge of New Hampshire, *vice* Edward Gustine, of Keene, deceased.

MYSTIC SHRINE.—The Imperial Council met at Buffalo, June 14th, and elected

Imp. Potentate—J. H. Atwood, Leavenworth, Kansas.

Dep. Im. Pot.—Lon B. Winsor, Reed City, Mich.

I. C. R.—P. C. Shaffer, Philadelphia, Pa.

I. A. R.—H. C. Aiken, Omaha, Neb.

I. H. P.—G. H. Green, Dallas, Texas.

I. O. G.—G. L. Brown, Buffalo, N. Y.

I. T.—W. S. Brown, Pittsburg, Pa.

I. Rec.—B. W. Rowell, Boston.

I. F. C. M.—H. A. Collins, Toronto.

I. S. C. M.—R. S. Peck, Hartford, Conn.

I. M.—A. P. Clayton, St. Joseph, Mo.

I. C. G.—A. N. Sloan, Chattanooga, Tenn.

I. O. G.—E. I. Alderman, Marion, Iowa.

The balance of funds on hand was \$15,687.28. The next meeting will be at Washington, D. C., June 5, 1900, provided that the Imp. Pot. may change the date if thought best.

The proceedings of the 25th annual meeting were received from the Imperial Recorder, Benjamin W. Rowell, of Boston, July 19th. A fine plate of John H. Atwood, Imp. Potentate, is given. The membership is stated at 50,069, a net gain of 2,644. There were 4,774 candidates and 78 shrines. It was reported inexpedient to establish shrines in England, as there are but eighty-two 32° masons in England and Scotland, combined. Kora Temple, of Lewiston, Maine, was reported tenth in amount of work, having received 81 candidates, and thirtieth in number of members. A copy of the constitution accompanied the proceedings.

CONGRESS OF COLORED MASONS.—A call has been sent out by Isaac L. Brown, Grand Master of colored masons in Iowa, and signed by a large number of prominent colored masons in the United States, for a congress to be held by them in Cleveland, O., August 8, next. The idea of the convention is not to establish a national council, but to elect three commissioners to visit France and other foreign countries during the international world's fair at Paris in 1900, in order to secure further recognition of colored masons in this country; also to promulgate a plan for establishing a home for the aged masons and for the widows and orphans of deceased masons.

On the archives of Tuscan lodge of Masons at Addison is kept a gavel that is intimately associated with the recollections of the ill-fated Jaffa colony that went from Addison and Jonesport under the leadership of Elder J. G. Adams, 33 years ago. This

reminder of the most exciting and remarkable religious upheaval that ever convulsed a Washington county community is made of shittim wood and cedar that grow on the Mount of Olives, and Rolla Floyd, a member of the colony, was the maker of this souvenir and also the means of its being an emblem of authority in Tuscan Lodge. When the colony realized that it was being gulled and deceived by its leaders most of the members prepared to return home, but Floyd with a few others remained, and for years after he was engaged as a dragoman for Americans visiting Palestine. In later times, however, he returned to Addison and brought these goods made of the precious wood which he presented to Samuel Bucknam, past master of Tuscan lodge. At that time, Dr. F. A. Chandler was master of this lodge and was given one of the gavel by the past master, who also made a like present to Herbert Harris of Warren Lodge, East Machias.

We deem the following so interesting and important, that we cheerfully give it a place in our columns:

By order of the M. P. John Alexander Watson, Grand Master of the Grand Council of Royal and Select Masters and Appendant Orders for the Province of New Brunswick.

*Illustrious Companion:*

You are hereby invited to attend the annual convocation of the Grand Council of Royal and Select Masters and Appendant Orders for the Province of New Brunswick, to be holden in the Masonic Temple, in the City of Saint John, on Monday, the Twenty-first day of August, at eight o'clock p. m.

It is very desirable that the respective councils be represented, either by members of said councils or by proxy duly appointed.

ROBERT MARSHALL,  
Grand Recorder.

Saint John, N. B., Canada,  
14th July, A. Dep. 2899.

ADDENDA.—A proposition will be submitted and a vote taken thereon to change the name and style of Grand Council to the "Supreme Grand Council of the Cryptic Rite for the Maritime Provinces," so as to consolidate the Provinces of Prince Edward Island, Nova Scotia and New Brunswick in one Supreme Grand Council.

In view of this, amendments to the Constitution and Regulations will be offered for consideration; also as to the advisability of relinquishing any claim to the Appendant Order of the Red Cross, or Babylonish Pass; subject, however, to the constitutional two-thirds vote of said Grand Council.

Masonry was established in the isle of Cyprus in 1888, and there are now two lodges, one chapter and a mark lodge.

BIG GRAND LODGES.—The ten biggest Grand Lodges rank as follows:

	Lodges.	Members.
1 England,	2,270	114,000
2 New York,	740	93,271
3 Illinois,	725	53,285
4 Pennsylvania,	428	51,031
5 Ohio,	498	41,713
6 Michigan,	387	39,576
7 Massachusetts,	235	38,416
8 Missouri,	561	30,880
9 Indiana,	488	29,387
10 Texas,	643	28,483



Along the garden ways just now  
I heard the flowers speak;  
The white rose told me of your brow,  
The red rose of your cheek;  
The lily of your bended head,  
The bindweed of your hair;  
Each look'd its loveliest and said  
You were more fair.

I went into the wood anon,  
And heard the wild birds sing,  
How sweet you were; they warbled on,  
Piped, trilled the selfsame thing,  
Thrush, blackbird, linnet without pause,  
The burden did repeat,  
And still began again because  
You were more sweet.

And then I went down to the sea,  
And heard it murmuring too,  
Part of an ancient mystery,  
All made of me and you;  
How many a thousand years ago  
I loved, and you were sweet—  
Longer I could not stay, and so  
I fled back to your feet.

—[A. O'Shaughnessy.]

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,	22
Rising Virtue, Bangor,	22
Kenduskeag Lodge, Kenduskeag,	11
King Solomon's, Waldoboro,	22
Ira Berry Chapter, Pittsfield,	22
Amity Lodge, Camden,	11
Mariner's Lodge, Searsport,	11
Winter Harbor Lo., Winter Harbor,	11
What lodge shall be next added?	

THE OUTLINES OF "OSUGBO," OR ABORIGINAL NATIVE FREEMASONRY.—"Osugbo" is a secret society composed of the uneducated aboriginal heathen natives, open to all men of different creeds or faith. The term "Osugbo" is applied to members in the secret, and also used in asking the question, viz., "Osugbo" (are you in the secret)? They are also called the "Ogboni," the "Illu" meaning the Lords of the Realm and the representatives of the people. The meeting house is called "Ile'di," and the Palaver Hall is called "Igana." They have signs, grips, pass-words, and test-words. Every Osugbo is expected to be a man of honour and respect, and one who could be entrusted with the secrets of the society, for the penalty of divulging the secrets is death. The door of this society is closed against slaves, but once a slave is made an Osugbo it shows that he is no longer to be looked upon as a slave, but a recognized citizen. For instance, before a slave is made to inherit his deceased master's estate and to look after the minor children of the deceased, he is first made an Osugbo. Their heads are "Oluwo," "Oluto Iwerefah," "Olotuajoh," and "Apena." The Oluwo is the Grand head, and attends the Ile'di on particular occasion or at his leisure. The Apena initiates candidates into the society and acts as spokesman and messenger of the society. He has men under him who act as guards and bring candidates to him for initiation. The Oluwo, Oluto, Iwerefah, and Olotuajoh sit to watch the initiation ceremony, and sometimes correct and instruct. This society is open to women of note and high standing in the community, they receive the same initiation as the men, and are called "Erelu," a title which sets them above all other women. There are generally not more than one to six or so in a town. The members look to each other as brothers and sisters and act to each other as such. No one is received into the society who is known to be in enmity with

any of the members without the palaver being first settled. They have implicit confidence in each other, a brother or sister who is truly in distress is helped by another, but a sign of distress from one who has proved himself a "card" is not recognized. An Osugbo man is welcome in every land where there are Osugbos and the same language is spoken. Should an Osugbo man be fighting and so much in rage that he takes gun or cutlass to commit murder or wound another, and another Osugbo is present at the moment, he could successfully prevent him by sign and pass-word. A brother hides nothing from another brother even if he were to commit murder. The person of an Osugbo's wife is held sacred by another Osugbo. They dare not poison, back-bite, or speak evil of one another at the back; they are to stand by each other even unto death. According to the solemn obligation taken at the initiation, an Osugbo should be a good man or woman. There are several carved images in the Ile'di, which are both instructive and symbolical. This society is recognized by the state and the officers represent the people. They exercise two functions in their community, first as the heads of the secret society and, second, as the Lords of the Realm and representatives of the people, and they act in concert with the King and his "Odi" (councillors). The Igana is used partly as court hall and partly as prison, petty cases are summoned to the Apena and important ones to the King. The King sends his councillors to the Igana and the Osugbos go to the palace before cases are judged. Fines are divided and shared between the Osugbos, the King and his councillors. The Oluwo, Apena, etc., of the Osugbos are generally the Oluwo and Apena of the town. The etiquette of the society forbids women at Igana acting together with the men as judges. Murderers, etc., that are sentenced to death at the "Ipebi" (front of palace) or Igana, are lodged and executed at the Igana and sometimes given to the "Oro" "Ehluku," "Pakohkoh," etc. The killing of offenders at the Igana is never known to be secret from the very fact that the surviving families and relatives of the executed ones have to go round to the Osugbos the next day in fine clothes and with pleasing countenances, thanking them for what they have done for the good and peace of the land. An Osugbo when dead is buried by the Osugbos; the ceremony is a sight worth seeing. The Osugbos receive fees before a burial, and in a disputing family they act as sort of executors of the estate of the deceased, and also receive fees for their trouble in putting the affairs of the estate right.

The Ile'di is only open when there is a candidate for initiation, or when a brother is feasting the brethren, and when they meet on a difficult case of murder, etc., for the purpose of finding out the offender.

There are other subordinate secret societies, such as the "Akalmasha," the "Opah," which probably may be looked upon as the secret societies of Foresters and Odd Fellows.—[Lagos Standard, Africa.]

#### Found Out.

Mrs. De Gree—How did you manage to get home so early tonight? You said there were to be a number of invitations.

Mr. De Gree (prominent Mason)—The invitations had to be postponed. All the regalia, draperies, etc., had mysteriously disappeared.

Mrs. De Gree—Aha! Now I've found out all about you Masons. So it's true after all, and you said it wasn't.

Mr. De Gree—What's true?

Mrs. De Gree—You keep a goat.—[New York Weekly.]

AN ESCAPE OF BRO. ROBERT BURNS.—A part of a masonic altar that once brought the Scottish bard, Robert Burns, in dire disgrace before his lodge, is now in the possession of a Chicago woman, Mrs. W. F. Funch, and is treasured by her as a family heirloom, says the *Chicago Tribune*. Mrs. Funch is by birth a Canadian of Scotch origin. In the days when her grandfather, George MacRae, was young, he attended the same lodge as did "Bobbie" Burns, and was one of the "lights" of the town. One night before lodge meeting the poet and MacRae sat long together,

Bousing at the nappy,

And gettin' fou and unco happy,

And then, arm in arm, they sauntered slowly to the room where the masons were wont to assemble. All would have gone well had not Burns desired to show his masonic brethren how good a pugilist he was, and he let go a heavy undercut at MacRae, rousing the latter's fighting blood, and the bout began, which resulted in MacRae being felled to the floor and Burns throwing the four-legged altar or stand at him as he attempted to rise. Luckily, he missed his aim, and the stand struck violently against the wall, shattering one of the legs. At the following meeting the two friends were brought before the Order for trial. A fine was imposed on them, and they were made to replace the altar. The broken one was thrown out, and as MacRae went home he carried the stand with him. It is about two feet high, and is of a style out of use to-day in the masonic Order. It has since been preserved in the family as an heirloom.

—[Exchange.]

BAR MITZVAH.—(Son of Commandment). An Israelite who attains the age of thirteen years and one day, and is thenceforth responsible for his own sins: corresponding to the Christian rite of confirmation. A Bar Mitzvah among the Orthodox is bound to observe the three fundamental principles of wearing the Talith, the Phylacteries, and the observance of the Mezuzah.

—[Encyclopedia of Freemasonry—McClenachan.]

BALDER OR BALDUR.—The ancient Scandinavian or older German divinity. The hero of one of the most beautiful and interesting of the myths of the Edda; the second son of Odin and Frigga, and the husband of the maiden Nanna. In brief, the myth recites that Balder dreamed that his life was threatened, which being told to the gods, a council was held by them to secure his safety. The mother proceeded to demand and receive from every inanimate thing, iron and all metals, fire and water, stones, earth, plants, beasts, birds, reptiles, poisons, and diseases, that they would not injure Balder. Balder then became the subject of sport with the gods, who wrestled, cast darts, and in innumerable ways playfully tested his invulnerability. This finally displeased the mischievous, cunning Loki, the Spirit of Evil, who, in the form of an old woman, sought out the mother, Frigga, and ascertained from her that there had been excepted or omitted from the oath the little shrub Mistletoe. In haste Loki carried some of this shrub to the assembly of the gods, and gave to the blind Hoder, the god of war, selected slips, and directing his aim, Balder fell pierced to the heart.

Sorrow among the gods was unutterable, and Frigga inquired who, to win her favor, would journey to Hades, and obtain from the goddess Hel the release of Balder. The heroic Helmod or Hermod, son of Odin, offered to undertake the journey. Hel consented to permit the return if all things animate and inanimate should weep for Balder.

All living beings and all things wept, save the witch or giantess Thock (the step-daugh-



ter of Loki), who refused to sympathize in the general mourning. Balder was therefore obliged to linger in the kingdom of Hel until the end of the world.

—[*Encyclopedia of Freemasonry*—McClennan.]

#### Our Thanks.

ARIZONA. Gr. Lodge, Nov. 15, 1898 from Geo. J. Roskrige, Tucson, Gr. Sec. Anthony J. Janes, Prescott, G. M. 15 lodges, 701 members, 67 initiates.

Gr. Chapter, Nov. 16, 1898, from Geo. J. Roskrige, Gr. Sec. James C. Monihon, Phoenix, G. H. P. 5 chapters, 263 members, 51 exalted.

Gr. Commandery, Nov. 16, 1898, from Geo. J. Roskrige, Gr. Recorder. Prosper P. Parker, Phoenix, Gr. Com. 3 commanderies, 162 members, 36 knighted.

CALIFORNIA.—Gr. Commandery, April 20, 1899, from William A. Davies, San Francisco, Gr. Rec. John F. Merrill, San Francisco, Gr. Com. 38 commanderies, 3101 members, 167 knighted.

Illinois.—Grand Imperial Council Red Cross of Constantine 1898, from Geo. W. Warville, Chicago. Wm. T. Irwin, Peoria, Grand Sovereign; Harry W. Stannard, Chicago, Gr. Recorder; Geo. W. Warville, Correspondent. 4 councils, 95 members.

INDIANA.—Gr. Lodge May 23, 24, 1899, from William H. Smythe, Indianapolis, Gr. Sec. Wm. Geake, Knightstown, Gr. M. 30,901 members, 1872 initiates.

Gr. Commandery April 19, 1899, from Wm. H. Smythe, Indianapolis, Gr. Recorder. Wm. E. Perryman, Terre Haute, Gr. Com. 43 commanderies, 3,579 members, 141 knighted.

KANSAS.—Gr. Commandery Kansas, May, 9, 1899, from Thos. J. Anderson, Topeka, G. Rec. Edd Hayes, Wellington, G. Com. 48 commanderies, 3,244 members, 176 knighted.

KENTUCKY.—Gr. Commandery, May 17, 1899 from Alfred H. Bryant, Covington, Gr. Rec. James T. Hedges, Cynthiana, Grand Com. 25 commanderies, 2147 members, 121 knighted.

MASSACHUSETTS.—G. Lodge April 19, 1899 from Sereno D. Nickerson, Boston, Gr. Sec. Chas. C. Hutchinson, Boston, Gr. Master.

Gr. Chapter, Dec. 13, 1898, from J. Gilman Waite, Boston, Gr. Sec. Warren B. Ellis, Boston, G. H. P. 74 chapters, 15,557 members, 939 exalted.

MISSISSIPPI.—Gr. Lodge Feb. 8, 1899, from John L. Powers, Jackson, Gr. Sec. Wm. Starling, Greenville, G. M. 267 lodges, 9,341 members, 599 initiates.

MISSOURI.—Gr. Chapter April 27, 1899, from Wm. H. Mayo, St. Louis, Gr. Sec. Henry L. Bosworth, Springfield, G. H. P. 96 chapters, 6,924 members, 448 exalted.

Gr. Council April 26, 1899, from Wm. H. Mayo, St. Louis, Gr. Rec. David M. Wilson, Milan, G. Master. 12 councils, 775 members, 57 candidates.

Gr. Commandery, April 25, 1899, from Wm. H. Mayo, St. Louis, G. Rec. John Greenough, St. Louis, G. Com. 55 commanderies, 4,400 members, 266 knighted.

NEW JERSEY.—Gr. Lodge, Jan. 25, 1899, from Thomas H. R. Redway, Trenton, G. Sec. Josiah W. Ewan, Mt. Holly, G. M. 16,970 members, 974 raised.

Gr. Commandery, May 9, 1899, from Chas. Bechtel, Trenton, Gr. Rec. Peter McGill, Lambertville, G. Com. 16 Commanderies, 1,800 members, 93 knighted.

NEW ZEALAND.—Grand Lodge, April 24, 1899, from Rev. Wm. Ronaldson, Christchurch, Gr. Sec. Rt. Hon. Richard J. Seddon, Wellington, Gr. Master. 114 lodges, 4,916 members, 495 initiates.

NORTH CAROLINA.—Grand Lodge, Jan. 10 to 12, 1899, from John C. Drewry, Raleigh,

Gr. Sec. Richard J. Noble, Selma, Gr. M. 307 lodges, 10,954 members, 830 initiates.

OKLAHOMA.—Grand Lodge, Feb. 14, 15, 1899, from J. S. Hunt, Stillwater, Gr. Sec. W. L. Eagleton, Pawnee, Gr. M. 43 lodges, 1,895 members, 265 initiates.

PENNSYLVANIA.—Report of Committee Finance, 1899, Gourgas Lodge of Perfection, from John E. Haines, Gr. Sec., Pittsburg.

Penn. Council Deliberation, Dec. 6, 1898, from Francis M. Highley, Phila., Gr. Sec. Jas. I. Buchanan, Pittsburg, Com.-in-Chief. 26,187 members, 1,831 initiates.

QUEBEC.—Gr. Chapter, Jan. 24, 1889, from Will H. Whyte, Montreal, Gr. Scribe E. H. LeRoy Fuller, Sweetsburg, Gr. Z. 11 chapters, 536 members, 34 exalted.

TEXAS.—Gr. Commandery, April 12, 1899, from J. C. Kidd, Houston, Gr. Rec. P. T. Morey, Belton, Gr. Comr. 30 commanderies, 2,098 members, 141 knighted.

WEST VIRGINIA.—Gr. Commandery, May 10, 1899, from Robt. C. Dunnington, Fairmont, G. Rec. George DeBolt, Fairmont, G. Com. 12 commanderies, 1,109 members, 123 knighted.

General Grand Chapter, Oct. 12, 1897, from Christopher G. Fox, Buffalo, N. Y., G. G. Sec. Reuben C. Lemmon, Toledo, Ohio, G. G. H. P.

EXODUS.—The date of the Exodus has been determined by the excavations recently made at Tel el-Maskhuta. This is the name of large mounds near Tel el-Keber, excavated by M. Naville for the Egyptian Exploration Fund, wherein he found inscriptions showing that they represent the ancient city of Pithom, or Succoth, the "treasure-cities" (Ex. i. 11), and that Ramses II was the founder. This was the Pharaoh of the oppression. The walls of the treasure-chambers were about six hundred and fifty feet square and twenty-two feet thick. From Pithom, or Succoth, where the Israelites were at work, they started on their Exodus toward Elham (Khetam), then to Pi-hachiroth (Ex. xiv. 2), and so on north and east. The Exodus took place under Meneptah II, who ascended the throne B. C. 1325, and reigned but a short period. It was along the isthmus that the Egyptian army perished pursuing the retreating Israelites as they crossed between the Lake Serbonis and the waters of the Mediterranean, amidst the "sea of papyrus reeds," the *yam suph*, that has often proved disastrous to single or congregated travellers. See S. Birch, LL.D., in *Ancient History from the Monuments*, Brugsch-Bey's lecture, 17th September, 1874, but more particularly the late discoveries above referred to in *Fresh Lights*, etc., by A. H. Sayce.

—[*Encyclopedia of Freemasonry*—McClennan.]

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.

**DRUMMOND & DRUMMOND, Attorneys at Law,** Union Mutual Life Insurance Building, Portland, Me.

Josiah H. Drummond.

#### GRAND LODGE CERTIFICATES

Can be had at the Grand Secretary's office, according to vote of Grand Lodge in 1868. Price in pocket book form \$1.25. Brethren should apply through the Secretaries of their respective Lodges.

STEPHEN BERRY, Grand Sec.

#### DIED.

BRYANT BRADLEY, in Bar Harbor, May 10, aged 60. He was a charter member of Bar Harbor Lodge and its first Secretary; also a charter member of Mt. Kebo Chapter, and its first Secretary, which office he retained till death. He was a native of Cornish, where his body was taken for burial. He was a photographer. He was a model officer and an excellent man.

JAMES E. McDOWELL, in Portland, May 17, aged 66. Initiated in Ancient Landmark Lodge Sept. 3, 1858. He made a fortune in coopeage in Matanzas, and in 1889 returned to live in Portland. He married Mary C. Woodbury, who survives him with two sons and three daughters.

HENRY F. PERRY, in Brooklyn, N. Y., May 21, aged 50 yrs. 4 mos. 19 d. He was a job printer, formerly of Portland, and was Master of Ancient Landmark Lodge in 1876 and '77.

JESSE M. BOARDMAN, in Portland, May 25, aged 41 y. 8 mos. 9 d. He was a prominent life-insurance agent, and a member of Northern Star Lodge, Greenleaf Chapter, Portland Council, St. Alban Commandery and the Scottish Rite. He leaves a wife, the daughter of Bro. Wm. N. Prince, a mother and two brothers.

DANIEL D. FLYNT, in Dexter, May 25, aged 74. A member of Mt. Kineo Lodge of Guilford.

WILLIAM O. FOX, in Portland, June 4, aged 73 yrs. 8 mos. 17 d. (See editorial.)

SIMEON MERRILL, in Fairfield, June 4, aged 55. A member of Siloam Lodge and St. Omer Commandery. He was Treasurer of Fairfield Savings Bank.

IRVING W. PARKER, JR., in Sharon, Mass., May 31, aged 33. A member of Crooked River Lodge, Bolster's Mills, and of the Cumberland Bar.

SAMUEL BRYANT, in Rockland, June 15, aged 75 yrs. 4 mos. He was Mayor in 1875, and had been Master of Aurora Lodge.

#### Robust Health

is easily lost,  
hard to regain.

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