

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.

In the Heart of the Woods.

Such beautiful things in the heart of the woods!
Flowers and ferns, and the soft green moss;
Such love of the birds, in the solitudes,
Where the swift wings glance, and the tree-tops
toss;
Spaces of silence, swept with song,
Which nobody hears but the God above;
Spaces where myriad creatures throng,
Sunning themselves in his guarding love.
Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone
Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods!
For the Maker of all things keeps the least,
And over the tiny floweret broods
With care that for ages has never ceased.
If he cares for this, will he not for thee—
Thee, wherever thou art to-day?
Child of an infinite Father see,
And safe in such gentlest keeping stay.
—[Margaret E. Sangster.]

MASONRY IN MAINE.

Red Cross of Constantine.

Sovereign—Millard F. Hicks.

Viceroy—Charles I. Riggs.

Sen. Gen.—Henry P. Merrill.

Jun. Gen.—Albert H. Burroughs.

Recorder—Samuel F. Bearce.

CONSTITUTIONS.—No. East Harbor Lodge, No. 208, of North East Harbor, was constituted by Grand Master Hugh R. Chaplin, June 7th, assisted by George W. McClain, Jun. G. Warden, Frank J. Cole, G. Marshal, Warren O. Carney, Gr. Tyler, and others as pro tem. officers.

Minnewaukon Chapter, No. 61, of Sedgwick, was constituted June 11th, by Grand High Priest William N. Howe, assisted by James E. Blanchard, Gr. King, Thomas H. Bodge, Gr. R. A. Capt., and James E. Parsons, D. D. G. H. P.

CENTENNIAL.—Oriental Lodge, No. 13, of Bridgton, celebrated its centennial anniversary June 10th with an historical address by

Norman H. Libby and an address by P. G. M. Alfred S. Kimball.

The Centennial of Solar Lodge, Bath, will come on Sept 10th.

St. John's Day.

The 24th of June was clear and lovely, which was appreciated by the commanderies which celebrated it.

Portland Commandery went to Kennebunk Beach, where they were joined by St. Amand Commandery.

St. Alban Commandery met Lewiston Commandery at the Union Station and took them to the islands.

St. Aldemar of Houlton left Houlton for Fredericton June 21st, arrived in St. John 22d, proceeded to Eastport 24th, where they were entertained by St. Bernard, thence to Calais same day, returning to Houlton 25th.

St. John's of Bangor went to Orono, Sunday, 26th, to attend Divine Service in honor of St. John's Day at St. John's Universalist Church.

Dunlap Commandery, of Bath, entertained DeMolay, of Skowhegan, and Strathglass, of Rumford Falls, for two days at Popham Beach.

Bradford Commandery, of Biddeford, spent the day at Kittery Point.

Palestine, of Belfast, spent the day at Crescent Beach near Rockland.

Rev. Frank S. Hartley preached a sermon to Hiram Lodge of masons Sunday afternoon July 10th, at the First Free Baptist Church of South Portland Heights. There was a large attendance, both of the masonic fraternity and of the members of the Baptist society. Rev. Mr. Hartley is chaplain of Hiram Lodge and his discourse was addressed principally to the masons present. His remarks, which were eloquent and thoughtful, were listened to with the closest attention. Hiram Lodge was well represented at the service.

Bro. LeRoy F. Tobie, Junior Warden of Ancient Land Mark Lodge, has been appointed Assistant Passenger and Freight Agent of the Washington Co. Railroad.

Books, Papers, etc.

—The New York *Masonic Standard* has been reduced to quarto size which will make it much better for binding. We are glad of it and congratulate them.

—*Bureau of Labor*, Carroll D. Wright, Commissioner. No. 51 for March treats of the course of wholesale prices, 1890-1903, Union Movement among Coal Miners, etc.

No. 52 for May, treats of Child Labor in the United States, Agreements between Employers and Employees, etc.

—*Little Japan*, a new song and chorus by J. T. Rider, which promises to be popular. Send 25 cents to the Theatrical Music Supply, 46 West 28th St. N. York, and it will be mailed to you.

—*Origin of Freemasonry*, address delivered before the Grand Council of Oregon by Deputy Grand Master O. A. Dearing. This is a pamphlet of 22 pages, and it dates the origin of the fraternity back to the building of the Great Pyramid, which it claims was erected 30,000 years ago by a red race from the land of Mu or Atlantis. That theory is fanciful but is attractive, and the reader will be interested in the particulars about the great pyramid. It has been generally held that each pyramid was a tomb of a monarch, and that the Great Pyramid was built by Khu Fu about the time of Adam, and historians give even the cost of subsisting the army of forced laborers who built it, but if that is correct, it may also have been used for the purpose of initiation into the mysteries. Whether the mysteries had any any connection with Masonry is another question, but even that seems possible when we think of Rob Morris' experience among the Druses. The book may be had by sending 25c. to the Gazette Publishing Co., Corvallis, Oregon.

—The Philadelphia *Keystone* has passed out of the hands of Bro. W. A. MacCalla, into those of Bros. John C. Yorston, the well-known publisher, and William M. Butler, of Rochester, N. Y., and will be published at 1336 Cherry St., (Bro. Yorston's place of business,) at the same terms, \$2 a year. It will give especial attention to the Shrine.

—The Pea Ridge Masonic College, of Pea Ridge, Arkansas, sends out a little quarterly paper beginning with July.

—*Year Book of the U. S. Department of Agriculture* received from Senator Eugene Hale.

COMMANDERY DISPENSATIONS. — There seems to be a lack of knowledge in the com-

manderies respecting the difficult requirements to obtain a dispensation for balloting.

I. The Grand Commander cannot grant a dispensation to receive a petition, because it can only be received at a stated conclave and then it is in the power of the commandery to receive it.

II. He cannot grant a dispensation to ballot at a special conclave, because it can be balloted on only at a stated. [Art. IV. sec. 3, Const. G. Enc. p. 36.]

Therefore all that he can do is to permit the balloting to take place on the evening on which it is received. In order to do this the permission must be asked for by vote taken by the commandery. [See p. 65 Gr. Enc. 1901.]

Such vote must be taken at a stated conclave or at a special convened expressly for that purpose, of which notice must be given to all. [Title VIII Statutes, p. 45 Gr. Enc. also p. 23.]

It will thus be seen that the petition must be received at a stated conclave, a vote passed to ask for a dispensation, and the dispensation obtained on the same evening or else the balloting goes over a month, when a dispensation is not needed.

This probably was not contemplated when the regulation was made, but there is no help for it until the Grand Encampment permits requests to come in advance from the commander.

SAMUEL AUGUSTUS TRUE, was born in Portland, July 22, 1837, the son of Samuel and Mary J. (Haskell) True, and died in Portland, June 23, 1904, aged 66 years, 11 mos. and 1 day. He was a successful grain merchant and an honored citizen. He married in 1859 Ellen A. Hart, a daughter of Hanson M. Hart, who with a son and daughter (Mrs. Edward C. Robinson of Brookline, Mass.) survive him.

He was one of the oldest members of Atlantic Lodge, Mt. Vernon Chapter, Portland Council and Blanquefort Commandery. Although he was never an office bearer, he was always interested in masonic affairs, and was a valued member.

A grandson of General John Kilby Smith, aide to Lafayette, is living in Westbrook and possesses many valuable relics of his distinguished ancestor. Among them are the Bible carried by General Smith during eight years of service in the army, his diploma as a charter member of the Society of Cincinnati, the horsehair bridle which he used upon his horse and other relics. He died in Portland in 1842, at the age of 89 years. When Lafayette visited Portland in 1825, General Smith was chairman of the committee of arrangements, and was recognized by Lafayette as his former aide. He was a charter member of Cumberland Lodge,

New Gloucester, and was probably made in the army lodge of which Moses Greenleaf was Master and Washington was a visitor. He was elected an honorary member of Ancient Land Mark Lodge of Portland, July 1, 1818.

TWENTY-NINTH TRIENNIAL. San Francisco is getting ready for a great reception of Templars on September 6th. Escorts will meet the coming guests, the decorations will be magnificent, the city will blaze with lights in the night time, commanderies will keep open house for all comers, and excursions will be free. Accommodations are said to be ample. 15,000 have already been assigned to quarters, and as many more are expected. It is thought that there will be from sixty to a hundred thousand strangers in town on the day of the great parade.

The Maine Templars will leave Portland by special train Wednesday, Aug. 24th, at 11 am. Two or three hot days are expected while passing through Arizona and neighboring territories, but otherwise the trip will be comfortable.

Bro. Herbert Harris of Bangor has accepted the position of organist of the State street church, in Portland, and will shortly move to this city to enter upon his duties. For a couple of years Bro. Harris was organist of the Central Congregational church in Bangor. He is one of the most prominent organists in the State. He will be welcomed in both musical and masonic circles in Portland, and as Corresponding Grand Secretary and Librarian will be often found at the Grand Lodge offices.

EDWIN P. GURNEY, died in Yarmouth May 13th. He was a member of Casco Lodge and Cumberland Chapter, and had been Treasurer of the lodge for the past 11 years, Trustee for the last 4 years. Bro. Gurney was largely interested in the Fire Insurance business. A man of lofty ideas, and of sterling worth in all of his transactions with the public. Honesty was his first consideration. Always of a liberal religious faith, for the past 18 years he has been one of the strongest members of the Unitarian Parish in Yarmouth.

He will be greatly missed, both in masonic circles and in town affairs.

At the request of Richmond Lodge, No. 25, of Kentucky, John Speed Smith, of that lodge, was raised as a Master Mason at a special communication of Washington Centennial Lodge, No. 14, held Wednesday, 29th ult. The degree was conferred by Past Master John Speed Smith, of Washington Centennial Lodge, who is a cousin of the initiate, whose father and grandfather were both named John Speed Smith, and were both Grand Masters of Masons of Kentucky. After the degree work, Grand Secretary Arvine W. Johnston presented to the candidate a lambskin apron formerly belonging to

his father, John Speed Smith, No. 2, with his masonic history written there in his own handwriting. This apron had been for years in the possession of our John Speed Smith (No. 3) and at his request the Grand Secretary presented it to John Speed Smith, No. 4. The occasion was as enjoyable as it was remarkable. — [Washington Masonic Disciple.]

Life Membership.

Alabama—Has no regulation, and none is exempted from the payment of Grand Lodge dues.

Arkansas—Has no law on the subject, but permits lodges to place members on an honorary roll, which exempts them from payment of dues to the Grand Lodge.

Arizona—No report.

British Columbia—Has no regulation on the subject.

California—Prohibits life membership.

Canada—Has a system variable according to the pleasure of subordinate lodges, but subject to the approval of the Grand Master. This system permits the payment of a specified sum, in consideration of which the payment of further taxes is waived. The Grand Lodge receives a certain portion of this revenue, and issues a life-membership certificate, exempting the subordinate lodge from the payment of Grand Lodge dues.

Colorado—Prohibits the establishment of life membership.

Connecticut—Has a regulation exempting from the payment of Grand Lodge dues those who have paid dues for thirty years. The system does not meet with favor.

Delaware—The Grand Lodge approved a decision in 1898 to the effect that its laws do not conflict with the establishment of life memberships by subordinate lodges, but no Grand Lodge exemption arises therefrom.

District of Columbia—Some lodges have a regulation creating life membership after continuous payment of dues for twenty-one years. No Grand Lodge exemption.

Florida—Lodges are permitted to place members upon an emeritus list for such term of membership as may to them seem proper, but this brings no exemption from the payment of Grand Lodge dues.

Georgia—After a Master Mason has reached the age of seventy years, and has been twenty years a mason, he is exempt from the payment of dues to his lodge, and the lodge is exempt from paying Grand Lodge dues on such membership.

Illinois—Has no law on the subject of life membership, though lodges may provide for the same by the payment of a fixed fee or through continuous payment for a number of years. No exemption from Grand Lodge dues.

Idaho—No regulation on the subject.

Indiana—Lodges are permitted to exempt members who may have paid dues continuously for a number of years, but this does not exempt from the payment of Grand Lodge dues.

Indian Territory—Has no law on the subject.

Iowa—Did have a law whereby brethren who had paid dues continuously for twenty-five years were exempted from further dues. The law was found to be a failure and was repealed.

Kentucky—The Grand Lodge exempts from Grand Lodge dues those masons who have continuously paid dues to some lodge in the jurisdiction for a period of fifty years, but this does not carry with it exemption from the payment of \$1 per annum for Masonic Home purposes.

Louisiana—In 1871 the Grand Lodge adopted a resolution creating life memberships, but after an operation of six years it

was repealed by unanimous vote. It is claimed that the Grand Lodge has not yet recovered from the evil effects of this regulation. Lodges may extend life memberships without exempting said members from the payment of Grand Lodge dues.

Maine—Has no law on the subject, and does not exempt old members from the payment of dues.

Manitoba—Provides for the creation of honorary or life memberships. A lodge may be exempted from paying dues on a life member by the payment of five dollars to the Grand Lodge. Honorary members are not exempted from the payment of Grand Lodge dues.

Massachusetts—No report.

Maryland—Has no law on the subject. Some lodges exempt members who have continuously paid dues for from twenty-five to thirty years. This does not relieve the payment of Grand Lodge dues.

Michigan—Has no provision for Grand Lodge exemption.

Minnesota—Has no regulation on the subject, and discourages lodges in adopting regulations creating life memberships.

Mississippi—Lodges are permitted to exempt from all but special charitable assessments members who have reached seventy years, and whose membership in some lodges aggregates twenty-one years. The Grand Lodge has a certificate which is issued in such cases. Formal application and action of the lodge is necessary to secure this privilege.

Missouri—No regulation on the subject.

Montana—No regulation on the subject.

Nebraska—Has a by-law providing that all masons who have been members in good standing for thirty years, and who have reached the age of sixty-five, may be exempted by a majority vote of the lodge and placed upon the retired list. In such cases the lodge is not liable to the Grand Lodge for dues, but is required to specify these facts on blanks furnished for the purpose.

Nevada—In 1865 adopted a regulation establishing a life membership on the payment of \$100 to the Grand Lodge, the Grand Lodge, obligating itself to pay subordinate lodge dues to the lodge where the membership was located. In 1878 this regulation was repealed, it being found undesirable, and that the results expected could not be accomplished.

New Brunswick—No report.

New Hampshire—Lodges may provide for such exemptions, but the Grand Lodge per capita must be paid. Few lodges have such provisions.

New Jersey—Life membership is not recognized.

New Mexico—Has no legislation on the subject.

New York—The question is left entirely with the constituent lodges. Grand Lodge must be paid in all cases.

North Carolina—Permit lodges to establish such regulations as may be deemed best; but exacts the payment of Grand Lodge dues.

North Dakota—Has no regulation on the subject.

Nova Scotia—Lodges are permitted to regulate on the subject. Some have provision for an exemption from dues after a membership of twenty years. Grand Lodge dues are not waived.

Ohio—Has prohibited lodges from establishing life membership.

Oklahoma—No regulation on the subject.

Oregon—Members who have paid dues for twenty years may be released from further dues, and the lodge thereby becomes exempt from paying Grand Lodge dues on such members.

Pennsylvania—No report.

Prince Edward Island—Has no regulation.

Quebec—Lodges are permitted to adopt a by-law exempting from further dues members who have paid for twelve or more continuous years, but this does not exempt them from Grand Lodge dues. The majority of lodges do not make this life membership effective until from fifteen to twenty years' continuous dues have been paid. In the case of such life members, exemption from Grand Lodge dues may be secured by paying the sum of \$5. A large number of lodges have never adopted the life membership by-law and appear to be strongly opposed to such legislation.

Rhode Island—Matter is left entirely with lodges. No exemption from Grand Lodge dues. Some lodges establish life membership upon the payment of \$50.

South Carolina—No report.

South Dakota—No regulation on the subject.

Tennessee—Does not require life membership.

Texas—No report.

Utah—Permits life membership to be conferred upon a member who has paid dues for a period of twenty years.

Vermont—Has no law on the subject.

Virginia—The subject has been considered and the Grand Lodge has disapproved the establishment of life membership.

Washington—Lodges may create honorary members, but must pay Grand Lodge dues on them. The payment of a fixed sum for life membership is held to be unwise.

West Virginia—Does not recognize life membership.

Wisconsin—The Grand Lodge indirectly recognizes the right of lodges to establish life memberships, but requires the payment of Grand Lodge dues.

Wyoming—One lodge in the jurisdiction has a provision establishing a life membership upon the payment of \$25, but no one has taken advantage of this provision. Gr. Lodge dues must be paid.—[*Proceedings Grand Lodge of Kansas.*]

MASONIC HOMES. The Committee on Masonic Homes of the Gr. Lodge of Minnesota gave the following summary :

It will be observed, from the foregoing statement, that the investments in these homes, and their permanent funds, vary considerably in amount: California having \$104,000 invested in its home and no fund; Connecticut having \$37,500 in its home and \$17,500 in its fund; Illinois, \$50,000 in its orphans' home and 25,000 in its aged Masons' home, besides \$39,000 in its fund; Kansas, \$26,000 in its home, besides \$18,000 in its fund; Kentucky, \$183,800 in its orphans' home, and \$12,500 in its aged Masons' home and \$300,000 in its fund; Michigan, \$65,000 in its home, without a fund; Missouri, \$70,000 in its home and \$50,000 in its fund; New Jersey, \$55,000 in its home and \$25,000 in its fund; New York, \$375,000 in its home, with its 'Masonic Hall,' netting it \$30,000 income annually and \$225,000 in its permanent fund; North Carolina, \$100,000 in its home and no fund; Ohio, \$125,000 in its home and \$29,500 in its fund; Pennsylvania, \$56,000 in its home and \$95,000 in its fund; Tennessee, \$35,000 in its home and no fund; Texas, \$67,000 in its home, besides its donated grounds, and \$115,000 in its fund, and Virginia, \$35,000, besides its donated farm, in its home, and \$13,000 in its fund. These amounts represent long years of hard

and patient labor, in solicitation of the funds, and much sacrifice, willingly made, by, the most at least of, those who contributed.

There is a wide difference also shown in the per capita cost of maintenance: Pennsylvania with 64 masons, costing \$250 annually; Michigan with 41 masons and 8 widows, costing \$158; California with 42 masons, 19 widows and 45 children, costing \$206; Connecticut with 42 masons, 27 widows and 3 children, costing \$154; Kansas with 21 masons, 2 widows and 24 children, costing \$160; Missouri with 32 masons, 27 widows and 80 children, costing \$122; New Jersey with 46 masons and widows and 9 children, costing \$250; New York with 155 masons, 82 widows and 54 children, costing \$189; Ohio with 51 masons, 34 widows and 47 children, costing \$212; Kentucky with 19 widows and 210 children, costing \$126; Tennessee with 26 widows and 101 children, costing \$80; Texas with 5 widows and 80 children, costing \$149; Illinois with 71 children, costing \$195; North Carolina with 250 children, costing \$65, and Virginia with 55 children, costing \$120.

This difference in cost of maintenance may often be ascribed to difference in the ages of those cared for and to the climate. It will naturally cost less in the southern part of the United States than farther north. There is probably a difference in the character of the care and provision made, in different homes, being more lavish in some than in others. Michigan and Connecticut, in the north, show the lowest cost, for the care of practically all adults.

The reports of the several homes mentioned—fifteen in all—indicate that there has been an average annual increase in number of inmates cared for, during the five years past, of from 10 per cent. upwards.

MASONIC BROTHERHOOD.—"I feel constrained to pen a line upon a subject that must be apparent to every Grand Master or official brother whose duties bring him in touch with the ambition and personal characteristics of our brethren, and that is the inconsistency of friendship as taught by all the lessons in Freemasonry. Too often our prejudices rule our passions for ill, and we forget that one of the lessons Masonry teaches is to think better of the world in which we live, and especially of our brethren, and so to value the one as to think it worth while to try and make it nobler and better, and the other as to never be willing to have the bonds of friendship broken. One good friend, or one true masonic brother, is not to be weighed against the jewels of earth. If there comes coolness or unkindness between you and a brother, do not revile him behind his back, but come face to face and have an explanation. Come together quickly before love grows cold; clasp hands and let the past be forgotten, for a friend or brother is too precious to be lightly thrown aside.—[*Edgar A. Tennis, G. M. of Penn.*]

A correspondent writes us a strong protest against the indiscriminate publication of masonic proceedings in the public press. A Society, he says, which has for its motto "Audi Vidi, Tace," should not suffer its meetings to be reported as they frequently are, giving the names of the candidates and other information, which should not be permitted to pass from the tyled recesses to a lodge room. [*Masonic Sun.*]

MASONIC . TOKEN,

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.

A new edition has been published, bringing the decisions up to 1902.

In leather tuck,	\$1.50
In cloth for library,	1.40

Sent postpaid on receipt of price.

STEPHEN BERRY, PUBLISHER,

37 Plum Street, Portland, Maine.

Secretaries should instantly report the election of officers, if they have not done so, that communications, &c., may be sent to the proper addresses.

Senator Matthew Stanley Quay, who died at Beaver, Pa., May 28th, aged 70, was a mason.

Bro. Charles H. Fisk, of Covington, Ky., has been made an LL.D. by Miami University, his Alma Mater.

Bro. Alden Chase and wife of Bryant's Pond, celebrated their 65th wedding anniversary the second week in June.

The Southern Supreme Council has forbidden the use of liquors at any social gathering of bodies under its obedience.

The Grand Commandery of Massachusetts and Rhode Island has decided to celebrate its centennial anniversary in 1905.

Bro. William J. Duncan has retired from the editorial chair of the Masonic Standard, which we much regret, and the publication office of that paper has been removed to 1133 Broadway.

Bro. Samuel R. Knowland, Past Master of Oxford Lodge, of Norway, and Past D. G. M. of our 16th district, now residing at Lynn, Mass., had the pleasure on June 28th of raising his only son, William H. Knowland, to the degree of M. M. in Golden Fleece Lodge, of Lynn.

QUEENSLAND.—A Gr. Lodge for Queensland was organized April 25th, by thirty-seven lodges holding warrants from Ireland and Scotland, George Samuel Hutton, Gr. Master, and Charles H. Harley, Brisbane, Gr. Secretary. There are about 140 lodges

in Queensland, and the English lodges take no part in the new organization and will oppose it.

Obituaries.

SIMON V. McDOWELL, Grand Commander of New York in 1881, died in Rochester, April 12th, aged 57.

GEORGE F. WHEELLOCK, Past Gr. Commander of Alabama, died at Birmingham, March 27th, aged 47.

WILLIAM A. WENTZ, Deputy Gr. High Priest of Maryland in 1866, Grand Secretary for 12 years from 1867, and Grand Recorder of the Grand Council from 1876 to 1879, died at Baltimore, March 29th, in his 75th year.

CHARLES V. TAYLOR, Gr. Capt. of the Host of the Grand Chapter of Tennessee, died at Morristown, April 22d, aged 44.

JOHN MARSHALL NYE, Past Gr. H. Priest of Rhode Island, died at Phenix April 20th.

WILLIAM F. BYNUM, Grand Master of Florida in 1894, died in Live Oak, May 9th, aged 79. He was a physician.

EDWARD CLINTON CULP, Grand Commander of Kansas in 1892, died in Kansas City, Mo., May 16th. He was born in Plymouth, Ohio, March 23, 1843. He was a Colonel in the Union army in the civil war.

THOMAS WILLIAM BARRY, Gr. Prelate of Kansas in 1897, died at Fortress Monroe, Feb. 24th. He was born in Brockville, Canada, Sept. 28, 1852, and was an army Chaplain.

ROBERT M. HARKNESS, Gr. H. Priest of Texas in 1888, died March 30th, aged 67. He was born in Green Co., Ala., April 10, 1827, and was a confederate veteran.

CHARLES F. ACHEY, Gr. H. Priest of Maryland in 1876, died at Baltimore, May 29th, in his 73d year.

JAMES H. HOPKINS, Gr. Master of Templars in 1874-7, died at North Hadley, Canada, June, 3d week, aged 73. He was a member of Congress from Pennsylvania for four years.

JOSHUA SOULE SMITH, Grand Master of Kentucky, and Grand High Priest the same year, died suddenly of heart disease in Lexington, June 20th, aged 56. He was a lawyer and a brilliant magazine writer.

WM. H. H. FLICK, Grand Master of West Virginia in 1882, and Grand Commander in 1883, died at Martinsburg, June 7, aged 63. He held many important offices in civil life as well as in Masonry.

JOSEPH D. McLEVERTY, Grand Master of Kansas in 1879 and '80, died in St. Louis, May 31st. He was a resident of Fort Scott, where he was buried June 1st.

WILLIAM M. McINTOSH, Gr. High Priest of Florida in 1894, died in Tallahassee, April 16th, aged 78.

GEORGE T. COOPER, Dep. G. Master of

Colorado, and Grand High Priest in 1895, died in Denver, June 20th, aged 59.

The One Degree in Freemasonry.

BY REV. CORNELIUS L. TWING, IN BROOKLYN TIMES.

If we examine the valuable documents in the archives of the lodge of Edinburgh, Scotland, we will discover by ample evidence that in the fifteenth, sixteenth and seventeenth centuries there was only one degree in Freemasonry known to the brotherhood.

There were then three classes or ranks of masons, namely, Masters, men who made contracts and undertook the work of building for employers; Fellowcrafts, or journeymen employed by those Masters, and Entered Apprentices, who were received that they might learn the art, by part and parts. There was but one ceremony of initiation, and one set of secrets for all.

In a work called Schaw Statutes, bearing date of December 28, 1498, it is declared:

"Item that na miister or fellow of craft be ressavit nor admittit without the number of sexe maisters and two enterit prentieiss, the wardene of that lodge being one of the sexe."

From this but one conclusion can be derived, and that is that no secrets could be communicated to a "fellow of craft" or a "minister" unless an "enterit prentieiss" was present, or, in other words, there was but one degree common to all.

In the laws and statutes of the lodge of Aberdeen, adopted December 27, 1760, is the following:

"We Master Masons and Entered Prentises, all of us underseryvers doe here protest and vowe as hitherto we have done at our entrie when we received the benefit of the Mason Word."

The "Word" and other secrets peculiar to masons were communicated to Apprentices when they were admitted to the lodge, and the ceremony of "passing" was nothing more than a test of fitness of the candidate for employment as a journeyman.

In the Halliwell MS., the oldest of the English constitutions, the date of which is not later than the middle of the fifteenth century, we find this fact, that Apprentices were in possession of all of the secrets possessed by Masters or Fellows, and that they were present at all meetings. In that constitution are these lines which might be called secret to us all now, for one can hardly make out the meaning:

"Gef that the mayster a prentieiss have
Enterlyche theune that he hym teche,
And meserable poynte that he hym reche,
That he the crafte abelyche conne,
Whersever he go under the sonne."

In our vernacular that means that if a Master have an Apprentice, he shall give thorough instruction, and place him in possession of such point as will enable him to recognize the members of the Craft where-soever he may go.

It seems to be conclusively proven that until a short time after the organization of the Grand Lodge, in the year 1717, there is no evidence of the existence of more than one degree. Bro. Hughan, of Torquay, England, who is a masonic veteran, and one of the most learned of all masonic authors, who is now enjoying the quiet rest, after a useful life given for the benefit of Masonry, says, and if he says so you can depend upon it that it is so, "that no record prior to the second decade of the last century ever mentions Masonic degrees, and all the MSS. preserved decidedly confirm us in the belief

that in the mere operative (although partly speculative) career of Freemasonry the ceremony of reception was of a most unpretentious and simple character, mainly for the communication of certain lyrics and secrets, and for the conservation of ancient customs of the Craft."

In another place, this same worthy brother says: "I have carefully perused all the known Masonic MSS. from the fourteenth century down to A. D. 1717, of which I have seen the originals, or have certified copies, and have not been able to find any reference to three degrees."

The question as to whether or not there were any degrees other than the first or Entered Apprentice degree, has been often asked, and there has not been an entirely unanimous opinion in regard to it. The various arguments pro and con are not of much interest to the mason of our day, but in order to put the matter clearly before the reader, I will resort to my old time way of quoting from those who have fuller knowledge than I have, because their libraries are larger than mine. Dr. Mackey, in an exhaustive article on this subject, in which he quotes from many writers, says:

"Dor Hedge, in his excellent manual of logic, says: 'The proof that the Romans once possessed Great Britain is made up of a variety of independent arguments; as immemorial traditions; the testimony of historians; the ruins of Roman buildings, camps and walls; Roman coins, inscriptions and the like. These are independent arguments, but they all conspire to the fact.'

"Now, if we apply this method of reasoning to the question of the existence of masonic degrees prior to 1720, we shall see clearly how completely the affirmative proposition is without support. We have no immemorial tradition, no historical testimony, no allusion in old documents, such as the manuscript constitution, the minutes of the Scottish or the very few English Lodges that are extant, nor in the English or German Freemasons, which tend to prove the existence of degrees in the old system of Operative Freemasonry. On the contrary, we have abundant evidence in these constitutions and minutes that the secrets of the craft were common to three classes, and that Apprentices were required to be present at the admission of Masters."

Brother Hughan drives the nail home when he says:

"Now what do the old lodge minutes say on this subject? We have had authorized excerpts from these valuable books published, with few exceptions. The whole of these volumes have been most diligently and carefully searched, the result made known, and every masonic student furnished with the testimony of these important witnesses, all of which, from the sixteenth century to the first half of the second decade of the eighteenth century, unite in proving that there is no register of any assembly of masons working ceremonies or communicating 'secrets' from which any portion of the fraternity was excluded or denied participation; neither can there be found a single reference in these lodges' minutes to justify one in assuming 'three degrees' to be even known to the brethren prior to A. D. 1716-1717. Of course there can be no doubt as to what may be termed grades in Ancient Masonry. Apprentices had to serve their regular time before being accounted Fellowcrafts, and then subsequently the office or position of Master Mason was conferred upon a select few, but no word is ever said about degrees. All the members were evidently eligible to attend at the introduction of Fellowcrafts and Master Masons, as well as at the admission

of Apprentices; and so far as the records throw light on the custom of our earlier brethren, the Apprentices were as welcome at the election and reception of Masters, as the latter were required to participate in the initiation of the former."

Now, if there was but one degree, the one into which every mason had been initiated, a degree remarkable for its simple but impressive ceremonies, it follows that the degrees of Fellowcraft and Master Mason are of a more recent origin.

It having been proved that there was but one degree at the revival of Masonry in 1717, it may be well to note another fact, that to me seems worthy of record, that if Masonry began its world-wide travels at Jerusalem in the days of Solomon, King of Israel, and that there was but one degree in ancient Operative Masonry, why in that degree there is not more mention made of King Solomon and his two Hiram.

All these arguments do not in any way take anything from the dignity and character of the Masonry of to-day. It is better to have it fully understood that while the principle of Freemasonry is older than the time of King Solomon, the ceremonies and symbolism are based upon traditions and legends that have in them valuable and helpful teachings. The world we live in, which is perfect and complete in every part, the work of an Almighty Creator, is much older than any record we have of its beginning. Day and date can add nothing to or take anything away from the all-perfect design of the Supreme Architect. The skill and the art of man have made beautiful and useful all parts of the world, yet this has not changed the plan and purpose of the Creator. Masonry has had much added to it in its course down the years of time, but the additions have not changed or altered the plan and purpose of the order, to teach a pure system.

The following lodges pay \$1, \$2 or \$3 a year, receiving 11, 22 and 33 copies of the *Token* respectively, to distribute to the members who are promptest in attendance:

	Copies.
St. Andrew's, Bangor,	22
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Amity Lodge, Camden,	11
Mariner's Lodge, Searsport,	11
Pioneer Lodge, Ashland,	11
Lincoln Lodge, Wiscasset,	33
St. Aspinquid Lodge, York Corner,	11
What lodge shall be next added?	

MODEL BY-LAWS.—The addition to Section 117 of the Grand Lodge Constitution, page 46, Proceedings 1900, necessitates a change in the model by-laws in the Article of Membership, Section 41, and any lodge desiring a copy can obtain one by applying to the Grand Secretary.

The Grand Lodge of Michigan laid the corner-stone of the Shiawassee Court House May 4th, and Past Grand Master Hugh McCurdy was the orator. We cull from his oration the following:

Devotion to law, fidelity to duty, loyalty to the principle of self-government has ever distinguished the Anglo-Saxon race. The sturdy qualities of mind and body, which have been the glory of this people, have been the sustaining force of the ideas of Liberty. Through its history runs this spirit. Its earliest records show a comprehension of the significant fact that the law was created for the relief, not the oppression of the governed. Amid the dim obscurity of the early reachings out after this principle at times it seems to have been lost in the darkness; yet the vital spark has never been extinguished, and though often hidden from sight, has burnt on as though sacredly fed by the divine hand of the Promethean angel. Its splendid characteristic has been that it did not reach perfection at once. The tests and trials of the centuries were the needed discipline for its development. The recognition of this principle that law should protect and not oppress gave birth to the conviction that self-government was an inalienable right of man. How brightly shines this truth upon the pages of this people's history. From the fatherland it came in the beginning. Deep in the recesses of the virgin forests of Germany it had its woodland temples. Well has it been said that in the woods of Sloswick English parliaments were born. The Saxon banner raised on English soil was the signal of the transplanting there of this principle. The fierce pirate kings of the north swept down upon it, left it crushed, and yet it lived again. The Norman could not shake its integrity. It died not with Harold at Hastings. John could not destroy it. Magna Charta was its early offspring. Behold it transplanted to the shores of the new world. Witness that tempest-tossed bark upon whose deck clustered the little band of Puritan pioneers. Amid all adverse surroundings, there burnt in that precious freight of hearts within the Mayflower the light of liberty to be set again in the dark forests of an unknown wilderness, to be brought to brilliant perfection by the sacrifice of human effort and the expenditure of human activity. A blow from tyranny smote it into living fire. It burnt at Lexington, at Bunker Hill, at Yorktown. Few and insignificant were its defenders, and yet they triumphed.

And at last behold it crystalized into the federal constitution. This is the fabric the centuries have woven. We have tested it on foreign battlefields, among the halls of the Montezumas, upon the coast of the African pirate. In internecine strife it has been welded into everlasting strength. It shall never die. The law is supreme—supreme because it is just.

In the beginning God said let there be light and there was light. In that self-same moment law was born, the law which bids the day succeed the night, which brings the change of seasons, which bids the stars sing together, the planets roll, which unbars the gates of life and death, which teaches the human soul to hope for immortality. Nations seized the angelic hand extended.

That grasp which linked the finite to the infinite has been for good and evil. Yet, amid all its perversions its vital essence has lived to bless men. And to-day men bow to it in reverent love, not fear, for in its preservation they see assured human safety, happiness and prosperity. To this principle is this monument consecrated.

Oriental Commandry, v. D., of Bridgton, will be constituted on Wednesday, September 28th, and the brethren are hoping for a large attendance.

The Reward of Service.

The sweetest lives are those to duty wed
 Whose deeds both great and small,
 Are close knit strands of an unbroken thread,
 Where love ennobles all,
 The world may sound no trumpets, ring no bells;
 The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
 After his own life working. A child's kiss
 Set on thy singing lips shall make thee glad;
 A poor man served by thee shall make thee rich;
 A sick man helped by thee shall make thee strong;
 Thou shalt be served thyself by every sense
 Of service which thou renderest.

—[Elizabeth Barrett Browning.]

The Work of Bro. J. S. Murrow in Indian Territory.

One of the most interesting masons we know anything about is R. W. Bro. Joseph S. Murrow, who is called the "Patriarch of Masonry in the Indian Territory," and is the Grand Secretary of all the grand bodies there. The conclusion of his report as Committee on Foreign Correspondence of the Grand Royal Arch Chapter of Indian Territory will, we doubt not, interest all our readers. Here it is:

"Our task is finished. Has it been a task? Well, we are a hard-worked old man and cannot stand as much labor as we once did. But we thank God that we have been a hard-worked man all our life. Not much longer and rest will come. It will be joyous rest—eternal rest.

"We love Masonry and have worked hard for its life and health in Indian and Oklahoma Territories. It is in a very prosperous condition. Its growth equals the growth in population and development of this marvelous country—one of the richest portions of the United States.

"There are over a million people in these two Territories now, and everything is growing by leaps and bounds. There are nearly 10,000 Blue Lodge and nearly 2,000 Royal Arch Masons in the two Territories. My brethren call me the Father of Masonry in these territories—the Patriarch and with some reason, because I helped to organize the first lodge, the first chapter, the first council and the first commandery. So far as Masonry is concerned, I can say: 'Now, Lord, lettest Thou Thy servant depart in peace.'

"But my heart still lingers with a people with and for whom I have lived and labored far more than for Masonry. I allude to the full-blooded Indians. For them I have labored nearly forty-seven years, as a missionary. I was active in the development of the mission work from a mere handful of churches to more than seventy; from a small membership to more than four thousand. Once there were more than 50,000 full-bloods in this territory and scarcely any whites. They were prosperous and happy; they were rich and respected. Alas! all is changed. The country is full of whites, and very few full-blood Indians, compared with the whites. Most of the churches are broken up. The members are in Heaven. The full-bloods are miserably poor, and for a few dollars in cash, with which to purchase food and clothing, are selling their lands for a song. My heart still yearns over them. For them I am willing to live and labor a few years more. I am establishing, under God, a home for orphan children of full-bloods, open to any tribe of Indians in the United States. It will be an Industrial Christian Home. Whites and half-breeds will be excluded for the simple reason that they would soon run the full bloods out, if admitted.

"In this Home the orphan children of the Indian race will be taught to work, taught English, and trained to become good

citizens of our country. Here a few will be saved from ignorance, indolence and extinction. Perhaps I should not write this in this report. But charity is a masonic principle, and I do not know of a more needed and worthy charitable institution in the United States."—[*Masonic Standard.*]

Chinese Jews.

It is not generally known that there is a colony of Jews in China—Jews who wear pigtails, bear Chinese names, and speak the Chinese language exclusively, and who have neglected their ancient ritual of worship until it has been entirely lost to them. But there is such a colony, and its people have puzzled Oriental scholars for many years. Recently it has been established that they entered China—or rather their progenitors did—about the year 319 A. D., in the reign of the Emperor Mingte II, and formed a colony about seven hundred miles from Shanghai, on the Hoang Ho or Yellow river. At one time these Jews were a power in the land. Their city grew in population until its inhabitants numbered about five thousand Jews alone, and they became so wealthy that they were able to loan money to the Emperor, who so esteemed them that he built for them a synagogue. Two of them, whose names have been lost in the passing years, were especially honored by the Emperor. One he made the Treasurer of a great province, and the other was a general in the Imperial army.

In the golden days of Judaism in China they prospered, and when their magnificent temple was destroyed by fire they re-built it in greater magnificence. In a land where there are many fine temples theirs was one of the most splendid. It was three hundred and fifty feet long and one hundred and fifty feet wide. To-day their temple is a mass of ruins. They grew poorer and poorer, with the advancing years, during which they failed to keep the Sabbath of their religion, and were forced to sell all they had for food and clothing. Stone by stone almost, their temple was demolished, to be sold to builders of other temples and houses, and gradually their religious rites were forgotten and even their language so neglected that it has now become a mere memory and they themselves a people lost among the heathen of the Orient. Some Oriental Students have held that these poor wretches, starving in the city where their ancestors once lived as princes in the land, are the remnant of the lost tribes of Israel. This, however, is only wild speculation, particularly since China is mentioned in the Bible and was well known in the early days of Judea.—[*Square and Compass.*]

Our Thanks

ALABAMA.—Gr. Commandery May 11, 1904, from Geo. A. Beauchamp, Montgomery, Gr. Rec. Chas. R. Westcott, Montgomery, Gr. Com. 9 commanderies, 546 members, 60 knighted.

MASSACHUSETTS.—Grand Lodge Dec. 29, 1904, from Sereno D. Nickerson, Boston, Gr. Sec. Baalis Sanford, Brockton, G. M. 236 lodges, 45,170 members, 2,780 initiates.

G. Council Dec. 9, 1903, from J. Gilman Waite, Boston, Gr. Rec. Forrest E. Barker, Worcester, G. M. 28 councils, 6,661 members, 337 candidates.

MISSISSIPPI.—Gr. Lodge Feb. 18, 1904, from Fred Speed, Vicksburg, Grand Sec.

Thomas U. Sisson, Winona, G. M. 298 lodges, 11,457 members, 694 raised.

NEBRASKA.—Grand Commandery April 14, 1904, from Francis E. White, Omaha, G. Rec. Wm. J. Turner, Lincoln, Grand Com. 25 commanderies, 1,962 members, 180 knighted.

NEW JERSEY.—Gr. Lodge March 9, 1904, from Thomas H. R. Redway, Trenton, G. Sec. John H. Wilkins, Newark, G. M. 22,102 members, 2,146 raised.

NEW YORK.—Grand Lodge, May 3, 1904, from Edward M. L. Ehlers, N. York, Gr. Sec. Frank H. Robinson, Hornellsville, G. M. 763 lodges, 126,177 members, 10,786 initiated.

Gr. Chapter Feb. 2, 1904, from Christopher G. Fox, Buffalo, Grand Sec. Geo. A. Newall, Medina, G. H. P. 196 chapters, 26,683 members, 2,527 exalted.

NORTH CAROLINA.—Gr. Lodge Jan. 12, 1904, from John C. Drewry, Raleigh, G. Sec. Walter S. Liddell, Raleigh, G. M. 331 lodges, 13,663 members, 1,396 initiates.

PENNSYLVANIA.—Gr. Council Feb. 23, 1904, from Frank W. Martenis, So. Bethlehem, Grand Rec. David O. McCollum, Wilkes-Barre, Grand Master. 23 councils, 2,600 members, 464 candidates.

TENNESSEE.—Gr. Commandery May 10, 1904, from John B. Garrett, Gr. Rec. Archibald N. Sloan, Chattanooga, G. Com. 15 commanderies, 1,037 members, 64 knighted.

TEXAS.—Grand Commandery, April 13, 1904, from John C. Kidd, Houston, Grand Recorder. Edwin Chamberlain, San Antonio, G. Com. 39 commanderies, 2,865 members, 349 knighted.

UTAH.—Gr. Lodge Jan. 19, 1904, from Christopher Diehl, Salt Lake City, G. Sec. Richard L. Conely, Salt Lake City, G. M. 11 lodges, 1,151 members, 103 initiates.

Cause of Loss of Interest.

In Iowa the Grand Master in his address directed attention "to the large number who have fallen by the wayside; that is, have been suspended or dimitted." This suggested the inquiry whether it was not the fault of the officers of the lodges. Possibly carelessness in work, or, if you please, too much work may be to a certain extent responsible. We incline to the view that the loss of interest arises from the neglect to cultivate true brotherly fellowship, from too much ritualistic work and too little practical charity, from a lack of family association, and because the energies of the brethren are not directed toward some objective channel of usefulness. We think that many non-affiliates could be induced to again resume their membership in lodges by fraternal persuasion, but we do not believe they could be forced to do so. [*Jesse B. Anthony, New York.*]

If I were a sculptor, I would chisel into exquisite and enduring marble the colossal figure of a perfect woman. I would put the light of kindness in her eyes, the smile of heaven on her lips, and the warmth of

sympathy in her cheeks. I would cut into her shining face, the sympathy of a thousand hearts, and with an artist's touch, I would give her the mien and caste of Sovereign Love. In her great, her gentle, her protecting arms, I would have her in symbolic figure encircling the heavy laden of the earth, and drawing the downcast in tenderness to her heaving bosom. On the pedestal of that grand symbol, I would burn in the chaste marble, in letters of living fire, this work which has been familiar to all ages, and which now encircles the cycles of time—"Freemasonry."—[John J. Sullivan.]

General Alexander Scammell, who was killed at Yorktown in 1781, was made a mason in old "St. John's Lodge, No. 1," of Portsmouth, N. H., "under marching orders," at the breaking out of the American Revolution. Fort Scammell in Portland Harbor was named for him.

Nobles of Mystic Shrine

Atlantic City, N. J., July 14.—The Imperial Council Nobles of the Mystic Shrine to-day selected Niagara Falls as the next meeting place. The session will open June 3, 1905. Among the list of officers are the following: Imperial potentate, George L. Brown, Buffalo, and Imperial recorder, Benjamin W. Rowell, Boston.

In his excellent address at the recent laying of the corner stone of the Memorial Continental Hall in Washington, by the Grand Lodge of the District of Columbia, Grand Master Wetmore, speaking of Freemasonry among the officers of the Continental army, also pointed to Frederick the Great, "the contemporary of Washington, whose friendly disposition toward the colonists was clearly indicated in his refusal to allow the Hessians to pass through his kingdom on their way to take the field as mercenaries against us."

A Washington brother, in this connection, writes more at length of Frederick's connection with the craft. While still crown prince, he says, subject to the exacting regime of life laid down by his hot-headed father, who called him a "piper and poetaster" on account of his fondness for music, letters, and science, the world gave Frederick his due as "the philosopher of Rheinsburg."

In looking over the world as he found it he considered it possible to achieve by Freemasonry that in which he thought the church had failed—"the restoration of general happiness to men by means of virtue." In propounding his doctrine later it might be concluded that he was a champion "original sinner, a foreordainer or a predestinationer." "Men have at their birth," wrote he to D'Alembert, "an unextinguishable character implanted in them. Education may make them acquire knowledge and inspire in the pupil a sense of shame at his faults, but it will never change his nature. The ground work remains the same, and every individual carries within himself the original germ of his own acts."

It was while on a visit with the King, his father, to the Prince of Orange at Soor, the conversation turned upon Freemasonry. Old Frederick William, his father, sailed in with his usual denunciation of the order, the Blue Guard giants at Potsdam, under his own order, being the best to make men behave themselves. The reigning Count Lippe vehemently defended it, having become a fellow-craftsman while in England.

After dinner Prince Frederick mentioned to the count his wish to join a society which so zealously promoted virtue and truth. Arrangements were made to have the initiation take place secretly at Brunswick on his way home.

At that time the only lodge in Germany, "the Grape," was at Hamburg. The count, therefore, sent from there Baron von Oberg, the Grand Master, and other titled masons, also others from Hanover, and his own valet Rabon as senior brother. The event took place on August 14, 1738, at Schloss Salzdahlum Hotel. Frederick was accompanied by Count Wartensleber, captain of the Giant Guard regiment of Potsdam, and insisted upon undergoing the usual rites of probation, the same as any other candidate.

The ceremony took until 4 A. M. At the conclusion, the visiting masons left in a hurry for fear of the old King getting into the secret, when somebody was liable to pay the penalty of the offense with a dungeon or his head.

On his return Prince Frederick established a lodge at his Castle Rheinsburg, of which he became Grand Master. The admissions were confined to his friends.

The meetings were held in secret until after Frederick succeeded to the kingship, when he openly declared himself a Freemason. He founded a magnificent lodge at Charlottenburg Castle through Baron Bielefeld and Privy Councilor Jordan, his confidential friends, June 11, 1740, a few weeks after his accession, he acting as Grand Master at the opening, and his brothers participating. In July his brother Frederick William, Margrave Charles, and Duke of Holstein Beck were admitted.

In the following September a new lodge, called "Aux Trois Globes" (three globes), was constituted, first meeting in one of the largest inns of Berlin, then in a house on Dipzigerstrasse, in which the composer Meyerbeer was born. The King was not present, but declared himself Grand Master of the lodge.

At the outbreak of the Silesian war he was unable to take an active part in Three Globes' lodge, but all uncertain questions were referred to him for decision.

On June 24, 1754, the "Three Globes" was declared "Grand Royal Mother Lodge." Under its authority were founded, 1754-5, two Berlin branch lodges, Concord and Royal York d'Amitie. The latter, as a French lodge, taking its name from the Duke of York, a member.

After the King had ceased to act as Grand Master of the lodge, "Aux Trois Globes," by virtue of an agreement with the Grand Lodge at London, assumed the name "Grand National Mother Lodge of the Prussian States," which was confirmed by Frederick in 1774.

The incessant conflicts in which he became involved and particularly during the Seven Years' war, when Austria, Russia, France, Bohemia and the Holy Roman Empire were pitted against him, with only England, of little consequence on land, and a few petty principalities in alliance, compelled him to abandon active participation with the order, but it went on increasing in numbers and strength from year to year.

—[American Tyler.]

FAMILIEN LOGEN.—A lodge meeting, according to the Germans, for the consideration of family or lodge matters, at which visitors are expected or requested to retire. At times the term Conferenz Logen is used to designate the lodge open for the disposal of private affairs.—[Encyclopedia of Freemasonry—McClenachan.]

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.

EDWIN P. GURNEY, in Yarmouth, May 13. (See editorial.)

SETH E. BERRY, in Bridgton, May 26, aged 67. He was a prominent lumberman, and a member of Oriental Lodge.

EDWIN C. WOOD, in Lewiston. June 5, aged 52. A member of Maine Consistory.

SAMUEL AUGUSTUS TRUE, in Portland, June 23, aged 67. (See editorial.)

DR. THOMAS FLINT, in San Juan, Cal., June 19, aged 80 yrs. 1 mo. 16 d. A native of New Vineyard, Me., prominent in Masonry and in public life.

HON. ORRIN TUFTS, of Kingfield, July, aged 70, a member of Mt. Abram Lodge. He died at London, Ontario, when he was U. S. Chinese Inspector.

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