

# MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 5.

PORTLAND, ME., JULY 15, 1908.

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## THE DUST OF BABYLON.

"What wind is this across the roofs so softly makes his way,  
That hardly makes the wires to sing, or soaring smoke to sway!"

"I am a weary southern wind that blows the livelong day  
Over the stones of Babylon,  
Babylon, Babylon,

The ruined walls of Babylon, all fallen in decay."

"Oh I have blown o'er Babylon, when royal was her state,  
When fifty men in gold and steel kept watch at every gate,  
When merchantmen and boys and maids thronged early by and late

Under the gates of Babylon,  
Babylon, Babylon,

The marble gates of Babylon, when Babylon was great."

"Good weary wind, a little while pray let your course be stayed,  
And tell me of the talk they had, and what the people said.

The funny folk of Babylon before that they were dead,  
That walked abroad in Babylon,  
Babylon, Babylon,

Before the towers of Babylon along the ground were laid."

"The folk that walked in Babylon, they talked of wind and rain,  
Of ladies' looks, of learned books, of merchants' loss and gain,  
How such-an-one loved such-a-maid that loved him not again,

(For maids were fair in Babylon,  
Babylon, Babylon,) Also the poor in Babylon of hunger did complain."

"But this is what the people say as on their way they go,  
Under my window in the street, I heard them down below,"

"What other should men talk about five thousand years ago?  
For men they were in Babylon,  
Babylon, Babylon,

That now are dust in Babylon I scatter to-and-fro."

—[Lucy Lyttleton in Spectator.]

## MASONRY IN MAINE.

### Chapter Elections.

Washington, 16, Machias. Frank T. Crane, hp; Herbert A. Bowker, k; George H. Harper, sc; Thomas G. Albee, sec.

### Commandery Elections.

Strathglass, 21, Rumford Falls. Oliver A. Pettengill, com; Gerald A. Peabody, gen; Ralph M. Woodsum, cgen; Frank R. Reed, rec.

### Ancient and Accepted Scottish Rite.

Eastern Star Lodge of Perfection, Bangor. Frank J. Cole, tpm; Frederic W. Adams, dm; Frank P. Denaco, sw; Fred C. Chalmers, jw; Elmer F. Pember, or; Edwin F. Dillingham, tr; Ernest B. Hutchins, sec.

Palestine Council, P. of J. Harry W. Libbey, sp; Arthur C. Nickerson, hp; Edwin N. Miller, sw; Charles H. Adams, jw; Edwin F. Dillingham, treas; Warren H. Knowles, sec.

Bangor Chapter, Rose Croix. Charles H. Adams, mwm; Elmer F. Pember, sw; Arthur C. Nickerson, jw; Charles J. Wardley, or; Edwin F. Dillingham, tr; George B. Freeland, sec.

### Maine Coclave Red Cross of Constantine.

Sovereign—Silas B. Adams.  
Viceroy—Harmon C. Crocker.  
Senior General—Albert W. Meserve.  
Junior General—Llewellyn Carlton.  
Recorder—Samuel F. Bearce.

FIRE.—The Decker block in which was the masonic hall at Millinocket was burned May 20th. The lodge and chapter lost all their paraphernalia, furniture, etc., and Mount Katahdin Chapter lost its records and charter. There was no insurance on the chapter property, but the lodge was insured \$700.

ST. JOHN'S DAY.—Portland Commandery entertained Pilgrim, of Laconia, N. H., and Palestine, of Rochester, N. H., with a sail down the bay and a dinner at the Auditorium

St. Alban entertained St. John, of Bangor, with an excursion to Riverton Tuesday evening, and a clambake at Long Island Wednesday.

The Kennebec Valley Templars, Maine, of Gardiner, Trinity, of Augusta, De Molay, of Skowhegan, and St. Omer, of Waterville, came to Portland and made an excursion to Long Island.

Oriental, of Bridgton, came to Portland and made an excursion to Peak's Island.

Haverhill, of Haverhill, Mass., came and made an excursion to Peak's Island, where they stayed until Friday, having had a delightful trip.

Dunlap, of Bath, went to Lewiston, where they were entertained by Lewiston Commandery with a two-day trip to Rumford Falls and Rangeley Lakes.

Knox County Commanderies, Palestine, of Belfast, Camden, of Camden, Clare-

mont, of Rockland, and De Valois, of Vinalhaven, went to Rockland Breakwater, and had dinner at the Samoset.

### Books, Papers, etc.

The Masonic Review of Tacoma ceased publication as a monthly with the close of the 16th year in May. It expects to continue as a quarterly. You can carry it on longer at your own expense that way, Bro. Cates, but you will be unable to collect subscriptions or get renewals.

History of Pine Tree Lodge, 172, Mattawamkeag, Me. An octavo of 90 pages, by Stark Webster, Geo. W. Smith and Wm. T. Mincher, continuing the former history from 1892 to 1908. Stephen Berry Co., Portland, Printers. Like the first part, this is an interesting summary of the history of the lodge, and the biographical sketches are valuable, being given at considerable length. For a new lodge Pine Tree history stands prominent.

We desire to learn who is the oldest mason in Maine. Will our brethren help us by sending in the date of initiation of any still living who were initiated before 1851? The oldest in Portland is J. Ambrose Merrill, initiated in Portland Lodge Sept. 10, 1851. The next is Josiah Pierce, (now Sir Josiah Pierce, of London, England,) initiated in Ancient Land Mark Lodge August 4, 1852.

### Kilwinning Lodges.

Many English masons who frequently see the work "Kilwinning" used in connection with lodges under the Scottish Constitution are in doubt as to its origin. In Mackey's Lexicon of Freemasonry the following explanation is given:—

"KILWINNING.—As the city of York claims to be the birthplace of Masonry in England, the obscure little village of Kilwinning is entitled to the same honor with respect to the origin of the Order in the sister kingdom of Scotland. A place, in itself small, and wholly indistinguishable in the political, the literary, or the commercial annals of its country, has become of great importance in the estimation of the masonic antiquary from its intimate connection with the history of the institution. The Abbey of Kilwinning is situated in the bailiwick of Cunningham, about three miles north of the royal burgh of Irvine, near the Irish Sea. The Abbey was founded in the year 1140 by Hugh Morville, Constable of Scotland, and dedicated to St. Winning, being intended for a company of monks of the Tyronesian Order, who had been brought from Kelso. The edifice must have been



constructed at great expense and with much magnificence, since it is said to have occupied several acres of ground in its whole extent. Laurie says that, by authentic documents, as well as by other collateral arguments, which amount almost to a demonstration, the existence of the Kilwinning Lodge has been traced back as far as the end of the fifteenth century. But we know that the body of architects who perambulated the Continent of Europe, under the name of 'Travelling Freemasons,' flourished at a much earlier period; and we learn also, from Laurie himself, that several of these masons travelled in Scotland about the beginning of the twelfth century. Hence we have every reason to suppose that these men were the architects who constructed the Abbey of Kilwinning, Scotland. If such be the fact, we must place the origin of the first lodge in that kingdom at an earlier date by three centuries than that claimed for it by Laurie, which would bring it much nearer, in point of time, to the great Masonic Assembly, convened in the year 926, by Prince Edwin, at York, in England. There is some collateral evidence to sustain the probability of this early commencement of Masonry in Scotland. It is very generally admitted that the Royal Order of Scotland was founded by King Robert Bruce at Kilwinning. Thory, in the *Acta Latamorum*, gives the following chronicle: 'Robert Bruce, King of Scotland, under the title of Robert I, created the Order of St. Andrew of Chardon, after the battle of Bannockburn, which was fought on the 24th June, 1314. To this Order was afterwards united that of H. R. M. for the sake of the Scotch mason, who formed a part of the thirty thousand troops with whom he had fought an army of one hundred thousand Englishmen. King Robert reserved the title of G. M. to himself and his successors for ever, and founded the Royal G. L. of H. R. M. at Kilwinning.' Dr. Oliver says that 'the Royal Order of Scotland had formerly its chief seat at Kilwinning, and there is every reason to think that it and St. John's Masonry were then governed by the same G. L.' In 1820 there was published at Paris a record which states that, in 1286, James Lord Stewart received the Earls of Gloucester and Ulster into his lodge at Kilwinning, which goes to prove that a lodge was then existing, and in active operation, at that place. I confess that I am disposed to give some credit to the authority of these documents. They, at least, furnish the evidence that there has been a general belief among the fraternity of the antiquity of the Kilwinning Lodge. Those, however, whose faith is of a more hesitating character will find the most satisfactory testimonies of the existence of that lodge in the beginning of the fifteenth century. At that period, when James II was on the throne, the Barons of Roslin, as hereditary G. M. of Scotland, held their annual meetings at Kilwinning, and the lodge at that place granted warrants of Constitution and the formation of subordinate lodges in other parts of the kingdom. The lodges thus formed in token of their respect for, and submission to, the Mother Lodge, whence they derived their existence, affixed the word 'Kilwinning' to their own distinctive name, many instances of which are still to be found on the register of the G. L. of Scotland, such as Canongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, etc. But in process of time this G. L. at Kilwinning ceased to retain its supremacy, and finally its very existence. As in the case of the sister kingdom, where the G. L. was removed from York, the birth-

place of English Masonry, to London, so in Scotland the supreme seat of the Order was at length transferred from Kilwinning to the Metropolis; and hence, in the document entitled the 'Charter of Cologne,' which purports to have been written in 1535, we find, in a list of nineteen G. L. in Europe, that that of Scotland is mentioned as sitting at Edinburgh under the G. Mastership of John Bruce. In 1743 the Lodge of Kilwinning, although universally admitted to have been the cradle of Scottish Masonry, was compelled to content itself with the second number on the register of G. L., in consequence of its records having been destroyed by fire, while the lodge of St. Mary's Chapel, having been more fortunate in preserving its archives as far back as the year 1598, received the first number and the precedence among the lodges of Scotland. Here terminates the connection of Kilwinning as a place of any importance with Scottish Masonry. A lodge long continued to exist there, and may probably still remain; but its honors and dignities consist only in the recollections of its venerable origin, and in the union of its name with many of the most opulent and respectable lodges of Scotland. As for the Abbey, the stupendous fabric which was executed by the Freemasons who first migrated into Scotland, its history, like that of the lodge which they founded, is one of decline and decay. In 1560 it was in a great measure demolished by Alexander, Earl of Glencairn, in obedience to an order from the State of Scotland, in exercise of their usurped authority during the imprisonment of Mary Stuart. A few years afterwards a part of the Abbey Chapel was repaired and converted into the parish church, and was used as such until about the year 1775, when, in consequence of its ruinous and dangerous state, it was pulled down, and an elegant church erected in modern style. In 1789 so much of the ancient Abbey remained as to enable Grose, the antiquary, to take a sketch of the ruins; but now not a vestige is to be found.

Bro. Mackey gives a history of Kilwinning Abbey in the above description, which is considerably discounted by the late G. Sec. of Scotland—Bro. Murray Lyon—in his excellent 'History of Freemasonry.' We append a quotation on the subject from Bro. Lyon's work: 'The position thus claimed for Kilwinning does not necessarily imply that it was the source whence all other Scotch lodges have spring. Nevertheless this traditional distinction published, as it has been, through the medium of gazetteers, encyclopædias, and the like, will not easily be disassociated from the Lodge of Kilwinning; though, after all, its perpetuation cannot affect the acknowledged antiquity of its old metropolitan rival, Mary's Chapel, or raise Kilwinning to a higher position in the annals of Freemasonry than that which it has already attained. The probability is that the erection of the earliest Scotch lodges was of nearly simultaneous occurrence, as, whenever a body of the mediæval masons were employed, there were also the elements to constitute a lodge. The pretensions of the Lodge Kilwinning to the priority of existence, based as they are upon the story which makes its institution and erection of Kilwinning Abbey (1140) coeval, are weakened by the fact that the Abbey in question was neither the first nor second Gothic structure erected in Scotland.'—[*London Freemason.*]

#### Ethiopia.

There is but one reference in the Masonic ritual that touches on the country known

as Ethiopia. This reference is known to all well versed members of the Blue Lodge. It has always seemed a peculiar thing that any one should conceive the idea of going to Joppa for the purpose of taking passage to Ethiopia.

A more round-about route could hardly be selected, apparently, to reach the destination, if the usual main-traveled routes to Ethiopia were followed. For from Joppa it is necessary, by boat, to go to the mouth of the River Nile, thence south up this river many hundreds of miles to the country of Meroe, thence by land southeastward to Abyssinia, or Ethiopia. On this water route are no less than six cataracts, which, when the river is high, are dangerous to ascend.

It would have been more reasonable to suppose that any one desirous of escaping from the wrath of King Solomon would have gone to the ports on the Red Sea, either Elath or Esion-gaber. (See I Kings 1: 26-28.) When David had conquered Edom he gained these ports, and at once set up a merchant marine, which became of vast importance in Solomon's reign. From these ports the route is direct and short to Ethiopia, which borders the Red Sea.

It is apparent that a vessel, starting from Joppa, could hardly reach Ethiopia by the Nile, even though no falls nor cataracts were in the way; for the Blue Nile, that tributary of the river rising in Abyssinia, is often choked with dense masses of water-growing plants, the removal of which is only accomplished by extraordinary floods which scour it away.

A study of ancient history, geography, etc., develops the fact that there were two Ethiopias. While the term Ethiopia means, freely translated, sunburned or dark-skinned, we very much doubt that the name was applied to any portions of the earth except the two referred to above. (See Genesis 10: 6-15.)

According to Rawlinson's "Seven Great Monarchies" (Volume I, chapter 3), a migration of the Cushite inhabitants of African Ethiopia took place eastwardly, prior to the beginning of our historical written records, who settled in the country near the Euphrates, around the Persian Gulf, known now in Biblical history as a part of Elam, descendants of whom were Nimrod, Chedorlaomer, etc. These people were fierce and warlike, and were the cause of the removal of the original Semitic inhabitants, among whom were Abraham and his family, who left Hur, or Ur, and removed to near the "Salt Sea," where he was dwelling when Chedorlaomer captured Lot, the events of which are made a part of one of the most impressive degrees in the entire system of Masonry.

Now if this were the Ethiopia, or land of Cush, had in view by those fleeing from the justice of Solomon, still the route via Joppa seems an impracticable one, and hence the expressions used in the ritual of Masonry would seem a rather remarkable display of ignorance of the geography of the ancient countries. However, a careful investigation brings to light that thirteen hundred or more years before Christ a canal from the Nile to the Red Sea was constructed. Starting from the Nile between the present city of Cairo and the site of the ancient city of Memphis, it ran in a slightly semi-circular direction to the Lake Tim-sah, and thence to the Red Sea. This canal is referred to often (so says Wendel, in his Primary History of Egypt), in the Bible as the "River of Egypt," in the Authorized Version, and as the "Brook of Egypt" in the Revised Version. (See Numbers 34:



5; Joshua 15: 4; Isaiah 27, etc.) In the Assyrian inscriptions it is called the "Brook where there is no river," because it was not a natural, but an artificial waterway. This canal remained open till the time of Mansur, one of the A abian Caliphs, who died about the year 1002 A. D.

Solomon dedicated the Temple about 1004 B. C., and this canal was in existence then, and had been for about three hundred years, and it was a simple matter to go by boat from Joppa to Memphis, thence via the canal to the Red Sea and Ethiopia.

In 1863 the waters of the Nile were again turned into the Red Sea at Suez by a fresh water canal, for the purpose of supplying fresh water on that arid coast. In fact, the fresh water canal from the Nile was compelled to be built in order to ensure the success of the Suez Canal.

So instead of displaying ignorance, the remarkable phraseology of the ritual manifests a profound learning concerning the time in which the events are supposed to have occurred, a knowledge which seems to have escaped some of the most learned commentators on the Bible.

Whether the fugitives sought to go to the Ethiopia of Africa or the Ethiopia of the Persian Gulf, the route chosen was not unreasonable nor unduly circuitous for safety.—*T. A. Hisey, in Tennessee Mason.*

#### The Comacines.

"The Comacines, their Predecessors and Successors," was the title of a very interesting lecture on historic Freemasonry, given by Bro. W. Ravenscroft, F. S. A., in the Abbey Hall, Reading. There was a large attendance of members of the craft belonging to various lodges in the Province of Berkshire, and ladies and other friends were also invited.

Bro. Ravenscroft commenced his lecture by remarking that most people were aware that, according to masonic traditions, the ancient rite was associated with the building of King Solomon's temple at Jerusalem, and that if Freemasonry did not originate there, it was from that association that it derived much of its subsequent form. But perhaps it was not so well known that there had been a host of theories as to the origin of speculative Masonry. By speculative Masonry he wished it to be quite understood that he meant that system of morals inculcated in the lodges of Freemasons at the present day, and which, largely put into shape in England in the year 1717, had spread well-nigh over the world. There had been those who held that it did not grow out of the operative guilds of the Middle Ages, but as a speculative science linked itself on to a much more remote past. Some associated it with the teaching of Euclid transmitted through Charles Martel and our own Athelstan; some with the cult of Mithras as practiced in Rome, and so back into the sun worship of hoar Persian antiquity. Others said it was the outcome of the Greek mysteries; others still that it was taught by the Essenes, with whom our Lord was supposed by some to have been associated, and that they descended from the architects of the temple at Jerusalem; others again that it was brought to England by the Culdees, those old Irish missionaries of whom St. Columba was one, and who were associated with the Roman College, and so on, even back to the construction of the Tower of Babel and of Noah's Ark, and to Jabel, the son of Lamech. Some of those contentions probably took their color from a similarity in the use of symbols and of the things symbolized—life and death, time and eternity,

light and darkness, good and evil, and many other such; above all, perhaps, from a world-wide idea of a fraternity of mankind wherein brotherly love, truth and charity should rule. Bro. Ravenscroft went on to say that the argument of his paper would be, as to part of it, that the speculative Freemasonry of to-day was the outcome of the operative Masonry of the Middle Ages, and that in consequence, while it had striking resemblances to the mysteries of Egypt, Greece, and even China, it could claim no direct descent from such except through the mediæval guilds of artificers. Through those guilds, however, and especially that of the Comacines (who were originally the community of builders, who at the downfall of Rome left that city and settled in the district of Como), modern Freemasonry might claim a grand heredity, and perhaps it might yet be found that some of the legends which had been handed down to them were not so mythical as many were disposed to think.

The lecturer then summed up the whole of his argument under eight heads: 1—Centuries before Christ and the founding of Rome a race of Hametic descent spread along the Mediterranean shores, and afterwards became known in Syria and Asia Minor as Hittites, in Greece as Pelasgoi, and in Italy as Etruscans. 2—Hittites were engaged in building the temple at Jerusalem, the fame of which spread far and wide. 3—The Romans learned their art of building, decoration, pottery, etc., from the Etruscans, who were the same race as the Hittites, and carried with them some at least of their traditions. 4—In Rome developed Collegia of Artificers, and in early Christian days these had traditions of King Solomon. 5—At the downfall of Rome the Guild of Artificers left and settled in the district of Como, holding as their centre the island of Comacina. 6—That thence they spread their influence over all Western Europe, and even to our own shores. 7—That they merged into the great Masonic Guilds of the Middle Ages. 8—That as these Guilds died out, their forms and ceremonies were preserved to a great extent in our Masonic Lodges, at any rate under those of the English and American Constitutions.

The lecture was illustrated by a number of very excellent lantern views prepared by Mr. Albin White.—*London Freeman.*

#### Our Thanks

ALABAMA.—Gr. Commandery May 13, 1908, from George A. Beauchamp, Montgomery, Grand Rec. Wm. O. Snyder, Birmingham, Grand Com. 17 commanderies, 1,013 members, 203 knighted.

MICHIGAN.—Grand Lodge May 26, 1908, from Lou B. Winsor, Reed City, Gr. Sec. Herbert Montague, Traverse City, G. M. 405 lodges, 58,542 members, 3,729 raised.

MINNESOTA.—Gr. Lodge, Jan. 22, 1908, from John Fishel, St. Paul, G. Sec. Wm. P. Roberts, Minneapolis, G. M. 269 lodges, 22,987 members, 1,565 initiates.

Gr. Commandery April 29, 1908, from John Fishel, Gr. Rec. Charles E. Ovenshire, Minneapolis, G. Com. 29 commanderies, 3,712 members, 272 knighted.

MISSISSIPPI.—Grand Chapter Feb. 14, 1908, from Frederic Speed, Vicksburg, Gr. Sec. Chas. H. Blum, Shelby, G. H. P. 72 chapters, 3,653 members, 452 exalted.

Gr. Council Feb. 12, 1908, from Frederic Speed, Gr. Rec. Oliver L. McKay, Meridian, G. M. 46 councils, 1,886 members, 183 candidates.

MISSOURI.—Gr. Chapter April 28, 1908, from Robert F. Stevenson, St. Louis, Gr. Sec. Alf. H. White, St. Louis, G. H. P. 105 chapters, 10,809 members, 854 exalted.

Gr. Council April 28, 1908, from Robert F. Stevenson, St. Louis, Gr. Rec. Thomas A. Milburn, Kansas City, Gr. Master. 16 councils, 1,683 members, 235 candidates.

Grand Commandery May 26, 1908, from Robert F. Stevenson, St. Louis, Grand Rec. William Harvey, Kansas City, G. Com. 60 commanderies, 5,840 members, 377 knighted.

NEBRASKA.—Gr. Commandery April 30, 1908, from Francis E. White, Omaha, Gr. Rec. James W. Maynard, Omaha, Grand Com. 26 commanderies, 2,304 members, 141 knighted.

NEW MEXICO.—Gr. Lodge Oct. 21, 1907, from Alpheus A. Keen, Albuquerque, Gr. Sec. James W. Wilson, Roswell, G. M. 30 lodges, 1,822 members, 169 initiates.

NEW YORK.—Grand Lodge May 5, 1908, from Edward M. L. Ehlers, New York, Gr. Sec. S. Nelson Sawyer, Palmyra, G. M. 779 lodges, 152,928 members, 11,032 initiates.

Grand Chapter Feb. 4, 1908, from Christopher G. Fox, Buffalo, G. Sec. Willis W. Rice, Watertown, G. H. P. 204 chapters, 32,800 members, 2,691 exalted.

PENNSYLVANIA.—Council of Deliberation Dec. 3, 1907, from Francis M. Highley, Phila., Gr. Sec. James I. Buchanan, Commander-in Chief.

TEXAS.—Grand Commandery April 23, 1908, from Will N. Kidd, Houston, G. Rec. John C. Kidd, Houston, G. Com. 49 commanderies, 4,359 members, 513 knighted.

UNITED STATES.—Grand Imperial Council of Red Cross of Constantine May 15, 1908, from Geo. W. Warvelle, Chicago, G. Rec. Samuel E. Bliss, Chicago, Gr. Sovereign. 16 conclaves, 438 members, 30 installed.

VIRGINIA.—Gr. Lodge Feb. 11, 1908, from George W. Carrington, Richmond, Gr. Sec. Joseph W. Eggleston, Richmond, G. M. 295 lodges, 18,892 members, 1,325 raised.

#### THE CRITTER-PATHS.

What joy to tread the critter-paths  
That wind around the corn,  
To walk the narrow grassy lanes  
The cattle took at dawn,  
To trace within the forest road  
The tracks the rabbits made,  
To find a tiny partridge trail  
Half hidden in the shade;  
To follow, follow after them  
Throughout the long sweet day.  
To lose yourself awhile upon  
Each labyrinthine way,  
To let your spirit dance along  
Where yellow leaves are whirled,  
To drink the color carnival  
Of all the autumn world;  
And then to take at evening tide,  
Within the deep'ning gloam,  
The pretty little hidden path  
That leads you safely home.

—[October Lippincott's.]



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TEN YEARS IN A VOLUME.

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## MAINE MASONIC TEXT BOOK.

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

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

Any lodge officer or member of the Grand Lodge can obtain a copy of the Constitution by remitting the postage, a three cent stamp, to the Grand Secretary.

Any member of the Grand Chapter can obtain the Constitution of that body in the same way.

**ANCIENT LANDMARKS.** In the Voice-Review for June is an article by Charles F. Catlin, P. G. C., of Nebraska, entitled "The Ancient Landmarks Practically a Dead Letter," urging the establishment of a National Supreme Grand Lodge to define and enforce them. The author requests a careful reading of the article and an expression of opinion regarding it.

The subject was carefully considered in Maine fifty years ago, and a National Grand Lodge urged by Rev. Bro. Cyril Pearl, but the Grand Lodge of Maine has never been willing to accept it.

The Ancient Landmarks have been defined by many authors, but have never been agreed upon, and probably never will be. The fundamental principles of the Craft are practically the same everywhere and work satisfactorily. In minor particulars there is a diversity of opinion, and the attempt to force an agreement would make endless trouble. The constant discussion between correspondents is gradually bringing Grand Lodge into conformity, without ill-feeling; and injudicious laws, after being tried, are liable to be repealed. If made by a National Grand Lodge it would take a long time to repeal them. There would be a constant

effort to force new methods, copied from other organizations, upon the fraternity, which would offend the more conservative Grand Lodges, and instead of restoring the Ancient Landmarks, we should displace them more and more. We should never go back to doing all business on the first degree, nor do away with the third degree, as in ancient days. But many new things would be forced upon us, like dependent membership in the Grand Encampment.

We are happy as we are and do not care to be governed by an experimental-loving majority.

**COLORÉD MASONRY.**—P. G. M. Wm. Theo. Boyd, of Cleveland, sends the proceedings of the Colored Grand Lodge of Ohio for 1907. There are 49 lodges, 1,317 members, and 120 raised. It contains an able report on Foreign Correspondence by W. T. Boyd, but of course nothing from Maine. There is a hearty eulogy on Wm. H. Upton, late of Washington. As several foreign Grand Lodges recognize colored freemasonry, they are favorably mentioned.

Reading the reports of the District Deputy Grand Masters gives one a good idea of the comparative ability of the men, because they all discuss a similar subject. One says but little, because he has little to say. Another has much to say, and takes many words to say it. One notices everything and describes it briefly, while another is diffuse in describing unimportant matters. In the past we have had men of striking ability who were unable to write forcibly, but now-a-days education is too common to permit us to find such men who have had no schooling. Our conclusion is that the one who notices everything and describes it briefly is the one we want for a future Grand Master.

**HARRY A. COLLINS**, Past Imperial Potentate of the Mystic Shrine, died in Toronto, Canada, June 20th, aged 64.

**FASTING.**—The reports of Brother Roskrue's fasting led us to inquire and elicited the following reply. Bro. Roskrue is the Grand Secretary of Arizona, a Cornishman by birth, a civil engineer by training, has been surveyor general of Arizona, and is entirely reliable:

TUCSON, ARIZONA, May 29, 1904.

MY DEAR BROTHER BERRY:—Got your postal in which you ask if the papers make true statement as regards my fasting. Yes, I fasted for 45 days and never had a better time, kept my strength during the whole period and got rid of whatever ailments had begun to get a hold on a young man of 62, kidney trouble, &c. Lost the sense of worry and fear, felt as if I had for years past been carrying around a lot of fifty pound weights, and during the fast I kept dropping them off, one by one. I really think I am thirty years younger than when I started the fast. Am writing and going to publish, for free distribution, a history

of the times I have renewed my lease of life. Will send you a copy. Many other men have fasted for periods of from 25 to 60 days, and from their statements it seems as if fasting serves them all alike, as they all declare they never felt better in their lives, and the statements made by some of them, and published, agree with my own experience in nearly every respect.

I felt so well during the fast that I am feeling very much like going on another, which, if I do, I will make 60 days. I could have easily added 15 days to the 45 of my last fast. I say last for the reason that two years ago I cured a bad case of rheumatism by fasting a week. There is one thing sure, fasting does not cost much, and if you want to eat all you have to do is to start in. I have several pupils, and am pleased to say that in every case relief has been experienced.

Fraternally yours,  
GEORGE J. ROSKRUE.

On the other hand here is another case to the contrary:

DIED OF STARVATION.

Chicago, June 22.—Mrs. Louisa Thompson, 40 years old, a resident of Zion City, the North Shore town founded by the late John Alexander Dowie, died to-day from starvation after a forty days' fast. She is said to have undertaken the ordeal in the belief that it would cure her of cancer with which she was afflicted. She and her husband are members of one of the numerous cults that exist in Zion City.

John Le Flemming, a freemason from the Low Country, built the church of the Bishop of Winton, in the Isle of Wight, which was consecrated June 1, 1150, and is thus one of the earliest freemasons mentioned in English history. His descendants still live there, says the *Freemasons' Chronicle*.

The king of Saxony has issued a general order permitting officers of the army to join the Freemasons, which has been prohibited for 50 years.

### Obituaries.

**W. IRVING BABCOCK**, Grand Master of Michigan in 1890, died at Niles, March 31st. He was born in Troy, N. Y., July 7, 1833.

**JESSE E. SAXTON**, Grand Commander of Michigan in 1883, died at Detroit April 21st. He was born in Port Huron August 24, 1844.

**HENRY BYRON BAGULEY**, Grand Capt. Gen. of West Virginia, died in Wheeling May 1st. He was born in Wellsville, Ohio, July 28, 1856. He was Junior Grand Warden of the Grand Lodge.

**DAVID C. PROCTOR**, Grand Commander of Texas in 1892, died in Cuero May 17th. He was born in Shelbyville, Ky., in 1835, and was a lawyer.

**MARTIN COLLINS**, Grand High Priest of Missouri in 1867 and '68, died in St. Louis May 25th, aged 82. He was Grand Master of the Grand Council in 1869 and '70, and held important positions in other bodies.



CHARLES L. CHOVEY, Grand High Priest of New Jersey in 1882, died in Madison May 23d. He was born in France Jan. 16, 1826. He was president of High Priesthood from 1883 until his death.

JOHN H. BARLOW, Grand Secretary of the Grand Lodge of Connecticut, was found dead in bed June 16th. He was born in Ridgefield Nov. 7, 1832, and was Grand Master in 1879 and '80. He was Grand High Priest in 1870, and M. I. Grand Master in 1872. He was correspondent many years in all three bodies.

WILLIAM M. ROSS, Deputy Grand Master of the Grand Council of Washington, died at Everett April 16th. He was born at Invergorden, Ross-Shire, Scotland, Feb. 1, 1850.

GILBERT WORDSWORTH BARNARD, Secretary of Grand Chapter, Council and Commandery of Illinois, died in Chicago June 19th. He was born at Palmyra, N. Y., June 1, 1834. He held several other offices in various bodies, and was a most diligent and active masonic worker, while his genial ways made it a pleasure to do business with him. He will be missed more than any other of the fraternity who have died this year. Geo. W. Warvelle, of Chicago, has been appointed to succeed him in the Grand Chapter and Council, and Harris A. Wheeler in the Grand Commandery.

The heated spell has made masonic business, and indeed all other business, dull in Maine. We can remember but one such long continued term of heat, and that was in 1854, when the peat swamp above Brackett Street, in Portland, got on fire, and the woods were blazing in every direction, as they are this summer. Summering is the principal employment now, and the weather favors that. We are enjoying island life, but have little news to give our readers in this issue. This is our short term, too, for postponing our April issue to May to take in the annual meetings, gives us only two months' news for the midsummer number. But we will do better in October.

Sereno D. Nickerson has resigned the Grand Secretaryship of Massachusetts Grand Lodge in order to devote himself to the history as Grand Historian. It will not seem natural to address any one else. Thomas W. Davis has been appointed in his place.

A Grand Chapter has been organized in Idaho, with James A. Pinney, of Boise, as Grand High Priest.

John Henry Shaw, of Spokane, has been elected Grand Commander of Washington. He is a Maine man.

Salem Lodge, No. 99, of Salem, Alabama, having got permission from the Grand Master to appeal to the lodges of that jurisdiction for help to build a hall, is sending the appeal out to the country at large.

Bathurst United Lodge of Bathurst, New South Wales, is to entertain the masons of the American fleet August 20th, and have sent invitations to the Grand Master and Grand Secretary of Maine, who, however, will hardly get there.

The annual report of Van Rensselaer Lodge of Perfection of Chicago for 1908 is received from the office of the late Gilbert W. Barnard, who was Secretary. John Heist is Master.

The new Grand Secretary of the Grand Lodge of Massachusetts, Thomas W. Davis, has been a teacher, and resigned the mastership of Harvard school at Cambridge to take his new position, into which he was installed June 30th by the Grand Master in Belmont Lodge at Belmont. Brother Sereno Dwight Nickerson, who resigned, is in his 86th year, and has served 27 years as Grand Secretary, besides 3 years as Grand Master. He will continue as Historian.

The Grand Secretary acknowledges, with thanks, a box of pond lilies from Grand Master Edmund B. Mallet. A lovely maid at the island cottage also joins in the thanks.

#### Our Masonic Exchanges.

Ashlar, Detroit, Michigan, monthly, 25 c.  
Canadian Craftsman, Toronto, Ontario, monthly, \$1.  
Eastern Star, Indianapolis, Indiana, monthly, \$1.  
Eastern Star Journal, Grand Rapids, Michigan, monthly, 50 cents.  
Freemason, The, Toronto, Ont., Canada, monthly, 50 cents.  
Globe, The, Gravette, Arkansas, monthly, 25 cents.  
Lodge Record, Benson, Minnesota, monthly, 25 cents.  
Los Angeles Freemason, Los Angeles, Cal., monthly, \$1.  
Masonic Advocate, Indianapolis, Indiana, monthly, \$1.  
Masonic Constellation, St. Louis, Mo., monthly, \$1.  
Masonic Chronicler, Chicago, Ill., weekly, \$1.  
Masonic Herald, Rome, Georgia, mo., \$1.  
Masonic Light, Oklahoma City, Oklahoma, monthly, \$1.50.  
Masonic Ashler, Calgary, Alberta, Canada, fortnightly, \$2.40.  
Masonic News, Peoria, Ill., monthly, \$1.  
Masonic Observer, Minneapolis, Minnesota, weekly \$1.

Masonic Review, Tacoma, Washington, quarterly.  
Masonic Review, Johannesburg, South Africa, monthly, \$5.  
Masonic Standard, New York, N. Y., weekly, \$2.  
Masonic Sun, Toronto, Ont., monthly, \$1.  
Masonic Voice-Review, Chicago, Ill., mo., \$1.50.  
New England Craftsman, Boston, Mass., monthly, \$2.  
New Zealand Craftsman, Wellington, New Zealand, monthly, 10s.=\$2.50.  
Palestine Bulletin, Detroit, Mich., monthly, 50 cents.  
Scottish Rite Bulletin, Louisville, Kentucky, monthly, 50 cents.  
Square and Compass, Denver, Colorado, monthly, \$1.  
Square and Compasses, New Orleans, La., monthly, \$1.  
Tennessee Mason, Nashville, Tennessee, monthly, \$1.  
Texas Freemason, San Antonio, Texas, monthly, \$1.  
Trestle Board, San Francisco, California, monthly, \$1.  
Tyler-Keystone, Ann Arbor, Mich., semi-monthly, \$2.  
Virginia Masonic Journal, Richmond, Virginia, monthly, \$1.  
What Cheer Trestleboard, Providence, R. I., monthly, 50 cents.

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
Temple, Westbrook,	11
Hancock, Castine,	11
Ira Berry, Bluehill,	22
Rising Virtue, Bangor,	22
Kenduskeag, Kenduskeag,	11
Ira Berry Chapter, Pittsfield,	22
Pioneer Lodge, Ashland,	11
Lincoln Lodge, Wiscasset,	33
St. Aspinquid Lodge, York Corner,	11
Olive Branch Lodge, Charleston,	11
What lodge shall be next added?	

MARK MAN.—According to Masonic tradition, the Mark Men were the Wardens, as the Mark Masters were the Masters of the Fellow Craft Lodges, at the building of the Temple. They distributed the marks to the workmen, and made the first inspection of the work, which was afterwards to be approved by the overseers. As a degree, the Mark Man is not recognized in the United States. In England it is sometimes, but not generally, worked as preparatory to the degree of Mark Master. In Scotland, in 1778, it was given to Fellow Crafts, while the Mark Master was restricted to Master Masons. It is not recognized in the present regulations of the Supreme Grand Chapter of Scotland. Much of the esoteric ritual of the Mark Man has been incorporated into the Mark Master of the American System.—[*Encyclopedia of Freemasonry*—McClenachan.]



## AUGUST.

The high gods took the rose's flame of fire;  
They took the drowsy poppy's breath of sleep;  
And shaped her woman's soul of mad desire,  
And lovely languor deep.

They gave her for a voice the raptured lark,  
And set it singing in the quiet hush;  
They gave the dove to mourn at dawn and dark,  
And tender hermit-thrush.

Rich Cleopatra of the months! a queen  
She rules the world with sun that southward  
swings.  
And see! like asp upon her bosom green,  
The tiger-lily clings!

[Everybody's.]

**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.

**How It Feels to Die.**

How it feels to die is the remarkable story told by James J. Kane, for thirty years a chaplain in the United States Navy.

"I have been no fewer than eight times at the point of death," said Mr. Kane, "and on three occasions I was pronounced dead by physicians. On one of those occasions I rested in my coffin for twenty-four hours.

"During the third of the Civil War I was attached as an executive officer to a gun-boat of the West Gulf Blockading Squadron. Yellow fever was virulent, and ultimately I contracted the disease, and began to welcome the approach of death.

"All this time I was perfectly conscious, and as the body grew weaker, the mental powers grew stronger. I recognized the peculiar distinction between the soul and the body, and made the startling discovery that I was possessed of wonderful faculties belonging to the soul, which were gradually developing as the separation from the body was taking place.

"Weaker, and yet still weaker, I grew; my breathing became difficult; pulsation almost ceased. Without losing consciousness I at last passed through the final stage. In an instant the spirit was freed, and I stood beside my body, pronounced dead by the doctors and nurses. 'All is over; he is gone,' said they, as they closed my eyes.

"I claim that the act of dying is one of the most delightful and exciting episodes in my life, filled with pleasurable emotions, not only at the thought of meeting long-parted friends, but the increase of knowledge and freedom from earthly elements. When I awoke a colored preacher, who was very much attached to me, and who was weeping at my bedside, said: 'Thank God, you are once more alive,' and there was rejoicing at my restoration. My vision haunted me. I mourned over my return. I soon fell into a deep sleep, and the next morning felt increased vitalization.

"I once had a cataleptic seizure in London, when Dr. George W. Callender was in attendance upon me. He afterwards stated that I was the only man in his varied experience who had recovered after being so far gone in the throes of death. Two other medical men were also called, and they concurred with Dr. Callender."—*Exchange.*

**Proceedings for Sale.**

The following proceedings will be sent postpaid on receipt of the price, viz:

For Grand Lodge proceedings, each 60 cts.  
" " Chapter " " 50 cts.  
" " Council " " 30 cts.  
" " Commd'y " " 40 cts.

ALABAMA.—Lodge—1876, 81 to 85, 89, 90, 91, 1900, 1, 3.

Chapter—1873, 80 to 84, 91, 1900, 1, 3.  
Council—1874, 5, 7, 8, 82, 3; 86 to 91, in one book.

Commandery—1874, 5, 6, 82, 4, 5, 93, 4, 7, 1900 to 4.

ARKANSAS.—Lodge—1877, 8, 81, 5 to 82, 6, 7, 8, 1990.

Chapter—1873.  
Commandery—1884, 88 to 94, 6, 1900 to 4, 6, 01.

ARIZONA.—Lodge—1888 to 90, 2, 3, 4, 7, 8, 1900.

Chapter—1893, 1900.  
Commandery—1895, 6, 7, 8, 9, 1900.

CALIFORNIA.—Lodge—1876.  
Chapter—1902.

Council—1877, 8, 9, 02.  
Commandery—1874, 80, 2, 4, 91.

Consistory—1887, 90, 3, 4, 5, 6, 1900, 01.

CANADA.—Lodge—1872, 8, 9, 87, 9, 92, 3, 4, 6, 1900 to 3.

Chapter—1887, 8, 91 to 5.  
Commandery—1876, 9, 80, 1, 3, 6, 8, 81, 2, 4, 5, 6.

COLORADO.—Lodge—1871, 5, 6, 7, 8, 83, 4, 5, 6, 7, 8, 9, 91, 2, 4, 5, 6, 7, 1900, 1, 4.

Chapter—Org. 1875, 6, 9, 80, 1, 3, 4, 6, 7, 9, 91, 8, 9, 1900, 1.

Commandery—1876, 7, 8, 9, 81, 2, 3, 4, 6, 8, 9, 90, 1, 2, 3, 4, 5, 6, 7, 9, 1900, 2.

CONNECTICUT.—Lodge—1874, 83, 5, 92, 1901, 2.

Chapter—1883, 4, 90, 91.  
Council—1883, 90, 1, 2.

Commandery—1877, 8, 80, 1, 2, 3, 5, 6, 7, 9, 90, 1, 2, 5, 6, 7, 1900, 1, 2, 4.

DAKOTA.—Lodge—1884.  
Chapter—1883, 6, 8.

Commandery—1885, 6, 7, 8, 9.

DELAWARE.—Lodge—1889, 90, 3, 4, 6, 7, 8, 9, 1900, 1, 2.

Chapter—1880, 1, 2, 91, 4, 5.

DISTRICT OF COLUMBIA.—Lodge—1862, 93, 5, 7, 8, 9.

Commandery—1896.

FLORIDA.—Lodge—1872, 3, 4, 8, 9, 80, 2, 4, 7, 90, 1, 7.

Chapter—1872-3, 4, 86, 8, 9.  
Commandery—1896.

GEORGIA.—Lodge—Emerg. com. 74, 74, 93, 5, 8, 1900, 3.

Chapter—1895, 7, 8.  
Commandery—1884, 7, 8.

IDAHO.—Lodge—90, 91, 2, 3, 4, 7, 8, 1900 to 3.

ILLINOIS.—Lodge—1874, 5, 6, 7, 8, 83 to 91, 96 to 1900, 2, 3, 4.

Chapter—1879 to 84, 6, 7, 8, 9, 91 to 96, 8, 1900, 1, 2, 3.

Council—1883, 4, 91, 3, 5 to 1902.  
Commandery—1875 to 1903.

Council Deliberation—1890, 6.  
Masonic Vet. Ass'n—1890, 1, 2, 3, 4, 5.

INDIANA.—Lodge—1873, 7, 8, 9, 80, 6, 8, 9, 90, 1, 2, 3, 4, 6, 7, 8, 9, 1900, 1.

Chapter—1873, 90, 2, 3, 4, 6, 7, 8.  
Council—1873, 96, 7, 8, 9.

Commandery—1875, 7, 8, 9, 81, 2, 3, 4, 5, 6, 7, 91, 2, 4, 5, 6, 7, 8, 9, 1900, 2.

IOWA.—Lodge—1854-58, one book; 71, 3, 5, 7 to 84, 87 to 99, 1901, 2, 3, 4.

Chapter—1854 to 62, bound; 54 to 67, bound; 79, 81, 2, 4.

Council—1875, 7, 8.  
Commandery—1876, 8, 9, 80, 1, 2, 7, 91, 3.

INDIAN TERRITORY.—Lodge—1891, 3, 4, 1903.

KANSAS.—Lodge—1875, 8, 87, 8, 95, 6, 7, 8, 9, 1900, 1, 2.

Chapter—1883.  
Commandery—1874, 6, 85 to 91, 8, 9, 1900.

KENTUCKY.—Lodge—1878, 98, 9, 02 to 4.  
Chapter—1897, 1901.

Council—1882, 4, 92, 3, 1900, 1.  
Commandery—1871, 7, 80, 1, 3 to 1903.

High Priesthood—1875, 6; 7, 8, 9, in one book; 82, 4.

LOUISIANA.—Lodge—1869, 72, 3, 9, 80, 1, 4 to 90, 2, 3, 5, 6, 7, 8, 9, 1900, 1, 2, 4.

Chapter—1875, 86, 7, 9, 90, 2, 3, 4, 5, 6, 7, 8, 9, 1900, 1, 2.

Council—1878, 81, 90, 2, 3, 1900, 2.  
Commandery—1872, 6; 77, 8, one book;

79 to 90, 91 to 99, 1900, 1, 2.

MANITOBA.—Lodge—1888, 9, 90, 1, 2, 3, 4, 6, 7, 8, 9, 1900, 1, 2, 3, 4.

MARYLAND.—Lodge—1881.  
Chapter—1880, 3, 5, 7, 8-9, 90 to 1901, 3.

Council—82-89, in one book; 92-94, in one book; 95, 6, one book; 97-99, one book.

Commandery—1885, 6, 9, 91 to 97.

MASSACHUSETTS.—Lodge—1870, 2, 3, 4, 5, 6, 7, 80, 1, 2. Quarterlies 72 to 79, 81, 8, 9.

Quarterlies and Specials 72, 5, 6, 7, 8, 81, 8, 9, 90, 1, 3 to 99, 1900 to 4.

Chapter—1876, 88, 90, 4, 8, 1902, 3, 4.  
Council—1826 to 59 in one book; 62 to 65

in one book; 73, 5, 6, 8, 9, 80, 2, 6, 92, 6, 9, 1900, 1, 3, 4.

Grand Imp. Council—1874.  
Commandery—1882, 4 to 90, 2, 4, 9, 1900.

MICHIGAN.—Lodge—1873, 81, 4, 5, 6, 7, 8, 9, 90, 1, 2, 6, 7, 8, 1900, 2, 4.

Chapter—1848-98, in one book; 75, 6, 80, 1, 2, 4, 5, 6, 7, 8, 9, 90, 1, 3, 4, 5, 6, 1900, 1, 4.

Council—1874-5, in one book; 6, 89, 91, 2, 3, 6, 1900.

Commandery—1874, 5, 6, 7, 9, 80, 1, 2, 3, 5, 6, 7, 8, 9, 90, 1, 2, 3.

Hist. Sketch Early Masonry in Michigan, and Proc. Gr. Lodge, 1826 to '60, originals.

MINNESOTA.—Lodge—1874, 88, 92, 1900, 1, 4; Lodge of Sorrow, 79.

Chapter—1883, 96, 04.  
Council—1900.

Commandery—1875, 76, 3, 87, 8, 9, 92, 7.

MISSISSIPPI.—Lodge—1873, 5, 80, 3, 5, 6, 9, 90, 2, 3, 4, 5, 6, 7, 8, 1900, 1, 2, 4, 5.

Chapter—80, 1, 4, 5, 9, 94, 6, 7, 8, 1900, 1, 2.

Council—94, 8, 1901, 2, 4.  
Commandery—1857-72, in one book; 5,

6, 7, 84, 7, 9, 90 to 98, 1900, 1, 2, 4, 5.

MISSOURI.—Lodge—74, 5, 6, 82, 91.  
Chapter—1874, 5, 8, 87, 92, 6, 7, 8, 9,

1900, 1, 2.  
Council—93, 4, 6, 7, 8, 9.

Commandery—73, 85, 8, 88, 9, 91, 3, 5, 6, 7, 8, 9, 1900, 1, 2.

MONTANA.—Lodge—81, 6, 92, 5, 6, 7, 9, 1900, 1, 3, 4.

Chapter—96, 7, 8, 1900, 1, 2, 3.  
Commandery—1895, 6, 7, 8.

NEBRASKA.—Lodge—1873, 4, 82, 3, 4, 90, 1, 2, 9, 1900, 1, 2, 3, 4.

Chapter—78, 81, 2, 3, 5, 93, 4, 5, 7, 9, 1900, 1, 2, 3, 4.

Council—1873.  
Commandery—1872, 3, 5, 7, 8, 79, 80, in one book; 1 to 5, 9, 91 to 6, 1900 to 4.

NEVADA.—Lodge—1901, 2.  
Chapter—1901, 2.

NEW BRUNSWICK.—Lodge—74, 5, 6, 9,



80, 1, 2, 3, 5, 6, 7, 8, 97.  
Chapter—1888 to 93 inc., 96.  
NEW HAMPSHIRE.—Lodge—1891, 8.  
Chapter—1892.  
Council—1890.  
Commandery—1878, 9, 80, 1, 3, 7, 8, 9, 90,  
2, 3, 4, 5, 6, 7.  
NEW JERSEY.—Lodge—1873, 84, 6, 7, 95,  
6, 7, 8, 9, 1900, 1, 2, 3, 4.  
Chapter—1874, 80, 1, 2, 3, 4.  
Council—1876, 7, in one book; 8, 84, 5, 6.  
Commandery—1875, 6, 7, 8, 80, 3, 4, 5,  
7, 8, 91, 3, 4, 6, 7, 8, 9.  
NEW MEXICO.—Lodge—1889, 91, 2, 3, 5,  
6, 7, 9, 1900, 1, 2, 3, 4.  
Chapter—1904.  
Commandery—1902, 3, 4.  
NEW YORK.—Lodge—1878, 80, 2, 3, 4, 5,  
6, 7, 8, 93, 4, 5, 6, 7, 9, 1900, 1, 2, 3, 4, 5.  
Chapter—1873, 5, 6, 7, 8, 80, 1, 2, 3, 4,  
5, 6, 7, 8, 9, 90, 1, 2, 3, 4, 5, 6, 7, 8, 9,  
1900, 1, 2, 4.  
Council—1878, 3, 5.  
Commandery—1875, 6, 80, 2, 7, 8, 92, 3,  
4, 5, 6, 7, 1900, 3, 4.  
NORTH CAROLINA.—Lodge—1898, 9, 1900,  
1, 2, 4.  
Chapter—1882, 3, 5, 1901, 03, 04.  
Council—1898, 1900-1, 2.  
Commandery—1882, 1902, 3.  
NEW ZEALAND.—Lodge—1900, 1, 2, 3, 4.  
NORTH DAKOTA.—Lodge—1900, 1, 2, 3, 4.  
Chapter—1895, 7, 9, 1900, 2.  
Command'y—90, 1, 2, 3, 4, 5, 7, 9, 1900.  
NOVA SCOTIA.—Lodge—1884, 94, 8, 9,  
1900, 1, 2, 3, 4.  
OHIO.—Lodge—1884, 94, 5, 1900, 2, 3.  
Chapter—82, 9, 95, 6, 8, 1900, 1, 2, 3, 4.  
Council—1899.  
Commandery—1876, 9, 82, 3, 7, 8, 9, 90,  
2, 3, 4, 5, 6, 7, 8, 9, 1900, 1, 2, 3, 4.  
OKLAHOMA.—Lodge—1896, 9.  
Commandery—1897, 9.  
ONTARIO.—Lodge—1891, 2, 7, 9, 1901.  
OREGON.—Lodge—1872, 85, 6, 7, 8.  
PENNSYLVANIA.—Lodge—1865, 75, 9, 83,  
7, 8, 9, 1900, 1, 3, 4.  
Chapter—Abstract Quarterly and Annual  
1865, 6, 7, in one book; 73, 5, 7, 85, 9,  
90, 1, 2, 4, 5, 6, 7, 9.  
Council—1888, 1904.  
Commandery—1872, 3, 4, 5, 6, 9, 81, 4,  
5, 7, 8, 9, 91, 2.  
Council Deliberation—1878, 82, 6, 7, 8, 9,  
90, 1, 2, 4.  
P. E. ISLAND.—Lodge—1883, 5, 6, 7, 9,  
96, 7, 8, 9, 1900, 3, 4.  
QUEBEC.—Lodge—Emergent and Annual  
81, 3, 5, 6, 8, 9.  
Chapter—1894, 5, 6, 7, 8, 9, 1901, 2, 3.  
RHODE ISLAND.—Lodge—1872, 3, 4, 88,  
9, 1904.  
SOUTH CAROLINA.—Lodge—1872, 5, 82,  
3, 5, 7, 8.  
Chapter—99, 1900, 1, 3, 4,  
SOUTH DAKOTA.—Lodge—96, 7, 8, 1900,  
1, 2, 3, 4.  
Chapter—97, 8, 1900, 1, 2, 4.  
Commandery—1890, 1, 4, 6, 7, 8, 1900,  
1, 2, 3, 4.  
TENNESSEE.—Lodge—1889, 90, 2, 3, 5, 6,  
7, 8,  
Chapter—90, 2, 3, 5, 7, 9, 1901, 2.  
Council—90, 2, 3, 5, 9, 1900, 1, 2, 4, 5.  
Commandery—80, 1, 3, 8, 9, 90, 1, 3, 4,  
5, 6, 7, 9, 1900, 4.  
TEXAS.—Lodge—1876, 88.  
Commandery—93, 1901, 3, 4.  
UTAH.—Lodge—74, 5, 6, 7, 8, 9, 80 and  
81, in one book; 3, 4, 5, 6, 7, 8, 9, 90, 1, 2,  
4, 5, 6, 7, 8, 9, 1900, 1, 2, 3, 4, 5.

VERMONT.—Lodge—1861, 8, 75, 92, 3, 4.  
Chapter—1873, 9, 83, 5, 7, 8, 1900, 4.  
Council—1868, 9, 81, 2.  
Commandery—1824 [to 52, one book; 70,  
83, 4, 90, 1, 1904.  
Council Deliberation—1883, 4, 5, one  
book; 86, 92, 94, one book.  
VIRGINIA.—Lodge—79, 80, Spec. 1, 2, 3,  
4, 5, 6, 7, 8, 9, 90, 3, 5, 6, 7, 8, 9, 1900, 3, 5.  
Chapter—80, 4, 6, 7, 8, 90, 1, 3, 5, 7.  
Commandery—1878, 9, 84, 5, 9, 90, 1,  
2, 3, 4, 6, 7.  
WASHINGTON.—Lodge—1874, 83, 6, 7, 8,  
90, 2, 3, 4, 5, 6, 7, 8, 9, 1900, 1, 2, 3, 4.  
Chapter—1885, 7, 8, 92, 5, 6, 7, 8, 9,  
1904.  
Council—1896, 9.  
Commandery—1887, 8, one book; 89, 90,  
one book; 2, 5, 6, 7, 9, 1901, 4.  
WEST VIRGINIA.—Lodge—1892, 3, 4, 5,  
9, 1900, 2.  
Chapter—1894, 9, 1901.  
Council—1889, 91, 4, 5, 6, 9, 1900.  
Commandery—1881, 2, 3, one book; 84,  
85; 86, 87; 88, 89, 90, 95, 96, 97, 1901, 2.  
WISCONSIN.—Lodge—1874, 6, 7, 8, 9, 80.  
Chapter—1876, 82.  
Commandery—79, 81, 91, 94.  
WYOMING.—Lodge—1891, 3.  
Commandery—1896, 9.

#### DIED.

THOMAS HALE CHASE, in Portland, May 13,  
aged 71 yrs. 2 mos. A member of Ancient Land-  
Mark Lodge, Mt. Vernon Chapter and St. Alban  
Commandery.  
ENOCH KNIGHT, in Pasadena, California, May  
16, aged 72.  
STEPHEN W. ELDER, in Woodfords, May 18,  
aged 62. A member of Deering Lodge.  
HARRY S. MERRILL, in Stonington, May 1 A  
member of Reliance Lodge.  
ALLAN L. BARTER, in Stonington, May 15. A  
member of Reliance Lodge.  
ELISHA W. CONLEY, in Portland, June 14, aged  
65 yrs. 11 mos. 8 days. A member of Portland  
Commandery and other bodies.  
JOHN W. MINOTT, in South Portland, June 23,  
aged 74. A member of Hiram Lodge.

### Templar Tactics and Manual,

BY LANGDON S. CHILCOTT, BANGOR, ME.

*Adopted by the Grand Commanderies of  
Maine and Florida and Endorsed by  
Prominent Fraternal and  
Army Officers.*

This Manual contains Introduction, Definitions,  
General Principles, Commands, School of the  
Knights, School of the Commandery, Ceremonies,  
Escorts, Salutes, The Card, Orders, Correspond-  
ence, Asylum Tactics by the Maine Committee on  
Tactics, Instructions for the Band, Instructions  
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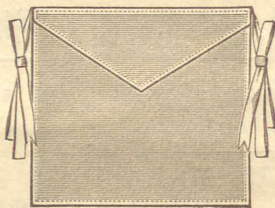
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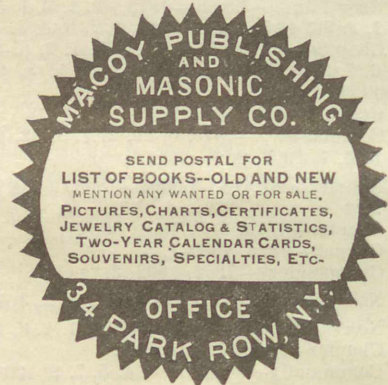
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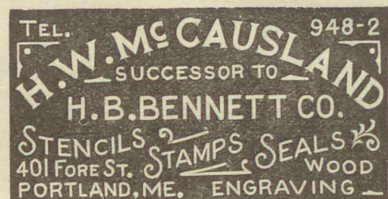
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