

# MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 5.

PORTLAND, ME., JULY 15, 1914.

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## The Summons.

Oh, Summer's in the land again, and Summer's  
on the sea;  
Across the blue horizon rim the old gods beckon  
me;  
The little ships ride restless at their anchors in  
the bay;  
The birds are trooping northward, dear, and I  
must be away.

I see see the Savoy mountains white; I hear the  
sheep bells ring  
Below me in the valley where the little children  
sing;  
And high above the timber line, along the glacier  
track.  
The ice fields and the summit snows, they whisper  
me: "Come back."

It's well I know your tender heart and kindliness  
and grace,  
And well I know the gentle light that sanctifies  
your face;  
Unworthily, yet truly, I love you, Heaven-sent.  
And nowhere, dear, save in your arms shall I secure  
content;

But sun and wind are calling me throughout the  
livelong day  
From distant lands I used to know—from all the  
Far-Away;  
Oh, Summer's in the hills again, and Summer's  
on the sea,  
And Summer's in my heart, and you—well, you  
must set me free!

—[Smart Set.]

## MASONRY IN MAINE.

### Grand Lodge.

The vacancies in the list of D. D. Grand Masters have been filled by appointing to the 3d District, William C. Irons, Addison, 20th District, Pitt H. Jones, Springfield. Fred R. Bailey of the 25th declined the re-appointment and Hardy A. Sawyer of Fort Kent was appointed to the vacancy.

### Grand Chapter.

Samuel B. Furbish of Brunswick was promoted to be a Dist. Dep. Gr. H. P., and Thomas E. McDonald was appointed Gr. R. A. Capt. in his place.

### Eastern Star.

The Grand Chapter of the Eastern Star met in Masonic Temple May 26 and 27.

Mrs. Adelaide Meservy of Waterville

was elected Grand Matron, Frank E. Dill of Gardiner, Grand Patron, Mrs. Annette H. Hooper of Biddeford, Grand Secretary and Mrs. Emma V. Bodge of Augusta, Grand Treasurer.

The returns showed 167 chapters and 19,207 members.

The retiring Grand Matron, Mrs. Mary B. Price of Richmond, presented to the Grand Secretary a handsome loving cup filled with roses and carnations, and the retiring Grand Patron presented an amber necklace to Mrs. Price.

Later the retiring officers presented Mrs. Price with a necklace of pearls and Maine tourmalines.

### Ascension Day.

Portland Commandery observed Ascension Day, May 20th, and an admirable address was delivered by Rev. Albert W. Jefferson, former pastor of the Free Baptist Church, Dr. Albion being ill.

### St. John's Day.

1 Maine Commandery of Gardiner entertained St. John's of Bangor and De Molay of Skowhegan.

2 Portland went to North Conway 90 strong, returning at night.

3 St. John's of Bangor entertained at Gardiner.

4 Bradford of Biddeford went to the Intervale House in the White Mountains 27th and 28th.

5 Dunlap of Bath went to Chelsea, Mass., and were entertained by Palestine. Ralph W. Crockett, Gr. Com., was their guest.

7 Trinity of Augusta entertained by Claremont.

8 St. Alban went to Providence 23d, 66 strong, and returned at 1:30 A. M. 25th. Shore dinner at Rocky Point.

9 Claremont of Rockland entertained Trinity of Augusta and Palestine of Belfast.

10 De Molay of Skowhegan entertained by Maine.

14 Palestine of Belfast entertained by Claremont of Rockland.

19 Pilgrim of Farmington entertained Camden, and took them up to Rangeley.

20 St. Amand of Kennebunk entertained by Oriental at Bridgton.

22 Oriental of Bridgton entertained St. Amand of Kennebunk.

23 Camden of Camden entertained by Pilgrim at Farmington.

Cypress Commandery of Hyde Park, Mass., came to Peaks Island for its annual field day, at the Peaks Island House. There were no Templars in town to receive them.

Past Grand Master Elmer P. Spofford writes that he is improving and gaining strength, and that he shall take several months of needed rest.

Past Grand Master Alfred S. Kimball, who has been in the hospital for some time, returned to Norway July 11th, much improved in health.

Mrs. Delia C. Tobie, mother of Charles F. Tobie, left by will \$3,000 to Portland Commandery to found a Charity Fund in memory of her son who died when Commander.

Edward Buckley has been sending circulars to Grand Lodges announcing the formation of the Masonic Federation of South Africa, of which he was President. From his latest circular it appears that his object is to avenge the death of Madero of Mexico. The Masonic Home Journal thinks it a scheme to injure Masonry; but we think it will prove to be only harmless folly.

### Books, Papers, etc.

We have received the proceedings of the Imperial Council of the Mystic Shrine, at Atlanta, Ga., May 12th and 13th, from Benj. W. Rowell of Boston, Imperial Recorder. Frederick R. Smith of Rochester, N. Y., is Imperial Potentate, and J. Putnam Stevens of Portland, Me., Dep. Potentate.

Recorder Rowell reported the membership to be 200,148, an increase of 14,702, the largest in ten years. The fund is \$125,908.20. There are 135 Temples.

With the proceedings came a copy of the new code.

Grand Imperial Council Red Cross of Constantine 1914, from George W. Warvelle, Chicago, Grand Recorder, Samuel H. Smith, Chicago, Grand Sovereign. 25 conclaves, 773 members, 86 accessions.

This body was considered illegal by our late Bro. Hicks, Grand Sovereign of the National Council, but as the Westerners seem always to get what they want we surmise that they will hold their own in the end.



**Being on the Lord's Side.**

Its Threefold Significance to Master Masons.

By Haig Adadourian.

It is typically Scriptural, is this phrase, "Being on the Lord's side." Yet a Master Mason is supposed not to be unfamiliar with it. Interesting is the origin of this ancient sacred phrase. It is historic, being inseparable from the religious career of the Chosen People. It dates back to Moses' days when that great leader and legislator saw his people's abominable deeds practiced under the guise of religious ceremonies. In Moses' unavoidable absence one day, the people had forced his brother to make them a golden calf, which they worshipped, and were still worshipping on his return, with licentious rites. Thus, the people that had believed in and served the God of holiness had been contaminated with the impure and detestable and disgusting religious practices of the heathen nations and tribes with which they had come in contact. Evil communications corrupt good lives.

Not being satisfied with destroying the "golden calf," the visible object of the people's apostasy and abominations, Moses cried aloud, "Who is on the Lord's side? Let him come unto me." Those who had remained true to Jehovah and kept themselves religiously and morally pure, complied with Moses' wishes. The rest, as a drastic measure for the preservation of the purity and integrity of the nation, were put to the sword. In our day and generation, it is out of the question to pursue Moses' method of separation between those who are on the Lord's side and those who are not. But to know what it means to be "on the Lord's side" may be a saving knowledge to some Masons. And that is our sole plea in penning these lines.

It means, in the first place, true brotherliness, in other words, to be on our brother's side to do him good, is to be on the Lord's side. He who loves God should love his brother also. For he that loves not his brother whom he has seen, how can he love God whom he has not seen? According to the masonic tenets, indeed, according to the most sensible religious belief, brotherliness is the test or touchstone of Godliness. It is the fine phase of love that is spreading over the world as a tide and breaking the barriers of jealousy, suspicion and ignorant hate. To be on the Lord's side, then, in its modern and masonic meaning, is to be freed from the domination of the fiends of jealousy, race prejudice, a feeling of intellectual superiority and hatred. F. B. Meyer, the well-known London divine, was once President of a "Pleasant Sunday Afternoon" organization, so popular in Great Britain. The membership of the organization includes chiefly street-sweepers, chimney sweeps, rag-pickers, hod-carriers, coal-heavers, stone-breakers and various other laborers of like nature. They address each other as "brothers." One morning, Dr. Meyer met one of these horny-handed sons of toil and said, "Good morning, Brother Jones. How are you?" And extended his hand to him. Although the street-sweeper said "Good morning," yet he hesitated to shake hands with Dr. Meyer. Looking at his own rough, grimy and uncouth hands, "No, Brother Meyer," said he, "'tain't for the likes of me to shake hands with you." "Nonsense, man," was the answer, "it certainly is for the likes of you. The dirt of your hand cannot hurt me. Besides, it will wash off." And shake hands they did with genuine brotherly cordiality. Some time later, this same street-sweeper was heard to hail a fellow-laborer and say to him, "Say, Tom, do

you know that this grimy hand shook hands with the parson? Don't you think he is jest fine?" "Oh," answered Tom, who was acquainted with Dr. Meyer, "he'll wash," meaning thereby the parson's religion was of fast-color variety, that can stand washing; that it was soul-deep and not superficial. He whose "Godliness" spells "brotherliness" considers and calls any man his brother without regard to that man's wealth, station in life, learning, circumstances, heredity or environment. What an immense difference there is between this spirit of loving fellow-ship or fellow-feeling and the self-centered spirit of a certain legendary child, whom an angel found one day indulging in a hearty cry. "What is the matter, dear?" said the angel, lovingly patting the child's tear-stained cheek. "Oh, I've hurt myself dreadfully, see!" And he sobbingly showed his wound. "Yes, that must have hurt very much, I know. But cheer up. I know another child who was wounded in the same place, and he got over it in good time." "Ah, but it wasn't so bad a wound as mine." "Yes, it was, every bit as bad." "But it did not hurt so much as mine!" "How do you know that?" "'Cause it wasn't me." Ah, well, 'twas ever thus. To the unbrotherly Mason a wound that some one else has is like a hole in the wall. He does not feel its pain himself, hence it cannot be as bad as the sufferer claims it to be. But the Mason whose heart is attuned to that of God, he who is on the Lord's side, feels as badly for the sins, wrong doings and miseries of a brother-man as though he himself was the culprit or the sufferer.

In the second place, to be on the Lord's side means to be down on the plane of genuine self-abnegation or self-effacement. The qualifying word "genuine" is here emphatic. For self-abnegation or self-effacement, like anything else, has its counterfeits. There is many an act of false self-abnegation that passes muster as the genuine article. Indeed, many a deed of meekness is only a cover for the conceit underlying it. And "conceit is the soap bubble of life, very large, very smooth and ascendant until pricked." And a sight of the counterfeit article, or of an act of false humility, is a feast for the eyes of the Father of Lies. "The Devil did grin, for his darling sin is pride that apes humility." Moses, who coined the phrase, "Being on the Lord's side," possessed humility par excellence. In view of the degradation of his people, he was willing to expiate their sin with his own life, if thereby he might save them from their just punishment. But that was not to be. The divine justice had to be meted out in this instance, not upon a willing vicarious victim, but upon the real culprits. And suffer their just and well-deserved punishment they did. Because he stood on the side of his fallen brethren and was ready to be a vicarious sacrifice in their behalf, Moses was truly on the Lord's side. Thank God for such men whose truly self-effacing lives are like oases in a sandy desert. On the night before the Grand Review at the close of the Civil War, when all the Federal troops were gathered together in the capital of the nation, Gen. Sherman sent for Gen. Howard and said, "Howard, I am in trouble." "What about?" "About the order of this Grand Review. The politician friends of Gen. Blank have been to me and insisted that Gen. Blank, who once commanded your army before Atlanta, whom you superceded, shall ride to-morrow at the head of that army. But that is your army and I don't know what to do about it." "That is a strange proposition," replied Howard, "that is my army. I was

promoted above my companion officer in those days and I don't see the justice of his claiming my position now." "Neither do I," answered Sherman. "But, Howard, you are a Christian. Your rival makes no profession of the sort." "Well, whatever you put upon that ground alters everything for me." "All right, that relieves me. Gen. Blank shall ride at the head of your army of the Tennessee to-morrow. And you are to ride with me at the head of the combined troops." And Howard did. Howard's spirit of self-humiliation was the cause of his exaltation. Figuratively speaking, and in a higher sense, "Down with man" means "Up with God." This sounds like a paradox, but it is neither an absurdity nor an impossibility; it is a reality.

Finally, to be on the Lord's side is to be willing to be and do one's best for God and man. Masonry is not merely a system of sublime symbolism, or a compendium of ethical and scholastic speculations. It is a workable order of life to be reduced to living terms in the life of every Mason. It means to be righteous and earnest-minded not only in the lodge, but also in the counting room, the manufactory, the market-place, the field and the farm. It means to carry the good and solemn thoughts and feelings engendered in the lodge, into the throng and thoroughfare of daily life. To love mercy, to do justly and to walk humbly with God; to have kindly feelings and to do kindly deeds - these are the hall-marks of Godliness. "So many gods, so many creeds; so many ways that wind and wind; while just the art of being kind is all this sad world needs." One of the Professors of Howard University, an institution of higher learning for colored youths in Washington, D. C., has formulated a comprehensive declaration for the students of that institution. Here it is: "I will never bring disgrace upon my race by any unworthy deed or dishonorable act. I will live a clean, decent, manly life, and ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country, and of the community in which I live, and I will encourage others to do likewise. I will not allow prejudice, injustice, insult or outrage to quell my spirit or humiliate my soul, but will ever preserve the inner freedom of heart and conscience. I will not allow myself to be overcome of evil, but will strive to overcome evil with good. I will endeavor to develop and exert the best powers within me for my own personal improvement. I will in all these ways aim to uplift my race, so that to everyone bound to it by ties of blood it shall become a bond of ennoblement and not a byword of reproach." A life in harmony with the above declaration will place on the Lord's side not only the colored youths, but also everybody, colored or white, Mason or non-Mason. Taste the declaration, chew it, swallow it, digest it, and you will find that it is thoroughly good. Learn the meaning of being on the Lord's side and always keep on his side. —[*New England Craftsman.*]

**Freemasonry First Introduced Into the United States of America.**

Documentary evidence and tradition are alike silent with regard to the introduction of Freemasonry into America. It has been related that in 1658 the three degrees of Masonry were introduced by some Dutch Jews into Newport, R. I.

March 10, 1715, a letter was written by John Moore, the king's collector at the port of Philadelphia, in which he alludes to a



few evenings spent in festivity with his masonic brethren. There is also a tradition that a lodge under the jurisdiction of the Grand Lodge of England was duly warranted at Boston, Mass., in 1720, but died out shortly afterwards, owing to violent opposition it encountered. After this we are brought down without a break to the year 1730, when the real history of Freemasonry in the United States began. It is not so difficult to plant new truths as to root out old errors; of late years many new facts have been brought to light, nevertheless the story continues to be told in the old way of the introduction of Freemasonry on the American continent.

With the names of Daniel Coxe and Henry Price most masonic students are familiar. The former received a deputation as Provisional Grand Master, but there is no evidence to show that he ever exercised any authority under it. The latter, on the other hand, exercised all the authority of a Provincial Grand Master, although no absolute proof is to be found that he was at any time in lawful possession of a deputation.

The various questions arising, directly or indirectly, out of the authority granted or exercised by Coxe and Price, respectively, have been largely debated in the journals of the craft. One writer gives the precedence to Philadelphia, and another gives it to Boston, but it seems equally impossible to side completely with the former or the latter, but when Coxe attended a meeting of the Grand Lodge of England in 1731, a health was drunk on this occasion "as Provincial Grand Master of North America."

Until the year 1773, lodges in Maryland derived their warrants from the Gr. Lodge of Pennsylvania, except one at Annapolis, which obtained a charter from the Grand Lodge of Massachusetts in 1750. On the 17th of June, 1783, the first convention was held at Talbot Court House by delegates from the five lodges then working in the state, to take into consideration the propriety of establishing an independent masonic jurisdiction, when a Master Mason's Lodge was opened in the usual form and the following resolution was adopted unanimously:

Resolved, That the several lodges on the Eastern shore of Maryland consider it as a matter of right, and that they ought to form a Grand Lodge, independent of the Grand Lodge at Philadelphia.

At a subsequent meeting of the convention, held at the same place on the 21st of July, Grand Officers were chosen, of which John Coats was elected Grand Master and Charles Gardiner was appointed Grand Secretary.—[*Wm. C. Wilson in the Triangle.*]

#### He Is Growing Old, Let Him Go.

"Yes, he is growing old," they say. The initiate, the energetic Master, the brilliant officer is on the rising side of the Meridian of to-day and the old man of to-morrow. The bud of now; the "last leaf" of then. Where is "the last leaf" in our Masonic Bodies? Where is he who is growing old? Where is the once bright, ambitious Master, when the almond tree blossoms, when the windows are darkened? Dimitted, forgotten, buried, unknown. Where is he who once bore the burden and the heat of the day, after three score years have tinged his hair with gray? Crowded out; crowded out, out. Age and often penury have wrung an unwilling dimitt from the lodge he loved; the lodge in which he won his laurels, achieved his ambition; where his hand was guided by justice and his purse opened to the needy. "The last leaf," tossed by adversity, trembling under infirmity, falls from the bough, suspended, dimitted, gone.

The friends of his manhood, when fortune smiled, have left him when she frowned; death had touched his kindred and he stood alone, alone, and a Freemason.

To the lodge he had brought all the strength of his early manhood; his zeal for the institution knew no bounds, his charity was unlimited and his heart was a haven for the poor and needy. He served his lodge with fervency and zeal, but the evil day came, unbidden, unwelcomed, like an assassin lurking for his victim, and he stood on the streets, bereft of everything, but honor and old age. His bent form, with his silver locks might be seen toiling at hard manual labor for a mere pittance, and even this pittance failed him. The annual dues had accumulated and he was unable to pay. The notice, "To show cause why he should not be suspended," lay before him. The inexorable lodge mandate, attested by the seal, must be obeyed. Too proud to beg, ashamed to let his true condition be known, he writes to his lodge: "Suspend me." He could not bear the thought of standing up in his own lodge and pleading clemency. His proud soul rebelled at proclaiming himself a pauper, and suspension for non-payment of dues was far preferable to the old man to the humiliation of being unable to pay; a mendicant. The Master and the Secretary were too indifferent to inquire as to his condition; the pound of flesh must be paid. Was this to be the reward for his years of labor for the Craft? What had he done to merit such an end? Unfortunate, but ever honorable. Poor, but rich in a noble life; too old to begin the strife anew; too old to earn a livelihood and pay dues; too proud to ask for an honorable exemption, so out, out he goes. Of what use is he to the lodge if he cannot pay dues? Shut the door on the old Mason, for we must have our annual dues.

Is the non-payment of dues such a crime? Is there no escape for the old masonic warrior? Must the lodge continue to suck, like the leech, from the old man? Is there no limit to the bearing the burden of to-day? Is there no escape but in humiliation and mendicancy? Is life membership only for the wealthy? A purchasable honor? Shall the old man ever receive his honorable roll, a thank offering from his lodge? When will Masters and Secretaries devote more time to looking after unfortunate members, rather than to continually grinding out new ones? —[*Kansas City Freemason.*]

#### Freemasonry in Tennessee During the Civil War.

From Address of Henry H. Ingersoll, Past Grand Master.

In that era, Freemasonry, of all social, religious, or educational agencies, rose superior to the strife. On May-day, 1861, it was that James McCallum, Grand Master of all Tennessee Masons, and John F. Slover, of Athens, Deputy Grand, and Past Grand Masters McCullough and Hughes and Fuller besought their brethren to stay the horrors of civil war. They conjured their brethren by the ties of friendship and of blood and of voluntary fraternal obligations, never to forget even in the red light of war the fraternal duties they owed each other. "We appeal to you, and through you to the thousands of Masons in your jurisdiction, to stop the effusion of blood while yet they may. We make no suggestion as to how this shall be accomplished. As Masons we make no decisions as to who is right or wrong, or as to the proper course to be pursued for securing the object we

have so deeply at heart. Restore peace to our unhappy country, and surely heaven will bless every faithful effort toward its accomplishment."

"But if all efforts fail—if every appeal for peace shall be thrust aside—if the sword must still be the last resort, and accepted as the final arbiter—a fallen foe is still a brother, and as such is entitled to warmest sympathies and kindest attention. If war cannot be averted or turned aside, let every brother use his utmost endeavors, and, as far as lies in his power, rob it of some of its horrors. While each is true to his sense of public and patriotic duty, on whichever side he may be arrayed, we earnestly urge that he shall also be true to those high and holy teachings inculcated by our Order." —[*Tennessee Mason.*]

#### Our Masonic Exchanges.

American Freemason, Storm Lake, Iowa, monthly \$2.  
Crescent, The, St. Paul, Minn., mo., \$1.50.  
Duluth Masonic Calender, Duluth, Minn., monthly, octavo, 20 pp.  
Eastern Star, Indianapolis, Ind., mo., \$1.  
Freemason, The, Toronto, Ont., Canada, monthly, 50 cents.  
Gavel, The, Portland, Ore., mo. octavo \$1.50  
Globe, The, Gravette, Ark., mo., 25 cents.  
Kansas City Freemason, weekly, \$1.  
Long Island Masonic News, Brooklyn, N. York, semi-monthly, \$1.  
Masonic Bibliophile, Cincinnati, O., mo. \$1.  
Masonic Chronicler, Chicago, Ill., w'kly, \$1  
Masonic Home Journal, Louisville, Ky., bi-monthly, \$1.  
Masonic Journal, Richmond, Va., mo. \$1.  
Masonic Monthly, Philadelphia, Pa., \$1.  
Masonic News, Peoria, Ill., monthly, \$1.  
Masonic Observer, Minneapolis, w'kly, \$1.  
Masonic Review, Tacoma, Wash., quarterly.  
Masonic Standard, New York, N. Y., wky, \$2.  
Masonic Sun, Toronto, Ont., monthly, \$1.  
Masonic Voice-Review, Chicago, Ill., mo., \$1.50.  
Masonic World, Kansas City, Mo., mo., \$1.  
New England Craftsman, Boston, Mass., monthly, \$2.  
New Zealand Craftsman, Wellington, New Zealand, monthly, 10s. = \$2.50.  
Scottish Rite Bulletin, Louisville, Kentucky, monthly, 50 cents.  
Scottish Rite Herald, Dallas, Tex., mo. 50c.  
South Western Freemason, Los Angeles, Cal., monthly, \$1.  
Square and Compass, Denver, Col., mo., \$1.  
Square and Compasses, New Orleans, La., monthly, \$1.  
Tennessee Mason, Nashville, Tenn., mo., \$1.  
Texas Freemason, San Antonio, Texas, monthly, \$1.  
Trestle Board, San Francisco, Cal., mo., \$1.  
Tyler-Keystone, Owosso, Mich., mo., \$1.  
Victorian Freemason, Melbourne, Victoria, Australia, bi-monthly, 10 s. 6d., \$2.64.  
Virginia Masonic Journal, Richmond, Virginia, monthly, \$1.  
What Cheer Trestle board, Providence, R. I., monthly, 50 cents.



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PORTLAND, MAINE.

STEPHEN BERRY CO., PUBLISHERS.

TEN YEARS IN A VOLUME.

ESTABLISHED MARCH, 1867.

48TH YEAR.

Volume 5 commenced July 15, 1907.

## MAINE MASONIC TEXT BOOK.

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

Sixth Edition,

Revised by HERBERT HARRIS, P. S. G. W.

A new edition, bringing the decisions up to 1910, and incorporating them in the Digest. The first part is unchanged, but all after page 252 has been reset, including the index, so that it is the most convenient way to study the law.

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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, Council or Commandery can obtain the Constitutions of those bodies in the same way.

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

The Cañon City Record of June 4th comes out strongly against the anarchists, who refuse any one permission to work, or even to live, who does not join them.

When at Rangeley June 25th, Camden Commandery presented a loving cup to P. Com. Leander M. Kenniston, it being his birthday. He has been 51 years a mason.

The Grand Lodge of Canada will hold its annual meeting at Niagara Falls July 15th and 16th, and will celebrate the Centennial of Peace. The Grand Lodges of the United States are invited.

The Earl of Euston is to marry a daughter of the late Henry Havemeyer of New York, and some papers have confounded him with the late Earl, Pro Grand Master of the Templars, who died two years ago.

A Grand Chapter has been formed in Alberta. The Grand Chapter of Canada

(in Ontario), protests, but the Toronto Freemason advises that provincial Grand Chapters should be encouraged and permitted to depart in peace.

The receipt of the proceedings of the Supreme Grand Chapter of the Grand Cross of Constantine, reminds us sadly of Millard F. Hicks, the Grand Sovereign, and of Chas. F. Matier of England, whose letters are in the book, for both have died since the meeting.

Ernesto Nathan, who has been Mayor of Rome and Grand Master of Italian Masons, has come to this country as Commissioner to the Panama Exposition. He is a Jew, and it has been proposed to boycott the Exposition on his account by certain zealots, but probably that will not amount to much.

The Panama-Pacific Building Commission with headquarters at Chicago, is earnestly soliciting contributions from all Gr. Bodies in the states, to build a masonic building at the San Francisco Exposition. He suggests 2½ cents per capita as the proper contribution. This would be \$750 from Maine.

When Oriental Commandery was returning home June 24th, after putting St. Amand on the train, the machinery of the boat gave out and they had to wait while the cylinder was repacked. Then a fog prevented them from entering Songo River and they did not get to Bridgton until 7 A. M.

### Leander Webster Fobes.

Grand Treasurer of the Grand Chapter, Grand Council and Grand Commandery died at his home in Portland June 3d, aged 70 years, 9 months and 18 days. He was born in Portland August 16, 1843, the third son of Charles and Hannah (Webster) Fobes. In 1863 he went to Shanghai, China, and remained four years as a commission merchant, returning on account of his health. He entered the firm of Burgess, Fobes & Co., manufacturers of paints, of which he was president at his death. He had been president of the National Traders Bank, the Consolidated Electric Light Co., and was president of the Maine Savings Bank and director in other important corporations at his death. In 1867 he married Eliza Adelaide Melcher of Freeport, who survives him, with a son and daughter.

At the age of 21 he was made a mason in Ancient Land Mark Lodge of Shanghai, and on his return here joined Ancient Land-Mark Lodge of Portland, became its Master, High Priest of Mount Vernon Chapter, member of Portland Council, Commander of Portland Commandery, and succeeded his father as treasurer in those bodies. He was also long a member and Secretary of the Board of Trustees, and was a 33°.

From a friendship of nearly half a century, and from a close association as Treasurer and Secretary of the Grand bodies for nearly a quarter of a century, (like our fathers before us) we had been quite intimate, and thinking alike had always acted in unison. Thus he had become very dear to us, and we think to all the Craft.

TEMPLAR STATISTICS. Alexander B. Andrews, Jr., of Raleigh, N. C., Gr. Captain Guard of Gr. Encampment U. S., has prepared some very valuable tables showing the population of the various states, with the number of Masons and Knights Templar, and the percentage of each. Vermont stands at the head in percentage of Templars, Maine second, and New Hampshire third, New Jersey fourth and District of Columbia fifth.

There is a wealth of suggestion in the different tables, and when we have time to go over them at leisure, we shall have more results to point out. Bro. Andrews evidently loves figures. We made a table of population and percentages once; that was in 1881 when we were nearer Bro. Andrews' age; but like the man "who got in a puddle up to his middle," we never went there again, at least not so far in.

### Obituaries.

JOSEPH WM. CONGDON, Gr. Commander of New Jersey in 1881, died in Patterson May 1st, aged 70. Born in New York City Nov. 26, 1844. He was Gr. Master in 1885.

ALFRED BOOTH, G. Commander of Maryland in 1889, died in Baltimore May 10th, aged 62. Born in Chicago March 14, 1852.

EDMUND TWEEDY, Gr. H. Priest of Connecticut in 1875 and 1876, died in New York May 1st, aged 74. He was President of High Priesthood from 1877 to 1880; and Gr. Master of Gr. Council in 1870.

GEORGE J. PINKARD, Gen. Gr. Master of the Gen. Gr. Council U. S., died in New Orleans Feb. 8th, from burns received by his dressing gown igniting from an open fire. Born in Cambridge, England, May 28, 1831. He served in the Crimean War, the Indian Mutiny, and in the U. S. Navy in the Civil War. He was Gr. Master of the Louisiana Grand Council 1887 to 1891, G. H. Priest in 1898, and President of High Priesthood ten years.

HEZEKIAH R. MARLATT, Gr. Master of Grand Council of Indiana in 1885, died in Richmond May 28th. Born at Brookville January 7, 1838. He served as a private through the Civil War in the 68th Indiana.

THOMAS TRENAMAN, M. D., Gr. Master of Nova Scotia in 1891, died in Halifax April 27th, aged 70.

WILLIAM H. WHITE, G. Master of Washington in 1884, died in Spokane April 29th, aged 71. A judge of the Supreme Court.



BARNARD A. PHILLIPS, Gr. Master of the Grand Council of Tennessee in 1891, died April 20th, aged 80.

GEORGE E. SIMONTON, Gr. Master of Colorado in 1912, died in Denver June 24th. Born near Denver Dec. 12, 1863.

**Charles I. Collamore,**

Senior Past Grand Master of the Grand Lodge died in Bangor July 13th, aged 77 years, 6 mos. 5 days, having been born Jan. 8, 1836. He was an early telegrapher, and left that line to take charge of the telephone office in Bangor in 1883.

He entered the Grand Lodge early and was chosen Junior Grand Warden in 1875, S. G. W. in 1876, D. G. M. in 1877-8, and Grand Master in 1879 and 1880. For many years he has been chairman of the Committee on Grievances and Appeals, and has strictly enforced the regulations. Being well versed in masonic law he was also of much assistance to the Committee on Jurisprudence. He had presided over the local bodies in Bangor and was a member of the Consistory.

He was Grand High Priest in 1890 and 1891, and Grand Master of the Grand Council in 1873 and 1874.

He was Grand Representative of the Grand Lodge of Mississippi, Grand Chapter of Colorado, Grand Council of Minnesota, and Grand Commandery of North Dakota.

His demise will leave a conspicuous gap in the masonic ranks in Bangor and in the State. He had long been the Secretary of Rising Virtue Lodge and was strongly identified with it. The prosperity of the Craft in Bangor is owing much to his wise and diligent labors.

**The Battle of the Nations.**

The unveiling of that high conception, "The Battle of the Nations" monument, at Leipzig on the 17th of October, 1913, caused great Masonic activities in that town. The Grand Masters of the German Grand Lodges, besides reigning Masters and brethren from all over the country, assembled in the spacious Apollo Lodge building, and naturally held ultra patriotic speeches. One hundred years ago the defeated French fled from the battlefield at Leipzig and they thereby gave back to the nations of Western Europe their independence. The German Masonic press publishes lists of prominent men who belonged to the brotherhood in 1813, and took active part in the battle. Bro. Clemens Thieme, the builder of the monument, received a multitude of titles and orders from the German and Austrian Emperors, and many other lesser lights received smaller honors according to their station.—[*Masonic Journal of South Africa.*]

TOMB OF OSIRIS. Prof. E. Neville, in a letter published in the Times, on excavations of the Egypt exploration fund at Abydos, expresses the belief that they have found "what the Greek authors called the tomb of Osiris, where the head of the God is supposed to be preserved."

The excavations began at the door, which Prof. Petrie discovered two years ago. The

doorway, Prof. Neville thinks, was the entrance to a passage leading to a subterranean chapel under the temple of Seti I.

"Between the doorway and the temple is a complete sanctuary, evidently of the time of the Pyramids, very much ruined, but built with huge materials," he said.

"It is rectangular. The enclosure wall is 12 feet thick and consists of two different casings, the outer one of rough limestone and the inner one of large blocks of hard red sandstone. The enclosed space is divided into three naves by huge pillars of Assuan granite.

"The middle nave," Prof. Neville says, "led to the end of the wall and here was found a small door closed by blocks of stone.

"When we had reached them, we crept into a large hall, very similar to that at the entrance, having the same width as the temple, 20 metres and a length of about five metres. Its slanting roof was made of large blocks. Of this half was in a perfect state of preservation. On one side and one part of the ceiling are engraved or painted funerary scenes of the time of Seti I. It is quite empty.

"What shows that it was the burial place of Osiris are the texts on the wall, the end of the book which may be called the 'Book of the Underworld.' It is not impossible that we may still find some concealed chamber or some hidden passage leading to a well, though it is not very probable."

**The World at Peace.**

Grand Master Elmer P. Spofford of Maine sees something in Freemasonry more than a machine for conferring degrees. He believes it has a field of practical usefulness and that its principles if understood and practiced would make the world more useful and happy. He sees in it a cure for many things that now disturb the human family. Regarding the abolition of war he says: "The feeling is stronger and more general throughout the world to-day than ever before that war should cease. It is no longer said that 'Might makes right.' It is believed that all differences among nations, as well as disputes between individuals, may find a just and peaceful settlement in courts established for that purpose. As conflicting claims between men are adjusted in our courts of law, so may disputes which arise among nations be submitted for settlement to an independent and impartial tribunal of arbitration whose judgments will be righteous and just.

The teachings of Freemasonry are being widely diffused throughout the world. The cardinal principles of our beloved institution are being adopted and used as cornerstones upon which to build the happiness, prosperity and peace of the world. More men have espoused brotherly love, relief and truth as the tenets of their lives than ever before; and here and everywhere there are more men joining the old prophet of Israel in the sentiment: "Help every one his neighbor! and let every one say to his brother, Be of good courage." It is this evergrowing spirit of love, truth and helpfulness which will surely "beat swords into

plowshares and spears into pruning-hooks; nation will not lift up sword against nation; neither shall they learn war any more"; and the time is hastening when our great fraternity shall be joined by the peoples of the world in the glad acclaim of "Peace on earth, good will toward men."—[*New England Craftsman.*]

**Their Golden Wedding.**

Our good friend and brother, Judge Henry H. Ingersoll, P. G. M., of Knoxville, and his handsome wife recently celebrated their golden wedding anniversary in a formal reception to a good company of friends.

Photographs, taken on the eve of their marriage, fifty years ago, in Cincinnati, Ohio, have been carefully preserved by their married daughter of New York, who was especially delighted to exhibit them. They are typical of the far period and faithful likenesses, compared at the present day. These dear and sacred relics are highly prized by the Judge and his wife, as well as by the daughter who brought them with her. This noble, brilliant man and mason and his companion have the sincerest wishes of our heart for many useful and happy years for them and their beloved daughter and her four fine boys, who fill the treasure house in the lives of the grandparents.

—[*Tennessee Mason.*]

**Double Headed Eagle.**

This storm bird, no other than our double headed eagle, was the Totem, as Ethnologists and anthropologists are fain to call it, of the mighty Sumerian city of Lagash, and stood proudly forth the visible emblem of its power and dominion.

This double headed eagle of Lagash is the oldest royal crest in the world. As time passed from the Sumerians to the men of Akkad, from the men of Akkad to the Hittites, from the denizens of Asia Minor to the Seljukian sultans, from them it was brought by the crusaders to the Emperors of the East and West, whose successors to-day are Hapsburgs and the Romanoffs, as well as the Masonic "Emperors of the East and West," whose successors to-day are the Supreme Council 33°, that have inherited the insignia of the Rite of Perfection.—[*W. Chetwode Crawley in Ars Quatuor Coronatorum.*]

**A Voice From the Sea.**

On the far reef the breakers  
Recoil in shattered foam,  
Yet still the sea behind them  
Urges its forces home;  
Its chant of triumph surges  
Through all the thunderous din—  
The wave may break in failure,  
But the tide is sure to win.

O mighty sea! thy message  
In clanging spray is cast;  
Within God's plan of progress  
It matters not at last  
How wide the shores of evil,  
How strong the reefs of sin—  
The waves may be defeated,  
But the tide is sure to win.

—[*Priscilla Leonard, in the Outlook.*]



**Three Roses.**

Long years ago I pulled a rose,  
A Persian rose of golden hue,  
And then I laid it safe away  
With joyous laugh as children do.  
And late that night I, sleeping, dreamed  
A spirit came and whispered me  
"The yellow rose a symbol is  
Of youth," and vanished quietly.

In after years a crimson rose  
Lay on my breast a whole day through,  
And this one, too, I laid away,  
But with soft sighs, as lovers do.  
And when that night I, dreaming, slept,  
The spirit came to me once more  
And said, "Red roses are Love's sign."  
Then softly went as long before.

I plucked a white rose yestermorn  
As sweet and pure, dear love, as you,  
And laid it on your folded hands  
With blinding tears, as mourners do.  
And when at last still night came on  
I heard the spirit softly moan.  
"White roses are the flowers of Death."  
It ceased, and I was left alone.  
—[Dorothy King in Boston Transcript.]

We had a call July 6th, from Bro. David  
M. Drury of Brooklyn, N. Y.

**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.

The following lodges pay \$1, \$2 or \$4 a year, receiving 11, 22 and 44 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,	44
St. Aspinquid Lodge, York Village,	11
Olive Branch Lodge, Charleston,	11
Hiram Lodge, South Portland,	11
Casco Lodge, Yarmouth,	11
Somerset Lodge, Skowhegan,	11
McKinley Lodge, McKinley,	11

What lodge shall be next added?

**Mourn Loss of "Holy Grail."**

The daily press of May 23d published an interesting news item coming from Rome, in which it is stated that the information that the Catino Sacro, the "holy basin" of Genoa, has been irretrievably damaged has caused widespread sorrow among those who still venerated this ancient relic. Its historical importance, however, seems to have been greater than its intrinsic value.

Among the several sacred vessels claimed to be the true Holy Grail or the receptacle used by Christ at the Last Supper the Genoese basin took the highest rank for centuries. This is its history:

When in 1101 the crusaders under Baldwin

I, after most frightful carnage penetrated into the mosque of Cesarea, the ancient temple of Herod, they found a wonderful green tinted octagonal dish which was then believed to have been fashioned out of a single emerald. A century later James de Voragine, Archbishop of Genoa, the author of the "Aurea Legenda" (Golden Legend), declared the vessel to be without doubt the Holy Grail.

According to the archbishop's chronicles, the victors of Cesarea had divided the war booty into three parts; the first comprised all the land of the city; the second all movable treasure and merchandise and the third was the emerald dish. The Genoese crusaders under Guglielmo Embriaco chose the latter, deeming it to be more valuable than all the other spoils of war together.

Since the thirteenth century the "grail" became the most venerated relic of Genoa. It was preserved with the most reverend care in the chapel of St. John the Baptist in the San Lorenzo Cathedral and a guard of honor selected from the most noble Genoese families was formed for its protection. The severest penalties were imposed for touching the "grail" with a touch-stone or any other object.

It was the popular belief that the vessel was not made by the hand of man, but that Christ himself had fashioned it miraculously out of common clay on the day of the supper. Others, however, maintained the view that its origin dated back to the times of the Queen of Sheba, who it was asserted, presented it as the most precious gift among all her treasures to King Solomon in Jerusalem, by whom it was used in the ceremony of the paschal lamb.

However much opinion differed as regards the origin and composition of the relic, there was no divergence on the point that the "grail" was the most prized possession of the mighty republic, nay, the greatest treasure in all Christendom. Sceptics did not dare to raise their voices until the eighteenth century, when some French visitors, on close inspection, claimed to have discovered air bubbles in the glassy substance of which the basin was made.

Napoleon did not overlook the Grail of Genoa. He ordered it to be conveyed to the cabinet of Antiquities of the National Library in Paris. A special committee was then appointed of members of the French Institute of Sciences, and they, after prolonged examination, declared the vessel to consist of mere colored glass of very little intrinsic value.

When Napoleon's spoils, after his final defeat, were returned again to their rightful owners the grail was in 1815 restored to its shrine in the cathedral of Genoa, but much of its mystic atmosphere had vanished, never to return. Lately the view was almost universally accepted that although

the extreme antiquity of the dish was not disputed—it is now said to be of old oriental probably Phoenician origin—it had never been employed as a table utensil, but had probably served as a priest's hand rinsing basin or as a sacrificial vessel for casting fragrant substances upon the altar.—[Tyler-Keystone.]

The tomb of Aristomenes, the celebrated Messenian hero of the second Spartan war in the seventh century before Christ, was discovered last month at Rhodes by Italian excavators. Numerous antiquities were found in the sepulchre.—[Masonic Sun.]

It is generally conceded that deliberative bodies composed almost exclusively of women are less apt to conduct their affairs without friction and in conformity to strict parliamentary rules than those conducted by men. It is unnecessary at this time to go into a discussion why this is so.

Nevertheless women are doing a splendid work in all departments of human endeavor by the organization of clubs and societies. The unwillingness upon the part of some of the men to give the women due credit, making use of the threadbare and hackneyed expression, "The place for women is in the home," is no longer tenable as an argument, against woman's work in whatever field her inclination and talents may lead her.

Members of the masonic fraternity, those who fear that some day women may become full-fledged masons—though we assure them this is only a "night-mare"—are, we are sorry to say, not unlike the rest of their genus, too ready to criticize woman for the active part she is taking through the channel of the Order of the Eastern Star, in aiding the masonic fraternity in its noble work of charity. Specifically, the manner in which the women raise funds for Masonic Homes is not to the liking of these carping members, because they feel this is only an entering wedge that will result in women becoming masons, and then women will be placed on the Boards of Control of these Masonic Homes. Well, she is now serving with credit to her sex upon many Boards in which the public and state accord her the highest praise for her splendid abilities, which she performs oftentimes more creditably than men in like positions.

In every department of life where her modest and womanly life touches the character of man, it has been salutary. May she not be encouraged to give us her generous support, her sweet smile and influence in this fraternal and noble work? There is no phase of human endeavor more beautiful, more replete with honest, earnest devotion, more suggestive of a life consecrated to God, than woman's work for humanity.

As evidence too, of what others think of the creditable work that woman is doing to



ameliorate the sufferings of humanity, we quote from the report of the Board of Control of the Widows' and Orphans' Home made to the Grand Lodge of Tennessee at its last annual communication:

"The Order of the Eastern Star has practically finished the work undertaken last year, the erection of the Infirmary, and it is now ready for dedication. It is a splendid little structure, and will answer a great need. It is a monument to the untiring devotion of the wives, widows, mothers, sisters and daughters, and the O. E. S. has added fresh laurels to an already glowing record of usefulness, sympathy and loyalty to the great fraternity of their fathers, husbands and brothers. We renew the request that the fraternity throughout the state encourage them in their efforts to build up and strengthen their order, with its laudable teachings and work."—[*Masonic Tidings*.]

#### The Church of St. Martin's-in-the-Fields.

Members of the masonic body, not alone in England, but throughout the world—who all look to England as the parent of the present system of organized Freemasonry—must feel a shock at the Suffragette attempt not long ago to injure or destroy the Church of St. Martin's-in-the-Fields. This edifice has a unique place in masonic annals, as it is the first of which any authentic record remains attesting that one of its corner-stones was laid with masonic ceremonial. Tradition, it is true, has associated St. Paul's Cathedral, with Sir Christopher Wren as its Master Mason, even more closely with "the Brethren of the Mystic Tie"; but exact proof in that case has been lacking. It is otherwise in the instance of St. Martin's, for we find in a London newspaper of the spring of 1722, the plain record that, "as the first Stone of the Foundation of the Church of St. Martin's-in-the-Fields, under Ground, was some time ago laid on the Behalf, and by the Command of his Majesty [George I.] by the Bishop of Salisbury, Lord Almoner; so the first Stone of the Foundation at the same Corner above Ground, being 12 Foot above the other, was laid with a great deal of Ceremony by the Society of Free Masons, who on that Occasion were very Generous to the Workmen." The example thus set two centuries ago has often been followed since, not only with Churches but Cathedrals.—[*Westminster Gazette*.]

Eleven miles south-east of London, in Kent, a few years ago were discovered the catacombs of the ancient Druids, which are now much visited by sightseers and are lighted, for a part at least, by electric lights. Over fifty miles of chambers cut in the chalk cliffs have already been explored. The Druids lived in these catacombs when attacked by their northern enemies, and here they buried many of their dead. The stone on which the human sacrifices were made it still to be seen, and also the well from which water is drawn to this day.

—[*Chicago News*.]

#### The Onsweep of Islam.

It is a striking fact that there are five million more Moslems than Christians in the British Empire. One-seventh of the whole human race is Moslem. The really significant fact is that the proportion is not at a standstill; it is increasing yearly. There are 60,000,000 Mohammedans in India, and the number is steadily growing. During the last decade the Moslem population of India increased by nine per cent., while the total population of India increased by only two per cent. Many more natives are becoming Mohammedans every year than are turning to Christianity. There are 24,000,000,000 Mohammedans in Java. Mohammedanism is absolutely dominant in Persia. To-day nearly all the sacred places named in the Bible are under Mohammedan rule. These are but a few instances out of many showing the onsweep of Islam.—[*Christian Herald*.]

#### Our Thanks.

ALABAMA.—Grand Commandery May 27, 1914, from George A. Beauchamp, Montgomery. Gr. Rec. William E. Bingham, Tuscaloosa, Gr. Com. 21 commanderies, 1663 members, 248 knighted.

MINNESOTA.—Gr. Commandery April 29, 1914, from John Fishel, St. Paul, Gr. Rec. John M. Rowley, Rochester, Gr. Com. 31 commanderies, 4599 members, 286 knighted.

MISSISSIPPI.—Gr. Council Feb. 19, 1914, from Fred. G. Speed, Vicksburg, Gr. Rec. James M. Dickey, Corinth, Gr. Mas. 49 councils, 2444 members, 217 candidates.

Gr. Commandery May 26, 1914, from Oliver L. McKay, Meridian, Gr. Rec. Louis A. Benoist, Natchez, Gr. Com. 28 commanderies, 2056 members, 159 knighted.

MISSOURI.—Gr. Chapter April 28, 1914, from Robert F. Stevenson, St. Louis, Gr. Sec. Martin T. Balsley, Joplin, G. H. P. 107 chapters, 14,103 members, 1028 exalted.

Gr. Council April 28, 1914, from Robert F. Stevenson, Gr. Rec. James L. Heckenlively, Springfield, Gr. Mas. 13 councils, 2728 members, 456 candidates.

Gr. Commandery May 26, 1914, from Robert F. Stevenson, Gr. Rec. Isaac H. Hettinger, Kansas City, Gr. Com. 55 commanderies, 7008 members, 442 knighted.

PENNSYLVANIA.—Gr. Chapter Dec. 27, 1913, from Stockton Bates, Philadelphia, Gr. Sec. George B. Wells, Philadelphia, G. H. P. 135 chapters, 34,137 members, 1828 candidates.

TEXAS.—Gr. Commandery April 15, 1914, from John C. Kidd, Houston, G. Rec. Geo. W. Tyler, Belton, Gr. Com. 60 commanderies, 6235 members, 577 knighted.

VIRGINIA.—Grand Lodge Feb. 10, 1914, from Charles A. Nesbitt, Richmond, Gr. Sec. Philip K. Bauman, Lloyds, Gr. Mas. 320 lodges, 24,087 members, 1300 raised.

#### DIED.

TURNER BERRY in Portland May 24, aged 76 yrs. 5 mos. 24 d., a member of Ancient Land Mark Lodge.

LEANDER W. FOBES in Portland June 3, aged 70 y. 9 m. 18 d. (See editorial.)

GEO. W. TUCKER in Brooklyn, N. Y., May 25, aged 70. A member of Solar Lodge of Bath and of Brooklyn bodies. A retired master mariner and for 11 years Secretary of the Marine Society of New York.

RALPH P. PLAISTED, drowned in the Penobscot River June 23, aged 43. A brother of P. G. Com. Fred'k W. Plaisted. He was Judge of Bangor Municipal Court.

J. TYLESTON GOULD of Rockport, drowned in Bath June 24th, while returning from St. John's Day celebration at Farmington. Past Commander of Camden Commandery.

FRANK N. STROUT in Portland June 27, aged 51. A member of Ancient Landmark Lodge, Greenleaf Chapter, Portland Council, Portland Commandery and the Scottish Rite.

CHARLES I. COLLAMORE in Bangor July 13th, aged 77 y. 6 m. 5 d. (See editorial.)

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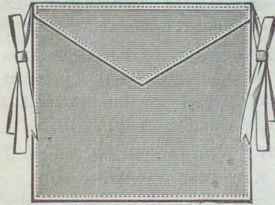
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