

# MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 5.

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

## When the Tide is Low.

Some time at eve, when the tide is low,  
I shall slip my moorings and sail away,  
With no response to a friendly hail  
Of kindred craft in a busy bay,  
In the silent hush of the twilight pale,  
When the night stoops down to embrace the day,  
And the voices call in the waters' flow—  
Some time at eve, when the tide is low,  
I shall slip my mooring and sail away  
Through purple shadows that darkly trail  
O'er the ebbing tide of the unknown sea.  
I shall fare me away, with a dip of sail,  
And a ripple of waters to tell the tale  
Of a lonely voyage, sailing away  
To mystic isles, where at anchor lay  
The craft of those who have sailed before,  
O'er the unknown sea to the unknown shore,  
A few who have watched me sail away  
Will miss my craft from the busy bay;  
Some friendly barks that were anchored near,  
Some loving souls that my heart held dear,  
In silent sorrow will drop a tear;  
But I shall have peacefully furled my sail  
In moorings sheltered from storm and gale,  
And greeted the friends who have sailed before  
O'er the unknown sea to the unknown shore.

## MASONRY IN MAINE.

### Lodge Elections.

Mount Bigelow, 202, Flagstaff. Charles Daggett, Dead River, m; Edward L Donahue, sw; Mahlon L Sampson, Dead River, jw; Walter E Hines, sec.

Atlantic, 81, Portland. William K Herrmann, m; Arthur Manchester, sw; Herbert I Low, jw; Almon L Johnson, sec.

Rural, 53, Sidney. Clyde G Blake, m; Charles S Taylor, sw; William P Marble, jw; Arthur W Hammond, R F D 7, Augusta, sec.

St. Aspinquid, 198, York Village. Edward C Cook, m; Everett F Davis, sw; John D Keene, jw; Samuel H Junkins, sec.

Davis, 191 Strong. Charles E Richardson, m; William I Smith, sw; J Hammond Richardson, jw; Charles B Richardson, sec.

Temple, 25, Winthrop. Levi D French, m; G Chase Adams, sw; Willis A French, jw; Levi E Jones, sec.

Mount Abram, 204, Kingfield. Earl L Wing, m; F Raymond Phillips, sw; Phil S Huse, jw; Arthur C Woodard, sec.

Asylum, 133, Wayne. Thurlow B Tarbox, m; Frederick L Chenery, Jr., sw; Albert W Riggs, jw; Fred'k L Chenery, sec.

Day Spring, 107, West Newfield. Thos

Bond, m; J Harold Mitchell, sw; Eugene E Libby, jw; Harold C Moulton, sec.

Wilton, 156, Wilton. Charles W Sharkey, m; Charles A Comins, sw; William L Hopp, jw; Fred E Trefethen, sec.

Whitney, 167, Canton. Caleb E Mendall, m; Almon L Poland, sw; George M Rose, jw; Alphonso F Russell, Jr., sec.

Vassalboro, 54, North Vassalboro. Geo L Hunt, m; Merle R Wyman, sw; Elton B Ayer, jw; James T Staples, sec.

### Chapter Elections.

Teconnet, 52, Waterville. Roscoe J Bowler, hp; Herbert M Fuller, k; S Parker Foss, sc; Charles B Davis, sec.

Cushnoc, 43, Augusta. Albert M Pingree, hp; Louville W Whitten, k; Alfred C Turner, sc; Charles R Chase, sec.

### Commandery Elections.

Portland, 2, Portland. Convers E Leach, com; David E Moulton, geno; Edwin F Hillman, cgen; Frank W York, rec.

### Corner-Stone.

A special communication of the Grand Lodge will be held at Thomaston, Saturday, October 16th, for the purpose of laying the corner-stone of the new Municipal Building; meeting at 10 o'clock; ceremony at 11.

The proceedings of the Grand Chapter of Maine, O. E. S., for May 25 and 26, 1915, were received from Mrs. Annette H. Hooper, Grand Secretary, Biddeford, Oct. 1st.

We wonder if the members of the Eastern Star realize what an admirable and efficient Grand Secretary they have, or if they will wait until they lose her to find it out.

### New Chapter.

The officers of the new chapter at Bingham are Wallace W. Stoddard, hp; Harold A. Coleman, k; Samuel A. Smith, sc; Clarence W. Dutton, sec.

The visiting officers of the Grand Chapter met at Riverton Sept. 25th, and had an instructive session with the Grand Lecturer. Nineteen were present, including Past Gr. Officers.

### Fire.

On June 17th, fire destroyed the hall of Winter Harbor Lodge, and they lost everything but their records and charter, and those were badly damaged. Loss \$1,700, insurance \$400. We heard nothing of it until a letter of July 26th informed us.

### Schools of Instruction.

Two Schools of Instruction for lodge work have been held, one at Newport, Oct. 5th, and one at Bridgton, Oct. 12th.

The third will be held at Augusta, Wed., Oct. 20th, under the eye of the Grand Master.

The chapter school or schools have not yet been appointed, but may soon be expected.

Rt. Rev. Bishop Robert Codman was Gr. Chaplain of the Gr. Lodge of Maine in 1900.

### Castine Masonic Club.

A Masonic Club has been organized at Castine, with a charter membership of twenty-five. This Club is open to all Master Masons in good standing. The Club has engaged quarters in one of the main buildings of the business section of the town, and plan to have a comfortable place for the reception of all Masons who may chance to visit Castine. The officers are as follows: William A. Walker, President; Frank Hooper, Treasurer; Arthur W. Patterson, Secretary; Trustees, George E. Parsons, Clarence Wheeler, William J. Patterson.

A Masonic Club has been organized in Portland which will occupy the whole fifth story of the Masonic Temple. The rooms are nearly ready, but need some more furnishings, and it is hoped to get under way very soon.

Grand Commander Littlefield has gone to California where he will remain until the first week in December, and during his absence Deputy Grand Commander Edmund B. Mallet of Freeport will attend to the duties of Grand Commander.

### Books, Papers, etc.

The *Inter-State Freemason* is a very attractive 16 page quarto, monthly, \$1.50, published at Kansas City, Mo., by H. H. Vogts. The first number begins with September like the Hebrew New Year.

We have received from the Rotary Club of Portland, the Address of Rear-Admiral Robert E. Peary before that body. A most interesting and valuable paper. It also contains an address by Warren C. Jefferds of the Associated Press, and press comments.



**Ciphers.**

"We come, O Lord, with willing mind,  
That knowledge to display;  
Enlighten us, by nature blind,  
And glad we will obey."

Frequently my attention has been called to the use of unauthorized ciphers by the officers and members of the craft. In some cases officers make a practice of purchasing these key-books and of furnishing them to candidates. This is a deplorable offence, and under no circumstances should it at any time be permitted. The use of ciphers is so entirely foreign to our system, and indeed to our obligation, that all rightminded members, when the subject is brought to their attention, I think, will agree that this custom ought to be discontinued now and for all time. \* \* I think it ought to be made a Masonic offence for any brother, and particularly for any officer, to engage in the sale or promulgation of ciphers or key-books. One of the evils we have to contend with, and one of the reasons why there is not more zeal in acquiring ritualistic knowledge, is because these ciphers are furnished the candidates immediately upon their admission; and the latter, of course, not being posted as to the landmarks, get the idea at once that the use of them is not only recommended but perfectly proper.—[Charles W. Walton, Gr. Master of Iowa.]

**There was no Tool of Iron.**

Bro. Alfred Gifford in London "Freemason."

In the Volume of the Sacred Law (1 Kings, vi.) we have the story of that Temple which stands central in masonic ritual. The most significant feature about the building of "that magnificent structure" is stated in verse 17 of the chapter referred to—"And the house when it was in building was built of stone made ready at the quarry, and there was neither hammer nor any tool of iron heard in the house while it was building." Modern research has thrown a flood of light upon this statement, bringing out in clear relief its really wonderful significance. Why was no "tool of iron" heard in the house? Not simply for the sake of a reverent silence. Indeed, for quite other reasons. There was a deeper religious reason, the roots of which run back into the far-off days when worship was enshrouded in the mists of superstition. The simple fact is that iron was somehow held to be irreligious, or at least unsacred. Hence, if a consecrated stone (or person) were touched with it that stone (or person), became defiled. This is definitely stated in Exodus XX, 25—"If thou make me an altar, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it thou hast polluted it."

The inquiry may reasonably be made: How was it that the use of iron tools in the quarries did not defile the stones? The reply is that the stones did not become sac-

red until they reached the holy hill. When they reached the "plot of ground that had been rendered sacred" they partook of that quality of sacredness. Then to have touched them with iron would have been to defile them.

Why? In general, because ritual religion is a conservative force and preserves old practices and ideas long after the rest of the community has dropped them. So it kept this idea of iron being an unsacred thing, which dated back to the days when iron was a "new-fangled" material, that is, to some distant Bronze Age—or maybe Stone Age. Probably it went back to the Stone Age, for "knives of flint" were used for purposes of circumcision at least down to the Mosaic period.

Most interesting relics of this religious attitude to iron are given by modern anthropologists, such as Fraser, who, in his "Golden Bough," has several references. For instance, one of the most enlightened and cultured Hindu Rajahs not long ago refused to have iron used in the construction of buildings in his dominions because its use would bring smallpox and other curses. The negroes of the Gold Coast remove all iron or steel from their persons before they go to consult their gods.

In ancient Rome a holy priest might not be shaved with steel, but with a bronze razor; and in modern Corea kings were allowed to die when an operation would have saved, because no iron was allowed to touch the sacred body of the king. In India today men carry a bit of iron as a charm to keep off evil spirits; and in the Balkans the idea that iron can wound a spirit still survives. Instances might be multiplied, but these will suffice to show that Masonry, by embedding in its ritual this apparently trivial fact, has preserved an idea that links it with those who lived in "the early world's grey" morning. These men of the Stone Age were superstitious; but were our fathers, and we shall not be contemptuous of them and their ideas because they walked in darkness and we have heard the word that brings light. We reverently preserve this ancient idea as a curious jewel whose antiquity gives it worth.

**How German Masons Really Feel About the War.**

The fact that German Grand Lodges have cut off communication with the masonic world during the war, has led some people to think this is the end of Masonry in Germany. The following from the Grand Master's address before the recent meeting of the Grand Lodge of Hamburg, however, indicates the real feeling of German Masons, who are as great peace advocates as their brothers elsewhere. But they do not believe in peace with what they deem dishonor.

Says Grand Master Urbach, according to the Hamburger Logenblatt:

"At the last session of the Grand Lodge of Hamburg we were in hopes that the terrible war would be ended by this session. But alas, up to the present time the terrible struggle is still on. The almost endless masses of the enemy, especially in the East, again and again seem to threaten our beloved Fatherland. Fortunately for us the reports have proven that the German fighting spirit has not been weakened. Our enemies may be ever so clever in discovering new devices of destruction, yet with the greatest faith do we await the outcome.

"Our government will undoubtedly be compelled to ask the people to economize in many ways, and we will see the necessity of such foresight and realize more fully the condition of the times. Our people will, however, be most willing to subject themselves to the situation, in the hope of at last being victorious in this just and good cause for which we are fighting.

"Most heartily greeting you, my beloved brethren, and especially those of you who are here from a distance, I will ask that our first prayer and our sincerest wish be that our Heavenly Father may soon restore an everlasting peace."

The Grand Master read the following paper, which was to have been read by Bro. Hagedorn, who was unable to be present, and which paper had reference to resolutions made by various lodges regarding certain actions of the lodges of England:

"There is certainly none among us who would not endorse the principle underlying the resolution. With deep sorrow we are troubled over the politics of the English nation, more especially so when we remember the friendly relations with our English brethren, whose guest your speaker was but a short time ago.

"The time as to the spirit of the resolution is not yet at hand, and to whom should it be addressed? For us there would only remain the minutes of this meeting.

"As soon as peace is restored, will the time be at hand to investigate how the English brethren have stood in this matter? We do not know to-day but what they have worked for peace up to the last minute.

"The (British) Grand Master, Bro. Lord Amptill, at his last visit, spoke on the two different opinions, the one which was for peace, the other which stood for annihilation, and the words which he spoke, 'To know yourself is to understand yourself,' tell plainly that he stood on the side of those that desired peace."

Throughout the entire meeting the opinion prevailed that the masons of either country were not responsible, but have used their utmost efforts to prevent war.

The following resolution was adopted:

"To relieve the lot of the German pris-



oners (the war as well as civil) in foreign lands; to work for the interest of a more kindly treatment; the forwarding of those released; the intercourse of the prisoner with his family; the better treatment of the wounded who have fallen in the hands of the enemy; the maintenance of those who are poor and helpless; to convey the transmission of moneys and other goods sent. We recommend that the Grand Masters in all larger cities either organize or assist such who are organized for that purpose."

#### MASONIC HOSPITAL.

A very interesting meeting, filled with patriotic spirit, was held in the Masonic Hospital to celebrate the birthday of his majesty, Emperor William, for the benefit of the wounded soldiers, at which all members of the official board, physicians and nurses were present.

Bro. Pastor Heitman led the services with an interesting talk, wherein he stated that we, as Germans, have every reason to be thankful to an Almighty God, who has at this time of great sorrow and distress placed at the head of the nation a man of whom every German can be proud.

The talk of Bro. Pastor Heitman was most thoroughly appreciated. Several anthems were sung by the choir of the Eppendorfer girls chorus, under the direction of Prof. Doss, also singing of patriotic hymns by the entire assembly.

Pastor Heitman closed the meeting with an earnest prayer that God may grant peace to his majesty and to the Fatherland during the coming year, and that His blessings may forever be with us.—[*Masonic Home Journal*.]

At the recent meeting of the Imperial Council of the Mystic Shrine at Seattle two amendments to the laws were made that are of interest to every Noble. One makes the fez the official and only recognized head covering for Shriners, the other fixes \$5 as the minimum annual dues of any temple. It was further provided that the fez should be red in color, that the tassel should be black, and that the name of the temple with a suitable Shrine emblem should be the only decoration permitted. This, however, is not to apply to the dress of bands or patrols.

—[*Masonic Chronicler*.]

#### A Natural Lodge Room.

Brothers on the Vermont Border Given Their Temple by Nature.

Wm. H. Lynds in New England Craftsman.

It is probably not known by many Masons that there is a natural Lodge room that is the only one in the world which was built entirely by Nature. It is situated on the mountain called Owls Head, beside Lake Memphremagog, on the border line between Vermont and Canada, and at its summit, 3,500 feet high.

It is called Owls Head Lodge Room, which

is hidden away in the clefts of the hills, and was discovered 80 years ago by a very ancient Lodge (Golden Rule Lodge of Stanstead, Canada), across the lake from Vermont. They became very enthusiastic over it, and applied for a charter permitting them to work the third degree of Masonry. The charter was granted in 1853 by the Grand Lodge of Canada, and once a year, on June 24, which is Saint John's Day, they climb the mountain and perform the ceremony.

There is only a trail to the Lodge room, and the sides of the mountain in places are almost perpendicular; but the venerable Masons gladly endure the hardships of the ascent, and rain or shine, the annual pilgrimage is made.

The Lodge room is a wonderful place. Its walls are of sheer rock, towering up 500 feet. Its floor, made of moss, is as level as an ordinary pavement and softer than carpet. The seats for officers are of natural stone, and were placed there by Nature. The roof is the sky. It is perfectly tiled, and the points of the compass are right, the room running east and west.

The climb is a tedious one, and it is generally reached by noon. Many prominent Masons, old and young, go. The sky is blue, at the foot of the mountain is stretched the most beautiful lake ever seen, and away from the lake roll the green fields until they are lost in the foothills of Quebec. Conforming with ancient Masonry, the service on the mountain is held in the afternoon, and the old customs are carried out to the letter.—[*Masonic Standard*.]

#### Number of Regular Masons.

Controversy arises concerning the numerical strength of the Order, and as there is no general authority to which reports have to be made, it has been difficult to do more than approximate the truth; and until lately no person has been sufficiently interested to assume the burden of collecting the figures. There has however, been created an "International Bureau of Masonic Affairs," Bro. Ed Quartier la Trente being the chief spirit, and from a recent publication the following figures are taken. For want of proof to the contrary we assume that they are approximately correct, if not actually so:

	Lodges.	Members.
United States,	13,718	1,345,904
England,	2,908	152,000
Australia,	816	47,477
South America,	816	35,224
Canada,	812	74,528
Scotland,	757	50,000
Ireland,	370	18,000
Italy,	345	15,000
Central America,	229	10,056
Enropean Lodges,	6,020	374,372
Scattered,	100	10,000
Total,	26,891	2,132,561

From these figures it will be seen that more than one-half of all the Masons are in the United States of America, and that the average membership to the Lodge in America is 98.1, of the English Lodge, 52.2, and of all the Lodges taken as an average, it is 78.9.—[*Philadelphia Masonic Monthly*.]

#### Our Masonic Exchanges.

Builder, The, Anamosa, Iowa, mo., \$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.  
Illinois Masonic Review, Arcola, Ill., mo., \$1.00  
Interstate Freemason, Kansas City, Mo., monthly, \$1.50  
Kansas City Freemason, weekly, \$1.  
Long Island Masonic News, Brooklyn, N. York, semi-monthly, \$1.  
Masonic Chronicler, Chicago, Ill., weekly, \$1.50.  
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 Tidings, Milwaukee, Wis., mo. \$1.  
Masonic Voice-Review, Chicago, Ill., mo., \$1.50.  
Masonic World, Kansas City, Mo., mo., \$1.  
New England Craftsman, Boston, Mass., monthly, \$2.  
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.  
Virginia Masonic Journal, Richmond, Virginia, monthly, \$1.  
What Cheer Trestleboard, Providence, R. I., monthly, 50 cents.

#### A Song of Harvest.

O painter of the fruits and flowers!  
We thank thee for thy wise design  
Whereby these human hands of ours  
In Nature's garden work with thine.

And thanks that from our daily need  
The joy of simple faith is born;  
That he who smites the summer weed  
May trust thee for the autumn corn.

Give fools their gold, old knaves their power;  
Let fortune's bubbles rise and fall;  
Who sows a field, or trains a flower.  
Or plants a tree, is more than all.

For he who blesses most is blest;  
And God and man shall own his worth  
Who toils to leave as his bequest  
An added beauty to the earth.

And, soon or late, to all that sow.  
The time of harvest shall be given;  
The flower shall bloom, the fruit shall grow,  
If not on earth, at last in heaven.

—[Whittier.]



# MASONIC . TOKEN,

PORTLAND, MAINE.

STEPHEN BERRY CO., PUBLISHERS.

TEN YEARS IN A VOLUME.

ESTABLISHED MARCH, 1867.

49TH 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.

### Supreme Architect.

One of the oldest cities of the world was Memphis, whose foundations were laid by Mena, the first King of Egypt, 6000 years ago. There were skilled architects in those days as is testified by their work, and the nobles of the highest position entered their ranks. When the great pyramid was built by Khufu we can be assured that an experienced body of builders were employed in addition to the thousands of common laborers, for the planning and placing of the pyramid required great skill, the construction and fitting an almost equal knowledge, and the quarrying and polishing of the hard granite covering much manual skill. We know that builders of great skill flourished in ancient days for it has long been the wonder of travelers how stones of such size as are found at Baalhec and elsewhere could have been raised and placed. Whether they antedated Memphis is not known, but

certainly the school of builders 6,000 years ago was well organized and very competent. It even included sculptors, for statues of that time are of finer work than of any later work of Egypt. One of the most remarkable is a wooden statue, called now the wooden Man of Boulak, and by the natives the Sheikh-il-Bellid, because they think it looks like the Village Chief. It looks like a man of the people, yet it was found with the statues of royalty. It seems to fit our idea of Hiram Abiff who lived 3,000 years later

"Though poor he was, with Kings he trod."

Was he a chief architect, and a prototype of Hiram? Or does the legend hark back to an earlier day than that of Solomon?

But the most significant thing connected with Memphis is that their supreme god was Ptah, the father of the gods, and the "Architect of the World." Can we realize that 6,000 years ago the builders were as skillful and better organized than to-day, and that they worshiped the Supreme Architect of the Universe?

### General Grand Lodge.

Fifty years ago Maine was the great champion of a General Grand Lodge, the Rev. Cyril Pearl, Chairman of the Committee on Foreign Correspondence, giving much space to arguing for it. But Bro. Drummond quickly and wisely changed all that when he took his place at the round table. The restraints put upon us by the Grand Encampment have shown us what we should have to submit to if we had sacrificed our independence to a General Grand Lodge, and we think Maine will ever refuse to become a subordinate. To have a central government there must always be sacrifices and only the necessity of mutual defence warrants it.

Past Grand Master Edmund B. Mallet must have a fine collection of asters in his garden at Freeport, for he brought us to ornament the Grand Lodge office Sept. 4th, a beautiful bouquet of many colors.

We judge that Isaac Cutter, Grand Secretary, of Illinois, is a grandfather, from a card received announcing the arrival of Mary Catherine Boger at his home August 13th. We congratulate him.

St. John's Day in Kentucky netted \$8,000 for the Masonic Home. The cynical remark of a New York lawyer that in this country a man can get all the justice he is able to pay for, will apply to Masonry in those states where there is a Masonic Home. They can get all the Masonry they are able to pay for.

Imperial Potentate J. Putnam Stevens visited the Shrine in Saginaw, Mich., Sept. 17th, and had a great reception there.

GEORGE J. ROSKRUGE, Grand Secretary of Arizona, although over 70 years old, won the cup for rifle shooting at 200 and 300 yards, in Nogales July 5th. He made an average of 47 out of a possible 50 at 200 yards, and 49 at 300.

We wonder what becomes of all the mailed parcels which never arrive at their destination though properly addressed. There must be a mountain of them accumulated somewhere, judging from the number of ours missing. Even an 8 x 11 inch envelope with address printed in type  $\frac{3}{4}$  of an inch high and paid full letter postage, will go astray and never be found.

German Grand Lodges have severed relations with Italian Masonry on account of their attitude towards Germany.

### The General Grand Council

held its 12th Triennial Assembly at San Francisco Sept. 1st, and Maine was represented by Grand Master Charles B. Davis, and Wallace N. Price (G. H. P.)

The following officers were elected:

Edward W. Wellington, Ellsworth, Kansas, Gen. Gr. Master.  
George A. Newell, Medina, N. Y., Gen. Gr. Deputy Master.  
William F. Cleveland, Harlan, Iowa, Gen. Gr. P. C. of Work.  
Thomas E. Shears, Denver, Col., Gen. Gr. Treasurer.  
Henry W. Mordhurst, Fort Wayne, Ind., Gen. Gr. Recorder.  
Fay Hempstead, Little Rock, Ark., Gen. Gr. Capt. of Guard.  
Joseph C. Greenfield, Atlanta, Ga., Gen. Gr. Conductor of Council.  
Bert S. Lee, Springfield, Mo., Gen. Gr. Marshal.  
O. Frank Hart, Columbia, S. C., Gen. Gr. Steward.

The 13th Triennial will be held in Washington, D. C., in 1918, the time to be fixed by the General Grand Officers.

### General Grand Chapter.

The 36th Triennial was held in San Francisco Sept. 1st, and Maine was represented by G. H. P. Wallace N. Price and P. G. H. P. Charles B. Davis.

We do not find from the published reports that any business of importance was transacted except the election of officers, which was as follows:

George E. Corson, Washington, D. C., Gen. Gr. High Priest.  
Frederick W. Craig, Des Moines, Iowa, Dep. Gen. Gr. High Priest.  
William F. Kuhn, Kansas City, Mo., Gen. Gr. King.  
Bestor G. Brown, Topeka, Kansas, Gen. Gr. Scribe.  
Thomas J. Shryock, Baltimore, Md., Gen. Gr. Treasurer.  
Charles A. Conover, Coldwater, Mich., Gen. Gr. Secretary.  
Charles N. Rix, Hot Springs, Ark., Gen. Gr. Captain of Host.  
J. Albert Blake, Boston, Mass., Gen. Gr. Prin. Sojourner.  
Henry Banks, La. Grange, Ga., Gen. Gr. Royal Arch Captain.



Henry DeWitt Hamilton, New York, N. Y.,  
Gen. Gr. Master 3d Vail.  
Charles C. Davis, Centralia, Ill., Gen. Gr.  
Master 2d Vail.  
Leon T. Leach, Indianapolis, Ia., Gen. Gr.  
Master 1st Vail.

G. G. H. P. Corson is a native of Maine  
and an able and excellent officer.

The 37th Triennial will be held in Wash-  
ington, D. C., in 1918, at a time to be fixed  
by the Grand Officers.

Five thousand dollars were voted to the  
War Relief.

#### Obituaries.

JOHN Y. MURRY, Grand Master of Missis-  
sippi in 1876 and 1877, died in Ripley July  
12th, aged 86. He was born in Tennessee  
May 6, 1829, and was a physician. He was  
a Captain in the Confederate Army, and  
later held several civil offices.

MARTIN WM. KALES, P. G. M. and P. G.  
H. P. of Arizona, died in Oakland, Cal.,  
July 14th. Born in Coventry, N. Y., June  
5, 1845. Grand Representative of the Gr.  
Lodge of Maine.

FRANCIS A. SHAW, P. G. M. and P. G.  
H. P. of Arizona, died in Phoenix April  
10th. Born in Tennessee April 27, 1832.

CHARLES J. PHELPS, P. G. M., P. G. H.  
P. and P. G. M. of Gr. Council of Nebraska,  
died in Schuyler Aug. 24th. Born in West  
Hartford, Conn., Sept. 13, 1839.

WILLIAM H. MUNGER, P. H. P. of Ne-  
braska, died in Omaha Aug. 11th. Born  
in Bergen, N. Y., Oct. 12, 1845.

ALBERT W. CRITES, P. G. M. and P. G.  
H. P. of Nebraska, died in Chadron Aug.  
23d. Born in Waterford, Wis., May 12,  
1848.

GEORGE F. LODER, Gr. Com. of N. York  
in 1891, died in Rochester Aug. 8th. Born  
in Irondequoit Sept. 21, 1842.

CHARLES W. MEAD, Gr. Master of New  
York in 1900, died at Albany Sept. 28th,  
aged 71.

#### Receivers.

The receiver thinks that on account of his  
exceeding beauty he should receive free any-  
thing he asks for. He never encloses stamps  
for postage or reply. He thinks the priv-  
ilege of supplying him is worth the expense  
of transportation. Lodge Libraries have,  
perhaps, the best excuse for begging, and  
the late Bro. Upton of Washington, the  
champion of Negro Masonry, said that if  
the lodge put in the shelving the least the  
Grand Secretaries could do would be to fill  
them. If that were admitted Grand Lodges  
would have to get out extra editions of ten  
thousand copies to supply the American  
lodges at a cost of \$5,000 a year.

When a Grand Lecturer suggests that on  
account of his position he should be pleased  
to receive a copy of our Monitor, we tell  
him that on receipt of \$1.50 we shall be  
pleased to send one, just as we do to our

own Grand Officers when they need them.

A man in another state wishing to trace  
a man thinks he may have been a mason  
and has no hesitation in asking us to find if  
he ever belonged to any Maine lodge. As  
we have 205 lodges this would cost us \$200  
and perhaps his fee would gain him \$25.

The beggars for free service are the most  
unblushing of all, but the tribe is numerous.

#### The Northern Supreme Council

met in Boston Sept. 21st, 22d and 23d, Bar-  
ton Smith of Toledo, Ohio, Sov. Gr. Com.,  
presiding.

The principal officers were re-elected.

The next meeting will be at Pittsburg.

6,454 had received the 32° during the  
year, and the total membership is 82,773.

Vice President Thomas R. Marshall, who  
is an active member from Indiana, was  
present.

79 candidates received the 33°.

Thursday afternoon there was an excu-  
sion down the bay and a shore dinner at  
Nantasket at which 650 were present.

The candidates from Maine who received  
the 33° were Harry W. Libbey and Geo. W.  
Freeland of Bangor, and Ralph W. Crock-  
ett of Lewiston.

Frederick W. Plaisted of Augusta and  
Harry R. Virgin of Portland were elected  
to receive the degree next year.

KENTUCKY WORK. The Grand Master of  
Kentucky complains that many varieties of  
work are used in that jurisdiction. Sixty  
years ago Rob Morris got up the Conserva-  
tor's Society to introduce the Kentucky  
Work into all Grand Lodges, and got soundly  
abused for proposing a secret association for  
such a purpose. That work was said to be  
the Vermont ritual and to be very pure and  
correct. It is strange that Kentucky, hav-  
ing so good a thing, should not be able to  
keep it.

The Masonic Relief Association of the U.  
S. and Canada at Indianapolis Oct. 5th,  
were guests of the Grand Lodge and of the  
local Relief Association.

A great gathering Oct. 6th in New York  
celebrated the anniversary of Edward M. L.  
Ehlers, Grand Secretary's connection with  
the craft.

#### Fessenden Irving Day,

Grand Master in 1883 and 1884, died in Lew-  
iston Oct. 6th, aged 78 years. For half a  
century he had been a successful business  
man in Lewiston, and was an honored and  
valued citizen.

He was born in Durham Nov. 26, 1837,  
and served his City of Lewiston as Alder-  
man. He left a wife, two sons and two  
daughters.

He had been a useful member of the Gr.

Lodge for forty years, had held many im-  
portant positions, and was Gr. Represent-  
ative of Michigan.

In the Gr. Chapter he was Gr. Represent-  
ative of Nebraska.

In the Gr. Council he was Gr. Master in  
1877 and 1878, and was Gr. Representative  
of New Hampshire.

He was a permanent member of the Gr.  
Commandery as the Senior Past Command-  
er of Lewiston Commandery, and was Gr.  
Representative of Oregon.

In the Scottish Rite he received the 33d  
degree in 1894.

He was buried from his home on Oct.  
10th, by the Grand Lodge, Grand Master  
Thomas H. Bodge officiating, with many of  
the Grand Officers present. The procession  
was escorted by Lewiston Commandery.

#### Summer Visitors.

Bro. William Ross from Philadelphia is  
spending some summer days in Portland,  
where he is always welcomed.

The genial Templar Correspondent and  
Grand Secretary of New Jersey, Dr. Peter  
McGill, called July 24th, having come with  
the Naval Reserve in the Vixen on a cruise.  
He says the U. S. Marine Hospital at Port-  
land ranks high.

Don A. Stone of Burlington, Vt., P. G.  
H. P., etc., called Aug. 10th. He was on  
an automobile trip and went hence to Po-  
land Springs.

Bro. Charles P. Sparkman, 33°, of Patter-  
son, N. J., called, with his wife, Sept. 17th.  
He was on his way to the meeting of the  
Supreme Council.

George B. Wheeler of Eau Claire, Wis.,  
called Sept. 27th. He was a graduate of  
Bowdoin, was in the Portland Advertiser  
office 35 years ago, and is now President of  
a bank in Eau Claire, and Representative  
of the Grand Lodge of Maine.

#### The Sleepy Song.

As soon as the fire burns red and low,  
And the house up-stairs is still,  
She sings me a queer little sleepy song,  
Of sheep that go over the hill.

The good little sheep run quick and soft,  
Their colors are gray and white;  
They follow their leader nose to tail,  
For they must be home by night.

And one slips over and one comes next,  
And one runs after behind,  
The gray one's nose at the white one's tail,  
The top of the hill they find.

And when they get to the top of the hill  
They quietly slip away,  
But one runs over and one comes next,  
Their colors are white and gray.

And over they go and over they go  
And over the top of the hill,  
The good little sheep run quick and soft,  
And the house up-stairs is still.

And one slips over and one comes next,  
The good little, gray little sheep!  
I watch how the fire burns red and low,  
And she says that I fall asleep.

—[Josephine Dodge Daskam.]



## September.

The door upon its hinges swings:  
Across its portal, summer brings  
The last of all its train.  
The ripened harvests gathered in,  
The fields lie bare where late have been  
The shocks of golden grain.

And where the long lush meadow grass  
Bent low to let the wild winds pass  
In maddest revelry,  
Now, stript of all its raiment green,  
No more the waving field is seen  
A deep and billowy sea.

Wild asters gem the meadow land,  
Afar, by lonely breezes fanned  
In some forgotten dell.  
The goldenrod with plumes so bright,  
Swaying and swinging in the light,  
To summer waves farewell.

Queen of the months! In royal dress  
Fit type of Nature's plenteousness  
Thy flaming banners fling.  
The rustling corn, the nodding grain  
Have echoed long the same refrain  
And all thy praises sing.

—[Isabelle G. Mabey.]

**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?

#### Chaplain Smith Given Farewell Reception.

At the meeting of Hiram Lodge of Masons of South Portland Oct. 12th, an informal reception was tendered Chaplain Samuel J. Smith of the Portland coast defences, who leaves Oct. 14th for his new station in Florida. William A. Seaford, on behalf of the lodge, presented to Chaplain Smith a beautiful chaplain's jewel, and an original poem was read by Josiah F. Cobb. Chaplain Smith was deeply touched by the presentation and in response gave to the lodge the shield and spears of a Moro bandit captured in the Philippines while he was stationed there. There was a pleasing program of vocal and instrumental music, Henry Jackson of Portland Lodge being the soloist, and a delicious luncheon was served.—[Press.]

#### "A Good Rule."

By G. L. Morrill.

Walter Scott describes an enthusiastic antiquarian cleaning out and making new the faded inscriptions of tombstones which the hurrying feet of business men and pleasure-seekers had defaced. It is time we get on our knees to decipher and deepen the obscure letters of Christ's name in history's highway, though we be jostled and jeered at by people who are applying earthly theories instead of heaven's law for human conduct.

The dark of heathenism and dawn of Judaism gave way to the day of Christianity when the Sun of Righteousness rose with healing in its beams. In Jesus the human and divine were in conjunction like two planets and shed a blended splendor upon our world.

His character by friend and foe alike is attested to be sinless. His course proves him to be the center of all mental, moral and material development. Candid, critical study of Christ has led the world to conclude that He is matchless on earth and unsurpassed in heaven. He came when the world was "effete with the drunkenness of crime." He broke the faces of the Roman lictors, closed the doors of Grecian philosophy and with His pierced palms lifted earth towards heaven.

Socrates argued, Plato philosophized and the world's great men dreamed that mental processes and laws could save humanity. But Jesus came to save us from the evil that dwells in us and in this unexplored field His mission to earth was new and alone.

The sublimity of Christ's career is measured by the nature and depth of human weakness and guilt. Jesus lived, spoke and died that the world might reach towards a perfection of purity, peace and praise. The only thing which can transform character, sweeten society and lighten labor's burden is the love of the father translated to us through the life of his Son.

No new or adequate thing can be said of this highest crowned teacher of God to man. The historian, poet, artist, composer and orator have vainly tried to portray His human face and divine life.

In Jesus is found not only antiquity, greatness, beauty and grandeur but matchless and exhaustless help for man's daily need in business, society and pleasure. Christ is not one of many Saviours, but "the way, the truth, the life." He is to be accepted not simply historically as born twenty centuries ago; theologically, as the teacher of new doctrine; sentimentally, as bringing "sweetness and light" to poetry, music, painting, architecture and ritualistic worship; but savingly, as One who can free us from the power and practice of sin here with reward of heaven hereafter.

Christ came to earth that heaven's life,

love and law might be embodied in our character of word, thought and speech. This it is which dignifies childhood, ennobles womanhood, gladdens and makes godly manhood. The same yesterday, to-day and forever. He has taught us God's Fatherhood, and man's Brotherhood, freed the slave, elevated woman, purified morals, created liberty and made humanity a growing force in private, civil and political life.

Jesus is God's ideal of a man and He not only shows us the example of a good life but gives us the power to become sons and daughters of the heavenly family. Goodness works from within outwardly. The only cure for the sin, shame and scandal of private and public life is an individual "clean heart."

There is an old legend that the Sirens sang so sweetly that all who sailed near their shore were drawn upon the rocks and destroyed. Some of the sailors tried to get by the enchanted spot by putting wax in their ears so they might be deaf to the luring strains. When Orpheus came he did better by making music of his own which was so much sweeter than the song of the Sirens that their seductive strains were powerless over him and his companions.

The best way to break the charm of this world's sinful music is not to attempt to shut it out by stopping up our ears but to have our hearts so full of the sweeter music of Christian joy that everything else is distracted discord.—[Masonic Observer.]

#### The Craft in India.

"Four years ago," says a writer in the *Masonic Review*, "I was the honored guest of a Masonic Lodge meeting in the third degree in the great Temple at Calcutta. There were about 150 Masons present, men of almost every nationality and creed. The M. M. was conferred on three Fellow Crafts before the same altar. One was a Christian, who took his obligation on the Bible; one was a Mohammedan, who took his obligation on the Koran; the other a Hindoo, who took it on the Shastros. The oath was administered by an English Lord, a Judge of the Supreme Court, and he was assisted by the Grand Secretary, my friend, a Parsee and follower of Zoroaster. There Masonry is seen and felt. There it is now what it was in Europe during the dark ages. There no one thinks it trifling or useless.

These men in India are the learned, the influential men. They do not renounce their religions, but they meet before the masonic altar on bended knee, before the great Architect of the Universe, and hand in hand they walk about in their quiet, daily avocations, among Asia's teeming millions, sowing the seed and setting the example, from high to low, of masonic teachings and masonic lives. Who can calculate its influence.



### The Three Masonic Codes.

There are three ruling codes (if one may use that term) in the Craft—the Landmarks, the Constitution, and the By-Laws. The first regulates the craft universal; the second regulates the English craft; and the third regulates the lodge members. They have each their own atmosphere and circle of operation; they are quite distinct from each other.

The Constitutions provide for such regulations of affairs as the Landmarks do not provide for; the By-Laws provide for regulation of affairs which the Constitutions do not provide for. Hence lodge by-laws should never repeat or reflect adversely upon a constitutional law; neither should a constitutional law repeat or reflect adversely upon a landmark.—[*London Freemason.*]

**SALAAM.** The name of the Arabic form of salutation, which is by bowing the head and bringing the extended arms from the sides until the thumbs touch, the palms being down.—[*Encyclopedia of Freemasonry—McClenahan.*]

### Our Thanks.

**IOWA.**—Grand Lodge June 8, 1915, from Newton R. Parvin, Cedar Rapids, Gr. Sec. Frank S. Moses, Clinton, Gr. Master. 523 lodges, 51,785 members, 3,649 initiates.

**KENTUCKY.**—Gr. Commandery May 26, 1915, from Alfred H. Bryant, Covington, Gr. Rec. Charles N. Smith, Danville, Gr. Com. 33 commanderies, 5,033 members, 234 knighted.

**NEBRASKA.**—Grand Lodge June 8, 1915, from Francis E. White, Omaha, Gr. Sec. Samuel S. Whiting, Lincoln, Gr. Mas. 267 lodges, 22,305 members, 1,887 initiates.

**NEVADA.**—Grand Lodge June 8, 1915, from Edward D. Vanderlieth, Carson City, Gr. Sec. Benjamin W. Coleman, Carson City, Gr. Mas. 23 lodges, 1,975 members, 91 raised.

**NEW HAMPSHIRE.**—Grand Lodge May 19, 1915, from Harry M. Cheney, Concord, Gr. Sec. Stephen S. Jewett, Laconia, Gr. Mas. 79 lodges, 10,910 members, 437 initiates.

Grand Chapter May 18, 1915, from Harry M. Cheney, Gr. Sec. Joseph E. Knight, Exeter, G. H. P. 26 chapters, 4,552 members, 157 exalted.

Grand Council May 17, 1915, from Harry M. Cheney, Gr. Rec. George H. Kelley, Lebanon, Gr. Master. 15 councils, 2,619 members, 88 greeted.

**NEW YORK.**—Grand Lodge May 4, 1915, from Edward M. L. Ehlers, New York, Gr. Sec. George Freifeld, Brooklyn, Gr. Mas. 837 lodges, 192,463 members, 11,375 initiates.

**NORTH DAKOTA.**—Grand Lodge June 15, 1915, from Walter L. Stockwell, Fargo, Gr. Sec. Harry Lord, Cando, Gr. Mas. 106 lodges, 9,593 members, 581 raised.

**UNITED STATES.**—Imperial Council Red Cross of Constantine June 4, 1915, from George W. Warvelle, Chicago, Gr. Rec. Robert A. Woods, Princeton, Ind., G. Sov. 30 conclaves, 858 members, 133 candidates.

**WASHINGTON.**—Gr. Lodge June 8, 1915, from Horace W. Tyler, Tacoma, Gr. Sec. Robert L. Sebastian, Aberdeen, Gr. Mas. 197 lodges, 20,724 members, 1,460 initiates.

**WEST VIRGINIA.**—Gr. Commandery May 19, 1915, from Francis E. Nichols, Fairmont, Gr. Rec. Luther H. Clark, Kyle, Gr. Com. 21 commanderies, 4,080 members, 260 knighted.

### DIED.

**FESSENDEN I. DAY** in Lewiston Oct. 6, aged 78. (See editorial.)

**RT. REV. ROBERT CODMAN** in Boston Oct. 7, aged 56.

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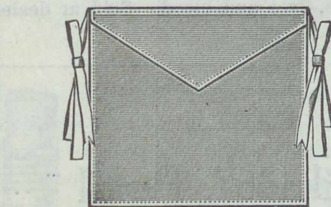
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