

# MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 5.

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## Breath of Summer.

I feel it--the breath of summer--  
Alluring, warm and sweet,  
Caressing my face and stirring  
My pulse to a throbbing beat.

It whispers of roses blooming,  
Where love-in-a-mist grows, too--  
My garden of dreams has never  
An herb called the bitter rue.

And it asks for a tiny flower,  
Sky-blue with a heart of gold,  
Perennial, lasting ever  
Like somebody's love of old.

So I bid farewell to springtime  
With its smiles and tears to woe,  
For the golden days of summer  
That bring me the roses--and you.

—[Gertrude Louise Small, in Boston Journal.]

## MASONRY IN MAINE.

### Commandery Election.

St. Alban, 8, Portland. Joseph H Ewing, Com; Frank H Richardson, Geno; Edward W Cram, C. Gen; William N Howe, Rec.

### St. John's Day.

1 Maine Commandery entertained Trinity and St. Omer, taking them to Portland Harbor.

2 Portland was entertained at Manchester, N. H., by Trinity 24th and 25th.

3 St. John of Bangor entertained Wm. Parkman Commandery of East Boston.

7 Trinity were the guests of Maine Commandery, going to Portland Harbor.

8 St. Alban went to the Checkley House at Prout's Neck.

12 St. Omer entertained at Gardiner by Maine Commandery.

Palestine Commandery of Chelsea, Mass., came down and spent the day at the Checkley House, Prout's Neck, fraternizing with St. Alban.

### New Lodge.

The dispensation voted by the Grand Lodge has been issued to Orchard Lodge, U. D., at Old Orchard.

H. Alonzo G. Milliken, Master.  
Clement P. Wight, Senior Warden.  
Frank H. Libby, Junior Warden.  
Wm. J. C. Milliken, Secretary.

It will organize during the summer and be ready for work in the Autumn.

### Dedication.

The new lodge hall of Pacific Lodge at Exeter was dedicated on Thursday, June 8th, by Grand Master Waldo Pettengill, assisted by Deputy Grand Master Silas B. Adams, Senior Grand Warden Ralph W. Moore, Grand Chaplain Ashley A. Smith, Grand Senior Deacon Ernest A. Butler, D. D. G. Masters F. D. Weymouth, 6th District, Gustavus F. Dinsmore, 22d District, Fred C. Chalmers, P. S. G. W., as Junior Grand Warden, P. S. G. W. Isaac A. Clough as Grand Tyler, and local brethren filling the other offices.

### Eastern Star.

The Grand Chapter of the Eastern Star met in Masonic Temple, Portland, May 23d and 24th.

The weather was less favorable than at the meeting of the Grand Bodies May 2d, being chilly and wet.

Four hundred and five were present, 161 chapters being represented.

There are 172 active chapters, with 20,571 members.

The following Grand Officers were elected: Mrs. Emma C. Dickens of Camden, Grand Matron; Dr. Orrin J. Dickey of Belfast, Grand Patron; Mrs. Elizabeth S. Libbey of Bangor, Associate Grand Matron; Dr. John T. Palmer of Portland, Associate Grand Patron; Mrs. Annette H. Hooper of Biddeford, Grand Secretary; Mrs. Emma V. Bodge of Augusta, Grand Treasurer; Mrs. Josie E. Matthews of Pittsfield, Grand Conductress; Mrs. Balva Wardell of Penobscot, Associate Grand Conductress.

Four new chapters had been organized during the year.

Grand Master Pettengill has appointed Arthur H. Bartlett, Cherryfield, Me., D. D. G. M. of the Third Masonic District.

A party of 43 Rockland Masons returning from an excursion to Sedgwick May 10th, were overtaken by a squall of wind and rain which nearly wrecked their launch.

Three were left for a time on a reef, and others got overboard and were with difficulty rescued. Finally all arrived home safe though some were very wet.

G. H. P. Richan has appointed Charles Leroy Jones of Waterville for the 4th D. D. G. H. P.

### Books, Papers, etc.

No. 1, Vol. 1, of the Ohio Masonic Advocate for June is received. It is a neat 8 page octavo magazine, but it belongs to the irregular Grand Lodge of Ohio, which was organized in 1891. It is published at Niles, Ohio, monthly, \$1 a year.

Inquiry respecting the Derivation and Legitimacy of the Constantinian Orders of Knighthood, by Geo. W. Warvelle, Chicago, 1916, 23 pp. octavo.

### Mystic Shrine.

The Mystic Shrine at Buffalo, July 13th, elected Henry F. Niedringhaus, Jr., of St. Louis, Imperial Potentate.

The membership is 223,999, a gain of 10,388 during the year.

Minneapolis was chosen for the next meeting, which will be held June 26, 27, 28, 1917.

J. Putnam Stevens of Portland, Maine, delivered an elaborate address, and retired with much credit.

### Large and Small Lodges.

Class lodges are not likely to be adopted in America, says the New England Craftsman. They must necessarily be small lodges, which is not the American idea. In England class lodges are quite common and are made up of brethren in the same trade or profession, and according to the masonic press have achieved most gratifying prosperity. In the United States small lodges cannot meet with the success credited to the English bodies, because of the great cost for support of the lodge, and as the Craftsman says, "do not furnish sufficient scope for the ambition of the Master." A lodge of 100 members cuts a small figure beside the lodge with 1,000 or more members, even if the large one "cannot meet a single demand of real masonic usefulness." In the small lodges the personal wants of the individual brother are more carefully looked after, and acquaintance and social intimacy developed. In the



larger lodges the majority of the members are unknown to the officers, to say nothing of knowing each other. In Canada we have advocated both the large lodge found in nearly every American city, and the class lodge so common in England. While the Craftsman favors small lodges, yet it would not deprecate the value of Freemasonry as an inspiration for world betterment whether the inspiration originated in a large or small lodge.—[*The Freemason.*]

#### Masonic Relief.

We find in a Masonic exchange the following remarkable statement:

To give financial relief to a Master Mason, or to his dependents, is returning to him that which is his own—the dues which he paid his lodge.

This is the creed of the benefit society, but not of Masonry. It is directly contrary to the masonic principle of relief. The Master Mason in distress is entitled to relief as a matter of right. But our obligation to him is not the result of dues or fees which he may have paid to his lodge.

It is an obligation to the individual which is not purchasable. The brother who has never paid dues has precisely the same claim, if he needs help, as the brother who has paid large sums into the common treasury. His claim rests entirely upon his necessity and his worthiness.

Masonry is not an insurance society and masonic relief is not a business transaction. It is a matter of pure benevolence, in which the ledger cuts no figure whatever. If any mason doubts this, he should think over the obligations he has assumed.

We offer no argument against insurance associations and benefit societies. They accomplish much good in their field. But Masonry has nothing in common with such associations. It is founded on a different principle, and from time immemorial has practiced pure benevolence, with no thought of quid pro quo.—[*Scottish Rite Bulletin.*]

#### The Future.

In the onward march of civilization, in the upward trend toward a higher standard of morality and ethics for the enlightenment of humanity, I see a greater and more influential future for Freemasonry than at any period of the past. The Freemason of to-day cares less, far less, for the non-essentials, but more for the essentials. The martinet of steps, grips and words is rapidly disappearing, but the student of the life and spirit of Freemasonry is increasing. The Freemason of the future will care less for idle speculation. He will believe and practice that humanity needs less of abstract philosophical cobwebs, but more of cheer; less of Egyptian rites, now mummified, but more of good will; less of imaginary symbolism, but more of love. He will pay less

“tithes of mint and anise and cummin,” but more attention to the weightier matters; mercy, faith and charity. He will recognize more fully the beautiful life of Him who was set as a “Plumb line in the midst of my people Israel.”

The doctrine of hearts made lighter and lives made brighter, will outlive all abstract speculations, all official distinctions, all self aggrandizement. The Freemason of the future will worry and write less over what may constitute the “Ancient Landmarks,” but he will believe that the three essential landmarks, of faith in God, hope in immortality and the daily application of the Golden Rule, are more important.—[*Dr. W. F. Kuhn.*]

#### Our Country.

There are forty-eight States in the Union. The last territory on the continent, except Alaska, has been admitted into statehood.

Our population is one hundred million. This is one-sixteenth of the population of the world; but one-third of the wealth of the world belongs to the United States,

We do not acquire this wealth; it was dug out of the soil. We got it by plowing, pumping, blasting, mining, manufacturing. The farm, the forest, the factory, the mine, the sea, has given us their gifts in answer to the prayer of labor.

In the process we have educated ourselves, and in degree, we have educated the world. We stand foremost of the seven great powers that make up Christendom. The eyes of the nations are upon us. In various respects our government has been an experiment. We have done things which the world prophesied never could be done.—[*The Philistine.*]

#### “Blue” Lodge a Meaningless Term.

Several of the masonic authorities have attempted to explain why masons make use of the word “blue” in connection with the lodge, but in the opinion of The Masonic Chronicler most of these explanations seem very lame and extremely far-fetched. They appear to be in the category with a lot of bunk about Masonry that has been bred in the brain of imaginative masonic writers or derived from the hallucinations of various visionary masonic pipe-dreamers. There surely is enough that is mysterious, enough that is sublime about Masonry without straining the imagination to draw out the improbabilities.

Mackey's Encyclopedia of Freemasonry says that a symbolic lodge is called a “blue lodge” from the color of its decorations; that the color of the first three degrees is blue, the color of the chapter degrees is red, and the color of the council degrees is purple.

Dr. Mackey's elaborate work is considered one of the best authorities on Freemasonry. But many of the theories and deduc-

tions advanced by that eminent masonic scholar and student have long since been exploded.

If it is called “blue” lodge simply because the color of its decorations is blue, then, carrying out Dr. Mackey's own hypothesis, it necessarily should follow that the chapter had just as well be called “red chapter,” and the council “purple council.” Nowadays modern lodge-rooms are not arbitrarily decorated in blue and rarely is a blue decoration seen. Even the blue smoke, that formerly pervaded the atmosphere in dense clouds, has now been relegated to the anterooms by official edict.

Due perhaps to the fact that blue is the color of the over-arching heavens, the ancients regarded it as one of the most important of the colors, and it was said to symbolize truth and the higher qualities of mind. In England, where modern Masonry, or Masonry as we know it to-day, was cradled, history tells us that the Druids at a very early date introduced blue in many ceremonials, and its symbolisms have thus become woven into mediæval Britain's basic philosophies. It is quite likely and altogether probable that ancient Masonry in all its crudity may have adopted the blue color for some such reason as this, but there seems no good ground for adhering to any customs that perhaps were established by the barbarous Druids and applying the term “blue” to the symbolic lodge of the present. The suggestion has been made that if its use is proper, then it should be made to take the place of “masonic,” when used in connection with lodge. If it is improper, then it should not be used at all.

There seems none but the flimsiest kind of an excuse for its use, and it is no doubt more of a habit than anything else with those who make use of the term to-day. Perhaps not one mason in a thousand can give any reason for referring to his masonic lodge as “blue” lodge except that he has heard others make use of the expression.—[*Masonic Voice-Review.*]

#### Masonry in the War Zone.

A returning brother who spent considerable time in Vienna during the first months of the war, states that Freemasonry was most vigorously attacked by the secular press just after the publication of a story from the front to the effect that a German officer had spared the lives of 50 people because one of them was a Freemason and refused to step out of the condemned line unless all were spared. The story was given great publicity in the American press also, and was to the effect that 50 non-combatants had been lined up to be shot to death by the Germans under the supposition that they had been sniping. On learning that the Belgian leader of the little company of condemned was a Freemason who declared



that his fellow citizens were no more guilty than he himself, the German officer allowed them to go free. This caused great commotion in the European press and bitter representations were made by the clericals, that the German officer was a traitor to his country and the condemned people should have been killed. This, no doubt, is a part of the explanation why our masonic brothers in the belligerent countries have felt it wisest to suspend all communication with each other while the war lasts.—[*Light.*]

#### Lodge Functions.

The question is sometimes suggested,—are all lodges, chapters, and other masonic bodies, giving too much attention to the entertainment of their members and whether or not the standard of entertainment is kept up to a level that will bring no discredit to the good name of Masonry?

In the early days of our masonic life, of more than half a century, there were few attempts, outside of the regular routine of the lodge, to induce brethren to attend lodge meetings. There were rare special occasions when ladies were asked to be present, when there would be a banquet, songs, speeches, and dancing. The regular duties of the lodge, however, were always considered of sufficient interest to attract the brethren to the stated meetings. If the members were provided with a collation on the occasion of a visit of the District Deputy Grand Master or when alone by themselves, the only mental stimulus thought of would be songs or speeches by some more or less accomplished brother, sometimes interesting and sometimes not.

Customs have changed with the times. There are now few masonic bodies of any grade located in the larger towns and cities that are not devoting a great deal of attention to this subject and expending considerable money in its accomplishment. No one can deny the importance of bringing brethren together socially, and under conditions that will promote good fellowship. Scarcely anyone will deny that happiness is the first duty of life,—our own happiness and the happiness of every other human being,—social functions promote this end, and encourage good will and reciprocal interest,—they curb selfishness and fill our lives with feelings of human sympathy. We must approve of every reasonable measure for attaining this end. We cannot, however, look on lodge entertainments as the chief function of the lodge, they are only side lights in the masonic pathway. There must be first of all, understanding and acceptance of masonic principles. Lodge officers should know the meaning and seriousness of the truths they reveal to the initiate. The lessons of Freemasonry should not be lightly spoken, hence everything related to the lodge should be in harmony with its principles and high

character. We cannot object to reasonable attention to the amusement of the brethren. We know it has great value.

Let it be appropriate in quantity and cost, refined and instructive in character, and every one will be happy under its influence.—[*New England Craftsman.*]

#### Regarding Worshipful Masters.

Harmony and good fellowship among members of a Masonic Lodge depends largely on the personal attitude of the Master towards the brethren, not so much collectively, but individually. He should know the members of his lodge personally as far as possible. In a very large lodge he will not be expected to remember each by name or know their particular situation in life. He can, however, address each as "Brother" and speak a word of cheerful greeting while mingling with them during seasons of refreshment. The Master that depends on his efficiency as a scholar, his correctness as a ritualist and his dignity of deportment as his sole equipment for winning success in directing his lodge, will fall far short of being an ideal Master. A Master may be weak in each of these qualities and win great success.

Success is measured by lodge harmony and cordial fellowship. A Master who enters the lodge room where the brethren are assembled informally and passes them without notice makes a grievous mistake, if he would have their love or even respect.

The successful Master will see all and make each feel that he is their friend and all are his. If his manner is the spontaneous expression of a warm heart, no time will be lost by this attention and yet every brother will feel that he is included in the Master's greeting. If a Master is cordial to the brethren they will overlook almost any weakness in other directions. More than this, the social atmosphere of the lodge is moulded by his example.

His plans for entertainments, social functions, instruction in the ritual and general masonic education always carry great weight in shaping their ideas of what is correct. At any rate the genial and cordial Master is a real Master,—his wishes are respected and his orders executed with loyal devotion to his authority.—[*New England Craftsman.*]

#### Now We All Know.

God endowed King Solomon with spiritual wisdom to found a secret order of four degrees and near the completion of the temple he added the fifth degree to perpetuate a man's fidelity and the promise to Eve three thousand five hundred years ago. To this secret order was committed the sacred trust of keeping pure the fatherhood of God and the brotherhood of man. They are known in history as the Essenes, Builders and Ma-

sons.—Dr. J. J. W. Glenn in the *Masonic Herald of Rome, Georgia.*

Volume upon volume has been written on this more or less interesting question of the origin of Freemasonry, but the doctor's concise solution makes further research unnecessary and is about as authentic as any other theory.—[*Masonic Chronicle.*]

#### 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.

#### Masonic Influence.

Masonry is an anchor which holds all members to that which is right, just and honorable. Its influence on our lives is immeasurable. The more we study its principles the greater its influence for good upon us. The great commandment of Masonry is "that ye love one another."—[*C. H. Holmes, Cal.*]



# MASONIC . TOKEN,

PORTLAND, MAINE.

STEPHEN BERRY CO., PUBLISHERS.

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50TH YEAR.

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## 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 Grand Encampment

The 33d triennial conclave of the Grand Encampment, Knights Templar, of the U. S., took place in Los Angeles, in the land of beauty and flowers. San Diego, Pasadena, Venice, Long Beach, in fact the whole surrounding country, seemed bound to pour their luxuries into the laps of the thousands of Templars and their ladies from every part of the land. There probably never was a more delightful session of the Grand Encampment. From Sunday, June 18th, until the end of the week, there was one long series of gaily, parades, entertainments, receptions, and floral displays.

The business sessions of the Encampment were held in the Scottish Rite Cathedral and were presided over by the Acting Grand Master, Lee S. Smith. The opening exercises were most profoundly impressive and beautiful. The roll of the officers being called, the name of Grand Master Arthur MacArthur was called three times, where-

upon the Acting Grand Master responded, "he is dead, he died full Knightly with his armour on." In the solemn silence that filled the hall, R. E. Nelson Williams of Ohio, stepped forward and repeated the following beautiful poem:

### WHERE IS OUR GRAND MASTER?

Where is our Grand Master, why is he no longer here?

"Where is our Grand Master," how familiar to the ear

Is the Craftmen's simple question as they in confusion wait

For one whose labors ended near the Temple's Eastern gate.

"Where is our Grand Master," is the saddened Frates' cry;

"Where is our Grand Master," and a tear is in the eye

As the answer "he is missing" reaches the attentive ear

And we learn that as we knew him, he will nevermore be here.

Where is our Grand Master, pray does anybody know?

Where is our Grand Master, if no longer here below?

While the answer "he is missing" gives all knowledge we possess,

Is there not a better answer in the faith that we profess?

Is there not an answer in the blood our Savior shed?

Is there not an answer in the life our Frater led?

If by their works ye know them, then surely all must know

That the life of our Grand Master ne'er ended here below.

What then is the answer? Hear it ringing from the sky;

From the Throne of Mercy; from Jehovah's courts on high;—

Answered by the angels, as their glad some voices swell.

And they shout to us from Heaven, "He is with Immanuel."

This was followed by a very appropriate selection by a quartet, composed of Sir Knights of Alleghany Commandery of Pittsburgh, and the sounding of taps. The addresses of welcome were brief, and in the introduction of distinguished visitors, Sir A. W. Chapman, Most Eminent Supreme Grand Master of the Sovereign Grand Priory of Canada, and Sir John McConwell, Very Eminent Grand Chancellor of the Grand Priory of Ireland, the Acting Grand Master was very apt, introducing to the degree the element of humor.

Several legislative measures were enacted. The most important, probably, being what was known as the "Derby amendment" to the constitution, whereby if a Grand Master dies, or leaves the country, or is unable to perform the duties of the office, the Deputy Grand Master becomes at once Grand Master and does not need to be re-elected to attain the honor of being Grand Master of the Grand Encampment.

One change in nomenclature was made. All the officers, elective and appointive, of

the Grand Encampment, have the title of Right Eminent Sir.

The order of conferring the orders was changed, so that hereafter they be conferred, 1st Red Cross, 2d Malta, 3d Temple. The rule was also adopted that every Subordinate Commandery shall state not only the day of stated conclaves but also the hour of the day.

The question of making the Council Degrees pre-requisite to the Templar Orders was not seriously considered.

The next triennial conclave will be held in Philadelphia the second Tuesday in September, 1919.

The following officers were elected:

Lee S. Smith of Pittsburgh, Pa., Grand Master.

Joseph K. Orr of Atlanta, Ga., Deputy Grand Master.

Jehiel W. Chamberlin of St. Paul, Minn., Grand Generalissimo.

Leonidas P. Newby of Knightstown, Ind., Grand Captain General.

William H. Norris, Manchester, Iowa, Grand Senior Warden.

George W. Vallery of Denver, Col., Grand Junior Warden.

Rev. William W. Youngson of Portland, Ore., Grand Prelate.

H. Wales Lines of Meriden, Conn., Grand Treasurer.

Frank H. Johnson of Louisville, Ky., Grand Recorder.

William L. Sharp of Chicago, Ill., Grand Standard Bearer.

Frank L. Nagel of Newtonville, Mass., Grand Sword Bearer.

Perry W. Weidner of Los Angeles, Cal., Grand Warder.

Isaac H. Hettinger of Kansas City, Mo., Grand Captain of the Guard.

Of all the banquets of the week there was none where the touching of elbows meant so much, or where the spirit of true knightly fellowship was so manifest, as at the banquet of the "Mutuals," held at the beautiful rooms of the Athletic Club. As the representative of the "Dean of the Mutuals," our beloved correspondent, Stephen Berry, the writer was most cordially received and welcomed.

Twenty sat at the table. Among them were J. C. Kidd, Texas, Peter McGill, New Jersey, A. Howard Thomas, Pennsylvania, Thomas F. Penman, Pennsylvania, Charles F. Henry, Ohio, W. F. Kuhn, Missouri, John B. Griggs, North Carolina, Cornelius Hedges, Jr., Montana, F. W. Ensign, Idaho, James F. Robinson, Oregon, William A. Raddon, Utah, J. S. Epperson, Utah, Harry M. Cheney, New Hampshire, John H. Bonnington, New York, T. H. Davis, California, Francis E. White, Nebraska, and George T. Campbell, Michigan.

The parade of Tuesday was composed of ten divisions consisting of more than 15,000



Knights, and was witnessed, it was estimated, by more than 200,000 people. Aside from this main parade, probably the most beautiful and artistic events were the parade of the floral pageant, "Summer Song in Flower Lands," consisting of the school children, assisted by the naval militia, and the electric parades, "The Flight of the Hours."

Our Maine party consisting of R. E. Edmund B. Mallet, V. E. Franklin R. Redlon, Em. J. Frederick Hill, Em. Wilmer J. Dorman, R. E. Clayton J. Farrington, Em. Conners E. Leach, Sirs Frederick H. Tompson, and Edward Southworth, with their ladies, made the trip in company with the Grand Commandery of Massachusetts and Rhode Island. The party numbered about a hundred and was personally conducted by the George E. Marsters (Inc.) Company. The train consisting of four steel compartment cars, two standard sleepers, a "diner," a day coach, and a baggage car sufficiently large to give access to baggage, as well as the commissary department, at all times, made the trip worth while.

We went by the way of Colorado Springs, Pike's Peak, Grand Canyon, Riverside and San Diego, and returned via Yosemite Park, San Francisco, Portland, Seattle, Victoria, Vancouver, and the Canadian Rockies. The Fourth of July found us at Bauff, and in spite of the fact that the Duke of Connaught with his family and suite were quartered at the same hotel, we were permitted to celebrate, which we did in true Yankee style. Grand Master Smith responded to the toast to Our Country, and other toasts responded to by members of the party made the event one long to be remembered. The part of the celebration usually known as the "horribles" took place late in the night, and were pronounced by the ladies the best they have ever seen.

Now for Philadelphia. Let us have at least two or three commanderies there with full ranks. It is only a short distance, and Maine with its large membership should be known as a factor in the Grand Encampment.

#### Paralytics.

Cases of paralysis are the hardest which come before the lodge. The hospitals will not receive them because they are incurable. Masonic Homes are not able to care for them. If the patient is entirely helpless he must have a trained nurse and the expense will be thirty dollars a week, too great for ordinary lodges to provide.

One of our country lodges had such a case and undertook to care for it. They had a fund of \$500 which was used. Then \$500 was raised by a mortgage on the hall, and that was used. After that an assessment of \$5 was laid and \$500 more raised and used. The brethren would not vote a

second assessment, and the patient was sent to the town farm. The townsmen agreed that the masons had done their whole duty.

It is a very serious burden for a lodge to assume.

We think a hospital for such cases more desirable than a Masonic Home.

#### Edward A. Noyes,

for nearly half a century the Cashier of the Portland Savings Bank, died May 24th, at the age of 76, after a long illness, which had occasioned his retirement from the bank. From 1867 to 1912, he was our landlord and an excellent one. He was identified with the Public Library from its beginning, was much interested in the Musical Festivals, and in all public affairs, and was a valued citizen. He was a member of Ancient Landmark Lodge.

#### Edwin C. Burleigh,

U. S. Senator, died at Augusta of acute indigestion June 16th, aged 73. He was an interested member of the Masonic Fraternity, but not an active one like his colleague Senator Johnson.

He was a very agreeable and affable man and very popular.

#### Alfred King, M. D.,

died June 4th, of quick pneumonia developed by an ulcerated tooth, aged 55.

He had been Master of Ancient Landmark Lodge, and was a son of the Hon. Marquis F. King.

He was a leading physician and was an eminent surgeon with a wide reputation.

We wonder how much the masons of Belgrade received in contributions towards building a masonic hall for which they appealed to the world of Masonry. It is an easy way to raise money for a hall if it works, but contributions seem to come in slowly where it is tried.

The strength of the American sentiment about the foolishness of war in settling national questions can be gauged by the attitude of the community towards Mexico.

Much has been written about the influence of Masonry in bringing about peace in Europe, but the bitterness displayed by German and French Masons and the indifference of British Masons, is an indication that they will do nothing towards peace.

MELISH. Mrs. Wm. B. Melish, wife of our Past Grand Master, died in Cincinnati June 7th, aged 61. They were married in 1873.

Bro. Herbert Harris arrived from Chicago June 13th, and will remain until September, when he will return to make his permanent home in Chicago.

#### Leander M. Kenniston

died in Camden May 27th, at the age of 76. He was a Trustee of the Grand Lodge Charity Fund and the eldest Past Senior Grand Warden on the list, having held that office in 1888. He was active in all branches of the fraternity, and was a most useful and diligent member.

He celebrated his golden wedding last spring, and leaves a wife and a married daughter. His sister is the wife of Bro. Lorenzo S. Robinson of Rockland.

He was in the Grand Lodge office soon after the May meetings, looking well and speaking of his health as good, and his death came as a blow.

He was born June 25, 1839, and would have been 77 years old if he had lived a month longer.

#### Obituaries.

WM. J. CHETWODE CRAWLEY, Gr. Treasurer of the Gr. Lodge of Ireland, is reported as having died March 13, 1916, by the May bulletin of the Lodge Coronati. He was the accepted authority on the history of Masonry in Ireland, and we were indebted to him for valuable information respecting the start of the Order of the Temple in Ireland.

The oftener one sees the End Seat Hog the meaner it appears, especially if it is a Sow.

#### The House by the Side of the Road.

There are hermit souls that live withdrawn  
In the place of their self-content;  
There are souls like stars, that dwell apart,  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran—  
But let me live by the side of the road  
And be a friend to man.

Let me live in a house by the side of the road  
Where the race of men go by—  
The men who are good and the men who are bad,  
As good and as bad as I,  
I would not sit in the scorner's seat  
Or hurl the cynic's ban—  
Let me live in a house by the side of the road  
And be a friend to man.

I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope  
The men who are faint with the strife,  
But I turn not away from their smiles nor their tears.

Both parts of an infinite plan—  
Let me live in a house by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead,  
And mountains of wearisome height;  
That the road passes on through the long afternoon,  
And stretches away to the night.  
And still I rejoice when the travellers rejoice  
And weep with the strangers that moan,  
Nor live in my house by the side of the road,  
Like a man who dwells alone.

Let me live in my house by the side of the road,  
Where the race of men go by—  
They are good, they are bad, they are weak, they are strong,

Wise, foolish—so am I.  
Then why should I sit in the scorner's seat.  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road  
And be a friend to man.

—[Sam Walter Foss.



**A Daniel Come to Judgment.**

BY EDWARD VANCE COOKE.

Now, everything that Russell did, he did his best to hasten.  
And one day he decided that he'd like to be a Mason;  
But nothing else would suit him, and nothing less would please.  
But he must take, and all at once, the thirty-three degrees.

So he rode the—ah, that is, he crossed the—I can't tell;  
You either must not know at all, or else know very well.  
He dived in—well, well, never mind! It only need be said  
That somewhere in the last degree poor Russell dropped down dead.

They arrested all the Masons, and they staid in durance vile  
Till the jury found them guilty, when the Judge said, with a smile,  
"I'm forced to let the prisoners go, for I can find," said he,  
"No penalty for murder in the thirty-third degree!"

—["New" Lippincott's for May.]

**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.

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|------------------------------------|--------|
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| 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     |
| McKinley Lodge, McKinley,          | 11     |

What lodge shall be next added?

**Most Ancient Proof of Masonry.**

When Brother Masons gaze in wonder at the "Egyptian Monolith," otherwise known as "Cleopatra's Needle," that stands in Central Park, New York, little do they realize that it is the most ancient proof of the vast antiquity of our noble order.

It was old when blind Homer wandered through Greece intoning his warlike paens of glory of the mortal and mythological heroes who fought in the "Siege of Troy."

It was quarried during Abraham's lifetime to later become a history of one of the most ancient Pharaohs, who caused to be carved on its sides a record of his famous reign. This Pharaoh was the great conqueror Sesostris we read of in the Bible.

The oval cartouch on this needle is the seal and sanction of this ruler's history, placed there by his command. In Egypt

tian history; this warlike king is known as "Rameses II.," who made history many, many centuries ago.

What a venerable proof of the vast antiquity of Masonry, which proof cannot be gainsaid, because when this monolith was removed from its foundation in Egypt, the working tools of our craft were found enclosed in its base. Perhaps the first authentic account of laying a corner-stone.

Think of the ages that have flown; the changing history of nations that has been written, since our ancient brothers of the craft quarried this wonderful stone, that the military glory of Rameses may have a new birth in our western world.—(*Masonic Chronicle*.)

**Desecration in Mexico**

We have heard much of the desecration of churches and other religious property by the quarreling Mexican factions. But it seems also that masonic property does not escape, notwithstanding the priests aver that Freemasons are responsible for all the troubles. A late story from Guanajuato alleges that "the Carranza troops, when they entered the town, took over the Masonic Temple as headquarters. For a short time the soldiers respected the property, but upon receiving orders to proceed north, the building was totally wrecked. The jeweled collars and robes were draped around burros, which were prodded up and down the streets with spears belonging to the lodge. Carpets were torn up to be used as saddle blankets, and even the green baize was torn from the billiard tables and the cushions hacked with knives. The interior of the lodge room was riddled with bullets."

—[*American Freemason*.]**Laurence Dermott.**

This well known brother was an Irishman initiated in Lodge 26, Dublin, in which he "had faithfully served all offices" and was "regularly installed Master and Secretary upon the 25th day of June, 1746." Crossing to England, Larry Dermott joined the Ancient Grand Lodge of England, where after undergoing a "long and minute examination relative to initiation, passing, installations and general regulations," Brother John Morgan, the late Grand Secretary, declared he "was duly qualified for the office of Grand Secretary." He was afterwards elected Deputy Grand Master of the Ancient G. L., and in 1756 put out the first Ahiman Rezon, a word invented by himself. We owe to him the present nomenclature of the Royal Arch and its existing position; in fact most masonic authorities maintain we owe the Royal Arch to him.—[*J. L. Carson*.]

Germany has several Grand Lodges, but also a union of Church and State—in this

case Protestant—and only the fact that Freemasonry has members in high positions seems to prevent the German Emperor from following the lead of the other autocratic governments. It will be recalled that he showed a petty dislike of the Craft when he ordered all masonic allusions to be stricken from Mozart's famous opera, "Zauberflöte," written around the music note "G."—[*The Masonic Sun*.]

Masonry and good citizenship are identical. It is fully expected that the training which a man receives in his masonic lodge will prepare him to go out into every community, and stand as a type of the higher citizenship. The time is coming when a new phrase will be coined in our masonic nomenclature of "masonic citizenship."

—[*The Freemason*.]

The Grand Master of Kentucky has ruled that a lodge cannot receive the petition for the degrees from any one through whose veins coursed blood that showed one-sixteenth negro blood. What we cannot figure out is, how the Master or the lodge is going to get at the facts in the case.—[*Masonic Trowel*.]

Ignorance of the laws excuses no man. For this reason it is quite essential that all masons shall acquaint themselves with the ancient landmarks, yet how few lodges put forth any effort whatsoever toward instruction in these essentials.—[*The Freemason*.]

The Grand Lodge of California has legislated that a lodge need not be opened in the lodge room to conduct a masonic funeral. The brethren may assemble at the place where the funeral is being held and without any formal ceremony put on necessary regalia and conduct the funeral, entering the action on the minutes of the next communication.—[*Masonic Trowel*.]

There ought to be a state law requiring all lodge rooms to be properly ventilated. There isn't one lodge room in a hundred that has a proper system of ventilation, and as a result it is torture to spend an evening in a room of this kind.—[*The Freemason*.]

**Business and Brotherhood.**

There is a queer idea prevalent with some that Freemasons must be so careful to avoid all appearance of "being in Masonry from mercenary motives" that it is next thing to a crime to do business with a Brother Mason on the same basis one does business with a profane, says "Light."

We have known instances where masonic papers were refused advertising on the ground that it would give offence to the opponents of Freemasonry and thus lose the advertiser business.

Yet the same firms would be found adver-



tising in publications conducted by those same opponents of Freemasonry, which had not one-fifth the circulation of the masonic papers. When asked for an explanation of this phenomena the advertiser would invariably admit quite frankly that he felt that he was simply clubbed into giving his advertising to such papers. If he refused he feared he would lose trade that he had, even though he expected no new trade.

So there you are.

If you are a Freemason your trade is not so valuable as if you were an advocate of the boycott. Or is it that the loss of your dollar to the tradesman would not depress him as much as the loss of the other fellow's dollar?

No. Simply that the average tradesman has been convinced that if he has your trade already nothing he can do or say will offend you enough to make you quit trading with him, so long as he gives you value received. But if he doesn't please the anti-mason, then he loses his business.

Therefore brotherly throats are cut in brotherly fashion in an effort to be brotherly with the man whose business is to destroy you both.—[*The Square and Compass.*]

**EXAMINING VISITORS.** Probably there is no masonic duty so little understood as that of examining lodge visitors. The great majority of committees examine a visitor as if he was seeking advancement in the degrees, instead of simply satisfying themselves that he has been regularly initiated in a legally constituted lodge, and that there is no set rule for arriving at this knowledge. The repetition of the regular lectures is certainly one of the most unreliable examinations, for this is where an imposter first fortifies himself, and an original and unexpected question may utterly confuse and rout a glib imposter. Recently, an examining committee of a reliable professional man, who recently located in their midst, entered the lodge alone and reported that the visitor was a mason in good standing (he had receipts for dues in several masonic bodies), but he could not give one of the words, and they could not admit him. The brother turned away in supreme disgust, and it was only by earnest persuasion that he was induced to apply to another lodge and was admitted. As the committee of the first lodge reported that they were satisfied that the visitor was a regular mason, the Worshipful Master should have ordered his admission. It is not the purpose to make lodge visiting as difficult as possible, but as easy as possible within the limit of safety.—[*Texas Freemason*]

**PHYSICAL QUALIFICATIONS.** Grand Master Murphy, of California, spoke strongly to Grand Lodge on the subject of the physical

requisite to membership. He said: "In making my visitations throughout the state, my attention has been repeatedly called to men who are extremely desirous of becoming masons—men who are eminently qualified mentally and morally and yet who suffer from some physical imperfection, generally slight, that disqualifies them under our laws. In every instance these men were enthusiastically indorsed by the masons in the localities in which they live. Some are men whose ancestors for many generations have been zealous masons, and who, by reason of this association, felt keenly the misfortune that precluded them from following in their footsteps. I feel that this great fraternity would be taking a long step in the right direction if the requirement as to physical qualifications were eliminated from our laws, and the whole matter left to the wise discretion of the local lodges, or at least that the law be amended so as to require only substantial physical conformity, leaving a very large discretion in the subordinate lodge to determine what shall constitute 'substantial' conformity."—[*The Freemason.*]

#### Our Thanks.

**ALABAMA.**—Gr. Commandery April 26, 1916, from George A. Beauchamp, Montgomery, Gr. Rec. William W. Ransom, Birmingham, Gr. Com.

**MICHIGAN.**—Gr. Council May 15, 1916, from Charles A. Conover, Coldwater, Gr. Rec. Clarence A. Howard, Three Rivers, Gr. Master.

**MISSISSIPPI.**—Gr. Commandery May 9, 1916, from Oliver L. McKay, Meridian, Gr. Rec. Walton G. Grayson, Biloxi, Gr. Com.

**MISSOURI.**—Gr. Chapter April 25, 1916, from Robert F. Stevenson, St. Louis, Gr. Sec. George T. Burnham, Milan, G. H. P. Gr. Council April 25, 1916, from Robert F. Stevenson, Gr. Rec. Sanford M. Daniels, Kansas City, G. M.

Gr. Commandery May 23, 1916, from Robert F. Stevenson, Gr. Rec. Charles F. Blomberg, St. Louis, Gr. Com.

**NEW YORK.**—Gr. Lodge May 2, 1916, from Edward M. L. Ehlers, New York, Gr. Sec. Thomas Penney, Buffalo, G. M.

**PENNSYLVANIA.**—Imperial Council Red Cross of Constantine for Pennsylvania from William Ross.

**TEXAS.**—Gr. Commandery April 26, 1916, from John C. Kidd, Houston, Gr. Rec. Guy W. Junker, Beaumont, Gr. Com.

**VICTORIA.**—Gr. Lodge Dec. 15, 1915, from Charles James Barrow, Melbourne, Gr. Sec. Charles Carty, Salmon, G. M.

**VIRGINIA.**—Gr. Lodge Feb. 18, 1916, from Charles A. Nesbitt, Richmond, Gr. Sec. James A. Cabell, Columbia, G. M.

#### DIED.

**EDWARD A. NOYES** in Portland May 24, aged 76. (See editorial.)

**LEANDER M. KENNISTON** in Camden May 27, aged 77. (See editorial.)

**ALFRED KING, M. D.,** in Portland June 4, aged 55. (See editorial.)

**SIMEON HOWARD MERRILL** in Washington, D. C., July 5, aged 74. Formerly assistant postmaster in Washington, Captain in 11th Maine in Civil War. Made a mason in Portland Lodge May 20, 1863.

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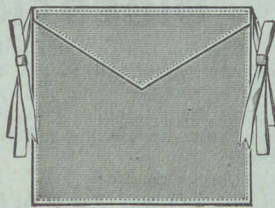
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