

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 5.

PORTLAND, ME., OCT. 16, 1916.

No. 38.

Published quarterly by Stephen Berry Co.,

No. 37 Plum Street, Portland, Maine.

Twelve cts. per year in advance.

Established March, 1867. - - 50th Year.

Advertisements \$4.00 per inch, or \$3.00 for half an inch for one year.

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

The First Dead Leaf.

I saw a dead leaf fall to-day
And shiver at my feet,
And thus I knew that summer time
Had turned in full retreat
In robes embroidered with ripe corn
And crowned with yellow wheat.

I heard the wind sigh in the reeds
A melancholy note
As southward birds in hurried flight
In skyey realms remote
Piped plaintive lyrics of farewell
From many a feathered throat.

I saw a silver spider web
Swing broken in the breeze,
Where marigolds in rich array
Were tempting drowsy bees
And purple asters, royal blooms,
Were nodding neath the trees.

I saw a garden where the rose
Had reigned in early spring;
The bower hung with clinging vines
Where thrushes used to sing.
Now silent save where fading leaves
Were softly whispering.

I saw a dead leaf fall to-day—
The vanguard of them all;
It fluttered idly like a waif
Against the garden wall
And told me Summer time had fled
And left the fields to Fall.

—[Chicago Chronicle.]

MASONRY IN MAINE.

Lodge Elections.

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

Davis, 191, Strong. William I. Smith, m; J. Hammond Richardson, sw; Geo. L. Burns, jw; Chas. B. Richardson, sec.

Monmouth, 110, Monmouth. Millard E. Day, m; Eugene Andrews, sw; Edward D. Baird jw; Otis G. Randall, sec.

Phoenix, 24, Belfast. Frank P. Keene, m; Roy E. Young, sw; Morris L. Slugg, Clifford J. Pattee, sec.

Mount Bigelow, 202, Flagstaff. Edward L. Donahue, m; Mahlon L. Sampson, sw; Clyde L. Burbank, jw; Walter E. Hinds, sec.

Mount Abram, 204, Kingfield. Earl L. Wing, m, F. Raymond Phillips, sw; Her-el P. Boynton, jw; Arthur C. Woodard,

Day Spring, 107, West Newfield. Ever

ett E. Ham, m; Eugene E. Libby, sw; William A. Davis, jw; Harold C. Moulton, sec.

Asylum, 133, Wayne. Frederick L. Chenery, Jr., m; Augustus E. Campbell, sw; Albert W. Riggs, jw; Frederick L. Chenery, sec.

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

Dirigo, 104, Weeks' Mills. Eugene C. Rowe, sw; Calvin A. Rowe, sw; Geo. T. Pierce, jw; Orren F. Sproul, sec.

Maine, 20, Farmington. Frank O. Fales, m; John A. Sweet, Jr., sw; Earle W. Hall, jw; George B. Cragin, sec.

Commandery Election.

St. Omer, 12, Waterville. Eugene C. Herring, Com; Lester M. Andrews, Geno; Henry W. Abbott, C. Gen; Chas. B. Davis, Rec.

Constitutions.

Old Town, R. A. Chapter, No. 68, at Old Town was constituted on the evening of September 14th, by Grand High Priest Richan, assisted by John H. Lancaster, Gr. Scribe; Dr. Wm. C. Mason, of Bangor, as Gr. Sec; Wilson D. Barron, Gr. P. S.; Rev. Ashley A. Smith, Gr. Chap; Winslow E. Howell, Gr. Sent; and local brethren filling the other offices.

A banquet was served at 6 o'clock.

Bingham Chapter was constituted on Tuesday, Oct. 10th, by Grand High Priest J. A. Richan, assisted by Fred'k O. Eaton, Dep. Gr. High Priest; Franklin P. Clark, Gr. King; John H. Lancaster, Gr. Scribe; Past Gr. H. P. Chas. B. Davis, as Gr. Sec.; Charles L. Jones, as Gr. Treas.; Charles W. Jones, as Gr. R. A. C.; Wilson D. Barron, Gr. P. S.; Winslow E. Howell, Gr. Sent., and local companions filling the other offices. The attendance was good and the banquet was an old fashioned chicken supper and plenty of it. The weather was good, though crisp and cool.

Dedication.

Grand Master Pettengill dedicated the new hall of Wilton Lodge, No. 156, at Wilton, on Columbus Day, Oct. 12th, assisted by Silas B. Adams, Dep. Gr. Master; Jas. B. Stevenson as S. Gr. W.; Archie Lee Talbot as Jr. Gr. W.; L. Elwood Jones as Gr. Treas.; Ernest P. Parlin as Grand Sec.; Fred Raymond as Gr. Chap.; Fred-erick O. Eaton, Gr. Marshal; John H. Mc-

Ilroy as G. S. D.; Albert M. Child as Gr. J. D.; John N. Foye as Gr. S. S.; W. B. Small as Gr. J. S.; and Winslow E. Howell, Gr. Tyler. There was a banquet at the Town Hall, about 350 being present.

Day Spring Lodge, of West Newfield, which lost its records and papers by fire, has had 32 years returns copied from the Grand Lodge returns. They make quite a handsome volume, being made in type writing, which renders them plain. They also have copied their history from the Grand Lodge archives and now have the means to partially supply their records. If they are wise they will now keep their returns in a different place from their records. An old-fashioned oven with an iron door is as safe as a brick vault.

White Rose Chapter, of Sanford, had a High Priest's night on Saturday, Sept. 9th, and their principal guest was no less than Geo. E. Corson, General Grand High Priest of the United States. He was made in Potomac Chapter at Washington, but Lebanon, his native town, is under the jurisdiction of White Rose Chapter.

DRUMMOND CHAPTER, OAKLAND.—At a stated meeting October 4th, a fine portrait of Josiah H. Drummond was presented to the chapter by Comp. Frederic E. Boothby, Mayor of Waterville.

Lodges of Instruction

have been called this year:

At Madison, Tuesday, September 26, 1916, at 10 o'clock A. M.

At Lewiston, Thursday, September, 28, 1916, at 10 o'clock A. M.

At Eastport, Wednesday, October 11, 1916, at 10 o'clock A. M.

At Damariscotta, Tuesday, October 17, 1916, at 10 o'clock A. M.

These meetings will all have been held before this paper is received.

The time for the Royal Arch School has not been fixed.

Eastern Star.

Iona Chapter, O. E. S., Portland, came back home to Masonic Temple, Sept. 20th, having engaged a small hall on the fifth floor with a ladies' parlor adjoining.

Books, Papers, etc.

Freemasonry and Medieval Craft Gilds from Edward M. L. Ehlers, Gr. Sec., New York, it being a reprint from proceedings of Grand Lodge of New York, 1916.

The Masonry of France.

In the attempt to give the brethren of our Rite a clear conception of the origin of French Masonry, the writer full well understands that his sketch will not please the masons of all jurisdictions, for well he remembers the fate of the old-time writer, who wrote that if he told the truth he would offend those by whom the acts were committed, and if he did not tell the truth he would offend the public in general. The writer has drawn the material for his sketch from the best French authorities on Masonry, including the editor of the *Acacia*.

French Masonry, like all other Masonry, had its early origin in the Building Confraternities that had been established through the efforts of the Benedictine and Cistercian monks of the middle ages in Germany, and by whose labors those beautiful religious edifices that have been the pride of Europe were erected. But after the revolt of Martin Luther against the authority of the Catholic Church, the erection of those beautiful structures ceased, and the Confraternities of Builders in Europe became dispersed. There were a few of the brethren remained in the British Isles, and we find that it was through these brethren of speculative Saint Johns Masons that French Masonry owed its revival in its early stages, from 1641 to 1692. The Irish people had suffered a merciless persecution at the hands of the rulers of England, and thousands of them sought refuge in France, and among these were many of the brethren of Saint John.

In 1692, in the regiments commanded by Colonels Dillion and Walsh, from Ireland, were lodges of Saint Johns Masons; that of the lodge in the regiment of Colonel Walsh bore the date of 1688, and is the oldest on the roll of France. Therefore we find that French Masonry owes its revival to the influence of Celtic Masonry from Ireland, rather than from Anglo-Saxon Masonry from England, and to brethren of the same faith as the French, partisans of the Stuarts, and quartered at Saint Germain, France.

In 1725 other refugees established a lodge at Paris, in the Rue de Bucey, and named their lodge Saint Thomas, from the inn where their meetings were held. Later on more lodges were constituted, and the Duke of Antin was chosen Grand Master, only to lose his head in England later on. At this period the ladies were admitted to the lodges, and later separate lodges were instituted for them, where they worked in perfect harmony with the brethren and were fully recognized by the Grand Lodge and later by the Grand Orient.

It has been said that the masons of France were responsible for the French revolution. This is an error. They simply prepared the way for it. During this period the order was suppressed; only in the army did it exist in regimental lodges, and was not re-constituted until after the fall of Robespierre, and Roettiers De Montaband came out of prison. During the time of 1795 English Masonry was composed of the aristocracy, therefore there was an enmity between them and the French Masonry. Although masons on both sides rendered service to each other on the field of battle during the greater portion of the nineteenth century, the Grand Orient of France and the Grand Lodge of England lived on a footing of courtesy, but not intimacy, just civil.

In 1877 the Grand Orient of France suppressed paragraph 1 of Article 1 of the Constitution, which was a declaration of belief in God and in the immortality of the soul, a declaration which had been adopted in 1849. This vote to suppress the declaration of 1849 was not in fact a repudiation of the belief in the Creator nor in the immortality of the soul; far from it, the plain intention of the vote was to leave every mason free to his own personal belief, without having a belief imposed upon him by the Grand Orient, while the sponsor for the vote was a minister of the Protestant faith, one who would be far from repudiating a belief in the Creator under any pretext. The Grand Orient of Belgium only the year previous (1876) had suppressed the self same article in her Constitution. Because the Grand Orient of Belgium was a small masonic power, it did not excite the envy of older powers in Masonry, hence never was there a protest against her act of suppression, but with the Grand Orient of France it was different. She was a masonic power of some magnitude; she had some 428 lodges, with a membership of 30,000 brethren; furthermore, she was on friendly terms with the other continental masonic powers, and also with the Grand Lodges of the United States and Latin America. This tie of friendship the Grand Lodge of England determined to break, and although she passed over the act of Belgium in 1876, she rose in well-feigned indignation and horror at the act of the Grand Orient of France, and declared non-intercourse with her, although from 1723 until 1815 a belief in God did not figure at all in the Constitution of the Grand Lodge of England. But that did not matter; French Masonry must be made to take a leper's position in Masonry before the world, and the same selfish mind or spirit that had planned the downfall of Napoleon, the great Corsican, gave a fine exemplification of masonic charity, unity and brotherly love when she made war on the Grand Orient of France, and by this she was ably seconded by the Grand Lodges of Scotland and Ireland, both

working in unison with her as a trinity, and also by those Grand Lodges that had repudiated the laws, rules and regulations of the former three bodies, and created Grand Lodges of the United States, forgetting, as they did, that the Constitution of their country contained no such belief. The ritual of French Masonry does not exemplify the immortality of the soul. We who have seen the Star in the East and the *acacia* growing, know this to be true, so then, when we hear it said that the French Masons deny a belief in God and the immortality of the soul, we, who have the ritual, know full well the falsehood of the statement; we can still see the *acacia* growing, and the Star in the East serves us like the brethren of France as a guiding light for future progress.

Within the past few years there has been a lodge called the Grand Lodge of France, set up in France through the same influence that made war on the Grand Orient in 1877, and it was also given recognition under the pretence that it is a lawful and duly constituted Grand Lodge, whose Constitutions recognize a belief in God and the immortality of the soul. Could hypocrisy go further? No; the plain intention of the promoters of the new Grand Lodge of France was to create dissension among the masonic fraternity in that republic. "Divide and conquer" has been well tried, and with certain powers has been a success, as the former enemy of France full well knew. But prior to the present great conflict the Masons of France looked upon the new creation with suspicion rather than with feelings of friendship. It was to be expected that the Grand Lodges of the British Isles would stand as sponsors for their puppet and give it their recognition, but what surprised the French brethren was that the Grand Bodies of the United States should fall into the trap and hail the new creation with admiration, for they well knew that when masons within the jurisdiction of the Grand Lodge of Ohio instituted a new Grand Lodge there in 1891, these same Grand Lodges held their hands up in horror, and with frantic pleadings urged the legislatures of their several states to pass the most drastic laws to suppress the spread of independent Masonry in the country, and thereby creating a masonic trust, under the patronage of the law, but when they plant a puppet of their own creation in some foreign country, such as France, Chile, Peru, and even Mexico—well, in their estimation that is legitimate, although a masonic power already exists there.

But just at present there must be some fine hair-splitting in France, for as neither of the old bodies will deign to notice the pawn for the English Grand Lodge, and as that body, as well as the Grand Lodges of the United States, was not on terms of

friendship with the Grand Orient, it will be a case of "who is who" when assistance is to be extended. But let us hope that when the conflict is ended, that all brethren will see each other in a better light than before, for intercourse with each other may serve to enlighten the brethren of other countries that the French masons, by their vote in 1877, did not deny the existence of the Creator and the immortality of the soul, even though the English masons may have said it and declared non-intercourse with them. Therefore, brethren, as our ritual in a great measure has descended from the ritual of the French, we, who have seen the Star in the East and the acacia growing, should be very slow to accept as truth all that is said in regard to the Masonry of non-English speaking countries. More so, when the brethren of the Latin-speaking nations are mentioned, let us remember that the emissary of darkness is always busy. To-day he assails the people of the Germanic countries; yesterday it was the people of the Latin countries; to-morrow it may be elsewhere.

Charity is a masonic virtue. Let us, then, inspired by that grace, extend it to our brethren as we should. Let us fully accept the Star in the East as our guiding light, and as a reward for our labor we shall be enabled to enjoy that most beautiful vision of the acacia growing in its fullest measure, and where tolerance, peace and truth shall reign supreme for forever.

—[*Masonic World.*]

The Altar.

The Altar has always had a conspicuous place in the religious life of the peoples of all ages. The Ark was the Altar that the Children of Israel carried with them on their nomadic wanderings. Heathen, Hebrew and Christian alike have made much of the Altars erected to their gods and it has ever been the shrine toward which religious people have turned their faces and offered their prayers when in the act of worship; and upon it they have offered up their oblation of praise and sacrifice.

The earliest altars were built of unhewn stone, the idea prevailing that to use a hammer upon them would pollute them; therefore in building their altars to Deity the ancients threw up an altar of crude stone and upon this they placed their offerings of incense and sacrifice.

The Altar was also a place of refuge. Upon each corner of the altar was a horn and any one fleeing from the wrath of his enemies would run and lay hold on one of these horns, knowing that he would be saved from destruction at the hands of the pursuers, and would receive justice at the hands of those whose duty it was to deal out justice. In early religious services it was the custom of the priests and the people to

move about the Altar as the sun passes about in his orbit, rising in the East, passing to the South by way of the West, and as they passed they sang their songs of praise, chanted their psalms and poured forth their peons of thanksgiving to the deity that they worshipped; thus it is with Masonry, we pass from youth to our meridian glory into the mellowing twilight to meet our God at His Altar.

The center of all our religious life and thought, and of all our ceremonial life and thought, is the altar. In all of these rites, whether they be religious, ceremonial or fraternal, the altar has ever held the central place; thus it becomes the place where Jehovah dwells, from beneath which flow the waters of life for the strengthening of the nations and the comfort of men. It is, then, more than simply a table upon which we place the sacred writings, or the Holy Bible; it is a sacred place, about which is gathered all the life and teachings contained in the ceremonies.

Thus should the Altar impress us with its sacredness and cause our minds to dwell upon the Creator of the universe, and it should also lead the contemplative mason to view the ceremonies in which he engages with seriousness and reverence.

The old altar was one for the burning of incense and the offering of sacrifice. The new altar is one of devotion and sacrifice upon which we place the living sacrifice of our lives, not be burned, but to be consumed by service to God and man. Hereon the candidate should lay his passions and his vices as an oblation to Deity, while he offers up the thoughts and devotions of a pure heart as a fitting incense to the Grand Architect of the soul.

The Altar is the holy place in our great masonic institution. We should therefore look upon it in its true meaning, and when we see it standing in the center of the lodge, with the Holy Bible thereon bearing our great jewels, our minds ought instinctively turn to a contemplation of God and His mercy, and we should be truer and better men and masons, and more loyal Sons of God.—[*The Builder.*]

"Let There Be Light."

Masons, to whom these words have real meaning, will be interested to know, that Bro. Frank T. Lodge, of Detroit, Mich., three years ago gave publication to a work, which has proved to be a genuine and widespread blessing. This booklet, called "Why Weepst Thou?" is a Gift in the fullest sense of the word, to whomsoever receives it. It is artistically made up and contains nearly one hundred pages of choice selections from the best masonic books bearing on the "Immortality of the Soul." Its purpose is to comfort those who mourn as well as to be a bearer of "More Light" on

things spiritual. So great has the demand for this booklet been, that a special edition of 1,500 copies has been sent to England for free distribution among the widows and orphans of the great war, and translations into French and German are now under way.

The Swedish edition of this booklet is herewith offered as a Gift to those who have friends in Sweden they wish either to comfort or interest in our Masonic Philosophy. Copies can be had by applying to Mr. J. B. Shafter, 815 Masonic Temple, Minneapolis; Dr. S. A. West, 5707 So. Blvd., Chicago; Hon. J. Otto Schweizer, 33d degree, Sculptor, Philadelphia, or to the translator, S. Alfred Larson, Minnetonka Beach, Minn., with the condition that the applicant may read it, if he be able, and then send it with a personal message to some friend or friends in Sweden.—[*The Masonic Observer.*]

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 Bulletin, Cleveland, Ohio, mo. \$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 . TOKEN,

PORTLAND, MAINE.

STEPHEN BERRY CO., PUBLISHERS.

TEN YEARS IN A VOLUME.

ESTABLISHED MARCH, 1867.

50TH 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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STEPHEN BERRY CO., PUBLISHERS,

37 Plum Street, Portland, Maine.

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.

Occasionally requests come to the Grand Secretary as to whether a man whose name is given is a member of any Maine lodge. It requires searching carefully through 2,500 pages of manuscript returns to ascertain. It would cost the Grand Secretary ten dollars to have this done. The first impulse is to tell the writer this, but second thought says he did not care two cents for the information or he would have sent a stamp for the answer, and the fact that he expresses his thanks in advance shows that his frugality extends to writing a letter of thanks for the work and expending two cents more on it. If the question is whether the man ever belonged to any Maine lodge, it would require circulars to all the secretaries, with a fee for searching their old records, an expense of nearly \$300, which the Grand Secretary is loth to pay for the benefit of the asker, when the object may be very trivial.

Trade Unions.

As the Masonic Builders were among the earliest, if not the earliest, to form trade unions guilds, we cannot as masons object to the irate unions of to-day, but we may be pardoned if we agree with the Senator, who said no Brotherhood should be allowed to take the Government by the throat to enforce its demands by legislation.

If a law as severe as that against the railroads were passed against the workmen we should hear a general howl go up. Their expenses are increased twenty-five per cent. and they are not allowed to increase their rates. This in some cases will be confiscation of the stock.

We have allowed a class to come over from Europe whose avowed intention is to wring the wealth from the rich. They make the mistake of thinking that wealth is inexhaustible, but it is really small in comparison with that of the masses.

A billion of dollars confiscated and distributed amongst one hundred million of people would give only ten dollars to each and all the accumulated wealth would not go far in making the poor rich.

A second fallacy is the thought that increase in prices falls upon the rich alone. It mostly falls upon the poor because the rich are few, while all the poor feel the result in the increase of rents and goods sold by manufacturers and trades.

A third fallacy is that large fortunes cannot be made honestly. The quick turning of stocks of goods gives large profits and compound interest rapidly doubles invested money.

Compound interest is the philosopher's stone which the ancients sought in vain.

The Jews seem to have guessed it early and the Romans were not far behind, for the honorable Brutus did not hesitate to let money at thirty or forty per cent.

The eight hour day is not a new idea, for the twenty-four inch guage is divided into three parts; allowing eight for our usual avocations and that explanation is at least a hundred years old.

There is a natural limit to the number of hours in which most work can be accomplished and that limit probably depends upon the character of the work. Railroad work is arduous and perhaps eight hours may be the best limit.

Summer Visitors.

We had a pleasant call Aug. 18th from Bro. George A. Kies, Gr. Secretary of the Gr. Lodge of Connecticut, and his wife, of Hartford, who were making a short visit to Old Orchard.

Bro. Alex. Strachan of the Masonic Board of Relief of Montreal, and Bro. Gladstone of Montreal, also were with us in August and called upon us.

Arvine W. Johnston, Gr. Secretary of

the District of Columbia, favored us with a visit Aug. 28th. It was eleven years since he was here before and he was very welcome.

Kirk Munroe, the author of Boy's books, passed through Portland Aug. 30th on his way to Plattsburg, N. Y., to address the military school. He stopped long enough to have supper with us. He has given up writing books and confines himself to addresses, but he is the same loveable fellow that he was forty years ago. He is not a mason, but is a constant reader of the Token and therefore familiar with the fraternity.

William Ross of Philadelphia called on Sept. 7th. He is recuperating from a severe illness of pneumonia, and has found his native air invigorating. His illness prevented his attending the semi-centennial of St. Alban Commandery of which he was a charter member and one of the few living who were present at its constitution. He attended a meeting of Ancient Landmark Lodge, of which he is a past master, and which he had not attended for 44 years, and he was present at the annual outing of the Cunner Association, which he never misses if he can go. He has had more than his share of illness for some years, and we hope he may have run through it now.

General Grand Chapter, O. E. S.

The Fifteenth Triennial Assembly of the General Grand Chapter, Order of the Eastern Star, will convene in Louisville, Ky., Tuesday morning, October 31, 1916, in the First Christian Church (which can seat over four thousand people) for a three days session.

Louisville having sixteen large and splendid hotels, besides many smaller ones, and being the Gateway to the South, and possessing several most beautiful of parks and many other wonderful attractions, is an ideal place for such an assembly and especially so at this attractive season of the year.

The entertainment committee, who are filled with the genuine southern hospitality, have long been busy preparing for this event, determined that it shall be superior to all other previous events of the kind.

Louisville has the oldest Masonic Home and the oldest Blind Institution in the United States. Here also is situated the National Printery for the Blind.

The beautiful little village of Lagrange, where rests the mortal remains of Robert Morris, founder of the O. E. S., is situated thirty miles from Louisville. Arrangements have been made to hold the Memorial services in the afternoon of the first day's session and at the grave of Robert Morris.

Last February the General Grand Chapter was called for the first time to mourn the death of its Most Worthy Grand Mat-

ron, Mrs. Rata A. Mills of Pennsylvania. Since that date Emma O. Ocobock, the Right Worthy Associate Grand Matron, has been Acting Most Worthy Grand Matron.

The Grand Matron, Emma C. Dickens, and Grand Secretary, Annette H. Hooper, of Maine, have arranged to be in attendance at the General Grand Chapter.

The following is one of the little greetings they have received in advance:

Much has been said and written I ween
Of Eastern Stars standing true
But come to Kentucky in 1916
And see what she will do for you.

We are in receipt of a copy of the proceedings of the Twenty-fourth Annual Session of the Grand Chapter, Order of the Eastern Star, of the State of Maine, fresh from the hand of the Grand Secretary, Mrs. Annette H. Hooper, for which we express our thanks.

Germans must already realize that their present war will not be a profitable one. They cannot expect to levy a subsidy of a billion on each of the allies. The bread riot in Hamburg indicates a lack of food. A million of Germans lie buried in Belgium and French soil. Can the prospect look any more promising to them than at first?

"He saw the rare times when the Christmas chimes

Were a merry sound to hear,
When the Squire's wide hall and the cottage small,
Were full of good English cheer."

We cannot anticipate a very Merry Christmas in England this year. Death has taken the master of the hall and the cottage, and taxes have borne heavily upon the others.

But English patriotism is strong and will carry them through patiently if not cheerfully.

William J. Landers,

Grand Commander of the Grand Commandery of Maine in 1894, died in Boston, Mass., Sept. 28th, and was buried in Gardiner, Sept. 30th. The Grand Commandery was represented by Gr. Commander Mallet.

He was born in Gardiner, Oct. 24, 1849, so that his age was 66 years, 11 months, 4 days.

He was a newspaper man in Gardiner for many years and removed to Boston about 20 years ago, where he has since resided. He left a wife and two daughters.

St. Omer Commandery, No. 9, of Meriden, Conn., will celebrate its fiftieth anniversary Oct. 18th, and we acknowledge with thanks an invitation to attend. H. Wales Lines, Grand Treasurer of the Grand Encampment, Eli C. Birdsey, Grand Recorder of the Grand Commandery, and George W. Miller are living charter members.

DUAL MEMBERSHIP. We are so often asked if Maine permits dual membership that we think it best to say that it does not. A brother tried to introduce it soon after Massachusetts adopted it, but could not carry it. It is easy for a brother to accomplish nearly the same thing by paying the amount of the yearly dues to the second lodge as a gift to the Charity Fund. He will then feel at liberty to attend all meetings, and the members will gladly acknowledge him as entitled to all their privileges except voting.

SOUTH DAKOTA.—A Grand Council was organized at Sioux Falls on June 9th, with George A. Pettigrew of Sioux Falls as Grand Recorder. It is under the General Grand Council.

Obituaries.

ALFRED WINGATE, Gr. Secretary of the Gr. Chapter of Iowa from 1887 to 1914, died at Nevada June 13th, aged 76 years. He was Gr. Recorder of the Gr. Council and Gr. Commandery for thirteen years.

We have received a fine photograph of Past Grand Commander Herbert Harris, nicely framed, and added it to those of P. G. C.s Plaisted and Thayer in our Hall of Fame. We hope that Dunlap Commandery may send in one of John W. Rallou.

The Grand Chapter of Canada in Ontario, has acknowledged the Grand Chapter of Alberta, and it is now a regular Grand Chapter.

The Grand Chapter of South Carolina has severed relations with the Grand Chapter of Scotland until Scotland shall recognize the authority of the General Grand Chapter U. S., over the Philippine Islands.

We are indebted to Benjamin W. Rowell, Boston, Imperial Recorder, for a copy of the Shrine, 1916, with also the statutes. A very handsome volume.

We sent out the Grand Lodge Proceedings to Maine lodges this year by Parcel Post. For sixty years we had sent them by express, and probably they went by express for many years before we commenced. A habit of sixty years is hard to overcome, but the express drivers were so annoying in their requirements that we could not endure them. The result shows that they went promptly and the postage was only one-third as much as the express charges. The Secretaries were pleased at having them come prepaid and at being shared the annoyance of having the bundle taken away if they were not at home at the moment chosen for delivery and therefore not able to sign for them.

The Badge of a Mason.

"Mankind has organized our social institutions, and among them none is more

timely than Masonry. Founded upon that universal principle of brotherly love and recognizing the common worth of man, it has gone forth on its mission of help, not to masons alone, but to the world at large. Having selected as its badge the lambskin, it has said to the outside world that its mission is pure, its purpose godly. And what it has said to the outside world it has said with a secret but greater meaning to its members as they knelt from time to time at its sacred altars.

"Masonry is no longer operative but speculative, it deals no longer with stone, but its mission is to influence the lives and hearts of men. There is no possible construction you can place upon its obligations which justifies a man in living a life other than one of helpfulness and for the betterment of the human race. Nor is its field of action confined to the lives of those who possess its secrets but its domain is the world. Its strong sympathetic arm reaches out to every man who lives under its influence, to the widows and orphans of every land. It is not a mere passive organization for the amusement of a band of men, but it is a real life-giving institution which undertakes and does things—not for self but for God and humanity. Like all great movements, it demands action, strong, manly action; it demands men who can stand 'four-square to all the winds that blow,' who can meet and mingle with men of action and give and get that which is best.

"Masonry has no place for the little selfish side of man, its secrets are dead to him who looks at life in that way. It looks for the man with a bigger soul, with a more universal spirit. It stops and stays with him only who sees in the betterment of the human race man's mission; who sees in the helpless widows and orphans at his door an opportunity to exemplify its teachings, who can take by the hand the fellow who is down and out, and put him on his feet, and send him on his way a better man. In fact, its teachings are wonderfully practical and God-like when once we recognize them."
—[W. B. Love, Gr. Orator of Gr. Lodge of North Carolina.]

September.

Here's a lyric for September,
Best of all months to remember,
Month when summer breezes tell
What has happened wood and dell,
Of the joys the year has brought,
And the changes she has wrought,
She has turned the verdure red;
In the blue sky overhead,
She the harvest moon has hung,
Like a silver boat among
Shoals of stars—bright jewels set
In the earth's blue coronet;
She has brought the orchard's fruit
To repay the robin's flute
Which has gladdened half the year
With a music, liquid clear;
And she makes the meadow grass
Catch the sunbeams as they pass,
Till the autumn's floor is rolled
With a fragrant cloth of gold.
—[Frank Dempster Sherman.]

Good Fellowship.

Ho, brother, it's the handclasp and the good word
and the smile
That does the most and helps the most to make
the world worth while!

It's all of us together, or it's only you and I—
A ringing song of friendship and the heart beats
high;
A ringing song of friendship, and a word or two
of cheer,
Then all the world is gladder, and the bending
sky is clear.

It's you and I together—and we're brothers one
and all
Whenever through good fellowship we hear the
subtle call,
Whenever in the ruck of things we feel the help-
ing hand
Or see the deeper glow that none but we may
understand—
Then all the world is good to us and all is worth
the while;
Ho, brother, it's the handclasp and the good word
and the smile!

—[Wilbur D. Nesbit.]

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
McKinley Lodge, McKinley,	11

What lodge shall be next added?

One of the many celebrated master mariners of the old clipper ship times—late forties and early fifties—known to have studied the art of navigation at the feet of the venerable Commodore Brother Samuel Tucker (of Revolutionary fame) was Captain Joseph Brown, of Bristol, Maine, who was at the time of his death a member of Alna Lodge, No. 43, of Damariscotta, Maine. Captain Brown walked eight miles at the age of ten years to learn navigation. Those were times when boys were required to become seaman before becoming masters. —[*Masonic Monthly*.]

We were in a lodge meeting recently—a “regular”—under the head of “communications” the secretary said he had a memorial on the death of a Past Grand Master, mentioning the name, and was about to put it aside, without further notice, when a brother present called for its reading in full,

as ordered by the Grand Master.

The reading of the memorial indicated that the deceased has been actively engaged, officially, with the Grand Lodge, for a great number of years, and given freely and generously of his time and splendid ability to the furtherance of Masonry, serving for years on the Masonic Home board and at the time of his death holding the office of president of the board. In all his service he had manifested in a marked degree those truly masonic qualities that made him beloved by all who knew him personally—and yet, after he was gone the lodges and brethren that benefited by his unselfish life of service would dismiss him from thought without giving even the short time required to read the brief but beautiful memorial, prepared by one who knew him and appreciated his worth.

We greatly fear that this is but one of many such instances. We fear that in this busy age we are in such a hurry we are not willing to pause for a moment in respect and honor of those who have borne the heat and burden of the day, serving well their generation, and who, finishing their work on earth, have laid down the working tools at the end of a well spent life.

Do we wish to be so easily and quickly forgotten? Do we not honor ourselves in paying due respect to those who have served so faithfully in days gone by? Are the expressed wishes of our Grand Master, to read and preserve the memorials of the honored dead to go unheeded. Let it not be so, brethren!

—[*The American Tyler-Keystone*.]

Our Masonic Duty.

The very first duty that an Entered Apprentice acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty. What would be the success of a lawyer who never again looked into a law book after his admission to the bar; a minister of the Gospel who never read the Bible after his ordination; a doctor who never took up a medical work after securing his sheepskin, or that of any other profession who does not take up post-graduate studies? And yet you find Freemasons all about you pretending to be masonic lights who never read. Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their lives. Masonic reading is an essential part of the education of a Freemason, and it is never too late to begin, but always better to begin early. It is the duty of the Worshipful Master to impress this fact upon newly-made masons, but if they themselves are in the class of non-reading masons, how can we expect from them such wholesome advice.—Albert Pike, 33°.

—[*The Dixie Mason*.]

We note from the last proceedings of the Grand Lodge of Louisiana that in keeping with their organic law as interpreted by the Grand Master and sanctioned by the Grand Lodge that a Worshipful Master can resign. We do not know of any other Grand Jurisdiction that permits such procedure. Another procedure that appears to us irregular is the permitting of conferring degrees on Sunday. It would seem to us that six days in the week ought to be ample for any body of masons to do masonic work.—[*Masonic Tidings*.]

England's Deputy Grand Master.

Deputy Grand Master Halsey, in the Gr. Lodge of England, paid an eloquent tribute to the late Lord Kitchener. The *Freemason's Chronicle*, under the heading of “Our Leaders,” comments as follows:

“The Craft of English Freemasonry has every cause to be proud of its leaders. The experience at the recent meeting of Grand Lodge afforded ample evidence that it should be so. The Deputy Grand Master was up to standard in every respect, but particularly showed his masterly grasp of affairs when he rose to pay a tribute to the late Earl Kitchener. Ordinary matters can be dealt with in an ordinary manner, but when one has to speak of a departed brother, an intimate friend, the personal element must come to the fore, and the Deputy Grand Master grasped the situation, and dealt with the occasion in truly marvellous manner.

“For a man of Bro. Halsey's age to make a lengthy address, a tribute of respect to a dear departed friend and brother, without a breakdown shows the marvellous powers of our Deputy Grand Master. He had full command of himself the whole time his address continued, left nothing unsaid that could have been uttered, and touched every one of his hearers to the quick. We have tried to get through a similar ordeal, and feeling collapse coming upon were able to make a timely finish, not that we wish to compare ourselves with the Deputy Grand Master, but we have seen far more able speakers than ourselves have to cut funeral addresses short through their feelings proving too much for them. That was not the case with the Deputy Grand Master; he went manfully through to the end, a splendid display of oratory, and a splendid tribute to a worthy brother. We hope to reproduce the full text of his impressive address from the records of Grand Lodge as soon as we get the sanction of the authorities, which we think will be readily granted.”—[*The Freemason*.]

We frequently hear other people as well as masons bewailing the fact that they are no longer young. They speak of youth wistfully, with a tearful longing as if it were a vanishing halo, like a mist, that dissolves

before a morning sun. They do not seem to realize that which makes people young is, irrespective of actual years—it is capacity for retaining youthful ideals. When a person ceases to be interested in the ways of youth he has stopped growing, and is beginning to decay intellectually. Those men who keep their souls alive and remain vital are those who keep their hopes and desires and ambitions before them, and not behind them. The women who keep the charm of youth are those who have a buoyant spirit, an interest in things of to-day, combined with a high idealism. One will not lag behind in the onward rush if one's mentality is continually pushing forward. A sanguine and courageous attitude towards life really constitutes the spirit of youth, which is so much coveted, and there is no reason why this attitude should be confined to those below a certain age. Keep looking ahead. There is no end to the adventures which life may hold for you. The world is just as interesting, just as marvelous as when you were eighteen, and just beginning to realize its greatness.—[*Missouri Freemason.*]

Heart Masonry.

Masonry demands something more than the mere knowledge of a few signs and grips, or the acquirement of the ritual of the work. Her aims are higher, her purpose noble. It is not enough that masonic light should illuminate the mind, but it should also penetrate the heart.

He that departs from the lodge with his heart untouched by the light of our institutions is not a true mason. He may be trimmed and squarred, the workmen may have polished him until his illumined mind sparkles with rays of intelligence, but the builders daub with untempered mortar, and their edifice will soon show the imperfect material.

A mason without a heart is like the world without a sun. It were difficult for him to conceive the beauties of Masonry. True preparation would be an impossibility, and the lessons thrown away.—[*Brotherhood.*]

The United States, excluding Alaska, is as big as England, Scotland, Ireland, France, Germany, Spain, Portugal, Italy, Austria-Hungary, the Balkan States, Switzerland, Holland and Belgium, Norway and Sweden, and European Russia with the exception of two of its provinces.—[*Exchange.*]

According to a table published in the Proceedings of the Gr. Lodge of Kansas, 1916, there are 14,701 Masonic Lodges in the United States with a membership of 1,702,935, showing a net gain of 73,544 for the last year.

Texas leads the other states with 878 lodges, New York leads in membership with 186,179 members, Utah has 17 lodges which is the smallest with the exception of

Porto Rico which has but 5 and Philippine Islands which is not given.

Nevada has 1,939 members, the smallest except Porto Rico, which has 583, and Philippine Islands which have 1,650 members.

The table was prepared by P. G. M. Matheus M. Miller, Kansas Committee on Correspondence.—[*New England Craftsman.*]

Why Continue the Farce?

In view of the established fact that America was not discovered by Christopher Columbus, who never knew that there was a continent in the west, but only landed on the West India Islands, and that this continent was really discovered by a Norseman, Leif Ericson, in the year 1,000, who spent nearly a year on what is now known as the New England shores, why continue the farce of celebrating Columbus day, making it a legal holiday?—[*Texas Freemason.*]

The Black Ball.

The ballot is the safeguard, the obstacle and bar against the unworthy, and is placed in every member's hand to be used as a weapon of defence, not of offence. There is no masonic duty which should be given, so that spite, envy or malice shall not guide our fingers in the selection of the thing which may for years mar or promote the prosperity of our Order. Do you know that the things which have given your Grand Master more concern during the past year than all others have grown out of a misuse or a misconception of the ballot, and do you know that the same thing has applied to almost all of his predecessors? Use the black ball, my brother, when needed to keep the mean and the low from trampling in the mire the precious pearls of our institution, but be just as careful to assist in the election of those who would be a credit to us.—[*M. W. Lincoln V. Cravens of Indiana.*]

Our Thanks.

IDAHO.—Gr. Lodge Sept. 12, 1916, from Geo. E. Knepper, Boise, Gr. Sec. John D. Bloomfield, Nampa, Gr. Master.

ILLINOIS.—Report of Masonic Veteran Association, 1916, from A. J. Burningham, Asst. Sec., St. Paul, Minn.

KENTUCKY.—Gr. Commandery May 17, 1916, from Alfred H. Bryant, Covington, Gr. Recorder. Henry P. Barret, Henderson, Gr. Commander.

MINNESOTA.—Gr. Commandery May 17, 1916, from John Fishel, St. Paul, Gr. Rec. Jesse Norton, Duluth, Gr. Com.

NEBRASKA.—Grand Lodge June 6, 1916, from Francis E. White, Omaha, Gr. Sec. Andrew H. Veile, Gr. Master.

NEW HAMPSHIRE.—Gr. Lodge May 17, 1916, from Harry M. Cheney, Concord, Gr. Sec. Geo. E. Bales, Wilton, Grand Master. Gr. Chapter May 16, 1916, from Harry M. Cheney, Gr. Sec. Edward O. Fifield, Nashua, Gr. High Priest. Gr. Council May 15, 1916, from Harry M. Cheney, Gr. Rec. Abraham L. Garmon, Manchester, Gr. Master.

NO. DAKOTA.—Gr. Lodge June 20, 1916, from Walter L. Stockwell, Fargo, Gr. Sec. Alexander B. Taylor, Fargo, Gr. Master.

NOVA SCOTIA.—Gr. Lodge June 14, 1916, from Thomas Mowbray, Halifax, Gr. Sec. Don F. Fraser, New Glasgow, Gr. Master.

WASHINGTON.—Gr. Lodge June 13, 1916, from Horace W. Tyler, Tacoma, Gr. Sec. George R. Malcolm, Walla Walla, Gr. Mas.

DIED.

WILLIAM J. LANDERS in Brooklin, Mass., Sept. 28, aged 66 yrs. 11 mo. 4 d. (See editorial.)

EDWIN L. FIELD in Gray June 21. A member of Portland Commandery.

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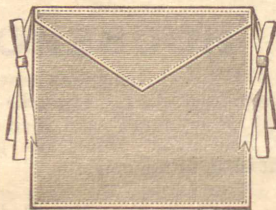
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