

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 6.

PORTLAND, ME., JULY 15, 1917.

No. 1.

Published quarterly by Stephen Berry Co.,

No. 37 Plum Street, Portland, Maine.

Twelve cts. per year in advance.

Established March, 1867. - 51st 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.

Last Night.

Last night I lay a-thinkin'
An' wishing that the day
Would creep in through the winder
An' chase the dark away.

Lay a-listinin' to the night-owl
On the dead pine cry, "Who, Who?"
(Who I be ain't any businrss
Of a critter sich as you.)

Lay a-listinin' to the tree-toad,
Callin', callin', fer the rain.
Till it seemed I couldn't stan' it,
Ef he hollered once again.

An' I sorter got to thinkin';
What's the use o' bein' born,
Just to slave an' work, an' hustle,
Struggle hard an' then pass on?

'Long 'bout twelve, a little night-breeze,
Velvet fingered breshed my face,
Set the maple trees to talkin'
Makin' music 'round the place.

An' a sparrer in the laylock
Sang a sleepy little tune,
Jest as ef he wuz a-dreamin'
O' the happiness o' June.

Arter that it didn't matter
Ef the old owl said "Who, Who?"
Didn't matter ef the tree-toad
Cried for raid the hull night through.

For the music in the maples
Carried all my care away;
Fust I knew the rooster's crowing,
Welcomin' the summer day.

—[Rosamond Reed.]

MASONRY IN MAINE.

St. John's Day.

The solstice came on the 21st, and the week, which was Red Cross week, was fair throughout. But on Sunday, the 24th, there was a day of heavy rain. Monday was again fair, and on that day De Molay Commandery of Skowhegan celebrated the 50th anniversary of its charter.

Four commanderies were invited to share their rejoicing, viz.,

Maine of Gardiner,
St. John's of Bangor,
Palestine of Belfast,
Pilgrim of Farmington.

The program was first a reception to visiting commanderies, who were escorted to Fairview Park, where a clambake was

served. Field sports were the amusements of the day, and a buffet lunch was served at 6.30, after which there was a fine entertainment at the Opera House.

At half-past ten the guests were escorted to their train.

Portland Commandery with ladies went in automobiles, one hundred in number, to the Hotel Wentworth at Newcastle, returning on Sunday afternoon.

St. Alban of Portland went fifty strong to Gray's Inn at Jackson, N. H., on Saturday, and returned Sunday night.

Trinity Commandery of Augusta took their ladies out to a picnic supper at Winthrop Pond.

Dunlap Commandery of Bath, and Lewiston Commandery of Lewiston united on June 25th in an excursion to Maranacook.

Grand Secretary Chas. B. Davis received a special invitation to attend the stated and semi-annual communication of Waterville Lodge on June 11th, stating that business would be transacted which would require his presence.

The "special business" consisted of the presentation to him of a beautiful solid gold watch, solid gold chain and charm of Knight Templar and 32d degree combination design. The watch is open face, and on the back is engraved in artistic manner the monogram "C. B. D., and on the inside, "Presented to Chas. B. Davis by his Masonic Friends, Waterville, June 11, 1917."

The presentation was made by Associate Justice Warren C. Philbrook in his usual happy and appropriate manner. Deeply affected by the generosity and kindness of his brethren, Bro. Davis could offer only a few words of most sincere thanks. Though one of our drenching June storms was raging that evening, more than one hundred and fifty of the members of Waterville Lodge were present to offer congratulations to the new Grand Secretary, and though sorry to have him leave Waterville, wish him success in his new field of labor.

Mr. Davis has been a resident of Waterville for just twenty-five years, and during that time was six years in newspaper work, two years City Marshal, and seventeen years bookkeeper in a local coal office. He

has been at the head of Waterville Lodge, Teconnet Chapter, and St. Omer Commandery at Waterville, and Mt. Lebanon Council at Oakland, and is Most Wise Master of Emeth Chapter of Rose Croix at Augusta. He was Grand High Priest in 1912, and Grand Master of the Grand Council in 1915. He has been the recording officer of the Waterville bodies for the past thirteen years, and in that position has attained a state-wide reputation for accuracy, neatness and systematic record work, and many of his up-to-date ideas have been copied by secretaries all over the state.

Bro. Geo. W. Smith, of Pine Tree Lodge, Mattawamkeag, is in his 44th year of service as Secretary, a very long service indeed, although not quite a record breaker.

Maine Council of Deliberation.

By invitation of the Bangor bodies the Maine Council of Deliberation, A. A. S. R., met in the City of Bangor on Monday, May 28, 1917. There was a large attendance, all of the officers except two being present and all of the subordinate bodies of the state except three being represented.

The meeting was opened at 4 o'clock in the afternoon, prayer being offered by the Grand Prior, Ashley A. Smith.

The address of Most Ill. Commander-in-chief, William C. Mason, showed the condition of the Rite in this Grand Valley to be in a most prosperous condition. The presentation of the various reports of the committee and officers, with the election of officers for the coming year, occupied the afternoon.

The following officers were elected and installed:

William C. Mason, 33°, Bangor, M. Ill. Commander-in-chief.
Frederick C. Thayer, 33°, Waterville, Gr. First Lieut.-Commander.
Harry R. Virgin, 33°, Portland, Gr. Second Lieut.-Commander.
Albro E. Chase, 33°, Portland, Gr. Minister of State.
Frank E. Sleeper, 33°, Sabattus, Gr. Chancellor.
Ashley A. Smith, 32°, Bangor, Gr. Prior.
Fred C. Tolman, 32°, Portland, Gr. Treasurer.
Harry W. Libbey, 33°, Bangor, Gr. Secretary.

Edmund B. Mallet, 33°, Freeport, Gr. Master of Ceremonies.

Elmer A. Doten, 32°, Portland, Gr. Hospitaler.

Wilmer J. Dorman, 32°, Belfast, Gr. Sentinel.

George B. Freeland, 33°, Bangor, Gr. Standard Bearer.

Warren C. King, 32°, Portland, Gr. Captain of the Guard.

Winslow E. Howell, 32°, Portland, Gr. Sentinel.

At 6 o'clock dinner was served in the banquet hall, the arrival of the brethren having swelled the number of those who sat down to more than two hundred.

The evening exercises were in a way commemorative of the 50th anniversary.

The following brethren responded with addresses:

Ill. William C. Mason, 33°, Subject, The Union of 1867.

Ill. Harry R. Virgin, 33°, Subject, Early Maine Members of the S. C.

Ill. Ralph W. Crockett, 33°, Subject, The Present Christian Duty of the Duty.

Ill. Ashley A. Smith, Subject, Masonry and Democracy.

Ill. Charles F. Johnson, Subject, Our Country and Masonry.

We acknowledge with thanks a copy of the "Bi-Centennary of the Foundation of Masonry," by Th. G. G. Valette, and published by the Grand Lodge of Switzerland. It is a concise history of the Order since the establishment of the first Grand Lodge.

Bro. Walter H. Young, of Brooklyn, N. Y., called on us this week. He has brought five boys of his church, and is stopping with them at Orr's Island.

The German people may tire of the Robber Barrons and of a war for conquest which brings no profit and goes no whither. As the tender-hearted Golden Dustman grieved over the sad fate of Billy Sawyer, who wandered near the ruins of that Carthage which he had conquered for the Romans, so may we be called upon to sympathize with a displaced Kaiser, wandering over devastated Belgium begging for a drink.

The Grand Chapter of the Eastern Star of Maine met at Masonic Hall at Portland May 22d and 23d, and was fully attended. This was the 25th anniversary of the organization of the Grand Chapter, and the event was celebrated. Past Grand Secretary of the Masonic Bodies, Stephen Berry, was invited to be present, and was duly welcomed. After appropriate singing and addresses the Grand Secretary, Mrs. Annette H. Hooper, read a brief history of the Order in Maine, in which she expressed her indebtedness to Josiah H. Drummond and

Stephen Berry for aid in the beginning of her duties. She then presented Mr. Berry with a bouquet of carnations, eighty-three in number, to designate his age. Mr. Berry acknowledged the gift and courteous reception with grateful thanks, and referred to Rob Morris, the founder of their Order, with whom he was intimate thirty years ago, and whom he wished could have been present on this occasion to witness the growth and strength of the Order which he had founded. The following officers were elected:

Grand Matron—Mrs. Elizabeth F. Libby, Bangor.

Grand Patron—Dr. John T. Palmer, Portland.

Associate Grand Matron—Mrs. Josie E. Mathews, Pittsfield.

Associate Grand Patron—Oscar B. Ingalls, Lisbon Falls.

Grand Secretary—Mrs. Annette H. Hooper, Biddeford.

Gr. Treasurer—Mrs. Emma V. Bodge, Augusta.

Grand Conductress—Mrs. Belva L. Wardwell, Penobscot.

Associate Grand Conductress—Mrs. Emma Howe, Rumford.

Clandestine Lodge.

Our Southern States have for a long time been free from clandestine lodges, save a few in Texas near the Mexican border, but this happy condition has undergone a change, and Alabama has been invaded by the establishment of a clandestine lodge in the city of Birmingham. It claims to hold its charter from the Supreme Lodge A. F. & A. M. in the Scottish Rite for North America in the American Masonic Federation.

Additional caution is therefore required that none belonging to that lodge be admitted into any regular lodge.

To those who have even but little knowledge of Masonry and its government hardly any warning need be given. They know that in these United States each state has its own sovereign Grand Lodge which has exclusive jurisdiction over all the Symbolic Masonry within its borders, and the right to decide what is legitimate Masonry in other branches of the Order. Any lodge claiming to have its authority from any but a state Grand Lodge is prima facie spurious or clandestine, and those claiming membership therein should be given scant courtesy and not even subjected to an examination.

The Grand Lodge of Louisiana adopted a system some years ago which we deem very efficient in preventing the recognition of clandestine masons.

It furnishes each lodge in the state each year with an annually revised list of regular lodges within the jurisdictions of all the

Grand Lodges of the United States and such foreign Grand Lodges as are generally recognized.

When a visitor presents himself to a lodge the first act of the examining committee is to look in this list for the name of the lodge of which the visitor claims to be a member. Should it not be found in the book of regular lodges, the visitor would have to produce strong and conclusive evidence to convince the committee that his lodge is regular.

The Grand Master of Alabama has issued an edict of non-intercourse with this spurious lodge. This not only binds all masons in that state to obedience, but masonic courtesy requires that the masons of all other jurisdictions should also be governed by it.—[*The Square and Compasses.*]

The Lodge is the Basis.

Don't fool yourself by acting as though the lodge were a mere plaything or pastime. In the fraternity the lodge is all-important. The lodge is the most distinguishing characteristic of the fraternal system and reaches to every certificate holder. The lodge is the basis for the plan of co-operation, and the chief factor in economical management. The lodge is the member's forum—where he labors, speaks and votes as provided by the association and the statutes of the state. The lodge makes the individual the ruling power in the association, and there his voice and vote is more potent than in any other insurance system in the world. The lodge is the source of all authority and reform in the order; it is there the certificate holder can operate with his fellows directly to safeguard his own interests, without intimidation or outside influence. From the subordinate lodge every officer must first come to the place of authority and power. The lodge gives potency to the spirit and bond of fraternity, gives practical exemplification to the power of co-operation, gives meaning to the pledge of man to man, and puts every resource of the association back of the member in distress. The lodge makes the badge of the order a passport to good society everywhere, and multiplies a thousandfold a man's friends in social and business life.—[*Fraternal Index.*]

Liberty, Fraternity and Equality.

Europe, once the intellectual camping ground, the Mecca where scholar and thinker found rest and peace in the enjoyment of his literary pursuits and scientific research, is today the bivouac of gigantic art mias. Rivers of blood have been poured out, countless millions of treasure spent, in which the widow and orphan have mingled their tears in the most horrible tragedy known to mankind. Yet the titanic struggle continues with the dawn of peace apparently far distant.

Ground under the heels of despotic leaders for centuries the quickening principle of human liberty is awakened, and is gradually permeating the civilization of the entire world, and under a new political creed, the creed of humanity, this country has thrown the weight of its influence into the balance, not for conquest and power, but for the love of liberty and humanity.

Liberty, Fraternity and Equality, civil and religious liberty for upwards of two hundred years has been the fundamental principal thought and teaching of Freemasonry. In its throbbing heart the ideas of freedom, personal liberty, popular education, love of country has been nurtured. One Sovereign for all, that sovereign the will of the people, it has fostered as an ennobling ideal.

Had the talismanic spirit and power of Freemasonry that guide men in the right, that has ever been tolerant in thought and act, been dominant in the hearts of men, had the belief in the fatherhood of God and the brotherhood of man permeated the souls of men, there would have been no war, and future generations not obliged to apologize for the most impoverishing, criminal and unjustifiable war in all the annals of time.

Written in tears and blood will be recorded the year 1914, the saddest, yet most memorable epoch in all the world's history. —[*Masonic Tidings*].

Favors Use of Both Plans Jointly.

It is my opinion that neither a Home nor a Charity Fund alone is the ideal plan of caring for our dependent brethren, their widows and orphans. To be complete there should be both. Some cases cannot be cared for in their own homes or among their friends and relatives. Some have no homes, some have no relatives, some have no friends, who can and will undertake the burden even for ample pay. Others have homes, friends or relatives, where to the increased happiness of all they could and would be lovingly cared for with the aid of a monthly or quarterly stipend from a Grand Charity Fund. In addition to an annual tax on all the Masons in the jurisdiction to support these forms of relief, there should also be permanent Endowment Funds created and maintained by voluntary contributions and by a small percentage of the annual per capita tax set aside each year for this purpose.

Relief by the several lodges for their own dependents would be too irregular and uncertain; it should in all cases be furnished at least in the greater part by the Grand Bodies acting in unison under uniform regulations which would bear equally upon all and insure equal benefits to all according to their necessities.

Some may say I have set an impossible standard. It is not. That it is high I do

not deny, but no great accomplishment was ever achieved without a high standard. Good standing of a worthy brother in a Masonic lodge should be a guaranty that neither he nor his wife and children should ever want for the necessities at least of life. —[*Oliver D. Street, Alabama*].

Thinks Homes Very Desirable.

The increasing of the dues in the lodges to an extent that provides an adequate per capita for the Grand Lodge "charity fund" is the most satisfactory and equitable way of providing for the ones we wish to assist, and is particularly desirable in those jurisdictions which maintain Masonic Homes. In every jurisdiction of which I have any knowledge this per capita tax is supplemented by voluntary contributions of those who are more able to give than the average brother, and these voluntary contributions are sometimes very large. The act of giving, which is, in the per capita tax plan, an act of the Fraternity as such, often creates a desire to do something as an individual.

It has been demonstrated by the different jurisdictions which maintain homes that they are the best method of doing our duty to our brethren who need care in old age or infirmity, and the widows and orphans. I believe that homes should be provided for all of those who are in need of our assistance, and who can be better taken care of in the home than elsewhere. However, I believe it is advisable to maintain the orphans in a separate home where practical, and at least in a separate building.

A duty correctly comprehended is a pleasure, and it is the opinion of your scribe that the added interest in others' welfare produced by being a contributor to a Masonic Home will have an uplifting influence among many brethren who would not otherwise have had it called to their attention. —[*Silas H. Shepherd, Wisconsin*].

Think of These Things.

The Masonic Fraternity leaves to each member the absolute and unqualified right to worship God after the manner of his own particular faith and in accordance with the dictates of his own conscience. At the same time it does require of its members a positive belief in a Supreme Being endowed with infinite power, wisdom, goodness and love. Reverence for Deity is inculcated in every degree in Masonry; and this is true of both the Scottish and York Rites. "Thou shalt not take the name of the Lord thy God in vain," is no more emphatically expressed in the Hebrew "Book of the Law" than in the rituals of our rites. Reverence for the Deity is an ever present precept. Profanity has no place in Masonry. Are we not taught in the very first degree "never to use his name but with that reverential awe which is due from a creature to

his creator?" Are these profound teachings meaningless? Have they no place in our daily walk and conversation? For the use of profanity by a member of the fraternity there is neither palliation nor excuse. It not only reflects upon the high character of our ideals, but also degrades the user. Let every one of us so guard our words as to refrain from offending in this particular. Let us so live that there shall be no occasion to inject into our rituals an obligation requiring our members to refrain from this unwholesome practice, as has been done in other jurisdictions. Let us "think on these things." —[*Brotherhood*].

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.
The Temple Bulletin Co., St. Louis, Mo., weekly, \$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.

51ST YEAR.

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.

In leather tuck,	\$1.50
In cloth for library,	1.40

Sent postpaid on receipt of price.

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.

Semi-Centennial Dinner.

Rt. Em. Sir Frederick C. Thayer began the practice of medicine in Waterville June 28, 1867, and his fellow-citizens observed the fiftieth anniversary of that event by giving him a complimentary dinner at The Belgrade, Belgrade Lakes, on Thursday, June 28. More than one hundred of Dr. Thayer's professional and Masonic friends, quite a portion of whom came from different and distant parts of the state, sat at the tables. Associate Justice Warren C. Philbrook, Past Grand Commander, officiated as toast-master, and addresses were made by Dr. D. A. Robinson of Bangor, Ex-Senator Charles F. Johnson and Rev. Frank L. Phalen of Waterville, and then Dr. J. Frederick Hill, Deputy Grand Commander, presented Dr. Thayer, in behalf of the gentlemen present, a beautiful rosewood humidor, filled with three brands of the choicest cigars procurable. On the top of the case

was a silver plate engraved, "Frederick Charles Thayer, From His Friends."

Dr. Thayer was born in Waterville, in the house in which he now resides, on September 30, 1844. He has always been associated with the business and civic life of the community, and perhaps no better tribute could be paid him than that given by the local paper, which said in part:

"Perhaps no one man, either from the standpoint of popularity or distinguished attainments, except those of the political realm, deserves so much at the hands of the people of Waterville as Frederick Charles Thayer, M. D. He has throughout his long life been active for the betterment of Waterville, and has had a broad vision of public service. As a 14-year-old lad he was torch boy for a fire company. Week before last he was working in the interest of the Liberty Loan, and last week for the Red Cross war fund. In all the interim of years there has been scarcely a day when he was not busily engaged in lending his heartiest support to the public good."

Gen. Selden Connor

Died at Augusta July 9th, aged 78. He was a native of Fairfield, and went into the Civil War as Lieut. Colonel of the 7th regiment, whose commander was Col. Mason of the regular army. The regiment was finely trained, but the Colonel was absent on detached duty, and it was led in the Peninsular campaign by Connor and Major Tom Hyde in so gallant a manner that it became famous. Col. Connor was finally so severely wounded that he barely escaped death, and had a leg amputated, which left him a cripple for life.

He was made Governor, and if Maine had possessed a higher honor to bestow he would have had it.

He was an ideal soldier, a gentleman of the highest character, and had a literary taste. His career has been an example and an inspiration to the youth of Maine.

We have received but few requests for the Title and Index to volume 5, but there should be several libraries which need them to complete the volume.

The Grand Master of the Templars, Lee S. Smith, issued a General Order for July 4th, appealing to the Order to support the government and to contribute to the Red Cross fund.

Obituaries.

EDWARD M. L. EHLERS, Grand Secretary of the Grand Lodge of New York, died May 28, 1917, after thirty-six years of service in his office, at the age of seventy-seven, having been born in Denmark, January 31, 1840.

He was a Colonel in the Civil War, and

his death was due to an old wound received in the service.

He was an admirable Secretary, efficient and courteous, and it was a pleasure to do business with him.

LEO E. BENNETT, Grand Secretary of the Grand Chapter of Oklahoma, died at Muskogee, May 28, 1917, at the age of fifty-nine years. He was born at Wyandotte, Kansas, November 27, 1857. He was a very efficient and untiring officer.

BESTOR G. BROWN, Gen. Gr. Scribe of the General Grand Royal Arch Chapter, died in Battle Creek, Mich., July 10. News of his death comes to us as a surprise, as he was comparatively a young man. He lived in Topeka, Kansas, and he was Grand High Priest of the Grand Chapter of Kansas in 1893.

JAMES McCORMICK, Grand Secretary of the Grand Royal Arch Chapter and Grand Recorder of the Grand Council of Connecticut, died at his home in Windsor, June 27, 1917. He was the senior Past Grand Master of the Grand Lodge of Connecticut, Past Grand High Priest and Past Grand Master of the Grand Council.

George A. Sturdy, of New London, has been appointed to succeed him as Grand Recorder.

George J. Roskrige, Grand Secretary of all the Masonic bodies of Arizona, is one of the best rifle marksmen in that state, where good marksmen are plenty, and he is secretary or president of half a dozen rifle associations. He thinks it is time to unload, although he is only seventy-two, and we think so too, although he can probably stand it ten years longer.

He was born in Cornwall, England, April 10, 1845. He has been Surveyor General of Arizona, and is an all-around good fellow.

A destructive fire at Templar Park, Iowa, on June 14th, has made it necessary to call the conclave on July 10th at Cedar Rapids.

The Swagger Book.

A fine looking gentleman calls on you and is received cordially. He states that the New York Historical Society is to issue a book containing a biography of distinguished Americans, and that your name is in the list. A sheet of questions will be sent you which you are to answer in order to supply the necessary dates. After allowing this pleasant information to sink in, he proceeds to state that the book will be published next year, and the price will be \$25. You become aware that you are being worked for a subscription by an accomplished book agent, but say that your age is such that next year is too far off for you to count on.

He replies that the volume will go to your heirs. You say, "Yes, and so will

the bill," which they have no part in contracting, and it will be for a thing which they do not want, that you are unwilling to impose such a burden on them, and so you escape.

The swagger book is not a humbug, for the information contained in it is correct. It is not a swindle, for you get what you pay for. But first-class celebrities get all the publicity they require without paying for it. It is undoubtedly second-class, and its circulation will be mostly confined to subscribers.

When a philosopher picks up a volume at the second class book-stall and turns the leaves, he smiles and says, "All is vanity."

Where the Cedars Landed.

Joppa, one of the oldest cities, at one time nigh extinct, has 23,000 inhabitants. It marks the landing spot of the Cedars which Solomon brought from Lebanon for the Temple. Here the Knights came in 1126, captured and held the place 61 years. Here Jonah "got down in the mouth" and was swallowed by a whale. Joppa raises the finest oranges and vegetables by irrigation. The oranges can be peeled like a banana and eaten without the juice running down your chin. Bedrooms in Joppa hotels are named after the apostles and other New Testament characters, the names painted on the doors.

Joppa rests on a hill which slopes abruptly to the sea. The houses, of stone, are covered with stucco, and painted in canary, light blue, light pink and white. The landing at Joppa has been difficult since the old mole or sea wall, built long ago, was raised and scattered among the natural jagged rocks in front of the town. There is no breakwater; when the sea is turbulent, it is difficult to transfer from large ships to rowboats plying between shore and ships. Travelers have been carried by Joppa as much as four times before able to land.

On the shore, north of Joppa, are vast piles of scalloped shells washed in by the sea. Many of these shells were carried home by the Crusaders as souvenirs of the Holy Land. For more than a thousand years pilgrims, tourists and explorers have gathered these "pilgrim shells."

Every Anglo-Saxon lover of liberty desires to visit Runnymede, where the English Barons wrung from King John the Magna Charta, which revolutionized human government. Just so every lover of his kind may well be proud to stand in Joppa, in the little house by the sea, and remind himself that from here went forth the edict which has humbled the tyrants, unshackled the slaves, ennobled woman, enfranchised the human race, created schools, built hospitals and asylums, given to the nations justice, liberty and peace, and created a civilization which bears the name of Him.

Joppa, after Calvary, is the most holy spot in all the world.—[*The American-Tyler Keystone.*]

The Need of Brotherhood.

There is nothing that exists but what has a reason for being. When the reason or necessity arises, the thing is born, and when the necessity or reason ceases, the thing dies. It may be said with undeniable truth that neither religion, society, government nor law fulfils the measurement of man's needs, that the real appeals to him with less force than the ideal, and that his happiness is not complete unless he strives and continues to strive for the ideal. Man's inner consciousness acquaints him with a brotherhood which society does not afford in its completeness; with an association and mutual assistance greater than that which is vouchsafed to him through government by law; with a clearer conception of truth than is portrayed by religion; hence the necessity for Masonry and for all those associations which are supposed to supply those deficiencies. Their life and death will only be determined by the continuance of cessation of that necessity.—[*Bro. John S. Tibaut, Grand Master, Louisiana.*]

PURITY IS POWER.—Men are not really noble or made worthy of the homage of our highest respect and esteem on account of the position they occupy, or the wealth they possess, but from the purity of their lives, the loftiness of their aims and the good the world derives from their virtues and noble examples.—[*Selected.*]

No Masonic organization is going to be bigger than the man who presides over its destinies. If the presiding officer is shiftless, careless and takes but little interest in the organization, you can put it down that his year of service will not be an enviable one.—[*Illinois Freemason.*]

THE Tyler who knows his post and does his full duty is a great help to the Master and a valuable assistant to the lodge. He greets the brothers as they enter his room with a warm welcome and a hearty handshake, and at the same time presents him with his apron and invites him to register, and refuses to allow him to pass in until he has complied, whether the lodge is at ease or work, or before opening.—[*Masonic Voice-Review.*]

An amendment to the Montana code provides that a member of the fraternity in attendance at a lodge, though not a member thereof, may make an objection to the initiation of a candidate, whereupon the ballot must be cast the second time, and if then found clear the objection shall be disregarded. It also permits a brother Master

Mason in good standing, although not a member of the lodge, to object in open lodge to the advancement of a brother, and if reasons therefor be stated, the matter shall be referred to a committee to inquire into the cause thereof, and all proceedings with respect thereto shall be the same as if an objection had been made by a member of the lodge. This is surely somewhat of an innovation in Masonic law.

War's Possible Effect.

Just what effect the war will have upon our lodges remains to be seen, the Tyler-Keystone says. In England many lodges have almost suspended operations, in some instances practically the entire membership being engaged in the service of the country. English lodges, however, are small as regards membership, and other conditions exist there that are not likely to confront our American lodges. It is predicted by some of our well informed brethren that the imminence of war will bring to our doors many applicants, seeking admission to our great fraternity, which offers a degree of protection and security in the camp and on the battle-field not equalled by any other organization.

In peace or in war Masonry has its mission, and we can best fulfil it by earnest devotion to the duty immediately at hand, endeavoring to prepare ourselves and our brethren for whatever obligations may be laid upon us, hoping ever and praying always that the mountain of the Lord's house may be established on the top of the mountain, that swords may be beaten into plowshares, and spears into pruning hooks, that nation may not lift up sword against nation, neither shall they learn war any more, but that the reign of the Blessed Emanuel, the Prince of Peace, the Great Captain of our Salvation may become universal and eternal.—[*Masonic Voice-Review.*]

Because I Fight To-day.

The Jousts are on this very day—the heralds call to me
And I must tilt for life or death, victor or vanquished be.

Though once I lost the cause I loved, nor gained the Right of Way;
What matters it? that battle's past! I fight the fight To-day!

And I must up—and I must forth to march life's road of gray:
Listen, the heralds call again, it means I fight To-day.

No Power can bring back Yesterday—to-morrow's far away—
The foe that stares me in the face, is foe I fight To-day?

My past defeats! I own them not! Its Here and Now I pray—
And buckle on my sword and girth to fight the fight To-day?

And If I firmly hold my place, stand, man-like, in the fray,
To-morrow I shall better fight—because I fight To-day!

—[*Elizabeth Powers Merrill.*]

We'll Meet Him on the Level.

"To meet upon the level
Is an easy thing to say,
But when it comes to practice,
Do we do it every day?
Do we meet him on the level,
If the Brother chance to be
Just a little out at elbow
Or baggy at the knee?"

When we meet him in the workshop,
Do we greet him with the grip
That we do the noted statesman
On a European trip?
Do we meet him on the level
And give him just the chance
That we do the dashing fellow
With the creases in his pants?

If fortune does not smile on him
In sunshine and repose,
Do we meet him on the level
In his second-hand clothes?
Do we invite him to our Church,
And seat him in our pew,
And warm our hearts by clasping hands
As Brothers ought to do?

Yes, we meet him on the level,
On the broad Masonic plan,
Whenever we know him to be
A Mason and a man.
We'll meet him on the level!
And part upon the square,
And then perhaps he'll vouch for us
When we meet him over there."

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?	

Japan Recognizes Masonry.

Courtesies and respect probably never before paid to the memory of a foreigner by the Japanese government and people marked the funeral of American Ambassador to Japan, George W. Guthrie, in Tokio, March 13, according to the *Japan Advertiser*, a newspaper published in English in that city. At the funeral services in Trinity Cathedral, Bro. George Whymark, Grand Master, was given a seat with the diplomatic corps, and near the seats reserved for the imperial family and princes of the blood.

Editorially the *Advertiser* says: "The permission by the government to the members of the Masonic Order, in which the late Ambassador held an exalted post, to

attend the ceremonies as a body, in regalia, was the first official recognition by the government of Japan of Freemasonry."

Ambassador Guthrie was a Past Grand Master of Pennsylvania, and an active 33d degree Mason.—[*Masonic Standard*.]

A MASON'S OBLIGATION.—The obligation of a Master Mason is conceded to be among the most forceful and binding obligations ever administered, and a man whom it cannot restrain, a man upon whom it does not make a lasting impression for good, and cause him to think more seriously and soberly of the duty he owes to his God and to his fellow-man, is unworthy the name of a Mason.—[*Virginia Masonic Journal*.]

WE must learn the thoughts of the common people if we would be wise and do any good work. We must look at men, not so much for what Fortune has given to them with her blind old eyes, as for the gifts that Nature has brought in her lap, and for the use that has been made of them.—[*Albert Pike*.]

SOME Masons would go across the town in a sandstorm to accommodate a brother, others would go a good way in a snowstorm to keep from it.

Mission of Masonry.

Education is supposed to consist in the cultivation of the intellectual powers. Does it always include a pure standard of morality? If not, it is in opposition to the divine plan. One may be highly educated and yet be very wicked and selfish, and again one may be very dull of intellect and still be kind, brotherly, charitable and abounding in sympathy. A community of the former would be a bad place to live in; of the latter a thousand times better place. The one would use his knowledge for his own selfish aggrandizement, the other for the benefit of his fellow-man; the one a reproach and a hindrance, the other a credit, a blessing, a good Freemason.

A man can be as selfish in his religion as in his material wealth. Cannot he prize the religion of his fathers without trying to degrade or destroy the religious faith of his brother? Freemasonry tries to correct this. It invites men of all nations and creeds to its altars without profaning their sacred altars. It is universal and eternal; no persecutions so bloody as to blot out its votaries, no anathemas count in the march of time. Masonry smiles at the passions and edicts of kings, princes and potentates, and pities the follies of men. It refuses to sacrifice its principles at the bidding, threats or cajoleries of any human being. It calmly ignores them.—*Square and Compass*.

Landmarks.

Landmarks in "Operative Masonry" were certain fixed marks placed near the

corner-stones of buildings erected by the Craft for the purpose of relocating the exact site of the structure should that ever become necessary on account of its total destruction.

Only the Master builders knew the exact mathematical location of the landmarks and how to make the needed computation from them. They knew that should one of the landmarks be moved the fraction of an inch, the entire calculation would be thrown out of order.

So the "Landmarks of Masonry" is a symbolical term to denote the fundamental principles of the science. Those who become real builders discover what the "landmarks" are. Some enthusiasts attempt to define them. There are "lists of landmarks," ranging from a dozen to many dozen, but these are merely definitions, not fundamental principles. The "Golden Rule" embraces all the landmarks. Mackey, Morris, Grant and many others defined some of them.—[*Masonic Home Journal*.]

Our Thanks.

ALABAMA.—Grand Commandery, from George A. Beauchamp, Gr. Rec., Montgomery. Julian F. Spearman, Anniston, Gr. Com.

DELAWARE.—Gr. Lodge, from Harry J. Guthrie, Gr. Sec., Wilmington. Stuart J. Horne, Gr. Master, Wilmington.

MISSISSIPPI.—Gr. Commandery from Oliver L. McKay, Gr. Rec., Meridian. Robert A. Carson, Gr. Com., Columbus.

MISSOURI.—Gr. Chapter, from Robert F. Stevenson, Gr. Sec., St. Louis. Albert E. Dramant, Gr. High Priest, St. Louis, Mo. Gr. Council of Missouri, from Robert F. Stevenson, Gr. Rec., St. Louis. Wm. J. Vannix, Gr. Mas., St. Joseph.

NEBRASKA.—Gr. Commandery, April 19, 1917, from Francis E. White, Omaha, Gr. Rec. Claude Watson, Gr. Com.

NEW YORK.—Gr. Lodge, May 1, 1917, from Edward M. L. Ehlers. Thomas Penney, Buffalo, Gr. Mas.

SOUTH CAROLINA.—Grand Commandery from Joseph Lindsay, Chester, Gr. Rec. Thomas W. Dantzler, St. Matthews, Gr. Com.

TEXAS.—Gr. Commandery from J. C. Kidd, Houston, Gr. Rec. Robert L. Ball, San Antonio, Gr. Com.

VICTORIA.—Gr. Lodge, from Charles James Barrow, Gr. Sec., Melbourne. Chas. C. Salmon, Gr. Mas.

VIRGINIA.—Gr. Lodge, from Chas. A. Nesbitt, Gr. Sec., Richmond. Henry K. Field, Gr. Mas., Alexandria.

Christianizing Masonry.

Another critic of the Grand Lodge of Massachusetts arises in Rev. Brother Frank E. Wilson, who takes the *Masonic Chronicle* to task for its remarks on the propriety

of confining the Masonic candidate to the Christian and Jewish Scriptures for purposes of taking his obligation.

The Grand Lodge decided, according to established precedents and landmarks, that the Koran and other Bibles held sacred by non-Christian or Jewish people could be used. This in connection with the establishment of a lodge in China.

To the astonishment of the Chronicler and other Masonic papers there were some supposedly intelligent Masons who thought the whole Masonic world was coming to an end unless the Christian Scriptures alone were left on the altar. This shows how very far we have gone along the road to sectarianizing Fraternity in America—dangerous, as LIGHT has frequently pointed out. When Freemasonry becomes a religious club, then indeed its universality and humanity disappears like that of churches whose preachers spend their lives in religious controversies. Let religious dogmas take care of themselves. Freemasonry is for men of all professions and creeds. It is based on human friendship and love. Masons regard all men as brothers because they believe in God alone as the Father Mohammedan, Christian, Jew, Buddhist. —*Light*.

Freemasonry and Religion

Freemasonry is a religious institution. Its religious character cannot be well understood and defined unless we draw a distinction between subjective religion, the religion of the heart, and objective religion, the religion of the mind.

By subjective religion, that religion of the heart, we understand that divine disposition and influence instinctively dwelling in man, the voice of God within, manifested by piety and devotion, by love and reverence, adoration and worship of the Supreme Being, the Father of us all. It is the religion—emotional in character—which changes, purifies and sanctifies the heart. Having its source and origin in God, it is purely divine, and therefore immutable; being common to all men, it binds man to man; it is the religion in which all men agree. This is the religion of Freemasonry.

By objective religion, the religion of the mind, we understand religion objectively treated and scientifically reduced to a system, called theology. It is the product of the human intellect, and therefore varies and changes in accordance with the condition and standard of the mind. It is the religion of ecclesiastical dogmatism of the various churches, religious institutions, dominations and creeds.

Although having a common basis in subjective religion, being the work of the human mind, it is true mixed with error; it is the religion of creeds, in which men disagree,

which estranges man from man, productive of intolerance, hatred and persecution, of bigotry, hypocrisy and fanaticism. In this religion Freemasonry has no part.

The aim and object of Freemasonry is not to make the Christian, the Jew more Jewish, and the Mohammedan, but to make the Christian a better Christian, the Jew a better Jew, and Mohammedan a better Mohammedan.—[*Brotherhood*.]

Col. Wm. F. Cody Buried by the Masons.

On Sunday, June 3, Col. Wm. F. Cody (Buffalo Bill), was buried on Lookout Mountain, a jutting spur of the Rockies near Denver, Colo., overlooking the vast plains to the east, which he had played so important a part in reclaiming from savagery.

He was buried with full masonic ceremony by Golden City Lodge, No. 1, of Denver, escort by Knights Templar in uniform, in the presence of some 25,000 men, women and children.

This lays to rest all doubts as to whether he had renounced Masonry on his deathbed. He may have been baptized by a Roman Catholic priest, as claimed by the Catholic Register of Denver, but if so he was unconscious at the time, for those who knew Buffalo Bill know that he would never have stultified himself to have answered the questions that the Roman Catholic baptismal ceremonies require. Nor would this have been the first time that priests had baptized unconscious masons, and claimed that they had renounced the fraternity.

If it was true that Col. Cody renounced Masonry, which he would have to do to be legally baptized by that church, they would not have permitted the masons to bury him, nor would the masons have buried him after making such renunciation.

His tomb was hewed out of solid rock, and the masons propose to erect an heroic equestrian statue over his body, to which the masons of the United States are asked to contribute.—[*The Texas Freemason*.]

WHY SOME LODGE MEMBERS FALL OUT.

—Discussing the subject of non-affiliates, wherein stress is laid upon the statement that every effort should be made to secure their continued membership in lodges, Past Grand Master Aldro Jenks has this to say:

The question is asked, "Why do men join our lodges and shortly after ask for and secure their dimits?" The question is easily answered. Perhaps an incident in the life of Henry Ward Beecher may illustrate it. Passing down the streets of Brooklyn one day, a blear-eyed wreck of humanity tottering toward him, extended his hand, and said, "Hello, Beecher, you don't know me, but I am one of your con-

verts." Beecher gazed at him and said, "I guess that's so, for if you had been converted by the Great Jehovah, you would not be in your present condition."

The non-affiliates our brother mentioned were never made masons in their hearts, but simply in a masonic lodge. The beautiful teachings of our order never found lodgment except in outwork of the men. They become members of the fraternity not from a desire of being useful to their fellow-man and improving themselves morally, mentally and spiritually, but because of what they thought Masonry would do for them in a selfish way if they became members of the Craft. Ascertaining their mistake, they fall out of the ranks, and it is well to leave them there. We are better off without them.—[*The Masonic Sun*.]

This is something new. The G. M. of West Virginia ruled that a mason, who is a member of a City Council, commits no masonic offence by voting against a mason who is a candidate for office before the council.

In Scotland Grand Lodge holds that the Mark degree is a part of the F. C. degree, and under the jurisdiction of the W. M. A lodge must not elect a brother W. M. until he has received the Mark.

The Grand Lodge of Ireland has established a Lodge of Research to investigate the history of Irish Masonry.

The Danish West Indies, which the United States has purchased from Denmark for \$25,000,000, is one of the few places in the tropics where liberty is free from sectarianism, and Masonry is not clandestine.

THE BEST FOR BILIOUSNESS

Bruswick, Me.

"I have used the 'L. F.' medicine for years; in fact, never intend to be without it in the house. I think it the best medicine for biliousness that I have ever used."

Respectfully yours,

Mrs. S. C. Wilson.

The burden of living falls on the stomach. When it is overworked the liver becomes deranged and the system clogged. "L. F." Atwood's Bitters assist nature so gently that the whole system quickly and quietly responds to its healing action. 35c. at your dealers.

KENDALL & WHITNEY,
PORTLAND . AGRICULTURAL . WAREHOUSE
and SEED STORE,

Dealers in

Agricultural Implements, Seeds, Wooden Ware, Dairy and Poultry Supplies,

Corner of FEDERAL and TEMPLE STS.,

Send for Catalogue.

PORTLAND, ME.

The Boston Regalia Co., Masonic Odd Fellows, AND OTHER

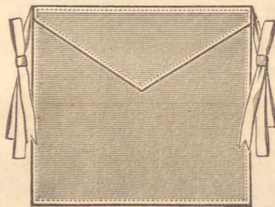
Society Regalia and Jewels,
COLLARS, JEWELS, APRONS,
Eastern Star Jewels, Regalia and Pins.

Knights Templar's Uniforms,
BADGES, BANNERS, FLAGS,
Gold and Silver Trimmings.



No. 81.

K. T., Masonic and I. O. O. F. Charms mailed
on receipt of price.



LAMBSKIN APRONS.

No. 7. White Lambskin, size 12x14 in., un-
lined, white tape strings, made of finest select-
ed stock, first quality, per dozen, \$10.00.

THE BOSTON REGALIA CO..

387 WASHINGTON ST., BOSTON, MASS.

Send for Catalogue.

Why Ward-Stilson Regalia and Paraphernalia?

It means that you obtain that "Made Right"
feeling that accompanies any high grade authen-
tic article.

The Ward-Stilson standard of quality, new and
original designs, prompt service, all quoted at a
uniform honest price.

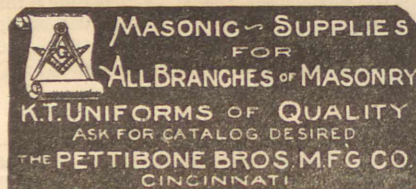
The following catalogues sent on request.

BLUE LODGE, A. F. & A. M., - No. 44
ROYAL ARCH MASON, - - - - No. 62
EASTERN STAR, - - - - - No. 66

THE WARD-STILSON CO.

ANDERSON, INDIANA.

Formerly of New London, Ohio.



A Masonic Best Seller.

Why does the Pope fight Freemasonry? One
million and a half Masons in America. Over one
hundred true stories of mercy, assistance at
"Distress Signals," and history of wonderful part
played by Masons in American affairs, appropri-
ate toasts and speeches for all Masonic occasions,
in handsomely bound highly illustrated book,
nearly four hundred pages, "Jewels of Masonic
Eloquence and Stories." Meeting with splendid
success and approval; it should be in every Mas-
on's home. Exclusive territory to approved
Agents or Distributors. Price \$2.

Address, MASONIC RESEARCH SOCIETY,
Enid, Oklahoma.

WILLIAM SENTER & CO..

Chronometers, Watches, Clocks, Silver Ware,
Jewelry, Nautical, Optical and Math-
ematical Instruments,

No. 51 EXCHANGE STREET,

William Senter, Jr. PORTLAND, ME.

DANA W. FELLOWS, M. D.,

DENTIST,

Removed to 655 Congress St., Room 712,

PORTLAND, ME.

SMITH & SALE, Printers & Book Binders

We make a specialty of Masonic
Printing and the binding of
Masonic Reports. etc.

NO. 45 EXCHANGE STREET,

PORTLAND, ME.

ESTABLISHED 1851. INCORPORATED 1898.

J. A. MERRILL & CO.

JEWELERS.

Watches, Clocks and Silver Ware—Gold and Sil-
ver Badges—Past Masters' Jewels—Masonic
Aprons—Lodge and Knights Templar
Goods—K. T. Costumes.

No. 503 Congress St.

PORTLAND.

MAINE MASONIC TEXT BOOK.

EDITION 1910,

Cloth, \$1.40 Tuck, \$1.50

STEPHEN BERRY CO., PUBLISHERS,

37 Plum St., Portland.

GRAND LODGE CERTIFICATES

Can be had at the Grand Secretary's office, accord-
ing to vote of Grand Lodge in 1868. Price in
pocket book form \$1.25. Brethren should apply
through the Secretaries of their respective Lodges.

CHARLES B. DAVIS, Grand Sec.

RANDALL & McALLISTER.

ANTHRACITE & BITUMINOUS

COAL,

By the CARGO AND AT RETAIL,

PORTLAND, ME.

Offices:—78 Exchange St. and 60 Commercial St.

IRA BERRY,

Watches and Clocks

REPAIRED AND REGULATED.

Room 7,

No. 11 Exchange St., Portland.

Anderson, Adams & Co., Fire Insurance Agency,

38 EXCHANGE STREET,

C. C. Adams,
T. J. Little,
C. E. Leach.

PORTLAND, ME.

C. M. RICE PAPER CO.,

Dealers in all the varieties of

PAPER, PAPER BAGS, & TWINE,

No. 14 EXCHANGE ST., PORTLAND.

Paper of any size or quality made to order.

JAMES C. FOX,

Attorney at Law,

191 MIDDLE STREET,

PORTLAND, ME.

SEND ALL ORDERS FOR

Crackers, Loaf Bread, Bis- cuit, Cakes and Pastry,

Wholesale or Retail, to

F. N. CALDERWOOD, Baker,

61 and 63 Pleasant St., PORTLAND, MAINE,

And they will receive prompt attention.

CHARM, FOB, or POCKET-PIECE

Oxidized, silver or bronze.

By mail, 25 cents.

Has blank space on re-

verse side for your name,

name and number of your

Lodge, date of initiation

degrees, office held, etc.

Engraving, per letter, .02

Also for K.T., A.A.S.R.

Shrine, I.O.O.F., K. P.

and other societies.

Agents wanted in every

Lodge; good commissions.

No. 4051. .25

Order one. Ask for other specialties, Free Post

Cards, Calendars, Book and Jewelry Catalogs, etc.

Macey Pub. & Masonic Supply Co.

45, 47, 49 John St., New York. [Jewelry Dept.]