

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 6.

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

The Days That Are No More.

Tears, idle tears, I know not what they mean.
Tears from the depth of some divine despair
Rise in the heart and gather to the eyes
In looking on the happy autumn fields
And thinking of the days that are no more.

Fresh as the first beam glittering on a sail
That brings our friends up from the underworld,
Sad as the last which reddens over one
That sinks with all we love below the verge—
So sad, so fresh, the days that are no more.

Ah, sad and strange as in dark summer dawns
The earliest pipe of half-awakened birds
To dying ears when unto dying eyes
The casement slowly grows a glimmering square—
So sad, so strange, the days that are no more.

Deep as remembered kisses after death,
And sweet as those by hopeless fancy feigned
On lips that are for others; deep as love,
Deep as first love and wild with all regret—
Oh, death in life, the days that are no more!
—[*Alfred Tennyson.*]

MASONRY IN MAINE.

Lodge Elections.

Bingham, 199, Bingham. Arlie A Dinsmore, m; Pearl A Woodard, sw; Lee C Smith, jw; Harold A Coleman, sec.

Somerset, 34, Skowhegan. George L H Smith, m; Harvey A McGuire, sw; Walter P Ordway, jw; William T Seekins, sec.

Rural, 53, Sidney. Charles S Taylor, m; Dimon A Sawtelle, sw; Ernest C Wyman, jw; Arthur W Hammond, R F D 7, Augusta, sec.

Atlantic, 81, Portland. Arthur Manchester, m; Herbert I Lowe, sw; Merrill C Manning, jw; Almon L Johnson, sec.

Temple, 25, Winthrop. G Chase Adams, m; Linwood B Jones, sw; G E Kimball, jw; L Elwood Jones, sec.

Davis, 191, Strong. J Hammond Richardson, m; Lionel F Allen, sw; Raymond A Starbird, jw; Charles B Richardson, sec.

Monmouth, 110, Monmouth. Eugene Andrews, m; Edgar D Baird, sw; Carroll T Bragdon, jw; Otis G Randall, sec.

Asylum, 133, Wayne. Frederick L Chenery, Jr., m; John H Bamford, sw; Fred N Parcher, jw; Frederick L Chenery, sec.

Star in the East, 60, Old Town. George E Harding, m; Howard A Lancaster, sw; Leslie R Lord, jw; Edward A Merrill, sec.

Ancient Brothers', 178, Auburn. John

M Littlefield, m; William M Richardson, sw; Claude W Cox, jw; Frank L Lowell, sec.

Chapter Elections.

Somerset, 15, Skowhegan. Clarence Mantor, hp; Charles W Sheaff, k; Harry E Smith, sc; John H Lancaster, sec.

Teconnet, 52, Waterville. S Parker Foss, hp; Horace J Cook, k; Irvin E Thomas, sc; Eugene C Herring, sec.

Cushnoc, 43, Augusta. Alfred C Turner, hp; Henry D Evans, k; Danforth L Nash, sc; Charles R Chase, sec.

Commandery Elections.

Camden, 23, Camden. Edwin F Burkett, com; William F Rankin, gen; Louis C Sawyer, cgen; Leslie D Ames, rec.

St. Omer, 12, Waterville. Lester M Andrews, Oakland, com; Henry W Abbott, gen; Ralph J Patterson, cgen; Eugene C Herring, rec.

Constitution.

Orchard Lodge, No. 215, at Old Orchard, was constituted Monday afternoon, Sept. 24th, by Grand Master Pettengill, assisted by Deputy Grand Master Adams, Senior Grand Warden Witherell, Junior Grand Warden Smith, Grand Treasurer Chase, Grand Secretary Davis, Cor. Grand Secretary Leach, D. D. G. Ms. Burbank of the 17th District and Rand of the 23d, Grand Marshal Eaton, Grand Steward Burbank, and Grand Tyler Howell with other members.

The officers were installed. A supper was served at 6:30.

The Grand Lodges of Instruction have been called for—

At Fort Fairfield, Wednesday, October 3, 1917, at 10 o'clock A. M.

At Norway, Friday, October 19, 1917, at 10 o'clock A. M.

At Bangor, Friday, October 26, 1917, at 10 o'clock A. M.

Instruction will be given at forenoon and afternoon sessions and in the evening work will be performed and the local lodges inspected by their District Deputy Grand Masters.

The Grand Chapter held a School of Instruction at Caribou, October 2d.

This School of Instruction was arranged especially for the benefit of the chapters in the northern part of the state who have rightly felt that the distance was too great for them to attend schools held in past

years. The arrangement was made possible by the fact that Grand Lecturer Sleeper held a School of Instruction in the Lodge at Presque Isle on October 3d, and the two so close together in date and location should have called a large attendance at both.

All Royal Arch Masons in good standing were cordially invited to attend.

The following poem written about the time of the Civil War is particularly appropriate at this time:

The Knitting of the Socks.

The Winter is upon us; we have passed the Equinox;
Call the maids' and wives and widows to the knitting of the socks!

By the Potomac River the wind is blowing cold;
The frostnips rusts the maple and dims the mari-gold.

And on Missouri's borders are waving to and fro
The pine trees and the dry reeds that beckon to the snow.

And the seaboard is rebounding to the surging of the main
As the fogbells and the lightships ring and rock in hurricane,

O! a voice comes through the tempest ringing clear like crystal bell
"All's Well!" adown the windgust, from the pacing sentinel.

And in the lull of nightblasts between the swirls of sleet,
Comes the stamp, stamp of the sentinel, for cold, cold are his feet.

Fifty thousand maids and matrons and widows a hundred score
Up! Up! and ply your needles, let our soldiers freeze no more!

And sweet music to your hearts will steal as each pacing sentinel
Feels the sentiment he utters in his baritone, "All's Well!"

Ho! buxom wife and widow and maid with glossy locks
Draw round the loyal hearthstone to the Knitting of the Socks.

—[*Vanity Fair, November 23, 1861.*]

Northern Supreme Council.

The Northern Supreme Council held its annual meeting in New York, Sept. 18th to 20th. The 33° was conferred upon Fred. W. Plaisted of Augusta and Thomas H. Anderson of Portland. Four from Maine were elected to receive it, viz: William N. Howe of Portland, Warren C. Philbrook of Waterville, Charles H. Adams of Bangor, and Robert J. Aley of Orono, (President of the University of Maine.) In conformity with the recommendation of Grand Commander Barton Smith, the Supreme Council voted one hundred thousand dollars to be placed in the hands of the M. P. Sovereign Grand Commander to be used at his discretion. It

was also suggested that the Scottish Rite raise one million dollars for the use of suffering humanity.

The Flag.

(By Dr. Frank Crane.)

When you see the Stars and Stripes displayed, son, stand up and take off your hat! Somebody may titter. It is in our English blood to deride all expressions of noble sentiment. You may blaspheme in the street and stagger drunken in public places, and the bystanders will not pay much attention; but if you should get down on your knees in the street and pray to Almighty God, or if you should go bareheaded while a company of old soldiers marched by with their flag to the breeze, people will think you are showing off. But don't you mind! When Old Glory comes along salute and let them think what they please. When you hear the band playing "The Star-Spangled Banner," while you are in a restaurant or a hotel dining room, get up, even if you rise alone; stand there, and don't be ashamed of it, either.

For of all the signs and symbols since the world began there is never another so full of meaning as the Flag of this country. That piece of red, white and blue bunting means 5,000 years of struggle upward. It is the full-blown flower of ages of fighting for liberty. It is the century plant of human hope in bloom. It means answered prayers of generations of slaves, of the Helots of Greece, of the human chattels of Rome, of the vassals of feudalism, of the serfs of Russia, of the blacks of America, of all who, whipped and cursed, have crawled from the cradle to the grave through all time. Your Flag stands for humanity, for an equal opportunity to all sons of men. Of course, we haven't arrived yet at that goal; there are many injustices yet among us, many senseless and cruel customs of the past still clinging to us, but the only hope of righting the wrongs of men lies in the feelings produced in our bosoms by the sight of that Flag.

It stands for no race. It is not like an English, French or German Flag. It stands for men, men of any blood who will come and live with us under its protection. It is the only banner that means mankind.

It stands for the only great nation on earth free from the curse and burden of militarism and devoted to the arts of peace.

It means the richest, happiest, youngest people on the globe.

Other Flags mean a glorious past; this Flag means a glorious future. It is not so much the Flag of our fathers as it is the Flag of our children, and of our children's children yet unborn. It is the Flag of tomorrow. It is the signal of the "Good Time Coming." It is not the Flag of your King; it is the Flag of yourself and of all your neighbors.

It has a power concealed in its folds, and scatters abroad an influence from its flutterings. That power and influence mean that in due time, slowly and by force of law, yet surely as the footsteps of God, the last ancient fraud shall be smitten, the last unearned privilege removed, the last irregularity set right, the last man shall have a place to work and a living wage, the last woman shall have all her rights of person and citizenship, and the last and least of children shall be sheltered and trained and equipped by the sovereign state, and so have their right to live.

Don't be ashamed when your throat chokes and the tears come as you see it flying from the mast of a ship in the bay of Gibraltar or the port of Singapore. You will never have a worthier emotion.

That Flag is the cream of all religions, the concentrated essence of the best impulses of the human race; reverence it as you would reverence the signature of the Deity.—[*Masonic Tribune.*]

Many of our brethren who belong to other societies cannot divest themselves of the idea but that a Masonic Lodge should turn out in public with other societies in a subordinate position. For instance, if a corner-stone is to be laid, or a burial to take place under the auspices of another society, they cannot understand why the Masons should not join in it. The reason should be plain enough, viz: Freemasonry should never seek public notoriety in any way, for she never seeks candidates; hence to turn out on any occasion which is not peculiarly her own, is to make a publication of rivalry, the very idea of which must be abhorrent to every intelligent member of the Fraternity. For Freemasons who belong to any other society to turn out with such on a public occasion as a member of that other society is perfectly right and proper, but for a Masonic Lodge to join in any public ceremony in which our institution is not the sole and supreme actor, is wrong in principle and degrading to the ancient name of "Freemasonry." In declining to do this she casts no reflection upon any other society and exhibits no opposition to the purposes of such society; she only vindicates her right to be the first and oldest of them all.—[*Missouri Freemason.*]

Masonry and its Ideals.

By Hon. Elbert Johnson.

"Masonry and its Ideals," that is the subject, too vast and too profound to be more than indicated on an occasion of this kind. The ideals of Masonry are co-extensive with the aspirations of men. Whatever is good, whatever is true, whatever is noble, whatever is manly, this appeals to one who has caught the vision of the spirit of Masonry.

Is it not worth while to pause and consider, and, if possible, to discover what is the one thing, or the several things, the underlying principle, it may be, that has enabled Masonry to survive these thousands of years, not only to survive, but ever to be in the van of the army of progress, civilization and enlightenment; that has caused men, real men, virile men, whose names will be remembered and honored as long as history is read or tradition heard to be votaries at her shrine; and that has suffered her to endure more vicious and virulent abuse, calumny and anathemas from ignorance, superstition and blind hatred than any other institution, save one, of which the world's annals tell, and yet gloriously triumph?

The fact that it is esoteric has no doubt been conducive to its longevity, though that would not suffice, and certainly could not explain its remarkable influence and power, because other fraternal orders innumerable have had their secret signs, emblems and words and miserably perished. Some have adopted this outward manifestation of Masonry, and others that, which did not avail to resist the dreadful onslaught of time. The soul of Masonry they did not find; its ideals they did not grasp. Whatever stands the attrition and test of time is grounded on the immutable principles of right and truth.

The history of Masonry is the history of the search for light and truth. Every step of the candidate from the time he first seeks admission until he beholds the last solemn scene is strewn with fragrant flowers of truth. It has been sought at times with patient zeal, and again with the feverish and fanatical enthusiasm with which the ancient alchemists pursued the philosopher's stone, the universal solvent and the elixir of life. And to what end? To teach men to know God and to love the good, the pure and the true. Masonry is non-sectarian, but no atheist can become a Mason; it points to the Supreme Being, and teaches the immortality of the soul, and he who profits by the precepts and spirit of Masonry must be a reverent man.

Masonry is, too, a system of morality, the truths of which are veiled in allegory and illustrated by symbols. Her purpose is to develop character, which, like an unseen garment woven about our souls with invisible fingers from materials of imperishable beauty, sparkling with the light of every virtue, guards us from all dangers and permits us to stand unabashed and unawed in the presence of the forms clothed with the spotless robes of holiness, and to light and show the way of the struggling brother. "Morality is her foundation, Truth and Virtue are her pillars, and Brotherly Love is the high priest that ministers at her altars." Her basic principle is the Fatherhood of

God and the Brotherhood of Man.—[*The New Age.*]

Myths of the Temple.

In Masonry the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized, that there Solomon, Hiram of Tyre and H. A. first presided as Grand Masters over the lodges which they had established; that there the symbolic degrees were instituted and the systems of initiation were invented, and that from that period to the present Masonry has passed down the stream of time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unsparing a hand and as effectual a power as those with which the Babylonian king demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work. During the long period in which the hypothesis was accepted as a fact its influence was being accepted in molding the masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the symbolism of Freemasonry rests upon or is derived from the "House of the Lord" at Jerusalem. So closely are the two connected that an attempt to separate the one from the other would be fatal to the further existence of Masonry. Each lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish King, and every Mason a personation of the Jewish workmen.

Thus must it ever be while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols, and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundation of a science of morality.—[*Iowa Bulletin.*]

Fail to See.

Thousands of persons tread the earth and behold the sky without discerning any of the beauty or wisdom they display. They look upon a landscape, beautifully ornamented with trees, shrubs, plants and flowers, but receive no definite impression of any part of it, and could not name or describe any object thereon. They behold the starry canopy above them, but see there no constellations, no planets, and no movements indicating the wisdom, the power and the glory of the Grand Architect of the Universe. So it is with many who are admitted into Scottish

Rite Masonry and Masonry in general. They observe the forms, the ceremonies, the emblems and the jewels, and they hear the lectures and charges, but fail to discern the ethics and philosophy thereof. They hear the enunciation, "Freemasonry is a science of morality, veiled in allegory and illustrated by symbols," but do not fathom its meaning, and consequently do not solve the allegories nor discern the signification of the symbols. They are in the temple, but do not get the temple idea. They are among the workmen, but do not see that they all are master-builders; for time and eternity they are in the light, but do not receive and apply it as the great means of fitting themselves as living stones for the temple not made with hands eternal in the heavens. The ritual is beautiful, and should be mastered and impressively communicated; nevertheless, it is but the bur, the hull, the husk to the wisdom, the strength and the beauty of Scottish Rite Masonry and Freemasonry in general. It conceals gems of unparalleled richness and beauty, which must be searched for, diligently and faithfully, if they shall be found and employed. Oh, that all the Craft would realize this fact and act accordingly, as thus they would be better panoplied with truth, better animated with faith, hope and charity, and better build the Temple of the Soul.—[*Scottish Rite Bulletin.*]

Studious Masons.

Studious Masons are comparatively rare. And yet, there is a vast amount of rich learning in Masonry. Examine well its symbols and learn what they teach. There is not a symbol in Masonry that is not almost a volume in itself, and yet how few there are who can tell what they mean or what lesson they are intended to teach.

There is absolutely no value whatsoever in memorizing the ritual and going no further. The memorized word can do no good until we have mastered its meaning and the inspiration born of that meaning has steered us to nobler and better lives. To this end our obligation should be well learned and thoroughly explained, as this is the keynote of all true knowledge of the ritual of Masonry.

Masonic secrets are soul secrets; the ritual is merely an allegorical and symbolic set of directions as to how to go about discovering the secrets for one's self. They point the way to where the key is hidden. But they are secrets.—[*Fraternal Record.*]

The Grand Lodge of New Zealand is making special preparations to support those of its members who will come back from the war wounded and without resources, also the families of those brethren killed in the conflict.—[*Masonic Monthly.*]

Our Masonic Exchanges.

Builder, The, Anamosa, Iowa, mo., \$2.
Crescent, The, St. Paul, Minn., mo., \$1.50.
Delaware Masonic Index, Wilmington, Del., monthly, \$1.50.
Duluth Masonic Calendar, 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.
Light, Louisville, Ky., semi-monthly, \$1.00.
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.

A Very Comforting Statement.

This life is only a part of life. We may not have positive proof of this, as a fact in nature, nor may we dogmatize upon any of the experiences of any other life. But reason and conscience both proclaim that God is just and nature is kind, and, if these deductions are true, then those who have not become proficient here must have opportunity elsewhere, and those who have completed the work here must have greater opportunities somewhere else; because none of us has yet achieved the ideal.—[*Oriental Consistory Bulletin.*]

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.

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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.

The Grand Lodge of Massachusetts has recognized the Grand Lodge of Panama. As the Isthmus lodges have been under Massachusetts that settles it.

The Grand Master of the Templars has called upon the fratres to contribute one dollar each to a fund to be used for him for sudden calls by the Red Cross or other patriotic needs. It is not a large contribution, but it will make a great fund and enable him to do much good.

The air ambulance has proved a success. It suggests the Homeric tales of kind deities taking wounded heroes out of the tumult of battle to a place of safety where their wounds could be dressed.

The annual meeting of the Grand Chapter visiting officers was held at Riverton, Sept. 15th, and was, as usual, very pleasant and instructive. It was a fair day although

the approach of Autumn was indicated by the turning leaves, but the war did not affect the fare and they came away like Charles Lamb, all full inside.

Charles I. Riggs,

Past Commander of Portland Commandery, died very suddenly August 30th. He was born in Deering, September 16, 1855, and was therefore 62 years old. He was the Paying Teller of the Fidelity Trust Company, and was a very efficient and reliable official. He had been at the head of the Chapter, Council, Commandery and Yates Lodge of Perfection, and was a 33°. His funeral was from Masonic Temple, September 2d, and was well attended.

Obituaries.

HENRY KNOX FIELD, Grand Master of the Grand Lodge of Virginia, died at his home in Alexandria, July 31st. He was born in Alexandria and lived his whole life there, and since early life had been engaged in the lumber business. He was elected Grand Master February 15, 1917.

WILL H. WHYTE, of Montreal, Grand Secretary of the Grand Lodge of Quebec, the Grand Chapter of Quebec, and Grand Chancellor of the Grand Priory of Canada, Knights Templar, died suddenly September 19th, at Winnipeg, Man., whither he had gone to attend the annual session of the Grand Preceptory. He was one of the most prominent Masons in the Dominion of Canada. He had presided over all the Grand Bodies of the York Rite except the Grand Council and was Past Deputy Grand Master in that, and for seventeen years has been recording officer. He was also prominent in A. & A. S. Rite. In 1910, at Chicago, he was made an Honorary Member of the Grand Encampment of the United States, an honor accorded to only a few.

HOWARD R. FRENCH, Grand Secretary of the Grand Chapter and Grand Recorder of the Grand Council of Kentucky, died at his home in Mt. Sterling, September 11th. He was born in Virginia, August 15, 1847, and was a lawyer by profession. He was Grand Master of the Grand Lodge of Kentucky in 1883, and Grand High Priest of the Grand Chapter in 1882. He was elected Grand Secretary and Recorder in 1912.

Masonry and Business.

It doesn't make any difference how friendly two Masons may have been, nor how cordially they may have treated one another in their various Masonic affiliations, just the moment that one suspects the other of having taken a little advantage of him in a business deal, the friendship is off, and the offending party branded as a liar, hypocrite, false friend, and all the other epithets that an inventive mind can conjure up. It has often been said that a man's pocketbook is

closest to his heart, and that many of his likes and dislikes are gauged very largely from his financial relations with those about him. The ties of Freemasonry are not strong enough to hold two Masons together when there is the slightest suspicion that one of them may have taken advantage of another. Many times this condition is wholly imaginary. One Mason may enter into a business company with another. If the company fails, then the blame must be placed on somebody and usually the Masonic brother has to take the brunt of it, because he is looked upon in the light of an imposter, and the idea held that he should have protected his brother in the fraternity. The man who buys oil stock, gold mines and other business bunk, never thinks of charging his misfortune to his own lack of judgment, but if the brother who sold him the gold brick happens to be a Mason, he is the one who comes in for much of the censure. The man peddling the wares may have honestly believed in the stability of the things that he offered, yet from the fact that he happened to sell them to a member of the fraternity, he is branded as one unfit to mingle in good Masonic society. Fraternity is a great and wonderful thing, but we will never reach the age of genuine fraternity until each individual advances in his evolution to that point where he can see his own faults and weaknesses, and is willing to charge to himself those shortcomings which rightfully belong to him, rather than seek some other element of human society on whom to vent his wrath.—[*Illinois Freemason.*]

Victories of Freemasonry.

What are the true victories of Freemasonry? They are unlike the battles of the warrior or of the miser. The real tactics are laid down in that great Light of Masonry, which is the chart of a true Mason's faith. When a Mason learns the real meaning of the symbolic code, and drinks in the spirit of the teachings of Freemasonry, he will find no objection to any demand. The severest critic can find no fault when he becomes acquainted with the objects and mission of the Order. No reigionist whose creed contains the edict, "Thou shalt love thy neighbor as thyself," can find any fault with it. The battle to be fought and the victory to be gained in Freemasonry is on the priceless and triumphant battleground of humanity. And each member is to place himself at the door of his heart as a tyler to shut out evil thoughts.—[*London Freemason.*]

The Only Woman Freemason.

The recent announcement that King George is to open the doors of chivalry to women is another sign that the ancient barriers of prejudice are rapidly breaking down,

Apropos of women's presence in orders which have formerly been restricted to men, one recalls the Hon. Mrs. Aldworth, the only woman Free Mason. At Done-
raile, a beautiful country seat of Ireland, where Sir William St. Leger, Lord President of Munster, in the reign of Elizabeth, held his court, a meeting of Free Masons was once to take place, so the story goes. Mistress Betty St. Leger, afterwards the Hon. Mrs. Aldworth, being carried away by feminine curiosity concerning the proceedings, hid herself in an adjoining room, where, with a pair of scissors, she drilled a hole in the wall and saw and heard the first two degrees in Masonry worked. Merely for the purpose of safeguarding their secrets, the Masons initiated this lady into the degrees she had seen and heard, and for many years she was a respected, active member. — [Christian Science Monitor.]

Loyalty to Country.

Loyalty to country in sentiment and service seems to us so natural that it is almost impossible to believe that any who enjoy its protection can feel or act otherwise, asserts the New England Craftsman. In ordinary times and with peaceable surroundings the world moves so smoothly that we do not stop to think whether or not we are loyal to our country any more than when we are in health do we inquire if our heart is beating regularly; but when our country is assaulted and the life and liberty of its people endangered then the case is different and every man who has a spark of honor in his soul responds at once to the call for service.

We have always advocated the principle of peaceful association of mankind; we still believe that in no other way can the human family achieve its highest usefulness. A large portion of the world has not yet reached this standard and still believes that might makes right. Nations controlled by this principle respect the rights of those only who are inferior in martial strength.

Some time, it may be centuries hence, this principle will be replaced by sentiments of love and good will. Men and nations will learn what Freemasonry has always proclaimed that "the whole human species is one family who are to aid, support and protect each other." What comfort would come to the world if this truth was accepted,—if all would believe in the "Fatherhood of God and the Brotherhood of Man."

Until the dawn of that glorious day we must protect our rights by a united front. If forced to fight we will face the foe with "undoubted courage and compassion joined" and trusting in the righteousness of our own cause, without desire for vengeance, but with a firm purpose to win the right, each will pledge himself anew to serve and save our country's cause. — [Masonic Voice-Review.]

What is Truth?

The question asked by Pilate—What is Truth?—has been asked by men throughout the ages. Some have asked with a sneer, some have asked with fear and trembling, some have asked with hope in their hearts, some have asked with faith; but, all of these have asked in vain.

Truth may be apprehended but cannot be discovered, nor can it be found by those who do not put forth the individual effort, needful, "by adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Truth is the Cornerstone of Character. Truth is that Vital Principle in Nature opposed to Error. Truth is the enduring, eternal foundation upon which all Constructive Superstructures must be built. Truth is the one unchangeable Standard of Comparison to which everything must be brought for trial, test and proof. Truth is man's conception of the eternal verities.

Only those who Hope that Truth is a reality, who have Faith, or a Reasonable Expectation that IT may be apprehended, who Ask and Seek and Do, making the individual effort, who live the life fraternal, who do as they would be done by; only these may find Truth. — [Tomahawk.]

Practicing the Habit of Duty.

When King Philip of Spain tried to bribe Prince William of Orange, the Prince sent back this message: "Not for life nor wife nor children nor land would I mix in my cup one drop of the poison of treason!" The King of Spain then hired an assassin to kill him. But his name and character live on forever. Another example of devotion to country is found in a soldier of the French army in the war of 1750. He had wandered into the woods for a stroll, when he was ambushed by the enemy. Instantly a hundred bayonets pricked his breast, and a voice whispered: "Make the least noise, and you are a dead man." Without a second's hesitation he cried: "The enemy is here!" He fell lifeless to the ground, but twenty-five thousand of the French army were saved. Devotion to duty had become so strong a habit that he never thought of parleying or pleading for his life.

Giving one's self to truth and righteousness, whether it be in the direction of national preservation, social benefit, moral reform, or the salvation of mankind, makes heroic characters that will never die.

— [Christian Herald.]

"Poetry of my Faith."

The future rises before me—I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness

has perished from the earth. I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret subtle powers of earth and air are the tireless toilers for the human race.

I see a world at peace adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world in which the gibbet's shadow does not fall; a world where labor reaps its full reward; where work and worth go hand in hand; where the poor girl in trying to win bread with the needle—the needle that has been called "the asp for the breast of the poor"—is not driven to the desperate choice of crime or death, of suicide or shame.

I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

I see a race without disease of flesh or brain—shapely and fair, the married harmony of form and function—and, as I look, life lengthens, joy deepens, love canopies the earth; and over all in the great dome, shines the eternal star of human hope.

— [Robert G. Ingersoll.]

Is Freemasonry Declining?

There are those who tell us that Masonry is on the wane; that it has about fulfilled its mission, and is now adapted to the needs and conditions of modern life. There are others who say that the character of the Institution has been impaired by changes of system and of administration—by innovations that ought not to have been allowed, and which surely involve a loss both of strength and utility. And still another class tell us that there is not now any such attachment to the Craft as formerly existed, and on this allegation they formulate their pessimistic theories of Masonic deterioration, decay and death. We take no stock in these gloomy prophecies. Our belief is that Freemasonry was never in a condition of so much strength and prosperity as now. To-day it gathers to itself more of the increments of power than in any former period of its history, and exercises a broader and more potent ministry of blessing than ever before. — [The Freemason.]

Masons in Russia.

Under the regime of the Czar no secret societies of any sort were permitted to exist and lodge night was a pleasure unknown to Russians. It has developed there are some 10,000 Masons in Russia who held lodge meetings behind guarded doors. Steps are being taken to form a national organization. — [Masonic Monthly.]

The Place Called Home.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness.
Of meek-eyed Patience born,
Worth more than those of gladness
Which Mirth's bright cheek adorn—
Pleasure is marked by fleetness,
To those whoever roam;
While grief itself has sweetness
At Home—dear Home.

—[John Howard Payne.]

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
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Hancock, Castine,	11
Ira Berry, Bluehill,	22
Rising Virtue, Bangor,	22
Kenduskeag, Kenduskeag,	11
Ira Berry Chapter, Pittsfield,	22
Pioneer Lodge, Ashland,	11
Lincoln Lodge, Wiscasset,	44
St. Aspinquid Lodge, York Village,	11
Olive Branch Lodge, Charleston,	11
Hiram Lodge, South Portland,	11
Casco Lodge, Yarmouth,	11
McKinley Lodge, McKinley,	11
Somerset, Skowhegan,	11

What lodge shall be next added?

Masonry may be rightly defined as the science of right living, and right living means service to God and your fellow men. Already the world is beginning to recover from its money-mad craze. Men are commencing to realize that the possession of great wealth does not bring that contentment and peace of mind which is the greatest fortune any man can possess. Man's mission upon earth is one of service. This is the lesson that Freemasonry has been trying to impress through all these years. The true Mason will so live that when he reaches the summit of life he is happy in the reflection of a life well spent and the knowledge that he has done his duty to his God, his family, his neighbor and himself.—[*Illinois Freemason.*]

Why We Are At War

Germany has forced America, as it has forced practically the entire world, to defend itself by arms. We are fighting this war because Germany made war upon us. America is a peaceful Nation; we have no lust for conquest, no desire for annexation of territory; we are defending ourselves against Germany because the Imperial German Government entered upon a program

which meant the destruction of all American institutions.

When we finally recognized that Germany was waging war upon us we had seen more than 225 Americans, among them many women and children, killed by German submarines; hospital ships had been sunk and unfortified towns had been bombed and bombarded. Medals had been struck in honor of the sinking of the *Lusitania*, the murderous act by which so many of our men, women and children, lost their lives. German officials had treated the United States, a neutral nation, as an enemy. Strikes were organized in this country, plants were blown up, pro-German publications were founded and subsidized, and hatred of America was systematically sought to be inculcated among our foreign-born inhabitants. Every effort was made to involve us in trouble with Japan and Mexico. Our repeated protests were met with promises and explanations which were little better than insults.

The Imperial German Government finally proclaimed the unrestricted destruction of neutral ships upon the high seas. It was the notification to the United States that our people were no longer sovereign, and that if they would sail the seas in safety we must conform to conditions laid down by a Government that defied international law, humanity, and elemental morality.

A policy of terrorism has been systematically applied by the Imperial German Government since the outbreak of the European war. Treaties that stood in the way of German militaristic plans have been disregarded, women and children have been treated with indescribable brutality, the noblest works of art have been destroyed, and prisoners have been abused and maltreated and civilian populations massacred and deported.

This is why America has gone into this war in defense of American honor and American rights. To have done anything else would have been to surrender our sovereignty, and we would have been forced in the end to fight a conscienceless and rapacious military autocracy—an autocracy which is in this war avowedly for indemnities, aggrandizement, and the control of the world. Our success means that our children and our children's children will be able to enjoy peace.

Buy a Liberty Bond, get behind your Government, and shorten this war. This is your fight. Our men are giving their lives; you are only asked to lend your money. There should be at least one Liberty Bond in every home. There is no better test of your Americanism.

Another Brother Finds the Key.

"You may be surprised at my statement that the Lost Key is found which opens the door of the new Freemasonry, which will

be the means of world-wide peace and unity and a revelation of the work of the Great Universal Master Builder."

Thus writes a brother from Minneapolis, who sees in this "new Masonry" to be an emphasis of man's duty to man above all other earthly things.

No, brother, we are not surprised that you have found it. We only wonder and keep on wondering why so few search for it. It's easy to find from the directions given. But aren't you a bit excited over what you suppose to be a "new Freemasonry?" Look again and you will discover not a new Freemasonry, but the old Freemasonry from which the cobwebs have been brushed and the rubbish removed. It has always been there for us to see—if we would. It just looks new to you because you found that key like Pythagoras.

—[*Light.*]

In a recent issue of the *Masonic Chronicle* is the statement that Masons constitute more than 80 per cent. of the Thirteenth Engineers' Corps, which left Chicago recently and has arrived in France. Captain Walsh and his Illinois Central Company of Memphis boys are in this corps, and a large number of the Memphians are Masons. The *Chronicle* says: "This is but further evidence of the readiness of members of the craft to voluntarily enlist in the service of their country. The corps is composed largely of recruits from the working forces of four great railroads entering Chicago, and this splendid body of stalwart men has set a mark for others. Their getaway was marked by an ovation that well showed Chicago's appreciation. This contingent of the American army contains so many Masons that efforts are being made to obtain permission to form a military lodge, which will permit of the degrees being conferred in France upon brethren who may have been elected in their home jurisdiction."—[*Masonic Monthly.*]

Charity.

Charity is the brightest jewel in the Masonic crown. Charity is the Corinthian pillar, the entablature that adds strength, grace and beauty to the fabric. Charity is a radiant spark emanating from God, inexhaustible love; if we attempt to eulogize its charms, the cooler powers of life melt into ecstasy. The heart is its empire and every discordant passion bows before its lenient sovereignty—not the charity circumscribed by the narrow limits of feeding the hungry, clothing the naked, binding up the wounds of the afflicted, but the grander, broader, nobler charity that regards all men as brothers; the charity that is swift of foot, ready of hand in the cause of common humanity; that charity that writes a brother's vices in water and his virtues in enduring

brass; the charity of which He who spake as never man spake, was the illustrious example.—[Edward M. S. Ehlers, 33°.]

Our Thanks.

IOWA.—Grand Lodge June 12, 1917, from Newton R. Parvin, Grand Secretary. John W. Barney, Cedar Rapids, Grand Master.

KENTUCKY.—Grand Commandery May 16, 1917, from Alfred H. Bryant, Grand Recorder. Arthur N. Richardson, Ashland, Grand Commander.

MASSACHUSETTS.—Grand Council October 21, 1916, from J. Gilman Waite, Grand Recorder. William H. L. Odell, Dorchester, Grand Master.

MINNESOTA.—Proceedings of the Masonic Veteran Association, Alonzo J. Birmingham, Assistant Secretary.

Grand Commandery May 16, 1917, from John Fishel, Grand Recorder. Alfred C. Page, Grand Commander.

MISSOURI.—Grand Commandery May 22, 1917, from Robert F. Stevenson, Grand Recorder. William K. Davis, Grand Commander.

NEBRASKA.—Grand Lodge June 5, 6, 1917, from Francis E. White, Grand Secretary. Frederick L. Temple, Lexington, Grand Master.

NORTH DAKOTA.—Grand Lodge, June 19, 20, 1917, from Walter L. Stockwell, Grand Secretary. William J. Reynolds, Westhope, Grand Master.

PENNSYLVANIA.—Grand Lodge December 6, 1916, from Julius F. Sachse, Grand Librarian. Louis A. Watres, Grand Master.

UNITED STATES. MYSTIC SHRINE. June 26, 27, 1917, at Minneapolis, Minn. Proceedings with Constitution and By-Laws, from Benjamin W. Rowell, Boston, Imp. Recorder. Charles E. Ovenshire, Minneapolis, Imp. Potentate.

GRAND IMPERIAL COUNCIL, RED CROSS OF CONSTANTINE, from George W. Warvelle, Chicago, Ill., Grand Recorder. Judson Brenner, Youngston, Ohio, Grand Sovereign.

Soldier and Sailor Insurance.

The soldiers' and sailors' war-insurance bill, the first step in Government insurance, and what is pronounced the most generous effort on the part of any nation to care for the dependents of its fighting men, was passed by the lower House of Congress, Thursday night, September 13th, by a vote of 319 to nothing.

The bill as passed by the House follows almost exactly the lines laid down in the plan of Army insurance worked out by Secretary McAdoo and his coadjutors and embodied in a draft of a bill approved by President Wilson and presented to Congress for action.

The press of the country seems to think that the unanimous approval given to the bill by the lower House of Congress is thoroughly representative of the feeling of the whole country.

Secretary McAdoo's comment was as follows:

"The unanimous passage by the House of Representatives of the bill for the compensation and insurance of our soldiers and sailors is a distinct triumph for justice and humanity. It is the most conspicuous and advanced step ever taken by any nation for the protection of its soldiers and sailors and their dependents. The prompt passage of this bill by the Senate will satisfy the heart and conscience of uplifted America."

Short History of the First Liberty Loan.

On the 6th day of April, 1917, a state of war was declared as existing between the United States and Germany. Secretary of the Treasury McAdoo immediately advised Congress of the financial necessities of the country, and on the 24th of April the greatest bond bill in the history of the United States and one of the greatest of the world was passed by a practically unanimous vote by both Houses of Congress. The law authorized the issue of \$5,000,000,000 in bonds and \$2,000,000,000 in certificates of indebtedness. On the 2d day of May it was announced that the first bond issue was to be for \$2,000,000,000 and the entire issue was named the Liberty Loan of 1917. On the 14th day of May the details of the bonds were made public and subscriptions formally invited. The campaign opened on the 15th day of May and closed on the 15th day of June with the result that over 4,000,000 American citizens of every section, race, class, and condition subscribed to Liberty Loan Bonds and the aggregate amount of their subscriptions was well over \$3,000,000,000.

The four great outstanding features of the first Liberty Loan have been said to be the promptness with which the issue was arranged and disposed of, the patriotism, earnestness and efficiency which marked the campaign, the magnificent result in the amount subscribed and the number of subscribers, and the avoidance of any interruption of the business of the country normally to be expected from so huge a demand upon the finances of the Nation.

Our Brothers.

It is often said that Masonry is not a moral reform society. This is but partially true, for though we do not go out into society to seek those who most need reformation, yet in our mutual relations and duties we are in the most thorough-going sense a moral reform society—we are in a measure responsible for each other's fault.

In a brother's fall we suffer loss. Let us never forget if we see a brother err, our first and holiest duty is to remind him of his fault, in the most tender manner, not to bring charges; and endeavor to aid his return, not to humiliate or harden him in vice; lift him up and throw around him the defensive armor of unobtrusive but invincible sympathy. If our endeavors to aid his return be commensurate with the importance of saving a brother, and with our power and duty in the premises, the cases will be very rare in which the sad duty of expulsion will ever arise. Let us never forget that the chief glory of our institution lies not in the perfection of the ritual, in the magnificence of our temples or the costliness of our regalia; it lies rather and infinitely more in an exalted and perfected manhood; in those unseen temples of the human heart, garnished with the solid splendors of divine virtues, lighted and warmed with an unquenchable love.—[Missouri Freemason.]

The Imperial Council of the Mystic Shrine has decided that one who is a member of either a Commandery of Knights Templar or of a Consistory of the Scottish Rite and permits himself to be deprived of his membership by non-payment of dues or other act on his part, is not, by becoming a member of the other body, eligible to membership in the Mystic Shrine.—[Virginia Masonic Journal.]

After you believe you are quite sure that you are right, keep in mind the possibility that you may be proved wrong.—[Albany Journal.]

The Grand Lodge of Louisiana will issue war service cards, free of cost, to all Master Masons of that state called to the front. The cards are issued through the secretaries of the local lodges. This attitude on the part of the Grand Lodge is indeed commendable.

No good Mason will take the name of God in vain, neither will he use violent or abusive language.

DIED.

CHARLES I. RIGGS, in Portland, Aug. 30, aged 62 years. (See editorial.)

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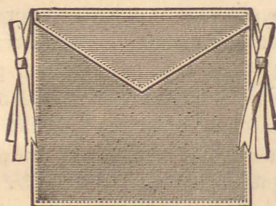
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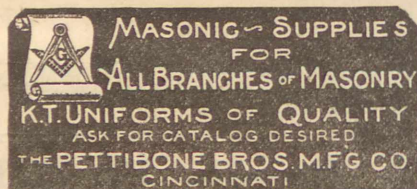
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