

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 6.

PORTLAND, ME., JAN. 15, 1918.

No. 3.

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

Next of Kin.

I notice when the news comes in
Of one who's claimed eternal glory,
This simple phrase, "the next of kin,"
Concludes the soldier's final story.
This tells the world what voice will choke,
What heart that bit of shrapnel broke,
What father or what mother brave
Will think of Flanders as a grave.

"The next of kin"—the cable cold
Wastes not a precious word in telling,
Yet cannot you and I behold
The sorrow in some humble dwelling,
And cannot you and I perceive
The brave yet lonely mother grieve
And picture, when that news come in,
The anguish of "the next of kin"?

For every boy in uniform
At least two soldiers brave are fighting,
A double rank the cannons storm,
Two lines the cables are uniting,
And with the hurt each soldier feels
At home the other warrior reels;
Two suffer freedom's cause to win,
The soldier, and "the next of kin."

Oh, next of kin, be brave, be strong,
As brave as was the boy that's missing;
The years will many be and long
That you will hunger for his kissing.
Yet he enlisted you with him
To share war's bitter price and grim;
Your service runs through many years
Because your name with his appears.

MASONRY IN MAINE.

Lodge Elections.

Maine, 20, Farmington. John A Sweet, Jr., m; Earl W Hall, sw; W Raymond Davis, jw; George B Cragin, sec.

Keystone, 80, Solon. Ira R Adams, m; Hazen L Jewett, sw; Walter R Hunnewell, jw; Turner Buswell, sec.

Lebanon, 116, Norridgewock. George J Chandler, m; Almon H Blaisdell, sw; Geo F Lyons, jw; Ernest W Gilman, sec.

King Hiram, 57, Dixfield. James M Sturtevant, m; Vivian C Horne, sw; John L Delano, jw; Charles L Dillingham, sec.

Evening Star, 147, Buckfield. Chester C Tuttle, m; Horace A Murch, sw; Washington Heald, jw; Arthur L Newton, sec.

Mount Olivet, 203, Washington. L G Cunningham, m; R H Austin, sw; L M Johnston, jw; George L Sprague, Union, R F D 3, sec.

Mount Abram, 204, Kingfield. F Raymond Phillips, m; Herschel P Boynton, sw;

Elmer E Davis, jw; Arthur C Woodard, sec.

Quantabacook, 129, Searsmont. Frank W Bennett, m; John W Levenseller, sw; George W Butler, jw; Allen L Maddocks, sec.

Phoenix, 24, Belfast. Roy E Young, m; Morris L Slugg, sw; Ralph D Southworth, jw; Clifford J Pattee, sec.

Archon, 139, East Dixmont. Rufus L Tasker, Dixmont, m; Willard B Cates, Monroe, sw; John W Goodwin, Monroe, jw; Fred M Johnson, Hampden Highlands, sec.

Mount Bigelow, 202, Flagstaff. Mahlon L Simpson, m; Clyde L Babcock, sw; Carl R Goodard, jw; Walter E Hinds, sec.

Blazing Star, 30, Rumford. Leo H Frisbie, m; Leopold Schonauer, sw; Charles W Burditt, jw; Walter O Raynes, sec.

Richmond, 63, Richmond. Harry S Jordan, m; George W Greene, sw; F F Wood, jw; J F Harris, sec.

Island Falls, 206, Island Falls. Howard R Sisson, m; E Leroy Martin, sw; Mahlon D Estes, jw; John J Marr, sec.

Dirigo, 104, Weeks' Mills. Randal C Maxwell, m; Welcome S Reed, sw; C H Leach, jw; Orrin F Sproul, sec.

Dresded, 103, Dresden Mills. John H Mayers, m; Clarence J Cheney, sw; William H Houdlett, jw; Ernest C Palmer, Gardiner, R F D 11, sec.

Moses Webster, 145, Vinalhaven. Leigh E Williams, m; George Strachan, sw; Chas C Webster, jw; Freeman L Roberts, sec.

Bethlehem, 35, Augusta. Harold A Allen, m; George H Bangs, sw; Charles Creasey, jw; Pearle E Fuller, sec.

Solar, 14, Bath. Raymond B Welch, m; Arthur E Baum, sw; William A Staples, jw; Albert L Strout, sec.

Messalonskee, 113, Oakland. Spurgeon F Hoar, m; Forrest E Fowles, sw; Albion W Blake, jw; Orestes E Crowell, sec.

Excelsior, 151, Northport. Charles E Drinkwater, m; Oscar Drinkwater, sw; Rollo Watkins, jw; Everett L Bird, sec.

Molunkus, 165, Sherman Mills. Daniel B Curtis, m; Fremont B Webber, sw; Dwight M Caldwell, jw; Frank A Ambrose, sec.

Ancient Landmark, 17, Portland. E Murray Graham, m; Porter A Roberts, sw; Clark D Chapman, jw; Arthur J Floyd, sec.

Waterville, 33, Waterville. John B Levy, m; Carleton P Cook, sw; J Frederick Hill, jw; Charles Leroy Jones, sec.

Arion, 162, Goodwin's Mills. Byron L Hill, m; Frank Littlefield, sw; Walter F Huff, jw; Hugh Steele, Dayton, R F D 4, sec.

Dunlap, 47, Biddeford. Edw C Thompson, m; William H Stone, sw; Paul H Watson, jw; Everett M Staples, sec.

Pioneer, 72, Ashland. C Fred Coffin, m; Hugh Haywood, sw; William G Hoyte, jw; Arthur G Andrews, sec.

Temple, 86, Westbrook. Charles H McBride, m; Hale M Dow, sw; Ferdinand W Hawkes, jw; Oliver A Cobb, sec.

York, 22, Kennebunk. Fred M Severance, m; Edgar S Hawkes, sw; Harold H Bourne, jw; George A Gilpatrick, sec.

Springvale, 190, Springvale. J Everett Ridley, m; Omar W Chase, Jr., sw; Asa R Low, jw; Arthur E Horne, sec.

Mt. Kineo, 109, Guilford. Raymond W Davis, m; Nelson A Scales, sw; Walter S Washburn, jw; Joseph T Davidson, sec.

St. Croix, 46, Calais. Walter L Thomas, m; Herbert A Gardner, sw; Weldon E Tibbetts, jw; Isaac N Jones, sec.

Oxford, 18, Norway. Eugene Andrews, m; John W Lasselle, sw; Frank J Cook, jw; Fred E Smith, sec.

Eastern Frontier, 112, Ft. Fairfield. William Gilbert Chamberlain, m; Thurber E Holt, sw; G Herbert Foss, jw; William N Gould, sec.

Augusta, 141, Augusta. Donald D Jennings, m; Leonard V Clark, sw; James Wright, jw; Albert M Pingree, sec.

Eureka, 84, Tenant's Harbor. Manfred Humphry, m; Everett W Cook, sw; Paul G Rivers, jw; Elmer E Allen, sec.

Caribou, 170, Caribou. Willard P Hamilton, m; Edgar W Russ, sw; J Beecher Swain, jw; Harry M Vinal, sec.

Lincoln, 3, Wiscasset. Frederick J McTeer, m; Leon A Gray, sw; Angus E Grover, jw; William D Patterson, sec.

Northern Star, 28, North Anson. H G Collins, m; W L Eaton, sw; E W Sawyer, jw; Willis L Hodgdon, sec.

Warren Phillips, 186, Cumberland Mills. George W Cragie, m; Lendall M Goff, sw; Joseph H Graham, jw; Almon N Waterhouse, sec.

Chapter Elections.

Franklin, 44, Farmington. Henry E Knapp, West Farmington, hp; Cyrus N Blanchard, Wilton, k; John A Swett, Jr., sc; George B Cragin, sec.

Corinthian, 7, Belfast. Linwood B Thompson, hp; Warren A Nichols, k; Jas E Braley, sc; Clifford J Pattee, sec.

Henry Knox, 47, Thomaston. Osborne T Sumner, hp; Elmer R Bumps, k; Peter Aageson, sc; Rev Sumner H Sargent, sec.

Daniel Randall, 65, Island Falls. Frank L Downs, hp; George A Palmer, k; Fred W Pomeroy, sc; John J Marr, sec.

Lebanon, 18, Gardiner. Harold C Smith, hp; Frederick A Danforth, k; Austin L Jenks, sc; Harry E Larrabee, sec.

Drummond, 27, Oakland. Fred H Leach, hp; I Russell Clark, k; Virgil C Totman, sc; Orestes E Crowell, sec.

Mount Vernon, 1, Portland. David F

Drew, hp; Fred B Marston, k; William K Hermann, sc; Albro E Chase, sec.

Stevens, 28, Newport. Lee J Lewis, hp; Lewman B Soper, k; John E Kingsbury, sc; William H Mitchell, sec.

Oriental, 30, Bridgton. Roland L Woodbury, hp; William H Foster, k; Maurice W Hamblin, sc; Millard M Caswell, sec.

Eagle, 11, Westbrook. Earle H Babb, hp; Joseph H Graham, k; Herbert S Hudson, sc; Harlan P Babb, sec.

New Jerusalem, 3, Wiscasset. Elden P Munsey, hp; Charles P Cowley, k; Fred'k J McTeer, sc; William D Patterson, sec.

Council Elections.

Jephthah, 17, Farmington. Manley H Blaisdell, tim; H Burton Voter, dm; John A Swett, Jr., pcw; George B Cragin, rec.

St. Croix, 11, Calais. William E Mann, tim; Alfred Saunders, dm; Isaac N Jones, pcw; Henry R Gillis, rec.

Westbrook, 15, Westbrook. Walter J Crawford, tim; Ray L Hooper, dm; Leonard W Parkhurst, pcw; Oliver A Cobb, rec.

Commandery Elections.

St. Amand, 20, Kennebunk. Donald M Small, com; William Smith, geno; Leander G Smith, cgen; Charles E Hatch, rec.

Pilgrim, 19, Farmington. Fred E Trefethen, Wilton, com; Currier C Holman, geno; H Burton Voter, cgen; George B Cragin, rec.

Palestine, 13, Belfast. Clifford J Pattee, com; T Frank Parker, geno; Dayton F Stephenson, cgen; William C Libbey, rec.

Siloam Lodge of Fairfield had eight members who were going as soldiers, and ordered for each a Grand Lodge Certificate which was presented to them, besides remitting their dues for the time of their service.

A second Chapter School of Instruction was called at Auburn for Nov. 20th. The first was held in Aroostook County for the benefit of the Eastern Chapters, but this was a central point for the benefit of all.

Bro. George F. Gould accidentally fell Jan. 6th, and broke his hip. He had just recovered after a long illness and this misfortune is an accountative hard to bear.

Edwin F. Dillingham of Bangor has been elected Treasurer of St. Andrew's Lodge for the fifty-sixth year, which is a record in Maine for continuous service in one office. We think the Secretary of St. Paul's Chapter of Boston a little exceeds it.

Many of the lodges are conferring the degrees on young soldiers who are bound for the war. Ancient Landmark of Portland recently worked a class of five in uniform, and the fathers of the boys helped put them through.

Appealing to Everybody.

We are defending our rights as a free nation. We are resolved that there shall be an end of brute force in international affairs. What Germany's victory would mean to the

world is plain. There would be no right except might, no peace save at the price of humiliations too bitter to be borne. Small nations could not exist. There would be no sanctity to a pledge, no solemnity to a covenant. With the dominance of Prussian militarism, the Anglo-Saxon struggle for free institutions and liberty, persisting from Runnymede to Yorktown, with its Magna Charta, its Bill of Rights, and its Declaration of Independence, will have been in vain. It is to prevent this, to defend our rights and to make possible an orderly and just peace in the world that we are at war. The nation calls on its citizens for high and noble service. On some it calls for service in the field; on others for service at home; on all, it calls for financial support.—[*D. F. Houston, Secretary of Agriculture.*]

Templars Rejoice.

Knights Templar the world over celebrated the Christmas Observance with unbounded gratitude to the Great Creator for the attaining of a goal that has been the aim of that organization since its inception.

Jerusalem, the cradle of Freemasonry, and the possession of which has been the cherished ideal of Christian knighthood since the Crusades, has fallen into the hands of a Christian nation. For 1,200 years, with the exception of two brief interludes, the seat of the Christian religion has been held by the Moslems. During 763 years the Holy City has been in undisputed ownership of the Turks.

Jerusalem and the holy land have been a focus for human attention since the beginning of the present world war, and no doubt universal Christianity, whether in the ranks of victors or vanquished, rejoices in the realization of the dream of the ancient Crusaders, when Templarism came into being.

The Crusaders were a religious-military body and represented the ideas of Europe in the 12th and 13th centuries. They were chivalric and imbued with a hatred of Mohammedanism and were oath-bound to wrest from the unbelievers the spots halloved by the sufferings of Christ.

The conquest of the Holy City links the present day with the very early Bible times. It is just cause for rejoicing for Jew and Gentile, and is one of the greatest historical events in the present century.

The cross is now the sign of freedom rather than the symbol of fanaticism.—[*Masonic Bulletin.*]

Military Lodges.

The formation of Military Lodges is being discussed in various sections of the United States, and the result of an enquiry sent out to the Grand Lodges of the United States and Canada is being published in "The Builder," for December. Alabama holds that granting dispensations for Military

Lodges would cause jurisdiction complications, and can see no benefit to the Craft from an Army Lodge. Arkansas, Colorado and Connecticut are prepared to issue dispensations, while Georgia is opposed. Illinois doubts the necessity, and Iowa thinks it practically impossible to keep proper records of Military Lodges. Kentucky has granted two dispensations, Minnesota has taken no action, Michigan has no objection, and Missouri rejects the proposition. Montana has granted a dispensation, and New Jersey prohibits, while Oregon has the matter under consideration. New York has already granted dispensations for Army and Navy Lodges. Other American jurisdictions will be heard from in the January issue of "The Builder." From Canada the Grand Master of Manitoba says he would strain a point to add to the comforts of our soldier brethren. In the absence of the Grand Master the Grand Secretary of New Brunswick writes that the matter has not been discussed, but refers to the lodges in British regiments chartered in the 18th Century. Other Canadian Grand Lodges have yet to be heard from.—[*The Freemason.*]

The first thing an Entered Apprentice acknowledges is his desire to improve himself in Masonry, yet very few of them ever attempt to go farther than reciting the ritual, and they do not know the deeper meaning of that. An obligation no more makes a man a Mason than the going to church makes a man a true believer. A man may attend lodge regularly and repeat certain portions of the ritual, but he cannot give an intelligent interpretation of them unless he takes time for thought and study and goes beneath the apparent meaning of the words to the real meaning that lies hidden in the mystic phrases. Men who do not realize or cannot understand the real mission of Masonry; men who cannot apply the teachings to their lives and to practice in their daily existence, such men are a detriment and a hindrance to the cause that Masonry represents.—[*Square and Compass.*]

If moral defects were as clearly defined in candidates for the degrees as physical imperfections, there would be less guess work in casting ballots and fewer motives impunged, but we are all human, and I think most of us are inclined to be reasonably charitable, and I am firmly of the opinion that most of us err more frequently in crsting white balls and electing unsuitables than in rejecting those who should be elected. There are men in who ought to be on the outside and men on the outside who ought to be inside. Who can deny this statement?—[*Robert A. Turner.*]

True Wisdom heeds a timely warning without waiting for sad experience.

Solicitation.

A gentleman was sitting in the office of the writer the other day when the subject of Freemasonry was being discussed, and said to him, "How does it come that you are not a Mason." The man replied that no one had ever asked him to become a member of the Fraternity. He went on to say that for a number of years he had had a desire to become a Mason, but no one ever having mentioned the subject to him, and not knowing how to proceed, he had let the matter pass. There are, no doubt, hundreds of worthy men in the country who are in the same condition of mind and heart as the gentleman referred to. Many of these men would like to be Masons, but not knowing how to proceed are without the pale of society. While it is true that solicitation is forbidden in our Masonic lodges, it should not be forgotten that the construction which is often placed upon this term is many times too narrow. When the rule referring to solicitation was made, it was intended that there should be no advertising or committee campaigns among the community to endeavor to increase the membership of a Masonic lodge. The fact that a Mason says to a friend that he would like very much to see him a Mason is not undue solicitation. A Mason who says that to his friend not only shows that he appreciates the Fraternity, but at the same time is rendering his friend a valuable service. The fact that a man responds to such an invitation does not cause him to act a lie when he declares that he comes of his own free will and accord. A brother may mention to his friend the fact that he would like to see him a Mason, but the coming of the man rests wholly with himself. Freemasonry wants worthy, honorable men in its membership, and no serious breach is ever committed when a member of the Fraternity suggests to a man of high moral type that he believes he would appreciate the society of Freemasons.—[*Illinois Freemason.*]

Life.

Life is an enigma which can be solved only with the last breath we draw. The whole philosophy of being is summed up in two words, beyond which we cannot calculate or know—matter, essence—clay, spirit—form, mind. Here we pause. We can learn no further; we may aspire to know no more. In attempting to solve this great enigma of being the highest knowledge to which we can attain is that we *are* and that we cannot cease to be; for, while the matter, the clay, the form, is evanescent, the essence, the spirit, the mind, is imperishable, eternal, a portion of the infinite. So, also, in the practical theory of life, as well as in its more subtle moral philosophy, the whole is summed up in two words, *be good, be happy*. These embrace duty, aim and

compensation. To learn how to be good is to learn how to be happy and enables us to pluck the ears from life's golden sheaf at the ripe harvest home. Still with this philosophy and practical theory of life inscribed upon our banners we must meet the confusions of time, which are sunshine one day and cloud the next—wheat and chaff—flowers and withered husks. The joys and sorrows of life come and go like the frost on the window pane. They are never repeated. The same picture never comes a second time, but a new and a strange one comes in its place. The joys of to-day are not the joys of to-morrow. The sorrows of to-day like the frost on the window pane, melt away to give place to a new form of sorrow to-morrow. Being goes on rejoicing and weeping. When we look forward into the future we aspire to the unknown. We see nothing, for the dark curtain only meets the vision and we cannot look beyond it. When we look back into the past we see only the pillar of salt. In what has been we see only congealed forms, lifeless and inanimate fossils. Analytically, life is separate particles of light and shade. Synthetically, life is an incomprehensible mystery, and so it must ever remain until the light of eternity shall dawn upon it.—[*S. R. Bulletin.*]

Clandestine Masons are again reported showing pernicious activity in various parts of Chicago, and young men expecting to be called into the military service seem to be the most likely prey of these unprincipled promoters of spurious lodges.

—[*Chronicle.*]

Who is the Greatest Freemason?

"Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." The man who prays the loudest is not always the most sincere; nor the one who speaks the most glibly the most faithful. Some of God's most faithful sons and daughters are not able to pray in public or address an audience. The one who does the will of God because the spirit of God is in him is a favorite with the Lord.

"This is also true of Freemasons. Masonic jewelry, official position, ability to memorize and repeat the ritual, attendance regularly at lodge meetings, neither of these or all of them can make a man a real, true Mason. There is one thing alone that makes a great Mason, and that is the true spirit of Freemasonry enthroned in the heart. I know Masons who never wear jewelry, could not repeat ten words of the ritual and be called 'letter perfect,' never undertake to confer degrees, but have hearts that are full to overflowing with the spirit of Masonry, love their fellowmen truly and seek to

serve God devotedly and are known among their acquaintances as 'Big Masons.'

The one thing needful must be there to make rituals and ability to use them reach their highest efficiency."—[*John Henderson Miller, D. D.*]

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 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.
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 Tribune, Seattle, Wash., weekly, \$1.50.
Masonic Trowel, Little Rock, Ark., mo., \$1.00.
Masonic Voice-Review, Chicago, Ill., mo., \$1.50.
Masonic World, Kansas City, Mo., mo., \$1.
Master Craftsman, New London, Conn., monthly, 25 cents.
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.
Temple Topics, Mt. Morris, Ill.
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.

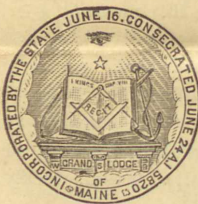
A new edition, bringing the decisions up to 1910, and incorporating them in the Digest. The first part is unchanged, but all after page 252 has been reset, including the index, so that it is the most convenient way to study the law.

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.

GRAND LODGE OF MAINE.



ANNUAL MEETINGS.

The Masonic Grand Bodies in Maine will hold their Annual Sessions for 1918 at the new Masonic Temple, Portland, as follows:

Grand Lodge, Tuesday, May 7 at 9 o'clock A. M.
Grand Chapter, " 7, at 7 o'clock P. M.
Grand Council, Wed'sdy, " 8, at 2 o'clock P. M.
Gr. Com'dery, Thursday, " 9, at 2 o'clock P. M.

Lodge officers, in making applications to the Charity Fund for Relief, must be particularly careful to comply with all the directions required in filling out blanks. See pp. 66, 67 and 68, proceedings 1916.

To Secretaries: Blanks for Returns of Lodges will be sent first of February. If not received by the 15th, notify me, and give the proper address. If there has been a change in the office of Secretary, call on the former one before writing me.

CHAS. B. DAVIS,
Grand Secretary.

Portland, Jan. 15, 1918.

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 index and illustrated title page for the fifth volume of the Token is ready and will be sent to all who have saved the papers and wish to bind them. Notify us by postal. Volumes 2, 3, 4 and 5 can be supplied at \$2.25, or if bound at \$3.50. Volume 1 is out of print, but the 40 years of Masonic history in so compact a form is very desirable. We have put a large amount of time and work into this paper, but when we see the five volumes we do not regret it.

Grand Master Smith of the Grand Encampment has issued another general order urging every Knight Templar to contribute his dollar towards the War Fund, and asking a report of all other contributions to the war by commanderies.

After a business career as a watchmaker for fifty-two years Major Ira Berry on the fifteenth of November left for Los Angeles, Cal., to spend the rest of his days with his daughter, who lives at Hollywood in that city with her husband Calvin Woodside and two daughters. Eighty years is a long time to live in one city, but when it is spent in faithful service to his country and the public so that it wins only commendation and praise, a man can afford to trust his record to his fellow citizens. Major Berry since the death of his wife has been left alone, having only his daughter in California and his son in Texas.

He will miss his friends and relatives and especially his associates in the Loyal Legion to which he was much attached. But it was desirable that he should be with his children and grandchildren. His son-in-law came on and took him West with him.

The issue of the Masonic Chronicler of October 13th, was specially gotten up as an historical souvenir of the two hundredth anniversary of the organization of the Grand Lodge of England. The paper was enlarged for that issue to forty-eight pages, and contained interesting articles on "The Grand Lodge of England," "Early History of Masonry in America," "Grand Lodge of Scotland," together with brief sketches of each Grand Lodge in the United States and an exhaustive one of the Grand Lodge of Illinois.

William H. Emerson was elected Grand Commander of the Grand Commandery of Massachusetts and Rhode Island at its Annual Conclave held October 30th.

Sir Edward Letchworth, for the past twenty-five years Grand Secretary of the Grand Lodge of England, was at the quar-

terly session September 5th retired, though his salary of £2000 per year is continued. He is succeeded by Bro. P. Coville Smith, at a salary of £1500.

Gen. A. B. Farnham.

Major General Augustus B. Farnham, former adjutant general of Maine, died in Bangor Jan. 14th, at the age of 76 years. He was born in Bangor and was lieutenant colonel of the 16th Maine Infantry, serving throughout the Civil War. He was brevetted colonel for gallantry at the battle of Five Forks and Gravelly Run. At the former he received a bullet in his left lung which he carried until his death. He served as chief of staff for General G. K. Warren, in command of the Fifth Army Corps.

He was a 33d degree Mason and had been at the head of the Maine Knights Templar, Loyal Legion and G. A. R. He served 24 years as postmaster of Bangor and two terms as sheriff of Penobscot County and was formerly a member of the Republican State committee. He was at one time President of the Kenduskeag National Bank here. He leaves a wife, a daughter, Mrs. William L. Smith, of Concord, Mass., and a son, Henry A. Farnham.

True Freemasons.

A short while ago a ripple of dismay went over some of our younger and less-informed brethren when the Grand Master of Massachusetts let it be known that certain men had taken their Masonic obligations upon the Sacred Writings of their own religious faiths, and had been thus regularly initiated, passed and raised in lodges under the Massachusetts obedience.

We cannot understand how this could occasion any surprise. Such has been the custom in the Mother Grand Lodge of England from the beginning.

Commenting on this in an address at the St. John's Day Feast of the Grand Lodge of Massachusetts recently, the editor of Brotherhood said:

"The world of humanity needs to-day, more than aught else, a restatement with greater emphasis than ever of the basic creed of Freemasonry—never-dying Brotherhood of Man in eternal and universal Fatherhood of God.

"All good men should be welcomed into our Ancient Craft who hold that faith, and none should be more fraternally received than they who are so loyal to their own religious convictions as to insist upon taking their vows on no other than their own Sacred Writings.

"When Freemasonry stands on that solid ground there can be no doubt of the royal welcome to every duty and privilege of Masonry that will be given to good men and true of that great race whose manly men are the heroes and exemplars of our Ma-

sonic legends, whose inspired sons gave to the world every word of the Old and New Scriptures which is the Great Light to our paths, from whose royal line sprang—for some of us here—Messiah, for all of us, Teacher and Master, and whose prophets, priests and poets first saw and taught to the world our God as loving Father, rather than as wrathful deity.”—[*Brotherhood Magazine*.]

Don't be a Slacker.

“The great weakness with the church today is the unwillingness of the people to do personal service,” said James M. Speers, discussing plans for the Billy Sunday campaign in New York.

Is not that the weakness of Masonry also? The tendency in all organizations is to “let George do it.” The active duties, particularly the disagreeable ones, are left to the officers and those few consecrated souls who are willing to bear not only their own burdens but the burdens of the shirkers and slackers, so that the king's work be done.

There is no justification for the Masonic slacker. He has undertaken to perform, in certain circumstances, certain individual duties. His obligation is personal and imperative. Nothing is said about shifting his burdens to the Master, or the Commander in Chief, or the Relief Committee. His responsibility is absolute.

In the interest of efficiency Masonic leadership is vested in our officers. Their opportunities are great and carry commensurate responsibilities. They are doing our work and are entitled to our assistance, cheerfully and spontaneously given; they are entitled to our “personal service,” and our obligations demand it.

Among our resolutions, let us determine not to be slackers; not to sidestep our duties, but to perform them manfully, meeting them halfway and not waiting, like the bondman, to be told, “Do this,” and “Do that.”

When we become really “active” Masons in the sense of performing our individual duties, we shall perhaps grow to be less censorious, less critical of minor faults, and more alive to minor excellencies. We shall realize that our brother is doing his best, and is entitled to sympathy and encouragement. That is the spirit of true brotherhood, and the Masonic character that lacks it is incomplete.—[*R. W. Charles C. Hunt in Brotherhood*.]

Must be Notified.

According to a recent ruling of the Grand Encampment, U. S. A., a Knight Templar who has been suspended either by his lodge or chapter for any cause, must be likewise summoned by his commandery to appear before that body, and show cause why he should not be suspended from all the rights

and privileges of the Order of Knights Templar. Under the new ruling the Knight Templar cannot be suspended from a commandery until he has had an opportunity to be heard.—[*The Freemason*.]

What has Masonry done for you?

What a man does for Masonry does not show him to be a Mason, for a man can do nothing for Masonry; he cannot add to nor take from its teachings or morals. It is what Masonry does for the man that makes him a Mason. If a Mason can, by his daily life, impress others with the value of that which he has, and if by precept and example, he can inspire others to seek its help and teachings he may rest assured that he has helped make a Mason.—[*Scottish Rite Trowel*.]

Titles of Grand Lodges.

Titles of Grand Lodges throughout the world vary considerably in form. Even in the United States they are not all alike, but in the six New England States they are substantially the same, the distinctive words “Free and Accepted” being used by each.

The significance of the words and the reason of their use may not be apparent to our readers. We are indebted to Mackey for the following information:

“The title of ‘Free and Accepted Masons’ was first used by Dr. Anderson in the second edition of the Book of Constitutions, published in 1738, the title of which is ‘The History and Constitutions of the Most Ancient and Honorable Fraternity of Free and Accepted Masons.’ The newer title continued to be used by the Grand Lodge of England, in which it was followed by those of Scotland and Ireland; and a majority of the Grand Lodges in this country have adopted the same style, and call themselves Grand Lodges of Free and Accepted Masons. The old lectures formerly used in England give the following account of the origin of the term: “The Masons who were selected to build the Temple of Solomon were declared free, and were exempted, together with their descendants, from imposts, duties, and taxes. They had also the privilege to bear arms. At the destruction of the Temple by Nebuchadnezzar the posterity of these Masons were carried into captivity with the ancient Jews. But the good will of Cyrus gave them permission to erect a second Temple, having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons.”

The word “Accepted” he further explains, saying: “In Freemasonry it is synonymous with ‘initiated’ or ‘received into the society.’ Thus, we find in the Regulations of 1663; such expressions as these: ‘No person who shall hereafter be accepted a Freemason, shall be admitted into a lodge

or assembly until he has brought a certificate of the time and place of his Acceptation from the Lodge that accepted him, unto the Master of that limit or division where such lodge is kept. The word seems to have been first used in 1663, and in the Regulations of that year is constantly employed in the place of the olden term ‘made,’ as equivalent to ‘initiated.’ This is especially evident in the 6th Regulation, which says, ‘that no person shall be accepted unless he be twenty-one years old or more’; where accepted clearly means initiated. As the word was introduced in 1663, its use seems also to have soon ceased, for it is not found in any subsequent documents until 1738; neither in the Regulations of 1721, nor in the Charges approved in 1722; except once in the latter where ‘laborers and unaccepted Masons’ are spoken of as distinguished from an inferior to ‘Freemasons.’ In the Regulations of 1721, the words ‘made,’ ‘entered,’ or ‘admitted,’ are constantly employed in its stead. But in 1738, Anderson who, in publishing the second edition of the Book of Constitutions, made many verbal alterations which seem subsequently to have been disapproved of by the Grand Lodge, again introduced the word accepted. Thus, in the 5th of the Regulations of 1721, which in the edition of 1723 read as follows: ‘But no man can be made or admitted a member of a particular Lodge,’ etc., he changed the phraseology so as to read: ‘No man can be accepted a member of a particular Lodge,’ etc. And so attached does he appear to have become to this word, that he changed the very name of the Order, by altering the title of the work, which in the edition of 1723, was ‘The Constitutions of the Freemasons,’ to that of ‘The Constitutions of the Ancient and Honorable Society of Free and Accepted Masons.’ Although many of the innovations of the edition of 1738 of the Book of Constitutions were subsequently repudiated by the Grand Lodge, and omitted in succeeding editions, the title of ‘Free and Accepted Masons’ was retained, and is now more generally used than the older and simpler one of ‘Freemasons,’ to distinguish the society. The word accepted, however, as a synonym of initiated, has now become obsolete. The modern idea of an accepted Mason is that he is one distinguished from a purely operative or stone-mason, who has not been admitted to the freedom of the company; an idea evidently intended to be conveyed by the use of the word in the Charges of 1722, already quoted.”—[*New England Craftsman*.]

There is a custom in many United States lodges for members to deposit their photos and biographies with the Secretary. Data of this kind will prove of great value.

—[*The Freemason*.]

Life.

Let me but live my life from year to year,
With forward face and unreluctant soul;
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
O'er rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy—
New Friendship, high adventure and a crown—
My heart will keep the courage of the quest,
And hope the road's last turn will be the best.
—[Henry Van Dyke.]

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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?

In Unity there is Strength.

The old fable of the dying man and his quarreling, disunited sons is familiar to every school child. Lying at the point of death, with active life far enough away in the retrospect to view it clearly, he was able to see plainly what the sons could not. Quarreling among themselves, each suspecting the one of selfishness at the expense of every other, they had no point around which they could rally and pool the united strength. The old father saw it; almost in the article of death a true estimate of the situation came to him. He saw the brothers wasting their energy, struggling uselessly, each for himself; he saw their failure to grasp the power that lay in unity.

The simple lesson of the bunch of sticks carries a truth of the deepest import. Just as one twig may be easily broken, so may be broken the strength and effort of every man who uselessly struggles alone. Just as a number of twigs bound together becomes a unit with the power to withstand the strength of ordinary men, so can the combined efforts of many men withstand the

stoutest outside pressure. The modern idea of co-operation is based on the principle.

This almost universal act of unity is not absent entirely in our lodges. Once a little rift appears among the brethren, there comes a tendency to get apart and remain estranged. The estrangement may not be pronounced; it may even be sincerely denied. The more intangible it is, the more difficult is it to be remedied. Aloofness is the bane of the majority of poor lodges. Each member questions the loyalty and interest of the others, freely using his little hammer, but does nothing himself to create the right kind of atmosphere. The spirit of unity is lacking, there is nothing to draw the brethren together. When they pull, they pull contrariwise; when they stop, they criminate and re-criminate. Periods of contentious activity and stagnation are likely to follow ill-starred lodges suffering from lack of unity and concord. It is impossible to be neutral, even in Masonry. Either friendship and brotherly love or ill-feeling is bound to prevail, the same conditions obtaining that obtain in all organizations. Just dead indifference kills—and shortly at that. If a lodge is alive, to be kept alive it must be active.

If the members of any lodge fail to work together and manifest a fraternal unity of purpose, they misrepresent Masonry. They do not form an organization except in name. They are disorganized in spirit and all the activity in the world will come to naught so long as they dissipate each other's strength. Each lodge ought to present a unity in the membership. All should have a common purpose, working to a common end, supplementing each other's efforts. Pulling together in unity, they are a force capable of accomplishing something for the good of Masonry and of the world and a force that can stand up against the most hostile conditions outside.—[*Orphans' Friend and Masonic Journal.*]

Remitting Fees.

Scottish Rite Bodies in the United States have been conferring the degrees of the Rite gratuitously upon large classes of soldiers, and those who favor this policy believe that if a Mason is good enough to wear the uniform of a soldier, he is good enough to receive the degrees of the Consistory. Objection and criticism have been heard, and the disadvantages of conferring degrees upon every soldier who is a Master Mason pointed out. The principal objection raised is regarding the policy of remitting fees, which on general principles is contrary to Masonic law and custom. Other branches of Masonry do not see the wisdom of disregarding law and custom, while duly appreciating their brethren called to the colors.

—[*The Freemason.*]

Avoid Short-cuts.

Freemasonry is under no necessity of accommodating itself to the caprices of individuals who wish to attain its honors and preferments by short-cuts. It is not honored by the accession of a man who, in some way, has become noted, nor by one who waits until he is ready for a voyage, or a change of residence and business, and then applies for initiation into its mysteries. Better never make such men Masons than to so lower the Institution as to make it subservient to their conveniences and caprices, for they never will appreciate the honor conferred, or, rather, the favor thus bestowed.—[*John W. Brown.*]

Tact.

Tact is a little word derived from a Latin one meaning "to touch." To have the blessed gift of tact one must be so in touch with other hearts and lives that he shall know the right word and action for the moment as it comes. It is love's understanding that enables one to supply what will help and avoid what will wound. To be tactful one must care enough for others to understand the sharp corners and the sore places and to take them instantly into account in all his dealings.—[*Forward.*]

Masons throughout the country are expressing astonishment and voicing their protests because of the seeming discrimination on the part of the war department in granting privileges to the Knights of Columbus which are denied the Masonic Fraternity. The Masons of Atlanta, Ga., planned to erect and maintain at their own expense a \$5,000 building as a rest and welfare center for the soldier-Masons stationed at Camp Gordon, near the Georgia capital. But the Washington authorities refused to permit them to complete their plans, stating that the Knights of Columbus is the only secret society that will be given this privilege in any of the military training camps. To this ruling the Masons made answer in a measure introduced in Congress under the title of "H. R. 5947," by the provisions of which it will be unlawful to give any church or chartered secret order privileges in any military camp not accorded to other similar organizations.

While the efforts of the Atlanta brethren to furnish a convenient and well appointed place where the young soldier members of the fraternity might pass their leisure hours in company with fellow craftsmen are to be highly commended, it is not clear to The Masonic Chronicler that Masons have any moral right to ask this privilege of the government. Were it accorded to the Masons every other secret society of any consequence could rightfully advance a similar claim. The government, it is true, gives permission to the Young Men's Christian

Association to conduct rest centers in all of the cantonments. To this none can take exception, for the Young Men's Christian Association is a non-secret and non-sectarian Christian society, which invites Protestants, Catholics, and all who will to enter its hospitable and sheltering confines. But why a secret religio-political society, through which the papal hierarchy seeks to subvert American law to its own purposes should be thus favored, while the greatest fraternity in all the world, one that has ever stood for the principles upon which this government is founded and has always been an ardent exponent of that liberal democracy which is the initial bulwarks of this republic, should be excluded is inexplicable.

It has been suggested, and the implication is no doubt well founded, that perhaps those interested in advancing the cause of the Knights of Columbus have misled the authorities into the belief that this organization occupies a position similar to that of the Young Men's Christian Association, whereas, there is no analogy whatever. The former is merely a tool of the Roman Catholic Church, a church that has brought to bear all of its ecclesiastical and political power to fight democracy, and whose sovereign pontiff right now is exerting his every influence to end the war favorable to the central powers, where the Catholic population overwhelmingly predominates, and thus demonstrating that he is virtually allied with America's present enemies.

The Chronicler cannot see why Masons should seek privileges in government military camps that could not be equally accorded to any and all fraternal or humanitarian societies, but it most assuredly protests against favoritism shown to the Knights of Columbus.

Petty contentions and controversies, either between individuals or societies are now most inopportune. Moreover, this is neither the time nor an army camp the place to enlarge upon or foment their differences. None should be given advantages or privileges not accorded the other. In this the Camp Gordon incident is particularly unfortunate. All should now be Americans and go over the top together. —[*The Masonic Chronicler.*]

The altar is unknown in an English lodge. The great lights are placed on a pedestal in front of the Master.

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 fulfills 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.*]

Masonic Enemies.

The two greatest enemies of Freemasonry are ignorance and apathy, with the opinion that a great deal of the latter proceeds from the preponderance of the former. Ignorance of what is included in and meant by the name of Freemasonry; ignorance of the meaning of its symbolism; ignorance of the methods advocated by the Institution by which its principles and teachings can be put into practice; ignorance of the satisfying feeling of accomplishment when the heights of its philosophy and ethics are gained, or when the knowledge is felt that progress toward those heights is being made; ignorance which is satisfied with superficial substitutes; ignorance which mistakes the shadow for the substance and is attracted by the glitter of tinsel, the euphony of high flown titles, and the sonority of mere noise. —[*Duluth Calendar.*]

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Our Thanks.

IDAHO.—Grand Lodge, Boise, Sept. 11, 12, 13, 1917, George E. Knepper, Gr. Secretary. Sherman M. Coffin, Gr. Master.

ILLINOIS.—Grand Lodge, Chicago, Oct. 9, 10, 11, 1917, Isaac Cutter, Camp Point, Gr. Secretary. Austin H. Scrogin, Lexington, Gr. Master.

Grand Council, Peoria, Sept. 13, 1917, Geo. W. Warvelle, Chicago, Gr. Recorder.

MINNESOTA.—Grand Chapter, St. Paul, Oct. 9, 1917, John Fishel, Gr. Secretary. William P. Roberts, Gr. High Priest.

NEVADA.—Grand Lodge, June 12, 13, 1917, from Edward D. Vanderlieth, Gr. Secretary. Thomas Lindsay, Tonopah, Gr. Master.

NOVA SCOTIA.—Grand Lodge, June 13, 1917, Thomas Mowbray, Gr. Secretary. Donald F. Frazier, New Glasgow, Gr. Master.

OHIO.—Grand Commandery, Springfield, Oct. 10, 1917, John R. Bell, Gr. Recorder. William B. Baldwin, Gr. Commander.

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DIED.

CYRUS W. DAVIS in Portland Nov. 1, of pneumonia, aged 61. Surveyor of the Port and Past Master of Waterville Lodge and St. Omer Commandery.

MARSHAL R. GODING in Portland Dec. 12. A member of Mt. Vernon R. A. Chapter.

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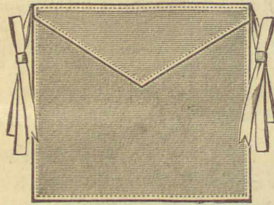
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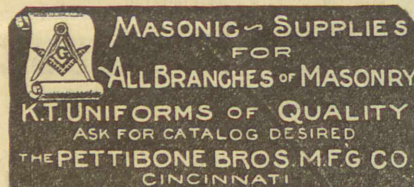
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