

MASONIC TOKEN.

WHEREBY ONE BROTHER MAY KNOW ANOTHER.

VOLUME 6.

PORTLAND, ME., MAY 15, 1918.

No. 4.

Published quarterly by Stephen Berry Co.,

No. 37 Plum Street, Portland, Maine.

Twelve cts. per year in advance.

Established March, 1867. - - 51st Year.

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

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Betsy's Battle Flag.

[Betsy Ross made the first flag with stars and stripes in Philadelphia during June, 1775, at the instance of General Washington.]

From dusk till dawn the livelong day,
She kept her tallow candle brightly
And fast her nimble fingers
To sew the stars upon the beautiful day.
With weary eyes and aching hand,
She stitched the stripes and underies united in a
And when the day was complete across a cravat
Hung Betsy's battle flag.

Preliminary shadows in the eve in line, a greater
Continental flags filled a
number of boots and fore at such a service.
The defiance

And some were lame and some were old,
And some with wounds untended bled,
But floating bravely overhead
Was Betsy's battle flag.

When fell the battle's leaden rain,
The soldier hushed his moans of pain
And raised his dying head to see
King George's troopers turn and flee.
Their charging column reeled and broke,
And vanished in the rolling smoke,
Before the glory of the stars,
The snowy stripes and scarlet bars
Of Betsy's battle flag.

The simple stone of Betsy Ross
Is covered now with mold and moss,
But still her deathless banner flies,
And keeps the color of the skies.
A nation thrills, a nation bleeds,
A nation follows where it leads,
And every man is proud to yield
His life upon a crimson field,
For Betsy's battle flag.

—[Minna Irving.]

MASONRY IN MAINE.

Grand Lodge.

Tuesday, May 7, 1918.

The Grand Lodge of Maine, F. & A. M., met in its 99th Annual Communication, in Masonic Temple, at 9 o'clock, Waldo Pettenigill, Grand Master, presiding. Five of the eight living Past Grand Masters were present, also 325 representatives from 183 of the 206 chartered lodges in the state. The Grand Master delivered a most able address, which was filled with patriotic sentiment. The reports of the Grand Officers showed that the total membership in the

state was on March 1st, 32,453, a net gain of 598 for the year.

The Committee on Centennial Celebration, which has had the matter under consideration for the past year, reported, recommending that the celebration be held in the City of Portland on the second day of the annual session in 1920. The report was adopted and the same committee was continued to continue to formulate the plans for the celebration.

Tuesday Afternoon, May 7th.

At the afternoon session Grand Officers for the coming year were elected as follows:

Gr. Master—Silas B. Adams, Portland.
Dep. Gr. Master—Edward M. Wheeler, Brunswick.

Senior Gr. Warden—Willis A. Ricker, Castine.

Junior Gr. Warden—Carroll S. Douglass, Milford.

Gr. Treas.—Albro E. Chase, Portland.

Gr. Sec.—Charles B. Davis, Portland.

Finance Committee—Hugh R. Chaplin, Portland; Edmund B. Mallet, Portland; Frank A. Doten, Portland.

Trustees of the Charity Fund for three years—Archie Lee Talbot, Lewiston; Edward G. Weston, Thomaston.

At 4 o'clock the Grand Lodge called off until 2 o'clock Wednesday afternoon.

The Grand Lodge spent Wednesday Afternoon in witnessing the conferring of the Third Degree by Ancient Brothers' Lodge of Auburn, John M. Littlefield, Master.

Thursday Morning, May 9th.

The Grand Lodge met at 9 A. M.

The Grand Officers were installed by Past Grand Master Frank E. Sleeper of Sabattus, the following appointments being made:

District Deputy Grand Masters.

Districts.

- 1 Bernard Archibald, Houlton.
- 2 Henry R. Gillis, Calais.
- 3 Caleb G. Aldredge, Cutler.
- 4 Forest B. Snow, Bluehill.
- 5 Eugene A. Whittredge, Foxcroft.
- 6 Leon E. Woodman, Orono.
- 7 Albert R. Pilley, Brooks.
- 8 Allen L. Curtis, Belfast.
- 9 Chester B. Hall, Warren.
- 10 Edward C. Leighton, Wiscasset.
- 11 William F. Leavitt, Augusta.
- 12 Harry S. Grindall, Waterville.
- 13 Ernest W. Gilman, Norridgewock.
- 14 Asbury M. Blake, Lisbon.
- 15 Fred Hutchins, Kingfield.
- 16 Fred E. Smith, Norway.
- 17 Fanning J. Burbank, Portland.

18 Waldo N. Seavy, Fryeburg.

19

20 Guy P. Rowe, Danforth.

21 William R. Beasley, Bucksport.

22 Lewman B. Soper, Newport.

23 Fred B. Rand, Sanford.

24 Albert P. Bradford, Turner.

25 Howard W. Chase, Millinocket.

26 Alphonso F. Russell, Jr., Canton.

Gr. Chaplains—Revs. William H. Fultz, Portland; David L. Wilson, Bath; I. James Merry, Kittery; Henry E. Dunnack, Auburn; Ashley A. Smith, Bangor; John M. Bieler, Machias; Arthur F. Stray, Auburn; J. Bruce, Portland.

G. Mar.—Herbert W. Maxfield, Portland.

G. S. Dea.—William S. Davidson, Fort Fairfield.

G. J. Dea.—David E. Moulton, Portland.

G. Stewards—Elmer A. Doten, Portland; Ralph H. Burbank, Biddeford; Fred P. Denaco, Bangor; Nathan C. Redlon, Portland.

G. Sw. Br.—Eben F. Richardson, Southwest Harbor.

G. St. Br.—Hiram A. Webber, Brunswick.

G. Pursuivants—Warren C. King, Portland; William R. Hughes, Jr., Wash.

G. Lec.—Frank P. Sleeper, N.Y.S.

G. Sec.—Frank P. Sleeper, N.Y.S.

G. Tyler—Winslow E. Howell, Portland.

Convers E. Leach, of Portland, was appointed Corresponding Grand Secretary.

Grand Chapter.

Tuesday Evening, May 7th.

The Grand Royal Arch Chapter met in its 93d Annual Convocation at 7 o'clock in the evening. Frederic O. Eaton, Grand High Priest, presiding. Fourteen of the 17 Past Grand High Priests now living were present, also 102 delegates representing 55 of the 65 chartered chapters in the state, all the elective and appointive officers and many permanent members. The annual address of the Grand High Priest was an excellent paper and was received with applause.

The returns show the membership in the state to be 11,150, a net gain for the year of 268.

The following Grand Officers were elected:

G. H. P.—Clifford J. Pattee, Belfast.

D. G. H. P.—Samuel B. Furbish, Brunswick.

G. King—Fred C. Chalmers, Bangor.

G. Scribe—W. Scott Shorey, Bath.

G. Treas.—Albro E. Chase, Portland.

G. Sec.—Charles B. Davis, Portland.

Finance Committee—Franklin R. Red-

lon, William N. Howe, Herbert W. Robinson, all of Portland.

At 10 o'clock the Grand Chapter called off until 9 o'clock Wednesday morning.

Wednesday Morning, May 8th.

The Grand Chapter met at 9 o'clock. Routine matters occupied the attention of the body during the forenoon until the installation of officers.

The following Grand Officers were installed by Past Grand High Priest Thomas H. Bodge, of Augusta, assisted by the retiring Grand High Priest Frederic O. Eaton, acting as Grand Marshal:

- G. H. P.—Clifford J. Pattee, Belfast.
- D. G. H. P.—Samuel B. Furbish, Brunswick.
- G. King—Fred C. Chalmers, Bangor.
- G. Scribe—W. Scott Shorey, Bath.
- G. Treas.—Albro E. Chase, Portland.
- G. Sec.—Charles B. Davis, Portland.
- D. D. G. H. Priests—Wilson D. Barron, Camden; Thomas E. McDonald, Portland; Edmund B. Mallet, Freeport.
- G. Chaplains—Rev. Ashley A. Smith, Bangor; Pliny A. Allen, Rockland; David L. Wilson, Bath.
- G. Captain of Host—Morris L. Slugg, Belfast.
- G. Prin. Soj.—Lee M. Smith, Norway.
- G. Royal Arch Capt.—Lincoln M. Harris, Boothbay Harbor.
- G. Mas. 1st Vail—Albert M. Pingree, Augusta.
- G. Mas. 2d Vail—James E. Stephenson, Rumford.
- G. Mas. 3d Vail—Robert C. McArthur, Portland.
- G. Stew.—Orrin W. Ripley, Liberty; Levi E. Winthrop.
- G. Capt. Gd.—Winslow E. Howell, Portland.

At 11 o'clock the Grand Chapter was closed.

Grand Commandery.

Thursday Afternoon, May 9th.

The Grand Commandery of Maine, K. T., met at 2 o'clock, Grand Commander Franklin R. Redlon of Freeport, presiding.

Eighteen of the 23 commanderies in the state were represented and 13 of the 20 living Past Grand Commanders in attendance.

The reports showed that there had been a net gain of 98 in the membership in the state during the year and the present membership is 5996.

The official representative of the Grand Encampment of the United States of America was Gr. Commander William R. Emerson of the Grand Commandery of Massachusetts and Rhode Island, who was accompanied by Edward Manley as Grand Warder, and Freeman C. Hersey, Past Grand Commander.

The following were elected and installed officers of the Grand Commandery for the coming year:

- G. Com.—J. Frederick Hill, Waterville.
- D. G. Com.—Wilmer J. Dorman, Belfast.

G. Geno.—Edward W. Wheeler, Brunswick.

G. C. Gen.—Frank W. Bucknam, Skowhegan.

G. S. W.—Frank P. Denaco, Bangor.

G. J. W.—Cyrus N. Blanchard, Wilton.

G. Prelate—Rev. James F. Albion, Portland.

G. Treas.—Albro E. Chase, Portland.

G. Rec.—Charles B. Davis, Portland.

The following appointments were made:

G. St. Br.—Frank C. Allen, Portland.

G. Sw. Br.—Dana S. Williams, Lewiston.

G. Capt. Gd.—Winslow E. Howell, Portland.

G. Mil. Instructor—Edward K. Gould, Rockland.

A dinner was served during the evening, which was followed by post prandials of the most striking patriotic nature.

Among the speakers were Grand Commander Emerson of Massachusetts and Rhode Island; J. Frederick Hill, of Waterville, the newly elected Grand Commander of Maine; Rev. James F. Albion, the Gr. Prelate, of Portland; Harry R. Virgin, Hon. Edward W. Wheeler, Frank W. Bucknam, of Skowhegan and Albro E. Chase of this city. The addresses were among the best heard at a Grand Commandery meeting in a long time.

Grand Council.

Wednesday Afternoon, May 8th.

The Grand Council of Masons met at 2 o'clock, M. E. Albert of Lewiston, presiding.

Twelve of the 16 subordinate councils in the state were represented. There were also present 15 of the 20 living Past Grand Masters and many permanent members. The reports show the present membership to be 5,198, a net gain for the year of 102.

The following Grand Officers were elected:

- G. M.—Thomas H. Bodge, Augusta.
- D. G. M.—Edward K. Gould, Rockland.
- G. P. C. W.—William N. Howe, Portland.

G. Treas.—Albro E. Chase, Portland.

G. Rec.—Charles B. Davis, Portland.

G. Chap.—Rev. Ashley A. Smith, Bangor.

G. M. of C.—Fred C. Chalmers, Bangor.

G. C. of G.—Morris L. Slugg, Belfast.

G. C. of C.—Fred E. Trefethen, Wilton.

G. Stew.—Harry A. Dinsmore, Skowhegan.

G. Sent.—Frank M. Hunnewell, Portland.

Order of High Priesthood.

Wednesday Evening, May 8th.

The Grand Order of High Priesthood met at 7 o'clock in the evening, and was presided over by the President, M. E. Albert M. Penley of Auburn.

A class of some over 30 candidates received the Order.

These officers were elected:

President—Albert M. Penley, Auburn.

Sen. Vice President—James E. Parsons, Lubec.

Jun. Vice President—James H. Witherell, Oakland.

Treas.—Convers E. Leach, Portland.

Rec.—Charles B. Davis, Portland.

Mas. of Ceremonies—Wilbur A. Patten, Portland.

Cond.—Lester M. Andrews, Oakland.

Chap.—Rev. Ashley A. Smith, Bangor.

Stew.—Edwin A. Porter, Pittsfield.

Ward.—Warren C. King, Portland.

Honor Chase, a Mason for Fifty Years.

Fifty years ago last night Albro Elmore Chase, a young school teacher who came to Portland from Oxford County some little time before, was initiated into Portland Lodge of Masons as an entered apprentice and in due course was raised to the sublime degree of a Master Mason. From that time to the present he has made considerable further progress in Masonry, passing through the chairs of the lodge into the Grand Lodge and through the chairs of that body also to the position of Grand Master. He subsequently served for years as Grand Treasurer and now holds the life position of Secretary of Portland Lodge. Last evening was in official capacity at the special session of Portland Lodge of Past Master's Night. The occasion made even more of Most Worshipful Master of Rumford, the Grand Lodge of Maine.

Deputy Grand Master, Grand Secretary Davis and other Grand Lodge Officers, as well as a large number of Past Masters and several veteran members.

The Master Mason's degree was conferred upon one candidate by a list of officers as follows, all of them being Past Masters of the lodge: W. M., Thomas E. McDonald; S. W., George W. Mitchell; J. W., Convers E. Leach; S. D., Perley C. Dresser; J. D., Morrill H. Ames; S. S., Herbert W. Robinson, J. S., Charles B. Hinds; Secretary, Albro E. Chase; Marshal, Charles E. Gurney; Chaplain, T. Ernest Harmon; 1, Frederick J. Ilsley; 2, George H. Allan; 3, Arthur W. Read. During the intermission lunch was served in the banquet hall.

After the work was concluded attention was called to the fact that there are several veterans of the lodge, some of them living in this city and some in other cities. Their names were read by Mr. McDonald and five took their places in line. They were George E. Kenworthy, Theodore H. Johnson, Edward P. Staples, John F. Brett and Mr. Chase. The names of Charles L. Jack and John M. Taylor were also read, but they were unavoidably absent.

The Grand Master addressed the members of the Lodge briefly and in behalf of the lodge presented to Mr. Chase a foun-

tain pen as a token of the high esteem in which he is held. Mr. Chase in his reply spoke of the men who have stood together for years. He referred to his cousin, E. P. Staples, and to Mr. Johnson, also to Clayton J. Farrington of Ancient Landmark Lodge, who was present, as some of a group of young men who joined the fraternity at about the same time and who have always maintained their deep interest in Masonry. He declared that there is enough in Masonry to keep men living in the better way and that while it has been said that if all books but the Bible were destroyed all of the systems of philosophy of the world could be reconstructed from it, it is also true that if all of the books in the world were destroyed and Masonry were left, it would be possible to reconstruct the world's whole system of morality, philosophy and religion afresh.

The Grand Master then called before him those who were present wearing the uniform of the country, some 35 soldiers and sailors, and briefly addressed them, expressing his pleasure at seeing so many young men from all parts of the world and charged them to be ever reminded of the tenets of the Order wherever they go. —[*Press, April 25th.*]

Easter.

Easter was a beautiful day. Portland and St. Alban Commanderies united in attending a service by Dr. Albion, the Grand Prelate, and 325 were in line, a greater number than ever before at such a service.

Meaning of "Profane."

A brother asks why those who are not Masons should be called "profane" since there are very many people who are not members of the Order who are by no means profane. The brother confuses two very different meanings of the word. It is derived from two Latin words, "pro," meaning before, and "fanum," meaning temple. The word "profane" therefore means before or outside of the temple. In its present-day ordinary sense it means one who withholding himself from sacred things has no reverence for God or holiness. In this sense it is a term of reproach, and is a comparatively recent definition of the word. In Masonic language it means one who is without the temple of Masonry, and in this sense is derived from its ancient meaning of "one not initiated into the inner mysteries." Masonry is an ancient institution and uses many words in a sense now largely disused. This is one of the proofs of its antiquity and is a badge of distinction.

—[*Masonic Bulletin.*]

What the Scottish Rite of to-day is is solely due to the genius of Albert Pike. At the time he became Grand Commander the degrees of the Rite possessed no inherent value, either historical or philosophical.

He not only re-wrote but he re-made the Rite, giving it its wealth of legend, wisdom and philosophy. One writer says that Pike's original intention was to make the Rite a College of the Mysteries, to be confined to students only. He was an aristocrat by training, and his theory of government autocratic. —[*The Freemason.*]

First Impression.

The first Impression, whether of persons or things, has great influence on our future estimates and opinions. This should be borne in mind when degrees are being conferred in our lodges.

At the recent lodge of instruction, held in Toronto, apparently, judging from some of the questions submitted to be answered by those in charge, spectacular display was more in the mind of the questioners than whether a lasting impression as to the teachings of the order was being made upon the candidate.

What is wanted in all subordinate Masonic Lodges to-day is an intelligent rendition of the ritualistic work. We must appeal to a man's intelligence, for it is the mind that makes the body vigorous, by which we get in man the highest activity in whatever avocation of life he may be engaged.

In getting the best out of our officers a little individuality must be permitted to show itself among them. They must not be parrots, or a talking machine, they must be allowed a little latitude in displaying their ability. We must not despise the different talents possessed by men. They all have their separate uses and duties in their sphere of activity in improving, exalting and gladdening life.

A writer has said: "Impressions made in life continue immortal as the soul itself! May they not form a picture gallery upon which we should gaze through the boundless ages of eternity." Let us not therefore detract from the influence upon a man's mind by too much detail, but rather endeavor to have his mind at peace within him. The twisting or turning of a candidate, during the conferring of a degree, will not do this. While we admit detail is a valuable aid to accomplish a given object, yet we must bear in mind imperceptible impressions received in happy surroundings are of long duration. —[*Toronto Freemason.*]

The Grand Lodge of Oklahoma changed its laws applying to the re-instatement of members for non-payment of dues. Formerly such a brother had to pay all dues owing at the time of suspension (unless all or a portion thereof was remitted) and it required a majority vote of the lodge. Under the new law a suspended member is automatically re-instated if he pays all dues he owed at the time he was suspended and in

addition thereto all dues accumulated since, the same as if he had been in good standing, permitting the lodge, however, to remit part or all of these dues. [*The Square and Compasses.*]

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., w'kly, \$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.

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Any lodge officer or member of the Grand Lodge can obtain a copy of the Constitution by remitting the postage, a three cent stamp, to the Grand Secretary.

Any member of the Grand Chapter, Council or Commandery can obtain the Constitutions of those bodies in the same way.

Secretaries should instantly report the election of officers, if they have not done so, that communications, &c., may be sent to the proper addresses.

The Annual Meetings.

Grand Lodge week this year was very warm and pleasant and the meetings were equally agreeable. No business of great importance came up, but the reports of the presiding officers showed that they had been diligent and prompt and they will go on record as able and efficient officers.

It is notable that the Grand Master and Grand High Priest should have come from the same town. A proposition was made in Grand Lodge to recognize French Masonry, but it was referred to the next annual communication. Although a Grand Lodge has been organized in France under the religious element we cannot doubt but that the Grand Orient, which is the supreme governing power there, will remain in the hands of those who are opposed to all religion. It is desirable that our young army masons should find masons whom they can visit in France, but it is a serious question whether we should ally ourselves with those

who reject the most ancient of our landmarks—the existence of the Supreme Architect of the Universe.

The closing of Grand Lodge week with the Templar supper was a most agreeable ending. It was an excellent banquet and the addresses which followed it were patriotic and inspiring. That of Dr. Albion the Grand Prelate was particularly so.

The Centennial

The Committee on Centennial celebration reported in favor of an oration, an historical address, good music, et cetera, which was very near the program of the centennial of the introduction of Masonry into Maine in 1861.

The writer was on the Committee on Program with Bro. Drummond on that occasion. He thought the duties would be easy but found that it was really the Committee of Arrangements.

We do not know of any other member of those who participated on that occasion, but there are doubtless some who will remember it as occasion of their childhood.

The Grand Lodge of Massachusetts came down escorted by Boston and DeMolay Commanderies and we think that Grand Lodge may come on this occasion, as it was present at the institution of the Grand Lodge in 1820. If it does come, Wednesday afternoon of that week in 1920 will be a busy one.

Edwin F. Dillingham.

Edwin F. Dillingham, Bangor's oldest merchant, passed away on Sunday after an illness extending from the previous Thursday, being in his 86th year. He had been attending to business actively each day as usual until on Thursday he suffered an attack of what appeared to be indigestion. This developed seriously and on Friday his sons and daughter, Dr. Fred'k H. and Edwin L. Dillingham and Mrs. William H. Salker of New York were notified and they arrived on Saturday in season to be recognized and welcomed by their father. Another daughter, the wife of Dr. Geo. S. MacPherson of Asheville, N. C., formerly of Boston, also was notified and is expected to arrive here early this week. The wife of the deceased was at his bedside with her sons and daughter when he died.

Edwin F. Dillingham was a man of many distinctions, having been the oldest stationer in point of continuous service in the United States, the oldest merchant in Bangor, the oldest male communicant of St. John's Episcopal Church, the oldest policyholder in the Connecticut Mutual Life Insurance Co., in Maine and New Brunswick, and the oldest office holder continuously in the Masonic Bodies in the state and probably in the country, having been installed in January for the 56th time as Treasurer

of St. Andrew's Lodge, F. and A. M., of Bangor. He was one of the oldest members of the Masonic Fraternity in the country.

Born in Warren, Me., May 6, 1832, Mr. Dillingham came to Bangor when a boy and in 1844 entered the employ of the late Col. David Bugbee in the stationery store in the Strickland building, Hammond street, or "on the bridge," as it was known locally, remaining in constant occupation of the store from that time until his death. He was admitted to partnership by Col. Bugbee in about 1852, and in 1889 Col. Bugbee retired from business, leaving Mr. Dillingham the sole proprietor. Col. Bugbee died shortly after retiring.

In 1855, Mr. Dillingham was united in marriage to Miss Julia Snell of Bangor, who survives him. In the early 60's he represented his ward in the City Council, being the oldest survivor of the old time city Councils of Bangor, in the days when the leading citizens took an active part in the government of the city.

Mr. Dillingham's record for the enjoyment of excellent health is quite as remarkable as other features of a notable career. He had not experienced any illness which had confined him to the house for more than a day or two at a time for over 50 years.

In the big fire of 1911, Mr. Dillingham's residence in French street was burned. Mr. and Mrs. Dillingham then took apartments at the Colonial Hotel and were there at the time of the burning of that hotel on Jan. 22d this year. The destruction of the Colonial was a great shock to Mr. Dillingham and probably it hastened his end. Mr. and Mrs. Dillingham removed to the Bangor House after the fire at the Colonial.

The deceased was known and held in high regard by very many, his long business career having established an unusually widespread acquaintance. Possessed of a kindly disposition, he was the friend of hosts of people who will have a deep sense of personal loss in his passing. He was a most indulgent husband and father, the family ties being of the most cordial and agreeable nature which made the household an ideal one. It will be universally remarked of him that he was a good citizen, an upright man and a valued friend.

In May, 1856, he was admitted to membership in the Masonic Order, was elected Junior Warden of St. Andrew's Lodge in 1857, as Senior Warden in 1858 and Master in 1859. In 1863 he was elected as Treasurer of that lodge and continued in that office until his death, having been installed on Jan. 25th last for the 56th consecutive time. He had also been Treasurer of the Scottish Rite Bodies for over 25 years. He was a 32d Degree Mason and an Honorary Member.

He was a constant attendant and one of

the most valued members of St. John's Episcopal Church, living to see the new edifice, which replaced that destroyed by fire in 1911, completed and dedicated as did his old friend, the late George Fred Bryant, who served as warden and vestryman with Mr. Dillingham, and who died a few days ago.

Many men now prominent in business here and elsewhere were clerks in Mr. Dillingham's store in their early days. The list comprises the names of Walter Lowney, later the famous candy manufacturer, and George H. Nutter, now the head of the Noyes & Nutter Mfg. Co. of this city. Of all the Bangor business men who have made unusual records in the line of continuous business activity, Horace W. Dwelley alone survives, his record standing next to that of Mr. Dillingham. James A. Robinson and William P. Dickey, next in line, have away.

Charles F. Kennedy, who has been associated in business with Mr. Dillingham for many years, left recently for a vacation trip to California, having arrived there a few days ago. A telegram has been forwarded to him at a town near Los Angeles informing him of the death of Mr. Dillingham.

Dr. William C. Mason sent us the above from a Bangor paper and says that Brother Dillingham died Sunday, February 24th. Comp. Dillingham was Grand Scribe of the Grand Chapter in 1870, but did not hold other offices in the Grand Body. With one exception he was the oldest member of the Scottish Rite in the state.

Thomas J. Shryock, Grand Master of the Grand Lodge of Maryland, died at Baltimore, February 3d, after a very brief illness. He was elected Grand Master in 1885, and has held the office continuously since, nearly thirty-three years, a record held in no other American Grand Lodge, though not unprecedented, as the English Grand Lodges usually re-elect their Grand Masters for life. He was Past Grand High Priest, Past Grand Master of the Grand Council, and Past Grand Commander. At the time of his death he was Treasurer of the General Grand Chapter and also of the Supreme Council A. & A. S. Rite of the Southern Jurisdiction.

Theodore H. Emmons, Secretary of St. Paul's Chapter of Boston, is dead. His was the longest service in one office on record.

Freemasonry during the French Revolution.

Probably no human movement ever caused such a complete change in human affairs as the French Revolution. It was not only the death blow to modern kingcraft, but through it the whole system of the world was changed. The doctrine of

the divine right of kings had been the dogma of politics, and the feudal system of land tenures the prevailing doctrine of property rights. The middle classes held most of the property and the toilers of the world were in a state of slavery. From the land of America the echoes of democracy were heard and the air of Europe was surcharged with the spirit of rebellion to the existing forms.

France had reached the stage where suffering had reached its limits. Kings, nobility and their favorites had too long wielded the rod of oppression and the world was in a state of social ferment. Revolutionists began to form clubs and societies which met in secret places and held mysterious meetings of such a character that they were at once called by the outside world "Freemasons." Men went about the land, from city to city, promoting these clubs and societies. Underground meeting places were secured and all classes of men whose hearts burned with the flames of revolution met there. These clubs met under a variety of names, but the object of all of them was the destruction of kings and the nobility created by the spirit of kingscraft. They were bound together by terrible oaths and the sword of destruction was held over every one who dared to violate these obligations.

These men were desperate in their earnestness. They knew one another by grips, signs and insignia. They had officers and methods of work that would carry out their chief motives. Of course, these societies had nothing in common with the Craft of builders which we have always known as Freemasons. They existed for the purpose of revolution, while the great order of which these pages are dedicated exists for the building up of the universal character of mankind. Notwithstanding all of this, by assuming the name Freemasons, they fell under the interdict of the powers that be. In some places they were known as the "Friends of Truth"; at other times they were called "Jacobins"; in other places they were called "Humanitarians of Laon"; in other places "The Lodge of the Freemen of Paris"; and thus under these various names they were palmed off on the world as Freemasons. Their insignia consisted of the three letters L. D. P., meaning Lilia Pedibus Desrue.

Probably one of the greatest promoters of these orders was that singular character, Count Cagliostro, sometimes called Joseph Balsamo. This wonderful man controlled enormous fortunes and seemed to be almost a sorcerer in his methods. Possessing a power which to-day we call hypnotism, he astonished everybody by the wonders which he performed. Mixing with nobility and royalty, he possessed a power over men that was remarkable. He spent much of

his time in this work of organization and these societies became terrible factors in the propagation of the French Revolution.

The world has seen the results, and the blame, if any, has always been given to the real mystic brotherhood known as Ancient Free and Accepted Masons. The French Revolution, the guillotine and the Reign of Terror have all been charged up to the great order, simply because the world never understood the situation. It was not Masonry that caused these events, but secret societies masquerading under the name of Masonry. Instead of the grand teachings of the order—friendship, morality and brotherly love—"The French orders were the brethren of hatred of the powerful, and the honor of fire, steel and poison to remove the earth of the great, the rich, and the powerful."

A person not familiar with the grand principles of the Masonic Craft would easily be induced to hate and avoid Masonry, when his knowledge is misled by such bogus fraternities as the French Revolution brought forth.—[*Masonic Home Journal.*]

Masonic Unity.

Among the day dreams of a certain class of masonic philosophers is the vision of masonic unity, the desire to so reconstruct the different nations that in each shall appear not only the same understanding of the nature and design of the institution, but absolutely the same forms, rituals and observances. Supposing that this were possible, the first step toward it would be a willingness to give up a part of one's own ideas and to accept in their place the ideas entertained by others, and this is, of all others, just what the adherents of liberty are not willing to do.

Assuming Masonry to have started on its travels around the world immediately after the revival of 1717, we shall find that, in whatever nation it was welcomed, means were found to impress on it the peculiarities of the people, and that hence the ritual, even if at first accepted as it was promulgated by Anderson and his compeers, almost immediately underwent a change in form, so that the lesson sought to be inculcated was thought to be retained, but more clearly set forth in the new shape given to it. On the continent of Europe the First and Second degrees bear no resemblance at all to ours.

—[*Amos T. Hamilton.*]

In North Dakota, an appointive officer may resign, or if he neglects or refuses to perform his duties, the Master has authority to remove him from office or declare the same vacant. The Master has authority to appoint a successor and install him without procuring a dispensation from the Grand Lodge or Grand Master.

How Summer Winds are Made.

[By Garnett Laidlaw Eskew.]

Of all the winds of summer time that blow,
I think the sweetest are the ones that go
At early mornintide adown the hill
And up the vale, while yet the world is still;—
Bending the tops of trees a bit to pass
And ripple into waves across the grass.

Surely the very spirit of the year,
Incarnate Summer, from the hill-top here,
Had breathed into the air a lilting song
That gathered sweetness as it passed along!
And out into the valley, unconfined,
Swept on and on, till it became a wind!

And sometimes, from a vision-haunted night
I waken at the morning's faintest light,
Or murmur of that gently-moving breeze,
Stealing at dawn across the listless trees,
And wander through the forestland, until
I hear the song of Summer from the hill,

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The following lodges pay \$1, \$2 or \$4 a year, receiving 11, 22 and 44 copies of the *Token* respectively, to distribute to the members who are promptest in attendance:

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

What lodge shall be next added?

The Grand Master of Nova Scotia, ruled against the advancement of a candidate unless he conforms to all the established customs in the carrying out of the degree work, and sealing of the obligation with his lips on the Holy Bible is assuredly a part of the degree.

A well-informed Mason said the other day that in a very short time a Masonic funeral would be an unusual occurrence. We are rapidly changing many of our ideas and are coming to view events and circumstances in life in a different manner. Many funerals which are now being conducted are private in character and all this shows a tendency to do away with unnecessary display among which is the usual Masonic services at the grave.—[*Masonic Bulletin*.]

Somebody has suggested the formation in the city of Jerusalem of a universal Masonic Lodge, one in which the traditions of the Craft may be kept alive, and in which

Masons from all over the world meet and draw new inspiration. The idea is not bad, but it is questionable whether the Masonic Grand Lodges of the world could be induced to enter into an enterprise of this sort.

—[*Masonic Bulletin*.]**Secrecy of the Ballot.**

Sometimes we get restive under what seems to us to be an abuse of the Ballot when some friend we think we know intimately is refused admission, and perhaps it is abused; but better suffer from an occasional abuse than refrain from exercising our rights and inflict by our silence or acquiescence a wrong to the whole lodge. Others seem to act as if every applicant, through his mere application, has a right to admission. A candidate who has formed a sufficient estimate of the Institution to induce him to wish to become a member is entitled to courteous consideration and examination, but each member has a right to refuse to associate with him, and the objector is not obliged in the least to give any reasons; his objections are sacred. Any other view of the case would lead to endless confusion and wrangling.—[*Duluth "Masonic Calendar."*]

Freemasonry knows no nationality, but its kingdom is in the hearts of men. Its power lies not in the sword on the field of battle, but in the silent yet potent force of the individuality of its members.

Reading Masons must of necessity be good Masons. The more books, the more reading Masons; the more Masons read, understand and appreciate our noble institution, the better they guard the portals.

The Masonic press is the place, and the only place, in which should be printed the proceedings of a Masonic nature.—[*Grand Master of Rhode Island*.]

Value of the Deputies.

It has been demonstrated in a practical way that the District Deputy Grand Master is able not only to be of great assistance to the Grand Master, but to develop in a way that makes him acceptable and of much benefit to the lodge of his district. The manifold duties of a Grand Master are arduous and complex. It is not the nature of things that he can accomplish all of them thoroughly and with the spirit of the freshness and interest that they deserve.

All credit and success to the conscientious Deputies. Theirs is never a trivial task, for much study and preparation are necessary, and the Deputy who comprehends his full duty cannot be lax or indifferent. His time is pretty fully occupied. He finds that it is necessary that he be in close touch with every lodge in his district at all times. This requires correspondence, familiarity with conditions and an accurate knowledge

of details, involving close application. The zeal and diligence of the majority of the Deputies have seen commendable and important results.—[*The Temple Bulletin*.]

One after another the Grand Chapters of Royal Arch Masons of the United States are coming to the support of the General Grand Chapter and are severing intercourse with the Supreme Grand Chapter of Scotland.

In the jurisdiction of the Sovereign Great Priory of Canada, no one is eligible to become a Knight Templar until he has been a Royal Arch Mason for six months.

A Voice in the Wilderness.

The fact that we have red-blooded men, especially at this time, who have the courage to lay bare the schemes and trickery of the Roman Catholic hierarchy, is extremely refreshing and reassuring. Just so long as we have such men, American liberty will thrive and have being. When we no longer have them, American freedom will sicken and die, and priestly parasites will rule the land in the name of a foreign potentate who has the sublime assurance to call himself the Vice-Gerent of an all-wise, all-loving, all-merciful God, in spite of the fact that all of the Holy Bible, upon which he claims to base his pretensions, gives the lie to every one of them. Also in spite of the fact that his actions throughout all the years that he has been exercising his functions, also give the lie to his pretensions; for the Man of Gaililee has said, "By their fruits ye shall know them."

It is apparent to every intelligent man that the Roman hierarchy is putting forth every effort in behalf of the Kaiser and his allies in this war. The Popes of Rome have always aligned themselves with tyranny and autocracy in order to have the monopoly in religious matters; and Benedict XV, who now occupies the Vatican, is no exception to the rule. All of the Popes have employed every cunning device known to the evil genius of man to keep the people in ignorance that they might be the more easily ruled by autocratic tyrants of all kinds and shades.

Pope Benedict, like his predecessors, is sharpening the sword and burning the midnight oil in behalf of autocracy. He desires the overthrow of England because she is the greatest democracy on earth. He would like to see France destroyed because she ousted his clerical brigands. He wishes to see Italy trampled under foot, because she has deprived him and his coadjutors of the right to rule her people. He longs for the subjection of the United States in order that his satellites may plunder our people in his behalf. Also, he is striving to save Austria, the only truly Roman Catholic

state on earth, and to help the Kaiser; in return for all of which he hopes for supreme control in matters of religion. That he is not without hope in this matter will be seen when it is recalled that the Kaiser sent an Ambassador to him with a message containing a promise that, if successful in the war, he (the Kaiser) would go to Rome and lay his conquering sword at the sacred feet of the Pope, thus acknowledging him as God's successor. Of course it was indirectly intimated that the Pope should instruct his clericals throughout the world to labor for Teutonic victory. That the Pope and his Jesuits are faithfully trying to do the will of the Kaiser is evidenced by the surrender to the Austrians of a large body of Italian soldiers, which proves beyond peradventure that traitorous Italian clericals had deceived the Italian fighters by telling them that the Holy Father had proclaimed peace, and that the war was over. Undoubtedly, also, this explains the Kaiser's ability to keep advised of the military and other movements of his adversaries.

Right here it should be noted that the Roman hierarchy brought about this bloody war, regardless of the fact that the Pope and his co-workers pretend to be using every effort to bring about peace; indeed they really are doing so—because things have not turned out precisely as they expected. This is how it all happened:

Little Serbia was not a Roman Catholic nation. Pope Pius X, now dead, striving to gather the whole of middle Europe into his fold, wanted Serbia to come into the Roman Catholic Church, but Serbia could not see her way clear to doing so. Then, with the help of Austria, whose Crown Prince, the Archduke Ferdinand, was a most typical Jesuit, there was arranged a sort of board or committee, under the leadership of a man who was clearly bought and paid for, which came out with an acceptance of the invitation of the Pope. But the Serbians, finding themselves tricked, declined to accept the decision of this packed committee, all of which made the Crown Prince very angry, and he gave utterance of dire threats against the said Serbians, and went himself to Serbia in order, as no doubt he hoped, to overawe the people. But instead of this, some young hotheads promptly shot him up: This was the last of the acts that brought on the war that is now engulfing the world. So, in the last analysis, it was the Roman greed for power that has put the world to the sword—as it has always done.

The Pan-American Mass was instituted for the purpose of cheating in Europe and in South America, where the people are rapidly turning their backs on Popery, the impression that the United States had adopted, or was about to adopt the Roman Catholic religion as that of the state; the

plan being to widely advertise the affair and have the President and other high officials attend for the purpose of lending color to the scheme. I have read in Spanish and South American newspapers glowing accounts of this annual Roman Catholic Thanksgiving, in which emphasis was laid upon the presence of the President, the Speaker of the House of Representatives, Cabinet Officers, Senators, Representatives, Supreme Court Judges, Army and Navy Officers. What then? Roman Catholic clericals, in those countries where the people are slipping away from Rome, read these glowing accounts from their pulpits, and proclaim that the scales have fallen from the eyes of the United States, and that we have, as a nation, embraced the Roman Catholic faith. The heathen Chinese is said to be a very tricky person, but he is a mere tyro when compared to the Jesuit.

I thank God that I am a Scottish Rite Mason. I thank God that I am an American citizen. And I know that the better Mason I am, the better American citizen I shall be.

During this war, which the Roman hierarchy started, and which Uncle Sam is going to end, together with Roman Catholicism, let me urge upon Americans to keep in mind these things:

George Washington, the Father of our Country, was a Mason. The majority of the men who framed the Declaration of Independence and the Constitution of the United States, were Masons. Fifty signers of the Declaration of Independence were Master Masons. Where Masonry thrives, Liberty lives. Where Roman Catholicism rules, the people are oppressed. The Roman Catholic Church has persecuted the Jews in all parts of the world. The Pope who is seeking to rule this fair, free land, is leagued with the Kaiser and his allies in their efforts to crush human liberty. Where Roman Catholicism rules, Masonic lodges are prohibited. Where Masonry thrives, the right to worship God according to the dictates of one's conscience prevails. That we should stand by Woodrow Wilson and the Administration and win the war, or clerical representatives of the Pope and the Kaiser will stand on our necks. That if we love God and our brethren, remain true to American ideals, keep the faith of Washington and his compatriots, practice what we are taught in all the degrees that we receive in all branches of Masonry and spread the doctrine by example and precept, the time will soon come when the world shall be safe for democracy and the Roman hierarchy shall cease poking its nose into the affairs of men and of nations.—[James S. McCarthy, 32°.]

Our Thanks.

ALABAMA.—Gr. Chapter Dec. 3, 1917, from George A. Beauchamp, Gr. Sec.

Grand Council Dec. 4, 1917, from George A. Beauchamp, Gr. Rec.

CONNECTICUT.—Gr. Commandery March 19, 1918, from Eli C. Birdsey, Gr. Rec.

IOWA.—Gr. Chapter, 64th Annual, Oct. 11, 1917, from O. F. Graves, Gr. Sec.

KANSAS.—Gr. Lodge, Feb. 20, 21, 1918, from Albert K. Wilson, Gr. Sec.

NEBRASKA.—Gr. Chapter Dec. 12, 13, 1917, from Francis E. White, Gr. Sec.

LOUISIANA.—Gr. Lodge, Feb. 4, 5, 6, 1918, from John A. Davilla, Gr. Sec.

Grand Chapter Feb. 5, 6, 1918, from John A. Davilla, Gr. Sec.

Grand Council Feb. 7, 1918, from John A. Davilla, Gr. Rec.

NEW MEXICO.—Gr. Lodge Oct. 8, 1917, from Alpheus A. Keene, Gr. Sec.

MINNESOTA.—Gr. Lodge Jan. 16, 1918, from John Fishel, Gr. Sec.

Grand Council Oct. 3, 1917, from John Fishel, Gr. Rec.

PENNSYLVANIA.—Gr. Lodge Dec. 5, 1917, from John F. Perry, Gr. Sec.

TENNESSEE.—Gr. Lodge Jan. 30, 1918, from Stith M. Cain, Gr. Sec.

SUPREME COUNCIL, A. & A. S. R.—New York Sept. 18, 19, 20, 1917, from James H. Coddington, Gr. Sec. Gen.

VIRGINIA.—Gr. Lodge Feb. 12, 1918, from Charles A. Nesbit, Gr. Sec.

DIED.

EDWIN F. DILLINGHAM in Bangor, Feb. 24, aged 85. (See editorial.)

LLEWELLYN R. SMITH in Portland, April 26, aged 77 years, 1 month, 6 days. A veteran member of Ancient Landmark Lodge, No. 17.

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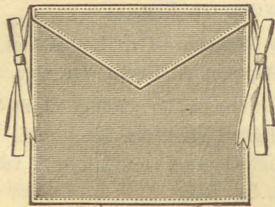
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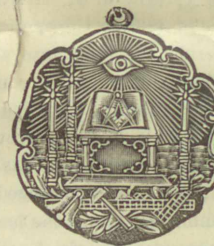
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