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HISTORY

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JUL 12 1912

Messalonskee Lodge,

WEST WATERVILLE, ME.,

FROM ITS ORGANIZATION TO THE YEAR 1870,

BY

BRO. ABNER R. SMALL,

AS HISTORIAN.

A. R. SMALL,

P. M. WILLIAM MACARTNEY,

J. W. GILMAN,

COMMITTEE.



PORTLAND:

STEPHEN BERRY, PRINTER.

1871.

HISTORY OF MESSALONSKEE LODGE.

“Messalonskee” is the Indian name of a stream having its rise in a beautiful lake of the same name, in Waterville, and is considered one of the finest water powers in the State, having a total fall of 111 feet, running a distance of two miles.

“This stream is remarkable for its constancy, being supplied by lakes almost exclusively. The lake chain tributary to it, is reputed to have a length of 60 miles, and covers not far from 27 square miles of surface. The lakes are very deep, some of them from 90 to 100 feet, and constitute reservoirs of the highest excellence.”* On this stream and at the foot of the lake, has rapidly developed an enterprising village numbering 1500 inhabitants, with a valuation approximating \$400,000.00: and to-day West Waterville feels justly proud of its reputation; not only as a manufacturing village, but as a body politic ever found on the right side of all moral and political questions of the times—aiding and supporting all generous enterprises, and testifying its deep appreciation of morality and religion, better known than expressed by all who dwell within its gates, where *not a single rum shop is tolerated*. Four churches are sustained, and two “independent Orders of Good Templars,” a “Blue Lodge” and “Chapter” exist in a flourishing condition. From all points the future looks promising, and with an eye of faith we mark the progress of this rapidly increasing power for good, far into the future.

These things are recorded, because many of our truest Masons—of whom mention will be made hereafter—are so closely

* Water Power of Maine, by Walter Wells.

identified with every mark of improvement so important to the healthy growth and well being of this community. The factories and machine shops are supporting a resident and floating population of men, old and young, who are far beyond the average in intelligence and education. Go into our Blue Lodge or Chapter, and the question "why is it?" is readily answered. Assembled around the altar at night, and repeating "Our Father," are the mechanics and laborers of the day—then grim and dirty, but now in "best bib and tucker," listening to the kindly admonitions of the *Master*, who shows the same deep interest in *lecturing* and laying out work for the completion of the moral edifice, that he does in perfecting his tools and machinery. Often the case that *positions* are reversed, and the *foreman* of to-day is to-night a "*workman among the quarries*," and by his "heater" requested to furnish *good square work* for inspection. The result of such an association of master and mechanic, is apparent to the eye of even an indifferent observer of influences. If our productions are to-day leading in the markets of the world, the Masonic Order can justly claim its share in the preparation.

Ten years ago, there assembled in a small room in West Waterville, ten Master Masons, who, recognizing God as 1860. the giver of all good, life a partnership and humanity a common brotherhood, felt the necessity of a united, earnest effort for an organization, in which to gather sympathetic hearts—hearts filled with an intense yearning for a companionship which would ennoble, beautify and adorn the soul, and help it on its way, with an ever increasing faith and love for brother man, across the bridge which hope has thrown from this life to the other. These brethren, connected by the "Mystic Tie," and governed by the light of experience, felt the need of a *home*, of new Companions; and then and there resolved to petition the Grand Lodge of Maine for a "dispensation."

A petition of Brs. Andrew Pinkham, John U. Hubbard, Bainbridge Crowell, Charles H. Blaisdell, Alonzo J. Hal-
May, lett, Andrew Herbert, Edwin P. Blaisdell, Henry M.
1862. Foster, Samuel H. Blackwell and Abner Pitts, praying to be congregated into a regular lodge in the town of

Waterville, county of Kenebec, by the name of "Messalonskee," to have and to hold regular meetings, Saturday in each month on or before the full moon, was presented to "Waterville Lodge, No. 33," for its approval and recommendation. At its regular communication, May 12, 1862, the same was accepted, and the petitioners recommended to the Grand Lodge, "as Master Masons of known skill and good standing," through R. W. David Cargill, District Deputy Grand Master of the 5th Masonic District.

The petitioners received the devoutly wished for *warrant*, appointing Bro. Charles H. Blaisdell, W. M.;
 May 16, 1862. Andrew Pinkham, S. W.; John U. Hubbard, J. W. Duly signed,

JOSIAH H. DRUMMOND, G. M.

IRA BERRY, G. S.

Bro. Charles H. Blaisdell's Administration.

The before mentioned brothers met at Blaisdell's Hall in West Waterville, which was at once secured for masonic purposes. A lodge of Master Masons was now opened June, 1862. for the *first time*, and stations filled by order of the Worshipful Master.

ABNER PITTS, Treasurer.

ANDREW HERBERT, Chaplain.

H. M. FOSTER, Secretary.

ALONZO J. HALLETT, S. Steward.

EDWIN P. BLAISDELL, S. Deacon.

SAMUEL H. BLACKWELL, Tyler.

BAINBRIDGE CROWELL, J. Deacon.

The various committees of Finance, Inquiry, Charity, and Rules of Government, were filled from the above by appointment, and all approved by unanimous vote.

The treasury being empty, Brothers John U. Hubbard and Andrew Pinkham readily advanced the necessary funds to furnish the lodge in conformity to the ancient and established customs of the fraternity.

On motion, *Voted*, "to tender the thanks of the lodge to Bro. G.

A. L. Merryfield, of Waterville Lodge, for his timely present of a *Slipper*."

The craft were now ready for "work," and anxious to realize the anticipations so fondly cherished, of cementing together June, in the strong ties of Masonry a limited number of "chosen 1862. ones." But how to commence? True, a few had been partially awakened by a spirit of curiosity, and one or two had ventured to inquire the way, but generally there existed a spirit of aversion—of antipathy to *secret societies*, amounting almost to a hatred for that accursed institution that spirited away poor Morgan. Moral people shook their heads with a strong negative inclination, whenever the "goings on of these ungodly masons" were spoken of. Ministers of the Gospel—men good and true—but surrounded from childhood by a mountain of prejudice, prayed that its evils might not spread to the contamination of our rising youth. Gentlewomen and timid girls would cast sly glances at the darkened windows of the lodge room, and hurry past as if in fear of a contagion, or perhaps of a monstrous two-headed *Goat* harnessed to a coffin filled with skulls and skillets, sallying out like Tam O'Shanter's witches. Like poor Tam, they

"Saw an unco sight!
 Warlocks and witches in a dance;
 Nae cotillon brent new frae France,
 But hornpipes, jigs, strathspeys and reels,
 Put life and mettle in their heels,
 A winnock-bunker in the 'east,'
 There sat auld Nick in shape of beast;"

* * * * *

"Coffins stood round like open presses,
 That showed the dead in their last dresses;
 And by some devilish cantrip sleight,
 Each in its cauld hand held a light;"

* * * * *

"Wi' mair o' horrible and awfu',
 Which ev'n to name wad be unlawfu'."

The evils of masonry, culminating in the death of Morgan and the supposed apostacy of one Richardson, was sufficient to erect

barriers of prejudice, over which it was believed no patience could climb, or reason penetrate; and in the minds of this people generally, "no more good could come out of Nazareth"—certainly not from that hall over Crowell's store.

These men were *patient*; and governed by the spirit of our great Master, were determined to win recognition and respect in spite of prejudice. The time was well spent in perfecting the work, and in laying a foundation for the beautiful structure which the craft now claim as a *home*.

One by one poor blind mortals found the portals, and verified in illustration the Scripture, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Innocents ceased to shudder at mention of *Masons*, and looked fearlessly up at the windows from which they *had* hoped to see blue lights and grinning skulls.

After a twelve-month, no one having been spirited away or buried alive in a moral grave-yard from which there could be no resurrection, friends of the Order rapidly increased. The ladies, by their approval and presence at our festivals and installations, added much to the happiness of all.

Bro. Marcus Morton Bartlette was the first Master Mason raised. He received all the degrees in one evening, June 27, his being a "case of emergency." We cannot say what 1862. occasioned the emergency. Perhaps it was thought not safe to lose any time, but give him all the *light* possible, before he should "be afraid of that which is high," and demur. Bro. B. *did* object, but finally backed down very gracefully, and appeared at the festive board in fine spirits, much gratified at the view he had of the Temple, and particularly well pleased with the *striking* illustration of the uncertainty of life.

On motion, "*Voted*, to accept invitation from Relief Lodge, North Belgrade, to be present at the installation Oct. 18, 1862. of officers, and to participate in the dedication of their Hall."

Bro. Henry Hatch of St. John's Lodge, Boston, who rendered

valuable assistance in the work during the past year,
 March 4, to-day presented the lodge with a beautiful silver
 1864. trowel, and received a vote of thanks, and with it the
 cordial wishes of every member, that the moral teachings of this Masonic implement may end in a full fruition of our united hopes for a strongly cemented union here, and an abundant entrance into the perfect asylum where our Father
 March 30, dwells. At this time, our line of jurisdiction, which
 1863. was equi-distant with Bethlehem Lodge, No. 35, Augusta, was changed by the following communication :

“SIDNEY, March 30, 1863.

“*To the Secretary of Messalonskee Lodge :*

“I am requested by the Grand Lodge of Maine, to notify the lodge of Free Masons in West Waterville, that the Free Masons of Sidney have petitioned to the Grand Lodge for the restoration of their original charter, and you will govern yourselves accordingly. By request of the fraternity in Sidney,

Yours fraternally,

JOHN F. BAILEY.

The above, although not an *officially* signed order, was duly noticed and our lines withdrawn accordingly.

Received the first visit from a District Deputy, in the person of R. W. David Cargill, who filled the Senior Warden's
 April 13, Station, criticising and correcting the work, at close of
 1863. which he addressed the lodge in a few brief but highly instructive remarks.

The Secretary has from time to time recorded the “aid and service rendered by visiting Brother E. F. Barrows, of Bethlehem Lodge, in various offices, to the satisfaction of the craft.”

A committee was appointed to hire Bro. A. J. Hallett's hall for five or fifty years, it being in a more central location
 July 25, and better adapted to the wants of the lodge. The
 1863. committee attended to their duty at once. Additions were made to the furniture—more carpeting and many comforts were purchased.

The craft are specially called to receive the "charter" from the hands of Grand Master Drummond, and to choose Aug. 10, officers for the ensuing year. This reminds us that 1863. our term of *probation* is rapidly drawing to a close.

Have we done well or ill? Have we made suitable proficiency? are we worthy and qualified? and shall we be properly avouched for at the coming of the Grand Master? Some duties have been neglected, "many things have been done that ought not to have been done," and not a few left undone that should have been performed. Yet we feel that the past has been of profit and interest, and ties of friendship cemented, which, we trust, shall outlive every tempest of passion, every storm of calumny, and remain a perfect warp in the woof of life—in this web we are weaving to be worn as a garment throughout eternity.

Bro. Blaisdell has exercised a constant care for the welfare of the lodge; repeatedly urging the necessity of discipline and study; of right action from correct principles: and the sequel will show these to be the beginnings of a continued effort on the part of every succeeding Master to have perfect obedience to the letter and spirit of the masonic law.

Many things of a pleasing nature have from time to time during the year, added to the peace, harmony and good will of Messalonskee Lodge. Bro. William P. Blake donated a complete set of lodge jewels and regalia. Among the things long to be remembered and treasured up, none will grow brighter, and we trust bring happier reflections to the donor, than his generous present to the lodge.

"St. John's Day" was observed in an appropriate manner.

Consecration and Installation.

Messalonskee Lodge was publicly consecrated and the officers installed, August 10, 1863. A masonic installation was August, something new for West Waterville, and created considerable interest, bringing together a large number of 1863. people from all directions. Messalonskee Lodge, with

neighboring lodges, visiting and invited guests, met at Masonic Hall, the Grand Lodge at a room adjoining.

The Grand Lodge was opened in ample form and prayer offered by the Chaplain. A message was now read from the new lodge, desiring an immediate consecration and installation. A procession was formed, and the Grand Lodge proceeded to the hall, where the solemn and impressive ceremonies of consecration and installation were conducted by Most Worshipful Josiah H. Drummond, Grand Master, and other officers of the Grand Lodge. A procession was re-formed, and led by the West Waterville brass band, marched to Wheeler's Hall and partook of refreshments. From thence proceeded to Universalist Church and listened to an oration by Rev. W. A. P. Dillingham. The Bates choir enlivened the occasion with some choice music.

Jan. 23, 1864. On motion, "*Voted*, to tax each member 50 cents per quarter to defray incidental expenses."

June 4, 1864. *Voted*, to accept an invitation from Oriental Star Lodge, No. 21, Livermore Falls, to participate in an appropriate celebration of "St. John's day."

Nothing further occurred during the year of special interest.

Following are the names of Master Masons raised during the rule of W. M. Blaisdell:

[* Joined the lodge. Date, when raised.]

* M. M. Bartlette,	June 27, 1862.	* Chas. E. Folsome,	Sept. 26, 1863.
* Geo. W. Hubbard,	Aug. 13, "	* Benjamin F. Otis,	" 5, "
* Wm. Macartney,	Aug. 30, "	* John Cornforth 2d,	" 12, "
* Seth H. Willard,	Oct. 8, "	* Reuel Nason,	" 21, "
Henry E. Kenney,	Aug. 9, "	* Wm. H. Wheeler,	" 26, "
* Chas. W. Folsome,	Sept. 13, "	Edward B. Herbert,	Oct. 3, "
Chas. F. Stevens,	Dec. 18, "	* Wm. H. Hatch,	Oct. 3, "
* Orin J. Doyne,	Jan. 6, 1863.	* A. C. T. Wheeler,	Oct. 17, "
* Henry A. Waitt,	M'ch 28, "	* Horace F. Gage,	Nov. 3, "
* Wm. A. Hatch,	Feb. 14, "	* Henry N. Fairbanks,	Dec. 5, "
* Alfred G. Ricker,	Feb. 14, "	* Isaac N. Bates,	Feb. 20, 1864.
* Geo. W. Gilman,	May 28, "	* Benj. Hersome,	Feb. 20, "
* Wm. P. Blake,	June 20, "	* Erastus W. Bates,	June 4, "
* Abner R. Small,	Aug. 14, "	* Elhanan Smith,	" 18, "

Addison W. Lewis,	June 1, 1863.	* Hiram C. Winslow,	" 18, 1864.
Silas W. Kenney,	Aug. 22, "	Samuel T. Hersome,	" 4, "
* Sewall A. Allen,	Sept. 12, "	"	"

Bro. John A. Hubbard's Administration.

Bro. Hubbard succeeded Bro. Blaisdell as Master, and with the hearty earnestness characteristic of the man, entered Aug. 13, 1864, at once into the spirit of the work, bringing a ready knowledge of the ritual, and a zeal which has in no wise abated. His tenacious memory and proverbial good nature, were powerful auxiliaries to a success, flattering to both the lodge and the Master. He was assisted by the following officers, duly installed by P. M. C. H. Blaisdell :

CHAS. W. FOLSOME, S. Warden.	BENJAMIN F. OTIS, J. Deacon.
WM. MACARTNEY, J. Warden.	ALONZO J. HALLETT, S. Steward.
EDWIN P. BLAISDELL, Treasurer.	JOHN CORNFORTH, J. Steward.
GEO. W. HUBBARD, Secretary.	ANDREW HERBERT, Chaplain.
GEO. W. GILMAN, S. Deacon.	ALFRED G. RICKER, Tyler.

Sept. 10, 1864. The first act under Bro. Hubbard's administration, was to admit Bro. Asa Bates an *honorary member* of Messalonskee Lodge.

Bro. Bates was born Nov. 30, 1795, and is the oldest Mason in town. He was made a Mason in "Apollo Lodge, No. 48, Troy, N. Y." The records of this lodge having been destroyed by fire, the date of his raising is lost. He says he has been a Mason for over fifty-five years, belonging to both the Blue Lodge and Chapter.

Although 76 years old, the fires of youth burn within him, and occasionally he walks a distance of $2\frac{1}{2}$ miles to gather new inspiration from our altar. The presence of this good old craftsman who has passed the "allotted time of man" has a softening influence upon our hearts, for he stands before us a connecting link between the past and the present—between this lodge and the

everlasting lodge of love above, to which he is rapidly and surely hastening. Soon will be heard his knock for admission into the eternal world, and he alone will hear the response.

Dec. 10, 1864. Received a donation of \$10 from several brothers.

The lodge was specially called to make arrangements for conducting the funeral services of Brother Edward
Jan. 14, 1865. B. Herbert. This was our *first sad duty*. None but Him who "giveth and taketh away" knew the sadness of our hearts, as we for the first time performed the burial service for a brother. With softened hearts and subdued affections, we contemplated the "last of earth"—the pulseless form of an affectionate son and a loving brother, now "asleep in Jesus." Securely at rest upon "the stone which the builders rejected," he speaks to us, and we hear his whisper from the other shore.

Voted, "That a committee be raised to draft resolutions tendering the sympathy of this lodge to Bro. Andrew
Jan. 21, 1865. Herbert in his bereavement, in the loss of his son." "Also, thanking the brothers in Washington for their sympathy and aid in his behalf."

At a subsequent meeting of the brethren of Messalonskee Lodge, the following preamble and resolves were accepted as a testimonial of regard for the memory of a deceased brother, and ordered to be published in the Waterville Mail:

"*Whereas*, It has pleased the All-wise Disposer of human events, to remove from our midst a brother Master Mason, in the person of Bro. Edward B. Herbert, who fell recently in battle, and soon after died in the hospital at Washington—a martyr in the cause of our country's redemption—which event has brought upon the members of his lodge mourning, deep and lasting, therefore,

Resolved, "That we, the members of Messalonskee Lodge of Free and Accepted Masons, at West Waterville, heartily sympa-

thize with our brother, Andrew Herbert, the father of the deceased, and his family, in their deep affliction.

Resolved, "That the brethren at Washington are richly deserving and do have our most heartfelt thanks for the generous and friendly manner with which they received and entertained our worthy Brother and Chaplain, whilst on his mournful errand, the removal of the remains of his son to his own home for interment.

Resolved, "That it is highly important that we improve every means of preparation afforded us for the effectual and happy discharge of all duties devolving upon us as Masons, that when we may be called upon to exchange worlds we may be admitted into that celestial lodge above, where the *Supreme Architect of the Universe presides*."

March 25, 1865. *Voted* to attend funeral of Bro. Gardiner, member of Waterville Lodge, No. 33.

An insight into the higher degrees of Masonry by a few members of Messalonskee Lodge, incited a feeling for May 6, promotion in the minds of many, and for nearly two 1865. years the matter of organizing a Chapter of Royal Arch Masons was discussed. Finally, an application for a charter was forwarded, and after some delay a warrant was granted. From this beginning has developed the well known "Drummond" Royal Arch Chapter, an inseparable companion of Messalonskee Lodge.

During the year a fine set of *Working Tools*, and one of Charts have been added to the lodge.

Bro. Hubbard has had the true interests of the Fraternity at heart, and zealously labored to promote the genuine principles of Free Masonry.

Master Masons raised by W. M. Hubbard :

[* Joined the lodge. Date, when raised.]

* John Robinson,	Dec. 24, 1864.	F. W. Bunnell,	June 3, 1865.
* Sherman H. Cornforth,	" 10, "	* Henry J. Morrill,	July 8, "
* Henry C. James,	March 25, 1865.		

Bro. William Macartney's Administration.

Aug. 12, 1865. The following officers chosen for the ensuing year, were duly installed and invested by P. M. Hubbard in open lodge, invited guests being present:

WILLIAM MACARTNEY, W. Master.

SETH H. WILLARD, S. Warden.

BENJ. F. OTIS, J. Deacon.

GEORGE W. GILMAN, J. Warden.

ALONZO HALLETT, S. Steward.

GEORGE W. HUBBARD, Treasurer.

JOHN CORNFORTH, J. Steward.

HIRAM C. WINSLOW, Secretary.

ANDREW HERBERT, Chaplain.

JOHN U. HUBBARD, S. Deacon.

REUEL NASON, Tyler.

W. M. Macartney, as a first duty, endeavored to impress upon the lodge the fact that Masonry cannot be made to Aug. 12, bestow its blessings and benefits by one single demand; 1865. it needs *thrice* repeating, and each demand has a significance soon learned by the earnest student *who comes here after light*. These are the same words each time, yet they are invested with new meaning and power, as the soul grows strong in *Faith, Hope and Charity*.

In conformity to a pleasing custom the lodge held its "annual festival." The craft being "called from labor to refreshment," adjourned to Blaisdell and Hallett's Hall, where, March, 1866. joined by the ladies and invited guests, and comfortably seated, they listened to the following address from Bro. Andrew Herbert, Chaplain of the lodge.

BRO. A. HERBERT'S ADDRESS.

Worshipful Master, Officers and Brethren:

We meet once more at our usual festival, in company with our warmest friends. They are always found in large numbers among the fair sex, who are ever ready and willing to give their influence in favor of every great and good cause. Although not permitted to share with us in the arduous labors we are called upon to perform for the benefit of the Order, we feel it a great privilege to have them meet with us, to partake of those refreshments adapted to the wants of our mortal body, and listen to such remarks as shall have a tendency to elevate and interest the mind.

May it be such a gathering as will make a lasting and profitable impression upon every mind, so should any of us have occasion to refer to this meeting, it may be with pleasure and not pain. To this end, it behooves every one of us so to govern ourselves as to secure the desired result. This will not necessarily exclude all lively emotions of the heart, and I feel assured that we all shall feel ready to obey a part of the grand injunction given in that good Book, the chart to govern us in all our transactions with each other—namely, to rejoice with those that rejoice.

We have cause this evening to entertain the most profound gratitude to the Great Architect above, inasmuch as in the past year our ranks have not been broken. We have, however, been called upon to sympathize with a dear brother in his sad bereavement, he having lost his dear companion by the relentless hand of death. Although called with him to mourn, it is not like those who mourn without a hope, for we feel assured she has gone “where the wicked cease from troubling, and the weary are at rest.”

We have also been called to sympathize with a younger brother who has lost a father; but he was so far advanced in life that it may be said of him that he was like a shock of corn fully ripe for the harvest. He has therefore been gathered to his Father, where sickness, pain and death will be felt and feared no more. May we all imitate his virtues and secure the desired results. We have cause for gratitude for the numbers that have been added to us the past year, of such as shall be saved from the many evils incident to human life. We likewise hope that they will so love the precepts of that good Book—the great Light of Masonry—as to prepare themselves for all the duties of life, rendering them a blessing to the world, good and useful members of this lodge below, that they may be duly and truly prepared to enter the Grand Lodge above, a house not made with hands, eternal and in the heavens. My daily prayer is, that this may be the happy lot of us all, and I have no doubt the response of every heart present is, “*So mote it be.*” We have still another cause for gratitude. When we compare our present condition as a Fraternity with what it was some years ago, when the fury of

our enemies was so excited as to hurl its blasting winds at the very pillars of our institution, which made it reel *to* and *fro* like the "mighty oak" upon the mountain-top, that is often assailed by the hurricane and tornado, but succeeds in keeping its balance, striking its roots still deeper, securing a more permanent basis which defies the storms of many years. We, like the oak, stand upon a firmer basis, and have the happy reflection that the fires of persecution have only burned the chaff and left the grand temple of Masonry extending its pinnacles to the very heavens, and of such dimensions as to encircle the earth. Its influence has become so great as to alarm the Pope at Rome, who, feeling his craft in danger, has issued a proclamation forbidding his subjects from emerging from that darkness which has so long overshadowed them, and embracing that glorious light which shines forth in unquenchable brightness from every regular and well governed lodge. But why such alarm? Simply because two millions of his subjects have been brought from darkness to light, and secured all the benefits of our ancient and honorable institution, and now stand as upright men and Masons.

But I think I hear some present saying "there are persons in our very midst who are much opposed to us—even some of the functionaries of the church." I am aware it is true, but we will exercise the most unbounded charity towards them, as the great Architect above has set us a noble example.

But says one, is not such opposition injurious to your cause? In reply I could say, remember the story of the dog that barked at the moon. The dog continued to bark, and the moon continued to shine, and is now performing its mighty rounds, while the dog is suffering with a bad cough in consequence of interfering with another body's business.

But says another, "We have observed that some of your members are frail and imperfect men." *Very true.* In some respects our fraternity may be like the former dispensation, not making the comers thereunto perfect, and yet it proved a grand school-master to direct our trembling steps into that dispensation where the demands of justice will be met by the great sacrifice made by the Master-Builder above, who is ever ready and willing

to assist us in working our way to that "Moral Temple," where he can properly avouch for us, if we walk in all his ordinances, blameless.

There has *never* been any good introduced into the world that has not met with opposition.

Look at the time when the morning stars sang together, at the introduction of the greatest gift of God to man, the Redeemer of the world. Was He received as a friend that sticketh closer than a brother, whose only mission was to prepare men for a blissful immortality? and yet these same men cried *Away with him! away with him!* Crucify him! For, said they, "He is not fit to live." If we are His servants, can we expect to escape the indignation of our enemies? The good book asks "shall the servant be above his master?" "If they hate me, they will hate you also."

It is often remarked by some, Cannot the church do all that is necessary to lead man from earth to Heaven? If we take the sacred record for our evidence on this subject, we may conclude that Scripture would be as safe in the hands of the good Samaritan as of the priest.

But what makes you have such *dreadful secrets*? Although not "yankee born," I have lived thirty-seven years in this country, long enough to be whitewashed, and obtain the right to answer one question by asking another. Have you heard the wonderful news, that is taking the world by surprise? They verily say that one of the greatest and wisest men in the world has sought out a great and wonderful invention. It is a machine that goes by steam, and is of such magnitude as to convey everything to meet the wants of man the world over. But it is so peculiarly constructed as to possess a secret safety-valve, so arranged that its whereabouts can be found only by the engineer and those who study the science of its mechanism. It takes such passengers on board as will comply with its rules and regulations, one of which is to study the science of this wonderful machine, so that in case of the death of the engineer, any of the passengers can take charge and keep it in running order. Next in order is, never to reveal the secret safety-valve to any one, except to such as are as justly

entitled to the same as themselves, never to step on board when the machine is in motion, and never to disembark without consent of the conductors, always looking well to the safety-valve.

Passengers are taken from every part of the world after securing through tickets from the "Grand Depot Master," and are safely conveyed to the universal depot situated on the banks of the broad river. They are then taken to the conscience daguerreian saloon, where every action of their lives unrepented of is so reflected as to give the true character of every one who enters the saloon, and all those who have been faithful to the obligation taken upon themselves are put in possession of a *white stone*, in which is a name that no one can know but the possessor, and this name will give them a safe passport across the dark river, and an abundant entrance into that beautiful temple whose builder and maker is God. In view of the above, I envy not the head or heart of that man who would by malice aforethought seek to destroy the secret safety-valve of that wonderful machine whose freight consists of millions of precious souls. May we all be willing to kiss the Son, lest He be angry and we perish by the way.

A word to my younger brethren: You have just entered upon a new life, and have assumed in some respects new responsibilities. Heretofore you were drifting to and fro in a wicked and uncharitable world, liable to be driven on the quicksands of intemperance and the rocks of dissipation, which would have proved your ruin and brought your parents' gray hairs to the grave. But now we hope better things of you. Never again sing that deceptive song

"Right honest I'll be, love those that love me,

No matter which way the world goes."

It is a very serious matter which way the world goes, and in order to have it go right, we are required to go right ourselves.

I congratulate you in being placed in a position where you can be instructed in regard to your duty to yourself, to your neighbor and your God. I commend you to the care of Him whose eye never slumbers or sleeps—who never forgets you if in an unguarded moment you step aside from the path of rectitude, so that horizontals should increase the fever of your dreams.

Your brethren will be ever ready to administer as your necessity may require. Ever be mindful of the feelings and interests of your brothers—ever remembering a certain passage of scripture which says “If it had been an *enemy* that had done this, I could have borne it, but it was one with whom I took sweet counsel.” David was a man of like passions with ourselves amid all contention except that contention, or emulation, who can best work and best agree.

To the “*Worshipful Master*” and officers: It may be thought superfluous for me to remind you of your responsibility, but it will not be unwise for us to be put in remembrance of these things lest we let them slip. The responsibilities imposed upon you are of such vast importance that the impressions you make upon your less informed brethren may be felt by generations yet unborn—and while imposing a strict adherence to all our rules and regulations, to the very letter, do not let the spirit be lost in the letter. Ever remembering that all means are simply employed to attain the desired end, and in order to convince them that you have a strong desire for their best good at heart, you will so practice in your intercourse with them and the rest of mankind, as to render your instruction within the sacred walls effectual in elevating the minds of your brethren, so they be benefited, thereby inducing them to make a suitable proficiency in every degree, discharging every duty in accordance with the Great Light of Masonry, so that finally they shall be admitted into that Grand Lodge above, and you have the satisfaction of seeing them as stars in the crown of your rejoicing. To this end look well to the *East*, as 'tis there the sun rises to adorn the day and expel the darkness that envelopes the earth through the long and dreary night. Look well to the *South*, as 'tis there the sun is the glory and beauty of the day—and ever be ready to manifest that moral light which may be found in the Sun of Righteousness, which is the glory and beauty of all societies—more especially ours. Look well to the *West*, as 'tis there the sun sets to close the day, and give an opportunity for those who become weary with the care and labor of the day, to rest their bodies and spirits, which are God's. Also to remind us that the close of life will

come, sooner or later, and it behooves us to have our work done, and *well* done, so the night of death may not come and find us unprepared.

Finally, brethren, may we so govern ourselves that it may be said of us when we depart this life, that we "*died at our post.*" And may we all this eve sincerely say in our hearts "So mote it be!"

To the ladies: Your presence this evening affords us such *great pleasure* that we are more than ever convinced that this life is made up of lights and shadows; and when our minds are beclouded with the cares and perplexities of human life, the bright sunshine from your faces drives away the clouds, dispels our fears, and we feel to say as one of old, "Where thou goest I will go; where thou diest I will die; thy people shall be my people and thy God shall be my God."

Finally, ladies, for your encouragement, we will endeavor to procure for you the "side degrees." When traveling do you say you wish you had the inside degree? You already have it, imprinted on your hearts, and we hope never to be erased. *

I should esteem it a great privilege to join with you in partaking of the refreshments so beautifully arranged and so well adapted to our present wants, but my health will not permit me to indulge this evening. I will rest content in seeing the company participate in the luxuries of the table.

On motion, a vote was passed thanking Bro. Herbert for his interesting and instructive address.

A social hour was spent at the bountifully supplied tables, made attractive and inviting by the skillful and willing hands of our wives and sweethearts. After removing the tables, settees were introduced, and all comfortably seated, enjoyed the peace and harmony existing, while instructing and amusing remarks and criticisms fell from the ready lips of enthusiastic brethren.

Brother Andrew Herbert was borne to his last resting place with masonic formalities. He was distinguished
March 26th. as a speculative mason, and leaves many beautiful designs drawn upon the Trestle-Board. He leaves

a vacant chair in our midst—a place ever green in the memory of this lodge. Brother Herbert was a sufferer for several months before he went to sleep. The address, delivered but a few days since, was written under circumstances that would have deterred one less interested in what he *believed to be* his *last work*, and was finally delivered *from an arm chair*.

On motion, *Voted*, “that the Secretary be instructed to inform the Grand Lodge that this lodge is desirous of
June 23, 1866. co-operating with other lodges in the State for the relief of the distressed lodges of South Carolina.”

Aug. 25, 1866. At the choice of officers for the ensuing year, Bro. Macartney was re-elected, and with the following officers duly installed by P. M. Charles H. Blaisdell:

ALVIN ATWOOD, S. Warden.

CHAS. E. FOLSOME, J. Deacon.

HIRAM C. WINSLOW, J. Warden.

JOHN CORNFORTH, S. Steward.

GEO. W. HUBBARD, Treasurer.

ALONZO J. HALLETT, J. Steward.

ABNER R. SMALL, Secretary.

SHERMAN H. CORNFORTH, Tyler.

JOHN U. HUBBARD, S. Deacon.

ISAAC N. BATES, Chaplain.

Death has again alarmed our outer door, and without a moment's warning, taken from us Bro. Abner Pitts. He was
Aug. 28. buried with the funeral honors of Masonry. He was a charter member, and first Treasurer of Messalonskee Lodge. His was a peculiar temperament, and oftentimes grieved his warmest friends with an apparent coldness and indifference, which he was far from feeling. He is mourned by a most estimable lady, and has left a barren spot in the hearts of those who knew him best.

Sept. 22, 1866. An invitation was read from “Dunlap” Chapter, China, to attend the dedication of their hall and participate in the installation of officers of Blue Lodge, Oct. 11th.

On motion, *Voted*, that our thanks be returned for the invitation, and excuses offered for not attending as a body, it being impracticable.

The Worshipful Master suggested the propriety of further

considering our obligation to the fraternity, by additional contributions for the relief of our brethren in Portland, which suggestion was readily adopted and \$45.00 raised and forwarded, bringing the following response:

OFFICE OF THE GRAND MASTER, }
PORTLAND, Sept. 30, 1866. }

Worshipful Bro. Macartney:

Above I hand you receipt for money from the members of your lodge. Please accept my most sincere thanks for your very kind and fraternal letter, and convey to the good brethren of your lodge, for myself and our unfortunate brothers, my grateful acknowledgments of their kind remembrance.

Truly and fraternally,

(Signed,)

T. J. MURRAY.

Brother Stephen T. Blaisdell, having been called to give an account of his Stewardship, in the land across the Oct. 10, golden bridge, was to-day borne to his grave by the 1866. fraternity with whom he was closely connected. For the third time this year the lodge was called to mourn the loss of a brother.

The interests of the Order were looked after by the Grand Master's Deputy, R. W. J. M. Larrabee, who in Feb. 1, 1867. inspected the work in the Third degree, favorably criticising the labor of the lodge, and pronounced it "correct and satisfactory in the main."

Feb. 12, 1867. Annual re-union.

June 15, 1867. Voted to share Masonic Hall with Drummond R. A. Chapter.

August. W. M. Macartney's rule closed in peace and harmony.

EXHIBIT OF WORK—MASTER MASONS RAISED.

[* Became Members. Date, when raised.]

* Orin McIntyre,	Sept. 9, 1865.	* Cyprian Letourneau,	Mar. 24, 1866.
* W. H. Ellis,	" 20, "	* J. Wesley Gilman,	" 22, "
* George H. Bryant,	Nov. 4, "	* Julius F. Hallett,	June 16, "
* John M. Smart,	" 11, "	* George T. Benson,	Mar. 6, "
* John F. Libby,	Jan. 13, 1866.	* Daniel W. Bowman,	Feb. 1, 1867.
* Herbert A. Benson,	Feb. 3, "	* Percival L. Wheeler,	Mar. 16, "

Administration of Alvin Atwood.

The following officers for the coming year were duly installed and invested in open lodge, ladies and Aug. 15, 1867. guests being present, by Past Masters Blaisdell and Macartney:

ALVIN ATWOOD, W. Master.

GEO. W. GILMAN, S. Warden.

CHAS. E. FOLSOME, J. Deacon.

WARREN A. FARR, J. Warden.

ERASTUS W. BATES, S. Steward.

GEORGE W. HUBBARD, Treasurer.

M. M. BARTLETTE, J. Steward.

ABNER R. SMALL, Secretary.

HERBERT A. BENSON, Tyler.

JOHN U. HUBBARD, S. Deacon.

ISAAC N. BATES, Chaplain.

Sept. 7th. The work was exemplified for inspection by R. W. Moses S. Mahew, D. D. G. M.

Bros. William H. Hatch & Son having nearly completed the hall designed for a permanent home for masonic bodies, the matter of disposing of old furniture, stoves, carpets, &c., and the purchase of new, came up for discussion; also the propriety of leasing our present hall to the Good Templars was generally noticed, resulting in the appointment of a committee to consult with the lodge of Good Templars relative to a purchase of carpets and furniture.

The report of a committee appointed September 7th was accepted, and after discussion, on motion, *Voted*, "That Oct. 18, the lodge of Good Templars have permission to lease 1867. Masonic Hall and occupy it in conjunction with us; leaving it optional with them to purchase such articles as we desire to dispose of.

Drummond Chapter return our compliment of June 15th, inviting us to "occupy their hall, and share with them Nov. 9, the expense of finishing and furnishing, warming and 1867. lighting the same." Bros. George W. Hubbard, Bainbridge Crowell and Sewall A. Allen, were appointed a Committee to confer with Chapter Committee and Bro. Hatch, with power to effect a permanent lease of hall, to be finished agreeably to the direction of said Committee.

Dec. 7, 1867. *Voted*, To hold next stated meeting in new hall.

In our new home! In a permanent resting place at last. We can appreciate the feelings of a hotel boarder, who is Jan. 4, likened by Beecher "to a grape vine in a flower pot—1868. movable, carried around from place to place, docked at the root and short at the top. No where can man get real root-room and spread out his branches till they touch the morning and evening, but *in his own home.*"

Bro. Zenas Thompson, who has occasionally filled the Chaplain's station during the year, and never lost an opportunity of adding a word of counsel, said he desired we should feel the responsibility resting upon us as teachers. As the operative mason piles stone upon stone, and with mortar cements the whole mass into a beautiful structure, so should the speculative mason build with a steady, continuous addition of little attainments, applying to every minute portion of life the preparation of brotherly affection, thereby fitting us for a lasting labor of love under the Royal Arches of Heaven. The craft had a work to do, and should be faithful in the discharge of all minor duties. There is no *mystery* in this matter of overcoming *obstacles*, for He who governs the world, has promised "to lead men by the way they know not," and "make crooked paths straight." "Greater is he that is in you than he that is in the world."

Bro. J. U. Hubbard followed Bro. Thompson in brief and comprehensive remarks, and closed with a story so pertinent that we regret our inability to recall it. A most impressive but practical commentary upon the subject discussed—love and trust among ourselves and an implicit faith in our Divine Master—is contained in the following:

A celebrated traveler relates that in his first remarkable visit to the interior of Africa, to trace back the river Niger to its source, after unparalleled fatigues, trials and reverses, he was one day robbed in the forest by some black banditti. His "*compass*" and "*chart*" were taken from him, and with only a few coarse clothes he was left *alone*—alone in unexplored and savage Africa, five hundred miles from any settlement, amid wild beasts and men as pitiless. Seeing no prospect but to lie down and perish, his mind became unnerved and despondent. As he threw

himself upon the ground a small and *peculiar sprig* met his eye, whose root, leaves and capsule were so curious as to excite his attention. He examined it carefully and forgot his forlorn condition for a moment in his admiration of it. As he gazed upon it the thought arose in his mind, "Can that Being who planted and brought to perfection in this obscure region of the world a thing which appears of so small importance, look with unconcern upon the situation I, his spiritual offspring, am in?" This thought cheered him, re-kindled his courage, and through the efforts it inspired, he was saved.

Feb. 15, 1868. Held our annual festival—a re-union remarkable for its harmony.

The lodge received a communication from Bro. W. H. Sherman of Winthrop, "Asking for an invitation to deliver a Feb. 8. lecture on the 'secrets of Masonry' for a compensation;" also a communication from the brethren of Madison County, Alabama, "detailing the destitution of the South, and asking for help to rebuild and adorn their temples," were read and referred to next meeting for consideration.

The before named communications were called for, re-read and tabled. These matters were thus summarily disposed of, because, in case of Bro. Sherman: 1st, "The lodge March 7, 1868. questioned the propriety of lecturing on the secrets of masonry. 2d, Bro. S. appeared to be under a cloud." The lodge being considerably in debt could not assist their Alabama brethren without injury to themselves.

May 30, 1868. *Voted*, To have the hall frescoed and to share the expense incurred with Drummond Chapter, and the Treasurer was soon after instructed to hire money for that purpose.

Aug. 4, 1868. Bro. Henry Hatch presented the lodge with \$10. The raising of Bro. William E. Ward closed the able administration of Bro. Atwood.

MASONS RAISED DURING HIS ADMINISTRATION.

[All became members. Date, when raised.]

Jairus P. Phillips,	Dec. 7, 1867.	A. J. Parker,	April 18, 1868.
Charles H. Marston,	May 2, 1868.	William E. Ward,	Aug. 4, "

Administration of George W. Gilman.

August, 1868. Brother Gilman was called to the chair by a unanimous vote, and held the same with honor

Aug. 15th. and profit for two years. And with the following named officers he was duly installed and invested by Past Master Macartney:

WARREN A. FARR, S. Warden.

HERBERT A. BENSON, J. Warden.

CHAS. E. FOLSOME, J. Deacon.

GEORGE W. HUBBARD, Treasurer.

HIRAM C. WINSLOW, S. Steward.

ABNER R. SMALL, Secretary.

M. M. BARTLETTE, J. Steward.

GEORGE T. BENSON, S. Deacon.

JAIRUS P. PHILLIPS, Tyler.

Aug. 29, 1868. The first act recorded under this administration, is the adoption of Bro. Louis Belanger, dimitted from Lafayette Lodge.

The subject of "Dedication" was discussed and referred to a committee of the five principal officers of the lodge, Oct. 3d. invested with authority to confer with Drummond Chapter, and make all necessary arrangements for an appropriate dedication. "The committee are deserving special mention for the exact nicety of their work."

Dedication.

In compliance with vote of stated meeting, Oct. 31st, officers and members of Messalonskee Lodge gathered at Masonic Headquarters, clothed in white gloves and aprons, and opened a Master Mason's lodge, waiving the usual ceremony. Under the direction of the Junior Warden proceeded to the Railroad station, and assisted by Relief Lodge, of Sydney, Aurora Lodge, of Belgrade, received on the A. M. train De Molay Commandery of Knights Templar from Skowhegan, Trinity Commandery of Knights Templar from Augusta, and Siloam Lodge from Kendall's Mills; and governed by the following order of exercises, marched in regular order to Masonic Hall, led by Skowhegan band.

ORDER OF EXERCISES.

1st. Services of Dedication at 10½ o'clock A. M.

2d. Collation at 12 M. at Mechanics' Hall.

3d. At 1 o'clock a procession will be formed at the hall, under escort of Trinity and De Molay Commanderies of Knights Templar, and march through the several streets of the village.

4th. At 1½ o'clock services of consecration of Drummond Royal Arch Chapter and installation of officers will take place, to be followed by an address by Bro. Zenas Thompson.

The P. M. services will take place at Mechanics' Hall and will be public.

The solemn and impressive services of Dedication were conducted by R. W. P. G. M. J. H. Drummond and his associates in the Grand Lodge.

The Grand Lodge having been opened in ample form, in a room adjacent to the hall, W. M. Gilman addressed the Past Grand Master as follows:

Most Worshipful: "The brethren of Messalonskee Lodge, being animated with a desire of promoting the honor and interests of the craft, have at great pains and expense erected a Masonic Hall, for their convenience and accommodation. They are now desirous that the same should be examined by the M. W. Grand Lodge, and if it should meet their approbation, that it should be solemnly dedicated to masonic purposes, agreeably to ancient form."

After the charge by the Deputy Grand Master, a procession was formed, which entered the hall and marched three times around it.

The lodge was then placed in the center; and the Grand Master having taken the chair, the Masters and Wardens retired to the places prepared for their reception; the three lights, and the gold and silver pitchers with the corn, wine and oil were placed around the lodge, at the head of which stood the pedestal with the Bible open, and the square and compass laid thereon, with the constitution on a crimson velvet cushion. After an

anthem, Past Master William Macartney, architect, addressed the Grand Master as follows:

"Most Worshipful: Having been entrusted with the superintendency and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned to me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge."

To which the Grand Master replied:

"Brother Architect: The skill and fidelity displayed in the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge, and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders."

The lodge was now dedicated according to ancient form and usage, to "Masonry," to "Virtue" and to "Universal Benevolence."

The Grand Lodge was now closed, and preceded by the proper escort, with music from the Augusta Band, and followed by invited guests, marched to Mechanics' Hall and partook of a bountiful collation, prepared in the nicest manner of culinary art, attractive in the highest degree to the 300 hungry stomachs, waiting for Rev. Bro. Zenas Thompson to invoke the Divine Blessing. The Skowhegan brethren entered into the spirit of the occasion, and showed themselves useful as well as ornamental Knights—clearing the tables, waiting upon the ladies, and solemnly declaring it to be no "cross" to kiss the cooks, but in conformity to the *spirit* of their solemn obligation, if not the letter, signifying a willingness to make a pilgrimage of 40 miles with staff and scrip to enjoy another such an occasion. History won't record that Bro Drummond took any "side degrees," but he *looked* as Dickens said Peggotty did when told that "Barkis was willin'."

A procession was now formed under escort of Trinity and De Molay Commanderies, preceded by their respective bands, marched through the streets of the village, returning to the hall at two o'clock, when a public consecration of Drummond R. A. Chapter and installation of officers took place.

At close of services, R.W. Bro. Drummond, for whom the Chapter was named, made some very pertinent remarks. He was followed by Bro. Thompson in an eloquent and interesting address. This address was delivered in Bro. Thompson's usual manner, from *brief notes*, which is to be regretted, as some of his finest thoughts live only in the impression they made upon the hearts of those present.

ADDRESS OF REV. BRO. Z. THOMPSON.

Man, made originally in the "image of God," was not doomed to eternal isolation ; but, having had bestowed upon him a social nature, was fitted and designed for social and fraternal intercourse with his brother man. Hence he cannot live alone, or where he can meet no answering look of love to the spirit that throbs in his bosom or beams in every expression of his countenance.

Surrounded by all the charms of earth, besides its luxuries in all their diversity and magnificence, add to these all that art, science, *books, music* can give, but leave him thus alone by himself, doomed to look no more upon a human face, to hear no more a human voice, and all his wealth of luxury palls upon his senses, and existence becomes a cruel, bitter mockery. Place any single individual of the race in *Paradise* and surround him with all its glories, but with none of kindred nature for society, it would be no Eden ; its beauty would be deformity ; its music have no charms ; its groves oppressive solitude.

Reverently I say, that even God himself could not make man happy in heaven without society.

* * * * *

Hence there is great beauty in the record which Moses made when he represents the Creator as surveying the works of his mighty hand and saying of his noblest production, "It is not

good for man that he should be alone." Thus originated human society. Its first form was domestic, and thus was the foundation of domestic enjoyment laid.

* * * * *

Out of the domestic relation sprang that of "tribes," so prominent a feature of the history of the early ages of the race.

* * * * *

Then religious and benevolent associations—then political and scientific—then art and literature, poetry, music, sculpture, &c., &c.

In the tendency of the crude materials of human society to homogeneous forms, sprang into being the institution of Masonry.

The better to subserve the purpose of improvement in charity, and to make common contributions to geometry and architecture, sciences so intimately connected with the progress of civilization, it was not only natural, but a necessity, that men of kindred tastes and pursuits, would form themselves into organized bodies for mutual improvement in the arts and professions upon which they depended for bread, and for eminence and distinction among men.

Hence we hear, for instance, of the Eleusinian and Dionysian societies, which were introduced from Egypt into Greece, and became distinguished for their love of architecture before the building of the temple of Solomon, and which might have been the source of the institution of speculative Masonry. Its origin is remote without any question; and its peculiar character naturally suggests its conception to have been Oriental. * * * *

The Abbe Barruel, as able an opponent as Masonry ever had, assigned its origin to the Manichean sect which flourished in the early part of the third century; but Masons know that the institution is much older than that, and we have no doubt that it has a great antiquity. * * * *

We propose now to speak more particularly of some of the principles which masonry holds and seeks to inculcate. It is a friend of religion; not only does it accept the religious suggestions of nature and adore the sublime Author of the stupendous system of worlds and systems, so grand and beautiful on every side, but it

accepts the religion of the "Holy Bible," and while it allows every man the right to interpret its pages according to his own judgment, accepts its sacred instructions as the rule of faith and practice for all, never forgetting that "Faith, Hope and Charity," are the three principal rounds of the great ladder of communication between the temporal and the "seen," and the spiritual and the "unseen" worlds. * * * * *

Masonry is an asylum for the unfortunate, a school of instruction for the victims of the world's selfishness and oppression. The capacity for improvement, though crushed and persecuted by the misfortune of life, here finds stimulus and encouragement, and every thing which surrounds the way-faring man who has sought refuge within the lodge, teaches some moral or scientific lesson. * * * * * The man who can learn no lesson of "wisdom," gather no "strength," see no "beauty" in the emblems and actions of the inner chamber of masonry, is really an object of pity.

* * * * *

To every reflecting mind the lodge is a sublime school of instruction. Each degree increases in interest, and by all the emblems and symbols of the order, the grandest conceptions of the immortality of the soul, and of the great spiritual temple above, are excited and impressed upon the mind.

* * * * *

In a less intelligent age than this the public sense of propriety may have been offended with the "trappings" and "secrets" of the Order, but a more enlightened understanding, and a more cultivated taste have come to acknowledge these as of themselves innocent, and in no wise a test of the utility or honor of the institution.

* * * * *

One of the most beautiful aspects in which the institution of masonry may be contemplated, is its truly republican or democratic character. With it man is the noblest work of God, and over all distinctions of rank—of fortune—of natural or acquired ability, the *man* is never lost sight of—the brother in the race is never

forgotten; the highest form of the Creator's workmanship is never beyond the range of a benevolent desire, a genial hope.

* * * * * Masonry encourages the acquisition of useful knowledge—a knowledge of our duty to our Creator—a knowledge of ourselves. * * * * * It also encourages the practice of all the cardinal virtues and all the social graces—Justice, Truth, Charity, Temperance.

* * * * *

For the honor of this institution and through it the good of mankind, is erected this beautiful hall. * * * * *

The address closed in season for a short drill by the Commanderies, a few choice pieces of music, a general hand shaking a, "good bye," and Messalonskee Lodge was left to its reflections, more than ever determined to honor the cause that gives such happy results.

Jan. 23, 1869. *Voted*, To remit the dues of the Secretary.

While waiting preparation of candidates, Bros. Hatch, G. W.

Hubbard and Macartney made very interesting remarks,
Jan. 30. on the condition of the lodge, its prosperity and general health, desiring to see yet more of the true spirit of masonry among the brethren.

A communication from Corinthian Lodge, of Missouri, calling for assistance to rebuild their altars destroyed
Feb. 20, 1869. during the war, was read, discussed and laid on the table.

The annual festival was dispensed with. R. W. William Macartney having had the honor of an appointment by
May 22, the Grand Lodge, was this day duly installed Deputy
1869. Grand Master of the 12th Masonic District, by W. M. Gilman.

June 19, 1869. The lodge voted to pay the Tyler for his services.

Annual Meeting.

Proceeded to the election of officers, after which the W. M. announced the death of Bro. John F. Libbey.

Aug. 21st. Preparations were made for the funeral of Bro. L., who was buried with masonic honors on the 22d inst.

Lodge opened for the installation of officers and immediately closed. The lady friends of the brethren were

Sept. 11, 1869. present and witnessed the installation of the following officers by Right Worshipful Macartney, D. D. G. M.:

GEORGE W. GILMAN, W. Master.	GEORGE T. BENSON, S. Deacon.
WARREN A. FARR, S. Warden.	HORACE F. GAGE, J. Deacon.
MARCUS M. BARTLETTE, J. Warden.	A. J. PARKER, S. Steward.
GEORGE W. HUBBARD, Treasurer.	B. H. MITCHELL, J. Steward.
J. WESLEY GILMAN, Secretary.	JAIRUS P. PHILLIPS, Tyler.

W. M. Gilman's rule has thus far been decidedly beneficial to the craft. Discipline has been enforced—the outer door most closely guarded, and the character of petitioners most closely scrutinized. And yet, notwithstanding Bro. Gilman's earnest efforts, the progressive faith of the institution has met a few stumbling blocks among those who wish to shake off all after duty by at once becoming *life members* of the Order by the payment of a single sum of experience—seemingly content to rest upon the *first* round of the ladder, forgetting that *faith* without *works* is dead.

MASTER MASONS RAISED DURING BRO. GILMAN'S ADMINISTRATION.

[All became members. Date, when raised.]

Levi P. Collier,	Dec. 26, 1868.	Geo. W. Goulding,	Mar. 27, 1869.
Eugene Richardson,	Jan. 23, 1869.	C. E. A. Winslow,	June 19, “
Bradford H. Mitchell,	Feb. 13, “	Chas. E. Fogg,	Oct. 16, “
Chas. E. Mitchell,	“ 20, “	Nathan Clemson,	Nov. 27, “

PAST AND PRESENT OFFICERS
OF
MESSALONSKEE LODGE.

WORSHIPFUL MASTERS.

Charles H. Blaisdell,
William Macartney,
George W. Gilman,

John U. Hubbard,
Alvin Atwood.

SENIOR WARDENS.

Andrew Pinkham,
Alvin Atwood,
Warren A. Farr,

George W. Gilman,
Seth H. Willard,
Chas. W. Folsome.

JUNIOR WARDENS.

John U. Hubbard,
William Macartney,
George W. Gilman,
Hiram C. Winslow,

Warren A. Farr,
Herbert A. Benson,
Marcus M. Bartlette.

TREASURERS.

Abner Pitts,
Edwin P. Blaisdell,

George W. Hubbard.

SECRETARIES.

Henry M. Foster,
George W. Hubbard,
Hiram C. Winslow,

Abner R. Small,
J. Wesley Gilman.

SENIOR DEACONS.

Edwin P. Blaisdell,
George W. Gilman,

John U. Hubbard,
George T. Benson.

JUNIOR DEACONS.

Bainbridge Crowell,
Benjamin F. Otis,

Charles E. Folsome,
Horace F. Gage.

SENIOR STEWARDS.

Alonzo J. Hallett,
John Cornforth,
Erastus W. Bates,

Hiram C. Winslow,
A. J. Parker.

JUNIOR STEWARDS.

John Cornforth,
Alonzo J. Hallett,

Marcus M. Bartlette,
Bradford H. Mitchell.

TYLERS.

Samuel H. Blackwell,
Alfred G. Ricker,
Reuel Nason,

Sherman H. Cornforth,
Herbert A. Benson.

CHAPLAINS.

Andrew Herbert,
Isaac N. Bates,

Jairus P. Phillips.

MEMBERS OF MESSALONSKEE LODGE.

(The dates denote the time when each became a member of the lodge. The (*) denotes that the person is dead, and the (†) those who joined by dimit, (‡) dimitted.)

† Andrew Pinkham,		Benj. Hersome,	Feb. 20, 1864.
† John U. Hubbard,		Isaac N. Bates,	Feb. 20, "
† Bainbridge Crowell,		Erastus W. Bates,	Aug. 13, "
† Alonzo J. Hallett,		* Wm. H. Hatch,	Aug. 13, "
† Andrew Herbert,		† Asa Bates,	Sept. 10, "
† Edwin P. Blaisdell,		Elhanan Smith,	Oct. 1, "
† Charles H. Blaisdell,		John Robinson,	Dec. 24, "
† † Henry M. Foster,		Hiram C. Winslow,	Jan. 14, 1865.
† † Samuel H. Blackwell,		S. H. Cornforth,	Mar. 25, "
* † Abner Pitts,		† Alvin Atwood,	June 24, "
✓ M. M. Bartlette,	June 27, 1862.	Henry C. James,	July 8, "
✓ Geo. W. Hubbard,	Aug. 13, "	† William A. Hatch,	Sept. 30, "
✓ Wm. Macartney,	Aug. 30, "	Henry J. Morrill,	Sept. 30, "
✓ Seth H. Willard,	Oct. 18, "	George H. Bryant,	Dec. 2, "
✓ Chas. F. Stevens,	Dec. 18, "	Orin McIntyre,	Dec. 2, "
† W. B. Smith,	Dec. 18, "	John M. Smart,	Dec. 2, "
✓ C. W. Folsome,	Sept. 13, "	* † Stephen T. Blaisdell,	Jan. 22, 1866.
✓ † Orin I. Doyne,	Jan. 6, 1863.	* John F. Libbey,	Jan. 27, "
✓ Benj. F. Otis,	Sept. 5, "	Herbert A. Benson,	May 26, "
✓ John Cornforth,	Sept. 12, "	Cyprian Letourneau,	May, 26, "
✓ Geo. W. Gilman,	Aug. 11, "	John W. Gilman,	May 26, "
✓ Alfred G. Ricker,	April 13, "	† Warren A. Farr,	Oct. 20, "
✓ Wm. P. Blake,	Aug. 11, "	Daniel W. Bowman,	July 13, 1867.
✓ Chas. E. Folsome,	Aug. 26, "	Julius F. Hallett,	Jan. 1, " =
✓ Sewall A. Allen,	Sept. 12, "	George T. Benson,	Sept. 7, " =
✓ Wm. H. Wheeler,	Sept. 26, "	Percival L. Wheeler,	Aug. 10, "
✓ Reuel Nason,	" 21, "	William H. Ellis,	Nov. 9, " ✓
✓ Abner R. Small,	Aug. 14, "	Jairus P. Phillips,	Jan. 4, "
† A. C. T. Wheeler,	Oct. 17, "	A. J. Parker,	Aug. 1, " 4
✓ Horace F. Gage,	" 3, "	William E. Ward,	" " " —
† H. N. Fairbanks,	Dec. 5, "	† Louis Belanger,	Sept. 26, " —

† Chas. W. Perkins,	Dec. 26, 1868.	† H. A. Bachelder,	Aug. 21, 1869
Henry Hatch,	Jan. 23, 1869.	Charles E. Fogg,	Nov. 13, ‘
Levi P. Collier,	“ “ “	J. R. Thompson,	Dec. 18, “
Charles H. Marston,	Dec. 4, “	Nathan Clemson,	Nov. 27, “
Charles E. Mitchell,	Feb. 20, “	J. B. Emerson,	Mar. 12, 1870
Eugene Richardson,	June 25, “	† George F. Allen,	“ 14, “
Bradford H. Mitchell,	Feb. 13, “	Fred. E. Boothby,	June 25, “
† Geo. F. Chapman,	May 22, “	Clarence F. Lovejoy,	Dec. 3, “
C. E. A. Winslow,	June 19, “	Emilus N. Small,	‘ 31, “
Geo. W. Goulding,	Feb. 20, “		

ROLL OF HONOR.

NAMES OF PERSONS WHO ASSISTED IN PUTTING DOWN THE LATE REBELLION.

George T. Benson,	Sergeant.
George H. Bryant,	Private.
Henry A. Bachelder,	Lieutenant.
Henry N. Fairbanks,	Lieutenant.
John W. Gilman,	Corporal.
George W. Goulding,	Sergeant.
John U. Hubbard,	Captain.
George W. Hubbard,	Lieutenant.
Henry C. James,	Private.
John M. Smart,	Private.
Abner R. Small,	Major.
Hiram C. Winslow,	Sergeant.
Andrew Pinkham,	Lieutenant.
William A. Hatch,	Major.
Emilus N. Small,	Lieutenant.
George F. Chapman,	Private.

“And now abideth these three: Faith, Hope and Love. Faith by which we see the glories of the eternal sphere; Hope by which we mount towards them; and Love by which we grasp and inherit them—therefore the greatest of these is love.”

INSCRIBED
TO THE MEMORY
OF
Edward B. Herbert.

Born in Wiscasset, Me., 1834.

*Died at Finley Hospital, Washington, D. C.,
Jan. 3, 1864.*

EDWARD B. HERBERT.

Edward B., son of Andrew and Jane Herbert, was born in Wiscasset, Me., 1834. He followed the sea for a number of years. At the breaking out of the rebellion, he came home and at once enlisted in Company K, 1st Maine Vol. Cavalry, was promoted Sergeant, and re-enlisted Dec. 29, 1863. He was mortally wounded in battle, and died in hospital at Washington, a christian hero and martyr. He was unmarried.

INSCRIBED
TO THE MEMORY
OF

Andrew Herbert.

Born in England, March 29, 1806.

Died in West Waterville, March 29, 1866.

ANDREW HERBERT.

Bro. Andrew Herbert left the home of his boyhood, in Scray-
ingham, Yorkshire, England, for this country, in 1828. He married
Jane Baker and commenced business as a Tailor in Bristol, Me.,
1830. Married Elizabeth Springer for a second wife in 1850—Mary
Oliver for a third wife in 1860. Bro. Herbert came to West
Waterville in 1860, and soon after commenced the manufacture
of clothing for Boston market. During his short stay here he
was closely identified with every good work. Devoutly religious
and strictly temperate, he made a visible and lasting impression
upon the hearts and minds of his associates.

INSCRIBED
TO THE MEMORY
OF
Abner Pitts.

Born in Sidney, Sept. 23, 1824.

Died in West Waterville, Me., Aug. 26, 1866.

ABNER PITTS.

Abner Pitts was born in Sidney, Me., Sept. 23, 1824—being the youngest child of Abner and Zeruah Gilmore Pitts. When but a lad he commenced following the sea, which occupation he steadily pursued until his twenty-third year, when he learned the machinist's trade. In 1851 he married Lydia Louisa Simmons, settling in Gardiner, where he remained only a few years—thence to Taunton, Mass., for a short time, then returning to Hallowell in his native State, and finally to Waterville and West Waterville, at which latter place he died of heart disease, Aug. 25, 1866, aged 42 years.

In his first occupation he learned many lessons, which clung to him through his after life, most prominent among which, perhaps, were promptness and exactness. He was attentive to his business, and by hard work and frugality, was, at the time of his death, in very comfortable circumstances. He was a genial, kind, open-handed and open-hearted neighbor, an upright citizen and a loving husband, and the *brethren of the mystic tie* sustained a loss in his death not quickly forgotten.

INSCRIBED
TO THE MEMORY
OF
Stephen Jobey Blaisdell.

Born in Sidney, Oct. 5, 1841.

Died in West Waterville, Oct. 10, 1866.

STEPHEN TOBEY BLAISDELL.

Bro. Blaisdell, son of Daniel and Sally Blaisdell, was born in Sidney, Oct. 5, 1841. He was first engaged with his brother Edward P., in the hardware business at West Waterville, in 1860. He afterwards moved to Clinton, Me., and followed the same business for over two years. The last seventeen months he associated with him Bro. Andrew Pinkham. During the year 1865, he returned to West Waterville and opened a grocery and provision store, and soon after commenced the manufacture of brick, in which business he was engaged at the time of his death. He married Mary Hooper, May 9, 1863.

INSCRIBED
TO THE MEMORY
OF
John Fairfield Libbey.

Born in Waterville, October 6, 1838.

Died in West Waterville, Aug. 20, 1869.

JOHN FAIRFIELD LIBBEY.

Bro. John F. Libbey was the son of John M. and Louisa F. Libbey. He came to the village of West Waterville with his parents, when a boy, and for a number of years devoted his time to a regular course of study, and finally fitted for college under J. H. Hanson at Waterville Institute. He was decided in this course because a frail body debarred him from manual labor. Ambitious to become self dependent, he spared no pains and gave himself no rest from study, and when the goal was within his reach, a naturally feeble constitution refused to sustain him. Nothing daunted, he surrendered to necessity, and regaining his former health entered the store of Bro. A. W. Lewis, doing light duties and gathering an insight into business. During the years 1865 and 1866 he was employed from time to time in the office of the Dunn Edge Tool Co., where his keen perceptions and aptness for business made him a valuable assistant. He was employed by this company as a western traveling agent, for upwards of two years. Nov. 7, 1867, he became a partner in the firm of Tilton, Libbey & Hitchcock, doing a heavy business in agricultural tools, &c., in Chicago, Ill. The constant care of a large business was too much for his weak constitution, and in June, 1869, less than two short years, he came home to bid his friends a last good-bye. Bro. L. could not enter the army as a recruit, but he assisted in raising men, and accompanied the 20th Maine to the front, witnessing their first skirmish with the enemy, and was at the battle of Antietam. His tenacity of purpose and wonderful hold on life was remarkable to the last. Bro. Libbey was a member of Somerset Chapter, and of De Molay Commandery of Knights Templar. He was unmarried.