

THE SOUTH KENTUCKIAN.

OFFICE: Bridge St., between Main and West
HOPKINSVILLE, KY.

Hog Pens and Hog Cholera

V. J. Emery writes to Rural New Yorker: "Now that summer is here, hogs, if confined, should be turned out to pasture. Many a farmer keeps his pigs in a little pen or in a sty near the house, where the mud is as deep as they can wallow through. He throws their feed in the mud, from which they must pick it as best they can, and clear water is something that they do not get from one year's end to another. Yet such a man will wonder why his family have the fever and his hogs the cholera. I have seen hogs kept in this way, or worse yet, in floored pens which were never cleaned, until at killing-time their bellies were full of small ulcers, and such meat is packed and shipped East as prime mess pork. Places where filth always reigns supreme are the fattening pens connected with distilleries, believe that such places have as much to do with spreading disease among hogs as among cattle. So far as I have ever known, when cholera makes its first appearance in any district, it has nearly always been among the swill feed hogs of distilleries or stock pens as described above. I do not claim that in great cleanliness we have an infallible preventive of cholera; but I do claim that with cleanliness and proper variety of food, the appearance of the disease will be less frequent and its victims fewer; that farmers by a little care and attention might save themselves much loss. Men shut a pig up in a filthy pen and give him filthy garbage to eat, and then abuse him frequently with leaded elecun pipes; but let them give him a clean place to stay in, clean food and clean water; in short treat him as well as other stock; and see if he is not as clean as other animals. Now farmers, try a little wholesome cleanliness with your hogs and see if they do not pay better."

Masonic Secrets.

[London Truth.]

Says the article in the Times, "Perhaps if Free Masons disclosed their secrets they would lose little worth acquiring." This is all the more true as the Free Masons have no secrets. Accounts of their childish mummeries have been frequently published. I am not myself a Free Mason, but I have often amused myself by passing for one.

An ordinary lodge is formed as follows: It must consist of not less than six Entered Apprentices and one Past Master. The room in which the meeting takes place ought to be oblong. In the middle there is a stool or table called the altar, and on the altar there is a bible, a carpenter's square and a compass. Round the altar are three lighted candles. The Master sits at one end of the room, which is termed the east; on one side of him is the Secretary, on the other side the Treasurer, and a little before him is the Senior Deacon. At the west end of the room (called the west) the Senior Warden (called the west) the Junior Deacon a little in advance of him. Half way down the room, on the left side of the Master, the Junior Warden is seated, and this place is termed the south. There are nine Masons present, there is an Outer Guard called the Tiler, and an Inner Guard if only seven are present, the Junior Deacon acts as Tiler, and the Senior Deacon as Inner Guard. The proceedings commence by the Master giving "one rap with his gavel. The Tiler is then stationed outside the door with a drawn sword. He gives three raps outside, which are answered by three knocks inside, then one knock inside is given, which is answered by one outside. The Lodge is now tied and the Masons put on their aprons, etc. A dialogue ensues between the Master and the different officers, in which each states why he is in the position he has taken. Then, with more knocks, the lodge is opened, each present giving the sign of the degree of Entered Apprentice. These signs are called right angles, horizontal, and perpendicular. The first is made by placing the hands at right angles, one foot in front of the center of the center of the body, the palms together, and the left hand under; the second by raising the right hand to the neck and drawing it across the throat the elbow being as high as the hand; the third by letting the hand drop perpendicularly by the side the palm turned back. After the ordinary business of the Lodge commences. This consists in settling accounts and voting sums of money in charity, with occasional snags from labor to refreshment; then comes the initiation of any new member whose name has been mentioned at a previous meeting.

The candidate has to submit to a ballot, and if successful the Deacons are sent out to prepare him. This is done by taking from him every thing metallic, slipping his left arm out of his shirt sleeve, and through the bosom of the shirt so as to leave the arm and left breast bare, and making him roll the left leg of his trousers above the knee, blindfolding him, and tying a rope around his neck called a cabin tow. The Senior Deacon now returns, and the candidate is led by the Junior Deacon to the closed door, on which he is instructed to give three raps; these are answered by three raps inside, then one rap is exchanged, and the door is opened about two inches. After a conversation between the two Deacons, he is led in, and the point of a compass is pressed against his left breast. He is then led to the middle of the room, and told to kneel when a prayer is offered. This over, the Master takes him by the hand, and says: "Arise follow your leader, and fear no danger." He is led three times around the lodge, and finally is laid before the Senior Warden in the west, who teaches him to approach the east, his feet forming the right angle of an oblong square. At length he finds himself close to the altar, where he kneels upon his naked left knee, both right and left knees forming a square. His left hand is now placed under the bible, square and compass, and his right hand over them. In this position he repeats the oath, in which he engages to keep inviolate the secrets of the order under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable tow length from the shore at low-water mark, where the tide ebbs and flows twice in twenty-four hours. And this oath the candidate is taken from his eyes, and the Master approaches him with rectangular steps, and making signs. The signs are then explained to him, as also the grip and the pass word. The grip

consists in each person, on joining hands, pressing the thumb on the first joint of the first finger of the other. The word is Boaz. One Mason says Bo to the other. The candidate is now an Entered Apprentice; he is given an apron of sheepskin, and the rest of the ceremony consists of a sort of explanation of the mystic nature of the performance, and in endless repetition.

The second degree is called the Fellow's Craft. The initiatory ceremonies are much the same. The sign is made by pressing the right hand against the left breast with the fingers nearly clenched, and then dropping it down by the side while at the same time the left arm is stretched out horizontally from the shoulder to the elbow, and perpendicularly from the elbow to the wrist. The grip consists in putting the thumb between the first joints of the fore and second fingers. There are two pass words, Jaclin and Shibolet.

The third degree is the Master Mason's. The candidate is "prepared" by being stripped naked above his waist and below his knees, and a rope is put three times around his body. The sign is made by putting the hand to the left side of the stomach, the hand open, the palm down, and after drawing across from left to right, letting it fall by the side. There is, too, another called the "hailing sign," which is made by raising both hands and arms. The word is Tubalcaïn, and the grip is given by pressing the thumb between the first joint of the second and third fingers. Then follows a representation of the death of Hiram Abif.

The candidate is pushed down and covered with chairs, etc. This represents death and burial. Out of his grave the Master Mason is hailed by the "horns' grip," which consists in taking hold of his wrist, after the apprentice grip and the craftsman's grip have failed to save him. Then knee to knee, foot to foot and hand to hand, the most sacred word in the Masonic vocabulary is whispered to him. The word is Mahlah-bone.

In February last the mutilated remains of a woman packed in a trunk were found floating in the Sagus River, at Lynn Mass. The body was identified as that of Jennie P. Clark, a servant girl, but the detectives for a long time were unable to get evidence sufficient to criminate the parties suspected of her murder. On the 16th, however, arrests were made of Mrs. C. C. Goodrich, a female physician, and Dr. Daniel F. Kimball, who have a joint office at 12 Langrange St. Boston, also of Mr. A. N. Adams of Highland, at whose house Jennie last worked, and of two women nurses living in Somerville, at whose house she is supposed to have died. The latter are not charged with criminal complicity in the murder, and it was upon their statements that the other three arrests were made.

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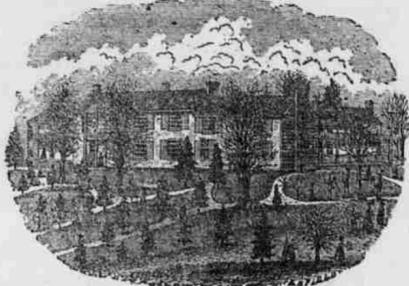
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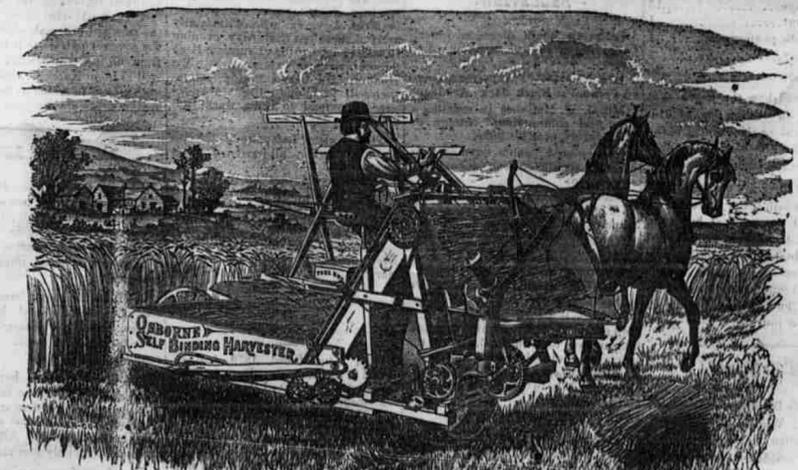
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