

SECRET SOCIETIES

FRATERNAL BUILDING. A New Structure in St. Louis for the Use of Secret Societies.

The beautiful edifice now being erected in St. Louis for the exclusive use of secret societies is situated on the northwest corner of Eleventh street, and is to cost \$125,000.



The four upper stories will be divided into eight commodious lodgerooms, each of which will have two anterooms, with lavatories connected. A special feature will be the electric lighting of the lodgerooms, which will surpass anything of the kind in the city.

MASONIC. Chinese Masonic Temple Dedicated in Boston—Notes.

The Chinese Freemasons now have a temple in Boston. It is situated in Mount Hope cemetery, and is the only one in the United States.

In the jurisdictions of Pennsylvania and England the jewel of the past master is a silver square and the diagram of the forty-seventh proposition, first book of Euclid, engraved on a silver plate pendant within it.

Where real interest in Freemasonry prevails is where dues are willingly and promptly paid.

At a very large gathering of the supreme council of sovereign grand inspectors general of the thirty-third and last degree, Ancient and Accepted Scottish Rite Masons, held in New York, a plan was discussed for uniting all the Scottish rite bodies, of which there are 3 in this country, under one grand supreme council.

Three hundred and seventy-four fellowcrafts were raised in the District of Columbia last year.

Maine has close to 22,000 members. Ohio raised 1,972 fellowcrafts last year. There are over 15,000 lodges in the order.

ROYAL ARCANUM.

Supreme Secretary Robson's Prediction. Notes by the Way.

Supreme Secretary W. O. Robson predicts that no more than fifteen assessments will be levied this year. No one is better qualified to judge than he.

For the three months ending Oct. 1 over 3,000 applications for membership were received.

The chairman of the committee on laws of the supreme council is the legal adviser of the supreme officers.

The order has 29 grand councils. The average age of members in the order is 39.64.

The order, because of its foundation principles, its splendid business management, its carefully selected supreme council officers, is an acknowledged leader, and it is for the interest of each one to do all in his power to "carry upward and onward" the R. A. banner, which all so dearly love.

The fourteenth assessment of the year was called on Nov. 1, and there will be but fifteen in all. The largest number reached was in 1890 and 1891, when sixteen were levied. The order has increased 14,000 or 15,000 in membership during 1892.

The order was incorporated under the laws of Massachusetts in November, 1877.

A. O. U. W.

Interesting Facts Concerning the Order and Its Formation.

The first A. O. U. W. lodge was instituted at Mendon, Pa., Oct. 27, 1868, with J. J. Upchurch, the father of the order, as master workman. The lodge still exists, is known as Jefferson, No. 1, the original membership being fourteen.

The grand lodge of New York paid out from Jan. 1 to Oct. 1 \$701,530.43.

There are now 29 grand jurisdictions, with another western new one in sight.

Next session of the grand lodge of Nebraska will be held at Lincoln in May, 1893. Nevada has assessments Nos. 25 and 26 for November.

The Select Knights of Canada have received their certificate of registry from the insurance department of Ontario entitling them to transact life insurance business against death, and also on the endowment plan.

I. O. O. F.

The First Chief Patriarch in America. Notes of the Order.

The first chief patriarch in America was John Boy. He was also the first grand patriarch.

The grand secretary of Illinois received \$4,000 capitation tax during the first ten days of October.

The colored Odd Fellows, known as the United Order of Odd Fellows, have a membership in the United States of fully 150,000.

Report comes from Maryland that the past six months have been the most prosperous in that state within ten years.

The third Monday in September, 1893, will be Odd Fellows' Day at Chicago.

The veterans of Massachusetts have just celebrated their anniversary in glorious style. Over 300 prominent members of the order sat down to an elaborate banquet. The usual ceremonies were followed.

The lot on which the Odd Fellows' hall at San Francisco stands cost the order \$125,000. The cornerstone of the building was laid May 4, 1884.

Brooklyn is to have a French speaking lodge. The City of Churches is always alive to the interest and welfare of the order.

Seventy-nine lodges failed to make election returns to the grand lodge last year. Something should be done to wake up these lodges.

A few changes have been made in the secret work. In due time all lodges will receive proper instruction.

In Missouri all Odd Fellows' halls are exempt from state and county taxes.

A museum of antiquities has been founded at Baltimore by the brethren who appreciate the value of Odd Fellow relics.

KNIGHTS OF PYTHIAS.

Progress of the Order in New York State. Helmet Glints.

From the report of the committee on correspondence the following interesting data as to New York state is furnished: Organized Oct. 29, 1868, sixth in order. Relative rank Jan. 1, 1891, in lodges, 6; members, 5; gain, 12; per cent. gain, 43; members per lodge, 17; Knights per 1,000 population, 39; Knights per 1,000 white male adults, 45; suspensions per 100 Knights, 41; suspensions per 100 initiates, 45; total expense, 6; relief expense, 6; relief per capita, 24; per cent. relief to total expense, 12; cash assets, 4; assets per capita, 25; average rank, 18, a loss of four places.

The session of the supreme lodge had hardly adjourned before the echoes of his satisfaction began to be heard. One item of business done which was not generally liked was the election of major general of the uniformed rank.

At the close of the fiscal year, March 31, the organization and membership of the uniformed rank stood as follows: Total divisions, 997; membership, 37,886. From March 31 to July 1, 50 additional divisions have been instituted, increasing the membership to the grand total on July 1, 39,380.

RED MEN.

Secret Work of the Order Emblematic of Indian Character.

The secret work of the order is comprised in four degrees, emblematic of Indian character, virtue and history, teaching precepts of morality and brotherly love. An expressive vocabulary of Indian words is used in the work, which is translated and used at present in French and German.

There are 17 tribes in New York city, of which 4 work in French.

The membership July 1 was 122,314 in 1,434 tribes and 30 great councils. During the year ending the same date nearly \$400,000 was disbursed for the relief of the sick and burial of the dead.

Algonquin tribe, No. 9, of St. Johnsburry, Vt., lost by fire recently the entire property of the tribe. Almost every member of the tribe is a loser to some extent.

The first tribe in Pennsylvania was instituted at Norristown. On the 21st of last month the order celebrated that event and Columbus Day with a parade of over 1,000 Red Men.

Knights of St. John.

In the days of the Crusades there were several chivalric orders. The most celebrated were the Knights of St. John and the Knights Templars. The order of St. John was established as a hospitalier order at Jerusalem in 1048. About 1118 the order was reorganized on a military basis. Driven from Jerusalem at the end of the Crusades in 1291, it migrated to Cyprus, from thence in 1301 to Rhodes, where it sustained two celebrated sieges; sojourned at Castro, Anafit and Rome from 1522 to 1530, and possessed the Isle of Man from 1530 to 1788. The order was divided into eight languages or nationalities. The order came to America in 1870, when the first encampment in America—St. John's, No. 74, G. R. S., now No. 1, G. R. A.—was instituted. In olden times the head of the order was elected for life and his title was the "grand master." His assistants were formed into a general chapter or chapter general. The knights wore over their usual garments a crimson surcoat embellished before and behind with a broad white cross of eight points. In time of peace the dress of ceremony was a long black mantle, upon which the same cross of white linen was sewed.

Women Composers are plenty, but women who manage newspapers or serve as foremen are so rare that Miss Lizzie Schreiner, of Pomeroy and Middleport, O., is entitled to special mention. For ten years she has done good work on the Pomeroy Telegraph, and for the last five years has set nearly all the display type, made up the forms and had supervision of the mechanical department. Stranger still, she has walked the two and a half miles from her home in Middleport twice every day, making a total of 15,600 miles in the ten years, besides working in the office ten hours per day.

It goes without saying that she had by nature a very good constitution, and those who see her on the road very early in the morning or late in the evening notice her quick, springy step and glow of health. The mechanical finish of the Telegraph, as made up by her, shows that she understands the business thoroughly. It is estimated that in the ten years she has set up 6,240 feet of type, column width, and disposed of 62,300 sheets of manuscript of the size that runs ten pages to the foot of type. But she has now given up the work for an indefinite period, her first rest in ten years, and is going to Michigan for a lengthy visit.

Fine Flour Mills.

In the state of Coahuila, Mexico, are located two of the finest flour mills in the republic, one at Torreon and the other Saltillo, the latter having a capacity of 150 barrels per day and an elevator with a capacity of 50,000 bushels. The best wheat in Mexico is grown in the uplands of Coahuila.

CHRISTIAN ASSOCIATIONS.

Young Men and Women Are Doing a Great Work.

There was a cornerstone laying at the corner of Arch and Eighteenth streets, Philadelphia, a few days ago that was a novelty. The building had been constructed to the third story, and the stone was placed at that level directly over the main entrance; but as women were managing the affair they called it a "cornerstone." The structure is that of the Women's Christian association, and not only does it show the work of a noble organization, but the building is in every way worthy of its purpose.

When completed it will be eight stories high, with a roof garden, will be built of stone up to the water line and above that of buff brick with granite trimmings. It has a frontage of 132 feet on Arch street and 117 on Eighteenth street, and will accommodate 250 working girls, who will have the benefits of a training school and various educational facilities. The basement will be occupied by the laundry, supply room, boilers, rooms for the training schools and rooms reserved for educational purposes.

The object of the work was very beautifully set forth by Rev. Dr. John Hemphill, pastor of the West Arch Street Presbyterian church, in which the religious ceremonies were held, as it is on the corner opposite the new building. He emphasized the fact that the Women's Christian association is not engaged in reforming the fallen, but in preserving that which is pure. It is to encourage good work, to make life more sociable and agreeable for girls who would otherwise be lonely and sorrowful. He told of the good work done by this branch in its present home, where 500 meals per day are served at a moderate cost and many other worthy charities conducted. In its new home the association will rank among the first organizations in Philadelphia.



THE PHILADELPHIA BUILDING.

The Y. M. C. A. building at Charleston is situated on King street, just below Market, and consequently only half a block from the favorite promenade of the city. It is 52 by 160 feet, divided, however, by an area for light and ventilation. The remainder of the lot—44 by 52—is used for a lawn tennis court.

The gable rests on circular columns and contains three openings, one of which has a semicircular cap. The angle is finished in fancy work. On the right is a tower rising considerably above the building proper, capped with a conical roof. The parapet between the tower and gable is decorated with square openings in the brick work.

The entrance is by the tower, through large double doors, over which is inscribed in large letters, "Young Men's Christian Association." The remainder of the first floor, on the front, is occupied by two storerooms, with extensive plate glass and show windows. The rental from these makes a permanent source of revenue to the association.

The association has about trebled its membership since entering the new building, and though its current expenses are doubled money has never been secured so easily. Mr. Atha T. Jamison is the general secretary, who for eight years has been managing the work. This building has made possible a more aggressive work for the young men of the community, and has given the association a prestige and a guarantee of permanency that nothing else could have bestowed.

She Sets Type.

Women composers are plenty, but women who manage newspapers or serve as foremen are so rare that Miss Lizzie Schreiner, of Pomeroy and Middleport, O., is entitled to special mention. For ten years she has done good work on the Pomeroy Telegraph, and for the last five years has set nearly all the display type, made up the forms and had supervision of the mechanical department. Stranger still, she has walked the two and a half miles from her home in Middleport twice every day, making a total of 15,600 miles in the ten years, besides working in the office ten hours per day.



LIZZIE SCHREINER.

TWO GOOD MOTTOES.

"MUM'S THE WORD" AND "PAY UP OR SHUT UP."

Mrs. Frank Leslie Writes on Some Entertaining Themes—An Episode of the Elevated Railroad—Behind the Scenes. The Necessities of Life.

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GOING home very tired one day by the elevated railroad my drowsy ear

was caught by the fresh, clear voice of a young girl saying "Mum's the word."

"About what?" asked an older and wearier woman's voice.

"Oh—everything," replied the girl with a tinkling little laugh, and as if the phrase tickled her fancy she repeated it still more blithely. "Yes, mum's the word. That's the best rule of life I know of."

"There's another that they use a good deal in the mining districts," said a man's voice, with a little laugh, "and that's 'Pay up or shut up.' Don't you think that's better advice, Miss Lotty?"

"I don't just see what it means," replied Lotty coquettishly.

"Why, if one fellow has done another fellow an ugly turn—say got his money at cards—and the first man thinks he didn't play on the square—"

"Oh, dear, I don't know anything about such dreadful people," interposed Lotty, and the older woman added, "And I hope you don't either, William."

"Course I don't, mother, and of course you don't," returned William, with a choked laugh struggling under his voice, "only I've heard it, you see, and it seems to me a better rule to work by than just to keep mum, no matter what anybody does to you."

"But you didn't finish explaining what it means," interposed Lotty. "Suppose one of these horrid men cheats another horrid man at cards, for I suppose that's what you mean?"

"That's about the size of it, Miss Lotty," replied William cheerily. "Well, then, you see the fellow that comes to grief feels mad and wants to pay up."

"Why, he's got to pay up if he's lost the money, hasn't he?"

"Oh, well, it doesn't mean that kind of paying up. If the other fellow carried a couple of aces up his sleeve, why you want to pay him up for cheating, don't you?"

"Want to be revenged on him?"

"Well, if you put it that way. Anyhow, if he's a plucky fellow he'll go for him—fists or six shooter or bowie, somehow or other—and pay him up for being such a sneak, don't you see? But if he isn't plucky, and feels as if the other one had got heavier fists, or a quicker aim, or a handier knife, he sort of crawls away and goes around scolding and snarling and blowing."

"William, what sort of associates have you been among in the west?" put in the mother in a tone of dismay. But Lotty, with her little, tinkling laugh, suggested: "So, then, the other man tells him if he hasn't the courage to pay up his grudge he had better shut up and not talk about it. Is that it?"

"Yes, Miss Lotty; that's just it, and I think it's pretty good advice, isn't it? If somebody's done you a mean turn, why, pay him up for it. And if you can't pay it up, why, shut up till you can, but don't take it out in swearing."

The cars stopped, and when they went on the voices had ceased. Evidently my friends had got off, and I never had seen them but the net result of the little overheard discussion crystallized in my mind into the question:

Is it better to pay up or shut up, or is "Mum's the word" the better rule of life—better than either to pay up or shut up?

All of us, especially women, have plenty to complain of as we go through the world. Ismael's children, whose hands were against every man and every man's hands against them, are never hard to find; indeed, it sometimes seems as if, more or less disguised, they pervaded society in all its grades and all its relations and were impossible to avoid, even though the exterior seems to promise better things.

Sometimes indeed a woman's foes are those of her own household, and behind the closed doors of what to the world seems a happy home a system of persecution or of struggle is carried on which nobody suspects, unless indeed the victim, finding it impossible to "shut up" any longer, desperately resolves to "pay up" by exposing her tyrant to the vengeance of the public.

Do you doubt the existence of these silent sufferers?

If so you are not one of those persons endowed, to their own misfortune, with what is known as a sympathetic nature, persons to whom everybody tells their story almost at sight, often ending it with some such remark as this:

"I don't know why I have told you all this. I have never spoken of it outside of my own home to a living creature. But there is something about you that seems to open my heart and assure me that I may place confidence both in your sympathy and your discretion."

Of course one can but assure these poor wounded ones of both the sympathy and the discretion, and finish by administering such advice or comfort as suggests itself, though often with a dreary sense that neither the one nor the other will do any real good.

Still the telling of the story does seem to do good to such persons, and often enough they finish the interview by avowing that they feel happier than

they have for weeks or years or ages, as they may phrase it, for one result of intense worry is, as I have frequently noticed, to give the object of it the sense of having suffered for a length of time beyond the power of computation. The phrase, "an eternity of woe," is by no means a mere poetical trope, but a very real experience, as I fear too many of you who read these lines know from a bitter experience, while, on the other hand, the hours or days of real happiness dotted along through a life seem so brief and so far away when once they are passed that we almost doubt if we ever actually experienced them, or if indeed they were no more than one of those morning dreams apparently covering hours, but which waking reason tells us only filled the half minutes between the servant's first and second knock upon the bedroom door.

Again, the poets have, as indeed they generally do, seized upon the true inwardness of the situation when they speak of a "dream of delight," a "vision of joy." Just think of it! "An eternity of woe" and a "dream of delight," and yet both events may, by the measure of the clock, have occupied the same length of time.

But to return a little to our muttons. Take the case of a girl at home—and I dare say some girl reading this will think I mean her, and somebody not a girl will immediately fit the cap to the head of some friend of their own, but really I mean no girl in particular, but, alas, a great many girls in general—a girl, we will say, whose parents are in very moderate circumstances, and yet not poor enough to allow their daughter to go out into the world to earn her own living. She must stay at home and "be subject unto her parents."

She must do the work which if it were done for a stranger would bring her in a solid income, while at home she is paid in food, not such as she could fancy perhaps; in clothes, each garment of which represents a separate pang of mortification and disappointment, and in a good deal of scolding and fretting at from a sickly or overworked mother and a harassed father. The girl feels, bitterly feels, that the days of her youth and good looks are passing by; that she is losing those chances of untold prosperity and joy which every girl believes—oh, sweet delusion!—lie within her reach if only she could get her hands free to grasp at them. She knows that unless some new opportunity is offered to her before long the day will come when she, too, will be peevish and sickly and fretted into wrinkles and sallow-ness as her mother is now, and it may well be without her mother's solace of having fulfilled a woman's destiny and taken rank as wife and mother.

Perhaps it is even worse than this; perhaps the girl is actually ill used; perhaps the father drinks, and the mother is a wizen, and the rough boy brothers are allowed to tease and tyrannize and bully their sister as only rough boys can.

In either case here is a life being spoiled and crushed, and yet capable of being saved by the intervention of some strong hand and masterful will. But if this good girl is of Lotty's way of thinking, and considers that "Mum's the word" is the best rule of life, she will simply refrain from trying to summon that hand and will to her rescue, and will, after some years of desperate struggle, go under the waves and add one more to "the noble army of martyrs," each one of whom adds her little item to the account mankind is scoring up against fate—an account probably to be repaid in the end, since it can never be paid off.

But perhaps the girl, having stuck to her motto of "Mum's the word," finds her release comes through some William or Thomas or Jack or Joseph, who offers her marriage. Naturally the poor child grasps at any means of escape from her dreary life and does not too closely scrutinize what it offers instead. See married in haste and, alas! repents at leisure. Jack or Joseph turns out to be different from the father from whose grumbling she has escaped, but not, on the whole, any better. He does not grumble or growl so much certainly, but he laughs and sneers, which is worse. The father dealt out his money sparingly for the new gown that could not be refused, but the husband, if urged too far, swears angrily that he has none to give and bids her make over her old things or buy them out of the magnificent dowry she brought him, when, poor child, she knows that he knows the price of her wedding gown is not yet scrippled out of the poor household she has left.

Perhaps, on the other hand, Jack or Joseph is foolishly careless of money, spends what he can get as soon as it comes to hand, and lives for the rest of the month on credit, as she is also welcome to do if she can get anybody to give it to her, for a Jack or a Joe of this kind had as lief be in debt for a hundred dollars as for ten, since he never intends to pay either. We all know the end of this career—debt, failure, processes at law, bankruptcy, ruin, misery of every sort. The children come, and their mother remembers in shame and vain regret her resentment against her own poor mother, now that she finds herself also growing peevish and complaining and ailing and lachrymose. She at last learns to understand, now it is too late, the causes of that poor mother's infirmities of body and temper, and resolves that as her own daughter grows to womanhood she will make her see the matter more truly than ever she did herself.

She won't do it, however, and for two reasons—the first, that it is impossible, one of the malicious provisions of fate being that experience is "not to be transferred," every traveler upon fate's iron road having to buy his or her own ticket, and not one of them privileged to enjoy it without paying the whole cost out of his own pocket, and the second reason being that the motto of "Mum's the word" is a righteous and a decent one when a mother's discontent with her husband is the topic and his own child the auditor. Few women, I think, would deliberately transgress this unwritten law, although the impatient word, and

the eloquent silence, and the glance of the eye, and the toss of the head generally suffice to give the children at least an inkling of what the mother thinks she is so honorably keeping to herself. But there are other women in other walks of life who may have use for Lotty's favorite motto, or who put to themselves the cynical query:

Is it better to shut up or pay up? Households are there where such questions of want are not raised, where money is abundant and the luxuries of life assured. But few people nowadays feel contented to follow Paul's advice, "Having food and raiment therewith be content," not even when houses and bankbooks are added, for these modern rebels, especially the female half of them, contend that the luxuries of life are the necessities of the most, and that so far from being content with food and raiment, houses and bankbooks they count all those as naught and less than naught if they are not accompanied by sympathy, delicate consideration, harmony of temper and taste, and that peace and sweet content only to be found in congenial companionship.

These women, having married, instead of hero of their own imagination, and suddenly waking to the consciousness that they have played upon themselves, as such a trick as did Titanic when she was crowned an ass' head with flowers, when their "dream of bliss" all of a sudden resolves itself into an "eternity of woe," naturally seek to ease the shock of the discovery by an outcry more or less audible, and it is very natural that they should.

Do you happen to know that the surgeons aver the deadly effects of pain to be very much mitigated by music? One of the most diabolical refinements of torture in the inquisition was to play the victim so that he remained powerless mute. Men have thus died under suffering they might have sustained had nature been allowed her free course.

And so with the woman who feels that life has become too complex and too painful to be governed by the girl's motto of "Mum's the word." Matters have come to such a head with her that the question now is, Can I pay up, and if I cannot, what then? Why, the alternative is, shut up, and most women—some of them with full intention, and some of them with the defensive instinct that makes even a dove peck at the cruel hand that squeezes it—will begin the process of paying up by telling out their causes of complaint and putting their intimate enemy to an open shame. I say open, for it is sure to become so, even though at first the secret is only breathed in the ear of an intimate friend or even told in the confessional.

Some cynic inquires, "Why should you expect your friend to keep your secret when you could not keep it yourself?" And why, indeed?

Perhaps it is not only told to one intimate friend, perhaps it is to several—to everybody, to the newspapers, to the divorce court. In either way or in all ways it effects its purpose, and the unhappy and wronged wife—weak and timid though she is—pays up her tyrant better than she could with even the "six shooter or bowie" of Lotty's western friend.

Do you blame her? Having shut up as long as she was able, is she not right to pay up in the end? I think so.

PARIS FASHIONS.

The First Empire Rage—New Goods Silks for Next Spring.

Just now everything is First Empire, as I predicted it would be several months ago, but even I did not foresee that it would become so general a fad. Even the flower girls have enormous balloon sleeves and all sorts of capellets. I think the fancy will endure until spring at least, and while it does we will each and all imagine ourselves exact pictures of the beautiful but unfortunate Josephine.

I have told you what is, now let me say a word about what is to be. There will be a revolution in favor of full and wide skirts before long, and I think we may soon enter into a formidable environment of steel in the way of hoops. The first will be in bell shape, with no actual hoops above the knee, but later they will grow and become as overwhelmingly large as they were before. In the way of new goods we are fortunate enough to have a renewal of several old favorites in the shape of brocaded wools and the ever lovely express cloth. The unwieldy bedford cord has lived out its usefulness.

I saw some next spring and summer silks a few days since under seal of secrecy, and like a dutiful chronicler I tell you all in strict confidence. There will be plaids in faint tones rather than colors, and over all is a chameleon effect also in very delicate shades. There will be some superb styles of "cheney" silk, with large but faint floral patterns with that hazy, indistinct outline that seems to merge into the groundwork. Over all this will be thrown a lattice work of satin. The patterns for the chinas and pongees are to be mostly geometrical, with snowflakes and queer figures of every sort. Cubes, rhomboids, parallelograms, triangles linked, and yet others show stars, moons and comets. I am looking for one with the canals on the planet Mars, and do not doubt one will yet be found representing it.

THE JOSAPHINE.

