

FOR the LADIES.

JUMBLES.—One and one-fourth pounds flour, three-fourths of sugar, three eggs, a little nutmeg, three fourths of a pound of butter. Roll them in sugar.

GRAHAM SODA BISCUIT.—One quart of Graham flour, one teaspoonful of flour dissolved in two-thirds of a teaspoonful of molasses; mix with milk and water.

FOR A COUGH.—Roast a lemon very carefully, without burning; when it is thoroughly hot, cut and squeeze it into a cup upon three ounces of sugar candy finely powdered. Take a spoonful whenever your cough troubles you.

To TELL GOOD EGGS.—If you desire to be certain that your eggs are good and fresh put them in water; if the butts turn up they are fresh. This is an infallible rule to distinguish a good egg from a bad one.

To REMOVE FRUIT, COFFEE, OR TEA STAIN.—Hold the spot over a pail, and pour on boiling water from a considerable height. Soap sets the color of these stains and should never be allowed to touch them.

PICKLED CABBAGE.—Take large cabbage, strip off the outside leaves, which cut in thin slices into a dish, sprinkling salt over them.—Cover them with a cloth and let lie twenty-four hours; then drain the cabbage on a sieve and put it into a clean jar, which should be well filled with allspice, whole pepper, and sliced ginger. Pour over it cold vinegar and tie it closely over.

STEWED POTATOES.—Take cold boiled potatoes, pare them and cut in thin slices; to a pint of milk, when scalding hot, stir in a tablespoonful of butter and flour, rubbed together; salt to taste; add the yolk of one egg and some parsley chopped fine. When well mixed, throw in the potatoes, shaking carefully without a spoon to avoid breaking. Let them stew for a few moments and serve.

MARBLE CAKE.—For the white, half a cupful of butter, one cupful of white sugar, one-quarter cupful of sweet milk, whites of four eggs, half a teaspoonful of soda, two cupfuls of flour, and flavor with lemon. For the dark, half a cupful of butter, one cupful of molasses, yolks of four eggs, two cupfuls of flour.—Put in a pan first a spoonful of dark cake, then a spoonful of white, and so on. Bake in a hot oven.

TOMATO FIGS.—Scald and peel smooth, ripe tomatoes, and put in stone jar with equal weight of sugar. Let them stand two days, and then pour off the syrup, boil and skim until no scum rises. Pour over the tomatoes, and let them stand two days then boil and skim again. After the third time, they are ready to dry, if the weather is good; if not let them stand in the syrup until drying weather. Then put the tomatoes on earthen plates in the sun. When fully dry, which will take about a week, pack them down in small boxes with fine white sugar between each layer.—They will keep for years.

BORAX FOR COLDS.—A writer in the Medical Record cites a number of cases in which borax has proved a most effectual remedy in curing certain forms of colds. He states that in sudden hoarseness or loss of voice in public speakers or singers, from colds, relief for an hour or so, as by magic, may be obtained by dissolving and partially swallowing a lump of borax the size of a garden pea, or about three or four grains held in the mouth for ten minutes before speaking or singing. This produces a profuse secretion or watering of the mouth or throat—probably restoring the voice of tone to the dried vocal cords, just as "wetting" brings back the missing notes to a flute, when it is too dry.

SIMPLE AND PRETTY FRAMES.—Leaf picture frames, if neatly made, are suitable for cheap prints that one may desire to frame without the expense of a glass even. Take a piece of planed board of the size required, bind the edges with any fancy paper, attach the screws and cord, paste the picture on very solidly, excluding all air, and hang it up to dry. Then take pressed autumn leaves of all sizes and shapes and arrange tastefully about the margin, fastening them with gum arabic or flour paste, pressing them down carefully from base to point. Most of the stems will have to be removed, as they are in the way do not stick well. Hang up again until quite dry—which will probably be the next day—then neatly brush the whole, leaves, picture and all, with white varnish.—*Hearth and Home.*

The Investiture of the Apron.

The term investiture is sometimes misunderstood by the Masonic Fraternity, deeming it to refer solely to the clothing of a brother with Masonic regalia and jewels, but every such member of the Order should be immediately divested of any such narrow definition; The word refers as well to being clothed in mind, to endow, to confer, to put in possession of; the initiate is invested with the word the sign, the token when he is put in possession of them and their proper definition conferred upon him. And so with the doctrines, principles and virtues that are thereby inculcated, as also when clothed with his regalia and jewel, they are severally explained and commented upon to the understanding of the receiver.

We desire herein to refer to the investiture of the candidate of the lambskin apron.

"Whose white investment figures innocence." The white leathern apron commences its lessons in the earlier period of the Neophyte's progress by its symbolic teachings; it is the first gift the novice receives and is impressed the more upon the memory; it is his first realizing fact of his being of the brotherhood. The apron should in every sense, be pure and unspotted, of white color, although the regulations admit a blue border as the distinct mark of friendship, of which that color is the symbol; in the ancient mysteries the candidate was always clothed in white:

"Pontiffs clad in white array
Seek to journey in Thy way,
White virtue guides their erring feet
And mirrored truth their prayers repeat."

The color has in all friends and nations been esteemed an emblem of innocence and purity, the representative of charity. It was with this view that a portion of the vestments of the Jewish priesthood was decided to be of white. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations in Hindoostan, the ceremony of investiture was preserved, but a sash called the sacred *zenner*, was substituted for an apron. The Esseneans robed their novices in white. In Japan where mystic rites have, from an unknown period been practiced, their candidates are invested with a white apron, bound round the loins with a girdle. Dr. Oliver says in his "Signs and Symbols:" "The apron appears to have been in ancient times an honorary badge of distinction. In Jewish economy, none but the superior Orders of the priesthood were permitted to adorn themselves with ornamental girdles, which were made of blue, purple and crimson, decorated with gold upon a ground of fine white linen, while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white ones, others striped with blue, purple and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes. In a word, through the principal honor of the apron may consist in innocence of conduct and purity of heart, yet it constantly appears through all ages to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. The royal standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors for the chief dignitaries of the Christian church, wherever a legitimate establishment, with the necessary degrees of rank and subordination, is formed, are invest-

ed with aprons as a peculiar badge of distinction; which is a collateral proof of the fact that Masonry was originally incorporated with the various systems of divine worship used by every people of the ancient world, Masonry retains the symbol or shadow; it cannot have renounced the reality of substance."

We are taught in the ritual of the first degree, "that by the lambskin the Mason is reminded of that purity of life and rectitude of conduct which are so essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe forever presides."

On the score of economy other material than lambskin is frequently used, but only on this ground should it be allowed for the lamb is the appropriate of innocence. Let us not forget that the lambskin apron is the badge "more ancient than the Golden Fleece, or Roman Eagle, and more honorable than the Star and Garter." And when the last farewell be spoken and the sad words fall, "Alas, my Brother!" no substitute, but the defined apron of lambskin should accompany him to his long home.

"Where angels ever bright and fair
Shall guard him with their tenderest care."
—*Hebrew Leader.*

Love-Making in Portugal.

A correspondent writing from Portugal says: The young men here have one occupation more important even than wearing tight boots—that of making the very mildest form of courtship known among men. The process, indeed, is carried on in so Platonic a manner, and with so much proper feeling, that I doubt if even the strictest English Government would find anything in it to object to. The young gentlemen pay their addresses by simply standing in front of the house occupied by the object of their affections, while the young person in question looks down approvingly from an upper window, and there the matter ends. They are not within speaking distance, and have to content themselves with expressive glances and dumb show, for it would be thought highly unbecoming for the young lady to allow a *billet-doux* to flutter down into the street, while the laws of gravitation stand in the way of the upward flight of such a document—unweighted, at least with a stone, and this, of course, might risk giving the young lady a black eye, or breaking her father's window panes. So the lovers there remain, often for hours, feeling no doubt, very happy, but looking unutterably foolish. These silent courtships sometimes continue for very long periods before the lover can ask the fatal question, or the lady return the final answer. I heard a story of one such protracted courtship, which an ingenious novelist might easily work into a pretty romance.

About forty or fifty years ago, before the suppression of convents in Portugal, a young lady was engaged to be married. For some reason or other, the marriage did not come off, and the girl was placed in a Benedictine nunnery at Oporto. Soon after came the abolition of convents; but, while the monasteries were absolutely dissolved, and the monks scattered, the nuns who were already inmates of religious houses were suffered there to remain. The young lady accordingly, on the suppression occurring did not leave the Benedictine convent. It is presumed however, that the rules of this particular establishment were somewhat relaxed, for the young gentleman who had been engaged to this nun was observed to take his constant stand before the barred window of his former mistress' cell, while she would become visible behind the grating. Here the romance I have imagined would perhaps, rather lack incident, and, except in a master's hand, might grow monotonous, for this hopeless courtship lasted no fewer than four and thirty years, till a bowed and middle-aged man paced the pavement and looked up to a gray haired mistress. It only ended in the death of the lady, a few years ago. Many persons have assured me that they had often been eye-witnesses of what I have described, and I found the fact notorious in Oporto.

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