

Newspaper By-Laws.

1. Be brief. This is the age of telegraphs and stenograph.
2. Be pointed. Don't write all around a subject without hitting it.
3. Strike facts, but don't stop to moralize. It is a drowsy subject. Let the reader do his own dreaming.
4. Eschew prefaces. Plunge at once into your subject, like a swimmer in cold water.
5. If you have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family.
6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in the quintessence.
7. When your article is completed strike out nine-tenths of the adjectives.

Running Newspapers in Hard Times.

No task is more difficult than that of "running a newspaper" when there is a complaint of scarcity of money, and the reason is obvious.

When a man owes fifty or a hundred dollars he feels it to be an imperative duty to pay the debt—he will take any amount of trouble to do so—but when it is only two, four, six or eight, he thinks so small an amount as that of no importance to his creditor, and consequently neglects paying forgetting that two or three thousand of these small claims amount to a very large aggregate.

The fact is, newspapers ought never to be published on a credit. Every one of them, from the greatest to the smallest ought to adopt the cash system. It will not only save the proprietors untold trouble, but it will be infinitely better for subscribers. A man can read a paper with much greater satisfaction when he has paid for it.—*Athens Watchman.*

"A Sun Dance."

Once a year the Sioux Indians engage in the "sun dance." It is the great event of the year. Then the young braves, ambitious to become warriors, are attired, and their fitness for promotion are determined. The examination that sifts the strong nerved from the weak nerved is very simple but cruel. The test is the ability to endure; without the winking of an eye-lid or the movement of a muscle, prolonged and intense torture. This power is regarded by the Indians as an indispensable qualification of a warrior. The greater amount of torture that the young brave can stand without flinching, the higher does he stand as a warrior with his tribe. The stoic is the "big inn."

The Sioux City (Iowa) *Journal* gives the following description of the "sun dance" that was held by the bands of Spotted Tail and Red Cloud on Bordeau Creek:

The dance is kept up continuously for three days and nights, and the only nourishment allowed is the heart of a dog torn warm and reeking from the body of some unfortunate canine. Of sleep not a moment is permitted, and woe to the youthful Sioux who enters the arena and is not able to withstand the fearful strain upon his energies to the end; for if he falls fainting from weariness and is unable to hold out for the three days, he is kicked out of the enclosure by squaws, and is ever known as "a Squaw Indian," which to an Indian is the most approbrious epithet that could be applied to him.

"GUILD" ORIGIN OF FREEMASONRY.—Bro. Woodford, who has closely studied the question, says in relation to it in the *London Freemason*:

"That Freemasonry existed before 1717 we have the most undoubted proofs. We have the evidence of Ashmole in 1643, and again in 1652. We have about the same time the evidence of Dr. Plot, who was a non-mason, and not very friendly to the Order. We have Robert Padgett, Clerke to the Society of Freemasons, 1685; we have a Lodge at York in 1693; and we have the minute book of the Lodge in Aynwick in 1702. We also read of the Freemasons as an organized body, with signs, etc., in the 'Tatler' in 1709, and which quotation is verified in the old *Freemason's Magazine* for 1863. Vol. IX, new series, page 3. I say nothing of the Scotch Lodges, as I do not wish to poach on Bro. W. J. Hughan's manor, but certainly I know that in his mind, as in mine, the evidence is irrefragable that before 1717, speculative Masonry existed both in England and in Scotland, and that we, the revived Grand Lodge of 1717, are the continuation of the operative guilds.

"Does Bro. Buchan mean to contend that our speculative system took its rise in 1717?—that it was entirely distinct from the operative guilds and the quasi-speculative lodges in Scotland?"

"Who then were the Freemasons at Warrington who received Ashmole? Who were the Freemasons who met in Basinghall street, in 1682? What was the Worshipful Society of Freemasons of which Robert Padgett was 'Clerke,' in 1685? Who were the Freemasons at York, in 1693? Who were the Freemasons in Staffordshire? It is quite clear that the Masons' Company and the Society of Freemasons were two distinct bodies, and, therefore, we are brought back to this, that toward the end of the 17th century, a society of Freemasons existed in this country, which we have every reason to believe is certainly identical with our present speculative Order."

Bro. Hughan adds:

"I am more convinced than ever of the reasonableness of what is termed the 'Guild Theory,' in explanation of the origin of Freemasonry, and so I am working with Bro. A. F. A. Woodford, in unearthing all documents bearing in any way on Freemasonry which are to be found in old lodge chests and in muniment rooms, which have been considered heretofore of no account in our researches.

"The last few years speak of the success which has crowned our efforts, and I purpose shortly to enumerate the MSS. known by, or familiar to the Craft, a dozen years ago, and those accessible to the Fraternity of to-day."

"I am quite convinced that Freemasonry, as a secret institution, operative and speculative, sometimes both, and at other times one only of these two departments, existed centuries before the Grand Lodge of England was constituted in 1717, which was the first Grand Lodge ever formed, and at which meeting the first Grand Master ever elected was installed; but I am not prepared to admit that our three degrees, including the Royal Arch, are so ancient."

The Cincinnati *Enquirer* makes this unwarranted attack on the woman kind: "The latest thing out is a private account book with a lock to it. We saw one yesterday made to order for a gentleman of this city. He is in this way able to go away from home with the key of his little book in his pocket, and feeling quite sure that his 'women folks' will not 'put their meddling noses' into his private affairs.

Knowledge is Power.

Few will care to dispute this pithy saying of Lord Bacon. Man has the capacity for study and the acquirement of knowledge, and only as he is faithful to use his reasoning powers and the means of mental acquisition does his life take on its noblest character and its largest influence. Philosophical attainments, the wisdom of the world of such varied order, knowledge however denominated, will always be sought after and delved for by earnest souls, who know full well that this is the way to give life its grandest endowment of might and energy.

Masonry makes express recognition of this law. It puts no bars nor limitations on human thought, but on the contrary gives encouragement to the mental faculties to range far and wide in their search after truth, and to gather wisdom from every source. In one of the degrees especial stress is laid on the duty of improving the mind, and storing it with the fruits of general knowledge. The study of the arts and sciences is recommended, together with such investigation into the laws of nature and attention to the wisdom brought to light by the labors and researches of great minds, as will have a tendency both to enlarge the scope of thought and impart a true enlightenment to the soul.

Masonry desires a membership that shall be disposed to much active thought, that shall be anxious to quaff deeply of the fountains of wisdom and truth. It knows that its strength is the greater of intelligence, and give evidence, of their when the Craftsmen all wear the stamp large acquisitions gathered every department of knowledge.

But Masonry has a knowledge peculiarly its own to be studied and treasured up. A man may be called a Mason and have membership in the Fraternity after two or three half hours of ceremonial experience and when he has been put in possession of certain signs and pass words, but he is only a Mason *in name* if he pauses and rests content with the acquirement of this much of ceremony and formal practice. He wants the key to the significance of everything he has witnessed. He needs to realize the fact that Masonry as an art and science that makes large demands on the thought, and amply repays the most careful investigation. He is to consider that the wonderful symbolism by which it seeks to illustrate its truths and principles can only be understood by giving close and unwearied attention thereto. Then he is to remember that Masonry has both a history and a literature of its own, and that ignorance here is wholly inexcusable. As it exists to-day, making itself felt all over the globe, unfolding its character in a multitude of ways, it is doing a work which the intelligent Craftman can not afford to let pass without thought or notice.

Masonry is a secret Institution only as regards those essentials which constitute the bond of working fellowship among its members. These essentials should be sacredly held in the Lodge room and in the recesses of faithful breasts. But the general history, character, principles, proceedings and work of the Institution may have the widest publicity. A public installation, or other meeting to which the profane are admitted, and where the teachings and spirit of Masonry are shown, will often be of service, while the knowledge that may be properly communicated in books and papers will add power to the Institution in a variety of ways.

Dr. Oliver tells of a time, only a hundred and fifty years ago, when universal consternation prevailed among the Craft in England, at the idea of using the print-

ing press to disseminate the laws, transactions and usages of the Fraternity. He also states that "experience has proven that such fears were groundless; for Freemasonry made little or no progress until its claims to respect and veneration were fairly laid before the world in printed form." Happily such fears no longer exist, albeit we occasionally hear some benighted Brother declare that if he could have his way there should be no Masonic literature of any kind. The thoughtful, intelligent Mason desires to become acquainted with the history and aims of the Institution, the origin and significance of its ceremonial, the meaning of its emblems, and its work and progress in the world. To acquire this knowledge, he may properly avail himself of the labors and researches of able minds who have brought to light a wealth of material; he may read the books they have written together with Masonic journals and proceedings that show the present workings of the Institution, gratifying thus the desire for knowledge which should be a working element in the Masonic character.—*Freemason's Repository.*

Masonic work means more than the ceremonial of our beautiful ritual in the lodge room; wherever moral corruption shows its front; wherever haggard want wastes the widow and orphan; wherever evil struggles with good, light with darkness, error with truth, wrong with right, there is Masonic work to do, battling for truth and right. The crying evils of this age, among others, are intemperance, gambling, inordinate love of money, which is the mother of gambling and the root of evil. The Mason who has not the moral courage to condemn and war against vice is a moral poltroon. The Mason who is addicted to and influenced by vice and lends himself to prevent discipline, is a traitor and spy of the enemy.—*Kentucky Freemason.*

Said a wife to her husband; "How is it that you can't come home nights in some sort of season?" The gentle retort was: "You got me in the way of it. Before we were married you used to throw your arms about my neck at three o'clock and say: 'Don't go darling it is early yet,' but now if I happen to stay out until two it is a terrible affair."

GETTING MARRIED.—People don't take the time and trouble to find each other out. They ought to know each other intimately before they make their vows. If we live in the country, we attend school together, go to singing school, and spelling schools, and huskings. The man knows the bread, butter, pies, doughnuts, and cheese, and everything she can make, and the woman knows his furrows, width of swath, his appearance on horse-back, and everything of that sort, and if they love and interchange vows, and he should kiss her, as he has a perfect right to do, his breath doesn't smell of cloves. There is no attempt at hypocrisy between them; they are frank and fair as they talk; and their lives, purified by the salt of reality, blend together as two rills run to make a river.

It is possible that a couple may court too long. We heard once of a couple courting five and thirty years, and then they didn't get married. But it is an exception.

Of all the steps in life that American men and women can take, this demands the closest watchfulness and intimacy before the solemn obligation of husband and wife are entered into. Now we don't say that a husband and wife shall never differ in opinion and say sharp things, and be now and then a touch unreasonable, and after a thunderstorm there is apt to be a clear sky. When we hear a couple say that they have lived together five and twenty years and never had the slightest difference, we wonder if they have no opinion of their own. Why, oysters couldn't live together as quiet as that.