TALKED OF.

OF INTEREST TO UP-TO-DATE FEMININITY.

nan, Lovely Woman, Ride Sideor Straddle ?-- Mrs. Grannis Has hing to Say of Equestriennesus Bloomer Costume and the m Who Gave It a Name-Latest nation Costume for Out-of-Doors

oman sit sideways on her horse or traddle it?

e equestriennes in town are in a r the question; the other half have rmly and irrevocably in their own they will straddle it just as soon as d polite usage permit. table doctors, some riding masters

gree, some authorities on feminine d good manners, and some fair nes of redoubtable skill have devor of the straddle. There prom-



OES THIS LOOK UNWOMANLY?

e a lively discussion, then a general e of the fair riders to the straddle on , with a costume becoming it, at no

izabeth B. Grannis of New York, by is one of the foremost advocates of ning woman on horseback. She ride a horse whole days at a time acky's rolling fields, and believes back riding is one of the most benearcises for women

only custom that has put women in saddle," said she a few days ago. s no reason why she could not wear is no reason why she could not wear r and becoming costume and ride as ght to ride to properly control her ind get the most benefit from the Anatomically, woman is more fit to orse astride than man is. Why not? no possible argument against it from blogical point of view. I say that the woman whose form is not pushed r below its proper place by tight an ride a horse astride with less liabil-physical injury than a man. If any cal injury than a man. If any physically incapable of riding a e she has been made so by ill-

able that no woman who has strug alf of reforms meant to redound fit of her sex was better known or of her sex was belief known of erstood than the late Amelia J. o died the other day in Council the age of 77. Mrs. Bloomer to the dictionaries a word that universal and which today has with the advent of the woman

her that the bloomer costume and despite the pointed shafts of wit that were leveled at that femwithout exciting the derision of

e that New York State was the famous bloomer costume, comer was the third person and not, as generally sup-



sports in a garb allowing freedom of move-ment, and that, too, without any sacifice of her modesty and with all due regard to her womanliness. The great mistake made by American women who have adopted the reform style of dress at any inte has been the adding of those little touches of the costume that gave to them a "mannish" appearance. The "bloomer" may be worn when cycling, and upon other occasions out of doors with all propriety, but a blouse waist will be found much more becoming as well as more com-fortable than the shirt with the stiff collar and the uncomfortable coat. The trousers are zouwer in shape and extend to the ankles. They are finished at the feet with elastic bands, which adjust them com-fortably to the limbs. They can be fastened around the askle or below the knee, as shown in above cut. The trousers close with buttons and can be as easily removed as an ordinary skirt. The skirt is skillfully adjusted and

a above cut. The trousers close with buttons and can be as easily removed as an ordinary kirt. The skirt is skillfully adjusted and ermanently fastened to the waistband of the

HOME LIFE OF THE BOOTHS.

-No One Enters Uninvited.

the Booths are inhospitable, for that infer-

ence is refuted by the experience of all who have been their guests and enjoyed their open-

desire to enjoy their absolute privacy.

MME. MARIA DERAISMES THE FIRST FREEMASON IN FRANCE.

Paris Leads in a New Role for Fair Sex-History of Masonry Told by Chief of

" Mixed " Lodge - Ladies of Honor to Queen Marie Antoinette Resorted to "Lodges of Adoption "-Today French Women Accorded Equal Rights-Mme. Martin Says Women Keep the Secrets.

PARIS, Jan. 8.-[Special Correspondence.] -It is doubtful whether the end of any century was ever more productive in astonishing events and ideas than is the end of the nineteenth. Paris is well to the fore with its apportionment, and among the wonders that the city is now able to exhibit to the world at large are nearly two score women Freemasons. Not Freemasons pour rire, but women Masons, enjoying the same rights and privileges as men Masons, and, what is more, observing the same signs and ritual as are prevalent among the sterner sex.

permanently fastened to the waistband of the trousers, and opens at the side, on the hip line. This allows the front to unclose and fall about eight inches at the waist when being put on. As a bieycle garment it is of exceptional merit, and when worn on the street the skirt is of very stylish appearance. These garments are the newest of their kind, and come in cloth of not too heavy weight for comfort, and are sold at \$10 and less. The advent of the new Masons is worthy of note, for many attempts have been made in America to establish lodges for women; none have succeeded. A woman Mason is not unheard of in the history of the craft. As is more or less well known, there was a case Modern Version of "Love in a Cottage" years ago, of an Irish woman who, hid inside a Dutch clock, overheard the secrets of the Gen. and Mrs. Ballington Booth, who odge, and the brothers present solved the jointly command the Salvation Army in America, live in New Jersey, off in one corner illemma in which they found themselves by admitting the inquisitive young woman into their fold. But it remained for the "go-ahead" women of the latter half of this of Montclair. Their home is a sacred temple, within whose vine-clad portals no man enters unless by special invitation. Not that century, those women who are clamoring for

> and not a "freak," as was the Irish young ady. Freemasonry is condemned by the Catho-

their rights and prerogatives, to make the

woman Freemason an accomplished fact,



lices, yet in Catholic European countries more than elsewhere Freemasonry flourishes. Members of the craft are excommunicated by Rome, but, strange to say, there are many fervent Catholics in the different continental lodges which have acquired, more or less ap-propriately, the reputation of being athelistic al. The lodge that exists at the present day in Paris, and to which reference is made, is known as a "mixed lodge" and receives both men and women in exactly the same manner. " Mixed Lodge " for Both Sexes.

WOMAN-LOVELY WOMAN.

Items of Interest to the Fair Sex. It is interesting to know that over in Russia where the "girl bachelor" does not flourish, the inhabitants will soon be introduced to

that product of the nineteenth century. Mrs. Burton Harrison's "A Bachelor Maid" is being translated at St. Petersburg. Lodge of Freemasons, when interviewed by your correspondent on the subject of women Freemasons, said: "Women Freemasons exist and I am in favor of the *franchema*-conne. I feel convinced that before many years they will be very numerous, when one takes into account the progress made by women in the revendication of their rights during the past few years. In no distant time they will looked upon with no more enriosity than are women who vote in Amer-Somebody has discovered the curious fact that the reluctance of women to tell their age is no piece of modern sensitiveness. It is as old as the hills. In the Old Testament, although great numbers of women are men-tioned, there is but one—Sarah, Abraham's wife—whose age is recorded. riosity than are women who vote in Amer-

WOMEN AS MASONS.

Other French Lodges.

When asked by the correspondent to give ome further details as to the Grand Orient and the other classes of lodges existing in France the ex-Senator said: "The Grand Orient has The ex-Senard same. The original original that any other order of Freemasonry; the one known as the Rite Ecossaise follows, and there are two or three others. As far as I am allowed to say, the difference lies in the manner in which oaths are taken by the Masons. Thus, the Grand Orient, of which be it said, in parenthe-is there are many lodges in America, and sis, there are many lodges in America, a in fact, all over the world, observes stric one of the most important laws of the cr In rot, it is not important laws of the craft, which enacts that brethren shall be ad-mitted irrespective of their religious belief and also of their nationality. Now, it is customary in all lodges to swear by 'the Great Architect of the Universe,' and the members of the Grand Orient would not admit of this as they found it contrary to the fundamental law of independence in matters of religious belief. The Great Architect of the Universe is the Lord Almighty and swear-ing by the Lord Almighty implies that one is a theist. Therefore there would be a sort of compulsion for atheists. The difficulty was solved by a rule being made that all oaths should no longer be made on the Great Architect no longer be made on the Great Archit of the Universe, but on the constitution of lodge. This was found agreeable to be theists and atheists. On the other hand, the other orders of Freemasoury in Fran-swear by the Great Architect, the Rite Ec saise especially, which is almost as imp tant as the Grand Orient, and, as a con-quence, our 'mixed lodge.' This questi may seem to be one of secondary important may seem to be one of secondary importance, but in international Freemasonry it is, on the contrary, one of great significance. On the other hand, a Mason of the Rite Ecossaise on his way to the Exposition in Chicago made himself known in New York and was received by Masons and ad-mitted into their meetings because he believed in the Great Architect of the Universe. An ordinary traveler, an ordinary Mason with-out any of the prestige that was bound to ac-

all opposition to women Freemasons will, of necessity, fall to the ground."

Hme. Maria Martin Interviewed. After thanking Dr. Martin for the kind manner in which he favored the readers of mation on a question that is beginning to arouse so much attention, the correspondent of the mixed lodge of Masons, who, al-though bearing the same name as the existing the same name as the existing the same name as the dot on Mme. Martin Martin, the Secretary of the mixed lodge of Masons, who, al-though bearing the same name as the existing the same name as the eventor Martin was also a Mason and had been received into an important lodge of men masons, had attended one of their regular meetings, and had even been permitted to address the brothers present. This was a sort of recognized before long. The lodge that re-ceived the wife of the existence will be fully perceptive to the the or song that the momen Masons knew how to keep the secrets of the regit as well as manne and who here the been the secrets of the set of the secret as the secret of the secret as the best of the secret as the secret of the secret of the secret as the secret of the secre

human being, without distinction of sex, race, nationality, or religion. In all circumstances of life bro-thers and sisters must help and protect one another. "Our meetings are attended by brethren from all parts of the country, who, if they do not belog to lodges that admits women, all approve of the good work we are doing. Before very long there will be any number of mixed lodges in France on the lines of ours." There are twenty-five women Freemasons in the mixed lodge, and the number is grad-son may no longer be considered a "froak," but absolutely exists in bodily substance. FREDERIC MAYER.

were no longer in existence. But the idea of having women Masons was not abandoned by any means, and nearly two years ago we founded the 'mixed lodge' for men and women, which is progressing most favorably. Similar lodges for men and wom-en are not plentiful, in fact, I believe that there is only one other in Europe that works on lines exactly similar to our own; that one is in Roumania, at Bucharest."

Early Days of Woman's Rights Crusade-Renounces Matrimony to Battle for Sex-Interesting Reminiscences of Her Career-Occasional Target for Editorial Anathemas-Attitude of Modern Woman in Great Public Questions-Suffrage Status of Today.

Looking back over my life, says Susan B. Anthony, which has been a long and very busy one, the first thing I notice is the wonderful progress made by my own sex in every detail of life. The young men and women, young husbands and wives of today, cannot realize how things were in the early part of this century. To say that a revolution has occurred between 1800 and 1895 is to say little or nothing. The change has been as great as the difference between different periods in history, between different parts of the globe, between, I might say, this world and some other one more barbarous, thoughtless, and cruel and brutal.

In those early days it was considered gentlemanly to use wine to excess; it was customary and was the law for a husband to take all of his wife's property and use it as he pleased. There were cases, not one or two, nor twenty or thirty, but hundreds, in which designing men would marry innocent girls for their money, and almost as soon as the marriage vow was uttered would waste their wives' dowry in riotous living. If a man failed his creditors attached his wife's property, and frequently took away from her everything she had, even down to little ornaments for her children or family keepsakes that had been transmitted to her by her parents and grandparents. There were cases where women with lazy or dissipated husbands would try to work to support them-In the ordinary traveler, an ordinary Mason with-out any of the prestige that was bound to ac-company envoys of the French Government, thus received a far better welcome than Masons of the Grand Orient." "How would members of your mixed lodge be treated abroad, and could the female members make themselves known to Masons in any part of the world?" "Certainly, all the members of our lodge, whether men or women, are able to make themselves known to brethren in any part of the world. The women are initiated into all the secrets of the craft, and know all the signs and ritual. These differ but very slightly in selves and their little ones, and when it came

The thing struck me so forcibly that in my youth I determined to enter public" life and battle for my sex. I thought the matter over very carefully and conscientiously and re-solved never to marry, but to devote all my time and ability to the cause of humanity.



"Cosmopolite de Vichy." Mme, Maria Martin went on to say that the women Masons knew how to keep the secret of the craft as well as men, and perhaps bet-ter, for many of the secrets had become "se-crets de polichinelle." Like the men, the women work for the consolidation of social peace. They affirm the right of life of the human being, without distinction of sex, race, nationality, or religion. In 1840 three questions began to agitate the American public, all of which were to be-come powerful factors in the development of the American public, all of which were to be-come powerful factors in the development of ance, anti-slavery, and woman's suffrage. I made myself acquainted with many of their more enthusiastic supporters. Finally I to give up my profession as a teacher of chil-dren and become a teacher of grown men and women. I decided to devote all my time In 1840 three questions began to agitate

permitted to take part in the debates, to read essays, to speak, to vote, and finally to hold honored positions as officers.

It seems a very easy matter today, and a very small one, but forty years ago, if you had judged by the outery of conservative elements in pedagogy, newspaperdom, and socie-ty, you would have supposed that there was a revolution in progress which would soon con-sign things to the limbo of anarchy. In 1852, through the influence and eloquence of Pillsbury, George Thompson, Wendell Phil-lips, William Lloyd Garrison, and other noble-winded patriots L bagan to realize that slav-

minded patriots, I began to realize that slav-ery was a national evil and should be abol-ished at any price. I took so intense an in-terest in the problem that in 1856 I became terest in the problem that in 1856 I became one of the regular agents of the Arti-Slavery Society. I worked very hard on behalf of the cause. I was in fine physical condition at the time and was able to do any amount of work that would have been too much for a weaker organization. I spoke in churches, school-houses, halls, and barns; where I could get houses, halls, and barns; where i could get no room I have spoken in the open air from lumber wagons and dilapidated carts. I took part in public entertainments, held debates against pro-slavery editors and clergymen, addressed legislative assemblies, constitu-tional conventions, and Congressional com-mittees. I was on the Columbia River in the days when you traveled in stage coaches, and the railway had not yet knitted the entire continent together. continent together.

In 1872 I determined to test how far a woman could exercise the right of suffrage, and, having given notice, duly voted. The thing made a great stir, and I was made a target for several thousand editorial anathetarget for several thousand editorial anathe-mas. I was arrested as a common criminal, and only escaped from imprisonment by giv-ing bonds. I was duly tried before a magis-trate, who glared at me and said: "You voted as a woman, did you not"? as if to vote as a woman were a variety of high treason. I replied promptly: "No, sir; I voted as a citizen of the United States." It made no difference, however. They had to make an example of me, and they did. They found me guilty of I do not know what, and fined me \$100 and costs, with the alternative of going to jail to not know what, and fined the proof and costs, with the alternative of going to jail to work out the fine. I was intensely indig-nant, and said to the Judge: "Resistance to tyranny is obedience to God, and I shall never pay a penny of this unjust claim," and I never have, either. Strange to say, the judgment of the court awoke a strong feeling of empethy on every hand and the meric. judgment of the court awoke a strong feeling of sympathy on every hand, and the magis-trate and his friends, thinking discretion the better part of valor, never tried to execute the judgment of court; but the poor inspect-ors who received the ballot were fined and imprisoned. They did not get any sympathy and so were compelled to bear the brunt of my deed. Nevertheless, the moment we pre-sented the facts before the President he par-doned them immediately.

sented the facts before the Freshent ne par-doned them immediately. In 1883 I found myself tired from over-work and recognized the pressing need of an entire change in the current of my life and thought, so I made my arrangements as rap-idly as possible and took a trip to England and the continent, devoting myself so far as the latter was concerned to France, Germany, and Italy. It was a very interesting chapter in my life, and full of surprises of many sorts.

Another great change which comes home in me with even increasing force is the atti-tude of my own sex in matters not only of uffrage but of all great public questions. How we have a matters not only of uffrage but of all great public questions. The second second second second second bestowed any attention upon such subjects, while today I believe that a majority of and very few opportunities for women's clubs, and up the second second second second red universities turn out not only sweet gir graduates but also scholarly and well of life. The divulgence of these facts have been in many States and Territories, and have been in many States and Territories, and work and the same conditions of affairs com-my into being. The people of the East, who pride themselves upon the Harriard Annex; of the Middle States, who glory in Barnard Fyn Mawr, and Vassar, need not suppose h Michigan and Illinois, in Iowa and Colo-rabo, in Wyoming and California there are women meet, exchange ideas and keep them-selves informed upon the questions of the abay. Another great change which comes home

selves informed upon the questions of the

While it is true that women have only secured full suffrage in two States, they have secured partial or local suffrage in more than 10,000 communities, including towns and villages, and in nearly every instance have discharged their duties in respect to the exercise of the ballot with a purity and orderliness which have won the esteem of all with nessing their action. They have already bee -Harper's Bazar nessing their action. They have already been candidates, have passed the ordeal of the ballot-box, and have occupied elective positions as high as Mayor and Attorney of State and Superintendent of State Instruc-tion. Thus far none of them have followed in the footsteps of man and yielded to temp-tations, and I hope they never will. In com-In the lootsteps of man and yielded to temp-tations, and I hope they never will. In com-munities where they do not vote they are or-ganized and exert a palpable, tangible influ-ence upon parties and upon candidature. What with their political study, clubs, their municipal leagues, their social purity organ-izations, their Christian temperance unions, the day is soon at hand when no party can afford to put up a man whose name is synonymous with dissipation, with immorality, with impropriety, or with the base side of human nature. This is largely the re-sult of the woman's suffrage movement, and in accomplishing this grand work they have done more for the true welfare of the Nation than all the high tariffs and low atriffs com-bined. The only difference that remains, the last surviving relic of the age when woman was chattel property, and was the savage slave of a still more savage lord, remains to be wiped away. When this is done, for the first time in the world, we will have perfect liberty and perfect independence, perfect free-dom and perfect equality. dom and perfect equality.

POETRY OF THE PE

Triolet. She is dainty, she's almost divine, This suffragist sitting at Sherry' She is turning this old head of min So dainty she is, so divine; Her eyes have a sparkle like wine, And her lips have the first of the cherries, Iknow, though an "anti," I'll sign This petition she pleads for at Sherry's. Comma Seabury in Kate Field's Washington

"At last," quoth she, "I sympathize With man, when wearing these: My bloomers, even with their size, Are bagging at the knees." Detroit Free Press.

> Envoy. When but a little boy, it seemed My dearest rapture ran In fancy ever, when I dreamed I was a man—a man !

Now-sad perversity !--my theme Of rarest, purest joy Is when, in fancy blest, I dream I am a little boy. -James Whitcomb Riley in Armazindy.

The Old-Time Fire. Talk about yer buildin's That's het up by steam-Give me the old oak fire Where the old folks used to dream,

The rickety dog-irons, One-sided as could be; The ashes banked with 'taters That was roastin' there fer me.

The dog on one side, drowsin', Or barkin' nigh the door; The kitten cuttin' capers With the knittin' on the floor.

An' me-a little tow-head By manmy's side at night; With both my check's a-burnin' From the red flames leapin' bright.

These steam-het buildin's make me Jest weary for the blaze That was heap more comfortable In my childhood's nights an' days.

An' I'd give the finest heater In the buildin's het by steam Fer the old-time chimbley comer Where the old folks used to dream. -The Atlanta Constitution.

A Windy Day.

A Windy Day. The dawn was a dawn of splendor, And the blue of the morning skies Was as placid and deep and tender As the blue of a baby's eyes; The sunshine flooted the mountain, And flashed over land and sea Like the spray of a glittering fountain-But the wind, the wind. Ah me l

Like a woird invisible spirit, It swoped in its airy flight; And the earth, as the stress drew near it, Quailed as in mute affright; The grass in the green fields quivered— The waves of the smitten brook Chillily shuddered and shvered, And the reeds bowed down and shook.

And the reeds course and Like a sorrowful miserere It sobbed and it wailed and blew Till the leaves on the trees looked weary, And my prayers were weary too; And then like the sunshine's glimmer That failed in the awful strain. All the hope of my eyes grew dimmer In the spatter of spiteful rain. —James Whitcomb Riley.

From the "Song of the Balboa Sea." Grew once a rose within my room Of perfect hue, of perfect health; Of such perfection and perfume It filled my poor house with its wealth. Then came the pessimist who knew Not good or grace, but overthrew My rose, and in the broken pot Nosed fast for slugs within the rot. He found, found with exulting pride, Deep in the loam a worm, a slug The while my rose-tree died.

Ah. me! the pity 't is 'tis true. The fairest rose, the richest mold, The richer mold the ranker grew Some lonely life within its fold From first to last. Wouldst breathe the rose, Or break the not and nose and nose? from mist be pair, and nose and nose? Nay, plead not I for self at last; The past; I have survived the past; My ruined rose, my wrecked repose; But plead I for that coming song, The sweeter, fairer rose.

God is not far, man is not far From heaven's porch, where pæans roll And yet shall speak from star to star In silent language of the soul And yet shall speak from star to star In silent language of the soul; Yon star-strewn skies be but a town, With angels passing up and down. "I leave my peace with you." Lol these, His seven wounds, the Pleiades, Pierce heaven's porch. But resting there The new moon rocks the Christ Child in Her silver rocking-chair. -Joaquin Miller in Overland.

To a Scientist, Microbes in the kiss, you say? Right you are, my boy. Little germs of purest bliss Bacilli of joy!



"Mixed Lodge" for Both Sexes. To obtain an absolutely correct idea of what the mixed lodge was the writer called upon its venerable master, an ex-Senator, and also upon the Secreta-ry of the lodge, a woman Freemason. Ex-Senator Dr. Georges Martin, an old and prominent French Mason, Chief of the Mixed Lodge of Freemasons, when interviewed by your correspondent on the subject of women

"" Mrs. Rachel Foster Avery is a practical dress reformer. For her three little girls she invented garments called "trouserloons," and during their early youth kept them at-tired in them. "I dress them in trouser-loons," she said, "because it is so much safer. I suppose, however, I shall have to give it up, though, when they enter school and mix with other children who are dressed differently." differently.'

It is said that George Eliot used the same pen for eight years, and when it was finally ost she considered it a great misfortune.

Sarah Bernhardt has acquired two strange pets in the shape of a couple of jaguars. They are not yet past the kittenish age, but are clready beautiful creatures with formidable claws and teeth. Mme, Bernhardt has a passion for wild animals.

Since the beginning of the year 1894 bloomers, divided skirts—yea, even knicker-bockers—have become so ordinary that the 1894 woman who wears them no longer attracts particular attention. At Berkeley College in California the young women have even gone so far as to adopt a rainy-day uniform of ab-breviated and semi-masculine garments which they wear with great self-possession.

In France a gind desting to ascentant the extent of her lover's affection takes the com-mon daisy, and pulling off its leaves one by one asks the questions: "Does he love me? Does he love me a little? Does he love me much? Does he love me with all his soul?" Marguerite in "Faust" uses the common blue bottle with similar questions.

OLUB WOMEN OF TODAY. Ruth Ashmore Says They Indulge in Malicious Gossip.

I do not approve of the extent to which club life among women has been carried.

says Ruth Ashmore, writing in the Ladies Home Journal on "Restlessness of the Age,"

I do not think it charming for women to

meet and talk over that which is interesting

ioned way, when all womenkind met in the

to each other, but I rather like the old-fash

blue bottle with similar questions.

In France a girl desiring to ascertain the

was a public woman. As A London society woman wishing to give a paper she advocated the reform her editorials, and on the lecture fancy ball recently was besieged by letter after her invitations were out asking permis after her invitations were dat as any pro-sion to appear in ordinary evening dress. Alarmed at the prospect of a colorless ball, she diplomatically replied that any woman over 35 might come in evening dress. The always appeared in the urb, oftentimes to the intense of those who had engaged her. publicity her name was adopted whe diplomatically replied that any woman over 35 might come in evening dress. The ball was a brilliant affair, and every woman came in a character gown. This story is matched by one recently told of the efforts of a good clergyman to interest the woman of his flock in some church move-ment. "I will ask," he said, at the close of pregation to remain a few minutes after the benediction." He found himselt alone with one woman—the mother of the teller of the story, who at 35 was willing to sacrifice her-self for the sake of her pastor and remained to point out to him his grievous blunder. The sume notice, differently worded, the following unday secured a numerous response. publicity her hame was adopted ost fitting to bestow on the cos-own home during the two years dress she was ridiculed by all in the town. The following perpetrated at her expense: Bloomer continued to wear this unique until she went to Council Bluffs in At that time she decided that if the

t was not responsive to her cause of m the wild West would be even less she did not take her many suits of

Carrion Crow, her's all the go. lors take the stitch

MRS. AMELIA J. BLOOMER.

while Mrs. Bloomer gave up the dress of choice, she never went back to the modern nan's attire, but contented herself with a



OUTING COSTUME WITH SKIRT OPEN.

se, easily fitting and comfortable of garments that would not attract much

ng the last few years of her life she was ve to criticism, and never outlived the le of the old jingle that had been shouted her forty-odd years before.

he death of Mrs. Bloomer, a few the last and final talk of the undress bearing her name. in the world, though, why not be equipped for outdoor the "sewing circle,"

in operation for the last twenty me t we are doing good work and our numbers e increasing steadily." When one is a "profane" it is difficult to

When one is a "profane" it is difficult to obtain much information from a Mason; if one be a Mason Masonry is one of those questions one would prefer not to write upon. To fully understand how it came about that there were women Masons it is necessary to go back to the origins of Masonry, and under thas e circumstances one cannot do better than let the ex-Senator have the Hoor. "As is generally known the builders, centu-ries ago, were the first to group themselves and to communicate to one another from country to country their ideas and the prog-ress made in their special line of work. It is thus that the Renaissance architecture is ex-

ess made in their special file of work. It is nus that the Renaissance architecture is ex-lained. It is very evident that the groups of uilders and masons of those times were most priously bound to one another, for the enaissance took place at exactly the ame period in all countries, this being it the more remarkable when the difficulties intermetional communications of the anoth all the more remarkable when the difficulties of international communications of the epoch are considered. Freemasonry was founded and the results were immediately appreciable, for the Masons communicated their ideas to one another and their work improved rapidly. Other trades and professions followed in the footsteps of the Masons, and the women soon grew desirous of grouping themselves as the men had done.

"I might here mention to you that one of the fundamental laws of Freemasonry is that 'no woman shall be admitted into the tem-ple.' So that last century, when women in Germany tried to enter the men's lodges, they lound the doors fastered nen had done. end the doors fastened, and were compell to found lodges of their own, known as 'lodges of adoption.' Herein they had a ritual, signs, secrets of their own, but these were entirely different from those adopted by

Duchesse de Bouillon a Joiner.

"Towards the end of last century, under Louis XVI, lodges of adoption were started in France. They were, as in Germany, en-tirely distinct from the men's lodges. Many ladies of the court joined them and became Masons of these lodges of adoption. The Duchesse de Bouillon and one of the ladies of honor of Queen Marie Antoinette were among the first to join, so that even at that time women wished to become Masons like men. the first to join, so that even at the time women wished to become Masons like men. Thus, a little over one hundred years ago, there existed in France a masculine and a feminine masonry. It is, today, a no-torious fact that at the time very little philosophical recreation took place among the women, who, it must be said in their favor, distinguished themselves by many a philanthropical action. In the course of a few years they introduced a little music, sing-ing, and even dancing into their meetings. These lodges were continued with indifferent success until about 1848 or 1850, when they disappeared altogether. In 1873 there was an attempt at reviving them, but it failed, so that since, over twenty years, female lodges are entirely a thing of the past. It should be borne in mind that I have been talking of lodges for women only, and not about lodges for both men and women—'mixed lodges,' as we term them.

"The great champion of woman's rights of her time, the late Mmc. Maria Deraimes, was of the opinion that there should be women Masons exactly as there are men Masons. According to her they ought to have exactly the same ritual, the same privileges and ad-vantages as men I encouraged her in this

LADY COLIN CAMPBELL. [By Boldini.]

Lady Colin Campbell's cleverness has for several years made her celebrated among London journalists, while her beauty and her costumes are quite as much noticed as when she was merely a member of British aristocratic society, in the days when the portrait reproduced here was painted.

This portrait by Boldini provoked much criticism when it was first shown and the discussion was renewed when it was again exhibited at the Fair Women exhibition. It pictures



MUSICAL ETIQUETTE.

Animated Nuisances Who Chatter at Musicales.

The greatest feast of melody seems to pall on certain persons in society, who show their ill-breeding by presuming to think the sound of their chatter sweeter to the ear than the conceptions of masters they cannot understand, says Kate Field. Such animated nuisances should be marked and never again be permitted to mar the pleasure of ladies and gentlemen.

A few object lessons might make entertainments in private houses much more enjoyable than they are now. "Did you ever do anything before an invited audience in a private house?" asked a prominent society man be-tween the pauses of a charming musicale. "If you never did, don't. I have, Living through the agony I never intend to subject myself to similar insuit." In a lecture I have not heard, Julia Ward Howe asks the question, "Is polite society polite?" How she answers her own question I can readily imagine, judging from my own varied ob-servation. The reason for an inexcusable rudeness on the part of those who should have the best manners is an inordinate egotism that makes its victims bad listeners. They are incapable of continuity of thought except on personal matters. Whatever opinion their maids and valets may privately enter-tain of them, these social fungi are heroes and heroines to themselves. They brock no rival, and when that heavenly maid, Music, dares to obtrude herself and to command si-lence, social fungi resent the infliction by lift-ing their voices to heaven in the jargon of the period. "What shall be done? Shall good musin he thing before an invited audience in a privat the period. What shall be done? Shall good music be

abolished in society, or shall a new code of etiquette be invented? How would it do for those who give musicales to divide their reception hours thus, on the cards of invitation? "Music from 9 to half-past 10 o'clock. Conversation from half-past 10 o'clock until

morning." By this arrangement people who hate mu-sic and people who can't hold their tongues would know when to appear; lovers of music could enjoy themselves to their hearts' content and everybody would be satisfied. Of course attendants on music would be much less nu-merous than on chatter, but as a silent au dience of one is preferable to a boisterous mob no performer would object to this division. As for the hostess, relief from the torture trying to keep the noisy contingent quiet with

an outward smile and an inward anathema would in itself prolong life and make private musicales entertaining even to those who pay for them.

At Dawn of Day. Through all the nights, as in a dream, I hear the waves upon the beach, That, gnostlike, from the darkness s To foam along the sandy reach The rafters strain, and cabin'd now I swing beneath the brooding sky, And hear the billows strike the bow-The spray is dashing high.

The morning dawns, and now the brees Makes pleasant music in the gloom, The swaying branches of the trees Are casting shadows in my room; I hear the drowsy drops of rain, I hear the rattling of the blind, And know forgetfulness of pain, And strange deep peace of mind.

I fain would sleep again and dream Through all the lowering, rainy day, And hear the sailing sea gulls scream Adown the wind and far away, And half in waking, half in sleep, Forget all thoughts of aching pain, And hear the murmur of the deep, And drowsy drops of frain. Herbart Müller Hopking on Harper's Bazar.

The Chime. There is an old French air. A little song of loneliness and grief-Simple as nature, sweet beyond compara-And sad-past all belief.

Nameless is the that wrote

The melody-but this much I opine; Whoever made the words was some remote French ancestor of mine,

· I know the dungeon deep Where long he lay—and why he lay therein; And all his anguish, that he could not sleep, For conscience of a sin.

I see his cold, hard bed; I hear the chimes that jungled in his ears, As he presed nigatly with that wakeful head A pillow wet with tears.

O, restless little chime ! It never changed—but rang its roundelay For each dark hour of that unhappy time, That sighed itself away.

And ever, more and more, Its burden grew of his lorn self a part, And mingled with his memories, and wore Its way into his heart.

And there it wove the name Of many a town he loved, for one dear sake, Into its web of music; thus he came His little cong to make.

Of all that ever heard And loved it for its sweetness, none but I Divined the clew that, as a hidden word, The notes doth underlie.

That wail from lips long dead Has found its echo in this breast alone I Only to me-my blood remembrance led-Is that wild story 'known l

And though 'tis mine by right Of treasure-trove, to rife and lay bare-A heritage of sorrow and delight The world would gladly share.

Yet must I not unfold Forevirmore, nor whisper late nor soon, The secret that a few slight bars thus hold Imprisoned in a tune.

For when that little song Goes ringing in my head, I know that hs, My luckless lone forefather, dust so long, Relieves his life in me. -George du Maurier.

Modern Man's Soliloquy. The bloomers add no beauty to the female form

But these new-fashioned women will advan If emancipation notions ever strike that wi

mine She is welcome to my Sunday broadclo She can have my broadcloth breeches, have my coat and vest. She can have my laundered linen an She can have my stand-up collars and tie and the rest. But be darmed if she can have hat.*

*I must wear somethin -Nebraska Journal