

hostile Indians belonging the Sioux tribe. Our ammunition was nearly exhausted, and our chances of escape appeared very slim; but I remembered having heard that the savage tribes knew something of Masonry, so I gave the sign of the E.A., and then of the F.C. These signs to all appearance, were recognized by the Indian chief, for hostilities immediately ceased, and we were allowed to depart without being further molested.

"I met some of the Sioux chiefs afterward, and conversed with them on the matter. They told me that the great chiefs were in possession of certain secret signs and tokens by which they were able to recognize one another; that these secrets had been handed down from generation to generation, and that they were known to the chiefs long before the trees grew."

Now the general opinion of reliable Masonic historians is that purely Speculative Freemasonry was first established in 1717, and that all the Masonic lodges in the world owe their origin, directly or indirectly, to the Grand Lodge of England, which was formed at London in that year, although some of them may have existed as operative lodges long before that time, and may probably have done some speculative work.

But both the Arab sheiks and the Indian chiefs claim that the secrets they possess were known to their forefathers ages before we have any record of a Masonic lodge, either operative or speculative having been established on earth.

Notwithstanding this, it is quite possible that they may have an acquaintance with signs and tokens similar to those in use among Masons.

It is pretty generally admitted that the gypsies, as well as some Eastern sects, have sacred modes of recognition whereby they are known to each other. These signs are of a symbolic character, and, like those of the Arabs and red men, are supposed to be of East Indian or Egyptian origin, and very ancient.

It is most probable that much of the mystic portion of Freemasonry was derived from the same sources, for some of those who took an active part in the revival of 1717 were oriental scholars and lovers of that occult learning of which the Eastern sages were the great masters and teachers. The close resemblance which it is said to exist between the signs of certain tribes and those made use of by masons could thus be accounted for without discrediting in the least any of the facts which the researches of Masonic historians have brought to light.—*New York Dispatch*.

WOMEN AND FREEMASONRY.

The New Woman, amongst other things, desires to be a Freemason. She knows that there are difficulties in the way, but does not exactly apprehend their nature or extent. Having heard probably that there was once a woman received into a Lodge, she thinks that what one woman has done other women may do. Her aspirations in this direction cannot, however, be gratified. The speculative art of Masonry must, so far as its secrets are concerned, be as closed to woman as is the operative art. At the same time, there is much in Freemasonry which might be taught with as much advantage to woman as to men. Its principles may be inculcated without distinction of sex, and there is no good reason why the lessons should not in regard to women as well as to men be veiled in allegory and illustrated by symbols. In France the Masonic powers long ago recognized the policy of enlisting the sympathies of women on behalf of Freemasonry, and alleviating as far as might be the jealousy naturally arising from its exclusiveness. A society allied to masonry and based on Masonic lines, but of course apart altogether from the esoteric practice of Freemasonry, was established. This was termed "Adoptive Masonry"—*Maconnerie d'Adoption*—and the Lodges were termed *Loges d'Adoption*, because, as