

the members outwardly conforming to the Tartar rule, but secretly vowing vengeance to the Tartar. It has thus become a political association.

The leading men of all the rebellions against the present Government of China were Triads, a fact perfectly well known to the Chinese Government.—Renegades, or members expelled from the Triad society, have betrayed their brethren so often that the Tartar officials profess to be fully acquainted with the minutie of the society. The writer has been informed by a high Tartar official, that the word, held sacred by the Triads, is "San-pah urh-she-ih," i. e., meaning 321, pronounced "Hung." As Chinese characters are ideographic, the component parts of the word may be full of mystic meanings, only known by the initiated.

No member of this society is ever to be known by his family name, but simply by "Ko" brother, thus avoiding the danger of denunciation by unfaithful renegades or caves-droppers. The officers simply add a number of their names, as —presiding officer, No. 1, etc. Many of the Chinese of California belong to this society, but being perfectly aware that they are surrounded by spies in the service of their Tartar masters, they make no demonstration of their brotherhood, for fear of compromising their families residing in China. This is especially the case among the "Cohangs" or "Companies." Their business in China would at once be arrested if they showed any sympathy with members of the Triad society.

As for the Chinamen, Hindoos, and Parsees met in English Lodges at Singapore, India, Amboyna, etc., they are all well educated gentlemen, speaking English, and educated in Europe or India. They are the sons of wealthy families, sent to Europe for the sake of its culture, and living in their native country more or less Europeanized. They all profess belief in Deity, speak the English language perfectly, and are remarkable for exactness in their knowledge of Masonry. It is therefore an error of the most serious kind, to suppose that Masonry tolerates atheism for a moment,—because that complete realization of unity, gathers under her standard all nations, all creeds, all politics—in fine, all mankind.—*Keystone.*

FOREST LODGE Forest, Ont.—Corrected list of officers installed 27th December, 1871:—W. Bro. Thos. S. Shertt, W. M.; Bros. Shaw, S. W.; Kent, J. W.; Tripp, Treasurer; Dr. Nat See'y; W. Lemon, S. D.; R. Conklin, J. D.; Stevenson, D. of C.; Wood, I. G.; Martin, Tyler.

ZETLAND LODGE, No 21, Montreal.—Officers installed 27th Dec., 1871:—Wor. Bro. J. G. A. LeBlanc, 32°, W. M.; Bros. D. Ferguson, S. W.; Jas. H. Welsh, J. W.; Henry Millen, Treasurer; Frank H. Lantier, Secretary; Robert Duncan, S. D.; Joseph A. Street, J. D.; A. H. Lowdon, D. of C.; L. M. A. Roy, Organist; Joseph Corbeille and James Lawson, Stewards; M. H. Seymour, I. G.; R. Wor. R. Noxon, Tyler.

TROUBLES.—If all our troubles were single, few men would complain of them. But when they come in flocks and crowds, then people cry out against them. But they do not always come single, and we do not keep them and pile them up, and put yesterday's troubles on to-day's, and anticipate the troubles of to-morrow, until we break down under them. Troubles do not hunt in packs, like hounds, but come single, and can be met one by one, and conquered or borne. A wood pile cannot be carried in the arms, but separate it into single sticks, and a child can say to it, "be thou removed to yonder place," and it shall be done. So troubles, in bulk can not be borne, but trouble taken as it comes, day by day, is ballast, keeping the gales stiffer, and send us with a quick motion on the roughened waters.