

character to permit the fair and fragile frames of our sisters to be subjected to the rough labor and weariness which must ever attend manual labor."

There have been many attempts to found a society of Masons of both sexes, but they have never succeeded or been real Masonry. They have been adjuncts or auxiliaries. France has perhaps been foremost in the effort to have lodges made up of male and female members, but they flourished for a time, then died out. In 1780 the idea seems to have been originated, and various organizations have since been established, but none have succeeded to the present time in any strength or prominence. The ceremonies in many of them were very beautiful and impressive, but the objects seem to have been solely for social intercourse.

In this country, the Order of the Eastern Star originated in 1855, and is now in a flourishing condition in many parts of the land. It is calculated to cultivate the social elements of Masonry, and at the same time render assistance to its members, and to society in general. The ceremonies of the five degrees, of Jephtha, Ruth, Esther, Martha and Electa, are very beautiful, and the lessons taught valuable and impressive. This part of woman's connection with Masonry is very pleasant, and is productive of good, alike to Masonry itself and the members of the Eastern Star Chapters.—*New York Dispatch*.

### THE LANDMARKS.

1. The modes of recognition. 2. The division of Symbolic Masonry into degrees. 3. The Legend of the Third degree. 4. The government of the fraternity by a presiding-officer, called a Grand Master, who is elected from the body of the craft. 5. The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever

held. 6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times. 7. The prerogative of the Grand Master to grant dispensation for opening and holding lodges. 8. The prerogative of the Grand Master to make Masons at sight. 9. The necessity for Masons to congregate in lodges. 10. The government of every lodge by a Master and two Wardens. 11. The necessity that every lodge, when congregated, should be duly tiled. 12. The right of every Mason to be represented in all general meetings of the craft, and to instruct his representatives. 13. The right of every Mason to appeal from the decision of his brethren in lodge convened, to the Grand Lodge or to a general assembly of Masons. 14. The right of every Mason to visit and sit in every regular lodge. 15. That no visitor, not known to some brother present as a Mason, can enter a lodge without undergoing an examination. 16. That no lodge can interfere in the business or labor of another lodge. 17. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides. 18. That every candidate for initiation must be a man, free-born, and of lawful age. 19. That every Mason must believe in the existence of God as the Grand Architect of the Universe. 20. That every Mason must believe in a resurrection to a future life. 21. That a book of the law of God must constitute an indispensable part of the furniture of every lodge. 22. That all men, in the sight of God are equal, and meet in the lodge on one common level. 23. That Freemasonry is a secret society, in possession of secrets that cannot be divulged. 24. That Freemasonry consists of a speculative science founded on a speculative art. 25. That the landmarks of Masonry can never be changed.—*Masonic Era and Analectic*.