

and discover that they are only part of a Master Mason.

My brother of Ohio shake hands. We are with you.—*Square and Compass.*

FORGET NOT THE AGED AND POOR.

Lodges should be very lenient towards members who are poor. Charity and fraternity are worth more than money. I am glad Grand Lodge excuses the lodges from paying Grand Lodge dues for old and poor members who are exempt from dues in the lodges. I believe this is right. Did you ever think, brethren, that a great many of the non affiliates are old men? Once they bore the burden and heat of the day in their lodges. They were active, paying members. Gradually they gave way to younger men, which was right. Old age, feebleness and poverty have forced them to ask for dimits, perhaps unwillingly. They would gladly have their names continue on the roll. Once they could and did pay their dues easily and cheerfully. Now their income is very small. They are too old to make money, and, rather than become a burden or be suspended, they ask for dimits. Brethren, while we are righteously considering the claims of the orphan children and widows among us, let us not forget or neglect our old brethren who are poor and needy.—J. S. MURROW, *Gr. Sec., Indian Tr.*

FURTHER LIGHT ON THE MARK DEGREE.

The distinguished Masonic writer and historian, Bro. W. J. Hugban, writes us from Torquay, England, under date of August 20, 1896, giving us the following valuable information concerning the Mark degree:

"The Mark degree has lately been traced back to 1769 at Portsmouth, when and where it was worked by Bro. Thomas Dunkerley, in connection with the R. A., and was long thus virtually attached to the latter ceremony.

"This is not only the oldest minutes of this kind known in England, as a degree, but also in the world. The oldest in Scotland is at Banff, of 1778, as I traced many years ago.

"Prior to the latest discovery Durham was the oldest of 1773 (not 1774). 'Mark Books,' however, are in existence from 1670, for gentlemen as well as operatives, and apprentices, and marks are appended to operatives in Masonic minute books from A. D. 1600, but there was then no esoteric ceremony in selecting a mark. When it was first started as a degree nobody knows. The R. A. is noted in print as early as 1744.

"Fraternally yours,
"W. J. HUGHAN."

PERSIAN SOCIALISTS.

IMPRISONMENT, TORTURE AND DEATH
DO NOT APPAL THE BAABI.

As to the real tenets of the baabis, opinions differ, says the *Fortnightly Review*. They are socialists and undoubtedly adopt the system of community of property, while the orthodox Persians persistently assert that they practice polyandry, and the strange ceremonies of the Cheragh Karmush observed among the Yezedis, or devil worshipers, of Karrink, a district near Kermanshah: be this as it may, it is quite certain that each Baabi looks upon himself as an incarnation of God and reverences of baab, i. e., Sayud Mahommed ali, as the prophet of God and the veritable incarnation of the Deity Himself. Unfortunately for the secretaries of the baab, there is a very simple means of recognizing them. A man being suspected of baabism is requested to curse the baab; if he be a baabi he invariably refuses to do this, though he knows full well that the refusal will assuredly cost him his life. Imprisonment, torture, death itself fail to shake the steadfast believers in the mission of the baab.

The writer saw a baabi led to prison in 1880: the man was a priest (mollah)