

the work done by officers and committees; and also, perhaps, that they are actuated by a more or less generous spirit in making appropriations.
—*Freemasons' Repository.*

CITY OF DAMASCUS.

This is an ancient and important city of Syria, situated on the road between Babylon and Jerusalem, and said in Masonic tradition to have been one of the resting places of the Masons, who under the proclamation of Cyrus, returned from the former to the latter city to rebuild the temple. It is said that Alexander the Great, when he conquered the world, left Damascus because it was such a beautiful city. Napoleon also allowed it to stand when he marched through it with his troops. Travelers tell us it is the grandest city in the world. An attempt was made in 1868 to introduce Freemasonry into Damascus, and a petition signed by a number of Masons for a charter for a lodge was sent to the Grand Lodge of England; but the petition was rejected on the ground that all the applicants were members of Grand Lodges under other jurisdictions.

Coming from Jerusalem to Damascus it takes ten days by horseback. Bro. J. E. King, of this city, recently visited that old city, and gives a glowing account of its streets, bazars, buildings, etc.

The traveler, in coming down the mountains into Damascus, has a bird's eye view of its buildings. Churches, spires and domes are outstretched at his feet, spreading for miles in the handsomest city in the world. Here and there a cluster of native trees, with the noble rivers (compared with the river Jordan by writers), which empty into a lake that has no outlet. Damascus lies in a valley surrounded by mountains, and has a population of 200,000. There are many objects of attraction on the sides of the distant hills. The atmosphere is clear and the weather

warm on the lofty crest of the distant mountains, where lingers a fleecy cloud with edges of light like a crown of gold.

The Sun is up, and 'tis a morn of May,
Round old Damascus' clear-shown towers
and Bay;

A morn the loveliest that the year has
seen,

Fresh with the spring and bright with all
its green;

For a warm rain and gentle dews at night,
Have left a sparkling welcome for the
light.

The air is crisp, the distant hills look out,
And if you listen you may hear a coil

Of bubbling springs about the grassier soil.

Mohammed, the prophet, describes
it as a beautiful city. The great
Saladî is buried there.

THE LOUISVILLE SHRINERS.

Under authority of the "Imperial Grand Council of the Arabic Order of Nobles of the Mystic Shrine" a "Temple"—*Kosair* by name, was erected in this city Dec. 6, by a company of nobles from over the river, who "folded their tents like the Arabs, and silently stole away," on Sunday P. M. ☐ "*Kosair*" is the Arabic for coarse hair.

This is a social order and twenty "weary sons of the desert," (so called, because of the fatigue brought on in efforts to dispose of the good things after the solid eating,) helped to introduce our Louisville brethren into *Kosair Temp'e*. ("Temple" is also an Arabic word, meaning tent).

As we said: "It is a social order," and was founded centuries ago. In fact, it is thought, that it existed before the triennial conclave held at Chicago in 1880, and that it was brought to the United States by a tru son of the desert. For this reason the most select society people only, can be admitted to the tents of the camel drivers, and the members—except some five or six out of every half dozen—are of that class—and belong to some kind of society.

The ritual is modified so as to suit the requirements of this country, hence it is not necessary to be a camel