

the application of the oil he was a peculiarly submissive husband. But for the fact, as he alleges, that his wife revealed the secret of his torture to a number of married ladies whose husbands were also members of clubs, the cause of his physical sufferings would never have been ascertained. He had consulted physician after physician, and they were not only unable to temporarily relieve him, but wholly at sea as to the cause of his bodily ailment.

The testimony taken, tends to show the above facts, the druggist swearing to the continuous sale of the oil to the wife and her female friends. What is the natural deduction from the experience of the Justice? Is there not danger to the Masonic Lodge attendants of a similar practice, indeed is it not the cause of the paucity in the audience of some Lodges whose members perhaps suffer from this knowledge on the part of the lady home guard. Again, does not the above account for the restlessness of many members in the Lodge room, who cannot sit still and finally at the first opportunity offered, skulk out of the room and seek relief in the circling smoke of the weed or swallow potations in neighboring apartments to ease the excruciating pain.—*Hebrew Leader*.

### THE WELL, THE ALTAR AND THE TOMB.

The most ancient records of man's life on the earth, present us with three chief tokens to mark the possession of a portion of its surface as an abiding place for human families; the well of water, the altar of worship, the tomb or cave of the dead. With what an impressive power—the force and beauty of simple truth—does that combination of the well, the altar and the tomb affect us. They lead us back upon the tide of ages, and bring us to the first habitable spot of the earth. The altar, rising above the soil, the wall and the grave beneath it, express to us the three great

natural wants of man. Life's chief necessity, its divine law, its inevitable issue are thus presented to the eye and to the mind. Amid our ten thousand wants, behold the three which crown them all, and one of these three the body's lonely and everlasting couch. The well-spring gathering its crystal drops from the secret depths of the earth, and receiving them back again when man had used them and heavenly distillation had renewed their purity, was a token that near to it grass would grow, and man and beast had sustenance.

The rude altar-stone, which no tool had touched, was raised upon some overlooking summit, kneeling around it, the patriarchal family called upon themselves the name of God, and thus recognized that everlasting, that universal truth, the basis of all clear thought, knowledge and science, as well as religion—that this earth and all its elements and tribes depend upon the loftier influence of the sky, and owe allegiance to the unseen Center and Source of power whence comes forth the energy that controls and blesses. When the life that had been nourished by food and water, and kept mindful of a divine oversight by the altar, came to its appointed close, there lay a cold and changing body, a forsaken tenement, and the mourner said, "Let me bury my dead out of sight." Wells, altars and graves, the earliest, the universal tokens of man's presence on the earth, the most essential objects of his interest, and also the most enduring of his works. They multiply as do the tribes and numbers of our race. They retain the same relation to each other and to human life, and the same proportion as of old, for men everywhere need them all alike. When we find things so inseparably connected there is ever a sort of sacred beauty in their union.—*Hebrew Leader*.

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