

A REMARKABLE MASONIC INCIDENT.

THE first Masonic funeral that ever occurred in California took place in 1849, and was performed over a brother found drowned in the Bay of San Francisco. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history of traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of the entire apprenticeship. There was the Holy Bible, square and compass, the twenty-four inch gauge and common gavel. There were also the Masonic pavement representing the ground floor of King Solomon's temple, the identical tessel which surrounds it, and the blazing star in the centre. On his right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the fellow-craft's degree, viz: the square, the level and the plumb. There were also the five columns representing the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian, and Composite.

In removing his garments from his body, the trowel presented itself with all the other tools of operative masonry. Over his heart was the pot of incense. On other parts of his body were the bee hive, the book of constitutions, guarded by the tyler's sword, pointing to a naked heart; the all-seeing eye, the anchor and ark, the hour-glass, the scythe, the forty-seventh problem of Euclid, the sun, moon, stars, and comets; the three steps which are emblematical of youth, manhood, and age. Admirably executed was the weeping virgin, reclining on a broken column, upon which lay the book of constitutions. In her right hand she held the pot of incense, the masonic emblem of a pure heart, and in her left hand a sprig of acacia, the emblem of the immortality of the soul.

Immediately beneath her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the hour-glass at his feet, which is ever reminding us that our lives are withering away. The withered and attenuated figures of the Destroyer were placed amid the long and flowing ringlets of the disconsolate mourner. Thus were striking emblems of mortality and immortality blended in one pictorial representation.

It was a spectacle such as Masons never saw before, and in all probability such as the Fraternity will never witness again. The Brother's name was never known.—*Philadelphia Age.*

WHAT GOOD?

"He is a Mason. What good does it do him?" This is a question frequently asked. Generally, it is intended to elicit an enumeration of the material benefits that accrue to the person spoken of in consequence of his connection with the Masonic Order. "Does it pay?" And the *pay*, in the mind of the catechist, is dollars and cents, or influence that leads to the acquisition of office or power. Does it bring him trade, patients, clients, employment, constituents? Now, while we hold that the Scriptural maxim "in honor preferring one another," or in other words, that the principle, "all things being equal, to patronize those nearest to you," are just and equitable principles of action, at the same time we maintain that Masonry is not designed to build up the material fortunes of men, and that the Mason who becomes a mere hunker and traffics with his profession is recreant to every true conception of the dignity of his vows and associations. Masonry may put no money in a man's purse, it may yield him no votes—but if it serves to ennoble character, to enlarge human sympathies, to mitigate the wants and woes of suffering humanity, to break down the barriers of caste, to extend the brotherhood feeling among men of diverse views, pursuits and races—then it pays. The good it does may not be expressed in statistical tables, and find no fair exponent in Federal money, but it introduces a man to a wider society than his native selfishness would prompt him to enter, and makes him feel that he is not an independent unit but a factor in a community, which has for the end of its organization the support of human virtue and the relief of human suffering. Since "man does not live by bread alone," but by noble thoughts and feelings as well—since existence is not merely physical, but also spiritual—Masonry is highly compensating in its lessons, associations and charities. When a man does good he is blessed in the deed. When he associates himself with the good he feels that he is ennobled by their society. No one makes a mistake who puts himself into wide commerce with his fellows in the endeavor to cultivate the graces and virtues of a true life. A self-contained ego is not only hateful to others, but becomes so narrow in all his opinions, feelings and activities