WAS DEAD FOR FIFTY YEARS.

So a Correspondent Speaks of a Masonic Body.

THEY RESUSCITATED A MUMMY.

The Alleged Achievement of Albert G. Mackey and Albert Pike—Brief History of the Scottish Rite in America.

The Scottish Rite Affair.

To the Editor of THE BEE: This matter of the quarrels between the Cerneau and Pike bodies is as old as the rite itself in America, but it is only in the last year or so that the grand lodges have been forced, by the Pike members, into the quarrel. But to thoroughly understand the true inwardness of the matter, it will be necessary to give a brief history of the rite in America, which is as follows: The Scottish rite originated in France, and was from the year 1758 governed by a body termed the "council of emperors of the east and west," by whom a constitution was adopted in 1762. This council united with the grand lodge of France in 1772, and in 1786 these and all other Masonic authorities were merged into the Grand Orient, which consequently controlled all the degrees of Freemasonry; that is, with entirely separate organizations and separate officers. The different bodies of Masons in France were and are to this day as separate and distinct as the grand lodges, chapters, commanderies and the Scottish rite bodies in America, only in France they are all under one general name of the Grand Orient.

Now, in 1761, the grand lodge joined with the council of the emperors of the east and west and gave one Stephen Morin (a Hebrew) a patent or commission authorizing him to institute a lodge in the West Indies and America, with power to confer the sublime degrees up to the twenty-fifth. The grand bodies controlled all the degrees, but by the constitution adopted in 1762, took twenty-five only as the standard. Morin commenced peddling degrees, other than these twenty-five, promiscuously, and in consequence his patent was annulled in 1776, August 17, and Brother Martin, master of the St. Frederick lodge, was appointed in his place. Morin continued to peddle these degrees and he conferred them upon one Franken (also a Hebrew at Jamaica in 1867. Franken conferred them on one Hays at Boston, and Hays to Spitzer, June 25, 1781, Spitzer to John Mitchell, April 2, 1795, Mitchel to Frederick Dalcho, May 24, 1801. Others also received these degrees and in turn peddled them around the country to others, most of whom were Hebrews. John Mitchell, Frederick Dalcho, Isaac Auld, E. Dela Motta and Abram Alexander, without any authority from France, or anywhere else (they being under the obedience of France), organized themselves into a self-made supreme council, making themselves thirty-thirds, and dividing up the original twenty-five degrees to make thirty-two, and adding on an old Portugese degree called the "Order of Christ." Knowing that the Grand Orient of France was revising the list of degrees, with the intention of creating the Ancient and Accepted Scottish Rite of the thirty-three degrees, these Charleston Charlatans conceived the idea of heading off the Grand Orient and proclaiming themselves thirty-third degree masons, etc. It will be noticed that they did not claim to have originated the new rite, as Pike does now, for they claimed to have organized under the authority or knowledge of a prior existing body instituted in the year 1786. They claim for their authority to occupy the position they had assumed was merely the possession of a constitution claimed to emanate from Frederick the Great in the year 1786. I guess the the Frederick alluded to was Frederick (Dalcho) the great.

After running for some time the grand lodge of South Carolina sat down on the Charleston body for claiming control of the symbolic degrees, and the supreme council of Charleston" rapidly declined. Frederick Dalcho, who was the last sovereign grand commander, and two others becoming remorseful, for deceiving so many master masons perhaps, repented and openly declined to have anything more to do with it, and refused to call the council together, in fact there were only four of them left to call, but the other two met and deposed Dalcho, although he was elected for life. From this time on until Albert G. Mackey and Albert Pike recuscitated a mummy, which had been dead for fifty years, by electing themselves grand secretary general and sovereign grand commander, respectively, there was literally nothing of it. They were not recognized by any other Scottish rite body and had no subordinate body. Pike himself, to give him his due, has made it what it is to-day. This is the history of the Pike rite in the southern jurisdiction.

The history of the Pike rite in the northern jurisdiction is much about the same. In 1813 one De la Motta (a Hebrew) and treasurer of the Charleston body, came to New York for the benefit of his health and incidentally to see if there were any shekels to be made by peddling degrees. He found Joseph Cerneau, DeWitt Clinton and other grand lodge officers and a supreme council running, and he was afraid he could not make as much as he expected to. But he went on a still hunt and nosed around getting the lay of the land and after a while took advantage of a political fight between Daniel D. Tompkins and DeWitt Clinton, who were candidates for governor, and conferred the degrees on Tompkins and others until he had enough to start his supreme council. He afterwards had the gall to issue an edict. Oh, there's nothing new under the sun, they had edicts then as now. De la Motta issued his edict expelling Cerneau, DeWitt Clinton, who was grand master of the grand lodge of the state of New York, and nearly all the grand officers who were "abetting" Cerneau "from every Masonic asylum." Just think what an amount of impudence he had, a treasurer only of a Scottish rite body, to expel a grand master of the blue degrees. As one writer has expressed himself, this supreme council had but a very short existence, it fell into the hands of Hebrews and was always regarded as spurious and illegal," and in a few years it became, like the dodo, extinct. De La Motta, former secretary, one J. J. J. Gourgas (they had a Gourgas too, in those days), revived the council and after the anti-masonic troubles it continued with varying fortunes until 1860, when E. A. Raymond was Sov. grand commander and one Van Renssalaer Lt. commander. A split occurred, and Van Renssalaer was elected Sov. grand commander of his faction and Raymond still held on to his; both parties strove for the superiority and both made overtures to Pike and to E. B. Hays, who was Sov. grand commander of the Cerneau supreme council, which was in the height of its glory, it was in correspondence with all the Scottish rite bodies in the world and was in fact the only legitimate body in America. Finally in 1863 Raymonds overtures were accepted because he being Sov. grand commander for life was the legitimate successor, if any could be, of the so-called supreme council of the northern jurisdiction. They, the Raymond faction, adjourned their council sine die, and came into the Cerneau council with all their documents, books and archives, and took the oath of fealty to the Cerneau council, thereby declaring her to be the only true legitimate council, and ending de facto et de jure the council for the "northern jurisdiction."

The history of the Cerneau council is that Joseph Cerneau was venerable master of a lodge in St. Domingo called "La Reunion Desiree," a lodge which was on the register of the grand lodge of Pennsylvania, therefore a member of that body. Cereau received the higher degrees in the West Indies and was appointed a deputy grand inspector with power to confer degrees and establish bodies. He, at St. Domingo, invested Bro. Germain Haequet with the higher degrees and granted him a patent with the same rank as himself. In 1791 these brothers were obliged to leave St. Domingo in consequence of a negro insurrection breaking out. Cerneau came over to America in 1806 and settled in New York, where he associated himself with the highest Masonic and social dignitaries, the Hon. DeWitt Clinton, governor of New York and grand master of the grand lodge, Hon. John W. Mulligan deputy grand master, Hon. Cadwallader D. Colder, mayor of New York and senior warden; Martin Hoffman, grand master; Elias Hicks, grand secretary of the grand lodge, and with others of like character, all being afterwards officers in the supreme council. On October 28th, 1807 the most potent sovereign grand consistory of supreme chiefs of exalted masonry was organized, and was given to all masonic bodies in Europe and the West Indies, and copies of patents likewise sent. Hearing that a body existed at Charleston, which might be in existence, notice with list of members and copies of patent was sent, no answer being received, a second was sent, with no better success. This satisfied the grand consistory that the body at Charleston if it ever had an existence, was extinct. February 10, 1810, application was made to the supreme council of France for recognition. On page 21 of the "Livre D'Or," (Bock of God) of proceedings of the supreme council of France, April 6, 1812, "to committee to whom was referred the above application reported: 'The high reputation your labors have daily acquired and your respect for the principles upon which they are based, has been proclaimed even in the United States of America. The sovereign grand consistory of New York, imbued with veneration for your liberal views, have opened with you a paternal correspondence, which they have long desired, and which can not fail to augment the rites' prosperty in that section of the new world.'" (On page 83 the sovereign grand consistory of New York is named as in correspondence with the supreme council, and appends a list of officers: "President, Joseph Cerneau, grand inspector-general; substitute general, J. W. Mulligan; avocat, depute grand inspector general; minister d' etat, Dewitt Clinton, maire, depute grand-inspector-general, grand maitre du grand orient de New Yorck," etc., etc. On page 66 of the "Etrait du Liore D'Or, 1818," in response to the edict of E. De la Metta, expelling Cerneau, Dewitt Clinton and others, is the following reply: "Nevertheless, the illustrious brother, Joseph Cerneau, is a sovereign grand inspector-general 33d. This last and sublime grade having been conferred upon him legitimately, he being gifted with powers emanating from the supreme council for France." (Translation.) On May 25, 1812, the supreme council of sovereign grand inspector of the 33d degree for the United States of America, their territories and dependencies, was opened with the high honors of Masonry in the city of New York, with its officers complete, with Joseph Cerneau, past master, as the first most potent sovereign grand commander, and Dewitt Clinton, grand master, etc., as most illustrious deputy grand commander, etc. The several Masonic bodies of the United States and the grand orient of France were duly informed of the organization of the supreme council, and on July 10, 1816, the grand orient gave full recognition, and named Germain Haequet (Cerneau's old friend and companion in the West Indies, and who was now president of the supreme council of rites and grand commander of the sovereign grand consistory of the grand orient of France) as its representative near that body. Illustrious Joseph Cerneau, grand commander, being appointed representative of the grand orient of France, near the supreme council, 33d, for the United States of America, its territories and dependencies. In 1824 the Marquis de LaFayette arrived in New York, and was received with much honor by his Masonic brethren. He was exalted in Jerusalem Chapter No. 8, R. A. M., and received the orders of knighthood in Morton Encampment No. 4. He then received the Scottish Rite degrees in the Sov. Grand consistory, and was created a sovereign grand inspector 33° and last degree. In 1825, the then sovereign grand commander, Dewitt Clinton, resigned, and the Marquis de La Fayette was made sovereign grand commander, which position he held until his return to France, when Dewitt Clinton was again made sovereign grand commander. La Fayette was appointed representative of the supreme council of the United States near the supreme council, and grand orient of France, and was promptly acknowledged and received as such by those bodies.

This disposes of the charge of illegitimacy against the Cerneau supreme council.

The Cerneau council continued under different commanders until the anti-Masonic excitement when it, like all other Masonic bodies, bowed its head to the storm.

In 1832 the Count de St. Laurent arrived in America as a delegate from the supreme council of France, and who was sovereign grand commander of the supreme council for New Spain, South America, etc.; he proposed a union of the Cerneau council of France, New Spain, Belgium, Brazils, etc., in fact all the supreme councils of the world. This union was duly consummated, and Elias Hicks, of the Cerneau council, was chosen sovereign grand commander, and most of the officers taken from the old council. The Cerneau council continued in active existence, and on September 18, 1861, M. P. Bro. John W. Mulligan, past sovereign grand commander and successor of Cerneau, visited the council and was received with the honors due his rank; he addressed the supreme council at some length and in the most happy strain.

April 15, 1863, under Sovereign Grand Commander Edmund B. Hays, proposals for union from the Raymond council of the northern jurisdiction were received, and believing in their sincerity, the Cerneau council received them, healed them, and gave them places of distinction in their body. One Cerneau member alone, Illustrious Benjamin C. Leveridge, 33°, opposed the admission of the Raymond council. He resigned his position in the council, breaking his sword across his knee, rather than be a party to the admission of an illegal body. Brother Leveridge was right, as the sequel will show. Hays still continued as sovereign grand commander, and everything looked lovely, etc.; the old suspicions seemed to have died out, and so continued until after the death of the venerable Raymond; then the old northern jurisdiction men commenced correspondence with Pike and plotting against the men who had befriended them, and this is how they did it: It will be remembered that the Raymond or northern jurisdiction council had its Grand Orient, or east, at Boston, while the Cerneau always had theirs at New York, and that the name the Cerneau council as her articles of confederation with the Raymond body, was "The Supreme Grand Council for the United States of America, their Territories and Dependencies;" but this did not suit Mr. Pike, for if this confederated council was for the whole United States, that would clash with his council, which was for the southern jurisdiction only; so the first thing to do was to change the constitution of the Cerneau council and then the name, and by degrees gradually deceive the old Cerneau members.

October 20, 1864, at 10 a. m., motion was made to amend the constitution, and to make officers elective every three years, etc. (By articles of confederation, officers were elected for life.)

October 20, 1864, the same day, at 7 p. m., the amendments were adopted. October 21, 1864, election held under constitution (as amended by a motion), and they re-elected Hays, but put most of their own men in the other offices, except one or two Cerneau men whom they had gained over to their side. May 10, 1865, the Grand Secretary General Daniel Sickels, who was an old Cerneau man, but had been talked into joining the revolutionists, commenced issuing notices or letter paper headed "Office of the sup. council S. G. I. G. thirty-third degree for the northern jurisdiction U. S. A., Valley of New York." Now it has been said that when the Raymond or northern jurisdiction men came into the Cerneau council and brought their papers, documents, etc., that some of the old letter-heads were among the papers and that Secretary Sickels used it. That is just like all Pike's statements, very plausible, but the northern jurisdiction had their grand east in the "Valley of Boston." These notices were headed "northern jurisdiction Valley of New York." Harry J. Seymour and other old Cerneau members protested and a meeting was held June 23, 1865, by Sov. Grand Commander Hays and a set of resolutions adopted protesting against changing the name. General notice of this meeting was given all members, but only old Cerneau men were present, even the grand secretary general, Daniel Sickels, who issued the call for the meeting, was absent, having been captured by the Raymond men. Finally, finding Seymour was heading the opposition to them, Grand Commander Hays being sick most of the the time, on September 11, 1865, (1) McClenachan, N. J., brought charges against Seymour for saying that the northern jurisdiction was a fraud and that he could prove it. Same day (2) McClenachan moved to appoint a committee to take into consideration the propriety of resuming the old name, "Supreme Council Northern Jurisdiction United States of America." (3) McClenachan moved that a lodge of sorrow or demise of Ill. Sov. Grand Commander J. J. J. Gourgas be held at the next meeting. (4) Banks moved that the sov. grand commander appoint one or more delegates to repair to Charleston, S. C., at the meeting of the southern supreme council. Now it is about the hardest thing a person has to do, is to give historical facts without commenting upon them, and yet a person not knowing the facts would think there was not much in the last three items. But remember that both the old northern and southern jurisdictions were bitter enemies to the Cerneau council. Then for Cerneau men to hold a lodge of sorrow for Gourgas, why it would, I think, be more than even a good old Methodist brother could do to swallow that pill, then to bring charges against their loyal brother, Harry J. Seymour, and to resume the old name of Northern jurisdiction in the face of the resolutions protesting against it; and lastly, the bitterest pill of all, the grand climax—to appoint delegates to attend Pike's council. By this time the old loyal Cerneau men were disgusted with the way they had been deceived, and the Northern jurisdiction men became bolder.

October 22, 1865—Committee on change of name reported in favor, and the report was adopted unanimously. Change the constitution and the name, and do everything—all by motion.

December 13, 1865—Ebenezer H. Shaw, of California, sovereign grand inspector general, 33°, a member of Pike's Southern jurisdiction, was introduced and received in due form and seated in the east, and yet they claim that this was still the Cerneau council.

December 14, 1865—Hay's pretended resignation was made. No document has ever been produced proving this most important event, if true. Resolution of thanks to McClenachan and Paige for the very able manner in which they had represented the interests of this supreme council in the Southern jurisdiction council. Paige was appointed representative to the next session of the Southern jurisdiction council.

S. W. Robinson was elected "sovereign grand commander of the supreme council for the Northern jurisdiction, United States," vice Hays. Seymour was expelled by the Northern jurisdiction council as above. What was this to Seymour or any other loyal Cerneau man, who had taken the oath of feality to the supreme grand council for the United States of America, their territories and dependencies? Why, nothing more or less than as big a piece of impudence as De La Motta was guilty of, when he presumed to expel Dewitt Clinton, the grand master of the grand lodge of New York from every Masonic asylum. Now, what had these traitors done, besides stealing all the Cerneau documents, patents and papers of inestimable value, when they gained Daniel Sickles, who was "grand secretary general and keeper of the archives," and attempted to destroy the very men who had befriended them in their hour of need; why this that while previous to the time they resumed the old name of N. J., they controlled the whole United States, but by resuming the old name of N. J., they actually surrendered their rights for the paltry mess of pottage of Pike recognition. But still this moloch was not satisfied, so the ukase goes forth, "Not a vestige must be left of Cerneau to make a grease spot of; the Raymond body must be resuscitated." So Robinson calls a meeting to be held at Boston, on December 13, 1866. At this meeting Robinson announces that consequent upon the death of Edward A. Raymond, late Sov. grand commander of the northern jurisdiction, he (Robinson) had succeeded to the office under the constitution of 1786, (Frederick (Dalcho) the Great's.) All took the new oath of fealty and the goose hung high now sure. But no, Grand Commander Hays, Harry J. Seymour, Benjamin C. Leveridge, Robert D. Holmes (grand master of the grand lodge of New York), Stephen H. Johnson, (past grand master of the grand lodge of New York), Provost S. Haines, James M. Turner and many others who had remained true to the old council, met together and carried on the old council. Grand Commander Hays, being all the time confined to a bed of sickness, authorized Seymour to act as Sov. grand commander. On May 27, 1867, the Cerneau supreme council unanimously adopted the following resolutions; "Whereas, we, the undersigned, sovereign and deputy grand inspectors general having pledged our solemn obligations to maintain and support the supreme council 33° for the United States of America, view with sorrow and regret the action of certain members of this supreme council in allying themselves with an illegal organization, self-constituted as the supreme council of the northern jurisdiction; therefore, be it

Resolved, That we hereby renounce and denounce those who have violated their solemn pledge, as unworthy of confidence and Scottish masonry, and that we, from this time forth, will not and can not recognize them, or the body styling itself the northern jurisdiction, as masons of the Ancient and Accepted Scottish Rite. Signed by Provost S. Haines, James M. Turner and twenty-five others. Hays died in 1874 and Seymour continued at the head of that body until 1880, when he was succeeded by Illustrious brother William H. Peckham, a wealthy and well-known manufacturing jeweller of New York. He was succeeded in 1887 by Illustrious Brother F. J. S. Gourgas, who was at one time at the head of the Pike bodies in Maryland. This was the strongest Pike had, and he thought so much of it that he called it "The flower of the southern jurisdiction," and was composed of some of the highest masons of the grand lodge, grand chapter and grand commandery. Why did these men leave the Pike body? Because they were free men. In Maryland there was a grand consistory 32°, which, of course had control of all the subordinate Scottish rite bodies in Maryland. One of the rules and regulation was that no one could be a candidate for the Scottish rite degrees unless he had received the orders of christain knighthood (the knights templar degrees). Now a number of candidates, the majority of whom were Hebrews, had made application to Mizpah lodge of Perfection for the Scottish rite degrees, and had been rejected on account of the above rule. A man who could not take the knight Templars degrees, could not very well take the Scottish rite degrees. These rejected candidates appealed to Pike, who, (in order to get the money coming from these men, it is presumed) first instituted a lodge of perfection in Baltimore city, by conferring the Scottish rite degrees upon this "rejected material" in a room at the Barnum hotel, (Appropriate combination, Barnum and Pike, the prince of humbugs) and afterwards ordered the consistory to receive them, under a threat of recalling its charter. This arbitrary act of Pike was done without any intimation being given to the grand consistory of Maryland, notwithstanding that it was according to his own statement, "the only working consistory in the southern jurisdiction. This was the reason why the the grand consistory and all the subordinate bodies of Maryland surrendered their charters to McPike, and is the main reason of the fight being made so bitter now against Brother Gourgas. Do you see? After taking some time to investigate the claims of the different Scottish Rite bodies, they decided to join the Cerneau body, at that time presided over by Ill. Bro. William H. Peckham, as being the only legitimate body in the United States.

CERNEAU 33 DEGREE.

[Continued Next Week.]

My Ship.

Brunonian in Atlanta Constitution.

She fell in love with her harbor buoy;
She couldn't have loved him more:
Yet one day jealously split her joy—
He caught her hugging the shore.

They fixed it up in the good old way,
As you can determine with ease;
For her captain wrote me the other day,
"She's enjoying a smacking breeze."

Got Himself Ready.

Chicago Tribune: "John Henry," exclaimed the angry wife, "you needn't pretend to be asleep. Now you listen to me. I'm going to give you a piece of my mind."

"Wait a minute, Serena," said John Henry, as he got out of bed and groped his way to the boot closet.

"What are you doing?" exclaimed the exasperted Serena.

"I'm preparing myself," replied John Henry, and a moment later the famous ex-catcher of the world-renowned champion Sockdolager base ball club had lighted a lamp and was standing in his well-known attitude in the middle of the floor with his old mask, breastpad, and leather gloves on.

"Go ahead, Serena," he said calmly.

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MAIL ORDERS WILL RECEIVE PROMPT ATTENTION.

THEY TRADE WIVES THERE.

A Curious Community Among the North Carolina Mountains.

HEV YE GOT A WOMAN TO SWAP.

Hemmed in by Mountains They See Few Strangers and Can Not be Reached by Laws of Any Kind.

Bartering Their Better Halves.

The queerest characters under the sun are probably found in the mountainous regions of North Carolina, says a correspondent, writing from Fairfax, N. C. Here, between the great Smoky and Nautehela mountains, is a region of primeval solitude, bounded on all sides by mountains over 6,000 feet above the level of the sea, are the deepest, darkest forests, rock-ribbed and broken piles of stone, deep glens, narrow valleys, and, in fact, nature itself, to all appearance, just as it was when Adam is alleged to have fallen from his high estate. The people who thinly settle this wild region are as unlike the denizens of the outer and to them unknown world as it would be possible for one to conjecture. Settlements are infrequent and are composed of a few log cabins, a corner grocery, a blacksmith shop, and perhaps a small mill, though the latter are scarce enough, goodness knows. The clay-eaters are here, strung along the narrow valleys and the sides of the mountains.

The state of morality is at a low ebb, as is plainly apparent when it is known that the Mormon elders have sent out from this country nine-tenths of their converts made within the state lines. Ignorance is rife, scarcely one out of a dozen being even able to read or write his or her name.

But there is another custom prevalent among these people which the correspondent had occasion to see and verify, and that is the common habit or custom of trading wives.

Now and then an isolated instance of wife-swapping is heard of and published as a matter of interest and curiosity from other parts of the world, but, here, in the very heart of the country, what to outsiders is heard and spoken of as a rare instance, is a common custom.

The reader may inquire why it is that the law does not step in and put a stop to this unlawful traffic. To this question the writer will give an irrefutable reply, and that is that these people are isolated so completely that it is but seldom that an officer ever sees or hears of them, and then, again, it would in all probability be impossible for him, were he ever so much in earnest, to prove the charges. It would be of no earthly use to ask one man whether his neighbor was lawfully wedded to the woman he claimed as his wife, when that man in all human probability had three or four sets of children in his house and had never been divorced.

The writer, while riding across the state some months since, stopped at the cabin of one of these settlers on a small creek at the foot of Big Smoky mountain. The head of the family was a light-haired, heavily bearded man of fifty or sixty, dressed in a pair of linen trousers, and a shirt of the same material, both of home manufacture. The woman of the house was a tall, raw-boned, dark-visaged female of forty or more. There were eleven children, of all ages, all of whom were clad in a coarse shirt and pantaloons except the smaller one, who wore nature's garb from crown to toe. None of the family wore either boots or shoes.

Simpson—that was the name of the host—in reply to the professional query, "Is there anything new going?" replied:

"Nuthin' ever happens hyer, stranger 'cepin' its the Mormins or a swappin' match."

"What do you mean by a swapping match?"

"Wal, ef thet don't beat all. Say, Nance," turning to his wife, "he un don. know wot a swappin' match is."

"Humph!" ejaculated the woman. "He un don' know much. Why, stranger, a swoppin' match 's where folks swop hosses, mules, wives, and sich."

Wives! You don't mean to say that you people trade wives, do you?"

"Thet's jes' wot I mean," replied the man, "an' there's goin' to be a big swop over to Bill Suggs's to-morrer."

By continued application and through the friendly services of a big canteen of excellent brandy I learned that the "match" was a fact, and it was not long before I had induced my host to guide me to the place.

Having seen the clay-eaters I was partially prepared for what was to follow, and in the morning after a simple breakfast of corn bread, milk, and baken 'possum I mounted my horse and together with Simpson and his wife set out for Suggs'.

A ride of about two hours over the mountains brought us to the residence of the Suggs'. It was, like that of Simpson's and every other habitation I saw in that locality, a log structure, but unlike Simpson's it had two rooms instead of one. In the yard and under the trees there were about a dozen horses and mules, two coons, and about ten or twenty sheep and a number of hounds. There were eight men and seven women, all clad in coarse homespun linen. Such women as wore any head-dress at all wore long poke or sun bonnets. One or two of the women were fairly good-looking, but the rest of them, like the men, were coarse, rawboned, and anything but handsome.

We had not arrived a moment too soon to hear the preliminaries of the business for which the appointment had been made, Bill Suggs, the proprietor of the house, was the first to broach the subject, which he did in the following language:

"Weuns hev met here to swap an' trade. I hev been tryin' to swap wimmim with Jake Long here fur some time. I hev got my woman here, an' so hez Jake, an' I'm ready to trade. What d'ye say, Jake?"

Jake, a big, gawky young fellow, said: "There's my gal, Bill," pointing to a raw-boned, dark-eyed woman of forty-five. "She ken did more 'seng, chop more wood, an' ken beat anything shootin' on the creek. I'll take yer woman an' yer old mare to boot."

Suggs had led his wife—or woman—up to that of Long. The woman seemed to be almost utterly indifferent, or if they did object they spoke no word or made no sign.

"That's morn' I'll give, Long: that woman," pointing to his wife, "is a good cook and kin hoe as much corn as eny woman in the naborhood, an' she's val'ble. I'le trade even up and no boot."

There was considerable talk and a dozen propositions, which finally ended in Suggs "swapping" for Long's woman and giving a red cow with one horn and two sheep as a premium or "boot."

This settled, two others—a middle-aged, red-whiskered fellow with a rather good-looking young woman for a wife, traded with a younger man for a woman who was old enough to be his mother, but who looked as though she could perform almost any manual labor. The young man turned over his property and took charge of the one he had bartered for. He seemed somewhat pleased by his bargain, and his new purchase certainly did not seem to have been sorry for the exchange. The name of the youug fellow was Blodgett.

One trade which seemed to excite the risibles of the bystanders was between a couple of men, one of whom had a small, sharp-featured, thin-lipped woman, with snapping black eyes and a disposition which evidently was not sunny by any means. The owner of this woman, who was evidently a shrew, had offered as boot a horse and a pair of hounds. In the proposition he lauded the merits of his hounds as hunters and his horse as a sure-footed traveler, but somehow forgot to say anything in praise of his helpmeet. It was no go, however; the other man, who went by the name of Punt, seemed pretty well posted as to the qualifications of the woman in question. Finally he said:

"I'll tell you'un wat I'll do. You kin then do it or we'll quit talkin'. I'll take that hoss, that pair yaller houn's, an' them eight sheep to boot, an' I won't take any less," and with that he turned as if to walk away.

"Hol' on!" said Punt, "I'll do it, by crackery, but it's a tough bargain."

When the purchaser of the snappy looking little woman sent her to get the horse, which had been tied to a tree in the woods, the latter said to her purchaser: "You'll hev a hot time, I 'low. That woman hez got the temper of the devil, an' she'll allus let you'un kno' she's 'round."

"I kno' how to tend to that business, Punt. She'un 'll be quiet as a pet lam' in two days or thar'll be trouble."

What the result of this trade was I never learned, as I never saw any of the people after that day, except the young man Blodgett and his new helpmeet. As they lived several miles away in the direction of the mountain through which I had to pass to get out of that country, I rode along with them, and, finding I could do no better, accepted their hospitality for the night.

Blodgett seemed a good sort of a fellow, easy, good-natured, but ignorant. His new spouse was a woman of 22 or 23, somewhat good-looking, as good looks went in that section. Her face was more intelligent than any I had seen, and she seemed pleased over the result of the trade. With all my powers of penetration I failed to find any repugnance or horror over the affair, either with her or any one connected with it. They seemed to take it as a legitimate transaction, and I could only account for it on the ground of utter ignorance of the law, either strtutary or morai. The custom of trading wives among these people seemed as old and well-founded as is the every-day and everywhere habit of trading in ordinary articles of barter.

We arrived at Blodgett's house or cabin early in the evening and the home life of the new feminine head of the family began without a ripple or objection on the part of the Blodgett juniors, of whom there were four.

Mrs. Blodgett, the latest, was a pretty fair cook and took to the latest stage of family affairs as naturally as if she had raised the family herself.

Blodgett, I must admit, seemed a pleasant sort of fellow, ready to give his guest the best he had and to assist them in any manner possible. The evening meal over, I retired to bed in one corner of the room—the cabin consisted of one room only—and fell asleep almost immediately. In the morning I left, and before noon I had ridden through the gap and down the mountain-side into another county and among another, and, to all appearances, a different people.

When I told them what I had seen they showed no surprise; in fact, almost everybody appeared to know more about it than I knew myself. They stated that the section through which I had just come had been settled generations since by a peculiar class of people who were widely different in their modes and habits from the settlers of other parts of the state, and that their peculiarities grew up with them. The country was too wild and opportunities for communication too scarce to invite settlement from the outside world, consequently the people were left severely alone, being seldom disturbed even by a passing traveler like myself.

The "Lady" Prisoners.

A western paper gallantly remarks that "the lady prisoners in our jail are about the most desperate lot we have seen in a long time."

PEPPERMINT DROPS.

Hydrophobia itself is a sort of dog daze.

The packers want the senate to pull down its vest.

The dude is like an engine in that he carries a head light.

The crockery trust is broken. It ran up against the servant girl trust.

Although people do not like a tumble, they generally like a fall in the mountains.

When the barber talks too much his stories are generally illustrated with cuts.

Having whacked a great many heads, John L. Sullivan wants vindication at the polls.

There is a fisherman on Lake Champlain named Phigars. Who says figures don't lie?

They talk about the wee small voice of conscience, but it has been known to sing bass.

The owner first breaks the race horse; then the race horse proceeds to break the owner.

Colonel Dan Lamont buys a street railway in New York every morning before breakfast.

Neither one looks right when the girl with a big bustle walks beside a girl who has none on at all.

There seems to be no difficulty about the electric current killing anybody who is no criminal.

They have invented a smokeless powder. Now what we want is a smokeless cigar for street car use.

Thomas A. Edison, on his return to this country, will give his friends a phonographic account of his trip.

"Love levels all things." Perhaps so; but it has been noticed that its tendency is not to make the head level.

Dr. Brown-Sequard thought his elixir would be like the leader of an orchestra, because it would beat time.

Among the alleged gamblers arrested at Saratoga is John Frost. Now Jack knows how it is himself to be nipped.

A Michigan girl goes about smashing window-glass. There seems to be no record of any girl who smashed a looking-glass.

A glass of beer will attract more flies than a glass of water. It also has an attractive force for other animals not possessed of wings.

"How do you feel now, Sue?" asked one Chicago woman of another who had just secured a divorce. "I feel unmanned," she replied.

New York can't decide upon a site for the world's fair. An excellent place to hold the fair after the old folks have retired, is on your lap.

It is not expected that the postal telegraph if adopted, will be any great help to the woman who posts her telegrams in her husband's pocket.

Dr. Norvin Green, president of the Western Union, says he has no fear of Mr. Wanamaker. But then the good doctor is not a hold-over postmaster.

The sum of $200,000 for the franchise of the New York base ball club has been refused. Base ball is one of the institutions not seriously affected by the tariff.

That the moral nature of the pig is essentially mean and selfish is proven by the fact that he is always willing and ready to squeal when he gets into a tight place.

When a man goes over Niagara Falls in a barrel "two heads are better than one." That is, the two heads of the barrel are better than the one on the man's shoulders."

Pretty Girls of New Orleans.

On a first visit to New Orleans one is impressed by the peculiar appearance of the women, says a correspondent of the Chicago Times. One can see in New Orleans more delicious-looking young girls and more prematurely old-looking women than in any city in the country. The girls, up to the age of eighteen or twenty, are lovely. They have rich complexions, bright eyes, the mingled languor and vivacity that render the southern girl so fascinating. Then, too, in summer time most of them wear white dresses with lace or open-work sleeves and yoke, through which a creamy, satiny skin glints with aggravating attractiveness. There is but one word that fully describes them to the masculine mind. They are delicious-looking. But they fade very quickly, and this accounts for the number of old-looking women of twenty-five years or thereabouts one sees on the streets, in the cars or in their carriages. And when they get old-looking they lose all their attractiveness. They are anything but delicious-looking.