

THE DOMINION ODDFELLOW, NAPANEE, ONTARIO.

OFFICIAL ORGAN OF THE GRAND LODGES OF ONTARIO AND QUEBEC. A weekly journal, double royal size, eight pages devoted to the promotion of Oddfellowship and principles embodied in its motto, "Friendship Love and Truth."

CIRCULATION 4,200. \$1 PER ANNUM. An excellent advertising medium. A limited number of ads. received at \$300 per inch, net. TEMPLETON & BEEMAN, PROPS.

Bro. Geo. W. Cutter has been appointed agent for receiving subscriptions, accepting orders for advertisements and collecting accounts for the Dominion Oddfellow for the City of Toronto.

Bro. C. F. Colwell is the authorized agent of the Dominion Oddfellow for the city of London, and will receive subscriptions, take contracts for advertising and make collections giving our receipts.



Dominion Oddfellow.

NAPANEE, THURSDAY, JUNE 7, 1883.

KINGSTON Uniformed Encampment of Oddfellows have secured Channel Grove for a picnic on Dominion Day.

Bro. CHARLES SHINGLER, of Napanee Lodge No. 86, now located in Belleville, Ont., favored us with a call on Tuesday.

OBSERVE the date on the address slip of your paper, and if you have not renewed your subscription, do so at once.

Bro. CHARLES D. COLE, is now serving his 27th year as Grand Secretary of the Grand Lodge of Massachusetts. He has ever been a faithful and trustworthy Secretary.

The Stirling Ont. lodge of Oddfellows have arranged to give a grand vocal and instrumental concert, interspersed with readings and recitations, in Bennett's hall on the 14th inst.

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OUR TWIN MISSION.

We live in intensely practical times, and Oddfellowship is a practical institution. The progressive feature of our organization has no doubt, aided largely in the success of the past sixty-four years; the constant attention and unremitting vigilance necessary to keep pace with the times, while they have resulted in adapting our regulations to the requirements of a progressive age, we have, unconsciously perhaps, benefitted by the zeal and energy which a practical interest imparts. In aiming at pre-eminence, in this respect our active men have at times, perhaps, allowed their appreciation of the grand moral mission of our institution to become dimmed; but a glance over the whole record of our Order contains convincing proof that the dimness was but a passing cloud, of momentary duration and scarcely perceptible in effect. It is an encouraging fact, and one to which we cannot too often advert, that through all the changes that have been made in our regulations, and all the vicissitudes through which Oddfellowship has passed, the grand undying principle of our institution has been preserved intact. Assaults have been made on the very citadel of our Order, the sapper and miner have been at work, stratagem has been employed, and temptation in its most seductive form has been held out to induce a deviation from the straight line of moral truth laid down for our guidance. These operations have by no means been suspended; we have to-day the pure moralist pleading for a mitigation of the strict rule of qualification for membership—pleading, scarcely that, rather bringing sophistry to bear with a sharp aim upon the port-holes of reason, and endeavoring by this means to create a breach where less skilful weapons have failed. But it is not against the assaults of our institution that we wish to deal at present, though we have no more dangerous foe than the insidious enemy within, who would remove the solid foundation upon which our tabernacle has been reared, on the plea of replacing it with a polished stone, only to find when the structure came tumbling about his ears, that human judgment is no safe substitute for God's immutable law. Our institution has been proof against such assaults in the past, and will, we trust, with divine guidance, remain invulnerable till all our purposes are consummated in that period to which hope points us. We should, however, from time to time renew our faith by reviewing the influences that have aided in the success of the past.

There is no estimating the influence of the constant rendering of the grand moral lessons contained in the ritual of our Order; the most callous mind placed under the influence of these teachings, must, sooner or later become impregnated, with the lessons so impressively conveyed. By no stretch of imagination can be separated the truths contained in our symbolic forms from the great source from which they are drawn. The law of gravitation has the same imperceptible force in mental as in material nature. The human mind is drawn upward by the imperceptible force of divine love; we are

a close and inseparable bond of fraternal union, and commands the respect and approbation of those outside the pale of our society.

Oddfellowship is based upon a principle which is eternal, a principle so widespread in its application as to embrace the whole human family; its organization is perfectly adapted to the requirements of all mankind, and its mission of benevolence and fraternity has earned for the institution the sympathy of all nations, classes and creeds. Oddfellowship is simply benevolence and fraternity linked together, with an ambition for a pure moral life. It is the perfect operation in unison of these two features of our mission that has gained for the Order the unprecedented success of the past; we should keep this fact ever in view, and so live and discharge our duties that they may never become separated or allowed to fall into disuse. May each of us be actuated by the pure principles of Oddfellowship, and may we in life and conduct afford no reproach to the golden truths which our Order inculcates.

AT EIGHTEEN YEARS OF AGE.

Last week we gave place to an article from the pen of Bro. Winn, in favor of the admission to membership at eighteen years of age; we now give the other side of the question as viewed by Bro. H. L. Stillson:

"Bro. Winn sees fit to transpose my little sketch of how the English Oddfellows enjoy or celebrate their anniversaries, into: 'That is, you build up a cob house, merely for the pleasure of knocking it down, or imagine faults as arguments against the union of Oddfellowship.' The brother should read more carefully. The articles in question were not thrusts at him. The object of the first was to call attention to the vast difference in the two branches of the Order of Oddfellows, as developed in their social or public expressions—a matter of information more than argument. But the zeal with which this sketch in the Guardian is attacked, shows that there are two sides to the inter-visitation question, and that age is not the whole of the difficulty.

In reply to Bro. Winn's criticisms: He refers the legal points to the standard that churches and cities, etc., are corporations, and that minors are both members of the one, and may own the bonds of the other. The parallels are not true. Oddfellowship is its primary foundation, axiom says that every member is the exact equal of every other member. Admit a class ineligible to be trustees, or to vote, or to have a full voice in the business management, and we admit at once the distinctions of the outside world, and hence, Oddfellowship as now known, dies. This is the logical outcome of the brother's argument, although not stated in his exact words. The writer asserts that if our Order is to live in the future, it must be surrounded by legal safeguards so that our diversified and large financial transactions shall be controlled by responsible men. Minors may, indeed, own stock in corporations, but does not the brother beg the question when he omits that all-important personage known in the law of every state, as the "minor's guardian"? What sort of a lodge would it be if incorporated, and admitting minors it should be necessary to appoint guardians to portions of its membership to represent said minors' interest in said lodge? Bro. Winn, the legal objection won't down at the wave of your hand.

Next, we find our good brother turning a gun upon us from our citation of the English church customs. It is well known that

material the latter fills up with. My blood (Yanke) has boiled when I notice the patronizing tone of speeches delivered to bodies of our Order in Australia. It shows where their social standing lies with the ruling classes. When I go (?) to Australia on a visit, Bro. Winn, I shall make myself known as a Mason first. The inference from this may not be palatable nor satisfactory to our pride, but it is true, nevertheless.

One word of explanation. If Bro. Winn will turn again to the Guardian he will see that he does the Oddfellow's lodge (mentioned in his former letter) injustice when he says they suspended after thirty years. I gave the years noted "1860-64," and it, together with all but three lodges in Vermont, "went down," principally because the "color line" was not only discussed in the case of old Battinkill No. 15, of this state in 1854-56, but enforced in those days, and it was suicide to press that matter, as will be shown if the Order's history in Vermont is ever finished. As a parting salute:—Suppose a congressman-elect, eighteen years of age, were sent to Washington from a State making such an one eligible, would the United States have anything to say to age? And how is it in the District of Columbia, where Congress governs? In writing this I have caught a few minutes from a busy week to write a partial reply to my good brother, for whom I entertain the highest respect, and hope he will recognize therein the bonds of "brotherly love," altogether we shall probably continue to disagree on these topics—Guardian.

POSSIBILITIES OF THE ORDER.

In the late address or report of the Grand Master of the Order of Oddfellows in the State of Wisconsin, he says:

"The Order has made an advance in numbers and influence. The gain in membership, while important, is by no means the greatest evidence of our prosperity. The lodges are in a very active and healthy condition; the membership more appreciative and zealous. The standard has been raised, and there is a marked desire to excel in rendering the work and exemplifying the principles of Oddfellowship in our daily intercourse with the world. The intellectual and moral advance far outweigh all material considerations. We are beginning to realize the possibilities of the Order as a means of self-culture, and for extending the principles of 'Friendship, Love and Truth.'"

If these are facts in Wisconsin and elsewhere, they are certainly very creditable to our Order as well as to human nature, while they are full of cheerful promise to the world. This sentence is so pregnant with meaning and "deep significance," that it is worthy of being sorted out in its topics and suggestions.

First—Our best gains are in the improvement of our membership in morals. This is the gain that ensures to us the profit of members and all who come within the circle of their influence. Oddfellowship deals with great problems in civilization, the relations of man to God and man to men, the world over. Oddfellowship has lived on its morals more than on its numerical growth. A mere convivial society, even with charitable purposes conjoined, could not attain that high social position which would win support from higher minds outside. It is its self-elevating principles that made it what it is, and its numerical strength has come from these inner forces.

Second—Our standard has been raised, and this is because we have raised ourselves up to

slastic hands, be abolished?" would be in the affirmative? But few. Those who wish its abolition, their narrowness being rebuked by its heaven-wide charities, would be ashamed to say so—and to the credit of human nature, not many of us would wish to set aside, though the more we study its fraternal teachings, the more we see our stunted charity rebuked, and the more we see how far short most of us are in acting up to these sublime lessons. But a beginning is made. We are beginning to find that we have mistakes to correct, and in stronger light, to see what vast possibilities for good are open before us. And the longer and stronger our vision, the more glory we see. Let us not be afraid to learn more, and mend more. Let us dare to unlearn what we have learned amiss, and wiser and better ourselves, shall make the world wiser and better around us, and the nearer we live to Oddfellowship, the nearer we shall live in fraternity, love and justice to mankind. At least so believes THE OLD MAN OF THE MOUNTAINS.

A SEMI-OFFICIAL VINDICATION.

We have taken little or no part in the discussion now going on in regard to the "Patriarchal Circle," further than the publication of the official proclamations, for the reason that the Oddfellows of the Dominion, among whom our paper principally circulates, are only indirectly interested in the issue that has been raised between the Grand Sire, as the executive head of the Sovereign Grand Lodge, upon the one side, and the members of the organization which has been placed under ban, on the other. The Grand Sire has only endeavored to carry out the expressed will of the body which he represents. Throughout he has exhibited coolness, judgment, and brotherly consideration in the exercise of an imperative, though not very pleasant duty, and it is with sincere regret we see journals of our Order made the medium for vindictive assaults upon him. Some of these references have been positively indecent, in glowing over the physical weakness of a brother whose position entitles him to respectful treatment. The following "open letter," addressed to Bro. Kidder, Grand Secretary of New Hampshire, who conducts an Oddfellow's department in the Independent Statesman, the Guardian reproduces under a covert sneer, that is scarcely in keeping with the kind and fraternal disposition of which we know the editor of that journal to be possessed:

"MY DEAR BROTHER KIDDER,—I have read with much interest your article in the Monitor of Concord, and I thank you most cordially for the position you assume in regard to this bogus institution—the 'Patriarchal Circle,' so called.

I have nothing against the Circle if it will stand on its merits and not drag legitimate Oddfellowship into it. But, as Grand Patriarch Deubert, of New York puts it, 'stealing our livery' of the Order for purposes not sanctioned by it is what I am opposed to; and it was for the purpose of stopping this violation of our regulations and laws that I felt compelled to speak out. And in attempting to discharge my duty of seeing that the laws of the Sovereign Grand Lodge are respected and obeyed, it is a great satisfaction to be sustained by such veterans as Joseph Kidder, Past Grand Sires Nicholson, Veitch, Sanders, Stokes, and the Grand Officers generally throughout our vast jurisdiction. We must preserve our Order intact if possible, and not allow cliques here and there to interrupt its onward progress. Again I thank you; and, hoping to meet you at Providence next September and renew our friendship of former years, I have the honor to subscribe myself,

FRATERNALLY YOURS, ERIC J. LEECH, KEOKUK, Ia., May 7, 1883.

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JUST WHAT WE MAKE IT.

Practically Oddfellowship is something or nothing, just as we make it. It is simply a piece of pretensions acting for any of us to put on mysterious airs, look wise and call Oddfellowship a great thing, and there rest. It is a great thing if we are great things ourselves, and work it out into great things. As we will, and work, so it is. A stream can rise no higher than its source. It don't make a great and good man of a man for him to talk, however, long or strong, of great and good things merely. Let him get the great and good things inside of him first, and then the next thing is to work them out at the finger's ends, outside as well as inside of the lodge, in the mart and in the mill, at the home, the shop, the money till.

Oddfellowship is, indeed suggestive of the best of good things, and herein consists its theoretical value. It has systematic plans for doing good things, and herein consists its practical worth. But it is dead without works. Pretty as a picture, but needing life, and so it is something, or nothing just as we will. Let us dismiss all childish ideas of wonderful secrets, or the wonderful merits of our wonderful mysteries, and apply ourselves to our legitimate work, and let all be workers in very truth, and in so doing we shall best bring the joys of a good life to our own hearts, and best demonstrate to others what our Order may be and is, by letting the world see what we are ourselves. We shall indicate our right to be in the world by the good we do in the world. The best deeds are the best deeds the world over. C. W.

RUTLAND VT.

ous foe than the insidious enemy within, who would remove the solid foundation upon which our tabernacle has been reared, on the plea of replacing it with a polished stone, only to find when the structure came tumbling about his ears, that human judgment is no safe substitute for God's immutable law. Our institution has been proof against such assaults in the past, and will, we trust, with divine guidance, remain invulnerable till all our purposes are consummated in that period to which hope points us. We should, however, from time to time renew our faith by reviewing the influences that have aided in the success of the past.

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Having a proper understanding of the principles of Oddfellowship, and a sincere love for the Order, it should be our first aim to obtain the fullest advantage from its teachings. If we are good Oddfellows, we should not only attend our lodge meetings regularly, and participate readily and heartily in the work, but in our every day walk and life, should show to the outside world that upon us the teachings of the Order have not been lavished in vain. It should be the object of each one to place his character upon that high throne of moral excellence which nought but a pure life, and a conscience void of guile in the sight of God can set up. Such a life stands out before the world a noble example, deep in contrast to the natural tendency of weak and unsupported human nature, and as embodied in our fellowship has very fittingly been termed Odd. Let us not only aim at being pure ourselves, but assist others to be pure. The greatest of the triple virtues is charity, and that charity which covereth the shortcomings of our fellowmen is commendable above all others. Let us cultivate this virtue, and with a warm and sympathetic heart, and an open hand, encourage those who are endeavoring to stand upon the high plane of fraternity. The cordial grip of true fellowship should always accompany the greetings of brethren, and if necessary should be backed up with sympathy, council or assistance as the exigencies of the case may require. We cannot have it too deeply impressed upon our minds that we owe a duty to one another, and that we have solemnly obligated ourselves to discharge the debt upon demand. The silent and unostentatious discharge of these duties towards one another, is the lever which has brought the world into sympathy with our organization. It knits our membership into

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Next, we find our good brother turning a gun upon us from our citation of the English church customs. It is well known that

The Good Templars are formed for this particular mission, and have been for thirty-two years trying to perform that miracle, and their success has been ephemeral. Will we succeed better? If parents do not command the respect of their boys so that they will avoid vicious company, no lodge of Oddfellow can hope to reclaim them. When a boy of eighteen so far forgets his mother's instructions and prayers that he goes to ruin because lodges and Orders are not multiplied in which he can lounge evenings, mark you in your recollection, he will not be saved by Oddfellowship. It is conceded, by inference, at least, that the good boys can wait till they are of age. The lodges in Australia are cited. I believe that legislation to have been a sad mistake. In America the I. O. O. F. stands equal in social status with Masonry. How is it in Australia? By bidding with the Manchester Unity for numbers we have lowered our standard in that country, and gather from the identical

possibilities of the Order as a means of self-culture, and for extending the principles of "Friendship, Love and Truth."

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Second—Our standard has been raised, and this is because we have raised ourselves up to a higher appreciation of our purposes and principles. We find that Oddfellowship is a "far more importance," touches more sides of human interests, condemns more wrongs and fosters more rights, goes down deeper into the wants of man, and points him upward to higher conceptions of his capacities for improvement, "than we at first supposed."

Third—Oddfellowship is a great study—not learned when its rituals are learned, but when its great underlying principles are understood, and made the rule of action, and not even then, for we not only must learn what these principles are, their divine origin, their binding authority, but where they go, and how far they go.

Fourth—This study is far from being new completed, with all our pains and gains. "We are beginning," as the Grand Master says, only beginning, to "realize the possibilities of the Order as a means of self-culture." It is the varnish and whitewash we work unto ourselves. It is inside growth, the supplanting of low motives for high, efficient resolutions to be better and do better, rather than vacillating promises that we will not become worse, but an upward ascending march of the soul to the higher life, though war against vice in all its forms, may be a necessity of the trial, and the glory of its triumph.

Fifth—"Beginning" and only beginning, are we now in this study. Its alphabet is hardly learned. We really know but little of our grand philosophy, in its sweeping scope, which, though it can be stated in a few words, is high as heaven, deep as human wants, wide as man and durable as God. There is not a dot in life it does not foster, a right it does not conserve, as a wrong it does not condemn. We are only beginning to learn our own principles. And it is not unlikely that there may be a conflict among ourselves—indeed, there is, now, to some extent, as to what our principles really are, where they go, and to what extent, to this and to that thing or race they apply. But the conflict cannot be long or disastrous. More good will come of it than evil. Agitation is purification. How many of our Order, if the question could be put to-day to an open vote, "Shall the Past Grand's charge, happily untouched by io, n-

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A POINT OF LAW.

NEW GLASGOW, May 30th, 1883.

DEAR SIR,—Will you kindly answer the following through your columns: A brother has been suspended for a term of eighteen months for cause. An appeal was taken, and filed with the proper officer, but the Grand Lodge does not meet for nearly a year. After six months the suspended brother sends to the Per. Sec. of the lodge one year's dues, with a request for a receipt for the amount. The following week the brother received the \$3 with this note: "It is time enough for you to pay your dues when time of suspension is up." Can the lodge collect that bill again? Ans. Every lodge holds its members, undergoing punishment, responsible for dues accruing during the time of punishment, though in case where a member is suspended for cause the lodge may commute or remit such portion of his accumulated dues (if unpaid) as it may determine, the matter being subject to local legislation. The lodge cannot refuse to receive dues at any time, and in returning the amount, they are liable to be made defendants in an appeal to the Grand Master. An appeal is the brother's proper course, as we cannot see that by the action of the lodge, he is relieved of his indebtedness.

We have some personal knowledge of the facts of this case. The difficulties in Norton lodge are unfortunate, and to be regretted both in the interests of the Order, and the member who now feels aggrieved at the lodge's action. While the brother under suspension may have been rather outspoken in his views, the case warranted strong language. But, no matter what the brother's shortcomings the proceedings of the lodge in the premises were illegal, and we believe unjustifiable. The trial and after-proceedings manifested a very crude knowledge of the laws of the Order, and we must add a contempt for the counsel of those who were better informed. The suspended brother had no alternative, however, but to accept the decree against him, and he has evinced a praiseworthy patience under the circumstances, in abiding the decision of his lodge and the course of his appeal. We are convinced that nothing but a vigorous "hantling over the coals" by the Grand Master of the jurisdiction will settle this matter, and the sooner it is done the better. Bro. Richards cannot do the Order better service than by paying Norton lodge an official visit, and giving all parties some plain words of counsel and instruction.