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PETER MULROONEY.

“ I SAY, Urban, do you know anythin of one Peter Mulrooney?”

“ Why do you ask?” said I.

“ O, nothing ; only he claims you as a warm friend of his, and referred me to your respectable self for his character. I didn't want to bother you, however, at the time ; but happening just then to need a hand, I hired him at once, and I do assure you his character soon made its appearance without any further trouble. After he had been with me a week or so, doing nothing properly, I thought you might have discharged him for some misdemeanor or other, and concluded to catechise my ‘gentleman’ a little. So you know, Mr. Urban,” said I.

“ Deed, sir,” said he, “ ’tis proud I am to say the same ; for sure there isn't a dacenter jintleman, barrin it's yerself, in all Ameriky.”

“ I am happy to hear him so well spoken of ; but if you were so much attached to him why did you quit his service?”

“ Sorra, one o' me knows,” he replied, a little evasively as I thought. “ Ayeh but 'twasn't his fault, anyhow.”

“ I dare say not. But what did you do after you left Mr. Urban?”

“ Oh, bad luck to me, sir, 'twas the foolishhest thing in the world. I married a widdy, sir.”

“ And became a householder, eh?”

“ Augh !” he exclaimed, with an expression of disgust, “ the house wouldn't hold

me long ; 'twas too hot for that, I does be thinkin'.”

“ Humph ! You found the widow too fond of having her own way, I suppose?”

“ True for yon, sir ; and a mighty crooked way was the same, and that's no lie.”

“ She managed to keep you straight, I dare say.”

“ Straight? Och, by the powers, Mither Stanley, ye might say that ! If I'd swallowed a soger's ramrod, 'tisn't straighter that I'd ha' been.”

“ And the result was, that not approving of the widow's discipline, you ran away and left her?”

“ Sure, sir, 'twas easier done than that. Her first husband, better luck to him I say, saved me the trouble of that.”

“ Her first husband ! What, had she another husband living ?”

“ O, yes ; one Michael Connolly, a say-fearin' man, that was reported dead ; but he came back one day, an' I restored him his wife and children. O, but 'twas a proud man I was to be free again.”

With these explanations our conversation for a time terminated, but some days afterward, a colt, of no great value, looking rather sluggish and heavy, I thought I would test Master Peter's capacity about the stables, so I sent for him to come to the house.

“ Peter,” said I, “ do you think I could trust you to give the black filly a mash this

evening?" As he stared at me for a moment or two without replying, I repeated the question.

"Is it a mash, sir?" said he. "Sure, I'd be plasin, your honor, any way, an' that's no lies."

As he spoke, however, I fancied I saw a strange sort of puzzled expression flit across his face; but taking it for granted he knew what I meant, I paid at the time no further attention to it. The conversation which followed immediately after, by one of those singular coincidences which so frequently happen in life, turning upon the subject of horses, tended still more to impress me with that belief. Now don't laugh, Urban; for though I perceive by your quizzical look that you are pretty well acquainted with your Irish friend, even you cannot have any conception of the manner in which the affair terminated.

"In some egregious blunder, Stanley, I'll be bound. But pray proceed with your narrative."

"Peter stood some time crushing his hat uneasily between his hands, and occasionally shifting the weight of his gaunt person from one foot to the other, until I began to entertain a suspicion that perhaps he had not exactly understood me after all, so I said to him, 'A warm bran mash for the black filly; you will not forget it, I hope, Mulrooney?'"

"Och, it's an illigant memory I have," said he, "and niver a word dhrops from yer honor's lips but I'll be bound to hold it as fast as the lobster did McGowk."

"How was that, Peter?"

"Bedad, sir, 'tis a quare story," said he, bursting out into one of his rich laughs. "You see, sir, there wasn't a handier boy in the matther of horse flesh in all the county Galway than Neal McGowk. Ayeh! but 'twas he that had a keen eye for a bit of the real blood! And so the rich gentry all the country round patronized him, an' called him Misher McGowk, an' treated him to a bit an' a sup; an' maybe they sometimes crossed his hands wid silver and goold beside. Deed, sir, 'twas mighty affectionate they wor wid him. 'Twas always the top o' the morning to ye, Misher Neal; or 'tis glad I am to see ye, Misher McGowk! For they entertained a respect for his scientific acquirements in the matther of horses that was beautiful to see. Whenever they wanted to buy a

splendid hunter or a span of fine horses for my lady, or a pony about the size of a month old calf for the childher, who but Neal McGowk must ride wid them to the fairs, an' the markets, an' discoorse upon the qualities of the beasts? By a mysterious gift he could tell their ages."

"That is not at all difficult," said I, a little contemptuously. "Any fool can tell that by looking at their teeth."

"'Tis of Irish horses I am spakin', yer honor," responded Peter, with an air of the utmost simplicity.

"I know no difference between Irish and American horses in that respect," said I, laughing.

"O, but did I iver hear the likes o' that?" exclaimed Peter. "Sure it does not become a poor boy to impache yer honor's larnin'; but"—here he cast a side-long glance at me from under his half-closed eye-lids—"there isn't an ould maid wid all her silks, an' her satins, an' her goold, an' her bright sparklin' jewels that does be more fractious about having her age told than an Irish horse."

"It was almost impossible to resist this, but I managed to restrain my disposition to burst out into a hearty roar, and merely said poh! poh! have done with your nonsense, Mulrooney, and go on with your story."

"Sure enough, 'twas by the teeth, sir, that he told the age of a horse; for why should I be tellin' yer honor a lie about it? But 'twas only the coaxin' way he had that put the comether on the jealous baste, and persuaded it to open its mouth."

"Ah, I know; you Irish are famous for blarney."

"Deed, sir, that's thru, any way," said Peter. "Well, Neal was but a poor craythur, after all; for by rason of the gentry colloguing wid him, he began to turn a cold shoulder to his old frionds, an' to brag, an' to boast as if he bate the world for wisdom. Arrah, what was the use of a dacent man demaining himself that way? Well, one day he took it into his head to thtravel to Dublin for divarshun; an' mighty purty divarshun he made of it, sure enough. Och, but it's a city that same Dublin, wid its four coorts, an' it's college green, an' its bridges over the Liffey! By-an'-by Neal strolls to the market. Bedad but 'twas his avil janius tuk him there, I does be thinkin'. After admiring the

hapes of potatoes, an' the lashins of bafe and mutton, an' other vegetables of a similar character, he come to a fisherman's stall, where he sees iver so many things pokin' out their thin legs an' drawing them back again, in a lazy sort of way."

"What's thim?" sez Neal to the fisherman.

"Lobsters," sez the man.

"'Tis jokin ye are," sez Neal. "Lobsters are red crayturs, as red as sojer coats," sez he, "for Misthress Hoolagan, the housekeer at Squire Doolin's told me so."

"Misthress Hoolagan is a dacent woman an' talks the truth," sez the fisherman. "'Tis the bilin' does it. The hot water turns them."

"Ayeh! But that bates Bannagher," sez Neal.

"I'll be plazed to sell you one," sez the man. "'Tis the illigantest atin'! 'Tis what they feed the great lords and ladies upon."

"So Neal thought what a mighty nice thing it would be to take a lobster home wid him, and dine for wanst in his like like a jintleman."

"Is this baste fat?" sez Neal, pointing wid' his finger to the biggest fellow on the board.

"Begorra, ye might thry him down and make sparm candles out of him," sez the fisherman.

"But it sthrikes me that that baste isn't young," sez Neal, dubiously.

"'Tis aisy to see for yerself," sez the fisherman slyly.

"How will I do that?" sez Neal.

"Hasn't he got two mouths wid teeth in 'em?" sez the fisherman.

"Bedad, but that's thrue," sez Neal.

"An' wid that, he lays hould of it, as bould as brass—whin, whew! clip goes the claws into his hand."

"Och, murther!" cries Neal, shakin' his hand wid the black lobster clingin' to it, an' he skippin' about like a monkey on a barrel organ. "Murther! I'll be killed entirely. Take the baste off, will ye? 'Tis a dead man I am this blessed day! Och! wirra! what'll become of Bidy and the childer? Murther! murther! the varmint is suckin' all the blood from my body. 'Tis that makes the lobster red. Sure I ought to have known it afore. O! blessed St. Patrick what'll I

do? Good people have pity on me. 'Tis a poor devil I am, wid a wife and six childer down in Galway. Will any good gintleman cut his head off or run a knife down his trote."

"But the crowd they wor screachin' wid laughter, an' holdin' their sides, an' niver a soul of them stirred, till a big butcher come through them, wid his clever."

"Hold yer hand down on the board," sez he to Neal. An' wid that, he chopt off the claws, an' set McGowk free.

"Now I'll pay ye for the lobster, if ye plaze," sez Neal, in a passion to the fisherman.

"O," sez the man, "if 'us bastin' ye're afther, ye're welcome to it." An' wid that he seizes a couple of lobsters by the small of the back, an' flourishes them at arm's length. "Arrah, come on," sez he.

"But as soon as Neal heard the lobsters shakin' an' rattlin' near his face, he drops his fist, an' runs out of Dublin wid the people shoutin' at his heels. Faix! when he came back to Galway, there wasn't a boy bould enough to ask Neal McGowk to tell 'em the age of a lobster by looking at his teeth. An' that's the story, sir."

"Very admirably embellished, I dare say. And now, Mulrooney, I can dispense with you for the present; so bear in mind what I told you."

"About the mash, sir?"

"Certainly, about the mash."

"Still Peter unaccountably lingered, and I was about to ask him what he wanted, when he said, softly:

"I beg your pardon, sir, but 'tis bothered intirely I am. Will I give her an ould country or an Ameriky mash?"

"I don't know of any distinction between them," I answered, rather puzzled in my mind as to what he was aiming at. I found afterwards he was ignorant of what a mash was.

"Arrah, 'tis rasonable enough that ye shouldn't," responded Peter.

"Look here, Mulrooney," said I, impatiently, "I want you to put about two double handfuls of bran into a bucket of warm water, and after stirring the mixture well, to give it to the black filly. That is what we call a bran mash in this country. Now, do you perfectly understand me?"

"Good luck to your honor," replied Peter, looking very much relieved; for the

rascal had got the information he had been fishing for. "Good luck to yer honor, what 'ud I be good for if I didn't. Sure, 'tis the old country mash after all."

"I thought as much," said I, "so now away with you, and be sure you make no mistake."

"'Tisn't likely I'll do that, sir," said he, looking very confidently. "But about the warm water, sir?"

"There is plenty to be had in the kitchen."

"An' the nagur? Will I say to her it is yer honor's ordhers?"

"Certainly, she will make no difficulty."

"O begorra, it isn't a traneen I care for that; but will I give her the full of the bucket, sir?"

"It will do her no harm," said I, carelessly. And with that Peter made his best bow and departed from my presence.

It might have been some ten minutes after this that Mrs. Stanley entered the room where I was sitting; as she was still somewhat of an invalid, I laid down the book I had in my hand, and leading her to the sofa, arranged the pillows to her liking.

"I wish you would go into the kitchen, George," she said, as I was disposing a light shawl about her person. "I am afraid there is something wrong between that Irishman of yours and Phillis. Both of their voices appeared to be a good deal raised as I crossed the hall; and I heard the man say something about some orders you had given him."

"O, it is nothing, my dear," I said, half laughing. "I understand it all. Mulrooney requires some warm water, which Phillis, who bears him no love, has, I suspect, declined to give him."

My explanation scarcely satisfied Mrs. Stanley, who seemed to think that the disturbance was greater than would seem to arise from such a trifle. However, she said nothing more, and I was searching for a passage in my book which I thought would please her, when all at once we were startled by a distant crash of crockery ware—plates and dishes, in fact, as I afterward discovered. To add to our annoyance, this crash was speedily followed by a half-suppressed shriek. Mrs. Stanley started in alarm.

"Do go and see what is the matter,

George," said she. "I told you I was sure it was something serious. That Irishman will be the death of Phillis some of these days; they are always quarreling."

Scarcely pausing to listen to the closing portion of my wife's speech, I hurried from the room, and soon heard, as I passed through the hall, an increased clamor in the kitchen beyond. First of all came the shrill voice of Phillis.

"Ha' done, I say! I won't hab nuffin to do wid de stuff, nairaway."

"You ugly an' conthrairy old naygur, don't I tell you it is the masther's orders?" I heard Peter respond.

"'Taint no such thing. Go way, you poor white Irisher. I tell'ee I won't. Who eba heard ob a colored 'ooman a takin a bran mash afore I'll like to know?"

The whole truth of what I had been suspecting for some time flashed upon me at once, and the fun of the thing struck me so irresistibly that I hesitated for a while to break upon it.

"Arrah, be asy, can't ye? an' take a dose like a dacent naygur."

"Go way, I tell'ee," screamed Phillis; "I'll call missus, dat I will."

"Och, by this, an' by that," said Peter, resolutely, "if 'tis about to frighten the beautiful mistress ye are, an' she sick too at this same time, I'll soon put a stop to that."

Immediately afterwards I heard the sound of his heavy step across the kitchen floor, and then came a short scuffle and a stifled scream. Concluding that it was now time for me to interfere, I flung open the door and looked in. The first thing that caught my eye was Phillis in a chair, sputtering and gasping; while Mulrooney, holding her head under his left arm, was employing his right hand in conveying a tin cup of bran mash from the bucket at his side to her upturned mouth.

"What in the name of all that is good are you doing now, Mulrooney," said I.

"Sure, sir," said he, "what 'ud I do but give black Phillis the warm mash, accordin' to yer orders? Augh, the haythen! Bad 'cess to her, 'tis trouble enough I've had to make her rasonable and obadient, an' that's no lie—the stupid ould thafe of a naygur."

My dear Urban, you may imagine the finale to so rich a scene; even Mrs. Stan-

ley caught the infection, and laughed heartily. As for Peter, the last I heard was his muttering as he walked away—

“Aye! why didn't he tell me? If they call naygurs fillies, and horses fillies, how should I know a diffabiterance?”

THE FAIREST PEARL.

BESIDE the church door, aweary and lone,
A blind woman sat on the cold door-stone;
The wind was bitter, the snow fell fast,
And a mocking voice in the fitful blast
Seemed ever to echo her moaning cry,
As she begged for alms of the passers-by:
“Have pity on me, have pity, I pray;
My back is bent, and my head is gray.”

The bells were ringing the hour of prayer,
And many good people were gathering there;
But covered with furs and mantles warm
They hurried past through the wintry storm.

Some were hoping their souls to save,
And some were thinking of death and the grave;
And, alas! they had no time to heed
The poor soul asking for charity's meed.
And some were blooming with beauty's grace,
But closely muffled in veils of lace,
They saw not the sorrow, nor heard the moan
Of her who sat on the cold door-stone.

At last came one of a noble name,
By the city counted the wealthiest dame.
And the pearls that o'er her neck were strung,
She proudly down to the beggar flung.

Then followed a maiden young and fair,
Adorned with clusters of golden hair;
But her dress was thin, and scanty and worn,
Not even the beggar's seemed more forlorn.
With a tearful look and a pitying sigh,
She softly whispered, “no jewels have I,
But I give you my prayers, good friend,” said she,
“And surely I know God listens to me.”

On her poor weak hand, so shrunken and small,
The blind woman felt a tear-drop fall,
Then kissed it, and said to the weeping girl,
“It is you that have given the purest pearl.”

—FROM THE GERMAN.

LOVE THE BROTHERHOOD.

THIS is the substance of the sermon preached before the members of Howard Lodge, No. 58, Strathroy, by their Chaplain, Rev. D. Baldwin, on Sunday, *March 14th, 1874, from Peter ii. chapter, 17th verse: "Love the Brotherhood."

There is no doubt but that this admirable precept has special reference to Christians—to Christians only. All Christians are a fraternity, united to Christ the head; alike disposed and qualified, nearly related in interest; having communion one with another and going to the same home; and therefore should love each other with an especial affection.

And as love is one of the fundamental principles of our Order, I design using the text in an accommodated sense this morning, to impress some thoughts suitable to the occasion.

I invite your attention, then, to some of the reasons which should urge us to the duty enjoined in the text.

1. Our common parentage urges us to it. All have the same high birth—the same original, royal ancestry. Amidst the national, social, and conventional differences among men, this essential truth should never be forgotten. However wide and marked these differences may appear—however unlike each other various nations and races seem to be, they cannot obliterate the fact of man's common origin. I know the truth of a common origin for the human race is humiliating to some, distasteful to a few, and repudiated by others, among whom are a small number of considerable eminence in physical science, and ethnological studies. But they have not been able to establish their theories of plurality of races springing from different and independent creations at the first; and still more absurd are the attempts to show that the origin of human beings is not from a single pair created by God, but from a process of development from inferior animals or even vegetables. It would seem that the defenders of the latter folly were in the transmigratory process, and yet below the human standard. Divine Revelation interposes an insuperable barrier to all these wild and foolish speculations. At its commencement it states

the question in a clear light, and near its close settles it, as the chief Apostle in his sublime discourse at Mars' Hill boldly declares "That God who made the world, and all things therein, also, made of one blood all nations of men to dwell on the face of the earth, and has determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they may feel after Him and find Him, though He be not far from every one of us, for in Him we live and move, and have our being; as certain of your own poets have said, For we are also his offspring. Forasmuch then, as ye are the offspring of God we ought not to think that the Godhead is like unto gold and silver or stones graven by art or man's device." This inspired utterance contradicts every theory that denies man's common origin from the hand of his Divine Maker. And as every man—the meanest as well as the grandest, has such a high original birth and parentage, he is entitled on that account to the regard required—the love due to a human being, linked to us by the common ties of humanity. This tie of common blood of which God hath made all men, would not exist if the theories alluded to were true, nor the obligation of the text have its force. The brotherhood of humanity brings us into sympathy with the race, and is a powerful reason why we should love men—acknowledging their claims in effort for their wellbeing and elevation, founded on the law which requires us to love our neighbor as ourselves. There are common feelings, susceptibilities, trials, and sufferings which are found everywhere, no matter how remote, or different one tribe may be from another. In every member of the Order I see a man, a brother, whom I am bound to respect and honor, because we are alike the offspring of God our Father, because he is no less a man than myself; no matter where, or in what condition he may be. He is a rational creature of God, with the same susceptibilities; the same kind of capabilities for enjoyment or suffering—whether he be the fair Caucasian or the sable Ethiopian, whether he be the dwarfish Esquimaux or the giant Patagonian, whether he be the learned and refined, or only an untutored

son of the forest. All are made of one blood; all have their fatherhood in God, and should therefore receive the honor and love demanded by a parentage thus mutual and glorious, and requiring us to be a brother's keeper in the promotion of his highest welfare.

2. The fact that all are involved in common apostasy is another reason for the duty required in the text. Not one of our race has escaped the effects of the fall. All human born—the child that knows not good from evil, and dies before it commits a sin, and is saved, yet in its suffering and death experiences the effect of sin. The aged beginning to sink under the infirmities attending the decay of vitality—the most amiable and lovely in the circle of home and its affections, as well as those of the very opposite cast and character, feel alike the stupendous shock. The trail of the serpent is over them all. Not that all are depraved in the same degree—not that all are sinners to the same extent, and sunk equally deep in guilt—not this; but as the Bible expresses it, "All have gone out of the way, there is none that doeth good, no, not one. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned." We are all involved in this common ruin! How unbecoming then, to look even upon the erring and degraded with other than feelings of pity, and regardful interest, and earnest solicitude for his recovery! Is he not going direct to perdition—to utter shipwreck and eternal ruin? So are you unless you have taken refuge in the Cross of Christ. And though you may not walk in the gutter and filth of the broad way to destruction, as he does, yet if unconverted you are somewhere in that way, and will reach the same destination with him unless you repent. If you are a redeemed believer, and in the narrow path to heaven, it is God—his boundless mercy and sovereign grace, that has made you to differ from the notoriously wicked. Therefore let the love you bear to a fallen brother display itself in benevolent effort for his recovery. Men in their natural state, however great and renowned, learned, wise and powerful, and deservedly admired and honored, are yet but as magnificent ruins, stately columns and temples prone and rent, upon which we look with veneration and awe.

Each is as a monarch, discrowned, his sceptre broken, his robes torn and scattered, yet the fragments that remain suggest the glory of the original investiture. But as human beings—the offspring of God, are not the obscure, the illiterate, and degraded, even, like the ruins of Ninevah and Babylon, great, surprising, traced with the lines of a mysterious history, but buried from public view. Bring up the man made in the divine image, exhume his faculties, reveal the marred grandeur of his nature, and how much inferior is he to the other? The first like the stupendous and fragmentary memorials of Thebes, Athens, and Rome, more above ground and obvious in their mournful glory, while the second is like the vast and imposing relics of the buried cities, hidden and unobserved. But the greatness of the ruins is there notwithstanding, and is intrinsically deserving of regard and deference as the former. Therefore, love the brotherhood of humanity, for human nature is the same everywhere, and its elevations here, and depressions there, are not dissimilar things like the gold and clay of Nebuchadnezzar's image; but the effect of some benevolent or degrading influence exerted upon the mass of humanity.

3. The fact that men are immortal entitles them to our tenderest regard. This mysterious, wonderful, sublime, and awful element—*immortality*,—this astonishing gift, this amazing endowment, this is the grand heritage, the priceless possession, the unspeakable destiny of every human being! Not merely the great and good—the mighty names embalmed in the pages of inspiration—the heroes and philosophers of the past, the eminent scholars and statesmen of the present. But the dense masses of men, the vast crowds that throng the thoroughfares of the world, and dot its whole surface with life and activity; and the miserable multitudes that jostle along the avenues of ignorance and degradation, or that fester and rot in the way-stations, and by-places of vice and crime—all are alike immortal, carrying with them, bear about with them wherever they are found, wherever they go, the spark of life inextinguishable, that God-given gem indestructible—that mysterious, divinely-breathed soul—that is to survive the decay of death, make the transit of its isthmus, go up to its Creator for judgment, launch

out on the shoreless ocean, and explore the interminable depths of an unending futurity! How does such a thought if we begin to realize it, show the original dignity of human nature, the magnitude of its melancholy fall, and the grandeur of its mournful ruins? The intrinsic value of such a nature, the true worth of a human soul, a thing marred and broken though it be, who can estimate? How immeasurably does man rise above every other creature of God which we have seen! We look upon the works of Jehovah—the beautiful creations of the material world—the lovely blossoms that greet us with their smiles and fragrance—the venerable forests that nod to the breeze—the stars that seem to shine forever in the coronet of heaven—the great and wide seas, symbols of infinite majesty and power—the vast globe itself careering through ceaseless cycles. But all these are not like the humblest human being—immortal. Even the gift of conscious life is not theirs. They shall perish and pass away, but his soul shall survive—shall live on eternally. In view of such a fact, under the solemn impression of such a truth, how should we look upon man, upon ourselves, upon our fellow-beings about us, upon the world spread before us? An infant in its cradle, helpless and like a tender bud among the flowers, but enclosing a soul-gem must be an object of unspeakable interest, and worthy the love Odd-Fellows are bound to show to a child of a deceased brother. Educate him and lift him up till the grand principles of Friendship, Love, and Truth become the constituent elements of his character, and he will adorn any society in which he may live, and the generations yet unborn will owe you a debt of gratitude for the exercise of your principles of "Benevolence and Charity."

4. In the discharge of this duty enjoined, we do but imitate our Heavenly Father, who has shown his love for man in what he has done for his happiness, his recovery and salvation. We cannot fathom the depths of divine wisdom. We cannot solve the profound mysteries of Providence in its determinations and allotments, but we have evidence from the works of creation, and from the teachings of inspired truth, of God's distinguishing regard for the human race. The high endowment of which I have been speaking—the confer-

ring of an immortal nature upon man, with freedom of moral action to give it scope and grandeur—the original position and surrounding beautitudes in which God placed him, his Eden home, and pure and perfect world to dwell in and rule—the thousand sources of happiness and pleasure presented in the outward creation then and now—and all these beautiful, attractive, and enrapturing objects which nature unfolds in scenes of inimitable loveliness and grandeur. Its productions of enchanting interest and beauty, which none of the innumerable creatures which dwell on the earth, that fly through the air, or swim in the sea, can appreciate or enjoy—do most conclusively, and wondrously evince the Divine regard for man. They are all made for him, for his eye to look upon, for his mind to admire, for his heart to take pleasure in. For him continents and oceans take their bounds, mountains are lifted up, and plains spread out, rivers roll, and lakes reflect the heavens. For him the seasons, freighted with countless ministries and bounties, come and go; celestial bodies move, and the forces of nature toil; and to him are offered in all their affluent profusion the revealed and hidden treasures lodged in the crust of the earth. But over and above all natural sources of delight and satisfaction, look at the higher, diviner, and more astonishing provisions of Jehovah's bounties. Contemplate the scheme for man's recovery from the fall, his salvation from sin, the elevation of his nature to the dignity of a divine affinity, and its investiture with the glories of heaven. Look upon God's unspeakable gift, bestowed in virtue of his great love. That divine gift God Himself manifests among men, infinite to pity, and mighty to save. How did it appear? In what form was it revealed? It was God in the tabernacles of men, but not in the visible form by which he is recognized in heaven, not in the figure of angel loveliness and beauty. Not in some new and unknown manifestation corresponding to our ideas of divine holiness and majesty, but in human nature—the seed of Abraham—the form of a servant, a man among men, yet God in reality, in wisdom, in perfection, love and power. How was human nature honored, and exalted in the divine incarnation? How was it possible

for Jehovah to show his regard for man in a more striking, beneficent, and glorious manner?

Bad as our nature is, in its fall and ruin, Jesus did not scorn to assume it, and wear it from infancy to manhood, and do in it works of mercy and power, and bow with it in the garden, and die with it on the Cross, and go with it into the darkness of the tomb, and thence rise with it in triumph, and ascend to heaven with it, while he still wears it on the throne of intercession and dominion—all glorious in the imperishable splendor of the source and substance of immortality. And in all this he has opened the gate of life and heaven for the recovery and salvation of man, the humblest as well as the loftiest, the bruised and scarred by sin if they will receive mercy and follow him to those celestial heights of joys.

O, brethren! does it not become us to love those whom God has thus honored, whom Christ has thus shown his love for, and in reference to whom, in the Gospel view there is so much to claim our respect and sympathy, our toils and sacrifices, for their deliverance from sin, their divine enlightenment, and their blessed enfranchisement and glorious coronation under the kingdom of redemption!

Finally. Let us enquire how far the members of this Order have been carrying out the injunction of the text.

This Order claims to be an association of men banded together for the practice of Friendship, Love, and Truth, and professes to build on the strong and broad foundation laid down by the Great Teacher Himself—supreme love to God, and unselfish love to man. Though it has been but a few years since the first Lodge was organized in Ontario, now there are about 150 Lodges with a membership of nearly 9000. During last year these Lodges paid for the

relief of brothers \$7,618; to the widowed families of deceased brothers, \$2,297; for charity, \$1,420; for the burial of the dead \$1,790. They now hold in the general fund about \$88,000; in the widows' and orphans' fund, \$36,000, or a total of \$124,000 ready to relieve sick and needy brothers, and bereaved and sorrow stricken widows and orphans. Though Odd-Fellowship in the United States is the child of the present century, yet now its annual income is more than four and a half millions of dollars, and it is doing a mighty work in the way of cultivating benevolence and charity, and teaching men to care for each other. But, brethren, while I would urge you to be true to the principles of Odd-Fellowship, I would most affectionately and emphatically caution you against the danger of substituting it for religion. I believe the better Christian a man is, the better he will love to practice Friendship, Love, and Truth. But Odd-Fellowship is not Christianity, and the man who trusts in it instead of trusting in Christ, will not only be the infinite loser himself, but will damage the Order to which he belongs, by exalting it to a position it was never intended to occupy.

Christ's claim upon us should be recognized first—then the claims of humanity.

“Thus shall you show the world that ours is an Institution of true, moral influence. Rising upon the broad basis of UNIVERSAL BROTHERHOOD opening its doors of Relief and Sympathy on the right hand, and on the left, imparting the beautiful and sacred sentiments of Friendship and Love, it sends forth its initiates clothed with the dignity of Truth, without which all professions are insincere—in which they become harmonious and effectual.”

THE ELEUSINIAN MYSTERIES.

THE Eleusinian mysteries were instituted about 1356 years B. C., in the reign of Erectheus. A fragment of marble preserved at Oxford gives this as the date. As this was 300 years prior to the reign of David in Jerusalem, and more than 600 years before the first Olympiad, the beginning of true Grecian history, some idea

may be formed of their antiquity.

As early as the time of Solon, the great Athenian law-giver, and even in the time of Draco, laws were made for the due and regular celebration of Eleusinian mysteries. They were held in such estimation at that time that not only all Greece proper, but all the world hastened to be initiated.

Tully says: "From the remotest regions men came to be initiated," while Aristides calls Eleusis the common temple of the Earth.

Especially in Greece and among the Grecians was initiation an affair of the highest importance. To bear the narthex and join the procession that moved across the little river Cephissus was an honor eagerly sought.

Even Kings and Princes craved the honor of wearing the mystic cincture of the Order. It was scandalous not to be initiated, and however virtuous the person otherwise appeared, he became suspicious to the people, did he refuse, as was the case with Socrates. Plato, who had entered the penetralia, did not speak of them without admiration, and Cicero says: "Nothing is more excellent than the mysteries which exalt us from a rude and savage state to true humanity. They initiate into the true principles of life, for they teach us not only to live pleasantly, but to die with better hopes." They inculcated a belief in the divine unity, and exposed to ridicule and contempt the vulgar polytheism of that era. Jupiter, Mercury, Bacchus and Venus, and the whole rabble of their licentious gods, were stripped of their pretensions, and were shown to be only dead mortals, subject to human passions and infirmities.

Eleusis, in which the mysteries were celebrated, is a little town of Attica, on the coast northwest from Athens. The rites were celebrated in the magnificent temple built at the command of Ceres herself. Such was the respect in which this temple was held that even Xerxes, the declared enemy of the Gods of Greece, and the destroyer of their temples, spared it. It was destroyed by Alaric, the Goth, 396 A. D., in his wonderful march from Asia Minor to Rome.

Previous to his initiation, the candidate was closely questioned concerning his life, as it was required that he be of a clear and unblemished character, and free even from suspicion of any notorious crime. He was even required to confess every wicked act he had committed during his whole life; nor was a less degree of purity required of the initiated for their future conduct.

They were obliged by solemn engagements to commence a new life of strictest piety and virtue. Indeed, among the

ancients, initiation was regarded as a palingenesia (new birth), of corrupted human nature, the death of vice, and the beginning of purity.

There were four superior officers, who assisted in the ceremony of initiation; these were the Hierophant, the Torch Bearer, the Sacred Herald, and the attendant at the Altar. The Hierophant was regarded as the representative of the Creator, and bore as his symbol the Demiurgus, or golden globe. His surroundings were in keeping with his dignity, and wonderfully like a scene described in Revelation. His throne was golden, arched over with a rainbow, radiant with stars.

Before him stood twenty-four attendants clad in white and bearing crowns of gold, while around him burned seven lights, whose brilliancy was increased by thousands of burnished mirrors. His office was to instruct the neophyte, after he had passed the trying ordeal of initiation, in the true purport of the mysteries, and to unfold the sublime truths which were there taught.

The Torch-bearer represented the Sun, and the attendant at the Altar the Moon, and severally bore these symbols. Their office is sufficiently indicated by their names. The Herald was the representative of Mercury, the messenger of the Gods whom Jupiter sent to bring the stolen Prosperine to earth, and bore the caduceus or wand of Mercury as his badge.

For four hundred years after the beginning of the christian era they continued their initiations. They gave the death blow to aged Polytheism—and in its stead gave the world the purer doctrine of Monotheism. The philosopher, Pythagoras, was born (608) B. C., and was initiated into the Eleusinian and Isianic Mysteries, and established a brotherhood—one of the purest the world has known. His adherents were chiefly of the noble and wealthy class.

Three hundred of these were formed into a select club or society, bound to each other and to Pythagoras by solemn vows for the purpose of living the life of asceticism he marked out, and studying his religious and philosophical theories. He was a man pure in age of impurity, just when injustice reigned, abstemious when self-indulgence was the rule, and above all, true in the midst of deceit and falsehood.

His teachings and example produced a deep and abiding impression upon his compeers. They made men kinder and better and more helpful to each other.

The hearts of the members of his society were all aglow with gentle and generous affections, that made them respond to the thrill of mercy and glow with nobleness. "Damon and Pythias are not its only exemplars to the world."

Archyias saving the life of his friend Plato at the Court of the younger Dionysius, as Pythias did that of Damon at the

Court of the Elder, and Simmias, willing to share the odium and even to suffer the penalty of the escape of his master Socrates, are other examples of the power this society had to produce that rarest of all the virtues, "Friendship." He taught Monotheism when all around him believed in Polytheism; he taught the omnipresence of God, the soul's immortality, the necessity of personal holiness to qualify man for admission into the society of the Gods, and lessons of friendship; and he lived to witness the rich fruitage of his wholesome doctrines.

FUNERAL RITES IN CHINA.

THE funeral ceremonies of the Flowery Land differ so materially from our own, and are so little understood in this country, that the following description of the manner in which they are conducted may prove acceptable to the reader.

It may be well to mention that white, not black, is the mourning color in China; and that mourners wear white clothes, white girdles, white shoes, and even braid white cotton into their queues or pigtails.

The Chinese coffin is generally very solid in its construction, and is broader and deeper at the head than at the foot, sloping straight from one end to the other; the lid is not flat, but raised all down the centre; the seams are always well calked, and the whole is carefully oiled several times, and finally covered with a black varnish. Well-to-do people repeat these processes once a week for a long period. A common price to pay for a good ordinary strong coffin is from ten to fifteen pounds, but the price varies according to the nature of the material employed and its ornamentation, and we have heard of fifty and even a hundred times as much as this sum having been paid for a single coffin. Of course, among the very poor classes a much cheaper and slighter one is used, though even they do their utmost to bury their dead in such coffins as we have described. The charitable societies for rescuing life, which exist at nearly all towns on the sea-coast and on the large rivers, provide coffins gratis, when their boats bring in dead bodies, but they are made very slightly, and of the commonest wood.

On the death of a father, slips of mourning (that is, white) paper are affixed to each of the doors of the house, and in the higher ranks a board is exhibited there, giving the name, age, dignities, etc., of the departed one. Notice of the death is at once sent to the descendants of the deceased, who all forthwith assemble at the house, and range themselves on the floor round the body, weeping and wailing, and attired in funeral garb; the immediate relatives, too, come and condole with the afflicted family. In some parts it is customary for the friends and intimate acquaintances of the deceased, who have been notified of his death, to bring pieces of white cloth or silk to place over the dead body.

If the family be settled in any part away from the neighborhood of their ancestral burying-place, it becomes necessary for them to seek out a lucky spot for the burial of their deceased relative. In many cases the coffin is kept for years in the room where the ancestral tables are, and sometimes it is temporarily laid in a sort of dead-house, hired or constructed for the occasion, until it can be transported to the original sepulchre of the family, or until a lucky spot can be discovered. The Chinese are very superstitious on this point, and even in times of epidemic will often insist on retaining coffins in their houses; and, as far as we are aware, there is no sanitary or other authority to interfere and protect the health of the community. Many will, doubtless, say that all danger on this score is sufficiently obviated by the care with which most

coffins are prepared ; but the evidence of our senses, in a cholera season at Pekin, has taught us that the contrary is frequently the case. Families at the very bottom of the social scale, for economy's sake, often inter their deceased relations within a few days of their death, but this practice is much looked down upon, and is considered a proof of the party's being sunk in the lowest depths of penury, as well as wanting in due respect to the departed.

Soon after the death, the eldest son of the deceased, supported by friends, proceed with two copper "cash" (this being the name given by foreigners to the only native coin in use in China) and an earthen ware bowl or vessel to the city moat or a neighboring stream or well, to "buy water" (*mai shui*) to wash the corpse with. In "buying the water," the coins are simply thrown into the well or stream, and this ceremony can only be performed by the eldest son, or, in default of his presence at the obsequies, by his son, rather than by a younger son of the deceased ; if there be no children or grandchildren, then the duty devolves on cousins, who succeed to all property. When the face and body have been washed, the corpse is dressed in the best clothes the family can procure, often in four or five suits, and put into its coffin, which is commonly placed on tressels. It now lies in state for a time, and a wooden tablet is set up bearing the name of the deceased, and his descendants prostrate themselves before it every day during the first seven days of mourning. A similar inscription to that on this tablet is afterward erected at the grave, and is generally carved on stone, though the poor use wood.

In the case of poor families, the sons frequently go round to their relatives and friends to collect money to defray the expenses attending a funeral, and they are generally successful, as the superstitious Chinese are much afraid of incurring the ill-will of the spirit of the departed.

On the day of interment, usually three weeks after the death, a meal is set out near the coffin, for the deceased spirit to partake of. Then the mourners, first the men, and afterward the women, holding sticks of incense in their hands, kneel down before the

corpse, and bow their heads to the ground. They are all clothed in mourning attire, and wear white badges round their heads. After this the funeral procession takes place, and the order is somewhat as follows. First come lanterns and musicians, occasionally playing a funeral dirge ; then the ancestral tablet of the deceased, carried in a sedan-chair ; next a man scattering "paper or mock money" to propitiate the spirits of the invisible world ; behind him are relations and friends ; then the coffin, followed by the sons and grandsons, weeping and attired in mourning ; and in their rear come the women of the family in sedan-chairs, wailing and crying piteously. Last of all are persons bearing the oblations that have to be made at the grave. If the deceased has held any official position, other tablets, besides the one above mentioned, are to be seen carried in the procession, setting forth his titles and dignities.

When all have arrived at the grave, which is deep, if the nature of the ground will admit it, the coffin is consigned to its last resting place, crackers are left off and prayers are offered up ; next, pieces of paper, supposed to represent clothes, money, and other things which the deceased's spirit may require in the world of shadows, are solemnly burned. At the time of burial, when the coffin is lowered into the grave, the sons, or whoever may be the chief mourners, at once sprinkle some earth over it, and the grave is filled up. The coffin of a father is deposited on the left side of the grave, being the place of honor, and the space on the right side is left for the mother, the ancestral tablet is brought home from the funeral in a sedan-chair, and various articles of food are placed before it ; those again making prostrations ; and by strict custom the same ceremonies ought to be repeated for seven weeks. At the conclusion of the funeral rites, it is usual for the mourners to partake of an entertainment, from which it is reasonable to suppose that their grief is commonly of such a nature as to be easily comforted.

The full term of mourning for parents is nominally three years, but practically twenty-seven months, and for the first month after their decease the mourners are not allowed to shave their heads ; they consequently soon assume a wild and unkempt appearance. The very strict place

offerings of wood, &c., twice a year at their parents' graves, but our own experience goes to show that the customs of the Chinese in this respect are, occasionally at any rate, more exact in theory than in practice.

Etiquette requires that a widow should mourn the death of her husband for three whole years; and even after that period she is somewhat restricted in her choice of colors, red being forbidden her. Should a widow marry again, which is not very frequently the case, for the practice is looked down upon, she, of course, divests herself of all marks and symbols of woe and mourning. Men, however, are not expected to be quite so self-denying and particular in mourning the deaths of their wives, for they sometimes marry again before they have been widowers for a full year. Should a man's wife be unlucky enough to present him with a "pledge of

affection" during the term of mourning for his parent, it is looked upon as highly improper and disrespectful to the deceased.

When an emperor dies all officials go into mourning, and remove the buttons and tassels from their hats; they are also required to perform certain ceremonies in the temples; and they cease, for the time being, to use vermilion paste for their seals of office, employing blue instead. Proclamations are issued by the local authorities all over the empire, by which the common people are called upon to let their hair grow for a hundred days; marriages are not allowed to take place, but practically they are winked at, if shorn of all the usual pomp and ceremony. The theatres, too, are closed for a long period, at any rate in Peking and its vicinity, though after a time this order is not insisted on at a distance from the capital.

EVIL SPEAKING.

THE old adage is certainly true—"Out of the abundance of the heart the mouth speaketh." Therefore as the grand teachings of Odd-Fellowship are stamped on my heart, not to be effaced by Time, the great ruler of men, the principles taught me in the Subordinate Lodge and in the "Camp" will never be forgotten, but will be frequently uttered.

I heartily wish that every Odd-Fellow could feel toward his Brother as I do; then we would not have so much heartburning in the Lodges toward each other. If Brothers will stop and see how easily a man can be soiled by an idle expression from the lips of another! Yes, not only an expression can soil, but even a suspicious look will cause the enemies of a Brother to look with distrust on our entire Brotherhood.

Anybody can soil the reputation of a Brother, however pure he may be, by uttering an expression that his enemies will believe, and that his friends may not hear in time to contradict.

A puff of idle wind can take a million

of the seeds of the thistle into the fields of a sturdy farmer, causing mischief and taking a long time to undo. The floating particles are too fine to be seen and to high to be stopped until the mischief is done.

So is it with the seeds of slander; so easily sown, and yet so difficult to be stopped, and so heart-rending in their fruits.

Brothers, let us remember that many a person will catch our expressions and become poisoned against our brother just because we have sown the seeds by insinuation. No reputation can refute a sneer, nor any human skill prevent the coming mischief.

Oh ye, who profess to be Odd Fellows! who greet your Brother in the Lodge-room with a smile of love on your lips, only carry out your benevolence, and your kindness, in the cold world, and all will be well.

Beginning with our home duties and extending our labors to our Brothers and humanity, is the mission of Odd-Fellowship.

IT WON'T DO.

IT won't do for individuals who know nothing about Odd-Fellowship to rail against all secret societies, their laws, constitutions, &c. They might expose their ignorance.

It won't do for members of the Order to

be frequently absent from their places in the Lodge-room. They might be suspected of a want of zeal for the cause, or interest in the Order.

It won't do for an Odd-Fellow to leave his home to attend the Lodge when a

member of his family is dangerously ill. It might cast a shade over that feature of Odd-Fellowship which teaches charity and brotherly love.

It won't do for a lady to imagine that her husband should communicate to her all the secrets of the Order. It might cause her to become fretful and unhappy.

It won't do for persons to expect perfection in all Odd-Fellows any more than in all church members. They may be badly disappointed.

It won't do for Odd-Fellows to frequent the grog-shop, gaming-table, or other places of dissipation. They might be accused of setting a bad example.

It won't do for ladies to imagine their fate to be particularly grievous and awful because their husbands have joined the Odd-Fellows. It might denote a want of intelligence.

It won't do for Odd-Fellows to spend an hour or two in the store, grocery, or tavern,

after leaving the Lodge-room. Their wives might think there was no good in secret societies.

It won't do for the opponents of Odd-Fellowship to magnify every little fault and imperfection in the character of an Odd-Fellow. They might be thought to show a lack of feeling and principle.

It won't do for ladies to worry their husbands because they cannot accompany them to the Lodge-room. They might be called unkind and suspicious.

It won't do for individuals to regard all secret societies as a species of witchcraft, ghosts and murder. They might be called superstitious.

It won't do for dashing members of the Order who have large possessions to absent themselves from the Lodge-room through fear of being called upon for some object of benevolence. They might be called miserly.

THE MOUNTAINS OF LIFE.

There's a land far away, 'mid stars we are told,

Where they know not the sorrows of time ;

Where the pure water wanders through valleys of gold,

And life is a treasure sublime.

'Tis the land of our God, 'tis the home of the soul,

Where ages of splendor eternally roll,—

Where the weary, worn traveller reaches his goal—

On the evergreen mountains of life.

Our gaze cannot soar to that beautiful land,

But our visions have told of its bliss ;

And our souls by the gales from its gardens are fanned,

When we faint in the desert of this ;

And we sometimes have longed for its holy repose,

When our spirits were torn with temptation and woes,

And we've drank from the tide of the river that flows

From the evergreen mountains of life.

O, the stars never tread the blue heavens of night,

But we think where the ransomed have trod ;

And the day never smiles from his palace of light,

But we feel the bright smile of our God.

We are travelling homeward through changes and gloom

To a kingdom where pleasures unchangingly bloom,

And our guide is the glory that shines through the tomb,

From the evergreen mountains of life.

THE
Canadian Journal  of Odd-Fellowship.

CL. T. CAMPBELL, Editor.

STRATFORD, ONTARIO, MAY, 1875.

THE EARLY HISTORY OF THE ORDER.

THE origin of the Society of Odd-Fellows, though decidedly modern, is yet involved in considerable obscurity. About a century ago there seems to have existed a Society in London bearing this name, supported by members from the working classes. Its object appears to have been nothing more than amusement and enjoyment; its ritual, as far as it had one, consisted only of ludicrous and unmeaning performances, intended simply to create a laugh at the expense of the candidate; while the only serious business in the meeting—if anything in this connection could be called serious—was beer drinking and tobacco smoking. This Ancient Order was confined to the city of London, and, in its original shape, died there many years ago.

About the same time there existed other clubs of working men, who met in the taverns for the purpose of spending a social hour in eating, drinking, and singing; and who, before parting for the night, were accustomed to deposit with the landlord some trifling contribution towards forming a fund from which assistance might be given in sickness or distress. The germ of modern Odd-Fellowship has to be sought in the adoption by

the original Order of Odd-Fellowship of this benefit club system.

In the year 1809, a member of this Order by the name of Bolton, a marble cutter, and apparently a jovial, good-natured sort of person, removed from London to Manchester. Here he found among his fellow-workmen a sufficient number who could enjoy the fun of one of these Societies, and together they opened Victor Lodge. In October, 1810, a Lodge was opened in Salford, a suburb of Manchester, and named "Loyal Abercrombie." In this lodge the foundation of our present system was laid. Though the members met primarily for fun and frolic, yet this constant association together developed a strong fraternal feeling; and "fraternity" soon sought practical exercise in "mutual relief," by the adoption of an imperfect system of weekly dues and sick benefits. Several gentlemen in Manchester, actuated by a desire to improve the condition of the working men, united themselves with the young Society, and devoted their time and talents to its improvement. Prominent among them was a Mr. Nailor, a man thoroughly imbued with these principles of Brotherly Love and Philanthropy, which have made our

Order what it is to-day. The labors of men like these did much towards improving and elevating the character of the Society.

For the next two years the Order made considerable progress, and many Lodges were organized. But mismanagement on the part of the ruling powers in London resulted in a secession of the lodges in Manchester, and the establishment of the Order of Independent Odd-Fellows, usually designated the Manchester Unity, from the fact that its headquarters was located in the city of that name.

The new Order had much to contend with. It had, of course, the opposition of the parent Society, and it had also the opposition of all those who were disgusted with the frivolous character of the old institution, and who looked on the new one as equally given to beer drinking, practical joking, and buffonery. Under these circumstances, its progress was necessarily slow, and it was ten years before a lodge of the new Order was organized in London. In the year 1836, there were only 40,000 members in the Order, and of these 15,000 belonged to Manchester.

In Scotland the Institution was first planted in April, 1837, in Aberdeen, at which date the Bon-Accord and Thistle Lodge was opened by some Yorkshire Odd-Fellows, at that time employed in one of the large woollen factories of the place. But the cautious and sober people of Aberdeen did not at first look with favor upon this English importation with its odd name, and its mysterious, because secret, performances. As a consequence, it was up-hill work for a time. Yet only for a short time. Becoming familiar with the title and recognizing the benefits of the Society, many of the working men of Aberdeen soon became enthusiastic mem-

bers; and in four years time, no less than fourteen lodges were in existence in this district. And the Scotch members did not give themselves up to the amusement of the Society; they wanted something practical and useful; and they showed it by introducing improvements. Among the evidences they gave of their practical interest in the Order was the establishment of a new feature in the work—the Widows' and Orphans' Fund, and the building of a hall.

In other parts of Scotland, notably in Glasgow and Greenock, the Order succeeded in gaining a firm foothold. In this part of Britain the Society early assumed a different character from what it had in the parent country. Especially was this the result of the changes in their convivial practices. Very soon after its introduction into Glasgow the lodges ceased meeting in public houses, and they were no longer conducted on the old free and easy principle, which spent more money for drink than for relief. As a natural consequence the Order rose in the public estimation; large numbers of influential people of the middle classes united themselves with it; and its influence for good was soon appreciably felt and acknowledged by the outside world.

In 1840, and during the next few years, the Order was introduced into New South Wales, Australia, and other English colonies.

By comparing these statements with the brief sketch of the history of the American Order in our last issue it will be seen that the Order was planted on this continent very soon after it became a benevolent society. It was in 1812 that the Manchester Unity came into existence as an independent friendly society, separate from the Ancient Order of London Odd-Fellows, who were devoted to little else than

nonsense and frolic. Seven years after, in April, 1819, Thomas Wildey planted the first Lodge in America. At that time, in England, the Order was confined to Manchester; as it was three years later before a Lodge was opened in London. We may justly claim, therefore, that, on this con-

continent, we are almost co-eval with our Brethren in England; and the progress we have made shows that we have not fallen behind the parent country in our devotion to the fundamental principles of the society, and in our practice of its benevolent and moral tenets.

“HOW MANY SOCIETIES MAY I JOIN?”

THIS is the substance of a question submitted to us by a correspondent; and it demand a more extended reply than we can give in our column of “Answers to Correspondents.”

“How many societies may I join?” Well that depends upon circumstances. We presume the question refers more particularly to societies of a similar nature—such as Odd-Fellows, Knights of Pythias, Masons, Foresters, etc. Is a man justified in belonging to more than one of these? If he belongs to more than one, will he not be divided in his allegiance? Will he not fail to serve them all faithfully? Can he be a good Odd-Fellow, Forrester, and Freemason at the same time?

The question might be varied a little: Can a man be a faithful member of a church and of an Odd-Fellow’s Lodge at the same time? Can a merchant attend to his business properly, and at the same time take an active part in politics? Can a man work hard at his trade six days in a week and be a successful Sunday-school superintendent on the seventh day? Should a man devote himself to one thing exclusively, or would it be permissible or advisable for him to indulge in a little variety?

As we said before, it all depends on circumstances. It depends partly on the

individual, and partly on his surroundings. We have known a man conduct a business successfully; attain considerable prominence as a politician; attend Lodge regularly and work hard in it; seldom miss a prayer-meeting in his church; take up the collection regularly at the morning and evening services; superintend the Sunday-school; and light the fires when the sexton got sick. On the other hand we have known a man who could not do any one of these things properly, much less all of them; and he was not an idiot either; he was only too slow. The first of these men could belong to several societies, and be useful in them all; the other man would be no acquisition to any one society, and he would be a decided failure if he belonged to two of them.

A man should not belong to two societies which are in any way antagonistic; nor if his duty towards one interferes with, or causes him to neglect, his duty to the other. He should not belong to several societies if his attendance on them interferes with a proper attention to his business and his family. If he can attend to these and two or three societies besides, we see no objection to his doing so. Benevolent societies, such as Masons, Foresters, and Odd-Fellows do not conflict with each other; their objects are similar,

though their modes of work may differ. A person who is an enthusiastic lover of the principles of benevolence on which these societies are based may be an active and useful member of more than one of them. We know of many such cases. We have heard it said that a thorough, sincere Freemason will not belong to any other society; and, also, that a true Odd-Fellow will not divide his allegiance with any other institution. And so we have heard it said that an earnest Christian will find

room for the exercises of all his talents, and the employment of all time, in his church; and that he should stay there. But we believe neither the one nor the other.

As a general rule we may say that a man may be a member of just as many organizations—religious, benevolent, political, or social—as he can properly attend to, without neglecting the interests of his family; and no more.

NOTES AND COMMENTS.

IN issuing our fifth number we return our thanks to the brethren who have given us their hearty assistance so far. We are happy to say that our subscription list has now reached a figure that will assure our association against any loss for the present year. We intended publishing the JOURNAL for a year whether it paid expenses or not; but it is, of course, far more pleasant for us to find that it will pay itself, and that we are thus relieved from the unpleasant alternative of paying for it ourselves. At the same time there is room for improvement. From many lodges we have received large subscription lists; from others small ones. We are thankful for them, both large and small; and in some cases we know that the small lists represent more energy, owing to the weakness of the Order in their localities, than the large ones. But from some places we have not yet received a single subscriber. There are not many such places; but there should be none. If every lodge that is not yet represented on our mailing book would send only two or three names it would be an evidence of support and appreciation that would prove very encouraging to us, and, we think, not unprofitable to the Fraternity.

THOUGH the name "Odd-Fellow" sounds somewhat peculiar, yet it seems to be a favorite with friendly and benevolent societies; or else we are apt to conclude that there are a great many divisions of the original stock. On this continent, we only know the Independent Order to which we belong; the Manchester Unity, and the Canadian Order of Odd-Fellows, a branch of the Manchester Unity. But in Britain, they figure up the following long list of Odd-Fellow Societies:

- Independent Odd-Fellows (Manchester Unity).
- Nottingham Order of Odd-Fellows.
- Nottingham Order of Imperial Odd-Fellows.
- Grand United Order of Odd-Fellows.
- Derby Midland Order of Odd-Fellows.
- London Unity of Odd-Fellows.
- National Order of Odd-Fellows.
- West Bromwich Unity of Odd-Fellows.
- Handsworth Unity of Odd-Fellows.
- British Order of Odd-Fellows.
- Staffordshire Order of Odd-Fellows.
- Bolton Unity of Odd-Fellows.
- Kingston Unity of Odd-Fellows.
- Grand City of London Order of Odd-Fellows.
- Auxiliary Order of Odd-Fellows.
- Wolverhampton Unity of Odd-Fellows.
- Ancient Independent Odd-Fellows.
- Leicester Order of Odd-Fellows.
- Albion Order of Odd-Fellows.
- Norfolk and Norwich Order of Odd-Fellows.
- British United Odd-Fellows.
- Nottingham Loyal Odd-Fellows.
- Leeds United Odd-Fellows.
- Brighton Unity of Odd-Fellows.
- Enrolled Odd-Fellows.
- Independent Odd-Fellows.
- Free and Independent Odd-Fellows.

ONE of the London papers notified its readers a short time since of the arrival in that city, on business connected with the Order, of "Mr. John Gibson, of Stratford, Grand Chief *Patrick* of the I. O. O. F." We congratulate the worthy brother on this addition to his titles. We suppose it is quite appropriate for the principal officer of the Order of "pats." to be called the *Chief Patrick*.

SOME person has sent us back a JOURNAL; but has forgotten to let us know who the party is that does not want it. If anyone receiving the JOURNAL does not wish to keep it, he need not take it out of the post office, read it, and re-direct it to us. It will be sufficient for him to leave it with his postmaster, who will notify us of the refusal. These refusals have been exceedingly rare; but where there is one, we want to know it promptly, so that we may not continue sending our JOURNAL where it is not needed. We have no copies to throw away.

A CORRESPONDENT of the *Mystic Jewel*, who writes under the name of Chedorlaomer—we understand it is P. G. M. AtLee, of Washington—thus explains the significance of his *nom de plume*: When the venerable Grand Sire and Founder of the Order instituted Wildey Encampment in Cincinnati, December 7, 1832, he conferred on a few of us the Patriarchal Degrees, in what he called "the short way." We attained the Royal Purple in about fifteen minutes. He inculcated on us the exceeding antiquity of the degrees, and informed us that the first Patriarch was Kiddely More. As I had never met with that name in the course of my historical reading, I was anxious to know the particulars of his biography, and of the era with which he had been identified, and at the first opportunity sought elucidation. He referred me to the 14th chapter of Genesis, wherein I saw that in the battle of four Kings against five, Chedorlaomer King of Elam was

chiefly instrumental in the victory by the minority. The orthography of the name did not immediately suggest the pronunciation of it by the venerable nomeclator, but he assured me that "that was the very man."

ANOTHER Grand Encampment has been added to the list. This time it is in the Far West—the State of Nevada. It was organized on the 2nd of March by Bro. D. O. Adkinson. There were thirty P. C. P's present. The following officers were elected and installed: J. C. Smith, G.P.; William Hill, G.H.P.; G. W. Chedie, G.S.W.; Geo. Tuffey, G. Trea.; F. V. Drake, G. S.; C. W. Jones, G. J. W.

MYSTERIOUS blood stains were found leading up the stairs and into the hall of a certain secret Society in Truckee, California, lately. Large pools of blood were also visible through the glass doors, inside the hall. The punishment of some unfaithful brother, or terrible accident in the initiation ceremony, was surmised. Considerable excitement was created; but upon obtaining an entrance the investigators found that the cause of all the trouble was only a wounded dog.

RHODE ISLAND mourns the loss of one of her leading Odd-Fellows, Past Grand Master Gardiner T. Swartz, who died on the 19th March, in the 67th year of his age. He joined the Order in 1844, and entered the Grand Lodge in 1869. He was elected Grand Master in 1870, and continued to hold that office until the session of 1875, held a few months since. The continued re-election to the chief office in the gift of his brethren is the best evidence of the high esteem in which this distinguished brother was held. It is not often that one person occupies the position of Grand Master for four years in succession. Perhaps it might be an advantage to the Order if such a thing happened oftener.

HOW to make a Lodge interesting? and how to fill up the time pleasantly and profitably when there is no particular work before the meeting? are questions that have been often discussed by the press of the Order. The *New England Odd-Fellow* adds its quota to the discussion by the recommendation of lodge entertainments in the following sentences: "An important feature which should be connected with every Lodge is some manner of entertainments. The usual Lodge routine would often appear dull were there nothing ever to come up under the "good of the order" to enliven the occasion, and create a deeper interest among the members. It is too often the case in many of our Lodges, that the opening on the "good of the Order" only results in a signal or stepping-stone to closing. Not that we would infer that our meetings are uninteresting in the general business routine, but that something of an entertaining character is essential in rendering not only our meetings more interesting, but also in benefitting very many of the members of our fraternity. There are many Brothers who, when called upon to offer a word under "the good of the Order," only present the well-known apology of "a bad cold," or "would like to be excused," or "have nothing to offer that would be of any interest to the members." It is well known that the Order is composed of the more enlightened class, the majority of whom have had the advantages of an education, and in view of this, it only requires a little experience on the part of these Brothers, in the form of speaking, recitations, etc., to permanently cure them of "bad colds" and other feigned ailments or excuses! There is still another benefit which would result from these entertainments. There are a large class in nearly every Lodge, who may justly be considered as drones in the Order; they seem to regard Odd-Fellowship as of no greater consequence than a beneficial society, and only make their appearance at the Lodge room whenever their dues are to be paid, or when election of officers comes around; these Brothers doubtless forget that the mind needs nourishing as well as the body. Again,

we need something more excitable to arouse the drooping spirits of many of our old Past Grands, who have forgotten that their services are just as essential at the Lodge room now as they were on the very evening they donned the official collar. We would suggest that every Lodge appoint a committee on entertainments, and whenever there is no initiation, or any other important business to come before the Lodge, outside the usual routine, that something be presented in the way of speeches, recitations, music, etc. Quite a number of Lodges which we have visited of late have adopted this, and there is a marked difference in the attendance at the meetings. Some of the Boston Lodges are now holding public entertainments once a month, which brings out a wonderful array of talent, which might have otherwise remained dormant.

We know at least one of our Canadian lodges, Avon, 41, which keeps a Standing Committee on entertainments; and the general opinion of the brethren is that it is a very good thing to have.

COURTESY is a commendable grace, whether exhibited by individuals or Societies; and we take pleasure in recording the the following sentences of Wm. Wallace Lee, Esq., Grand Master of the Freemasons of Connecticut, as evincing the proper spirit with which one Benevolent Society should treat another: "I have been asked if there is any law in this Jurisdiction which would prohibit Masons from uniting with other organizations at the funeral of a Mason, who was a member of some other organization. My reply was no, and I hoped we never would be prohibited from the exercise of gentlemanly courtesy on any occasion whatever. Of all places for exhibition of claims of superiority or arrogance of manner, such would seem to be the most unfit. Masonry has sometimes been the recipient of such treatment on the part of the church, but I have never known any of the craft who particularly admired it. We should never give treatment to others we are not willing to receive. All our talk about our superior

ity, or calling outsiders profane, seems to me to be very unwise. Conscious worth is never arrogant. 'Putting on airs' always excites contempt, either open or concealed. We read in the Book of the Law of one who boasted of his good deeds, his superiority, and thanked God that he was not like that other fellow, (a publican) but it never impressed me as a trait of character worthy of imitation; especially as we read further that the publican went down to his house justified of God rather than the other. The rule to govern our conduct in such cases was given by the Great Teacher eighteen centuries since, and the world gives added force to it. 'All things whatsoever you would that men should do unto you, do ye even so unto them.' By acting upon this principle, we shall be able to dwell in peace and harmony with all men."

THE Bureau of Education, Department of the Interior, Washington, desires information from Lodges and associations of the Order having libraries of five hundred or more volumes, as follows: First, date of establishment of library; Second, number of volumes and their general character; Third, average annual accessions and their cost; Fourth, annual circulation of volumes. The information should be furnished by June 1st, and to each library reporting, when the name of the librarian or other authorized officer is forwarded, will be given a copy of the proposed volume, "A General and Statistical Account of all Libraries (not private) in the United States." This will be an interesting book, and it is hoped that lodges and library associations of the Order will forward the statistics required at once to Hon. John Eaton, Commissioner, Washington, or Jas. L. Ridgely, G.C. and R. Secretary, Baltimore.

A GRAND Encampment for Oregon was instituted at Portland, March 20th, A. J. Marshall, Grand Patriarch; J. M. Bacon, Oregon City, Grand Scribe.

APRIL the 26th was celebrated throughout the entire jurisdiction with appropriate services. In Canada we were not behind in commemorating the birthday of the Order. Nearly all the lodges made use of the form of ceremony provided by the G. L. U. S., and many added considerably to it. In a number of places, as in London, Hamilton, etc., sermons suited to the occasion were preached on the Sunday before; while balls, concerts, socials, etc., constituted the principal work of Monday evening. It has been too late in the month for us to give any account of the celebrations held by the different lodges; but the brethren can have the use of our columns next issue, if they will send us the items.

THE M. W. Grand Sire, the Hon. M. J. Durham, of Kentucky, having signified his intention to be present at Whitby on the 24th of May, the Grand Master of Ontario has issued a call for a special meeting of the Grand Lodge, to give that distinguished brother a fitting reception. It is to be hoped that the P. G.'s and representatives of the jurisdiction will be present in goodly numbers. We are notified by the Grand Secretary that the expenses of the officers and representatives are to be borne by the brethren themselves, or by the Lodges sending them.

FROM Washington Territory comes the information that "the growth of the several lodges in this Territory for the last year has been unexampled. An Encampment will be organized here (Olympia) on the 14th of April, and I think at the next session of the G. L. U. S. there will be ten subordinate lodges in this Territory asking for a Grand Lodge of Washington Territory."

CORRESPONDENCE.

MRS. JERUSHA JANE JINX.

I N the course of my life I've often heard
 Of many wonderful things that occurred ;
 But the story that beats them all methinks,
 Is the story of Mrs. Jerusha Jane Jinx,
 Who wanted to join the Odd-Fellows.

Her husband, J. Jinx, was an Odd-Fellow true ;
 As good an Odd-Fellow as many of you ;
 Had the R.P. Degree, was a P.G., too,
 And belonged to No. 1,002.
 And his wife, she raised a hullabaloo ;
 Whatever he did, she knew she could do ;
 And she was bound she'd be an Odd-Fellow, too.

She followed him round, this troublesome wife,
 Until she had teased him half out of his life ;
 And then, to end this unnatural strife,
 He agreed, at last, to initiate her.
 But first, to disguise her from head to foot,
 He dressed her up in his breeches and coat,
 So willing was he to accommodate her.
 And—at least that is what the histories tell—
 The pantaloons fitted remarkably well.

'Twas a stormy night when they went to the hall ;
 It seemed as though the Old Harry and all
 His imps were out on a terrible tare.
 The lightning flashed with a lurid glare :
 The hail stones popped like champagne corks,
 The clouds dropped down their biggest pitch-forks.
 Mrs. Jinx was nervous ; she shivered—with cold—
 And she did not feel better when she was told,
 That in the Lodge-room there was plenty of heat,
 But seemed rather anxious to beat a retreat.

But that was too late ; prepared were the links
 To twist round the neck of Jerusha Jane Jinx.
 The red lights gleamed from the N.G.'s chair,
 And blue blazes shone from the V.G.'s hair ;
 The Conductor was leading the Goat around,
 Who kicked up his heels with many a bound ;
 The Warden stood like a turbaned Turk,
 To bring the candidate up with a jerk ;
 The brimstone burnt with an awful smell,
 And the Odd-Fellows gave a tremendous yell,
 As the Guardian opened the inner gate,
 And the P.G. brought in the candidate.

O horrible sounds ! O horrible sight !
 No wonder Jerusha Jane gasped with fright,
 And opened her eyes in wild amaze,
 At the ghastly scenes that met her gaze ;
 And the horrible din that smote on her ears,
 Did not seem fitted to calm her fears.
 The goat danced wildly through the room—
 The candidate begged them to let her go home !
 But the Odd-Fellows joined in a hideous ring,
 As thus the opening ode they sing :

Dinkle—dinkle—doodle—dum !
 Hither, stranger, hither come !
 Blood to drink and bones to break,
 Skulls to smash and lives to take !
 Heat the fire and make it glow—
 This is the way Odd-Fellows go !

The candidate felt that her end was near ;
 She staggered and fell on the nearest chair ;
 And scarcely noticed, so loud the groans,
 That the chair was made of human bones.
 Of human bones ! On grinning skulls
 That ghastly seat of horror rolls !
 Across the top a scalp was flung,
 While teeth around the arms were strung ;
 Never in all the world was known,
 Such uses made of human bone.

The brimstone gleamed with lurid flame,
 Just like a place we may not name ;
 The goat began to dance again,
 And tugged away at his rusty chain ;
 The Warden brandished his axe on high—
 The candidate knew she was going to die.
 The Odd-Fellows howled, but twice as bad ;
 They howled and sang like demons mad :

Raise again the hullabaloo !
 This is the way Odd-Fellows do.
 Start the Billy Goat on the track,
 Place the candidate on his back—

Then came a pause—and a pair of paws,
 Of dirty color, with iron claws,
 Grasped the unhappy candidate,
 And hurried her off to her fearful fate.
 Jerusha Jane Jinx could stand no more,
 She fainted away and fell on the floor.

What then, do you ask me, did befall
 This inquisitive woman ? Why nothing at all ;
 She dreamed she had been in the Odd-Fellows' hall !

WHAT EVERY ODD-FELLOW MAY DO.

HE may make our principles his own, by careful study and reflection. They are few and simple ; yet they cover the entire scope of human action, as they also enter into almost every department of work and every phase and condition of our life. But all these relations do not appear except by thought, and a careful tracing of principles to their bearings. Once make them your own and they ooze out through these relations as naturally as sap through the pores of the maple wood. The mind finds out their proper uses and applies them. There need be—nay, there can be no difficulty about it. The *Golden Rule* would then become a *practical* rule of life. Why ? Because the principle of the rule is fixed and ever fresh and green in our memory—is constantly touching and thus coloring every thought and act of daily life. From habit it is uppermost in mind, and being uppermost, it must predominate and qualify every utterance of the mouth, hasty and passionate words excepted. As

the greater stream modifies and purifies the roilly waters of its many tributary little brooks,—so will the pure, sparkling waters of the Golden Rule purify and cleanse the heart of the rills of envyings, selfishness, and the like.

Secondly—He may acquire a commendable degree of intelligence, and by industry attain a position of much usefulness in society.

All this is possible, and within the reasonable reach of all faithful Odd-Fellows. The theory and practice of the Order is such as to aid and stimulate effort in this direction. None need give up an hour set apart for labor ; none need deprive himself of a single natural enjoyment, pleasure or pastime, to accomplish it. All may be done at odd moments of fragmentary hours incident to life. Only utilize—not waste them ; spend them in improving the mind, in reading and study, in reflection or writing, or in profitable social intercourse. This habit pursued for years will bring intelligence on all subjects immediately connected with the ordinary duties and affairs of life, and this knowledge will fit him for greater usefulness.

M. P. LINDSLEY.

Green Bay, Wis., April 12, 1875.

AMONG THE PATRIARCHS.

THURSDAY, April 8, I had the pleasure of meeting with the members of Harmony Encampment, No. 3, London—it being their regular meeting night. They had plenty of work on hand ; and it is unnecessary for me to say they do their work well. They have a large membership, numbering now about 160. In London there are three very strong Lodges—two of them numbering over three hundred each, the other about two hundred. As a consequence, the patriarchs have a large field to draw from ; and by our next

session they expect to number nearly two hundred. Odd-Fellowship is a live Institution in London. The brethren have erected a temple in the business portion of the city that would do credit to the largest city on the continent. It is expected to be finished about the first of June, when, I am informed, it will be dedicated to the great principles of our Institution. I had the pleasure of meeting here with many of my old friends—this being the place where I was first instructed in the duties and privileges of Odd-Fellowship.

Friday, 9th, at Ingersoll.—I met the Brethren of Unity in regular session, with plenty of work before them. This En-

campment was instituted about a year ago, and the patriarchs have made good use of their time, having now a membership of 65, all of whom take a deep interest in the work. Their officers are well posted; and their books show them to be in a prosperous condition. Here are located Samaritan and Oxford Lodges, both in a prosperous state, numerically and financially.

Monday, 12th, at Park Hill.—Regular meeting of Hebron Encampment, No. 17.

A small Encampment this; but the members are all zealous, and they seem to have little use for books in doing their work. The G. R. D. and R. P. D. were conferred in good style. They have have not a very large field here to draw from, as there is but one Lodge, Ivy No. 96, about three years old, with a membership of less than seventy. The Lodge and Encampment are both in good condition financially, with a very nice hall, well furnished.

JOHN GIBSON, G. P.

ANSWERS TO CORRESPONDENTS.

WM. S.—“Is it constitutional for a D. D. G. M. to answer by wire an application for dispensation to initiate?”

ANS.—There is nothing in the constitution to prevent it. A D. D. G. M. has to exercise his own judgment in all cases not specially defined in the law; subject, of course, to an appeal to higher authority. So long as he sends the required permission, we should think it did not matter how he sent it.

D. M.—“Can an application for degrees be announced to a lodge when opened in the Initiatory Degree? In other words, has a member who has not received the Degrees any right to know who applies for them?”

ANS.—The law is plain that application for degrees must be made in the lodge when opened in the Initiatory Degree. Whispering the application in the ear of the N. G. or Secretary could not, in our opinion, serve the purpose. The abstract right of an initiate to know who applies for the degrees does not affect the question, which is one of law.

H.—Any public reference to the Fenian proclivities of the person referred to would not be in good taste. Politics sometimes leads Odd-Fellows as well as other people into very reprehensible conduct; and politics was no doubt the cause of the matter you mention. But the whole thing is a

“dead issue” now, and we can afford to forget it.

COR.—We are not to be held responsible for the opinions of our correspondents. We take on our shoulders all the burden of all the views that are ventilated in our editorial pages; and give our brethren a chance in the correspondence pages whether we agree with them or not.

SEC'Y.—Circulars, notifying members of their indebtedness, printed on fine note paper, will cost \$4 per 1,000. Orders on the Treasurer, and member's receipts, can be procured cheaper from the Grand Secretary, at Brantford, than we can furnish them. Of course, in the supplies sent from the Grand Secretary's office, the name of the lodge is left blank. You are not compelled to purchase supplies from the Grand Secretary; you can use your own discretion in the matter.

JOS.—The D. D. G. M. has a perfect right to answer questions and make decisions without referring the matter to the Grand Master. See Ontario Digest, page 49.

P. G.—Grand Lodges are now permitted to authorize the conferring of all three P. O. Degrees on one who has only served as N. G. and V. G.: Journal of G. L. U. S., 1874, pp. 6, 213, 6, 263.

PROGRESS OF THE ORDER.

ONTARIO.

WHITBY.

The members of Eastern Star Lodge, No. 72, having finished their new temple, have made the necessary arrangements for its dedication with all possible *eclat* on the 24th of May. The building, of which we give an illustration, presents a handsome appearance, and one highly creditable to the Order. It is of brick, 37½ feet front, 75 feet deep, and 54 feet high. The lower flat contains two stores, one double and one single. On the second floor is a public hall, the full size of the building. On the third floor is the lodge room, 20x54 feet, and 20 feet high; also an ante-room and library, 18x36 feet; a committee room, 7 x 10 feet; a camp room, 7 x 30 feet; and a hat and cloak room of the same size. The entire cost will be over \$12,000.

Eastern Star Lodge was organized on the 11th May, 1871, and now numbers 130 members. The brethren have moved three times, and were burnt out once; but now they intend to occupy their own property. We trust they will not have to move again, from fire or any other cause, for a good many years; unless their new building gets too small for them.

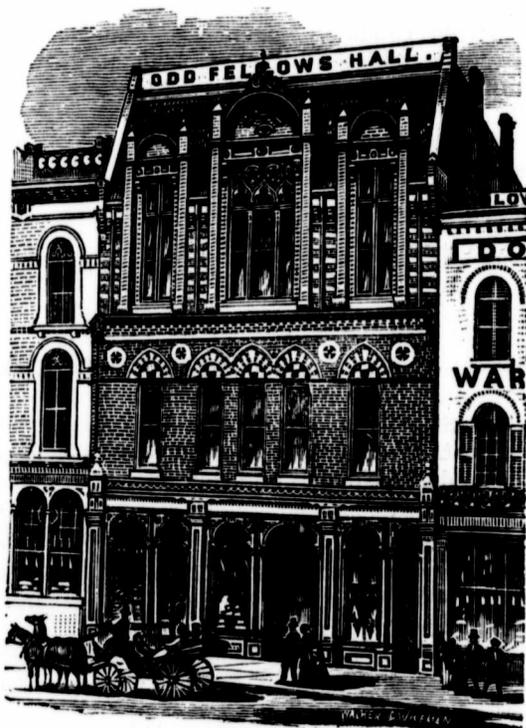
The programme for the 24th is a very extensive one, and will keep the brethren well occupied:

At 9 a.m., Grand Master Fitzsimmons will conduct the dedication, assisted by the Grand Officers, who are all expected to be present. Jno. W. Stebbins, Grand Master of New York State, will deliver the dedicatory address.

11 a.m.—A special session of the Grand Lodge of Ontario will be held for the purpose of giving an official reception to Grand Sire Durham, of Kentucky. There will, of course, be the presentation of an address to the distinguished brother, and a reply. Other eminent brethren from the United States will also be introduced to the Grand Lodge.

1 p.m.—Procession of Odd-Fellows.

2 p.m.—Addresses by the Hon. M. J. Durham and Hon. Schuyler Colfax. Hon.



A. Mackenzie, Sir John A. Macdonald, Lieut.-Governor Crawford, Hon. O. Mowat, and Hon. M. C. Cameron, have been invited, and are expected to be present.

5 p.m.—A band contest for prizes.

Evening—A grand ball in the drill shed, a building 140 x 80 feet, which has been specially floored and fitted up for the occasion. Grand Sire Durham and P.G.M. Colfax will hold a reception at the ball, when all Odd-Fellows, and their wives, daughters and sweethearts can be introduced. Tickets for the ball, admitting a gentleman and two ladies, \$5. Brethren from other localities, who desire to attend the ball, should make immediate application for tickets to the chairman of the ball committee, Dr. Adams, Whitby.

Arrangements for reduced fares and tickets, good for four days, have been completed with all the leading railways of the Province; and on the Grand Trunk, and Whitby & Port Perry lines special trains will be secured.

There is no doubt the members of East-

ern Star Lodge will do this thing up in proper style. Bro. J. Ham Perry, as chairman of the Committee of Arrangements, is throwing all his energy into it, and is bound to make it a success.

The people of Whitby are quite interested in this affair, and will do all they can towards making the day a memorable one. Says the *Whitby Gazette*: "Our townspeople must be on the alert, for the next Queen's Birthday promises such an influx of distinguished personage and strangers to our town as was never before seen upon a like occasion in Whitby. Let us be prepared to receive them hospitably, and do our share in assisting the enterprising Odd-Fellows in extending to one and all a hearty welcome."

STRATFORD.

The benevolent concert under the auspices of Avon Lodge, I.O.O.F., Stratford, came off on Tuesday, in the lodge room, which was comfortably filled. The appearance of the hall has been decidedly improved since the last concert, the windows having been hung with handsome curtains of scarlet repp, and canopies of scarlet and blue, with a heavy gold cornice, erected over the chairs of the presiding officers. These decorations have been provided for out of the funds raised by the previous entertainments, and were furnished by Messrs. Campbell & Abraham. The entertainment was, as usual, somewhat of an impromptu character, but was none the less pleasurable on that account. It contained several quartettes, by Miss Long, Miss McLeod, Miss Logan, Mr. Wade and Mr. D. A. McLeod, including the "Old Folks at Home," in which the audience joined in the chorus, producing a novel and pleasing effect. Duets by Miss Williamson and Miss Logan, and by Miss McLeod and Miss Logan, were heartily received. Solos—and good ones—were given by Miss Long, Miss Williamson, Mr. Wade, Mr. King and Mr. P. Daly, and a humorous reading by Dr. Campbell. The sensation of the evening, however, was the first appearance of Miss Lalla Scott, a dainty little blonde, whose years might be numbered with a single figure, who executed in excellent style a difficult solo from the "Bohemian Girl." A perfect storm of applause greeted the little lady's perform-

ance, in response to which she played a pretty waltz, keeping both time and tune in an astonishingly accurate manner. An instrumental duet by Miss Mickle and Mr. Young, closed the programme. The accompaniments were furnished by Miss Williamson, Miss Mickle and Mr. Young. A handsome sum was realised by the entertainment, which will be appropriated for the benefit of the poor of Stratford.—*Stratford Beacon.*

A second Lodge was instituted in Stratford on the 13th April, by D. D. G. M. Campbell, assisted by D. G. M. Buttery, P. G. M's. Ford and Gibson, and a number of brethren from the neighboring lodges. Ten brethren, formerly members of Avon, Huron and Canada Lodges, received the dispensation constituting them Romeo Lodge, No. 164. Four brethren were then admitted by card, eight strangers elected, and six of them initiated. After the Lodge was closed, the doors were thrown open, and the wives, sisters, sweethearts and friends of the brethren admitted. D. G. M. Buttery then took the chair, and installed the officers for the term, as follows: N. G., C. B. Johns; V. G., C. W. Young; R. S., D. R. McPherson; P. S., D. A. McLeod; T., Wm. Hepburn; W., J. Coulter; C., John Campbell; R.S.N.G., A. McIntosh; R.S. V.G., W. H. Roberts; R.S.S., G. W. Clement; L. S. S., Abel Coulton; I. G., Mark Wade; O. G., J. Whitchurch. The installation being happily concluded, some of the ladies intimately connected with the members of Avon Lodge, invited the new Lodge and the visitors to an upper chamber, where the tea table was spread, and where refreshments were partaken of to the satisfaction of all concerned. Though the hour was late, the company could not disperse without adjourning to the hall, and spending a little time in songs, recitations, etc. We have been at a goodly number of lodge openings, and with nearly all the practice has been to provide refreshments at a hotel; but after the way this evening was spent we can confidently recommend a better plan. Get the ladies interested, and sit down together with them to a social cup of tea, and the time will be spent pleasantly, the reputation of the Order will be preserved as carefully, and everybody's head will be

as level the next morning as could possibly be wished. Just try it and see.

Romeo Lodge starts out with the best prospects. A membership of twenty the first night; plenty of applications from good men flowing in; a furnished room, with fuel, light, janitor, regalia and appurtenances granted free for a year by Avon Lodge; and the best wishes and hearty assistance from the older brethren in their neighborhood, ought to ensure success. The only other requisite is the exercise of prudence and zeal by the new officers and members; and we have every confidence that that will be shown.

POINT EDWARD.

St. Clair Lodge, No. 106, having undertaken the erection of a building, laid the corner stone of the new edifice with the appropriate ceremonies on the afternoon of the 14th April. Despite the very unpleasant weather, a large number of brethren were present from Sarnia, Point Edward, Petrolia, Wyoming, Stratford, etc. The stone was laid by P. G. M. Gibson, acting as G. M., assisted by the following brethren: J. F. O'Neil, as D. G. M.; P. G. Suhler, of Sarnia, as G. W.; A. Sanders, of Point Edward, as G. Chaplain; J. Welsh, Stratford, as G. Marshall; A. H. McKenzie, Wyoming, as G. Conductor; H. Paten, Sarnia, as G. T.; and Bro. Wilson, Point Edward, as G. Sec'y. The editor of the JOURNAL was supposed to deliver the oration; but fortunately for the audience assembled, a storm of rain and wind made his address of the briefest description. The proposed building is to be a brick structure, and two-storied, the ground floor being intended to serve as a public hall, for the general use of the citizens, with the Lodge room above. This will supply a want in Point Edward, as there is no hall in the place, either for entertainments, for religious bodies, for municipal purposes, or anything else.

St. Clair Lodge is very little over two years old, and gives good evidences of prosperity. The population of the Point is composed almost entirely of those connected with the G. T. R., and the Order is exceedingly popular with them. Employees of the company, of all grades, are members of the Order, and show a

most commendable interest in its prosperity. They expect to have the hall dedicated by the first of July.

The visiting brethren are under obligations to the members of St. Clair Lodge for most courteous and hospitable treatment; especially to the agent of the G. T. R., Major Wiley, one of the most enthusiastic members of the Order in the place.

CORNWALL.

The Grand Master has been at work instituting a lodge in the town of Cornwall. On Thursday evening, the 15th April, Oriental Lodge, No. 163, was added to the list—Bro. Fitzsimmons being assisted in the necessary ceremonies by brethren from Brockville, Prescott and Iroquois. After the election and installation of officers, five candidates were initiated. We are informed that "much interest was manifested by the large number present, and no doubt the new Lodge will prove an ornament in this jurisdiction. After the Lodge closed, the brethren of Oriental Lodge entertained the Grand Master and visiting brethren with a supper at the Dominion Hotel. The spread was an excellent one. No intoxicating liquors were allowed, and everything went off in excellent style—worthy of the Lodge who got it up. The new Lodge starts under very favorable auspices—with good men at the helm—and there is little doubt but a prosperous career is in store for them."

AMHERSTBERG.

It appears that Rose Lodge, No. 28, of Amherstberg, which was supposed to have died about seventeen years ago, was not dead at all, only sleeping. P. G. M. McAfee, the D. D. G. M. of the Western District, was to wake it up on the 26th of April. And we have no doubt he did; only it was too late in the month for us to make any note of the proceedings in this issue.

BROCKVILLE.

Riverside Degree Lodge has been organized in Brockville, with the following brethren filling the offices for the first term: James Curle, D.J.; M. T. White, D.D.M.; M. J. Reid, First Assistant; T. Koyle, Second Assistant; W. H. Cole, Treas.; I. H. McFaul, Sec'y.

STREETSVILLE.

We understand that the members of Streetsville Lodge, No. 122, are making the necessary arrangements for the erection of a hall.

COOKSTOWN.

It is reported that D. G. M. Henry instituted Lodge No. 162, in Cookstown, on Good Friday, March 26th; but no definite information has reached us yet.

PROBABILITIES.

The probabilities are that before long there will be lodges organized in Wroxeter, Canboro and Port Elgin. Brethren resident in these places are trying to arrange the necessary preliminaries for that purpose.

GODERICH.

The Grand Patriarch of Ontario has taken up the line of march towards Goderich, in which town he purposes pitching a tent for the benefit of certain patriarchs resident there. We expect that by the time this issue is in the hands of our readers, Encampment No. 28 will be in working order.

MILL POINT.

The officers of Dosoronto Lodge, No. 102, were installed on January 4th, in the absence of D. D. G. Simpson, by P. G. Newton, assisted by Bros. Conley, Brooks, Patterson, and Jamieson, as follows: A. A. Richardson, N.G.; Wm. Patterson, V.G.; Wm. Geo. Egar, R.S.; C. Dryden, P.S.; R. P. Sutherland, Treas. After the installation the Lodge adjourned, and the new officers invited the Bros. to an oyster supper at the O'Connor House, where a very pleasant time was spent.

THE ENCAMPMENT WORK OF 1874.

The following are the statistics of the Encampment branch of the Order for the year 1874. The same dilatoriness is noticeable here as with subordinate lodges in forwarding returns to the Grand Scribe. This should be done in January, but at least two encampments were still delin-

quent on the 1st of April. There is no reason why this should be so.

No. of members last report.....	1024
Initiated during 1874.....	310
Admitted by card.....	32
Re-instated.....	4

1379

Withdrawn.....	62
Suspended or dropped.....	29
Expelled.....	6
Deceased.....	12

— 109

Membership, Jan. 1st, 1875..... 1261

Paid for relief of Patriarchs..... \$245 56

do Burying the Dead..... 50 00

\$299 56

Annual receipts..... \$5354 38

Later returns give the total present membership, 1,284.

The following Encampments have been instituted since the last session of the Grand Encampment, held at Kingston:

Alpha, No. 26, Sarnia, December 7th, 1874.

Seaforth, No. 27, Seaforth, February 18th, 1874.

We learn that the largest Encampment in Ontario, on December 31st, was Harmony, No. 3, London, with a membership of 135; and next comes Toronto, with 130. Then follow in order of strength the camps in St. Catharines, Hamilton, Stratford, Ingersoll, Bowmanville, Chatham, Whitby, down through diminishing numbers to Parkhill, which only foots up 21 members. But Parkhill has grown considerably since December, and is no longer at the foot of the list.

Toronto Encampment had the largest sum invested, \$792.10; and London comes next with \$699.98; at the foot stands Mt. Ararat, No. 16, with only \$5.49. But that is evidently a mistake, for they must have more money than that invested, if only in regalia and paraphernalia.

LOWER PROVINCES, B. N. A.

HALIFAX, N. S.

A pleasant fraternal meeting of the Lodges of Halifax and Dartmouth was held recently, at which encouraging reports were given of the progress of the Order throughout the Maritime Provinces.

The Halifax lodges are making preparations for the celebration of the anniversary.

ST. JOHN, N. B.

The brethren of St. John have for some time been contemplating the erection of a hall for the use of their Lodges, and have applied to the New Brunswick Legislature for an act of incorporation.

STELLARTON, N. S.

Bro. T. W. Turnbull, P.G., having decided to change his place of abode, was made the recipient of a very flattering address by his brethren of Fuller Lodge.

GRANVILLE, N. S.

The Grand Master of the Lower Provinces instituted Guiding Star Lodge, No. 21, at Granville, Annapolis, on the 9th of April.

NEW GLASGOW, N. S.

The members of Norton Lodge, No. 6, have formed a Literary and Debating Society, to be called, "Philologists of Odd-Fellows," to meet in their hall every Saturday evening, at 7:30 o'clock. The following are the officers: John Fraser, G.S.; Geo. G. Graham, S.; Stephen M. McKenzie, Sec.; John McK. Graham, M. D., Treas.; Samuel McDonald, S.; Thomas B. Smith, W.; John J. Grant, C.; Daniel McDermid, Thomas H. Walsh, and John Fraser, S. C. We have not the remotest idea what all these titles stand for; but the object is a good one at all events.

The members of Norton lodge mourn the death of an esteemed brother, Jno. A. Ross, who died of consumption on the 20th of March, aged 29 years. His widow was presented with the following address of sympathy by the lodge:

DEAR MADAM,—On behalf of the members of Norton Lodge, No. 6, I. O. O. F., we desire to convey to you a heartfelt expression of their deep sympathy with you in the sad bereavement with which you have been visited in the death of your husband and our brother. We esteemed him very highly as a man and a brother Odd-Fellow. Knowing how much sadness such an event brings into an earthly home, where pure and earnest love is the guiding star of home life, we would re-

member the divine injunction "to weep with those who weep," and by words of tenderest sympathy strive to alleviate the sorrow which wells up in your heart. We rejoice to know that to you it is given to feel that your dear husband is "not lost but gone before"—that when your heavenly Father sees fit to call you home you will meet beyond the river with the loved ones gone before. It is our desire that we may all so live that when life's voyage is over we may all be re-united in the Grand Lodge above where partings are unknown and sorrow never comes.

THOMAS H. WALSH, N. G.

STEPHEN M. MCKENZIE, V.G.

GEO. J. GRAHAM, Sec'y.

Reply.

DEAR FRIENDS,—I cannot allow such feeling expressions of sympathy to pass silently. While life lasts I shall thankfully remember your great kindness manifested to my dear departed husband and myself during his illness, and the tender sympathy bestowed upon us at his death and at the death of our little daughter. My earnest prayer is that the blessing of Heaven may rest upon you all.

ELIZABETH ROSS.

KEMPTVILLE, N. S.

On Wednesday evening, 7th April, a Lodge was instituted at the shire town of the flourishing county of Kings. The Lodge was instituted by Grand Master, Alex. Robertson, of St. John, assisted by a delegation of brothers from "Western Star" Lodge, Annapolis, and a number of brothers from Halifax Lodges. It was called "Evangeline" Lodge, and ranks No. 20 on the registry of the Grand Lodge of the Lower Provinces of B. N. A. After the ceremony of institution the following were elected, and duly installed, as officers of the Lodge: John A. Fuller, N.G.; W. T. Fullerton, V.G.; Thomas W. Cox, Treas.; Wm. H. Chisholm, Secy.; D. D. Davison, W.; John Murdoch, Con.; W. E. Roscoe, I. G.; Thomas Calder, R. S. N. G. The brothers of the Lodge have fitted up a very neat hall, which reflects great credit on them. The Lodge is composed of excellent material, and promises in a short time to be as flourishing as any in the jurisdiction.—*Glasgow Chronicle.*

NEW YORK.

We glean the following items of interest with reference to the Order in the State of New York, from a late number of the *Hebrew Leader*, published in New York City:

Reform Lodge, No. 361, New York City, initiated the largest number of candidates (86) during the past term.

There were 4,321 initiated in the State of New York last year.

There are 38,336 Odd-Fellows in the State of New York.

The total revenue of the Lodges in the State of New York for the nine months preceding December 31st, 1873, was \$241,710.

There are 5,432 Past Grands in the State of New York.

Twenty-nine Lodges working in the German language were instituted in the State of New York during the past year.

New York paid for relief of brothers last year, \$63,520; for the relief of widows, \$12,157; for burial of dead, \$17,530.

Nassau Lodge, No. 39, Brooklyn, paid the largest amount for relief of brothers during the past term, viz: \$1,174.88.

Teoronto Lodge, No. 8, Rochester, heads the list with 350 contributing members.

Lincoln Lodge, No. 180, Syracuse, paid \$1,543 for relief of widows during the past term.

For burial of dead, during the past term, Teutonia Lodge No. 14, New York City, paid \$650.

The largest revenue received is that of Lincoln Lodge No. 180, Syracuse, \$2,798 being the amount paid in.

The present membership of the Encampment in the State of New York is 5,375.

Mt. Hope Encampment, No 2, heads the list with 295 contributing members.

MISSOURI.

Grand Secretary Sloan reports the Order throughout Missouri in a healthy condition, and though not spreading rapidly, is getting stronger in real worth.

There have been nine new Lodges instituted in the past year in this State, and the Charter restored to one defunct Lodge.

The Uniformed Patriarchs of St. Louis

are drilling, preparatory to making a fine display at the session of the G. L. U. S. next fall, at Indianapolis.

TEXAS.

The general progress of the Order in the State of Texas, may be gathered from the following historical sketch in a late report by Grand Master Herring.

"The first introduction beyond the limits of the United States was the institution of Lone Star Lodge, No. 1, at Houston, in the Republic of Texas, on the 25th day of July, 1838. After two unsuccessful applications for a charter for this Grand Lodge, a third application was granted by the Grand Lodge of the United States, on the 29th of April, 1840—Lone Star Lodge, No. 1, Harmony Lodge, No. 2, and Galveston Lodge, No. 3, being the applicants. Then the infant Republic of Texas had just emerged from the din and smoke of battle, which resulted in her independence. Then our broad, fertile prairies and rich, alluvial lands were uninhabited, save by wild Indians and animals. Then the brave pioneer had to endure privations, sacrifices and dangers that fiction cannot exaggerate. Then there were but three Subordinate Lodges and but few members; but among those few are found the names of David G. Burnet, afterward President of the Republic; F. R. Lubbock, afterward Governor of the State; and others whose names, as patriots, heroes and statesmen, are a part of the history of Texas. Now we have a State that is a giant among commonwealths. We have railroads and telegraphs extending from the seaboard to the frontier, and laterally from Red River to near San Antonio. Where roamed the wild Indian and buffalo, happy homes are being reared, and thriving towns and cities being built all over our broad State; while the facilities that are being extended to immigrants, by the liberality of our wise and public-spirited railroad corporations, are absorbing, with unexampled rapidity, our unoccupied public domain.

With the numerical, moral and material prosperity of our great State, Odd-Fellowship has kept pace. Now, instead of three, we have two hundred and seventeen Subordinate Lodges, including a few that are defunct. Instead of ten Past Grands

and Representatives, the number that composed the first session of this Grand Lodge in 1841, we have as Representatives alone, about one hundred and eighty, besides Past Grands too numerous to mention.

GERMANY.

The advancement and development which Odd-Fellowship has made in Hanover may be best understood from these facts: On the 18th November, 1872, Leibnitz Lodge, No. 7, of Prussia, was instituted; on the 11th of May, 1873, Copernicus Encampment, No. 3, of Prussia; on the 13th of July, 1873, Hoelly Lodge; No. 11, of Prussia; on the 2nd of March, 1873, the Degree Lodge of the "Three Kings," and the "Konigen Louise," Rebekah Degree Lodge, No. 2, of Prussia; to which, on the 15th of No-

vember, 1874, the institution of the M. W. District G. L. of Hanover, formed a crowning evidence of progress. The spirit which inspires the separate Lodges is fraternal and healthful.

The seed which has thus been sown in Hanover has spread to Hildesheim, Braunschweig, Bremen and Cassel, and has been fruitful of good results.

The principles of Odd-Fellowship have been also carried to Leipsic, and in a short time Frankfort-on-the-Main and Hamburg will be sharers in the benefits which ever follow the spread of Odd-Fellowship.

A short time ago, Bro. Bernheim, M. W. Grand Sire, was present in Karlsruhe (Grand Duchy of Baden), and from a trustworthy source we learn that his journey thither was connected with the intentions of raising our banner there during the course of the coming summer.

RECESS.

A girl baby in Moore county, Tenn., has a double tongue; but we don't know that that's news.

A book has been published called "Half Hours with Insects." The author was not a regular boarder.

Men who travel barefooted around a newly carpeted bed room often find themselves on the wrong tack.

David Kalakaua has a great liking for children. He says that he never saw one that didn't look good enough to eat.

Don Carlos seems determined to make a great bustle in Spain, and that's why he talks so much of Hispania.

The Santa Cruz *Sentinel* compares that town to "the dimple on beauty's cheek." More cheek than dimple, probably.

There is nothing more hazardous than to be bothering an irritable woman with foolish questions on wash day.

"Too thin" has become obsolete. "Not sufficiently materialized" is the latest form in which this idea is clothed.

The foremen of the Cincinnati breweries get about \$10,000 per annum, which is more than a circuit judge gets.

"You are too pert entirely, Miss," said a teacher to a pupil. "Your whole demeanor is a continued misdemeanor."

It is better to be alone in the world than to bring up a boy to play on the accordeon.

Ann Eliza says that thirteen of Brigham's daughters sat in the front seat and made faces at her the first time she lectured.

A man may be properly said to have been drinking like a fish when he finds that he has taken enough to make his head swim.

Never trust with a secret a married man who loves his wife, for he will tell her, and she will tell her sister, and her sister will tell everybody.

A Michigan man with a large family has been an emigrant fifty-four times, and has just sent to Texas for a pamphlet about the resources of that State.

OUR stock of back numbers is now about exhausted. The year will begin for new subscribers from the date their names are sent; and they will receive the full twelve numbers from that month. Or they can subscribe for the balance of the year 1875 at the rate of 12½ cents per number.