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MEERSCHAUM.

“THE foam of the sea,” or if you choose, the “scum” of sea, is the meaning of the name which poetical Germans gave to this singular substance before English science stepped in and called it “soapstone.”

Forty years ago it was not much known in England; now, combined with amber, it is in the mouth of half the lawyers' clerks in London. It is a wondrous vehicle for tobacco; better even than the root of the *bruyere* or wooden pipe, which is made of the root of the Mediterrean heath, but the name of which has been vulgarized into “briar-root,” and is derived, after all, from the Welsh “brwg,” heather. We repeat that meerschaum is the best vehicle for tobacco: and now the question arises, what is the best tobacco to put into it? The milder, we should say, the better; such tobacco as we have just lit will hurt no one: puff! there goes the cloud. How it rolls up and obscures the prints which hang before me! the dead emperor, with the crucifix on his breast, is no longer visible; the woman looking for the piece of silver has her lamp put out. Lord Dufferin, Bishop Wilberforce, Sir Bartle Frere, Sir Gilbert Scott, have disappeared; Anne Boleyn was being arrested just now, we suppose they have carried her off.

The smoke swells like storm clouds, and rolls about like ocean waves, with no obvious figure at first. Stay, there is one forming, growing more real every instant: now distinct as he was years ago.

A boy, large for his age, say about twelve years, with very bold, fearless, courageous, handsome features, and most remarkable eyes; head well shaped, and well set on, a curly crop of fine hair in want of the barber; dress, two garments only, a ragged shirt, with no buttons, and an old pair of footman's breeches with but a few buttons.

There he stands at the end of the bench, just come in, holding his breeches and shirt together by a clutch with his left hand on his left hip. We have never seen him before. On the tramp? no, his well-shaped feet show no signs of it. A thief? no, he would be better dressed. Tried with a hymn-book upside down, he knows no difference, but says that he came there to see if the gentlemen would teach him something to get his living by. The demand for technical education being postponed until the proper time, the boy is asked if he knows anything; he replies that he learnt some of the Catechism; here is an opening:

“What is your name?”

"Meerschaum."

"Who gave you that name?"

"Judas Iscariot."

This would not do by any means. There was a burst of laughter from the more boisterous of the Field Lane boys, and the interrogator was about to suggest a more private interview, when Meerschaum explained further, with the most perfect amiability :

"It ain't his name : but they *give* him that name because it was wrote up similar over his shop, after the gentleman gave my mother her trouble, because Akers wouldn't give his evidence. Which I could have given the same evidence as what he did, but the magistrate wouldn't let me, 'cause he said I didn't know the nature of an oath. I ought to, for I have heard as many sworn as ever he has. Know the nature of an oath ! Why I could swear as many as a clever gentleman like you. But I don't do it because Judas says that God will be angry with you for it—and——"

Meerschaum was proceeding into theological regions, far beyond the farthest flight of his questioners, when the Evening Hymn was started, previous to the closing prayer ; which was fortunate for one of the two parties in conversation, at all events. Before the boys were sent to bed, the original interrogator of Meerschaum and the manager had an interview with the boy.

Father had been a sailor, drowned. Mother had been very kind to him, until the judge gave her seven years about a bad half-crown—they were always giving his mother bad money. Any relatives ? An aunt, married, at Gravesend, but no good, at least not to *him*. He wanted to learn a trade. Would he be good ? If he hadn't wanted to be good, he would not have come here ; if he had wanted to be bad, he might have gone to heaps of places. Wanted to be like his father ; wanted to be like the good gentleman that old Judas told him about, Jesus Christ. What did he know about *Him* ? Nothing except that he was a good gentleman without any money ; thought he would have helped him to learn a trade if he had been alive, but he was dead now, though. Judas said that he was coming alive again. Wished he would come soon : thought he was very much wanted. Asked as to the character whom he had so often mentioned

as Judas, he replied that he was a general cove who lived in Gravel Lane, with a young girl the same age as he, Meerschaum, was. The boy was dismissed to bed.

The original interlocutor and the manager merely nodded their heads at one another. The former said, "Great Queen's street, of course." Then the interlocutor took his hymn-book, and departed up Farringdon street, past Coldbath Fields Prison, towards his home at Highgate, praying for compulsory education, denominational or other, at any price.

Before he was well past King's Cross, looking for an omnibus, the manager had gone in with his lamp, to see if the boys were asleep. Meerschaum emphatically was ; he had put on a clean shirt provided for him, and was lying on his back, a picture of innocence and beauty among the more squalid and meaner faces around him. The shirt he wore was too small for him, and he had pulled it up until his left fore-arm was bared. On it, done in gunpowder, probably by his sailor father, were the initials M. D.

Shortly after the manager slept the sleep of the just, and the next day Field Lane knew Meerschaum no more ; he was absorbed into Great Queen Street, into the home for houseless boys, an institution which honors itself, while it disgraces the State which so feebly supports it.

After the revocation of the Edict of Nantes, the French Protestants fled away like storm-birds in a gale of wind in spring time, to find the nearest place in which they could make their nests. The nearest place for many of them was the east of London, and in Spitalfields, where we may find them still, or, to be more correct, their descendants.

The Couliers came there at the Revocation ; they were Dieppe people, and worked at ivory. Long after the revocation of the Edict ; even after the Great Revolution itself had been forgotten, the name Coulier stood over the shop in the east, and in a part which was then a suburb. They were in their way what the Childs are in the banking way.

It was never known, and will never be known, exactly what money they made, but at the end of the first half of this century their business had utterly declined. There was a little dusty ivory work still in the window, but no one went in to buy it,

and if any one had, old Jerome Coulier would have asked him six times its price, and then have made faces at him. Jerome Coulier was supposed to be the last of the whole family; he was very old and morose; he lived wholly alone in his house, doing even his own house work. He was deeply pitied by his neighbors, for the story of his life was too well known by repute about there, and had been more than once confirmed from his own mouth. In an evil hour, when pressed for money, he had, for ten years more life, sold his soul to the devil in consideration of ten silver forks and a fish-slice, which he afterwards discovered to be plated.

The neighbors were very sorry when the devil took him off one windy night, because the devil's money is better than nobody's money; and in spite of his bad bargain about the silver forks and the fish-slice, he had money out at interest somewhere, and instead of keeping it to himself, he used to give it to his neighbors when they had need of it. Mrs. Nym said that that was to try and save his soul from his most unfortunate bargain. Mrs. Brough would never believe a word about the whole story, but insisted that, if old Jerome had sold himself to any one, it was to God, and not to the devil. Neighbors, however, like to talk about neighbors, and as what they say is never true, it all comes to the same thing in the end.

Jerome died, and the next day a young gentleman from Albert Gate appeared; the solicitor of the French Embassy accompanied him. Then the old man was buried, but the old house was only shut up for a few days; its new occupant was coming. He was fully inducted, and put in possession; no alteration was made in the shop, except that over the window the name Jerome Coulier was rudely painted out, and the name J. Escriot painted in its place. Of this legend one of the wags of the neighborhood at once made Judas Iscariot, the more so as the new-comer was a dark man with a large nose, consequently he was voted a Jew, though, if his neighbors had looked a little more at his facial angle and his splendid grey eyes, they might have seen that he was no Jew. He was the nephew of Jerome Coulier by a sister; he was the last of an Huguenot family in Lorraine, in a part where there was not another Protestant family of his

way of thinking. He was so poor and so lonely that he was at once glad to receive his uncle's money and to get some chance of attending the worship of his fore-fathers held in his native tongue. His uncle's money was all invested in London household property in the East end; it would not have suited him to sell it, had he been allowed by the will, but he was debarred from doing so. He came and lived on it, for the purpose of seeing after it.

He was over fifty years of age when he moved into the little ivory shop with his granddaughter Nirmette, his last surviving relation, then about ten years of age; and the two had that strange and overwhelming admiration and love for one another which one seldom sees save between the very young and the very old. Neither of them could speak a word of English when they took possession of their wealth, with all its squalid surroundings; but before long their poorer neighbors found that they had not made a bad exchange between the eccentric Jerome Coulier and the apparently equally eccentric Judas Iscariot. And the French child too was such a source of wonder and admiration among them all; so clean, so bright, so intrepid, so graceful. She could not understand a word of their language, which was fortunate for her; they knew this perfectly well, yet the worst of them would cease cursing when the innocent, smiling, dauntless little face passed among them. Conscience made cowards of them all.

Time had been when M. Escriot was a small farmer, with a large education, bent on raising the condition of the proletariat; but the Catholics disliked him because he was a Calvinist, the Calvinists because he declined to believe in the infallibility of Calvinism on eternal punishment, and the republicans of those parts because he was a Christian. He had never had a single stroke of good luck since he was born, until he came into this property; and had had but few opportunities of helping his neighbors. His theories had died out long ago; he had stood in need of assistance himself on more than one occasion, and friends had violated every law of political economy by helping him; now, therefore, that he was rich, he set to work to see what he could do for the worse than savages, by whom he was surrounded. To learn their language was the first thing, and

he and his granddaughter set to work at that, but before they could make themselves clearly understood, they had become sacred persons in those parts, in consequence of their discriminating charity. We have nothing more to say about that just now. We proceed with our story.

A sailor had been away for over two years, leaving his wife and little boy behind him; when he came back he found that his house was shut up, his wife in prison, and his boy on the streets. He had been a good husband, had remitted money regularly, and had always believed his wife to be a model of respectability. Soon after his departure, she had started a lodging house, which, whether through her ignorance, her folly, or her culpability, was turned into a receptacle for stolen goods to a very large amount. When the police broke up the establishment, her previous good character was of less than no use to her; she was looked on as a very artful and dangerous person, and sentenced to a very long term, and her boy was left to take care of himself.

How half of these children live without crime is a wonder; this boy ostensibly lived by sweeping a crossing. When his father came home and realised the disaster which had befallen him, he found the boy at this employment. He was too young to take to sea just then, so he clothed him and took him to Gravesend, to the house of a married sister. She and her husband took the money for the boy's keep, but they hated the task and were cruel to him. No sooner was his father safe at sea, when the boy ran away and came back to his old haunts, free at all events.

M. Escriot had now been a year in his new home; among all the thousands of faces which he saw every day, one of all others began to attract his attention; it was the face of our boy. He got into conversation with him, and helped him. At last he took him home one night, set him before the fire, and made him tell his story.

The boy's story was straightforward, and most absolutely true. He had seldom seen his father, he was always at sea, but his father was a very good man. His mother was a very good woman, no better woman in the world, but she had been imprisoned on false evidence; it was very much as we have previously told. M. Es-

criot asked him his name, the boy refused to tell it; he was no credit, he said, either to his father or his mother, and was not in any way likely to be, and so he would keep his name to himself; he said that M. Escriot might give him a new one if he liked, and M. Escriot said:

"Poor little piece of sea-foam, shall I call you Ros Marinum—Rosemary?"

"No, that is a girl's name," said the boy.

"Then we will put it in Lorraine-German for you; shall Ninnette and I call you Meerschaum?"

That took the boy's fancy more readily, and he assumed the name. The neighbors who had known him had forgotten his real one, so M. Escriot never knew it, and never really cared to inquire about it.

The boy came to him at intervals, sometimes of days, sometimes of weeks; he was always kindly received by them, and if he wanted it, fed. M. Escriot was treating many boys so, but this one seemed to him far above the common herd; and as he seemed deteriorating, the old gentleman and his granddaughter were determined to rescue him somehow, and were discussing the best means, when the boy came to them one winter afternoon to say good-bye.

Where was he going? That he could not tell, but he had met a boy, who had met a "bloke," who had told him of a place where you could get taught a trade, and he was going there. Then he lifted up his voice and wept, not alone, for one of them at least had got to love him very dearly, and then he was gone.

M. Escriot was sorely exercised in his mind, immediately after his departure. Where could the boy have gone to? what trade was he to learn? Perhaps he was taken by some thief to a den to learn some infamous traffic. The old man was very anxious, but without reason; the boy, as we have seen, had only been seduced as far as Field Lane.

He had, however, completely disappeared; nothing could be heard of him; he was absorbed into the State, but for good or for evil? As time went on, it seemed as likely to M. Escriot that he should recognise a brown leaf upon a swollen autumn torrent, as that he should see and know again the poor waif whom he had known as Meerschaum.

In the sea of misery which surrounded

the Escriots—that sea against which they always strove with small effect, so many drowning hands were held up towards them, that it is no wonder if one small pair were almost forgotten; yet, after three years, something occurred to bring their lost piece of sea-foam to their minds.

One night a woman came to them, an extremely beautiful woman, but apparently very poor. It had been raining, and the raindrops were in her long black hair. Ninnette put a chair for her before the fire, and she covered over it and warmed her hands.

“Sir,” she said, turning to M. Escriot, “you have a good name in these parts for assisting the unfortunate.”

“Madam,” said M. Escriot, “I have known poverty myself, and so I know how to relieve it.”

“Yes, with money. But you see I do not want money, poor as I seem. My husband will send me all the money which I do not earn. I want information.”

“Money, madam,” said M. Escriot, “I could give you, but information! I and my pretty Ninnette here are hermits.”

“Still, I think that you can do what I want. I will tell you the truth. I have been under seven years’ penal servitude on a false accusation. I think that I can ultimately prove my entire innocence; God knows it, but I think that I can prove it before man. When I was taken away my husband was at sea, and I had a boy who went on the streets. My husband and I had one interview in prison, and he of course never doubted my innocence, but he told me that he had provided for the boy. I came out of prison and found that he is once more at sea, and that the boy is not to be heard of. He was last seen with you. Can you tell me anything about him?”

“What was his name?”

“Michael Durnford.”

M. Escriot knew of no such name. All at once Ninnette exclaimed, “Father, as sure as you are born, this is Meerschaum’s mother.”

Of course it was. The likeness was too extraordinary not to be remarked, now that the key to it was found. But what had become of Meerschaum? The three put their heads together to find out, but they could find out nothing at all.

The enquiry was similar to the famous

one of looking for a needle in a bundle (or more correctly a bottle) of hay, and after a time they gave it up. Meerschaum had gone away with another boy, and had never been seen since. Meanwhile M. Escriot and Ninnette found Mrs. Durnford a very remarkable woman, and a very agreeable companion.

She was a woman of considerable diligence and ability. She started herself in a small business, and did well. She was in continual communication with her husband, from all parts of the world. He, still a young man, had now got a full certificate from the Board, and was in command of a small ship; his business kept him in the Pacific entirely, and as time went on Mrs. Durnford told the Escriots that it might be years before they met, but that she had his confidence, and that perhaps it would be as well for him to stay away until everything was forgotten. If she could only prove her innocence to the world as she had to him, she would care for nothing except the finding of the boy.

No one about Upper East Smithfield wanted it proved. In those quarters the majority of a certain class of people disagree with the law because it interferes with them. How the School Board will get on there, we do not know; badly we doubt. Mrs. Durnford, however, was rather popular from having been in prison, and was considered to be quite one of themselves. Religious she was, certainly—they all became religious when they were shut up—but otherwise an excellent woman; we all had our faults, and if she was a little religious, she would doubtless, with her good common sense, get over it in time.

Still she did not get over it, and Escriot, after the facts had been told to him, more and more desired to prove her innocence. She always said that she could live her accusation down, he desired her to do more; he was in the end right; but the telling of the lives of Escriot, Ninnette, and Mrs. Durnford for the next two years would try the patience of any reader. It is enough to say that Mrs. Durnford got more and more intimate with the Escriots, that she prospered in trade, and sent money to her husband, which he invested well. The ex-convict woman became as well known in those parts for discriminate charity as the Escriots; but the husband

was still in the Pacific, and could not come home.

One night, a wintry night, about seven o'clock, the Escriots, grandfather and granddaughter, were sitting together, when there came a ring at the bell, at once answered by Ninnette. She admitted a fine-looking young sailor, in the dress of a man-of-war's man, who hurriedly asked her if he could see M. Escriot. M. Escrit was to the fore at once.

"You remember me, sir," said the young sailor.

"No."

"I remember you, though," said the young sailor; you were very kind to me when I was on the streets. My father wants to see you, sir, and he is dying."

That was enough for M. Escriot; he got his hat and went out into the street with him. When they were alone together, M. Escriot asked, "What's your father's name?"

"Akers," said the sailor. "I expect he wants to tell you about Mrs. Durnford's business. He wants to make an affidavit that she is innocent, I think. She *were*, and he wants to right the woman, as he says he can, before he dies."

"Where has your father been?" asked M. Escriot.

"West Australia. He will do right now. I am afraid he is going, and he has been a good father to me."

M. Escriot shook his head. Nothing could be done with these English, they were such fools. Akers had been twice imprisoned for starving and beating his children, and here was his son and heir crying over the loss of his excellent parent.

Yet it is so. A few pence, and a few kind words, now and then, will in an English or American boy's heart atone for months of cruelty and neglect. As for the French, we have nothing to say. Their piety (in the old Latin sense) towards a parent is more like a craze than anything else.

It was late in the night before M. Escriot had done with Akers. The man was dying, and wished to make a clean breast of it. To make a long story short, he exonerated Mrs. Durnford, and ultimately the judge who had tried her allowed that there had been a miscarriage of justice. We rather anticipate here, because the course of the story carries us away with M. Escriot and young Akers.

He came soon after to M. Escriot and announced his father's death. "I am glad," said M. Escriot, "that he eased his mind." Young Akers said: "Now I want to ease mine. Is Mrs. Durnford handy?"

Mrs. Durnford and Ninnette were produced.

"You mind me, ma'am?" said young Akeas.

"I remember you now, and I thank you for what you have done for me," said Mrs. Durnford.

"You remember your boy Meerscham?"

"Ah!"

"Well it was I that took him away out of this. He was too good for it, and so was I, though I never was so good as him. I took him away out of it, and I'm proud on it. I took him to Field Lane, and then he went to Great Queen street, and we went to the 'Chichester' together and we were both drafted into the Royal Navy."

"And where is my boy, now?" said Mrs. Durnford, eagerly.

"Burn me if I know, ma'am. There was only eight of us drafted into the Queen's service that year, and he might be anywhere; I don't as much as know what ship he went into, because I left the 'Chichester' before he did. But don't you see what you have got to do, ma'am? You go to Field Lane, and they will remember him by the name of Meerscham, which he had always given there as elsewhere, because he thought it would do him harm to give his real one. Or you might go at once to Great Queen street; they will track him for you at once."

The lad departed with an extremely grateful recollection of M. Escriot's generosity. The clue was got at once. Field Lane was the nearest place, and Mrs. Durnford went there at once. The manager was at home, and she asked him if he remembered a boy called Meerscham.

"Yes, certainly, madame," he said; "I remember him well; a fine, handsome lad, marked with 'M. D.' on his left arm."

"That is my son, sir."

"Indeed, madame! But the boy, I well remember, told me that his mother was in prison; and when he came to us he was half naked, and had been fearfully neglected for some time. I don't understand it."

"His father was at sea, and I was in prison for six years on a totally false charge;

the boy must have been two years on the streets with no one but God to take care of him. Now his father and I are prosperous, but our boy is gone. Can't you help me?"

The manager hesitated. "Let me speak plainly," he said, "the boy is doing well; living honestly and rising in the world. You have been a convict, and though you may have been innocent, your associations can scarcely be of the best. Do you think it would be well to drag him back into contact with such associates as you have formed? I only ask you to speak as a mother, for your boy's sake."

"I am absolutely innocent," she replied. "Your suspicions are natural, I allow, but they are unfounded. Make any inquiries about me that you like. You are not clever enough to see one thing; if I had wished to trace my son for an evil purpose, I should scarcely have acknowledged to you two gentlemen that I had been a convict."

This was so indubitably true that the two managers looked at one another. Great Queen street smiled and spoke. "Well, God deal with you as you deal with your son when you have regained your influence over him."

"Amen," said Mrs. Durnford. "Then he is alive?"

"He is alive, and he has done so much better than well, that any antecedents of his will make little difference to him now. You might have seen the absurd name by which we knew him in print, had you looked for it. The boy distinguished himself greatly at the Peiho forts."

"And where is he now?"

"Still on the China station. Address H. M. S. 'Blonde,' Hong Kong or elsewhere. Would you like to see one of his letters?"

She took one away with her. Perhaps the manager had forgotten which one it was, but perhaps also he gave it to her on purpose; at the close of a well written letter in a fine bold hand he wrote: "In spite of what you say, I shall find my mother out when I get to England, for I tell you that she is the best woman in the world."

Mrs. Durnford wrote to her son, but before he got her letter the turning point in her life had passed.

She was sitting quietly one night in her little back parlor reading, but not under-

standing what she read. The lines and words passed her eye, but she knew not what they meant; it had happened to her often before, and would most likely happen to her again. She was reviewing her life while she pretended to read,

The time had been when she was a very beautiful girl; well educated as times went, a ladies' maid in a great family. A handsome young sailor had made her acquaintance at the small seaport near my lord's house. She had given up everything for him, in spite of remonstrances from every one, and at last she had married him.

He was a true and honest fellow, but at that time uneducated. He had been much away from her, and she had to shift as best she might. When one of his long absences occurred she thought that she had done for the best. She started that unhappy lodging-house, and after a short time her great trouble came. She was put into prison, and had to leave her boy on the streets.

Six years' penal servitude! At first her soul seemed to die within her, and she was incapable of exertion; but by degrees, with her intense vitality, she began to work. For the first two years her husband knew nothing of what had happened to her, so his letters were never forwarded to her. After two years were past, she was told one day that she had a visitor.

The visitor was put in one cage and she in another, with a turnkey in the empty space between. They could say but little to one another; and, for our part, we think the arrangement objectionable in some cases. He told her of his unalterable confidence, and she begged him to see after the boy; with what result we have heard.

Many letters passed between them, but he never saw her again, save once in a similar interview. He always wrote that he was doing his best to make her happy once more, but he had never come back. She knew, when she thought of it, that he was making more money where he was; but there was a sad spot in her heart which only he could heal.

Did he love her still? More, would he even know her if he saw her? She had been beautiful once; was she so now.

It was not the first night she had thought of these things. She thought of them

every night when the candle in the shop burned low, and the customers were fewer and fewer as the night went on. To-night she wished to close earlier and get to her bed, and, if possible, to forgetfulness; but the wretched little shop bell clinked again, and she went out to serve a customer, a sea-faring man by his complexion, but dressed like a gentleman. She looked straight at him, and he looked straight her. As their eyes met she thought that he was a kind looking man, and that was all. He, for his part, thought that she must have been a handsome woman once, and was handsome still. There was no shadow of recognition.

"I beg your pardon, madam," the man said. "There is a Mrs. Durnford lives near here, in one of the shops right or left of you. Can you tell me which it is?"

"I am Mrs. Durnford," she said. "What did you wish with me?"

He looked at her like a man awakening from a dream; then he stretched out his arms towards her, and as he did so a light seemed to grow upon his face. Then he said, "Mary."

And then with a happy sigh, like that of a mother to her child, she looked on him, and she knew him.

We will close Mrs. Durnford's shop-door for the night, and serve no more customers. It was known among the neighbors next morning that a gentleman had gone into her house immediately before her closing,

and had not come out again. It was known later in the morning that M. Escricot had gone there the first thing, and that Mrs. Durnford's husband had come back from the "Indies" with a vast fortune.

That was by no means true; he had only come home with an old ship, and had been appointed to a new one by a great firm whose confidence he had gained. He came for his wife at last, and they sailed away with loving adieux from the Escricots; and Upper East Smithfield knew Mrs. Durnford no more.

The Escricots did, however. By every possible mail came letters from the Durnfords about Meerschaum. The plan about him was that he was to quit the Navy and get appointed as a mate on his father's vessel. And when, at last, he was restored to the mother whom he had always thought of as "the best woman in the world," and when he readily agreed to their plans for his future; only supplementing them by a friendly visit to the Escricots in Upper East Smithfield, which resulted in giving the Durnfords a daughter as well as a son; it seemed to Mrs. Durnford that she was having recompense for all her sorrows, and that she was like the old Patriarch of Uz who lost his wealth and his family and his peace at one stroke, only to receive them back fourfold after the sore trial had served its intended purpose.

A GENTLEMAN.

OF opinions, definitions, and descriptions of "a gentleman" there is no lack. If we examine literature, from the elegant essays of Addison downwards to the discursive pages of John Ruskin, we shall find that moralists, essayists, and even poets have something to say on the subject. Yet to much that has been written we might apply the dictum of Dr. Johnson in answer to the person who told him he was no gentleman: "You are no judge," was his forcible reply. Etymological definitions are unsatisfactory and pedantic; historical standards are obsolete and inapplicable; and modern classifications are one-sided and misleading. The variety of interpretations which the word is made to bear arise mainly from a desire to incorporate in it a great deal

too much, or from a restriction of its application to something incomplete and superficial.

We cannot pretend to give a delineation of every trait which forms an element of the character, and shall confine our remarks to a few leading thoughts illustrative of its nature and manifestation.

Different nationalities have ideas of the character peculiar to themselves. Perhaps the Spaniard could not more show himself a Spaniard than in his esteeming himself as good a gentleman as the king, only not so rich. The Frenchman is ostentatiously polite, but neglects the smaller courtesies. "In the abstract of politeness," remarks a traveller, "the Gaul is great—he is grand. We have seen him dash of his hat at a

group of ladies every time they passed him with a frantic enthusiasm which made us tremble for the brim. We have even seen him wave it at their shadow, or after the poodle-dog which followed them. Yet, alas! when the same deities appeared at the *table d'hôte*, how blind, how insensible, was he to their presence! How closely did he hug his well-chosen seat, though they were seatless! How zealously did he pick for himself the tit-bits and the dainties without regard or thought for their delicate palates!" The Irishman has a variety of pretensions to the character. In one part of the country, if not on visiting terms with certain county families, he is not considered a gentleman. In another district, his pedigree and list of cousins must be up to a certain standard; he must be of the "ould stock;" while with another class, he must have the facility of getting into debt. "He a gentleman!" said one of this opinion; "why, the fellow never owed a hundred pounds in his life!" The American is thus sketched by Brother Jonathan himself: "We Americans," he says, "are all gentlemen by self-appointment. Our pretensions are magnificent. How far do our performances correspond? There is an idea common among our fellow-citizens that liberty consists in doing what they like on every occasion and in all companies. They think that freedom of right implies freedom of manners, and that fellow-citizenship entitles them to the free use of all that pertains to their fellow-men. They have not the most remote conception of personal individuality, and practically carry out a social communism which is neither good philosophy nor agreeable usage. We demand a large average standard of good manners from a nation which presents itself as a nation of gentlemen and ladies. Whatever may be the general average of good manners in this country, there is a greater incongruity than elsewhere between dress and conduct. Our countryman is too often known abroad by his high pretensions and low breeding."

We find a good conception of the character in a recent work of fiction. "He is certainly a gentleman," the author says of one of his heroes, "though what it is that constitutes a gentleman is an open question. It is not culture, for I have known ignorant men who were gentlemen, and learned scholars who were not. It is not

money, nor grace, nor goodness, nor station. It is something indefinable, like poetry."

It is common in our day to speak of gentlemen of position, gentlemen of means, gentlemen of the press, commercial and sporting gentlemen, &c. It was not in this vague sense that the word was used by James the First, who, when his nurse entreated him to make her son a gentleman, replied that he could make him a lord, but that it was out of his power to make him a gentleman. The word does not now bear the interpretation it formerly did. While, at one time, it expressed the idea which the term *gentilhomme* does in France—where it retains its original significance to designate the members of a caste, distinct and apart—it has, in successive periods, been applied to degrees more widely extended. All classes now associate more freely than would have been tolerated in previous generations, and men no longer dress, either really or figuratively, in buckles and buckram. The garb of the Puritan—despised in the days when it was the fashion for a man to bedizen himself in ruffles and lace—is now the rule, and is appreciated for its plainness, its comfort, and its practical utility. The ordinary costume of gentlemen—free, easy, and devoid of outward show and pretence—is an index of their mental condition. They eschew stiffness, they abhor formality, they despise all seeming. Their manners, though refined, are simple.

The gentleman is a representative character—a reflection of his era. We may trace the manners of the times in their various types; in the warlike and semi-barbarous, the chivalrous and romantic, the effeminate and ornate, the soldierly and scholarly, down to the earnest, accomplished, and practical specimen in our own day. As now understood, the term is indicative of conduct rather than lineage—of character rather than position—of the intrinsic qualities that contribute to its formation as much as their manifestation in the life. A gentleman is something unique, apart from any consideration of rank, education, or pursuits. There are many men of plain manners and limited means as thorough gentlemen as any millionaire in the land.

We may have a correct conception of the character without being able to enter

into an analysis of it. Courtesy and simplicity are its leading features. The most highly cultivated men are ever the least conceited, and we generally find that the pedantic are men of small understanding. Chesterfield embodies its constituent elements in the term "politeness," which he defines as a benevolence in trifles, or a preference of others to ourselves in the ordinary occurrences of life. Gentleness, the foundation of the character, implies, a reserved power, and is to be distinguished from weakness, as it is reasonable compliance with the dictates or the will of others. It renounces no just right from the fear of their frown, and yields no important truth to their flattery. A prominent feature of the character is considerateness, which may be said to consist in delicacy in the use of power—physical, moral, and social. Forbearance and wisdom in the exercise of this power, of that which the husband exercises over the wife, the father over his children, the teacher over his pupils, the old over the young, the strong over the weak, the master over his hands, the rich over the poor, the educated over the ignorant, the experienced over the confiding—mark the gentleman.

Bashfulness is not inconsistent with the character, and we are surprised that so rare a quality is not more highly appreciated. The thoughts and feelings of the retiring in disposition are not less refined, although they may not be expressed with the gracefulness of the ready speaker or the impetuosity of the rattle-pate. This disposition frequently arises from the mind running in channels other than the common-places of ordinary conversation, and a consequent consciousness of inferiority in the art of pleasing. The assumption of the character is often but a simulation of the more agreeable habits of society, and only the veneer which hides depraved taste and vicious propensities. Nothing more displays a frivolous, selfish, and vulgar mind than inattention to the simple courtesies of life, and without this even profound learning is no more than tiresome pedantry. A person of this description says he can be a gentleman when he pleases. A true gentleman never pleases to do anything else, and never, by any accident, derogates from this standard. He cannot stoop to a mean thing. He never struts in borrowed plumage. He never stabs in the dark. He is not one thing to a man's face and

another behind his back. Papers not meant for his eye are sacred. Bolts and bars, locks and keys, bonds and securities, and notices to trespassers are not for him. He is a consistent observer of the second great commandment; whatever he judges to be honorable he practices towards all.

Perhaps it was because of Thackeray's keen-sightedness to detect, and his readiness to expose and pillory the snob, that he could the more genially describe a gentleman. There are many passages in his writings which bespeak his appreciation of the character. The reader will remember his famous prospectus of the *Pall Mall Gazette*, which, being conducted by gentlemen, was to be addressed to gentlemen. "Perhaps," he says, "a gentleman is a rarer personage than some of us think for. Which of us can point out many such in his circle: men whose aims are generous, whose truth is constant, whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and small? We all know a hundred whose coats are well made, and a score who have excellent manners, and one or two happy beings who are what they call in the inner circles, and have shot into the very centre and bull's-eye of fashion; but of gentlemen how many? Let us take a little scrap of paper, and each make his list."

The gentleman is not a new character in society. He is as old as the necessities of human nature for help and its cravings for sympathy. A simple act will sometimes make the heart transparent. We have nowhere more illustrative examples than in Scripture. Never has the world seen better specimens of farmers, tradesmen, masters, fathers, servants, and friends than those of whom brief notices are here recorded. Behold the patriarch parting with his nephew Lot. He did not say, as he might have done, "See! I have chosen this valley; to all the plain besides you are welcome;" but, "Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left." See Joseph nobly cherishing his brethren, by whom he had been grievously wronged. What a fine old Hebrew gentleman is Boaz! How courteously he steps on the scene! A

man of wealth and good family, a landed proprietor and influential citizen, he comes among his workpeople to see for himself how matters are going on, and greets them with a patriarchial grace. Can we suppose that they served him any the less faithfully for his respectful kindness? Consider, too, Paul's reply to Festus, and the apology for his smart retort to the high-priest's rule interruption of his speech. His fidelity to principle did not compromise his courtesy. He who could write the Epistle to Philemon and the thirteenth chapter of First Corinthians could not but be a gentleman in the noblest sense of the word.

That "a poet is born, not made," is a popular truism; but the manners and feelings of a gentleman are acquired. Perhaps, however, this exquisite courtesy

should not always be expected from ordinary people. It is one of the fine arts—almost as rare as the higher forms of eloquence. A faultless refinement of manner is not possible to most of us, and we must be content with something less perfect. It will suffice that we strive after it, that we cultivate a right spirit in dealing with others, and remember that much of the misery in the world arises from a wanton disregard of the claims of all men to consideration and respect.

"Take thou no care for aught save truth and light :

Content, if such thy fate, to die obscure ;
Wealth palls and honors, Fame may not obscure,
And loftier souls soon weary of delight.
Keep innocence ; be all a true man ought :
Let neither pleasures tempt nor pains appal.
Who hath this, he hath all things, having naught ;
Who hath it not, hath nothing, having all."

FRIENDSHIP, LOVE AND TRUTH.

THREE sunny islets on life's river,
Three golden arrows in life's quiver ;
Three stars that never fade nor dim,
Three notes that angels love to hymn ;
Three charms that guard the heart from sorrow,
Three whispers of a brighter morrow ;
Three links that bind with silken bands,
Three words whose might shall rule all lands ;
Three watch words on earth's stormy strands,
Three harbors 'mid earth's treacherous sands ;
Three life-preservers on Time's ocean,
Three voices 'mid the heart's commotion ;
Three fragrant flowers most fair to see,
Three garlands twining round life's tree ;
Three gems of pure ethereal light,
Three paths all lovely, smooth and bright ;
Three rays of light from Heaven's throne,—
There naught but happiness is known.

— To doubt the providence of God is presently to wax impatient with his commands.—*Edward Garreti.*

— Apple fritters containing gifts of jewelry are the latest inducements held out by Kentucky restaurateurs.

THE DEGREES OF THE ORDER.

BRO. J. S. Griswold, P. G. M. and P. G. R., has furnished an interesting article upon the subject of "The Degrees of our Order," in which he quotes from a letter from our venerable and much-respected Brother, James Spry, the Provincial Corresponding Secretary of the Manchester Unity, which Bro. Griswold says "sheds great light upon a portion of our organization but little comprehended by a majority of our members;" to which I readily accede; but which I fear will, in some respects, lead to wrong conclusions with reference to the early history of one or more of the degrees. The following is quoted from Bro. Spry's letter:

In 1822 the two degrees of the Covenant and Remembrance were adopted at Hanly Annual Movable Convention, and are generally considered by very old members to have been of American origin, sent out by Grand Sire Wildey to Past Grand Master Armitt. These were not bound to be used by the Lodges; they were permitted only, and were finally discontinued in 1834.

From the above, and from the paragraph which I will hereinafter quote, as well as from some correspondence I have myself had with Bro. Spry on the subject of the origin of the degrees, I am satisfied that he does not mean to be considered as writing *authoritatively* upon the subject, but rather *traditionally*. Mark, he says "the Covenant and Remembrance Degrees are generally considered by very old members to have been of American origin." Now, our records show that both these degrees were prepared by John T. Entwistle (a retired Episcopal clergyman, who resided in Baltimore, and who was the first R.W.D.G. Master of the "Grand Lodge of Maryland and the United States," and afterwards Grand Secretary; and that they were sanctioned and adopted by a committee of Past Grands acting for the "Grand Lodge of Maryland and the United States," in the year 1820. (See Vol. 1, Journal Proceedings G. L. U. S., page 43.) So that our own records make clear that which Bro. Spry's letter throws some doubt upon. Bro. Griswold quotes

further from the letter of Bro. Spry, as follows:

In 1825 the Gold and Purple Degrees were promulgated, and were called Patriarchal Degrees, and the origin of these *is attributed either to America direct*, or to a combination of arrangements entered into by both countries.

The italics are mine. With regard to these degrees it will be observed that Bro. Spry is also uncertain. We have only to go to our own records to arrive at a more correct knowledge of the subject. I presume that what Bro. Spry calls the "Gold" and "Purple" Degrees are the same as those known to us as the "Golden Rule" and "Royal Purple;" and I now proceed to show that, instead of the Golden Rule Degree having been promulgated first in 1825, it was a degree recognized and conferred several years before that time. The Grand Lodge of the United States was organized on the 22nd of February, 1821, at Baltimore. At the very first meeting of that body, the first business after the organization was as follows: "P. G. Larkham having been duly admitted to membership, the *Golden Rule Degree* was then conferred on five Past Grands." Then follow several resolutions, among which is the following:

Resolved, That each member pay to the Grand Lodge *seventy-five cents* for the *Golden Rule Degree*. (Vol. 1, Journal proceedings G.L.U.S., page 43.)

Who was P.G. Larkam? and why, as soon as he was admitted to membership in the Grand Lodge, was the *Golden Rule Degree* conferred on *five* Past Grands? The record is silent on that subject, but this is my understanding of it: P.G. Larkam was William Larkam, a Past Grand who had then recently arrived from England, bringing with him the "Gold" or Golden Rule Degree, which the Past Grands in Baltimore had before their organization into the Grand Lodge of the United States agreed to adopt as a *Grand Lodge Degree*. Thomas Wildey had probably received the degree a short time before while in England, and besides Thomas Wildey, there were *but five Past*

Grands present when the Grand Lodge was organized; and Larkam, having recently arrived from England, and being the only one (except, perhaps, Wildey) in possession of the degree, was the only one who could properly confer it.

At the next meeting (August 22, 1821), P. G. Larkam was appointed and installed Conductor, and the Grand Lodge adopted a Constitution; and one of the provisions thereof was as follows:

ARTICLE 7. The Golden Rule or *fourth* degree shall be read every quarter, when none but such as have taken it, or do then receive it, shall be present. And every P.G. who shall receive it shall pay one dollar towards the support of the funds.—(Vol. 1, Pro. G.L.U.S., pages 44-45.)

It was afterwards enacted that members entering the Grand Lodge should work their way by the G. R. (Golden Rule) or *fourth* degree; and at the Nov. session, 1823, it was provided that "the election to this degree should be by ballot."

Bro. Spry not only confounds the advent of these degrees, and fixes the time of their adoption in 1825, but he further supposes they were then called the "Patriarchal" Degrees. This, too, I think, was a mistake. I have not been able to find that the word "Patriarchal" was ever applied to either the Golden Rule or Royal Purple Degrees until after the "Patriarchal" Degree was adopted, and that (although now conferred as the *first* of the three Patriarchal Degrees,) was the last to be adopted; and neither that or the Royal Purple Degree was known in America until 1825, when they were both introduced from England. These facts are also sustained by our own records. On page 76, vol. 1, Jour. Proceedings of the Grand Lodge of the U. S., appears the following:

Ordered, That the Grand Lodge be informed that there is a color on their charter for a degree which they have not received, and that it will be forwarded as soon as possible.

This referred to the Royal Purple Degree, which had been but recently received, and was only known to Bro. Wildey and one other. The record does not disclose who was the author of this degree, but for more than thirty years I know it has been generally understood that it came from England. Nobody in America ever

claimed the authorship so far as I have heard.

About the Patriarchal Degree the Order is better informed. We know this came from England, and when, and by whom brought. Referring to the same book, page 78, we find the following:

P. G. McCormick, of Maryland, presented a letter from the Order in Manchester England, * * * which was read, and it was

Resolved, That ten dollars be appropriated to P. G. McCormick for the expenses of going from Liverpool to Manchester, to obtain necessary information relative to the work of the Order.

P. J. McCormick received a degree while at Manchester which he was authorized to confer on G. M. Wildey and D. G. M. Welch, which duty he had performed. On motion, it was

Resolved, That every Brother receiving said degree shall pay the sum of one dollar.

NOTE.—Said degree is the degree known by the term "Patriarchal."

This is the first time the term "patriarchal" was used, so far as I can find, in the works of our Order. And the same term, I think, was never applied to any other degree or degrees in England, and was not applied to the other two Encampment Degrees until a long time afterwards.

By the foregoing, then, we see *first*, that the degrees of the Covenant and 'Remembrance were American degrees, and received in England from here.

Second, That the Patriarchal, Golden Rule and Royal Purple Degrees came from England.

Third, That the "Gold" and "Purple" Degrees were not promulgated together in 1825, but the "Gold" or Golden Rule Degree had been in possession of the G. L. U. S. from the year 1821.

Fourth, That these degrees came to us one at a time, and no two of them together. The Golden Rule first, in 1821; the Royal Purple second, before March, 1825; and the Patriarchal, third and last, in September of the same year.

NATHAN PORTER,

—*Pacific Odd-Fellow.*

LOVE AND LABOR.

WE die not all ; for our deeds remain
To crown-with honor or mar with stain ;
Through endless sequence of years to come
Our lives shall speak, when our lips are dumb.

What though we perish, unknown to fame,
Our tomb forgotten and lost our name,
Since naught is wasted in heaven or earth,
And nothing dies to which God gives birth.

Though life be joyless and death be cold,
And pleasures pall as the world grows old,
Yet God has granted our hearts relief,
For Love and Labor can conquer grief.

Love sheds a light on the gloomy way,
And labor hurries the weary day ;
Though death be fearful and life be hard,
Yet Love and Labor shall win reward.

If Love can dry up a single tear,
If life-long labor avail to clear
A single web from before the true,
Then Love and Labor have won their due.

What though we mourn, we can comfort pain ;
What if we die, so the truth be plain ;
A little spark from a high desire
Shall kindle others and grow a fire.

We are not worthy to work the whole ;
We have no strength which may save a soul ;
Enough for us if our life begin
Successful struggle with grief and sin.

Labor is mortal and fades away,
But Love shall triumph in perfect day ;
Labor may wither beneath the sod,
But Love lives ever, for Love is God.

THE
Canadian Journal  of Odd-Fellowship.

CL. T. CAMPBELL, Editor.

STRATFORD, ONTARIO, MARCH, 1875.

THE PRACTICAL CHARACTER OF ODD-FELLOWSHIP.

THE tendency of the age is towards the practical. There never was a period in the world's history when there were so many theories afloat; and yet there never was a time when theories were so promptly brought to the test of actual practice. In religion, in politics, in science, in every department of life, the great question is, not, what do you believe? or, what do you profess? but, what do you do? Religious doctrines, both new and old, are abundant; but society says to the teachers of all of them, as the Apostle James said of old, "Show your faith by your works." Every day we hear of a new remedy proposed for some one or all of the ills of life; but society gives the same reception to them all; it tells their promoters to show us what they can do, before they ask us to accept their theories. Enthusiastic politicians proclaim in loud tones the virtues of their several parties; but society bids them go and do something—give some tangible evidence of their fitness for place and power, before we trust the destinies of a country in to their hands. In every department of life, this is the great standard to which all theories are brought—practice.

To this standard the theories of Odd-Fellowship have been brought. Our principles are those of charity and mutual

helpfulness; to what extent have we carried them into actual practice? Have our works given evidence of the sincerity of our profession? The great laws to which we profess obedience, require us to visit the sick, relieve the distressed, bury the dead, protect the widow and the orphan. Can we point to a record that may be taken as evidence that we have literally obeyed these laws.

Visit the sick! Where is the proof that we obey this law? There are no tables of statistics to which we can turn for an answer. But we can point to this fact, that of the 6,000 subordinate lodges in our Institution, there is not one which does not provide in its own local by-laws for carrying this benevolent work into effect. Every lodge provides for the visitation of its sick members by a large committee of brethren—and not by a committee alone, but by the entire membership of the lodge. The work is not simply laid down in the lessons of the Order, and left for every member to carry out in his own time, in his own way, and at his own convenience. What is everybody's business is nobody's business; what every one ought to do in theory, very few will actually do, if left to themselves. The lodge does not leave the members to suit their own time and convenience in this matter. Every lodge

has its visiting committee ; and every member of that committee has his distinct day of the week fixed on which he shall visit all the sick brethren. And it is the business of the chairman of that committee—in nearly all cases the principal officer of the lodge—to appoint the members in couples, in regular rotation, as their names occur on the register, to watch by the sick brother's bedside at night. And they do it. We can safely appeal to the families and friends of our sick brethren to testify that we are prompt in visiting the sick.

Relieve the distressed ! Do we obey this law? The sum of \$1,500,000 recorded in our lodge returns as spent for the purpose of relief during the year 1873—being the last year for which we have complete reports—may be taken as the answer. And we appeal to the 46,000 brothers who received aid from our treasury during that year to bear witness that, in this respect, we have not been unmindful of our obligations.

Bury the dead! For this object our returns for 1873 showed the sum of \$253,831 expended. And the relations and friends of our 4,000 deceased brothers, whose remains were accompanied to their last resting place by the Fraternity, can testify for us that we are not wanting in paying the last sad offices of respect to our departed brethren.

Protect the widow and orphan ! If the expenditure of \$177,405 can be taken as any proof of our attention to the widows and orphans of deceased members of our Order, we offer it as such. But this sum, though it represents a practical sympathy that has doubtless been appreciated by the 5,750 widowed families for whose benefit it was expended, cannot picture the watch—care and attention, the cheering

words, and the innumerable kindly acts that have been extended to the bereaved in their affliction.

These figures that we have selected from the reports of the various lodges, give some evidence of the eminently practical nature of the Order of Odd-Fellows, and may be taken as proof that we endeavor to make our practices correspond with our professions. And if we show a more eloquent record in our benevolent work than kindred institutions, whether religious or social, we do not claim it as a result of higher teachings in our Order, or greater charity in ourselves as individuals. There are other societies which teach the very same doctrines of brotherly love and relief that we do. The Christian religion itself propounds the very same doctrines ; all religions, in fact, are as charitable and kind in theory as Odd-Fellowship. But the boast of our Order is that we are not content with simply teaching benevolent doctrines, and then leaving the members to carry them out as best they can. Our system and organization are such that every subordinate branch of the Order must put our principles into practical exercise, or at once cease to exist. And our superiority to all other benevolent societies is mainly in the plans we have provided for putting our theories into practice. If a brother is sick the law provides who shall visit him, and fixes the pecuniary benefit that must be paid, and is paid, whether the brother actually needs it or not. If he dies, the laws of the Order fix the amount that goes to defray his funeral expenses ; summons the members of the lodge to attend his remains to the grave ; defines a form of ceremony suitable to the occasion ; fixes the amount that shall yearly be paid to his widowed family.

Not that the law fixes a limit to the charitable work of the Order, beyond which nothing can be done. It simply fixes a minimum, and says, so much you must do; you can do as much more as you wish. And the case has yet to be recorded of a worthy brother or his family in distress, in which the brethren restricted themselves in their charitable work to the bare allow-

ance in their by-laws.

It is no matter of surprise, therefore, that the Order of Odd-Fellows has been so successful. Its theories are good; but what is better, its laws provide a practical channel for their exercise. And society, noting how closely our practices correspond with our professions, stamps upon us the seal of popular approval.

THE PRESS OF THE ORDER.

IN our first number we took occasion to say a few words on the necessity of every member of the Order making himself better acquainted with its principles and practices by studying its literature. And we purposed, at every convenient opportunity, to put in a word on this subject, as we deem it of vital importance. But when we find some one else saying what we want to say, and saying it better than we can, we intend to use his language instead of our own. And we do it in reference to this subject more particularly; because we know that if we should urge the Fraternity to support their own publications we would have Jeremiah Jinx, and the whole family of Jinxes crying out, that we were actuated by selfish motives. Of course, they will say, these publishers want us to subscribe for their papers because they are making money out of it. Well, we will sell all our profits for a small figure. Anybody that knows anything about it will know that there is not much money in an Odd-Fellow's paper. About the only way in which it can be made profitable, is to use it as an advertising medium for a Regalia Manufactory, or something of that sort. If the publishers made money out of their papers there would not be so many failures. We do not believe that any

brother goes into the publishing business with a view to money making. He will be anxious not to loose by the transaction; and if he should succeed so well as to be able to pocket \$10 or \$20 at the end of the year, he will deserve it for his labor.

But we have got hold of an article by Bro. French, of Indiana, which we extract from one of our contemporaries—(we believe it has been in all of them nearly)—and as he is not personally interested in any of our magazines, as editor or proprietor, his remarks may be accepted as unselfish. Read, mark, and inwardly digest this:

“As members of the Order, we can but congratulate each other on the general growth and universal prosperity of the Order. But whilst we rejoice in our advancement, we can but be warned of the probable danger into which we are drifting. We should not lose sight of the fact that numerical strength is not always undeniable and satisfactory proof of our prosperity. Our Order can only rest secure in the contemplation that we are basing our hopes of final and ultimate success upon the practice of those principles which we so often enunciate and place as a permanent record in our ritual. Our membership cannot be disciplined and kept in the constant practice of those virtues by oral instruction. The loss of the *American Odd Fellow* is a demise over which reflecting minds must mourn; and, in this loss, we, as an Order, should be warned of the rock

on to which we are drifting. Celebrations, fine sparkling regalia, and spread-eagle speeches are all necessary auxiliaries in their proper places; but when the storm of excitement passes over, we must know when and where to find dry land on which our bark may obtain a permanent resting-place. Neither societies nor individuals can always subsist on excitement. Camp-followers are not to be relied upon in the hour of battle; even the willing volunteer often becomes panic-stricken, and evades a hand-to-hand contest. Then, in this hour of peril, we have none on whom we can confidently rely but the regularly trained and literary disciplined soldier—the rank and file of those who have been taught in the school of military science. We can safely assert, that one-half of our membership, the world over, neither participate in the work of their respective Lodges, or read an Odd-Fellow's periodical or publication of any kind. This half of our membership live a sickly life, and in numerous instances drop out of the Order, and in a very short space of time are lost sight of, and their names and faces forgotten. If the Order throughout every jurisdiction in the land were to direct their attention to the support of our publications, and to the work of making good practical members out of the material already within our Lodges, and initiate none but those already taught in a similar school, we would be infinitely stronger in ten years than we will be in twenty as we are now working. As a mere business transaction, considered in a close economical mode of calculating profit and loss, every Subordinate Lodge in the Order should subscribe and pay for from five to twenty copies annually of our publications, and cause them to be read both in the Lodges and by the membership, as circumstances might direct. When the Order steps up to the support of our publications, we are met with the remark (not argument) that we are contributing the funds of the Lodge to promote an individual enterprise. Not so. It is a work calculated to promote the entire brotherhood, and unless our exertions are redoubled in this direction, other valuable publications must cease to exist. Many of our most talented brethren have devoted the best part of their lives to promote and build up our literary publications, and have only lived to endure the mortification

of defeat, as the result of unceasing toil and untiring labor.

"The first half century of our existence as an organization has mainly been occupied in outside show, whilst the inner has been neglected. It requires drumming and fifeing and "much" speech-making to gather an army; but raw recruits must be thoroughly trained before they can do effective work in the field.

"We plead guilty to the charge of having voted hundreds of dollars for regalia, balls, and celebrations, which seemed necessary for the day and the occasion for which they were appropriated; but now the time has come for an inner adorning, for mental culture, and we trust that the Odd-Fellow press will devote a reasonable portion of space to this subject, and that our writers will not cease their energies upon this topic until the Order throughout every jurisdiction has been thoroughly aroused to the necessity and importance of making liberal appropriations for the support and maintenance of our publications. A sickly periodical or ghastly newspaper is infinitely worse than none. Be it said, however, to the praise of our publishers, that they give us readable publications and creditable literary articles as long as they are before the public; but we complain that the Order is too careless and indifferent to their support whilst thus engaged; for about the time our best works have labored a sufficient length of time to obtain a permanent standing in the Order, we are surprised by the news of their suspension."

"Them's our sentiments, exactly." And we trust the brethren in Ontario will make a note thereof and act thereon. If every lodge would subscribe for a few copies of the JOURNAL, and send the money along, we would have cash enough to pay our printer's bill for the balance of the year; and would not have the least fear of being required to put our hands down very deep into our own pockets. And the Order in the Province would make money by the transaction. Try it brothers, and see the result.

We are happy to say that some of our

lodges and encampments have already acted on this principle. Several have sent us \$1.50; and some have done better.

The champion, so far, is St. Thomas Lodge, which is on our subscription list for five copies. Go and do likewise.

NOTES AND COMMENTS.

THE Odd-Fellows' periodicals which visit our *sanctum* would be a credit to any Institution, and we hope our readers will supplement the information they get from the JOURNAL by perusing some of our contemporaries as well. For their information we append the names of those on our exchange list, and give our recommendation for them all. Among those coming in Magazine form are the *Companion*, of Columbus; the *New England Odd-Fellow*, Lawrence, Mass.; the *Talisman*, Indianapolis, Indiana, and the *Western Patriarch*, Charles City, Iowa. Those in newspaper form, coming weekly, are the *New Age* and the *Pacific Odd-Fellow*, both published in San Francisco; the *Mystic Jewel*, Cincinnati; *Chronicle*, Centreville, Indiana; *Banner*, Bloomfield, Iowa, and the I. O. O. F. *Record*, Providence, Rhode Island. From Berlin, Prussia, we receive the *Hertz und Hand*, the organ of the Grand Lodge of Germany, full of interesting reading. Any of our German brethren who may want the news of the Order from Fatherland, can find it here. We understand, also, that there is a weekly published in New York, called the *Heart and Hand*, but we have not seen it on our table yet.

WE are indebted to the Grand Secretaries of Ontario, New York, New Hampshire, Colorado, Vermont, Wisconsin, and Utah, for copies of the proceedings of the Grand Lodges of those jurisdictions. Also to the Grand Secretary of the G. L. U. S. for the proceedings of the last session of the Supreme Body. We purpose commencing in our next issue a short review of points of in-

terest connected with the proceedings of the several jurisdictions. While we are expressing gratitude for favors received, our contemporaries who have bestowed complimentary notices on us, will also accept our thanks for their kindness.

WE have received a copy of one of the Anti-Secret Society papers. We do not know whether the publishers expect to convert us, or whether they want us to give them an advertisement, or to help them in disseminating their peculiar doctrines. If the latter was the object in view, we have no objections to give them the benefit of our circulation. This is the way these people talk about those who happen to think differently from them. The quotations refer to Masons; but in another part of the same paper they put Odd Fellows in the same class:

"We do not hesitate to call any Mason by name, and charge him to his face with participation in any crime from lying and stealing to murder and treason, committed under Masonic protection. * * *

"Masonry is a system of modern heathenism, designed and compiled by the Devil, and placed in the hands of his human agents to be carried into effective operation. Its main design is to imitate, travesty, and make ridiculous every rite and doctrine sacred to the Jewish and Christian faiths; to so corrupt and poison the entire plan of salvation that God's gracious intentions towards our fallen race may, to as great extent as possible, be frustrated. Every minister, every Christian, and every individual, who belongs to, or by word or act supports, Freemasonry, is a co-worker with Satan to subvert the purposes

of the Almighty, and bring eternal ruin upon the human race."

There is zeal for you! But this kind of zeal reminds us of the remark of an old farmer, whose pet Billy Goat undertook to butt an express train off the track. After the performance was over, as the old man was going round with a market basket to collect the pieces, he observed somewhat mournfully that, "that goat had any amount of pluck, but mighty little judgement!"

THE Baltimore correspondent of the Newark *Journal* tells how the brethren in the Monumental City celebrate their anniversaries. We are inclined to the belief that the method adopted is not unpleasant, and the brethren are to be congratulated on the excellent opportunities they have of doing it in that style: "The lodges usually hold their anniversaries during the winter season because oysters can be had in abundance, for they have a peculiar way of celebrating the institution of a lodge or encampment. The occasion is generally on a regular meeting night, when, after the transaction of the usual lodge business, the members proceed to a hotel or other place where arrangements have been made, and sit down to a table provided with abundance of eatables. Oysters are displayed in the shape of raw, stewed, scolloped, steamed, fried, broiled, in pies, and perhaps in other styles. The broiled appear to be the favorites, and certainly the delicious dishes are worthy the encomiums passed upon them by the brethren, who, by the rapidity with which they empty the dishes, and, like Oliver Twist, "ask for more," leave no room to doubt the truth of their assertion that they "could eat broiled oysters till to-morrow morning." Recently the old Library Board concluded its business for the year, adjourned *sine die*, and went out together and took supper. A few evenings afterwards Monumental Lodge, which was instituted in April, determined to celebrate its anniversary in January, and being so minded, went out and had a supper. No portion of the lodge funds are appropriated to such purposes, but each member who attends pays for his own ticket, and a

member may participate or refrain as he may feel disposed. After the eatables are disposed of some speaking is indulged in, but there is an entire absence of formality in the arrangements."

AT last we have been shown a chromo which is worthy of being called a *painting from the press*. Its title, "Gold Fish, Fruits and Flowers," is descriptive of its character, its size, $2 \times 2\frac{1}{2}$ feet, painted by Ramsey, and produced in twenty-seven oil colors. It is so perfect in every detail, and so marvelously beautiful in general effect, that it must be seen to be appreciated. We are pleased to inform our readers that they will have the opportunity, not only to see it, but possess it. It is given away to subscribers to *The Illustrated Weekly*—a new family and literary paper published in New York. (See advertisement.) This paper is pure, instructive and amusing; half of its pages full of beautiful pictures,—the other half contains the choicest reading matter. Another liberal feature of this paper is that each week is presented one large steel engraving supplement (52 in a year), size 17×24 inches, on heavy paper, suitable for framing, or can be preserved in a portfolio. The subscription price of this paper, including the chromo and the fifty-two engravings, is only \$2.50 per year: or sent with the JOURNAL OF ODD FELLOWSHIP for \$3.75.

BRO. HOWELL, of London, writes to us in the following strain, and we insert it here just to show our readers the style of letter we like to receive:

I have received the first and second numbers of your new journal in connection with our Order, and I must say that it is just the thing that was wanted. I trust that you will receive the acknowledgement from the Brothers of Ontario that you deserve. We are getting up a list in Dominion Lodge, and I think it will not be long before the greater part of the Bros. of our Lodge will all have it. I can only say that I shall do all I can to swell the list. Do-

minion, No. 48, still prospers, and we think it will ere long be the Banner Lodge of Ontario. The encampment is getting on also. We expect to be in our new hall in April, about which time, I suppose, you will pay us a visit.

THE attention of our readers is called to the Grand Sire's proclamation concerning the due observance of the fifty-sixth anniversary of the establishment of Odd-Fellowship in America. It is to be hoped that the lodges throughout Ontario will avail themselves of the opportunity afforded for congratulations and thanksgiving.

OUR March issue is a few days behind time; but we have a good excuse. About the end of January we had an extensive fire in our town, which destroyed several buildings, and caused considerable damage. The office in which the JOURNAL is printed had a narrow escape. It was not burned; but the material in it was hustled out on to the streets in double quick time, and left in such a mixed condition that the printers have been engaged ever since in struggling against the temptation to use profane language, and have not been able to get our Magazine out with their usual promptness. But we will try to catch up by April.

CORRESPONDENCE.

THE DEGREES.

DEAR BROTHER,—No. 2 of our Journal came to hand in due time and was carefully read from the first to the last page, and I am anxiously waiting for No. 3. I suppose I am a good deal like many other Brothers, that is, very much disappointed with it, in more ways than one. First—When I received the prospectus I had an idea that it would be printed in newspaper form, as many other Odd-Fellows works have been; and that it would follow the usual course—fail. Second—I did not expect to find so much reading matter as it contains, as many such publications have from $\frac{1}{8}$ to $\frac{1}{4}$ taken up with advertisements. Third—I did not anticipate it would contain so much that would be connected with and of vital importance to the Order generally. I feel that you have adopted the proper course to make the JOURNAL successful; and also beneficial to all its readers. At the last meeting of Forest City Lodge we had the pleasure of listening to Bro. H. E. Buttrey, D.G.M., read "Jeremiah Jinx," which applied to a good many of our members, himself included, which he had

the honesty to acknowledge previous to reading.

Your article on degrees accord with my ideas exactly. I think it would be for the benefit, not only of the initiate but of the Lodge and Order generally, if the system you suggest could be adopted; and I think it could by having the initiation fee cover all in connection with the five degrees. For I feel as you do in respect to an initiate's knowledge of what Odd-Fellowship is, or what is expected of him as an Odd-Fellow; for it is only from the lectures of the degrees that he can obtain such knowledge. Therefore the more necessity for each and every member being fully versed in the charges and lectures connected with them. As it is now, you say, there is a great lack of interest felt in them. Now, I am sorry to acknowledge that what you say is correct; and I feel that one great reason is, that the P. G.'s do not do their duty by taking the interest in it that they should. I suppose many of your P. G.'s are like some of our own; that is, as soon as they get through the chairs you do not see anything of them until there is an election for Representative or some other important position. If our P. G.'s would give us a reasonable support in this matter we would get along very well, where there is not any

regularly organized Degree Lodge. Previous to the organization of our Degree Lodge we could barely get sufficient to remain to do the work, as it would often be after eleven o'clock when the Lodge would close, and there would only be some six or seven members who would remain. And those would be the same without any changes from one year's end to another; not a single new face appearing to encourage or assist in the good work. And when you would request some P. G. to remain he would coolly tell you that he had worked hard in that many years ago, and he thought it was time that others did it, and he should now rest. Now I hold that this is decidedly wrong, for I have seen some of these same P. G.'s have to be instructed before they could take their seat, and instructed by members who were not one-fourth as old in the work as they were. Now, if they could be induced to attend the Degree work they would not have to submit to this humiliation, and we would have their assistance and counsel in the good work. And that is very necessary, as without such we do not do our work with the will that we should. It is true, as you say, that many brothers take the degrees as a means of obtaining additional benefits, and I am sorry to say it is too much so. But how are we to remedy it?

As it is at present, we charge so much for initiation and so much for Degrees, consequently we must hold out some inducement for members to take them. But it does not pay the Lodges, for the more degree members a lodge has the more the liabilities are increased, and from a cause from which the lodge cannot collect anything over and above the fee, viz.: \$10 for the five Degrees. Now, we charge a member between 21 and 30, \$10 for initiation and \$6.50 per year for dues; and pay him benefits at the rate of \$2 per week; and for an additional \$10 give him \$1 more, which makes \$3 per week; and therefore a Lodge is the loser by adding another dollar to the benefits on that account. It is true, as you say, that there should not be any division of the membership except with the encampment, for I have no doubt you have seen as I have many questions arise in the Lodge which you would like to discuss, but could not as you would like on account of there being members of the inferior degrees present. Now, if we could carry out your ideas, this obstacle would be got over, and degree members would not be examining the countenances of others to see if they were degree members before they could open their mouth with security.

Yours fraternally, NED.

AMONG THE PATRIARCHS.

TUESDAY, February 9th, 1:30 a.m.
 —Again on the road, this time to visit the camps in the East. Reach Whitby about 10:30, and find my predecessor, Bro. Perry, hard at work. After the usual salutation, he says he will do with me as he pleases so long as I remain in Whitby. We visit his new office, which is something really substantial, besides being very convenient in all its departments, as all registry offices should be, although few are. After meeting with many of the members of the Lodge and Encampment, we go to the new hall, which will surprise all who may have the good fortune to be pres-

ent at its dedication, on the Queen's Birthday, which, by the way, will be a great day in Whitby; the Hon. Schuyler Colfax is to be the orator, which of itself is sufficient to command a large gathering of Odd-Fellows and their friends. After an hour or two spent with Bro. Perry and his family, the train is taken for Port Hope. It is Lodge night; and this being the first Lodge organized in my official term, I was much pleased to meet them. After three years of a very successful career they have as fine a Lodge room as any in the jurisdiction, and a membership of seventy-five, good men and true. Some time was spent very pleasantly in Lodge; afterwards Victoria Encampment had a special meeting. This Camp is not yet one year old, and they are doing well.

We spent some time in secret work, in which the patriarchs are well versed. My visit to Port Hope will long be remembered.

WEDNESDAY, 10th.—Reach Belleville. Here, also, I had the honour of instituting the first Lodge, No. 81, about three years ago. They have now a membership of over one hundred; Mizpah Lodge has a membership of forty; and Quinte Encampment about thirty. Mizpah Lodge and Quinte Encampment are just fitting up a new hall, which will compare favorably with any. It is very pleasant to meet with the members of the Fraternity at any time, but more so when you see many of the faces you met before, and find them still pushing forward in the good work. The Encampment here is flourishing, and will have a large membership by our next session. We had a very pleasant meeting, and enjoyed ourselves very much. Next morning, the drive to the Deaf and Dumb Institute, although in rough weather, was still for an inside passenger very pleasant, and the time spent in seeing all that was worth looking at in the Institute will long be remembered, especially as we felt considerable interest in the welfare and education of the inmates. The very kind invitation to stay for dinner had to be declined, as the train was due at 12:10, and it was very near that time. To our surprise, on reaching the hotel, we are told the train is on time the first time this week. But we were a few minutes late, and owing to this extraordinary promptness of the railway, we were left behind. Nothing now but to drive twenty-five miles, or disappoint my Bros. at Napanee. I chose the first; and with a good team, we started through a blinding snow storm. We get over three-fourths of the way without any trouble; but, unfortunately, here comes a turn in the road, and we find it drifted to the top of the fences. Two or three upsets, and a great deal of plunging through the snow,

and at last we take the fields. Then comes a very slow ride, and a great deal of work, pulling down fences, and forcing the horses through snow drifts, higher than ourselves. When within one and a half miles of Napanee we are told it is impossible to proceed; but having had a little experience in a toilsome journey previous I thought it best to GO ON! and at 8:30 I had the satisfaction of seeing the lights of Napanee, which was reached with no further damage than a thorough soaking in snow and a broken axle-tree. I found the Encampment in session, but not expecting me on such a night. However, although small in numbers, yet they were very much interested in the work. I may here add also that I first planted the Institution in this town just three years previous; and I might be forgiven if I say I am proud of them, for I believe they will compare favourably with many of our older Lodges.

Next day, Friday, my arrangements are to meet the Bros. of Ontario Encampment, at Oshawa; but the first train is in a snow drift, about fifty miles from here, and the chances look slim. However, after four hours delay, we get a start, with two engines and snow plough ahead of us.

Oshawa is reached by half-past nine; find the Patriarchs still in session and at work. This Camp has been doing first-rate all winter, adding the best of the members of Corinthian Lodge to their already large membership.

In each of these Encampments I had the pleasure of meeting their D.D.G.P.'s, with the exception of Bro. Male, whom I afterwards met at Whitby. With such good workmen the Encampment branch must go ahead.

After such a toilsome journey through the wilderness of snow drifts, I expect to remain at home until the winter is over, when I will make a fresh start.

JOHN GIBSON, G. P.

ANSWERS TO CORRESPONDENTS.

C. F.—Would you be so kind as to inform me if a subordinate is qualified to purchase an organ for the use of the Lodge without first giving two weeks' notice to that effect, or if an organ can be considered as other furniture and requisites attached to the Lodge?

An organ is usually considered a necessary part of the Lodge furniture, if the Lodge can afford to procure one. If a majority of the Lodge favored the purchase of an Organ, or a carpet, or a Secretary's Desk, or a copy of the CANADIAN JOURNAL, we should not deem a two weeks' notice

necessary. Even though the Lodge could do its work without these articles, it would be very advantageous to have them. It is not likely, however, that an organ would be purchased without being talked about for at least two weeks previous, so that, in effect, plenty of notice would be given.

W.—Should the Lodge be opened in regular form when met for the purpose of attending a brother's funeral?

We are not aware that it would be any special advantage to have the lodge opened regularly; but the directions given in the law are to the effect that "The Lodge shall

meet at its Lodge room." We know of no way in which a Lodge can meet without the usual ceremonies. Individual brothers might assemble, but not the Lodge.

CANADA.—Has any brother been appointed to prepare a history of the Order in Canada for incorporation in the official history of the Order now being prepared by the G. L. U. S.?

If you will look in the Journal of the Kingston session of the G. L. of Ontario, you will find that Bros. King and Woodyatt have that work in hand.

PROGRESS OF THE ORDER.

ONTARIO.

PROGRESS AT HOME.

To the list of new lodges in our January number we add the following:

Alpha, No. 154, at Almonte, instituted January 21st.

Brougham, No. 155, at Brougham, January 29th.

Petitions have been received for dispensations for new lodges, in Guelph, Hamilton, Newmarket, Bismarck, Simcoe, Thamesville and Listowell, some of which have probably, been instituted, though we have not received the particulars. The lodge at Guelph was to have been instituted on the 5th of March, and the one at Hamilton is put down for the 11th of March.

The Grand Secretary, Bro. J. B. King, sends us the following statement, giving an abstract from the semi-annual returns for Dec. 31, 1874, and also showing the result of the transactions of the entire year. It will be noticed that the left hand

column of figures are for the half year, the right hand column for the entire year.—Bro. King complains of the backwardness of the lodges in forwarding their returns. Two months have elapsed since the end of the term, and yet the returns of four lodges are still wanting. We think it might have been better had the Grand Lodge left this matter of forwarding returns in the hands of the District Deputies, instead of devolving the duty upon secretaries of the lodges, as it did last session. We would also call attention to Grand Secretary's remarks concerning the item of "current expenses." The value of these statistics depends altogether upon their correctness, and it would be well for the District Deputies in their official visitations to revise the returns, look over the books, and give the brethren instruction upon these points, as well as in the secret work.

The progress shown in the accompanying figures is highly gratifying. A net increase of nearly 1,500 during the year is good evidence of numerical advance, and the item of relief shows that we are moving on in the practical work of the Order.

ABSTRACT OF RETURNS.

	Term ending Dec. 31, 1874.	Year ending Dec. 31, 1874.
Number of Lodges, 121.		
Initiated	1,077	2,260
Admitted by Card	119	253
Re-instated	48	74
Total	1,244	2,587
Died	30	59
Withdrawn by Card	193	467
Suspended	328	550
Expelled	8	23
Total	559	1,099
Net increase	685	1,488
Membership per last Report	8,453	
Present membership	9,138	
Number rejected	123	
Degrees Conferred	3,606	

RELIEF.

Number of Brothers who received Sick benefits	425	840
Widows, "	74	135
Amount paid for sick benefits	\$5,061 21	\$9,602 22
Widows and Orphans	1,279 36	2,491 14
Burying the Dead	1,306 60	2,245 69
Charity	413 97	1,002 40
Total	8,061 14	15,341 45
Number of weeks sickness of Brothers	1,830 2-7	3,491 2-7
Receipts of Subordinate Lodges	\$42,336 08	86,264 92
About 17½ per cent. of receipts paid for relief.		
*Total current expenses as reported by the Lodges	20,155 86	42,412 93
About 50 per cent of receipts paid for current expenses.		
Rate of Mortality,	1 in 304½	
Average receiving relief,	1 in 21½	
Average paid to each Brother who received sick benefits	\$11 90	
General Fund of Lodges	105,658 11	
W. & O. do. do.	38,410 27	
	144,068 38	

*This item is doubtless wrong, as all the new Lodges, and very many old ones, have added to their "current expenses," whatever sums have been paid for regalia or furnishing the lodge.

It seems to be impossible to make some Lodges understand that all the money expended during the term is not necessarily "current expenses." All sums paid

for furniture, building, regalia, &c., should be apportioned to the funds from which the money is taken, and be an asset of the Lodge, and added to the amount "invested" in the respective funds. These matters are of very great importance, and are only valuable as they are correct.

SEAFORTH.

On the 27th January, we had the pleasure, in company with a number of brethren from Stratford, Goderich, Clinton, and other places, of assisting at the dedication of the new hall of Fidelity Lodge, Seaforth. The dedicatory ceremony was performed by P. G. M. Gibson, assisted by brother F. W. Johnson, of Goderich, as Grand Marshall, and Bro. I. F. Toms, as Grand Warden. The customary address on the principles and practices of the Institution was given by the editor of the JOURNAL. The dedication was followed by a concert, Rev. T. Goldsmith, of Seaforth, occupying the chair. The attendance was very large, numbers being compelled to leave for want of room. The proceeds of the entertainment, we are informed, amounted to over \$150.

We may say that while the room is of ample size for the requirements of the Order for many years to come, it is also one of the best furnished in the jurisdiction. The sofas and chairs are handsomely carved, and covered with scarlet morocco; a beautiful Brussels carpet on the floor; handsome chandeliers; appropriate pictures; a room of which any city might be proud. At our request, the Secretary of the Building Committee, Bro. Jno. Payne, has supplied us with the following description of the building: "Fidelity Lodge, No. 55, was instituted on the 8th of March, 1870, and up to the present time its progress has been marked and rapid in every respect. With our increased membership we found that our old Hall was inadequate to our wants, and far from being up to the mark. Having considerable funds on hand and invested, it was suggested that we should secure as soon as possible a suitable lot for building purposes. During the summer of '72, the lot whereon our new building now stands was put into the market; and at once secured for us at a cost of \$562,50, for 100 x 30 feet. It is situated on the corner of Main and Gouinlock streets, and in the centre of the

business portion of the town. Having secured the lot, some of the Brothers being of an ambitious and speculative turn of mind, thought it folly for us to allow it to remain idle; and after some financiering, and considerable debating as to the practicability of our building, a committee was appointed to report on the scheme. We found that, with the funds on hand, and what could be raised by issuing debentures of \$20 each, bearing interest at 8 per cent. to be taken up by members of our Lodge, (a sufficient quantity of which was at once subscribed for) in a few years we would be able to wipe out all our indebtedness, and have a building creditable to the Order and if possible an ornament to the town. Plans and specifications were drawn up by Mr. Adam Gray, Builder and Architect, under the supervision of a building committee, selected for the purpose of taking full control and management. Tenders were at once advertised for; and that of Mr. James Walsh was accepted for the sum of \$5600 for the full completion of said building. The building is 80 by 30 feet, and two stories high, cellar full size, and roofed $\frac{3}{4}$ cottage style, with fire wall extending the full length of the south side. It is built of white brick with pillars which project 4 inches from the face of wall and sunk two inches in the centre, moulded and cut capital, with a plinth course with bevelled top running the full length. The windows are circular top and set on cut stone sills. The first story is fitted as a store 74 x 27 feet, to which we have added a frame warehouse, 30 x 14 feet, at a cost of one hundred dollars. It forms one of the best and most commodious stores in the county, and is occupied by Messrs. Logan & Jamieson at \$450 per annum, rent. Our Hall on the second floor is easily accessible by a stairway at the east end of the building; and consists of Lodge room, inner and outer anterooms and Encampment room. The Lodge room is 55 x 27 feet, with 15 feet ceiling, which is set off with a cornice and a moulding which runs about 4 feet from the walls, and forms a semicircle over the chairs of the N. G., V.G., P.G., and Chaplain. The centre is ornamented by 2 centerpieces from which are suspended our chandeliers. We have had the hall thoroughly fitted up at a cost of \$785, and now it presents an appearance which far

excels our most sanguine expectations. On Monday, 8th Feb., it was open to the public from 9 a. m. till 9 p. m., and was thronged with visitors both from town and country, all of whom expressed great admiration. Our regular meetings are held on Wednesday, and we shall be pleased to welcome any of our brethren in the Order who may find it convenient to call on us."

On Thursday evening, the 18 Feb., Bro. John Gibson, Grand Patriarch, assisted by P. C. P. Chas. Paekert as G. S., P. C. P. Thos. Henderson, as G. H. P., P. C. P. John Humphrey as G. S. W. P. C. P. John Welsh as G. J. W., Pat. A. Campbell as Sentinel; Patriarchs Alex. Scrimgeour and John Pethick, instituted Seaforth Encampment No. 27, in the Town of Seaforth, County of Huron. The Charter members were Patriarchs John Campbell, George Thexton, James Beattie, H. Taylor, A. G. McDougall, T. K. Anderson, and John Williams. The officers installed were as follows: John Campbell, C. P., H. Taylor, H. P., A. G. McDougall, S. W., Geo. Thexton, Scribe, James Beattie, Treas., T. K. Anderson, J. W., John Williams, O. S., John Payne, Guide, R. Logan, 1st W., Chris. Armstrong, 2nd W., James Halt, 3rd W., John Wilson, 4th W., Alex. Davidson, 1st G. T., James Kling, 2nd G. T. Ten candidates were proposed and initiated and advanced, and nine exalted. After the ceremonies were closed the visiting Patriarchs were entertained to an oyster supper in the Commercial Hotel, of which our friend, Davidson, is mine host.

WINDSOR.

From a copy of the *Essex Record*, sent us by P. G. M. McAfee, we learn that the eleventh anniversary of the foundation of Frontier Lodge, No. 45, of Windsor, occurred on Wednesday, the 27th January, and was celebrated with joyful manifestations by the members of that lodge and their brethren from all parts of Essex; and a number from Detroit. About midday the Hon. Schuyler Colfax, ex-President of the United States, and one of the pillars of American Odd-Fellowship, arrived in Windsor, and being conducted to the hall of Frontier Lodge, spent the afternoon in pleasant, and to the local fraternity, profitable conversation. In the evening the Order in regalia marched in procession, headed by the Windsor brass band, to All

Saints' Church, to hear an address upon Odd-Fellowship by P.G.M. Colfax. A good number of ladies, including Daughters of Rebecca, and gentlemen outside the pale of the Institution to be discoursed upon, had meanwhile occupied the transepts, the main body of the edifice being reserved for the brethren. When the latter had become seated, the Church was packed full of people, many standing in the various passages, while a good number failed to obtain an entrance.

Prior to the delivery of the lecture, the usual evening service, somewhat abbreviated, prescribed in the "prayer book," was said, the Rev. John Hurst, formerly Incumbent and a member of Frontier Lodge, officiating, assisted by the Rev. Dr. Caulfeild, the present Incumbent. There were also present the Rev. F. G. Elliott, of Sandwich, and Rev. N. H. Martin, of Walkerville. The church choir rendered in excellent style several chants and hymns appropriate to the occasion, Miss McCrae presiding at the organ.

Rev. Dr. Caulfeild introduced the orator of the evening, who spoke for an hour and a quarter, upon the history, character, and principles of Odd-Fellowship. From the short outline of the address reported, we should judge it to have been a most excellent production,—both profitable and interesting to his hearers.

Being compelled to return home immediately, Bro. Colfax left for Detroit as soon as he had finished his address. The service was then closed by prayer and the benediction, and the brethren again formed in procession and marched to the Town Hall, where Bro. Benjamin Cheeseman had provided supper for 250 couples. There were present in the hall a good many ladies and six clergymen. As soon as the meal had been partaken of the company dispersed to their homes, the usual speech-making upon such occasions being dispensed with, and the celebration of the eleventh anniversary of Frontier Lodge came to an end.

The *Record* adds that the Order shewed to good advantage on this occasion, the number in regalia being large and respectable, and their behavior unexceptionable.

In reference to the above Bro. McAfee writes: "The lecture was a splendid affair, and did credit to our noble Brother and our beloved Order, and must have a

salutary effect on the community outside of the Order here. I have no comments to make further than to say that our Lodge, together with delegations from Beaver Lodge, 82, Leamington Lodge, 140, and Concord Lodge, 142, all of this County, (Essex), turned out in goodly numbers in regalia, with a fair delegation of the brethren from Detroit, (over the border), which would have been much larger, no doubt, were it not for the ice blockade on the river. The occasion is one that Frontier Lodge has reason to be proud of, and will be long remembered."

ONTARIO COUNTY.

D. D. G. M. Warriner, of Port Perry, sends us the following concerning the progress in Ontario County:

DEAR SIR AND BRO.—No. 2 Journal came to hand and I must say I am much pleased and wish it every success. I shall be much pleased to become the first subscriber for your JOURNAL, of Warriner Lodge, No. 75, and will do everything in my power to advance the interests of your Journal. Perhaps you would like to hear of the progress of the County of Ontario, it being my district.

Corinthian—the mother Lodge of this jurisdiction—is meeting with the greatest of success. Eastern Star Lodge, No. 72, of Whitby is also progressing with great rapidity and will dedicate their new hall on the 24th of May. May every success attend them in their great undertaking. Warriner Lodge, No. 75, Port Perry, is not behind, having a membership of 87.

The officers of Nipissing Lodge, No. 79, Uxbridge, were installed by me last month. We had a pleasant time and found everything in a prosperous condition. They have a beautiful room and well furnished. I would recommend every Bro. who may have occasion to visit the village of Uxbridge, to make it a point to call on the night of meeting, as he will meet with every welcome and I will guarantee a pleasant evening.

Manilla Lodge, No. 105, Manilla, had two offsprings last year, and I must emphatically say I never saw a Lodge work with more peace and unison, and do every thing more systematically. Please give them a call.

Charity Lodge, No. 129, Sunderland,

the offspring of Manilla, is doing remarkably well. Of course, the Lodge is young, but its future prospects are favorable.

Peaceful Dove Lodge, No. 135, Canington, is the second offspring of Manilla. I made my official visit to that Lodge on the 17th Dec., 1874, by their request, and found the Lodge room filled to completion with warm-hearted brethren. Their hall is fitted up in the very first class style. They had initiation and the work was well accomplished. Give them a call.

On the 29th of January I had the pleasure of instituting Brougham Lodge, No. 155, Brougham. The following Lodges were represented: Corinthian, Eastern Star, Markham, Nipissing, Covenant, and Warriner. The Grand Officers were taken from the above Lodges. The following officers were installed:—N. G., J. W. Wanch; V. G., F. Bently; R. S., S. Webb; P. S., W. Heather; and T., W. J. Bodell. There were seven initiated, and the attendance from the different Lodges was about fifty, making one of the most successful openings I ever attended. And I here render my most sincere thanks to the brethren for the noble interest they manifested on that occasion.

ST. CATHARINES.

"Empire" writes us:—A few items from this section of our growing jurisdiction may be of interest to the readers of your valuable Journal. First, the Encampment branch of our Order is gaining rapidly. We have some 15 candidates waiting to pitch their tent in the camp of the Patriarchs, and more are coming. Verily, it is good to dwell in the tents of the Patriarchs. Few probably of your readers are aware that Union Encampment No. 1, is about the only Encampment that has a separate hall of its own; but such is the case.

Union Lodge, as usual, is doing the good work in a substantial manner, and rapidly adding to its large membership.

Empire No. 87 rents from Union No. 16, and they also are doing well. New candidates keep constantly coming forward, and the officers are getting pretty well posted in their duties. The order here contemplates having a social. If it comes off I shall let you know the result. I hope that your magazine will be well sought after.

GODERICH.

The following officers of Huron Lodge, No. 62, I. O. O. F., were duly installed on Thursday evening, January 7th, 1875, by District Deputy Grand Master, F. F. Lawrence, assisted by Brother John Nairn, of Huron Lodge, and Bros. Jas. Yule and John Robertson, of Clinton Lodge:—A. Kerby, N. G.; A. Kirkbride, V. G.; A. Waddell, Secy.; J. H. Colborne, Treas.

After the meeting was over, the Goderich Lodge invited the Clinton brethren, who were so kind as to visit and assist in the installation, over to Mr. Bingham's Hotel, to partake of an oyster supper. There were some 35 or 40 sat down, and all having got through with the good things, toasts, speeches and songs suitable to the occasion were indulged in, when the party broke up, all seeming pleased with the evening's proceedings. The Clinton brethren were, after the usual good and hearty Odd-Fellow's shake of the hand, bid good night, and started for home, where we trust they arrived hale and hearty.—*Goderich Paper.*

HAMILTON.

The annual supper in connection with Crescent Lodge I.O.O.F. took place at the Commercial Hotel last evening, and proved a most enjoyable affair to all present. The spread was most creditable to the host, Mr. Silas Wheeler, and ample justice was done the good things provided. The chair was ably filled by Bro. Thomas Austin, N.G., of the Lodge, and the vice-chair by Bro. John Faulkner, V.G. After the cloth was removed the usual programme of toasts were given and responded to. Songs were also contributed by several of the brethren present, and the company broke up at a late hour, with mutual congratulations on the pleasure experienced in the evening's entertainment. Crescent Lodge is in a most flourishing condition.—*Times.*

OSHAWA.

Corinthian Lodge has had a revival during the last three months. They have initiated seventeen, and conferred thirty-six degrees, since the 1st of January. Their membership is now 137, and their funds amount to about \$1,400. They report considerable sickness, having had to pay \$51 sick benefits already this term.

BELLEVILLE.

At the regular meeting of Mizpah Lodge, No. 127, held on Friday, the 15th of Jan., the officers were installed for the ensuing term by Bro. George A. Simpson, D. D. G. M. :

Bro. T. E. Sommerville, N. G. ; J. H. Mills, V. G. ; W. S. Miles, R. S. ; D. J. Wallace, P. S. ; H. Garratt, T.

BLENHEIM.

At the regular meeting of the Rond Eau Lodge, held at their room, Blenheim, on the evening of Friday, Jan. 8th, the officers were installed by D. D. G. M., Bro. John Turner : N. G., Wm. Siddle ; V. G., John Mulholland ; R. S., R. P. Pearson ; P. S., W. J. Kinne ; Treas., N. Flater.

BISMARCK.

D. D. G. M. Ferguson, of St. Thomas, informs us that he has received an application from brethren in Bismarck for a dispensation for a Lodge. The matter is now under consideration by the authorities. This is a station on the Canada Southern Railway, about twenty five miles west of St. Thomas.

THAMESVILLE.

Several brethren residing in this little town, in Kent County, have made application for a Charter. They are principally from Bothwell Lodge, we understand.

STRATHROY.

The brethren of Howard Lodge intend holding an entertainment shortly in aid of the Organ Fund. An efficient Committee have the arrangements in charge. They also purpose attending church in a body, as they have done for several years past, on Sunday, March 14th next, being the Sunday nearest their anniversary. So says the *Stratroy Age*.

SIMCOE.

Bro. L. Ferguson, D. D. G. M., of St. Thomas, has an application for a dispensation from some brethren in Simcoe, who are anxious to have a lodge organized in that town.

EXETER.

The Exeter Lodge, elected the following officers for the current year:—Wm. Earl, N.G.; R. Shaddick, V.G.; A. G. Dyer, R. S.; H. Lambrook, T.

KINGSTON.

Bro. W. D. Gordon informs us that the Order is doing well in Kingston. The brethren are about completing the purchase of a lot in a central part of the city, on the corner of Princess and King streets, price \$5,000. After they buy they purpose erecting a suitable hall. The Encampment also is getting on well.

RIDGEWAY.

Bro. W. L. Allen, N. G., of Bertie Lodge, 150, informs us that the Order is flourishing finely in this frontier village. About four months organized, and they have a membership of over 40, free of debt, and a surplus to invest. The record speaks well for their energy.

ALMONTE.

Alpha Lodge, No. 154, was instituted at Almonte on the 21st January, ult., by the M. W. Grand Master, Bro. Wm. Fitzsimmons. The Lodge is reported by the G. M. as having a good start and every prospect of success.

LINDSAY.

The following are the names of the officers installed in Lindsay Lodge, No. 100, on the 7th January last : E. E. Henderson, N.G. ; S. Perrin, V.G. ; Fred. C. Taylor, R.S. ; John Matthie, Treas. ; Thos. Nesbit, P.S.

TILSONBURG.

The following officers were installed into office in Otter Lodge, No. 50, I. O. O.F., Tilsonburg, for the current term : Bro. John Secord, N. G. ; John Smith, V.G. ; Walter Hall, R.S. ; John Chapman, P. S. ; John Dewar, Treas.

HARRISTON.

P. G. John Henderson installed the officers of Minto Lodge, No. 98, on the night set apart for that purpose. They are:—Bro. Alex. Irvine, N.G.; Wm Holman, V.G.; John Watson, R.S.; P. Savin, P.S.; Richard Wokos, Treasurer.

WINGHAM.

At a regular meeting of Maitland Lodge, No. 119, the officers were installed by P. G. Bro. Hayward; J. Dinsley, N.G.; Geo. Cassie, V. G.; R. M. Willson, R.S.; H. McIntosh, P. S.; Jas. Clark, Treas.

QUEBEC.

Montreal, 10th Feb., 1875.

DEAR SIR AND BRO.,—I send you an account of the 1st anniversary of our Lodge, (Duke of Edinburgh,) clipped from yesterday's *Star*, and which if inserted in your journal, might interest your readers. I may state that the progress of our Lodge has been both steady and of the best material; we hope that when our second anniversary rolls round, our number will be double what it now is; every effort is being exerted to make it a lodge which will be a power, not only in this part of the Dominion, but on the Continent of America.

The order in general in this city is progressing most favorably. We expect to send off a petition to the Grand Sire this week to establish a Grand Lodge in the Province of Quebec, and I have no doubt but that our petition will be sustained.

This month we expect to have a visit from Past Grand Sire Stuart, and each of our lodges has appointed a committee to take into consideration and decide upon some suitable mode of giving him a reception.

I hope your journal is meeting with success; and as I believe in supporting "home productions," I wish you to send me a copy for one year.

Yours, respectfully.

R. W. WILSON, P. G.

Last night the members of the "Duke of Edinburgh" Lodge, No. 4, I. O. O. F., celebrated the anniversary of the formation of their lodge by giving a soiree in the Alexandra Rooms, St. Catherine street. Quite a large number of ladies and gentlemen responded to the invitations, and altogether a very pleasant evening was enjoyed.

The Chairman, Mr. McKinnon, delivered a short address, eulogistic of the Order and giving statistics showing satisfactory progress both in Canada and the States. The first part of the programme consisted of vocal and instrumental music, and readings—one of the latter, "Mrs. Mallony's encounter with a Heathen Chinneezer," was very humorous, and given in a manner that would have done credit to a professional.

The musical and literary portion of the programme being concluded, the ladies

threw of their dainty little cloaks, &c., and what was before a select concert audience became a gay throng, all ready for the mazy dance. We noticed many very pretty toilettes and lots of prettier faces; everybody looked happy, and from the opening quadrille to the closing waltz—the twentieth dance—the ball-room presented a most animated appearance. The programme was concluded about three o'clock, and the general opinion was that the "Duke of Edinburgh" Lodge had celebrated its establishment very nicely.—*Montreal Star*, Feb. 9.

LOWER PROVINCES, B. N. A.

ST. JOHN, N. B.

"The Sisters of Charity beg to acknowledge with thanks the receipt of fifty dollars from Messrs. Murdoch and Hughes, a donation in aid of the Orphan Asylum from Pioneer Lodge, No. 9, I. O. O. F."—*St. John Globe*, Feb. 8.

There are persons still living who rail against all secret societies, so called, and denounce them as sectarian and dangerous. We would call their attention to the above, and hope they will take the trouble thoroughly to understand the principles and aims of the Institution before condemning it.—*Charlottetown Patriot*.

PICTOU, N. S.

The following officers were duly installed in Stuart Encampment, No. 10, by dispensation from D. G. S. Barnes, on Monday evening, January 25:

John Pringle, C.P.; G. P. Fraser, H.P.; E. Tupper, S.W.; J. Yorston, J.W.; R. Hockin, Scribe; I. A. Grant, Treas.; W. Harris, S.

Norton Lodge, of New Glasgow, paid a friendly visit to Eastern Star Lodge, Pictou, a few weeks since.

MASSACHUSETTS.

The Grand Lodge of the State met on the 4th February, in Odd-Fellows' Hall, on Tremont street. G. Master Julius L. Clark in the chair. This being the semi-annual session no election of officers occurred. Some five hundred delegates were in attendance; about one hundred new members being admitted and instructed.

The report of the Grand Master showed some interesting statistical facts. The present number of Lodges within the jur-

isdiction is 118; Rebekah Degree Lodges, 22. The number of admissions was 1,198; dropped out by death and otherwise, 539; net gain, 659; present membership, 19,237. Receipts during the term, \$89,537; distributed for relief and other beneficent purposes, \$24,109. Admissions to Rebekah Lodges, 286; removals, 58; net gain, 228; present membership of Rebekah Degree, 2,399.

The Grand Secretary in his report gave a very flattering account of the progress of the Order, eight new Lodges having been instituted during the past six months.

The Grand Treasurer reported the finances of the G. L. as being in a good condition.

Ten applications for Charters for new Lodges were presented.

The communication of the Grand Master, Julius L. Clark, recapitulated in cheering words the advances already achieved by the Order, congratulating its members upon the continued healthful growth of the Institution, and upon its present and prospective usefulness. The semi-annual term just completed, had required an unusual amount of official service. Among its most important results indicative of the extension of the Order, were mentioned the institution and re-institution of ten new Lodges within the jurisdiction of the State; the laying of corner-stones for two new Odd-Fellows' halls, one at Beverly and one at North Attleboro'; also the dedication of six new halls for the use of various Lodges.

At no previous period had the Order gained so largely in character and moral strength. Its membership was spoken of as embracing elements of the highest social, moral, and religious excellence, while its influence for good was forcibly illustrated. In concluding his address, the Grand Master earnestly enjoined upon his hearers "to hold ever in practical remembrance the blessed promise, that from their labors of love and duty may be garnered blossoms whose brightness and beauty shall never fade, and whose fragrance shall fill the undying epochs of an eternal and heavenly brotherhood."

RHODE ISLAND.

The annual session of the R. W. Gr. Lodge of Rhode Island convened at Odd-Fellows' Hall, 97 Weybosset street, Feb. 2nd, at 10 o'clock a. m., Deputy Grand Master Lindsay Anderson, presiding. On

assuming the chair he announced to the representatives present, the severe illness of the Grand Master G. T. Swarts.

Grand Secretary Driscoll presented the following returns from the Subordinate Lodges :

Number of Lodges.....	28
Initiated.....	750
Admitted by Card.....	86
Reinstated.....	13
Withdrawn by Card.....	107
Dropped for non-payment of Dues....	162
Expelled.....	6
Deceased.....	42
Number of Members.....	5,090

SUMMARY.

Number of Members last Report.....	4,558
Initiated during the year.....	750
Admitted by Card.....	86
Reinstated.....	13

Total.....	5,407
From which deduct,	
Withdrawn by Card.....	107
Dropped.....	163
Expelled.....	6
Deceased.....	42

Total.....	318
Now in Membership.....	5,090

RELIEF.

Number of Brothers Relieved.....	358
" Transient Brothers Relieved.....	16
" Widowed Families.....	20
" Brothers Buried.....	42

AMOUNT PAID FOR RELIEF.

Amount paid for Relief of Brothers..	\$9,464 38
Amount paid for Relief of Transient	
Brothers.....	948 37
Amount paid for relief of Widowed	
Families.....	658 57
Amount paid for Relief of Orphans....	170 00
" " Burying Dead.....	1,780 66
" " Watching.....	187 00
" " Donations.....	719 15

Total Relief.....	\$14,776 21
Receipt of Subordinate Lodges.....	\$62,985 43
Average age of Members.....	37 years
" Sick Members.....	32 years
" Deceased Members.....	28 years

The report of the Grand Master was then read, showing the Order to be in a prosperous and harmonious condition in Rhode Island.

After electing the following Grand Officers for the ensuing term, and transacting other business, the Grand Lodge adjourned :

- Grand Master—G. F. Robbins.
- Deputy Grand Master—L. Anderson.
- Grand Warden—I. F. Williams.
- Grand Secretary—J. F. Driscoll.
- Grand Treasurer—Daniel Horton.
- Grand Chaplain—C. L. Frost.
- Grand Representative—J. F. Driscoll.

SOUTH AMERICA.

The progress of the Order in Valparaiso, Chili, indicates that Grand Sire Logan was wise in unfurling the banner in that country, as there can be no reasonable doubt that the success of the Order is assured. Valparaiso, No. 1 was instituted April 14, 1874. The report to December 31, eight and a half months, exhibits the following: Initiated, 106; admitted by card, 7; withdrawn by card, 13; members, Dec. 31, 1874, 100; degrees conferred, 263; receipts, \$3,970.08. Pacific No. 2 was instituted August 15, 1874. The report for four and a half months shows: Initiated, 43; admitted by card, 12; deceased, 1; members, Dec. 31, 1874, 54; degrees conferred, 81; receipts, \$1,539.01. Col. W. J. DeGress, who filled the chair of N.G. in No. 1 from its institution to the 1st of January, and who has proved a most efficient officer, as well as a valuable member of the Order, reports that they have eighteen applications on hand, and expresses the opinion that "Odd-Fellowship is a permanent institution of South America."

VERMONT.

The Grand Encampment met at Northfield on February 2nd. From Grand Scribe Rider's report the following statistics are taken:

Number at last report.....	312
Initiations.....	19
Withdrawn by card.....	6
Suspended for non-payment of dues.....	13
Deaths.....	1
Now in membership.....	311

The following are the officers for the ensuing year:—N. C. Hyde, Poultney, G.P.; J. N. Gale, St. Johnsbury, G.H.P.; Norman F. Rider, Middlebury, G.S.W.; F. H. Bascomb, G. Scribe; John W. Simonds, Brattleboro, G. Treas.; Luther B. Adams, Rutland, G. J. W.

The Grand Encampment will hold its next session at Ruthland, on the first Tuesday in February, 1876, the day before the meeting of the Grand Lodge.

The Grand Lodge assembled on the 3rd at Northfield, Grand Master Stiles presiding, and a full attendance of officers and Representatives.

The following are the statistics of the Order:

Contributing membership.....	1,087
Initiations.....	200
Admitted by card.....	11
Reinstated.....	9
Rejected.....	33
Withdrawn by card.....	23
Suspended.....	49
Expelled.....	2
Deaths.....	7
Total receipts.....	\$5,657 30
Amount paid for relief of brethren.....	\$356 04
Paid for relief of widowed families.....	60 00
Paid for funeral benefits.....	474 00

Total relief.....\$890 04

The officers installed were: John Retting, Brattleboro, G. M.; John N. Gale, St. Johnsbury, D.G.M.; Nelson C. Hyde, Poultney, G. W.; J. R. Burton, Bennington, G. Sec.; J. A. Parker, Rutland, G. Treas.; Dr. P. D. Bradford, of Northfield, and Hon. Milton R. Tyler, of Burlington. Reps. to G. L. of U. S.

PROCLAMATION OF THANKSGIVING.

I. O. O. F.

OFFICE M. W. GRAND SIRE G. L. OF U. S.

TO ALL TO WHOM THESE PRESENTS SHALL COME,

GREETING:

The very imposing legislation of the last session of the Grand Lodge of the United States, by the adoption of a Form of Celebration for the Anniversary of our Order, testifies as well the veneration in which this memorable day is held by the Brotherhood, as the general desire that it should be everywhere observed in a spirit of thanksgiving for the long-continued favor vouchsafed to Odd-Fellowship by a kind Providence, and for the blessings of health, happiness and prosperity enjoyed by our Brethren at large.

WHEREFORE, I, M. J. DURHAM, M. W. GRAND SIRE OF THE R. W. GRAND LODGE OF THE UNITED STATES, in virtue of authority in me reposed by law, do hereby enjoin upon all Grand and Subordinate Bodies under this jurisdiction to take order for the due observance of the FIFTY-SIXTH ANNIVERSARY OF ODD-FELLOWSHIP IN AMERICA, on the Twenty-sixth day of April, 1875, by setting apart the day for thanksgiving and prayer.

Done at the City of Baltimore, State of Maryland, the Fifteenth day of January, A. D. 1875, and of our Order the Fifty-sixth.

JAS. L. RIDGELY, G. C. and R. Sec.

M. J. DURHAM, Grand Sire.