

THE
CANADIAN JOURNAL
OF ODD-FELLOWSHIP.

VOL. II.]

MARCH, 1876.

[NO. 3.

WHAT WAS HE MADE FOR ?

SUCH was the question which every bright-hearted inhabitant of New Rochester had asked himself about Sam Minney many times during the twenty-odd years which had elapsed since New Rochester was first settled. In Rochester proper, from which the colonists of the new town had labored through several hundred miles of wilderness, it had been the common impression that he was made to be either a preacher, a lawyer, or a member of Congress. Both his parent were intellectual, and their only child had inherited their talents so completely that when he was four years of age he occasionally stood upon a table in the minister's parlor and read aloud "Paradise Lost" with evident feeling and appreciation, although greatly to the disgust of many larger boys, who had been dragged away from their favorite sports to behold this model for Rochester youth. As he grew in years and intelligence, and his parents were too poor to complete his education, some wealthy persons supplied the money which enabled Sam to graduate, at nineteen, from an Eastern College.

After he graduated, however, Sam did not at once begin to give practical evidences of the abilities which he was supposed to possess. In fact he developed no special ability at all, except as a connoisseur in smoking tobacco. The ministers all liked him, for he enabled them to recall their own college days; but the

other citizens begin to remark to each other that Sam Minney wasn't doing much. At last, after receiving several hints on the subject of unused talents, Sam became a clerk in a store. All his customers liked him exceedingly; perhaps because he was too good-natured to stand out against an ordinarily vigorous beating down. His peculiar sort of ability gained Sam an early release from the thralldom of the counter, but no lawyer stood ready to seize him as a student and prospective partner; not even a Rochester editor seemed anxious to secure Sam as an assistant.

"He ought to go West," was the final decision of Rochester. He needed something to stir him up, and in the West he could get it. Sam himself had much the same idea; he had read a great many novels, so he was fully convinced that he was not appreciated, and that it needed only a great occasion to him enable to display exceptional powers. So Sam joined a party of colonists who were about to leave Rochester for the far West, *i. e.*, Indiana. As every other man was obliged to designate his occupation, Sam called himself a land-surveyor, and actually traded away a great many books for a second-hand theodolite. Experience proved that he had reasoned rightly, for his services were not required more than an hour in a week during the first year of the colony, while the school-master, who was employed by the

people in the following year, proved as capable a surveyor as Sam, and a great deal more trustworthy in point of time.

What Sam did after that it is doubtful whether he himself could tell. He seemed to get a sudden start in the world when a new and well-to-do storekeeper employed him as private tutor to his half-dozen large children. We say advisedly that this employment gave him a sudden start, for it enabled him to obtain a much needed suit of clothes on credit—an achievement which would shortly before have been impossible. The merchant's children made considerable progress, but hardly in the direction contemplated by their parents; the boys learned more college songs than mathematics, while the oldest daughter found Sam so agreeable that she exhibited symptoms of falling in love with him.

For a long time after Sam's discharge by the merchant, his only business efforts consisted in running in debt for his board. As a dollar per week was the price of board at New Rochester in those days, his transactions in this line were not large, but he could conscientiously say that in this respect, at least, he did his best. But, after receiving notices to quit from every one at New Rochester who ever took boarders, Sam conceived a desire to visit the sunny South, in which land he understood existence might be maintained without labor. He embarked for New Orleans on a flat boat, or rather he became one of the crew of such a boat, and for five weeks told jokes in the little cabin, and grumbled when he was called on duty. After he had parted from his mates at New Orleans, the citizens of New Rochester heard no more of him for a year, when suddenly he reappeared just after an upward-bound steamer had left New Rochester. His clothing was not over-neat, and the shoulders of his coat were rubbed through in the manner peculiar to the "roustbaut" (deck-hand.) He brought no baggage ashore with him, and made no secret of the fact that he had been very hard up, and had learned to work.

But the good-hearted storekeeper who employed Sam immediately on hearing the ex-surveyor's story, soon found that his new clerk had forgotten the excellent habit he had learned, but he had not been

so successful with certain other acquired accomplishments. He had learned to drink, and he parted with not a fragment of his knowledge on this subject; he had learned to make palatable beverages from raw materials, and he freely imparted his knowledge to the customers of the single liquor seller who had crept into New Rochester. He had profited so liberally by the free-lunch attachment to the Southern bar-rooms, that he suggested the idea of free lunches to the liquor-dealer, and the experiment resulted so profitably that the grateful barkeeper made Sam welcome whenever he called. Later, when Sam's patronage seemed rather expensive, the vender of poisons remembered that Sam had never been suspected of theft, so he employed him as barkeeper. Poor Sam was already so far gone that he could not understand why, after his taking this new position, the non-drinking inhabitants ceased to recognize him respectfully. But he had his revenge, although he had not the slightest idea of taking any; his beautiful stores of jokes, and his fine assortment of funny songs, drew into the backdoor of the liquor-shop many likely young men whose parents supposed their sons were visiting their neighbor's daughters.

At last Sam became too much of a drunkard to mix liquors correctly, so he lost his professional position. But Bayne, his late employer, was not a man to go back on his friends, so he let Sam sleep in the bar at night, fed him with his own hired man and woman, and occasionally gave him cast-off clothing, in return for which Sam took down and put up the shutters, made the fire, chopped wood, and made himself incidentally useful in other ways. His principal occupation, however, consisted in rambling about aimlessly, and chatting in a desultory manner to whoever would listen to him. He delighted in children, and they in turn loved him, as the little Dutch boys and girls loved Rip Van Winkle. Occasionally an observing parent would notice that while Sam could have the society of children he never asked for liquor, but no other parent ever thought of making practical use of his observation.

All the ministers tried their hands on Sam, and he cordially agreed with every proposition they advanced. Once, in the midst of an earnest sermon by the Metho-

dist pastor, the subject being "Our Home in Heaven," poor Sam burst out crying, and his conversion, which took place soon after, was the precursor of a mighty revival. But the brethren were so busy in rejoicing over the reclaiming of Sam's soul, that they forgot all about the needs of his body, until one of that peculiar class of benevolent people who must be Satan's especial darlings offered him his board in return for a steady job of wood-chopping. The new doctor took it upon himself to visit some of the faithful, and say that Sam's system could not meet the demands made upon it, and that he must return to his cups if something were not done for him; but the new doctor, besides being a sort of an interloper, was not a religious man, and could not be expected to understand the things of the spirit. So his prophecy was permitted to be fulfilled.

After this release Sam went to the dogs. To be sure, the New Rochester dogs never lacked food. Sam hung about sugar-camps, loggers' huts, soap-boilings, and other places where small services would earn a full meal and a bed of leaves. Sam appeared at every temperance meeting, and always signed the pledge; and no one who looked into his eyes when he did it could ever accuse him of insincerity. A curious citizen once gave Sam a quarter to publicly put himself under the finger of a lecturing phrenogist, and the lecturer said something about congenital lack of vitality and imperfect nourishment in early years. For a few moments all good people in the audience thought that something should be done for Sam; then they wondered what it should be, and they never reached the end of their wonderings.

And yet there was good blood in Sam. It was not until he was very far gone that he began to boast of such virtues as he had remaining, and then the inhabitants discovered to their astonishment that Sam said what was true when he claimed that he never lied, stole, or was unchaste. To be sure, he did not always pay his board-bills as promised, and to accept credit when he was not certain of paying was an offence which some honest people class with theft; but these faults were, at New Rochester as well as elsewhere, practised rather as business virtues than as misdeeds. Sam boasted, too, that he wasn't

a coward, and, in the absence of any proof to the contrary, people believed him; but they agreed among themselves that he might with propriety exchange his courage for some more useful virtue.

The only business to which Sam devoted himself with any earnestness was that of catching saw-logs. About twice a year White River would be suddenly filled by a freshet, and then with the drift-wood, fence-rails, and other wood which the waters found on the bank, would be an occasional fine log which had been cut for the saw-mill, but which the cutter had been unable to get to his raft. These were claimed by whoever could find them adrift, and they brought a dollar each at any mill on the river. The catching of these logs was work which exactly suited Sam; it consisted in sitting in a skiff behind a point where there was dead water, and looking up the surface of the stream. When a log appeared in sight he rowed into the stream, drove into the log a spike fastened by a rope to the stern of the boat and towed it to shore. The active exertion required per diem to catch several logs did not consume an hour; the time thus left for smoking, drinking and reflection, was considerable. Then the same freshets were the signal (and the only means) for the start of many flat boats for the South, and it was a poor boat which, on being boarded, could not supply comforts to a thirsty man.

As Sam was log-catching during a spring freshet he saw coming down the river a very queer-looking little craft, which seemed to be manned by only a single very small person. The rapid current soon brought the craft near enough for him to see that it was a small bridge made of two logs and several planks, and that the occupant was a little girl, who was crying piteously, and when she saw Sam she held out her hands appealingly. Sam had her in his arms in an instant, and exclaimed:

"Where did you come from, little dear?"

"Way off at Raysville," she sobbed, "and I want to go back to mamma."

"Well, don't cry," said Sam. "Raysville is only two miles up the river, and I'll take you home in the skiff right away, after I've towed the bridge ashore. How did you get afloat?"

"Why, papa caught the bridge," said

she, "and 'twas tied near to the fence where the river was overflowed, and I was playing house on it, and then the next thing I knew it was broke loose and floating off again. And papa'll be awful sorry to lose the bridge, too, 'cause he said it was worth six bits."

"Well, he shall have the bridge again if he'll come after it," said Sam, "but he shall have his little girl first."

Sam had hardly noticed where his heavy prize was causing him to drift to, and when he looked ahead he saw he was a half-mile below his lookout place and opposite a portion of the bank which was overflowed, 'To tow the bridge against the current would be an impossibility, so Sam pulled toward the shore with all his might, desirous of tying the bridge to some one of the trees on the bank. But the trees when he reached them, proved to be all large sycamores or cottonwoods, about which Sam could not easily put his arms and rope.

Suddenly, while making a violent effort to throw the end of a rope around one of the trees, his boat careened so much that both the occupants were thrown into the water. The child screamed, but Sam seized her in an instant, and was delighted to find that the water was only waist-deep. But in the mean time the bridge and boat were both moving away with the current, and, as is always the case with drift in a freshet, moving toward the centre of the river.

"This is a bad fix to be in," remarked Sam, holding the child above water, "but I'll wade to where there's dry ground, and then we'll find some house where we can dry ourselves."

But Sam did not find it easy to reach dry ground. Behind him the top of a small canebrake showed above water, indicating that the ground there was lower than that on which he stood. He moved cautiously down stream, but was stopped by what seemed to be a small ditch or hollow running at right angles with the river, then he retraced his steps and moved toward the little point beyond which he always established his lookout, but a thicket of young cottonwoods, eight or ten feet high, barred his way.

"I'll tell you what we'll have to do," said he: "I'll stand in front of the trees and put you up on my shoulders, and

we'll hail the first flat-boat that comes along. There's been two gone by already this morning, and there will be plenty more."

"Let's climb a tree," suggested the child, "and then you won't be in the water I can climb as good as brother Ben."

Sam looked about him; probably the weight of a healthy child, even so small as this one, was a severe tax upon his feeble body already chilled by the water.

"There's no trees small enough to climb," said he. "'Twould take two men to reach around any one of them."

"Then let's holloa," said the little girl. "That's the way folks do when they want the ferryman to come over."

"That's a first-rate notion," exclaimed Sam, and he at once delivered several vigorous and prolonged howls. Then the little girl gave vent to some shrill shrieks, but no one answered. Sam began to tremble and bend under the weight of the child, and the child perceiving his uneasiness, exclaimed:

"I wish the water wasn't so deep, so I could stand up in it, and not hurt you."

"Oh, you don't hurt," said he, "Can you sing?"

"Oh, yes—lots of things," answered the child, promptly. "What do you like the best—'Tommy Green' or 'Happy Land'?"

"Well, whichever is liveliest," replied Sam, shifting the child to the other shoulder, while she sang "Tommy Green" with the best spirit a soaked child could command.

"That sounds che-ery," said Sam.

"Why, how funny you talk!" said she; "what makes you say things so shaky like?"

"Oh, I just felt cold for a minute," replied Sam, very hastily. "Wouldn't it be nice if we could warm the water somehow?"

"To think of warming all the water in a big river!" said she; "how funny!"

"'Tis nonsensical, isn't it?" Sam admitted. "Well, 'twould be nice if somebody was making soap, and we were standing by the fire, wouldn't it? What was the biggest fire you ever saw?"

"'Twas old Bretzger's barn," said she, promptly. "It burned way up to the sky, and made my face warm way off on the fence, as far as from here across the river,"

"Did it roar, and crackle, and look red, and comfortable?" asked Sam.

"Yes, indeed!" said the child. Sam shifted her from one shoulder to the other again, and once more gave vent to several calls, but no one responded. There was dead silence for a little while, and then the child remarked:

"It's kinder lonesome here—why don't you say something?"

"I—I'm kind o' sleepy," said Sam, straightening himself a little.

"Why, it's early in the morning!" exclaimed the child—"the idea of being sleepy!"

"I guess I was up very late last night," said Sam, in explanation. "Aren't you glad I caught the bridge and kept you from floating way down the river—nobody knows *how* far?"

"Oh, *ain't* I!" replied the little girl.

"Then couldn't you give me a kiss?" asked the rescuer.

"I'll give you a thousand," said the child, impetuously, as Sam lifted her off his shoulder and in front of him, carefully holding her so high that her feet should not get wet.

"Why, how blue you look!" she exclaimed, as she saw his face.

"It's the reflection on the water makes one look that way," explained Sam, pressing her tightly to his breast, and kissing her many times. "But you think I'm good for *something*, don't you?"

"You're gooder than anybody in the world but my papa," replied the child.

"That's a darling," said Sam, putting her back on his shoulder. Then he took from his pocket a long piece of a "trout-line"—a heavy fishing-line made to hold forty or fifty hooks a yard apart—and managed to throw the end around the tree by which he stood, and catch it again.

"Now hold tight to my head," said he; "I want to use both hands a moment. Why *didn't* I think of this line when the skiff floated off? I might have caught it. O God!"

"Oh, you swear!" exclaimed the child.

"Not—exactly," said Sam, hesitatingly, though he did not explain. He tied the line tightly around his body, so that he was fastened against the tree, with his face toward the river. There he bent his head forward and said:

"See if you can sit on my back, now, with one foot over each of my shoulders."

The little girl wriggled about a little, and then exclaimed:

"Oh, yes; it's just like a chair, with the big tree for a back—it's awful comfortable."

"Well, when I go to sleep," said Sam, "you can sit there without my holding you; do you see?"

"Yes," replied the child, "but I don't want you to go to sleep—I'll be so lonesome."

"Oh, no; you can keep a lookout for boats," said Sam. "Have you got a handkerchief?"

"No."

"Then wave my hat and holloa, if you see a boat; do you understand?"

"Yes, I understand."

Two or three moments passed in silence, which the child broke by asking:

"What are you whispering about?"

"I was thinking about the only friend I've got left, and I was whispering just what I'd say if I saw him," said Sam, not overloud. "Do you ever say prayers?"

"Oh, yes; every night and morning."

"Can't you say a little prayer for me? I don't like to go to sleep without praying, and the Lord might hear two people better than one. Do you ever tell lies?"

"No—not never at all."

"Then you ask the Lord to let me wake up in the right place."

"When the boat comes, you mean?"

"Yes; and ask him to let the ferryman take me where my mother is."

The child was silent for a moment; then she said:

"Dear Lord, let the man that's been so good to me wake up in the right place when the boat comes, and be took right to where his mother is, and let her love him awful much for taking me off the bridge. And I'll be a real good girl if you will. For Christ's sake. Amen."

"Thank you," said Sam, hoarsely, reaching up a wet hand and clasping the child's little fingers. *Now* sing 'Happy Land.' And don't—forget—to wave—the hat and—holloa."

The child began to sing, and Sam's head drooped. It fell lower and lower, until, when the song was finished the singer had a good broad seat.

"Don't it hurt you to lean over so?" she asked. But she received no response.

On the same morning, as the cook (for the day) of the flatboat *Rough-and-Ready* was taking a doomed chicken from a coop on deck, he heard a shrill scream, and, looking up, saw a little girl sitting upon something where bank should be. He hastily called up one of the crew, took the boat's skiff, and rowed off to the child. She was glad enough to be rescued from her position, and begged the men to wake up the dear good man who had taken her off the bridge.

"Who tied him that way?" demanded the old man who was the cook's companion.

"He did himself," said the child. "He said he was *so* sleepy, and he tied himself so's not to fall in the water and drown us both. And then he went to sleep."

"I hope," said the old man, who was a Methodist class-leader, "that he fell asleep in Jesus, for he'll never wake again in *this* world."

The flatboat was worked ashore at the next town, and the dead man was soon identified. It was proposed by some of the residents to leave the remains, under suitable guard, in a barn not far from the river, until the coroner should arrive, but

when the wife of the owner of the barn heard how Sam came to lose his life, she caused him to be laid upon the best bed in her house, and she, with her own hands threw a snowy spread over the dead man. The coroner soon came and all New Rochester at his heels, and after the crowd came Bosier's hearse with Bosier himself, the well-to-do cabinet maker, driving. The coroner's jury rendered the only verdict which was possible under the circumstances, and then Sam was escorted back to New Rochester by a procession which would have done his soul good to see, could he have sat up in the hearse and looked through its glass sides. Everybody at New Rochester went to the funeral; there was some objection made to the appearance of Bayne, the liquor dealer, in the church, but when he reminded the faithful that he had been the only person in the town who had been practically kind to Sam, the objection was silenced. As for the Presbyterian pastor who preached the funeral sermon, he was so moved by Sam's conduct that he twisted the passage "Who gave himself a ransom" into a text appropriate to the occasion, and he spent so much time in calling attention to Sam's heroism that he was unable to warn young men against Sam's ruinous habits of life.

ANTIQUITY OF ODD-FELLOWSHIP.

TO a large number of people, antiquity has many charms. In the nature of man there is a principle which causes him to regard with veneration all that is old in moral and physical science, as well as in art, and to look coldly, if not suspiciously, upon what springs up around him, wherever he turns in the pathway of everyday life.

Some of our antiquarian brothers have ransacked the annals of the past to find a corresponding language, principle or purpose between some long extinct institution and our own, in the belief that new graces can be conferred upon Friendship, Love, Truth and Charity, and that they would be decorated with fresh garlands, if proven that they were cherished guests in the camp of a Roman General or the loved ones at whose feet radiant knights-errant breathed vows of homage. But of what consequence is it to us, beyond a

mere question of historical interest, where, when or how Odd-Fellowship originated and assumed the visible organization in which it is now found?

Grant that its birth was witnessed only by humble men—men, it may be, like the untaught savage who finds a gem of purest ray, yet lives and dies ignorant of its value—who had not a remote suspicion of the benefit which, in the establishment of this institution, they were conferring upon their race; or convert the high-wrought pictures of the warmest fancy in authentic history, and still we must answer that it matters to us *nothing*.

The question of import with us is, *not what a thing has been, but what it is*, and while we think rightly, we shall as soon despise the glories of the full meridian sun, and refuse to acknowledge the blessings which his rays shed upon the world for the reason that his light dawned upon

us in faint streaks, and by slow degrees—as surrender ought of our faith in the utility and stability of our Order, in deference to any theory that may be framed to account for its existence.

The antiquity of our institution is of little account, the *present* has a stronger claim upon us than the *past*, and it is of infinitely more importance that we shall show by the exercise of love and charity toward each other, and a benevolent concern for the welfare of all our fellow-men, that we are appreciating the heavenly principles which in its growth have been developed, than that we shall prove that it originated in remote ages of the past, or sprung at once, as did the fabled Goddess of Greek Mythology, perfect in wisdom and clad in impenetrable armor, from its parent's brain.

But, our Order enjoys the highest, most exalted antiquity, for it was founded by the Almighty when he said, "Let there be light," and the stars shouted for joy, while the angelic host of Heaven chanted a "Te Deum Laudamus" to the triune

virtues—the bright and beautiful imperfections of the great Jehovah.

Our outward forms, let them have originated when and where they may, are valuable only so long as their soul is the eternal principle of truth and justice, which was not new when the first man trod the walks of Eden arrayed in the majesty of innocence, and which can never grow old. If we have *this* principle, if it will abide with us, we need no guarantee for the perpetuity and usefulness of our institution; but, if we have it not, neither the choicest eloquence, the deepest learning, nor the united wealth of the world can preserve us. The "All-seeing Eye" marks our actions and penetrates our hearts; and we shall hope in vain to conceal from Him, by the hypocrisy of hollow and high-sounding professions, the absence of these virtues which it is the mission of our Order to aid in diffusing, and by the exercise of which we can alone retain His favor and blessing for the final overthrow of vice in all its forms, and the establishment of peace and good will among the nations of the earth.—*New Age*.

THE STRANGER'S GRAVE.

HE sleeps within a nameless grave,
Where Spring's luxuriant blossoms wave,
For Summer's reign is nigh.
The solitude around his tomb
Is beautiful as Eden's bloom
Ere beauty learned to die.

Her fairest and most fragrant flowers
Kind May in bright profusion showers
Upon that lovely spot,
Where the sick heart and weary head
Rest in their last dark, narrow bed,
Forgetting and forgot.

No drooping mourners kneel beside
That lonely grave at even-tide,
And bathe it with their tears;
But oft the balmy dews of night
Lave it in pity, when the light
Of kindling stars appears.

No loved ones breathe the holy prayer,
But Nature's incense fills the air,
And seeks the distant sky.
Her artless hymn the song-bird sings;
The dreamy hum of insect wings
Are prayers that never die.

THE ALASKA MUMMY CAVES.

THE theory that the aborigines of this country are wanderers from the Orient world seemed to have received additional proof of its correctness by the discovery that several tribes of the southern portion of Alaska preserve their dead according to the method used by the ancient Egyptians, the only difference between both processes being the material used.

No one suspected that such a custom was known among the red men of this continent, but the researches of Mons. Pinart and other lovers of ethnological lore have brought the fact to light, and have thus enriched the ethnographic literature of our land. During a visit that I made to the Aleutian Islands in the Summer of 1872, I was fortunate enough to get a couple of mummies from a Russian fisherman who took a deep interest in the manner of the red men, and many a pleasant hour did I spend in poring over their sooty faces and studying the mode in which they were preserved. The custom of preserving the dead must have existed among the natives of the Kodiak Archipelago and the Aleutian Islands for many centuries, but the fact that it was unknown on the mainland would go to prove that its origin was caused by the difficulty of securing burial places, and that it was, therefore, an invention of necessity rather than a borrowed or traditional habit, for the ground is rendered so hard and compact by the action of frost that the digging of a grave would be a difficult feat with the dull implements they possessed, and wood is so scarce as to have rendered cremation impossible. The only means, then, at their command for disposing of the deceased, did they not preserve them, would have been to expose them to the mercies of wild animals or throw them into the sea, and this latter method we do not find in existence among any race of people. On the peninsula, where wood is abundant, the dead are doubled up and packed in boxes, in order to economize space; the latter are then surmounted on a scaffolding, around which are placed poles bearing pennants of cloth, to scare away the prowling carnivorous animals. If the deceased is a poor person, he is simply covered with logs, which are se-

cured with heavy stones, and neither pole nor pennant marks his last resting place.

The Yukon Indians place the dead in rude coffins packed with clay, and another tribe surround them with timber, secured like the staves of a barrel, and steady them in an erect posture. The latter present a gaunt sight when a number are together, and forcibly recall the traditions of the Scythians. It is, therefore, evident that the mode of sepulture depends upon the faculties at command, and that the Aleute and Kaniag tribes would not go to all the trouble they do to preserve their dead did they have any simpler means of disposing of them; for the process is a very tedious one and must be exceedingly disagreeable. The usual manner of preparing the body is to make an opening in the pelvic region and extract the internal organs. The cavity is then filled with coarse, dry grass, and the body is placed in a brook, and in a short time all the adipose issue is worn away, and nothing is left but the skin and muscles. The knees are next brought up to the chin, the arms are broken and pressed together, and the body is then bound with cords and dried, great care being taken that all exudations are washed off. When fully dried the bindings are untied, and the body is clothed in the skins of sea birds, with the feather on, and finely embroidered. It is then wrapped in a matting of the elymus fibre, decorated with stripes and quaint designs; over this is placed a waterproof coat, made from the intestines of sea lions sewed together, and outside this is a fur wrapper, the whole being encased in seal-skins or matting, secured by cords so arranged as to be fit for suspension, the idea being, no doubt, to protect the body from the humidity of the earth. When the process is completed the mummy is placed in a cave with many others; but mothers quite frequently keep the body of a child in the house for a long time and guard it with jealous care. The wrapping placed about infants is usually made of the finest furs, and the outer case is generally shaped like a cradle and ornamented with pigments made from clay. From the appearance of the face it would seem that children do not undergo so

careful a process of preservation as the adults. The mummy caves are quite numerous in the Shumagin Islands, Unga, Amakiac, Arka, and the mountains of Unalaska, and the best specimens are found in them. They present a ghostly appearance on first sight, for the skeletons grin in every cranny, and in cases where the wind blows strongly through the aperture, they swing slowly like the heaving pendulum of a gigantic clock.

A quaint tradition which exists about one of these grottos of the dead displays to good advantage the proverbial love of the Indians for their children. In the year 1760, as the story goes, a chief famous for his courage and hunting accomplishments, who resided at Kagamil, had an only son to whom he was much attached and to whose pleasure he devoted his life. When the latter was fifteen years of age his father made him a bidarka, or skin boat, and so pleased was the youth with it that he asked permission to test it. After much persuasion the request was granted on condition that he stayed near the shore, but he had scarcely entered the frail bark ere he became interested in trying to catch some bird, and in his enthusiasm he was carried far to sea by the tide ere he noticed his critical position. Not being able to see his own island, he made for the nearest shore, and on his way met a man who proved to be his brother-in-law, but the boy not recognizing him, and thinking him a foe, attempted to escape. The other shouted at him to stop as he was a friend, but the fears of the lad could not be allayed, and he only increased his speed. The other then commenced throwing darts in order to terrify him, but one of them hitting his paddle the canoe was upset, and he being tied in the aperture was drowned. The grief of his kinsman was so great at the sad accident that he intended at first to leave him to the mercy of the waves, but on second consideration he towed the canoe to Kagamil, and tying it to the large kelp so common in that region he returned hastily to his own land. The body of the lad was found the next morning by a servant and carried to his father's house, where it was carefully prepared for burial. When ready for sepulture all the people of the Four Mountain Islands assembled to take part in the sad ceremony of depositing the body in the family cave, as the

chief was dearly loved. When *en route* to the vault they sang their death songs, beat the tambourines, and loudly expressed the sorrow which oppressed their hearts. The married sister of the boy, who was weeping bitterly, was so blinded by the tears that she could not see her way clearly, and meeting a large flat stone she stumbled against it, and falling, received injuries fatal to her and her unborn babe. The chief wept bitterly at this new calamity, and ordering the procession to return to the village, he gave way to uncontrollable grief. In order to prepare a family mausoleum he had a cave near his house cleared of its stores, and placed there the bodies of his children and surrounded them with the richest treasures he possessed. He next gave orders to his people to indulge in a feast while he wept for his loss, and to enable them to do it he provided them with an abundance of food. When the feast was over, his wigwam was visited and he was found cold in the arms of death. He was placed with his children amidst much barbaric ceremony, and the next day his mighty tribe bade adieu to a region so identified with sorrow, and not one of them ever visits it except an occasional adventurous hunter devoid of superstitious fear.

The captain of a trading vessel called at this place in 1873, and being guided to the caves by some natives he took away all the perfect mummies he could find and such implements of the war and the chase as were stored with them. The latter were confined to lance-heads made of flint, a proof of the primitive character of the people. A few ivory toys, made apparently from the tusks of the phocidæ family, and some work-baskets were the only vestiges of the handicraft of the race found in the cave. From these we can infer the condition of the Esquimaux tribes of the Pacific in the past, and deduce that they are non-progressive, for they have not improved upon their work since that time; nor have they attempted to better their physical life, as their abodes readily attest.

The Indians inhabiting the islands south of the Alaska Peninsula not only mummified the dead, but also prepared them in natural attitudes and dressed them in the richest of apparel, or incased them in armor or wooden masks. Hunters

were represented in pursuit of the seal, women in the act of nursing or attending children, and old men in beating the rude tambourines used at festivals, this being the chief duty of the decrepit at all festivals, as the young devote their attention to the dance and the revel. Masks are supposed to protect the dead from the influence of evil spirits; hence their frequent use when the departed is of any special importance.

The natives of Kodiak, who devoted their special attention to hunting the whale, are considered unclean during the hunting season, and for this reason they are avoided so much by their kindred that they form a caste by themselves. Their prowess is, however, highly appreciated, and the bodies of successful Nimrods are preserved with scrupulous care, and kept in caves known only to their kindred or possessors, for a large amount of good luck is supposed to attend those who have them. This superstition led to an unique system of kleptomania, as one hunter would steal the mummy of another and secrete it in his own cave that he might obtain the good fortune supposed to attend it.

All classes believe that mummies have the power of averting the vengeance of that great bug-bear of Indian happiness, evil-spirits, so they pay them much attention and feed them occasionally that their love may not be withdrawn. They are usually taken out to enjoy the first berries of the season; and as the dish containing the fruit is empty on the return of the host the natural inference is that the skeleton devoured its contents; but had he kept close watch he would have found that some sly squirrels had enjoyed the dainty repast. One of these fossils set out to enjoy the warm rays of spring, and a dinner of oil, was "napped" by a United states Custom House official and lodged

in an outhouse near his own residence. The natives discovered the theft, but instead of displaying anger they only grumbled at the official's penuriousness in not feeding the mummy, as it had been seen prowling about the village at night in search of food, and as it seemed very hungry they did not know what moment it might enter their tepees and steal from them more than they could afford to spare. They were told that such an event should not occur again, and they left perfectly satisfied.

Throughout the whole of the Northern Archipelago, fronting the Alaska coast, mummy caves are quite numerous, but they have thus far, with few exceptions, remained closed to the scientists who have visited the region, as the natives do not care to make strangers acquainted with their manners and customs through fear of being mocked at, and they have, besides, a deep reverence for their dead, and believe that if they are molested they will revenge themselves on the people for permitting their rest to be disturbed. Some Russian navigators, in their exploration of the regions, discovered a few isolated mausoleums and carried their contents to St. Petersburg; but, with one or two exceptions, our officials have not troubled themselves about such matters.

The best specimens in the San Francisco Museum were found at Kagamil, near the cave of Cata-a-cut-chak, the chief who grieved to death for his children, but as only one place was visited, it is safe to infer that thousands of perfect mummies can be found by a little research. It is somewhat curious that our scientists do not delve in the rich ethnological fields of that region, and reveal to us the past life of a race fast fading away, and one that is identified with the history of our country, and primitive humanity.

A VICTIM OF CIRCUMSTANTIAL EVIDENCE.

I HESITATE to relate the story of this man's life and death, fearing lest I should seem to be encroaching upon the department of fiction. It is, however, nothing but simple fact, and stands recorded in the archives of a Danish court; whence it has been drawn by English and German law-writers as the most remarkable

case which has ever occurred of circumstantial evidence convicting an innocent man. The evidence not only convinced the court and jury, but it actually made the prisoner believe himself to be guilty of a crime of which he was innocent.

Soren Qvist was a Danish clergyman, who had a parish upon the peninsula of

Jutland. Both as man and minister he was held in esteem by his neighbors, among whom he had lived most of his life. His one great fault was a hasty and violent temper, of which occasionally he entirely lost control, when he would break forth in a torrent of furious words to his own sore humiliation, and the great grief of his family. These fits of anger were of brief duration, and they usually expended themselves in mere violence of language. They were, nevertheless, a subject of life-long regret to him, lowered his self-esteem, and troubled his conscience.

Among his parishioners there was a farmer named Bruns, a man of considerable property, acquired by disreputable means, who was held in aversion as a hard man, unscrupulous, and an oppressor of the poor. In those old countries there is a wide difference of social rank between a clergyman of the national church and the farmer; the clergyman being what is technically called a gentleman, while the farmer, though ever so rich, is a peasant. Notwithstanding this, Bruns, presuming upon his wealth, asked for the hand of the pastor's daughter in marriage. The offer was refused, and probably not in the most courteous and considerate manner. The farmer, stung to the quick, swore to be revenged both upon father and daughter.

Some months passed and the affair was almost forgotten. The clergyman needed a farm servant; for in that country all the clergymen cultivate portions of land; and he hired a poor brother of the discarded suitor. He proved to be a lazy, insolent fellow, who irritated the pastor to such a degree, that he not only often scolded him in unmeasured terms, but occasionally resorted to blows; and, at length the scene occurred which led to the pastor's destruction.

Enraged one day at his servant's neglect of duty, and the impudent tone of his reply, the old man wholly lost his self-control, and, seizing a spade, struck the man with it several times, and appeared to knock him down.

For a few moments, he lay like one dead; but when his master in terror began to lift him up he sprang to his feet, leaped through the hedge of the garden, and disappeared in an adjacent wood. He was not seen in the neighborhood again, and

all attempts to discover his whereabouts were fruitless.

Bruns in the meantime, seemed to be full of indignation at his brother's disappearance, and did not hesitate to point to the pastor as one who could explain, if he would, what had become of him. He was often heard to say:

"I will make the parson produce my brother, even if he has to dig him out of the earth."

He went at length before a magistrate, and taking with him three persons as witnesses, declared his suspicion that the clergyman had murdered his brother. The witnesses testified that they had overheard a quarrel between the pastor and his servant, in the course of which the pastor cried out:

"I will beat thee, dog, until thou liest dead at my feet."

Then they heard the sound of blows, and had twice seen a spade swing above the hedge, though they could not see in whose hands it was. Another witness deposed that, while passing the garden of the pastor, late in the evening of the next day, he had heard the sound of some one digging, and, on looking over the hedge, had seen the pastor, in his usual green dressing-gown and a white night-cap. The magistrate could no longer disregard the accusation, and gave orders that the garden be searched in the presence of accuser and accused. When they had dug to a little depth they came to earth which had evidently not been disturbed, and the pastor turned to his accuser, saying:

"Slanderer, what have you got for your pains?"

But upon digging under a heap of rubbish, to the horror and consternation of the clergyman and his friends, the missing man's hat was found; soon after a human arm appeared; and, before long a whole body, the face disfigured beyond recognition by blows, evidently given with a flat instrument. The clothes, even to the shirt with the man's name on it, and a leaden ring in one of the ears, were immediately identified. The pastor could only protest his innocence.

"Appearances," said he, "are against me. Surely this must be the work of Satan and his ministers. Take me to prison; in solitude and in chains I will await what God in his wisdom shall decree."

Upon the trial in addition to the testimony given above, two new witnesses declared that, on the evening in question, they saw a man in a green coat and white night-cap come out of the wood with a large sack upon his back, cross the road, and disappear from view at the hedge of the pastor's garden. Upon hearing this testimony, the minister fainted. After recovering his senses, he spoke like this :

"From my childhood I have ever been impatient of contradiction, and ready with a blow. When but a lad I slew in anger a dog which one day ate my dinner that I had left in his way. As a student, in a broil with a German youth, I gave him a wound that endangered his life. I will now confess the crime which, no doubt, I have committed, but of which I am, nevertheless, not fully conscious. Three or four times in my life, that I know of, it has happened to me to walk in my sleep. The last time, about nine years ago, I was the next day to preach a funeral sermon over the remains of a man who had met with a dreadful death. I was at a loss for a text, when the words of a wise man among the ancient Greeks suddenly occurred to me : 'Call no man happy until he be in his grave;' and I then remembered that the same thought in well nigh the same terms, was to be met with in the Apocrypha. I sought and sought, but could not find them, and being tired, went to bed, and soon fell asleep. Greatly did I marvel the next morning to find on my writing-desk, written in large letters on a piece of paper : 'Let no man be deemed happy before his end cometh.' (Sirach xi., 34.) But not this alone; I found likewise a funeral sermon, all in my own handwriting, which could have been composed by no other than myself. Mark now—when the witnesses testified this morning, my sleep-walking suddenly flashed across me, and I likewise called to mind that, in the morning after that night, I had been surprised to see my dressing-gown lying on the floor, instead of hanging on the chair by

my bedside, where I always hang it. The unhappy victim of my unbridled passion must have fallen down dead in the wood, and I must in my sleep-walking have followed him thither. Yes, the Lord have mercy ! so it was ; so it must have been."

The clergyman, upon his own confession, was condemned to death. Before his decapitation, he warned the spectators of the danger of yielding to anger, and acknowledged the justice of the penalty he was about to suffer. Then he took off his coat, bound his own eyes with a handkerchief, and knelt to receive the blow. In another moment the sword severed his head from his body.

Twenty-one years passed. Bruns the accuser was dead, as were most of those who had taken part in the trial. An old beggar applied for alms to the minister of the next parish, who proved to be the very man who was supposed to have been murdered and buried by Soren Qvist ! Upon being questioned, he stated that, after the quarrel with the pastor, he had told his brother of what had happened, and, after midnight they had disinterred a suicide buried where the roads met, dressed him in clothes worn by himself, battered his face with a spade, taken the pastor's dressing-gown and cap from his room, and, while thus clad, one of them had carried the body into the pastor's garden. That done, Bruns had said to his brother :

"And now you go your way. Here is a purse with a hundred dollars, make for the frontier, take another name, and never set foot on Danish soil again, as you would answer it with your life."

The man did as he was told ; enlisted for a soldier ; lost a limb ; and returned to his native parish, a wreck of his former self. Ignorant of his brother's designs, and of all the subsequent proceeding, he related his own part in the transaction without reserve.

This is the only instance known, I believe, in which evidence has convinced an innocent prisoner that he was guilty of the crime of which he was accused.

Bound in calf—Veal

It takes the Irish to "wake" the dead.

Red used on a railroad signifies danger, and says stop. It should be so construed when displayed on a man's nose.

The Granger's trump—Spades.

The State for editor's—Pencil-vania.

It is said that when a female child is born in Indiana, the unhappy father begins to save money to buy a piano.

AN ADVENTURE AT SEA.

THE Buffalo *Courier* takes quite an interest in our Order, and its Sunday edition regularly chronicles the "doings" of the fraternity. We take the following from a late issue.

"The increase of membership of the Order in this district is at present about 22 a week—an average of two to each Lodge. This is a very gratifying state of things, and, judging from the number of propositions coming in, likely to continue for all time. The number of applications from vessel officers presented to one of the Lodges recently excited our astonishment, and we felt certain that some unusual incident must have excited such a numerous delegation from our lake marine to wish to tread the pleasant path of Odd-Fellowship. On questioning the secretary we found that our surmise was correct, and that these brave sailors had been made acquainted with some of the excellence of the Order through the medium of shipwreck and death, as depicted in the following :

"On a dark and tempestuous night late in the fall, when the icy breath of storm chilled the marrows in the luckless navigators who dared its fury, a furious struggle between man and the elements took place on Lake Michigan. Driven helplessly before the wind sped a gallant bark to what seemed certain destruction on the rock-bound coast. All their skill could do was done, but it availed nothing. The angry waves that dashed over the heads of the devoted crew fell in sheets of ice upon the deck ; the sails were torn in ribbons, and the anchors dragged like grim mockeries of the hope that symbolically they represent, when all at once the frowning line of bold and rocky coast appears through the haze. One short prayer for self and loved

ones, one brief moment of surprise, and the vessel strikes. As she reels from the shock, the brave captain, axe in hand springs to the masts and cuts away to keep her from careening. He succeeded in freeing her so that she does not pound upon the reef. One anchor holds slightly, and thus the night is spent. Such nights are years in length, and the day's dawning is looked for with mingled feelings of hope and fear, for the light sometimes reveals the certainty of death and no deliverance. In this case the situation looked gloomy enough. The vessel was on the reef jutting from shore six miles south of Matinowoc, her boat carried away, and no habitation near. The captain paced the deck and made his surviving sailors do the same, to keep from freezing. During this time while inwardly communing with his Maker and imploring divine assistance, one of the beautiful lectures of the Order came into his mind, and as he repeated it there came riding along the shore two horsemen, who gazed at the wreck. The captain involuntarily gave the sign of distress of the Order, and it was answered by the strangers, who at once turned about and at full speed retraced their steps. In three hours a tug and life-boat, manned entirely by Odd-Fellows, arrived, rescued the famished crew and secured the vessel so that she was afterwards removed with safety.

The relation of this incident before an assemblage of mariners so impressed them that they unanimously decided to endeavor to join the Order which inculcated such fraternal principles. The above is no fancy sketch ; it took place a year ago last fall ; the vessel was the *A. B. Moore*, and the captain, Daniel Cavanagh.

ALMS-GIVING.—It is now the time when the season is so cold that hearts ought to be warm to make up for it. It is only the indolent, however, who can content themselves with indiscriminate giving. Indeed there seem to be only three classes of human creatures to whom we really ought to give anything but work—the very young, helpless through the feeble-

ness of youth ; the very old, helpless through the feebleness of age ; and the really sick, helpless through the feebleness of disease. To all persons outside these classes it seems both an injury and an impertinence to give alms. We should do that much more difficult thing—interest ourselves to find them employment. To put one person in the way of helping himself does more real good

than temporarily to help a dozen. But if we are too indolent or too hurried to do the best thing, we can hardly excuse ourselves from doing the second best. We can scarcely answer it to our consciences to live easy and prosperous lives, careless of the needs of the great multitude of the really poor. Let us all do what we can; first and best; let us put as many as possible in the way of helping themselves; and then, if suffering confronts us, let us remember the words, "Thou shalt not turn thy face away from any poor man."

FEMALE SOCIETY.—All men who avoid female society (says Thackeray) have dull perceptions, and are stupid, and have gross tastes, and revolt against what is pure. Your club swaggerers, who are sucking the butts of billiard cues all night, call female society insipid. Poetry is uninspiring to a yokel; beauty has no charms for a blind man; music does not please a poor beast, who does not know one note from another; but as a true epicure is hardly ever tired of water sauce and brown bread and butter, I can sit for a whole night talking to a well-regulated, kindly woman about her daughter Fanny, or her boy Frank, and like the evening's

entertainment. One of the greatest benefits a man can derive from woman's society is that he is bound to be respectful to her. The habit is of great good to your morals, men, depend upon it. Our education makes us the most eminently selfish men in the world, and the greatest benefit that comes to a man from a woman's society is that he has to think of somebody to whom he is bound to be constantly attentive and respectful.

WORK WHILE IT IS DAY.—Death, the great harvester, is beginning to make great inroads in our ranks. One by one the shining lights of our Order are being taken away from us. The Fathers of Odd-Fellowship—Willey, Parker, and a host of others, have passed away, and another generation, the Pioneers of the Order in this State, are following in the same heavenly road. We cannot help realizing that Earth is not our abiding place, but merely a sort of half way house on the road to eternity. Brothers: let us see to it that we are faithful to our trusts, and have no cause to regret misspent hours when the great harvester gathers us into his fold.

MAN'S MISTAKE.

WE flatter ourselves—we bearded boys—
That we are deep and can conceal
All that we know and do and feel—
Our business sorrows and club-house joys—
From the innocent creatures who make our tea;
But believe me, sir, they can see.
As if your clove or cardamon seed
Could hide your guilt in wine and weed!
Ah! foolish mortal, do you suppose
That only to sniff the scent of a rose,
And not the odor that's in your clothes,
She's got that sweet little, pert little nose?
Your screen is only a pane of glass,
Through which she sees that you are—alas!—
By no means the lion you think within,
But a long-eared thing in a lion's skin.

THE
Canadian Journal  of Odd-Fellowship.

CL. T. CAMPBELL, Editor.

STRATFORD, ONTARIO, MARCH, 1876.

G. L. U. S.—By authority of resolution of the G. L. U. S., the CANADIAN JOURNAL OF ODD-FELLOWSHIP is a recognized organ of that body, and authorized to publish its proceedings, and all official documents issued by it to the Brotherhood.

ONTARIO.—“I consider the CANADIAN JOURNAL OF ODD-FELLOWSHIP invaluable to every Odd-Fellow. I trust the representatives will give it the support its importance demands, and spare no pains to increase its circulation throughout the length and breadth of Ontario.”—*Grand Master's Report, 1875. Endorsed by Grand Lodge.*

LOWER PROVINCES, B. N. A.—By several resolutions passed at its session in August, 1875, the R. W. Grand Lodge of the Lower Provinces, “recommends this national journal (THE CANADIAN JOURNAL OF ODD-FELLOWSHIP) to every member of the Order.” * * * “The object in our estimation, being thoroughly worthy the encouragement of this R. W. Grand Body.”

PROCLAMATION OF THANKSGIVING.

THE Grand Sire has issued the usual annual proclamation, calling upon the members of the Order to remember the fifty-seventh anniversary of Odd-Fellowship with the usual formalities. He also calls attention to the fact that, as per resolution of the G. L. U. S. at its last session, the brethren are this year permitted either to celebrate the anniversary of the Order, or the American centennial in September, or both. As the centennial is a local affair, pertaining exclusively to the people of only one country in which the fraternity is established, we should think that it would be more becoming to celebrate the anniversary of the Order. We have no doubt that will be the case in Canada at least, where the centennial is “none of our show.” The following is the proclamation:

PROCLAMATION OF THANKSGIVING.

Office of the M. W. G. Sire,
R. W. Grand Lodge of the U. States. }

To all to whom these presents shall come, greeting: Whereas, by virtue of an immemorial usage now embodied into a fixed law, the twenty-sixth day of April has been formally recognized as the birthday of Odd Fellowship on this continent;

Whereas, the Grand Lodge of the United States has further provided by law that the annual recurrence of that memorable day should be observed throughout its jurisdiction as a day of Thanksgiving to Divine Providence for the many blessings vouchsafed to the brotherhood;

Now, therefore, I, M. J. Durham, M. W. G. Sire of the Grand Lodge of the United States, in virtue of the authority imposed on me by law, do hereby enjoin upon all Grand and subordinate bodies under the jurisdiction, to adopt proper proceedings, for the observance of the

fifty-seventh anniversary of Odd-Fellowship in America, on the twenty-sixth day of April, 1876, by setting apart that day for thanksgiving and prayer.

Done at the city of Baltimore, State of Maryland, this twenty-sixth day of January, 1876, and of our Order the fifty-seventh.

M. J. DURHAM, Grand Sire.
JAS. L. RIDGELY, G. C. and R. Sec.

The Grand Sire, in obedience to resolution, pp. 6580, 6581, journal of last session, begs earnestly to invite the attention of the Brotherhood to the fact that this is the year of the grand Centennial celebration at Philadelphia, in view of which the law allows the celebration of either the anniversary of the Order or the national anniversary, or both.

M. J. DURHAM, Grand Sire.

THE RIGHTS OF INCORPORATED LODGES.

IF we are to judge from a couple of questions upon which our opinion has been asked, it would appear that there is a doubt in the minds of some members as to what is the *status* of a Lodge after it has been incorporated, and in what manner or to what extent the relation of the individual members to the lodge, and of the lodge to its superiors is affected thereby. One party wants to know, if he is dissatisfied with the action of his lodge in regard to the non-payment of benefits, has he not a right to sue in the courts of law? Another wants to know, if a subordinate deems the action of its Grand Lodge unconstitutional, how far would it be justified in invoking the law of the land to aid it in defying the edicts of its superior?

To all these questions we can give but one answer. As Odd-Fellows, in matters relating exclusively to the Order, we know no laws but the laws of our own Institution. So long as we remain connected with the I.O.O.F. we are bound to abide by its laws and decisions. Whether or not the Act of Incorporation gives either members or lodges the right to appeal to the law of the land to settle their private differences, is a question that does not concern us. But we know that any member who should so appeal to the law of the land would violate his obligations as an

Odd-Fellow, and render himself liable to expulsion. There are two duties which are imperative upon every Odd-Fellow, and which those who talk about legal interposition seem to forget. The one is obedience to the decisions of the superior tribunals of the Order; the other is the duty of keeping silence before the outside world on all those matters which concern ourselves exclusively.

If private differences occur between the members of the Order, arising out of the relations we bear to each other as members of the same society, those differences must be settled among ourselves. The duty of secrecy is not confined simply to our ritual, it embraces all those matters we learn in the lodge-room or by reason of our connection with the Order, excepting only that information regarding our principles and practices, which custom allows us to publish for the benefit of the public. But certainly no matter of private difference between members and their lodges could be disclosed to the uninitiated without a violation of our obligations to secrecy. And the duty of implicit submission to the decision of our subordinate Grand Lodges, subject to those rights of appeal which our own laws provide, is none the less obligatory on our members.

Acts of incorporation can only be made

use of by Odd-Fellows, in so far as their relations with the uninitiated are concerned ; such as the holding of property, and the negotiating financial schemes, as corporate bodies, and not doing it solely on the responsibility of individual members as was formerly the case. But we

deny the right of any Acts of Parliament or of the courts to interfere in our private affairs, and we deny the possibility of any member invoking such outside assistance in any of our domestic differences without a violation of his obligations as an Odd-Fellow.

THE PROPOSED CONSTITUTION OF THE G. L. OF ONTARIO.

THE report of the Special Committee on the revised Constitution is now in the possession of the different lodges ; and it becomes the duty of the members to study it carefully and offer such amendments (if any) as they may deem advisable. In every lodge the report should be referred to a special committee of experienced brethren, and action taken at once ; as if any amendments are to be proposed, they must be in the hands of the G. Secy. not later than the middle of April. We hope there will be a united effort to make this Constitution so nearly perfect that it will be able to stand two or three years at least without further amendment.

While some of the alterations suggested by the Committee are of minor importance, there are some which propose radical changes. Foremost among these stand the clauses relating to representation.

It had become evident to all that as our Grand Lodge grew larger it became more unwieldy and expensive, and very unsatisfactory in the performance of its work. But it was none the less evident that it was impossible to reduce the representation practically if the present system were continued. Of the 138 lodges represented in our last Grand Lodge, 10 had three representatives ; 28 had two, while the remaining 100 had only one each. It would be difficult to reduce representa-

tion by lodges any further, with any regard to the just claims of the larger lodges. Even though every lodge had only one representative last year, the Grand Lodge would have been very little smaller ; while with the rapid increase of lodges we should in a year or two more have a Grand Lodge of 200 or 300 members.

The only scheme that could be suggested to meet the case was that of District Representation, referred to in our JOURNAL last year. And this has been proposed by the Committee. The lodges are to nominate from their own membership candidates for the office of representative, in the proportion in which they now elect, that is, roughly speaking, one for each 100. These nominations will be sent to the Grand Secretary, who will then notify the several lodges in each district of the names of the candidates, and also of the number of representatives to which the district is entitled—that is one for every 150 members returned in the preceding December reports. On the night of election the ballot will be taken, and reported to the G. S. over the seal of the lodge. He opens the ballot, and announces the result—the candidates having the highest number of votes being declared elected.

This plan has been prepared as carefully as possible with a view to guard the interests of the smaller lodges, as well as

to secure a representation of the best men according to the population of the district. No matter how large any lodge in a district may be it will be impossible for it to secure the election from its own membership of the entire representation to which the district may be entitled. At the same time, the vote being spread over a comparatively large number of candidates, and a majority vote not being necessary, there will be a fair opportunity for the return of some members of small lodges who would never succeed in securing a majority of all the ballots in the district. Though several other jurisdictions have district representation, yet in its details the scheme proposed for Ontario differs from those of other states, and is, we think, superior.

Another proposed change is in the election of Grand Officers. At present, it is well-known that in addition to the three or four hours occupied in the actual voting, the attention of the individual members of the Grand Lodge is largely occupied with this subject during the two first days of the session to the neglect of more important business. Then, inasmuch as the G.L. U.S. secures to every P. G. the privilege of voting for Grand Officers, whether he is a representative or not, as a natural consequence, the brethren resident in the city or town where the Grand Lodge meets always have an undue preponderating influence in the election. It is now proposed to give every P. G. the opportunity of voting, by having the election conducted in the Subordinate Lodges.

According to this plan, at the last meeting in December every Subordinate Lodge will be entitled to nominate one candidate for each office. The Grand Secretary will notify the several nominees, and learn

from them if they accept or decline the nomination. By the first of April he will inform the lodges by circular of the names of all candidates who have accepted the nomination. Then at the last meeting in June, in every lodge, the Past Grands present will vote on the candidates; and the ballot duly certified and sealed will be forwarded to the Grand Secretary. On the first day of Grand Lodge, the ballot will be opened, and the result declared. In the event of there being no election for any office, on account of no candidate having a majority of votes, a new election will be held, confined to the representatives present.

It is thought that this plan will relieve the Grand Lodge from the excitement and waste of time incident to the present arrangement, and at the same time, give every Past Grand in the jurisdiction the opportunity to exercise that right which the G. L. U. S. has secured to him. There are objections against this scheme; but we think it decidedly preferable to our present method.

Another section of the proposed constitution modifies the duties and powers of the Committee on Laws of Subordinates. All by-laws are to be submitted to it immediately on their adoption by the Subordinates; the committee's approval or disapproval will be given at once, and will be binding until the next session of Grand Lodge; and no by-law will be operative until so approved.

By comparing carefully the proposed constitution with the old one, a number of other changes of a minor character will be noticed, which are calculated we think to be of material advantage. But we have not space at present for any further details.

ODD NOTES.

A LODGE HIGH UP.—The Virginia City (Nevada) *Enterprise* gives an account of the meeting of a Masonic lodge in a novel locality. By a fire, last May, in that city, the Masonic Hall was destroyed, and the Masons, by invitation of our brethren, occupied their hall until Sept., when the great fire whelmed both in a common ruin. Then the novel idea was conceived to convene the lodge at the highest altitude that ever lodge was held, viz.: on the top of Mount Davidson, 8,000 feet above the level of the sea. The peak of the mountain, on which the lodge met, is of the most rugged character; the several chairs and the altar were taken from the solid rock; and the lodge was tyed by some dozen of the brethren, who skirted the peak and guarded the sacred entrances. Over three hundred members of the craft were in attendance, from adjacent cities, among whom were representatives from twenty-one States, three Territories, England, Scotland, New Zealand, Canada, Nova Scotia, and District of Columbia. The best sort of a time was made out of it, and after chipping the altar into pieces for relics, the lodge moved down the hill again, like the King of France and his fifty thousand men.

BROTHERLY LOVE.—The *Hebrew Leader* gives some advice concerning the habit that some members of fraternal associations have of making public any little dissensions or private differences that occur amongst them. It says there are a number of so-called secret societies in existence which claim to be established with a special view to the cultivation of brotherly love between their members. The object is laudable and deserves to be so fully carried out in practice that the outside world shall be compelled to applaud. But we regret to notice that these brethren do not always agree in

amity. Every once in a while the press records the fact that there has been a quarrel within the ranks of the select ones. It has occurred either because everybody wanted to be at the head of the Order, or somebody has thought that others got more than their proper share of the funds. But these manifestations of unfraternal feeling are far from edifying. They destroy all idea of fraternity and occasion many uncomplimentary criticisms from the outside world. Let the societies accept a little good advice and refrain from internal dissensions. When tempted to quarrel let them remember the advice of *Punch* to the young man contemplating matrimony—"Don't!"

MORE OPPOSITION.—They are getting into warm water in one of the Philadelphia churches, through the working of some of the old heathenish leaven of bigotry and intolerance. It seems that an Odd-Fellow joined a church of the "United Presbyterians." The General Assembly of that church have a rule opposed to all secret societies. Elders of this Philadelphia church complained of its action to the Presbytery, which refused to regard the rule as prohibitory of such admissions to membership. The elders took the case to the Synod, which declared the rule prohibitory, and requires the Presbytery to discipline the North Church for admitting the Odd-Fellow. The matter is likely to cause considerable trouble; and one eloquent and faithful preacher, Rev. Jos. R. Kerr, has already withdrawn from the "United Presbyterians."

A PROPOSITION TO D. D. G. M.'S.—One of our wide-awake brethren, an active D. D. G. M., makes the following intimation: "I wish to make a proposition through your valuable journal to my brother D. D. G. M.'s of the I. O. O. F. of Ontario: That the D. D. G. M. who institutes the greatest number of Lodges during the fiscal year, that is from the first day of July last to the first day of July

next, shall be presented during the next annual session of the G. L. of Ontario, with three copies of your JOURNAL for one year, and a P. G. Combination Collar and Jewel, value not less than \$40, by the other D. D. G. M.'s." [We have not time now to enter into a private correspondence with the other D. D. G. M.'s, to see if they will agree to this arrangement. But if they will notify us, we will keep a record of the names of those who enter the race, and give them all information and aid in our power. There are twenty-six districts in the jurisdiction; two have already been heard from. Who will be next?]

THE WAY TO DO IT.—If any D. D. G. M. feels any uncertainty about the proper way of doing his work, we would refer him to the communication on another page from Bro. C. B. Stevens, of Walkerton. This enthusiastic brother, who has charge of districts 11 and 12, spends an entire week visiting his lodges, installing and instructing; and then writes an account of the condition of the Order in his jurisdiction, for the JOURNAL. To every other D. D. G. M. we would say, "go and do likewise."

COMMUNICATED.

NOTES FOR THE BLACK BOOK.

THE Secretary of the General Relief Committee of Hamilton, under date of 29th Jan., writes as follows:—

At the last regular meeting of this committee I was directed to notify the JOURNAL, with a view to publication, that a Bro. giving his name as Henry Williams, of Selin's Grove Lodge, Pennsylvania, had applied to this committee for relief; was relieved, on his promise to remit the money in a few days; not hearing from him, enquiries were made of Selin's Grove Lodge who pronounce the bro. to be an imposter.

Yours, &c.,
A. GOFORTH, Secretary.

The Secretary of Warriner Lodge, No. 75, also writes us as under:

DEAR SIR AND BRO.—Will you kindly for the benefit of the Order, insert the following:

TO ALL LODGES OF THE I. O. O. F.

You are hereby authorized to hold and return to Warriner Lodge, No. 75, I.O.O.F., Port Perry, a Visiting Card granted on the 31st January, 1876, to John J. Shaw, of the Scarlet Degree, as said card is revoked for violation of the Constitution, and no benefits will be allowed the holder of said card. Pass him around.

Yours, in F. L. and T.,
E. WORTHINGTON, Sec.

BLACK AND WHITE.

"FOR he hath made of one blood all people to live on the earth." These are words well known in the Order of Odd-Fellowship. Yet, in direct opposition to the fact that we are all of one blood, the man whose skin is not white is debarred from enjoying the privileges that Odd-Fellowship extends to all whose skins are white. Why is it so? Has not the Creator of all endowed the Negro or

Indian with an intellect as good as that of the White man? Does he not possess the senses of feeling and hearing? Is his heart less tender, is his hand not as open to give freely to those who are in distress? Has not the red man given to the world orations of such rare eloquence that the classical orator could not compare with? Though his language is rude and uncultured, yet he has embellished his language with the gems which nature has furnished

and given us—pictures of rare beauty. But he is not white, so he is not worthy to stand and work side by side with his fellow man, whose blood is the same as his own, but whose skin is a different color. When our Great Head gave his life for our ransom, did He cast off the Negro because of his color? No! Black or white, bond or free, all were ransomed on the same ground. Has the red or black no soul? Will the gates of heaven be closed against him? Then, when we are all gathered into the great grand lodge above, will our Grand High Priest make a distinction betwixt white and black? When we are all of one blood will He allot to the black man a tent where he cannot mingle with the white? Is it not uncharitable for us to put our foot on the head of those who are different from us in color? Why not

grant them the same privileges that we enjoy? Why not let them work with us side by side? Why not give them our hand and clasp theirs as brother clasps brother's.

I think that I cannot close better than with the following, substituting a word here and there: Hath not a Negro eyes? Hath not a negro hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as a white man is.—*Merchant of Venice*.

Then why should the black or red skinned be debarred admission to our ranks? Will some authority answer?

M. B.

FROM THE NORTHERN COUNTIES.

(To the Editor of the Canadian Journal of Odd-Fellowship.)

MY DEAR SIR AND BRO,—Believing that you would wish to know how our beloved Order is progressing in this Northern country, I will endeavour to throw some light upon the subject.

On Monday, the 3rd of January, I left here for the purpose of installing the officers of Stephen Lodge, No. 169, situated in the town of Durham, County of Grey, 16 miles east of Walkerton. I arrived at 7 o'clock p.m., amidst a fearful storm. Found all in readiness and waiting the services of your humble servant. After general routine, unnecessary to explain, the following brothers were installed in their respective offices:—Thos. Harris, N. G.; Thos. Meridith, V. G.; Robt. Cochrane, R. S.; Norman Cale, P. S.; Walter Hastie, Treas. This lodge is doing a steady good work. Although only instituted on the 28th of last June, they have their room very tastefully fitted up, a first-class regalia, &c., and are free from debt.

Tuesday the 4th, I retraced my steps to Walkerton, and thence to Penetangore Lodge, No. 172, situated in the town of Kincardine, Co. of Bruce, a distance of 45 miles. Arrived about 7:30 p.m. Found everything in readiness; and I installed the following officers:—D. Cameron, N.G.; T. C. Bartholomew, V.G.; R. E. Cooper, R. S.; E. Fox, P. S.; J. W. Driscoll, T. Bro. J. R. Peckam, Sitting Past Grand, was elected D. M. This lodge was instituted on the 7th Sept. last. Still it is the ablest lodge in this northern country. They have already a membership of over 60; as beautiful a hall as you would wish to enter, dedicated in December last, to the use of Odd-Fellowship by your humble servant, and not by the D. G. M. as reported. They have a first-class fit-out, over \$600 in their treasury, and entirely out of debt. I feel proud of having had the honor of instituting the ablest lodge in Ont.; 31 initiated and joined by card, and 13 applications laid over the first night.

Upon Thursday the 6th, we left Kincardine for Denovo, No. 170, situated in the village of Port Elgin, Co. of Bruce, distant from Kincardine, 15 miles. Found all well and anxious for work. The following officers were installed:—J. S. Wilson, N. G.; A. C. Sinclair, V. G.; Dr. Wm. H. Franks, R. S.; D. Geddis, P. S.; P. W. Anderson, T. Bro. W. H. Franks, physi-

cian. This lodge was instituted in July last. Their members are not numerous, but very respectable, and they are doing a slow but sure work. Their lodge room is nicely fitted up, and rents high; their outfit is of the best description. They are a little in debt, but with the determined perseverance they possess will come through all right.

On Friday morning, the 7th, we left Port Elgin for Lucknow, No. 112, situated in the village of Lucknow. We had to retrace our steps to Kincardine, and from there to Lucknow, a distance of 51 miles. Arrived about 7 p.m. After refreshing the inner man we proceeded to the hall where we found work ready for us, when we proceeded to install the following officers, viz.: George McHardy, N.G.; John Peart, V.G.; D. Kennelly, R.S.; Dr. J. S. Tennant, P.S.; and Robert Lew, T. Bro. Geo. Douglass was elected D.M.

We returned home on Saturday, having visited all the lodges in my district except Walkerton, No. 84. As this lodge meets on the same night as Lucknow, I did not install the officers until Friday evening the 14th. The following members are the office-bearers for the term: A. B. St. John, N.G.; J. Teesdale, V.G.; Wm. Irvine, R. S.; Thos. Grainger, P.S., and James Fairburn, T. This lodge is jogging along in its usual steady, old-fashioned way—slow but sure—with a nice little surplus in the treasury, a splendid outfit, &c., and a warm welcome to all who honor them with a visit. Allow me here to state that during my entire trip through the two counties, of a full week, I met with the greatest kindness and most friendly greetings from all concerned, and the ablest assistance that could be given. It would not do to particularize, for I met with a warm reception from all quarters.

STILL PROGRESSING.

Upon Thursday, 20th ultimo, upon authority of a warrant received from H. E. Buttery, Esq., M.W.G.M. of Ontario, I had the pleasure of instituting Owen Sound Lodge, No. 180, in the town of Owen Sound. Upon this occasion I was ably assisted by Bro. James Henry, D.D. G.M. of District 8, and a member of Collingwood Lodge; also by a number of brethren from Collingwood Lodge, and from Stephen Lodge. Owen Sound starts with five charter members; one joined by card, and three were initiated. They had several other applications, but through some misunderstanding they were led to believe that they could only initiate three the first night, and did not know otherwise until it was too late to ratify the mistake. After the lodge was instituted the following officers were elected and installed into their respective offices; J. W. Hugo, N.G.; Dr. A. Cameron, V.G.; H. Riley, R.S.; J. F. Creighton, P.S.; J. W. Redfern, T. Under the management of such officers, Owen Sound Lodge must prosper. After the installation, and about 12 o'clock midnight, the members of Owen Sound desired an adjournment for supper, when we were conducted to the hotel of Mr. Seldon, where we sat down to as fine a repast as could be got up, provided by Mrs. Seldon, in her usual happy style. After doing ample justice to the viands, and a few toasts being drank in pure cold water, we again assembled in our lodge room, went through the usual business, conferred the degrees upon four members, installed them into the appointed offices, and closed about five o'clock, tired, but happy that we met, sorry that we had to part, and we will be happy to meet again.

C. B. STEVENS,
D.D.G.M. of Districts 11 and 12.

TORONTO CORRESPONDENCE.

TORONTO, Feb. 11, 1876.

DEAR SIR AND BROTHER,—
In accordance with my promise, I forward to you a brief account of what the Odd-Fellows in Toronto have been doing since I last wrote you. I think you will

agree with me (from the following information) in saying that the Odd-Fellows of Toronto have no reason to be ashamed of their work. In the first place, I have every reason to believe that the Order in Toronto was never in a more prosperous

condition than at present. The Encampment and Lodges are far exceeding their expectations. Canada Lodge, No. 49, has initiated this term, nine candidates, and has now ten applications for membership. In fact the whole of the Lodges are doing remarkably well.

The General Relief Board has been organized, and the following brothers have been elected office bearers for the term, viz.: Bro. G. H. Carey, P. G., chairman; Bro. W. F. Mountain, P. G., vice-chairman; Bro. Robt. Dodds, P. G., Secy.; Bro. Fred. Yates, P. G.; Treas. All communications sent to any of the above named brothers will receive prompt attention.

I have much pleasure, as a P. G. of Queen City Lodge, No. 56, in informing you that at the last regular communication of that lodge, held Feb. 9th, Bro. Thos. D. Gray, our late excellent Treasurer, who retired from office at the last election, was made the recipient of a handsome gilt clock, with vases to match. With the gift was also presented a beautifully illuminated address, of which the following is a copy :

To Bro. Thos. D. Gray, Treasurer of Queen City of Ontario Lodge, No. 56, I.O.O.F.

DEAR SIR AND BRO.,—The officers and members of Queen City of Ontario Lodge, No. 56, I. O. O. F., cannot permit your retirement from the office of Treasurer which you have held for so long a period, with honor and credit to yourself, and advantageously to the interests of the Lodge, without expressing the regard and esteem in which you are held by them, and their strong appreciation of your very valuable services. As a slight memento of their respect, this Lodge begs your acceptance of the accompanying clock and vases, not only as a tribute of grateful acknowledgement, but with the sincere hope attending it, that as each Wednesday the hands on its dial shall point to the hour of eight, you may be reminded of those who are then assembled in our hall, and you will still, as of old, by your presence lend us your valuable aid in furthering the best interests of our beloved Order in general, and our Lodge in particular. Signed on behalf of the Lodge,

J. L. BIRD, N. G.
W. F. ROBERTSON, R. S.

The presentation was made by Bro. Dr. Kennedy on behalf of the Lodge, and Bro. Gray made a feeling reply. Served him right.

And now a word about Toronto Encampment. We had a right good time at our last meeting, 10th February. The Patriarchs turned out in full force for the purpose of conferring the Pat., G. R. and R. P. Degrees upon seven Brothers from Newmarket, who, I am informed, are about to start an Encampment in that place. Let me assure you that it was a good hard night's work, as we had to confer Degrees upon some Toronto Brothers as well. However, I may say that the Toronto Patriarchs are prepared for any emergency. The work was done in first rate order; the officers are well up in their work, and were ably assisted by P. C. P.'s Blain, Hornbrook, Carey, Bird and Johnston, of Toronto, and D. M. Telford, of Strathroy. A very bountiful supply of refreshments were served in the ante-room during the whole of the evening—which was much enjoyed, as well as much needed. The camp did not close until 3 o'clock a. m. After which the Brothers partook of refreshments; had a short period of social intercourse, and then separated with best and kindest wishes for the success of the new patriarchs. The Newmarket brothers consider the Toronto boys just the right kind of material for running a camp.

In my former letter I informed you that it was the intention of the Odd-Fellows of Toronto, to get up a grand concert in aid of the "Life boat fund." For the present we have considered it advisable not to carry out our first intentions—not for the want of energy on the part of the Odd-Fellows, but from the fact that the object has been abandoned—the present life boat being considered good enough.

However, Toronto Lodge, No. 71, has just given a musical and literary entertainment in the Odd-Fellows' Hall, Yonge-st. Bro. A. K. McIntosh, N. G., occupied the chair, and delivered a short opening address. The programme was a very entertaining one, as it included many well-known performers. It is not necessary to point out any particular feature in the performance, suffice it to say that everything was well done. Prof. Collins and Mr. George Harcourt gave piano solos. Mr. McMichael sang the "Death of Nelson" and

"Beloved Star." Mr. C. W. Coleman gave the "Village Blacksmith." Mr. W. G. Mutton and Mr. W. Mountain gave readings. Mrs. G. E. Cooper sang two songs, and Miss Alice Corlett sang the duet "Music of the Birds" with Mr. A. Ross; also the solo "Beware." Professor

Jones sang "The Grave of Bonaparte," and two other well-known songs. During the evening the chairman presented Bro. T. H. Fahey, P. G., with a Past Grand's jewel.

Yours fraternally,
WM. JEFFERIES.

THE EMBLEMS OF ODD-FELLOWSHIP.

THE THIRD DIVISION.

THE BUNDLE OF STICKS.

THE story is an old one of the father of a family dying at a ripe old age, and wishing to impress a useful lesson on the minds of his children, calling his sons to his bedside, and, showing them a bundle of small sticks bound together with cords, asked them to break it. Each essayed the task; and each one found it beyond his strength. But when he loosened the cords and separated the bundle, the feeblest of the children found no difficulty in breaking, one at a time, the sticks of which the bundle had been composed.

The lesson taught was "the strength of union." Individually the sticks were slender and fragile—easily broken; but, bound together, they formed a solid, substantial mass that could tax the strongest powers of man to break. And this emblem tells of the power of Odd-Fellowship, and reveals one of the great causes of its success. Not only because its object is worthy, its teachings pure, its aims high, has Odd-Fellowship become such a power in the land. None the less important as an element of success, has been the associated effort of its members, their united labors in the work they had undertaken. Because they have stood shoulder to shoulder—helping and being helped—hearts and hands united—they have been able to attain their desired objects to an extent unsurpassed in the history of any other association.

And the lesson is one that the Order should take to heart. Odd-Fellows are but human; and they have their differences and dissensions like others. Not to the same extent, perhaps for the influences of

fraternal affection unite them more closely than men can be united who stand alone and unconnected with their fellows. Moreover, with men of independent minds there will always be a certain amount of individualism, which will give rise to differences of opinion on many things. But while this is true, it is none the less certain that on the great principles of Odd-Fellowship there can be no differences of opinion among the members. In carrying on the work for which our Order exists there can be no dissensions among those who are truly imbued with the spirit of Odd-Fellowship.

In our union lies our strength. And if the day should ever come when the members of this society begin to separate from each other; to quarrel and dispute with each other; to seek their own individual ends instead of the good of the Order; if they should ever fail to hold up each other's hands—to bear each other's burdens—if the brotherly grasp should ever begin to loosen, and the fraternal tie to fail; then may we write over the Order "Ichabod," the glory hath departed—for the day of its death will be close at hand.

THE BOW AND ARROWS.

To one not acquainted with the symbolism of Odd-Fellowship, the presence among our emblems, of the bow and arrows, implements of warfare, might seem inexplicable. And yet there is nothing inconsistent in a society like ours, though devoted to the cultivation of peace and good-will, having such an emblem. For, peaceful as we are, we have a warfare to accomplish. "We war against vice in all its forms." And so long as dishonesty, intemperance, sensuality exist, the implements of war can never be laid aside nor our conflict be crowned with success.

But to Odd-Fellows, the bow and

arrows recall a story of true friendship which history has recorded for the admiration of all ages, and for an example to all men. Among the many interesting episodes in the Hebrew Scriptures there is none more beautiful than the story of the loves of Jonathan and David. The one a King's son, the other a shepherd boy, yet both alike brave, generous and affectionate, thrown into each other's society by the circumstances of the times in which they lived, their souls became knit together in the ties of a friendship which David, in his elegy on his dead companion, declares to have "surpassed the love of women." As we read the account given of their intimate relationship we can well believe the old historian when he tells us that each loved the other as his own soul.

Turning to the history as recorded in the 18th, 19th and 20th chapters of the first book of Samuel, we learn of the covenant formed between them for mutual aid and support; and we see how in a certain serious crisis in their lives the bow and arrows in the hands of one of them become "messengers of warning" to carry the

tidings of danger to the other whose safety was threatened by the wrath of the King. (1 Sam. xx., 18-22.)

Viewed in the light of this story, the bow and arrows become to us emblems of the covenant into which Odd-Fellows have entered with each other; and remind us of the duty that devolves upon us to warn a brother in the hour of danger.

As we journey through life, dangers confront us on every hand—from the assaults of enemies, from the imprudence of friends, from our own folly. Often these dangers are invisible to us, while they may be clear to the brother by our side; and then it becomes his duty to utter a warning cry, by words of common speech or in the mystic language of the Order, which shall direct our attention to the threatened danger, and point out the way of escape.

The spirit of the first murderer, who to the stern demands of justice could coldly ask, "am I my brother's keeper?" has no place with us. Each one must guard his brother's interests as his own.

SIRACH.

ODD-FELLOWSHIP IN ENGLAND.

WE have received from Bro. R. H. Morrison, of Michigan, a copy of his official report to the Grand Sire of his mission to England and the establishment of Odd-Fellowship in that country. It will be read with interest, not only on account of our intimate political relationship to the new jurisdiction of Great Britain and Ireland, but from the fact that the Special Deputy who has just planted the Order there may be called a Canadian Odd-Fellow. Bro. Morrison, though now residing in Sturgis, Michigan, is well known to the brethren here, having united with the Order in Eureka Lodge, London.

*Hon. M. J. Durham, M. W. G. Sire,
I. O. O. F.*

MY DEAR SIR, AND ESTEEMED BROTHER.
—My last communication addressed to you, was written and mailed the 2nd day of August last. I then informed you that

I was soon to leave for a visit to the home of my childhood. I also intimated that if I could serve you by promoting the interests of the Order, over which you are the honored head, and by your permission be entrusted with so important a mission as the establishment of the Independent Order of Odd-Fellows in England, I was willing to undertake the task, provided I could have the privilege of meeting all the necessary expenses myself, and that no outlay whatever should ever be imposed upon the Grand Lodge of the United States. You honored me with the appointment of Deputy Grand Sire for the United Kingdom of Great Britain and Ireland, and on the 21st day, of August 1875, I sailed from New York city in the steamship Bolivia, of the Anchor line in company with my wife, my eldest daughter Annie, Thomas E. Doughty P. G. M. & P. G. Rep. of this jurisdiction, his wife, and Bro. Charles G. Hill and wife, of London, England. Brother Hill had resided nearly two years in the United States, and during that time had been a

member of St. Joseph County Lodge, No. 28, of the jurisdiction of Michigan. Having the aid and influence of Brothers so distinguished, I was led to the conclusion that I would be able to establish our noble Order in England, and that its establishment would be attended with the same degree of success, as that which attended the efforts of the tried and true Brothers who established the Order in another part of the Queen's dominions, the results of which you and I witnessed last May, when we visited Grand Representative J. H. Perry, of Ontario. After a pleasant passage we arrived at Glasgow, Scotland, on the 3rd, of September, and we found ourselves under the British flag. Making a short stay in Ireland and Scotland, we proceeded to London, where our entire party became the guests of Brother Charles G. Hill, who had, from his experience in connection with the Order in America, become a strong friend of, and believer in, American Odd-Fellowship, and who lost no time or opportunity of informing his many friends in London of the beauties of the Order, and its fitness to administer to the wants of suffering humanity in the great city of London, with its 4,000,000 of human beings. It affords me much pleasure to say in this connection that the influence of Brother Thomas E. Doughty tended largely to impress some of the leading minds of England with the worth of our Fraternity. The Englishman, unlike some other Nationalities, makes haste very slowly, especially when about to engage in an undertaking with which he is not fully conversant; therefore, knowing that the interests of our Order would be well represented by Brother Hill during my absence from London, I thought best to visit Belgium, Germany, Italy, Switzerland and France, thus giving our English friends proper time for deliberation.

After an absence of two months, I returned to London, and found that the efforts of our good Brother Hill, in our behalf, had been continued during my absence with a good degree of success; and that many of my friends and acquaintances were quite anxious to know as much as possible about our Order; and that after investigating it, if they were satisfied that it would not conflict with any of the exalted duties they owed to their God, their Government, their families or themselves,

they would be willing to proceed to the establishment of the Order. To satisfy themselves on this subject, Mr. James Terry, one of Britain's noblest souls, called a meeting of fifteen of the prominent active men of London, all of whom came to meet me as your deputy and representative, to hear the leading principles of the Independent Order of Odd-Fellows explained. The meeting was called at the Masonic Lodge room of one of the principle Lodges of that time-honored institution in England. I was called to the chair, and Mr. James Terry appointed Secretary. After spending many hours in explaining the working of our Order, much to my surprise and gratification, every person present joined in a petition for the immediate establishment of a Lodge of our Order. I took the petition and requested the Secretary of the meeting to read my commission, and authority from you. I then informed the applicants, which included all present, that I was only authorized to act with great caution, and that I would take the application under consideration and at a future meeting would render my decision. I therefore took the petition under consideration, and the meeting adjourned until the 17th, of November. After informing myself thoroughly regarding every applicant, and being fully satisfied that they were not only men of far more than ordinary ability, and qualifications, but in every instance gentlemen of large influence, prominent members of society, and above all, possessing superior moral worth, on the 17th day of November, 1875, in the Lodge room of Friars' Masonic Lodge, at No. 50, Crutched Friars, in the heart of the city of London, I proceeded with the necessary ceremony of initiation, and organized Thomas Wildey Lodge, No. 1, of the jurisdiction of the United Kingdom of Great Britain and Ireland, and installed its officers as follows, viz:

James Terry, N. G., Freemasons' hall, Great Queen's-st.

Thomas J. Barnes, V. G. 422 Mile End road.

James Rugg, Sec., Conant road, Mile End.

John Newton, T., 3 Fulton road.

John Robert Foulger, W., 1 Moore-st.

Benjamin H. Swallow, C., 3 Duke-st, St. James.

George W. Verry, R. S. N. G., 25
Arbour Square.

Joseph Morrill, L. S. N. G., 353 Ox-
ford-st.

Robert H. Halford, R. S. V. G., Fen-
church-st.

John E. Cussans, L. S. V. G., Junction
road.

Edward T. Reed, I. G., 40 Bloomfield
road.

John J. Berry, O. G., 8 Bower-st.

John Wright, R. S. S., 50 Cruched
Friars.

Edward Scott, L. S. S., Duke-st St.
James.

After the installation we initiated ten new members, amongst whom were three worthy members of the Manchester Unity of Odd-Fellows. The business being completed, I gave the Lodge such instructions as were necessary. All seemed to be greatly pleased with the solemnity of our ceremonies, and highly pleased with our Order, and I can assure you, most worthy Grand Sire, it has never been my lot to leave a Lodge room with more satisfaction, or more assurance of prosperity attending my efforts, than on that occasion. It being the unanimous wish of the above named brethren, that I should accept of their petition for the establishment of an encampment, I proceeded with the necessary preliminaries to the organization of Anglo-American Encampment No. 1. to be located in the same rooms as the Lodge, and after installing their officers, I gave them proper instructions. The encampment is composed of the above named Brothers and has every evidence of success.

The time having arrived for my departure from the good old shores of England, I started on the morning of the 19th, for my adopted country. At the railway station, when I left, I was met by our newly made Brothers of Thomas Wildey Lodge, No. 1, who had come to bid me good bye, and send their fraternal greeting to yourself and all the officers and members of our great Brotherhood in America. My only desire now is that we may realize the importance of the step we have taken, and give every possible encouragement and support to our Brothers in Great Britain. They are all Brothers who desire to prove themselves worthy of the trust reposed in them.

In conclusion I wish to say that I had many obstacles to overcome in my work in this part of our field of labor. I have however the proud satisfaction of feeling that I have done my duty to the best of my ability. I cannot close this report, M. W. Grand Sire, without thanking you first for the kindness exhibited towards me, in making me the instrument of opening a new field for advancing the principles of Friendship, Love, and Truth. I also desire to express my gratitude to Brothers Thomas E. Doughty, and Charles G. Hill, for their unremitting energy and assistance. Without their efforts and assistance, and the generous conduct and charity of our beloved Brother James Terry, I feel we could never have had the happy results we this day feel so proud of.

Trusting that my action in this mission may meet with your approval, I am

Fraternally and Sincerely Yours,

ROBERT H. MORRISON.

PROGRESS OF THE ORDER.

ONTARIO.

INSTALLATIONS.

SAMARITAN, No. 35, INGERSOLL.—Harry Rowland, N. G.; James R. Harris, V. G.; Geo. Bloor, R. S.; W. Sudworth, Treas.; A. Curtis, P. S.

NIAGARA FALLS, No. 53, CLIFTON.—A. Law, N. G.; Jas. Davidson, V. G.; Alex. Anderson, R. S.; Wm. Nichols, P. S.; Wm. Gardner, Treas.

VICTORIA, No. 64, HAMILTON.—Chas. Hunter, N. G.; John Stewart, V. G.; Wm. Campbell, R. S.; F. Swannell, P. S.; R. Evans, Treas.

TORONTO, No. 71.—A. K. McIntosh, N. G.; James Johnston, V. G.; F. A. Thayer, R. S.; R. A. Fraser, P. S.; J. H. Cornish, Treas.

NAPANEE, No. 86.—A. L. Morden, N. G.; E. S. Lapum, V. G.; John Graham, Secy.; Samuel Huff, Treas.

PORT STANLEY, No. 95.—Colin Neely, N.G.; Joseph Bell, V.G.; Richard Edgcombe, P.S.; Chas. Payne, R.S.; M. Payne, Treas.

WATERLOO, No. 107, GALT.—Stephen Wilkins, N.G.; A. Blackaby, V.G.; Campbell, Sec.; Barnes, P.S.; Barraclough, Treas.

ROYAL OAK, No. 108, MOUNT FOREST.—G. Scoular, N.G.; D. Hutton, V.G.; W. Scott, P.S., J. Bressey, R. S.; C. Wichman, Treas.

DRESDEN, No. 124.—John Turner, N. G.; A. Cuthbert, V.G.; James Wallace, R. S.; Dowsell, P.S.; I. B. Webster, Treas.

RIDGTOWN, No. 144.—G. W. Wilcocks, N.G.; B. Wilson, V.G.; J. Chapman, R.S.; R. J. Wilson, P.S.; C. Baker, Treas.

RIVERSIDE, No. 145, IROQUOIS.—Jno. Clarke, M.D., N.G.; Edward Ault, V.G.; J. N. Tuttle, Secy.; S. G. Doran, P. S.; D. Bowen, Treas.

WESTERN STAR, No. 149, BRUSSELS.—P. Scott, N. G.; F. S. Scott, V.G.; Smale, R. S.; A. Duncan, P. S.; Moss, Treas.

BERTIE, No. 150, RIDGEWAY.—C. H. Mathews, N.G.; R. F. Moore, V.G.; E. H. Groff, Sec.; J. Teat, Treas.; G. Cutler, P.S.

SYCAMORE, No. 151, ARKONA.—The name of the P. S. of this lodge is J. C. Jaynes, not J. C. Jaffries, as printed last month.

BURLINGTON ENCAMPMENT, No. 7, HAMILTON.—J. C. White, C. P.; M. Wilson, H.P.; T. R. Honeycomb, S.W.; J. Clucas, J.W.; G. Midgley, Treas.; W. F. Collier, R. Scribe; W. J. Johnston, F. Scribe.

HAMILTON.

On Sunday, February 7th, the members of the Order met at their hall for the purpose of proceeding to the First Methodist Church, on the occasion of a sermon being delivered, by the Rev. Hugh Johnston, B. D., on behalf of the poor. Considering the weather, the turn-out was a good one, between four hundred and five hundred of the brethren being present. The Revs. Carson and Johnston officiated, and the latter gentleman delivered an eloquent sermon. A collection amounting to \$75 was taken up at the close of the sermon.

Last evening at the regular communication of Unity Lodge, No. 47, I. O. O. F., the degree of Rebecca was conferred on twenty-two ladies by Degree Master, P. G. Geo. Midgley. A large number of brethren

from the different lodges of the city, and from Ancaster, Dundas and Wellington Square, were present.

After the ceremony the brethren were favored with some excellent songs from Bros. Fricker, Kelley, and Stephenson, who were accompanied by Bro. Raymond Walker on the organ, also several excellent speeches were made by visiting brethren present.

We congratulate the lodges on instituting the Degree of Rebecca in this city, securing thereby the cheering influence of the fair sex, and on the pleasant time spent at the meeting.

After closing the lodge the members with their wives adjourned to Bro. Alex. McKay's Victoria hotel, where a handsome spread was in waiting, and after this had received ample justice from the company, Bro. Midgley, chairman, proposed the usual loyal and patriotic toasts which called forth a number of responses from several of the brethren.

Bro. Kelley then moved that Bro. Midgley vacate the chair, and that Bro. Wm. Amor take the same, which on being put by the vice-chairman, Bro. Coulter, was declared carried unanimously.

Bro. Amor, on taking the chair, said that he had a very pleasant duty to perform, which would meet, he was sure, with a hearty response from all members present, it having been determined this evening to recognize the services and do honor to a prominent brother present. Without making any further remarks he called on P. G. Midgley to rise while he read the following address :

*To Bro. George Midgley, Past Grand,
I. O. O. F.*

DEAR SIR AND BROTHER : Your numerous intimate brothers of the Independent Order of Odd-Fellows, have deemed this an appropriate time to acknowledge in some suitable manner a recognition of your services while Degree Master of Wentworth Degree Lodge, No. 2.

The brethren who have had occasion to avail themselves of your instruction and intercourse during your long connection with the Order in this city, feel the great obligation they are under to you for the thorough knowledge imparted to them. During that time you have endeared yourself to every brother by your kindness

disposition and your devotedness to the Order, as well as the genial and brotherly feeling with which you have invariably imparted any information requested. In their associations with you, both inside and outside of the Order, they have found you imbued with the true spirit of Odd-Fellowship, and words would be superfluous to express the respect in which the brethren hold your many good qualities; in signing this they do no more than justice.

And now, dear sir and brother, we take the opportunity of presenting you with a tangible expression of the esteem in which you are held; therefore we desire your acceptance of this watch and chain, not for its intrinsic value, but as a slight evidence of our high appreciation of your past services to the Order in this city—hoping that you may be long spared amongst us so that we may have the benefit of your counsel and advice to guard the interests of our noble institution; and believing that when you look on this recorder of time it will refresh your memory of the many pleasant hours spent in the lodge room in days gone by, and preserve unbroken the triple links of Friendship, Love and Truth, mottoes so dear to each one of us.

(Signed),

W. AMOR,	JOHN KELLEV,
GEO. TRUMBULL,	WM. HARPER,
FRED. SWANELL,	E. G. KITTSOON,
R. E. A. LAND,	SAMUEL ROBINS,

Committee.

Hamilton, Ont., 2nd Feb., 1876.

Bro. Midgley, who was taken completely by surprise, he not having received the slightest notice that so high an honor was in store for him, said he could assure the brothers that any service he had rendered the Order in this city, especially his own lodge, was performed from a sense of duty, and in thanking them he would say that they would be highly prized by him, and be handed down to posterity.

The toast of the visiting brethren present called forth a response from Bro. Bastedo, N. G. of Wellington Square Lodge, and Bro. P. G. Thureson, of Ancaster Lodge, and also from representatives of the various city lodges, and a number of songs were given by Bro's. Fricker, Kelly, Robbins, and others, till an early hour this morning, when, after singing the

National Anthem, the happy company separated.

The watch, a gold hunting American lever, chain and locket, were procured from the well known and popular jeweller, Mr. Alex. Campbell, No. 12 King-st. west, and on the dome of the watch was beautifully engraved:

"Presented to P. G. Geo. Midgley, as a token of esteem by his most intimate brethren of the I. O. O. F. Hamilton, Feb. 2nd, 1876."

The address was beautifully engrossed and was the handiwork of Bro. John Stewart, V. G. of Victoria Lodge, and certainly reflects great credit on his skill as a penman. We hope the members of the I. O. O. F. may have many such gatherings in the future as took place last evening.—*Spectator*.

GUELPH.

The progress of the Order in Guelph was marked on the evening of the 9th February by the institution of Wellington Encampment, No. 31. The ceremonies were conducted by G. Patriarch Harper Wilson, assisted by James Woodyatt, P. G. P.; Jno. Gibson, G. Rep.; M. D. Dawson, G. S.; J. H. Perry, G. Rep.; J. B. King, Thos. Woodyatt, Jno. Welsh, J. J. Dickson, and a number of brethren from Brantford, Georgetown, Stratford, and other places. After the institution, 13 new members were admitted. The following officers were installed for the current term: —E. Gregg, C.P.; Wm. Sunley, H.P.; H. H. Maddocks, S.W.; W. Parker, J.W.; C. Cottis, S.; Dr. McGregor, T.; A. Weir, Guide; Jas. Parker, I.S.; Richard Mahony, O.S.; T. T. Geert, 1st G. of T.; W. S. Smith, 2nd G. of T.; J. B. Clyne, 1st W.; C. Marsland, 2nd W.; J. Colston, 3rd W.; G. Grange, 4th W.

The Guelph Patriarchs treated their visiting brethren with generous hospitality, and left on their minds a most favorable impression of the enthusiastic and warm-hearted nature of the Odd-Fellows of that town. The new Encampment starts out with the best prospects, and will no doubt move on vigorously.

We take the following from the Guelph *Herald* concerning the after exercises:

After the installation of the different officers the Encampment initiated eleven candidates, and the business in the Lodge Room closed in an appropriate manner.

The Brethren then repaired to Haugh's Wellington Hotel, where mine host had prepared a most excellent repast, to which the Patriarchs, to the number of about 40, did the most ample justice. After having satisfied the wants of the inner man, several toasts were given and responded to. We may here observe that the Brethren dispensed with the use of intoxicating liquor, nothing but water appearing on the table. Grand Patriarch, Harper Wilson, and P. G. P. James Woodyatt, responded to the toast of the Grand Encampment in able terms, the latter giving an interesting sketch of the origin and growth of the Grand Encampment of Ontario. P. C. P. Jos. B. King, D. D. G. P. Thomas Woodyatt, and others, also delivered interesting and eloquent addresses, congratulating Wellington Encampment on the admirable beginning they had made and their bright prospects of a most successful future. Several of the Brethren of the new Encampment responded to the sentiments of congratulation which fell from the lips of their visiting Brethren, in appropriate terms. The gathering broke up at an early hour in the morning after singing the National Anthem. The members of the new Encampment may well feel satisfied at the good beginning they have made, and, as we have said before, we have no doubt of the success of this new branch of the Order in the town. Owing to the fact that P. G. P. Perry had to leave on an early train, the Brethren were deprived of the pleasure of hearing this eloquent exponent of the principles of the Order. Otherwise everything passed off to the entire satisfaction of all concerned. The regular meetings of the Encampment will be held on the second and fourth Fridays of each month.

STRATFORD.

The members of Avon and Romeo Lodges gave a concert in the town hall on Tuesday evening, July 8th, for the benefit of the poor. The success of the entertainment must have been gratifying to the members of the Order, as it evidenced a desire on the part of the citizens to second the efforts of the fraternity in their self-imposed charitable mission. The audience appeared well pleased with the efforts of the ladies and gentlemen who kindly volunteered their

services, among whom were the Misses Cashin, Mrs. Collins, Miss King, Mrs. and Miss Hill, Miss Hastings, Mr. Daly, Mr. Foote, Mr. Young and Mr. Corey—and accorded them generous encores. As the entertainment partook more of the character of a social than a concert, refreshments were provided by the ladies, and an impromptu hop was arranged, when a goodly number tripped merrily to bright music for a few hours. A considerable sum of money was raised, and as the expenses were only nominal, the ladies having gratuitously furnished the edibles, nearly all the proceeds will be devoted to charitable relief, which will be dispensed by a joint committee of the two lodges.

OTTERVILLE.

On Thursday evening, 10th inst., a lodge was organized at Otterville by Bro. Geo. D. Mackay, D.D.G.M., who was ably assisted on the occasion by P. G. McWhinnie, and P. G. Sutherland, of Olive Branch Lodge, P. G. Burgess, P. G. Cronk, P. G. Dennis and P. G. McLeese, of Constellation Lodge, and P. G. Batty, of Hayden Lodge.

Considering the very unfavorable weather the turn out of officers and members of adjoining lodges was very creditable, and goes to show the interest taken in the work and progress of the Order in the county of Oxford.

The following officers were elected and installed for the current term:—R. G. Laycock, N. G.; N. Bowman, V.G.; W. F. Kay, Sec'y; A. N. Tisdale, Treas. Five new members were admitted, one by card and four by initiation. Afterwards the visiting brothers were entertained to an oyster supper at Bro. F. Clare's hotel. The new lodge is to be known and hailed as Tecumseh Lodge, No. 182. It meets every Monday evening, and starts off under very favorable auspices.

PORT HOPE.

The Port Hope *Times* comes to us with a long two-column of account of the festivities connected with the installation of the officers of Durham Lodge No. 18, on the evening of the 25th January. We regret that our space does not allow us room for the speech making on the occasion. The installation was conducted by D. D. G. M. McMurtry, assisted by

brethren from Cobourg, Bowmanville, Oshawa, Toronto, &c. The following are the elected officers: Geo. G. Lambert, N. G.; Thomas Harrison, V. G.; John McMullen, R. Sec.; H. A. McCormack, P. Sec.; W. H. Kells, Treas. After the installation the brethren adjourned to the Queen's hotel, and after a good supper, enjoyed themselves till a late hour with speeches, songs, &c. The gathering was a most agreeable one, all present apparently enjoying themselves heartily— notwithstanding that the beverage used in the drinking of the toasts was the only one recognized by the Order—cold water!

SPRINGFIELD.

On Jan. 27th, assisted by a large number of brothers from Aylmer and St. Thomas lodges, I instituted Ark Lodge, No. 181, at Springfield. The charter members and elective officers being: John Prout, N. G.; John Dynes, V. G.; A. B. Remy, R. S.; H. McKay, P. S.; O. Allen, Treas. Besides the five charter members, one was admitted by card, and four initiated, and all five degrees conferred on three of the Brothers. After the institution, the visiting brothers were invited to the hotel of Bro. Dynes, where a sumptuous repast (without intoxicating liquors) had been provided by the members of the new Lodge, to which ample justice was done, when all separated for home.

L. FERGUSON, D. D. G. M.

GODERICH.

DEAR SIR AND BRO.,—A few months ago, in one of the I. O. O. F. JOURNALS, you asked members of Lodges and Encampments to send you any items of news that would be beneficial to the Order and interesting to the fraternity, and acting upon your suggestion I have sent you to-day one of our local papers with an account of a ball and supper under the auspices of our encampment. The encampment was very low in funds and after talking over the various ways of raising means, we decided on holding a ball, and I am very happy to inform you that it was a decided success, both financially and socially. After paying all expenses in connection with the getting up of the affair, we still have a surplus of \$70, which we intend handing over to the Treasurer of the encampment, at our next meeting. Hoping that you will give publicity to as much of this as you deem fit,

through the valuable medium of your influential journal, I remain,

Yours fraternally,

W. T. WELSH.

Huron Encampment I. O. O. F., gave a ball and supper in their rooms on Friday, February 4th. About eighty couples were present, being a sufficient number to fill the dancing hall comfortably. The Odd-Fellows threw open their lodge room for a sitting room, danced in the public hall, and had supper served in a suite of vacant rooms down stairs. The band occupied seats on the stage, which with the hall was tastefully dressed with drapery and flags set off with appropriate emblems. As the visitors entered the hall they were met by the word WELCOME; in this case it was no misnomer, for the managing committee succeeded admirably in entertaining the many visitors, and made them one and all feel perfectly at home among a lot of *odd fellows*. The programme was divided into two parts; during the intermission, Mr. Dixie Watson sang sweetly one of his charming songs, accompanied by Miss Bertha Trainer.

The supper was admirably got up, conveniently served, and lasted from 9 p. m. till 4 a. m. It was enjoyed just as the guests felt their need of it, as we heard a brother newspaper man say, who was observed coming out of the supper room the thirteenth time. The dancing commenced at half-past eight, and, with the exception of the intermission, continued till four o'clock; all kinds of dances were indulged in, seemingly to give everybody an opportunity of enjoying themselves. Everybody present seemed happy and comfortable, and looked as though they had attended the ball to enjoy themselves, and enjoyed themselves accordingly.

We congratulate Huron Encampment on the success attending its ball and supper, and also for the presence among its members of such courteous gentlemen as those composing the committee for carrying out the arrangements in connection therewith.

MONTREAL.

The Montreal *Herald*, Feb. 11th, says: "One of the most successful concerts ever given by amateurs in this city, was the one in Mechanics' Hall last evening, gotten up

by Mount Royal, No. 1, St. Lawrence, No. 2, Duke of Edinburgh, No. 4, and Albert, No. 5, of the Independent Order of Odd-Fellows, in aid of the city poor, under the patronage of His Excellency the Governor General, and under the immediate auspices of His Worship Mayor Hingston. By kind permission of Col. Bond and the officers of the Prince of Wales Rifles, the band of the regiment gave tone to the entertainment by their presence and efforts.

LOWER PROVINCES B. N. A.

INSTALLATIONS.

SCOTIA NO. 11, WESTVILLE. — Installed by P. G. John Pringle of Eastern Star Lodge :—D. B. Graham, N.G.; J. W. Sutherland, V.G.; John Brown, R. Sec.; Alex. Grant, P. S.

FULLER, No. 5, STELLARTON. — Installed by P. G. McConnell, of Norton Lodge: —John McKay, N.G.; Wm. Ross, V. G.; John Wylie, R. S.; Angus McKay, P. S.; Guthrie McKelvie, Treas.

EASTERN STAR, No. 2. — Installed by G. Master Hockin :—J. T. Paulin, N. G.; Geo. Lyall, V.G.; John Pringle, R.S.; Dan. Sutherland, Treas.

PICTOU, N. S.

At a special meeting of Stuart Encampment, No. 10, held at Pictou, Friday evening last, the following officers for the current term were installed by P.G. Representative Yorston :—Robt. Hockin, C. P.; Isaac A. Grant, H. P.; Geo. J. Graham, S.W.; Dan. Sutherland, J.W.; Robt. W. Olliver, S.; A. C. Ballie, T.; Wm. Fraser, Sen.

LODGE CARDS.

We will insert Lodge cards in the following manner, for one year, for \$3.00, and send a copy of the JOURNAL to the Lodge. Secretaries will please notify us when corrections in names of officers are to be made.

ONTARIO.

DOMINION LODGE, No. 48, LONDON, meets every Wednesday evening. H. J. Boyd, N. G.; Geo. Heron, R. S.

MAPLE LEAF LODGE, No. 57, ORANGEVILLE, meets every Thursday evening at 8 o'clock. Travelling brothers invited to attend.

ST. THOMAS LODGE, No. 76, meets every Wednesday evening at 7.30, in the Odd-Fellows' Hall, Victoria Block, Talbot st., St. Thomas. Visiting Brothers cordially invited. A. Murray, N. G.; F. Lindsay, V. G.; L. Ferguson, R. S.

LUCAN LODGE, No. 70, LUCAN, meets every Tuesday evening. Sylvanus Gibson, N. G.; Chas. F. Pashley, R. S.

WARRINER LODGE, No. 75, PORT PERRY, meets every Monday night, at their hall, Bigelow's Block. A cordial welcome extended to all visiting Brothers. I. J. Davis, P. G., N. G.; E. Worthington, Secy.

RELIANCE LODGE, No. 89, GUELPH, meets every Monday evening. Jas. H. McGregor, M. D., N. G.; Wm. Bourne, R. S.

GRAND RIVER LODGE, No. 91, PARIS, meets every Thursday evening. Thos. Walker, N. G.; T. Armstrong, R. S.

NITH LODGE, No. 96, NEW HAMBURG, meets every Thursday evening. Otto Prepprich, N. G.; B. Tauber, R. S.

GOLDEN STAR LODGE, No. 101, BRAMPTON, meets every Thursday evening. H. Entlercott, N. G.; G. Ballantyne, R. S.

HARMONY LODGE, No. 115, BRANTFORD, meets every Tuesday evening. J. J. Dickson, N. G.; F. J. Grening, R. S.

ROMEO LODGE, No. 164, STRATFORD, meets every Tuesday evening. C. W. Young, W. Young, N. G.; A. G. U. Coulton, R. S. Visiting Brothers cordially invited.

DOLMAN LODGE, No. 174, AYR, meets every Wednesday evening. Jacob Shoemaker, N. G.; T. M. Anderson, R. S.

QUEBEC.

MOUNT ROYAL LODGE, No. 1, MONTREAL, meets every Monday evening, at 8 o'clock, in the Odd-Fellows' Hall, 295 Notre Dame street, near the French Cathedral. Visiting Brothers cordially invited.

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