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I AM married, and long out of business now, but some fifteen years ago I was an assistant-matron in a prison for female convicts, situated on the south side of London. I am not inclined to give its particular name, though I got good reports and a fair share of promotion in the establishment, and left it with the character of an efficient officer; for the story I am about to tell might appear somewhat compromising in the eyes of strict lady-superintendents, if it ever came across them.

Well, I had been about a year in the service, and got fully acquainted with its duties, when a Jewess named Jemima Jacobs was placed in my ward. She was young—not over twenty, I should say—but not at all handsome, being coarse-featured, squat, and of a dirty-brown complexion, which the prison-dress did not improve, as you may imagine. Her trial had taken place at the Central Criminal Court, on a charge of stealing plate and jewellery to a large amount from a wealthy Jewish family in which she had been kitchen-maid. The evidence was clear against her, the family being the chief witnesses. Jacobs was convicted, and sentenced to one year's penal servitude—a lenient sentence, it was thought, for her offence. But the family, while they appeared against her, were unanimous on the subject of her previous good conduct, and showed a laudable anxiety to

mitigate her punishment by all the means in their power.

After her arrival within our penal walls, no visiting-day elapsed without some of them coming to see and converse with their unlucky kitchen maid. As my readers are (as I hope) without experience in prison-discipline, I may mention that such interviews take place between two opposite grates—the convict standing at the inner, her friends at the outer one, and the prison officer seated in the space between them, to see that nothing is said or done contrary to regulations. I frequently occupied that post, and thus had an opportunity of seeing the whole family, for they came in turn by ones and twos. Let me premise that their name was Josephs, and their place of business a notable one in Cheapside, with a jeweller's shop in front, and a pawnbroker's shop round the corner. They consisted, as far as I ever knew, of a father and a son, a mother and two daughters. The father, a tall, thin, stooping man, who looked as if he had cried "Clo'" in his time, was always rather shabbily dressed. The son was exactly like him, only some inches shorter; to me he did not look many years younger, though, of course, he must have been; and I cannot say how I found out his name was Samuel. Probably it was from hearing his mother call him so, for he came with her on the first day. She

was an enormous woman, dressed in expensive but half soiled finery. Her two daughters were handsome dashing girls, with full faces, an abundance of jewellery, and very fashionable bonnets. They mostly came in their carriage to the top of the road in which the prison was situated; there it waited for them till the interview was over, and father, mother, son, or daughters never stayed more than five minutes. The sight of Jacobs and the exchange of a very few words with her seemed to satisfy them, but one and all accosted her with the same sorrowful kindness, as if deeply grieved by her unfortunate position. There was a brief enquiry after her health, an admonition to submit implicitly to the prison regulations, and consider them all for her good, and a declaration that they would take her back again to their service, at the expiration of her sentence, if she behaved well. Jacobs made suitable responses and very humble acknowledgements; but one thing struck me as remarkable, and it was never omitted in one of their visits—they never went without asking if she had come to a proper repentance of her great sin yet, and Jacobs as invariably answered: "I'm afraid I have not." This was so regularly done that I at last concluded it must have some religious signification known only to the Jews. The conduct of the Josephs towards their convicted kitchen-maid was certainly more amiable than Gentiles generally show in like circumstances. But we matrons and assistants soon began to think that the cause might be found in Jacobs herself. A more civil or submissive creature, no prison officer could desire to have in charge. In fact, Jacobs required little care; she scrubbed the stone floors, made the rough bags, was locked up at night, and even attended the chapel with the same uncomplaining humility. Jacobs gave no trouble; and anybody accustomed to look after female convicts, will have an idea of what a rare jewel she must have appeared in our eyes, and what a contrast she presented to the other women of the ward.

I am not going to enter on the woes of an assistant matron, but the unexampled good-behavior of my new prisoner, while it spared my nerves and temper, could not but gain my best regards. I positively liked Jacobs before she had been a fort-

night under my charge, and the poor Jewess seemed to return my good-will. There was no trouble she would not have taken, no haste she wouldn't have made to serve me; and she ran without being called; fetched and carried without being bidden; and when allowed to clean my room, as a reward for good conduct, because it conferred additional liberty, she made everything look as bright and polished as if it had been new. I was pleased, of course; but cleaning and scouring seemed to be Jacob's hobby—an uncommon one for a Jewess—and still more rare among the inhabitants of our wards. All the time she could spare from prison work was devoted to sweeping, scrubbing, and polishing up her own cell in every corner. Walls, floor, and even the ceiling got the benefit of her exertions; she reached them with an agility which nobody could expect from her squat figure. Almost the entire ward was indebted to her in this way, which brings me to the only troublesome inclination Jacobs ever showed. There was no such thing as getting her to rest or remain in a cell more than two or three weeks; once it was fairly scoured out, and there was nothing more for Jacobs to clean, not a speck of dust left on its bare walls or in its four corners, she became uneasy, restless, always imploring leave to change with her next neighbor. Prison rules do not recognize such humors, but, as in the working of every system, rules will be relaxed and modified according to character and circumstances, so in female convict establishments, the good will of officers, the consideration of directors, and sometimes the general desire for as much of a quiet life as can be got in such places, admit of small matters and allowances beyond the strict regulations. Jacobs seemed to understand the fact, and took her measures accordingly. The only request she ever made to directors, lady superintendent or chaplain—the only privilege she ever coaxed from me, in return for her spontaneous services—the only approach to intimacy with her fellow-prisoners she ever tried, was for leave to exchange her cell. There was a report among us—I know not how it originated—to the effect that the Josephs had made interest in her favor with the prison authorities. Whatever the influence brought to bear on the case might be, certain it is that Jacob's

request was always granted ; she got leave to exchange. I could not be more obdurate than the directors to a creature who had served me with such zeal ; and as for her fellow-prisoners, though by no means inclined to assist or gratify each other generally, they were somehow willing enough to oblige Jacobs. In short, before half the time of her sentence elapsed, she had made the round of the entire ward ; and at last requested with her usual pertinacious humility, an immediate transfer to No. 49, the last cell at the extreme end of the corridor, and the only one she had not tried.

No. 49 was indeed a sort of forgotten or unused cell, partly because it was out of the way, and partly because there was a dark tradition attached to it. I must tell you that my ward formed part of what was called the old prison, a division of the building much more ancient than the rest, which, in former times, had been appropriated to male convicts, and a noted burglar was said to have escaped public execution by hanging himself in that very cell. Such stories can never be got to die out, particularly in prisons ; but it was hushed up as far as possible, to save the officers trouble in case the cell should be wanted. That did not happen, to my great satisfaction, and No. 49 was left in its emptiness till Jacobs took a fancy to occupy it. Whether she had heard the tale or not, I had no certainty ; it was very likely that some old inhabitant of the prison would soon make her aware of it. I advised the Jewess against her meditated change, told her she could not expect to have another, after going round the ward as she had done, warned her that No. 49 was the most solitary, and probably, from its long emptiness, coldest of all the cells ; but my advices and warnings were alike in vain. Humbly, obstinate as ever, in Jacobs would go, and in she went. I determined, in my wrath, that she should not make another flitting in a hurry, whatever recollections of the burglar might arise. But, to my agreeable surprise, Jacobs appeared to think nothing about him ; she scrubbed, and cleaned, and polished No. 49 with as much energy as she had shown in her former apartments—if possible, I thought rather more. The ward-women were unanimous that she knew all about the burglar ; but in the

cell Jacobs remained, as if perfectly satisfied at last ; and when nearly a month had passed away, I congratulated myself on the prospect of no more removals.

In the meantime, the Josephs kept on coming to see her at the gate, chiefly the mother and daughters, indeed, I observed that the gentlemen of the family, having doubtless more business on their hands, were but rare visitors, particularly the son Samuel. The dialogue was always the same, concluding with the accustomed inquiry regarding her repentance, which Jacobs continued to answer in the negative ; and it appeared to me that the Josephs heard that reply with increased sorrow every day. Their kitchen-maid did not seem to share their grief ; she made the accustomed response humbly and calmly, as if certain that the requisite amount of contrition would come in good time ; and I could not help thinking it a sort of Jewish penance which made her take to the scrubbing and scouring her out-of-the-way cell more resolutely after every visit.

Things had been going on in that fashion for some time. It was mid-winter, and, besides being unusually cold, a season of peculiar concern to us matrons and assistants. Whoever has had ever to do with female convict establishments, will be aware that, in the dark December, or rather the Christmas and New Year's times, there is always a disposition to small riots among the inhabitants of the cells. Whether it arises from the remembrance of former festivities, contrasting with the monotony of prison life, or to some occult influence of the season acting on the spirits and tempers of those difficult subjects, I cannot say ; but certain I am, from woeful experience, that more windows are then broken, more blankets and sheets torn up, more fierce battles fought, and more women carried off screaming to the dark cells, than at any other period of the year. We had nothing of the kind as yet, and were hoping to get over the troublesome time in comparative quiet ; but increased watchfulness was nevertheless considered necessary, and those who did the night duty were enjoined to make the round of the wards more frequently than usual. A dreary business it was for the assistant matrons to whom the work generally fell to pace about the

long winter night through those gloomy stone passages, wrapped in a cloak, and with lantern in hand, listening for every sound, looking in at the inspection-hole above every cell-door, and anxiously wishing for the six o'clock bell, which would relieve their watch.

I was on that duty one night about the middle of December. I had made the stipulated rounds, and found everything quiet, when it occurred to me about three o'clock in the morning, the weariest hour in the whole watch, that all night long I had not looked into or even approached No. 49. The cell, as I have said, was out of the way; there was a sort of bend or angle in the passage which led to its door, and might have suited for its ancient use—namely, the condemned cell of the old prison. Jacobs had never given any trouble, and was certainly not a breaking-out subject. I felt it no neglect of duty to let her alone from hour to hour, while all the rest of the wards were duly inspected; but, for regulations' sake, I felt that I ought to see the door of No. 49, as this was almost my last round. Back I went in its direction, and let me remark I had on a pair of list-slippers, which were thought perfect treasures to a matron on the night-watch for their noiselessness; but judge of my astonishment and confusion when, on approaching the cell of my model prisoner, I caught a low rasping sound, as if something were being done with a file or chisel. There was a faint light, too; I shaded my lantern, and looked through the inspection hole. The gas was burning very low, and crouched in the corner, with her face close to the floor, but working with both hands, and a small bit of broken iron, as if to widen a crevice she had made between it and the wall, I saw the hitherto quiet and most manageable Jacobs. She had not heard, and couldn't see me; and great as my surprise was, my curiosity to know what she could be about, or intend by making that crevice, was still greater. I stood for a minute or two watching her work, and soon perceived that the object was to get her fingers in or to get something out. The effort seemed desperate, for her hands were scratched and bleeding in many places by coming in contact with the sharp edges of the stone and the broken bit of iron; but at length she succeeded in

getting two fingers into the crevice, and out with them came a string of beads so brilliant, that they flashed like so many drops of fire in the faint gas-light.

"What on earth are you doing Jacobs?" said I, speaking out my own astonishment; and the Jewess turned round with a far less amazed look than mine must have been.

"You have caught me, miss," she said, in her customary low and humble tone. "I knew you would; but you won't be hard on me; you are a merciful lady; the Josephs will make you any present you may like; and maybe you would be good enough to take this," she continued, coming close to the locked door, and presenting to me, through the inspection-hole, a small but very brilliant pin.

"No, Jacobs," said I, "I will not take any bribe from you, and I want nothing from the Josephs; but I want to know what you have been doing up at this hour in your cell, and what it was that you took out of the crevice between the wall and the floor."

"I'll tell you all, miss, and leave my case to your charity," said Jacobs; "thank my stars, the women are too far off to hear a word." I knew that was correct, and that made me stand at the inspection-hole, to hear her tell, in the dead silence of the winter night, one of the most singular tales of device and endurance that ever came to my knowledge.

The string of brilliant beads was an old-fashioned diamond necklace, valued at, I forget how many thousand. It had been sold or pawned—Jacobs would not decidedly say which, but I believe the latter—to a grand-uncle of the Josephs, who carried on a business similar to their own, but on a much more extended scale, by a certain Russian countess who came in the train of the Emperor Alexander, when the allied sovereigns visited England. The transaction was a private one, to be kept from the knowledge of the lady's family, and doubtless the Joseph's grand-uncle had his own reasons for keeping a strict silence on the subject. Yet some intimation of the diamonds and their whereabouts must have reached a noted gang of burglars, who infested London early in the Twenties, for they made an attack on his premises one night, and carried off, among other spoils of less value, the Russian

countess' necklace. The grand-uncle had pursued them with all the force of the law, and with all the power of riches. Many of the gang were taken, and among them the leader, in whose possession the diamonds were believed to remain. But no bribe, no promise that the Jewish attorney employed for the purpose could offer, would induce him to give the smallest information regarding the place of their concealment. The man was a strange and desperate character, and owed the firm a grudge on account of a brother in the same trade, whom they had been instrumental in bringing to justice, for an unsuccessful attempt after those very diamonds. He stood out stoutly against every persecution. The Jew should get no knowledge out of him; he would make no confession; he would not be executed; and the burglar kept his word in the manner already mentioned; leaving his cell invested with traditional terrors for all future prisoners. But the Joseph's attorney, in the course of his frequent conferences with him and his associates, made one discovery, or rather guess. From hints inadvertently dropped, and looks involuntarily cast, he took a suspicion that, in spite of prison-searchers and other improbabilities, the diamonds had been smuggled in with the chief of the robbers, and hidden within some crevice of his condemned cell. Like a prudent son of Israel, the attorney had kept that surmise for his own future benefit; but years passed, and no opportunity for acting upon it came within his reach. He grew old, infirm, and ready to retire from business, in which it appeared he had not realized much money; and then it occurred to him, as a proper and profitable course, to sell his suspicion for a respectable sum to the surviving relatives of the diamond-loser. According to Jacobs, the bargain had been a stiff one, though, owing to the lapse of time, the failure of memory, and the alterations made in the old prison, it was impossible to say what cell the burglar had occupied. By judicious inquiries, however, the Josephs found out that such a cell still existed, marked and made memorable by its peculiar legend; and their kitchen-maid, Jemima, being of pure Jewish race, and a distant relation, volunteered to recover the family treasure by an expedient and for a reward which nobody but a descend-

ant of him who served the fourteen years for Laban's daughter would have thought of.

It appeared she had fixed her affections on their son Samuel—whether on account of his being the heir of the house, or for some special attraction which she had discovered in him, Jemima did not make clear to me—but on the strength of a promise that she should be made Mrs. Samuel Josephs, if her scheme proved successful, this true daughter of Jacob (of course with the connivance of the family) stole plate and other valuables, and concealed them in her box of clothes; incurred suspicion and search; was committed, tried, and sentenced to a year of penal servitude within the prison where the diamonds were believed to be hidden. She depended on her own ingenuity for getting into the dreaded cell, and discovering the hiding-place; hence her frequent removals, her scrubbing and scouring propensities, and, I sincerely believe, her humble service to me. How she contrived to bribe the women to those exchanges with small articles of jewellery, brought to the prison, and retained in spite of hair-cutting and changes of clothes, Jacobs frankly confessed, for the pin she offered me was one of them. But the most curious part of the business, to my thinking, was the Josephs' regular question concerning her repentance, which was nothing less than an agreed-on signal, and meant: "Have you found them yet?" Jacobs made a perfectly clean breast—there was nobody within possible earshot—and when she had told them all, the poor Jewess concluded with that sad and simple appeal: "I leave my case to your charity, miss."

Perhaps it was weakness, perhaps it was something worse, in an assistant-matron—but, notwithstanding the gravity of that title and office, I was but a young woman at the time; moreover, I was keeping company on my Sundays out with Mr. John Adams, my present lord and master; we were engaged in waiting only till he got a step higher in a certain city office, and could begin housekeeping with respectable prospects. My own little romance made me sympathize with Jemima more than I ought to have done, according to strict regulations. I promised, on the spot, never to reveal her secret; and after

a good long look at the diamond necklace, which certainly was magnificent enough, not to speak of its sterling value, to purchase the heart and hand of any Jew, I left her and it safely locked up in No. 49, believing that the energy which had recovered the long-lost gems would keep them securely, made another round, thinking over her exploit, and heard the six o'clock bell ring with accustomed satisfaction.

When the Josephs came next visiting-day, there was a variation in the dialogue. Jemima solemnly assured them of her complete repentance, and the unfeigned joy which sparkled in their Jewish eyes would have given anybody unacquainted with the secret an immense opinion of their moral principles. After that, no stone was left unturned, no effort made to abridge the time of Jemima's penal servitude. Every official, from the Home Secretary downward, was besieged with applications and petitions, and what influence they brought to bear on the superior authorities was never made known to me,

but Jacobs got her sentence commuted, and was released from my ward and custody within one month, reckoned from that memorable night. She went her way exactly as she came; there was nothing remarkable in the departure of the Jewish maid but an unusual amount of humble thanks and acknowledgments to all the prison-matrons, especially myself. The next sight I got of her was on one of my Sundays out, when the Joseph's carriage passed me in Cheapside, I presume, from the family mansion, and there was my model prisoner seated beside the large mother, and quite as well overlaid with finery. If Mrs. Samuel recognized me, she did not appear to do so. Our ways were different, and we never came in the slightest contact; but two years after, when Mr. Adams and I were thinking of going to church together, a very handsome wedding dress was sent home to me, with a small brilliant stuck in one corner of it, and I knew the gift came from Jemima Jacobs.

THE FAITHFUL BROTHER.

DURING the late war with Mexico, while the Pennsylvania Regiment under command of Colonel Wynkoop was stationed at the Castle of Perote, skirmishes were continually occurring with the Guerillas. One day, two American soldiers were wounded and carried by their comrades to the hospital; one of them belonged to a regiment of the United States Infantry, his home was in Burlington, Iowa; the other was a volunteer in the South Carolina or Palmetto Regiment. After some time had elapsed, the man from Iowa was declared to be convalescent by the physician, and permitted to leave the hospital; he immediately waited upon Colonel Wynkoop, and requested permission to remain in the hospital to nurse his comrade; the request, though an unusual one, was granted; the circumstance attracted the colonel's attention, and in his rounds he always stopped to converse with the volunteer and his nurse. One night, the colonel was awake by the guard, who informed him that there was a man dying in the hospital, who wished to speak to him. The colonel immediately repaired to the hospital, where he found the young

soldier of the Palmetto Regiment rapidly sinking in to the ranks of the dead; he had, however, strength enough remaining to place in the colonel's hand a packet of letters, and asked him to forward them to his mother and sisters. "I have secured to them all the property that I possessed; accept my thanks for your kindness; write to them, when I am dead; tell them I have done my duty as a soldier, and of this, my friend, who has stood in their place." The colonel promised compliance with his wishes, and in a short time the volunteer expired. The Iowa man was kneeling by the bedside, with the hand of his comrade clasped in his own. The colonel touched him upon the shoulder and he rose. "Who is this man? What do you know of his family and friends?" The soldier replied that he did not know except what his comrade had told him; that they were strangers until they had met in the hospital. "Why," said the colonel, "this is singular; you come from different sections of the country, were unknown to each other, but your devotion is known to me. I know of your daily sacrifices, the giving up of many necessities for

yourself, in order to procure little comforts for your comrade ; this is something so different from what I am accustomed to witnessing in camp that I would like to know the reason." The man demurred until the colonel laid it upon him as a command, when he said, what you have doubtless surmised, *he was a Brother Odd-Fellow.*

The pathos with which Col. Wynkoop narrated this incident, in my hearing, carried me in imagination to the sunny South, to a village in the Palmetto State, at the time when the postman delivered the packet with the colonel's letter. I saw it borne to the mother—her look of agony as she read how her brave boy, on whom she had lavished so much love, and for whom she had such bright hopes of the future, had been wounded ; had lingered some time, and died in a soldier's hospital. Oh ! she exclaimed, that I could have wiped the death damps from his brow ! that his sisters whom he loved so dear could have ministered at his bedside. She read on—

the colonel's words of commendation—and then, how a comrade, a rough soldier, had stood by her boy in the place of those who loved him, and were loved in return: that this soldier, whose humanity had been the solace of her son, was an *Odd-Fellow*—then, methought mother and sisters knelt together, and, in the midst of their anguish, called down a blessing from heaven on the soldier, and on the Order that had so firmly impressed its principles on the mind of a disciple, that he had lovingly exemplified them when surrounded by all the brutalizing influences of war. We believe that in this, as in other cases, the genial, affectionate influences of the Order secure to it woman's sympathy, and woman's prayers, when she sees it illustrated, as she often does, in the domestic circle ; it is this belief, and having confidence in the righteousness of our purposes, that has caused us to inscribe upon our banners, the motto of our Order—"IN GOD WE TRUST.

—JAS. B. NICHOLSON.

AFTER THE STORM.

AFTER the storm, a calm;
After the bruise, a balm;
For the ill brings good, in the Lord's own time,
And the sigh becomes the psalm.

After the drought, the dew;
After the cloud, the blue;
For the sky will smile in the sun's good time,
And the earth grow glad and new.

Bloom is the heir of blight,
Dawn is the child of night,
And the rolling change of the busy world
Bids the wrong yield back the right.

Under the fount of ill
Many a cup doth fill,
And the patient lip, though it drinketh oft,
Finds only the bitter still.

Truth seems oft to sleep,
Blessings so slow to reap,
Till the hours of waiting are weary to bear,
And the courage is hard to keep !

Nevertheless, I know
Out of the dark must grow,
Sooner or later, whatever is fair,
Since the heavens have willed it so.

MRS. ROGERS.

MRS. ROGERS lay in her bed,
 Bandaged and blistered from head to toe ;
 Bandaged and blistered from foot to head,
 Mrs. Rogers was very low.
 Bottle and saucer, spoon and cup,
 On the table stood bravely up ;
 Physic of high and low degree—
 Calomel, catnip, boneset tea ;—
 Everything a body could bear,
 Except light, and water, and air.

I opened the blinds ; the day was bright,
 And God gave Mrs. Rogers some light.
 I opened the window ; the day was fair,
 And God gave Mrs. Rogers some air.
 Bottles and blisters, powders and pills,
 Catnip, boneset, syrup, and squills ;
 Drugs and medicines, high and low,
 I threw them as far as I could throw.
 "What are you doing?" my patient cried ;
 "Frightening Death," I coolly replied :
 "You are crazy," a visitor said :
 I flung a bottle at her head.

Deacon Rogers he came to me ;
 "Wife is a comin' around," said he,
 "I really think she will worry through ;
 She scolds me just as she used to do.
 All the people have poohed and slurred—
 All the neighbors have had their word ;
 'Twas better to perish, some of 'em say,
 Than be cured in such an irregular way."

"Your wife," said I, "had God's good care,
 And his remedies—light, water and air :
 All the doctors, beyond a doubt,
 Couldn't have cured Mrs. Rogers without."

The deacon smiled and bowed his head ;
 "Then your bill is nothing," he said.
 "God's be the glory, as you say ;
 God bless you, doctor, good day, good day !"
 If ever I doctor that woman again,
 I'll give her medicines made by men.

THE PRAYERS OF THE ORDER.

THE worst charges of our opposers are those against the character and sincerity of our prayers. The sanctity of prayer in every religious mind, and the great variety of opinions and feelings clustering around it, makes it a subject of delicacy and difficulty to discuss freely. Hence I wish you to bear in mind that I speak only for myself—in my own name—and have no thought or design of assailing any one's creed or faith, or wounding any brother's feelings, but only of defending our Order from unmerited obloquy and reproach.

Most of our opposers write about our devotional exercises, as if they suppose that we have no regard for our prayer—no reverence in offering them—and are indifferent as to what, or to whom, they are addressed. On the other hand, they write as if they themselves are all soul and all conscience, not only as regards their own prayers, but other people's! So strong is my repugnance to criticise prayers—especially to treat them with fault-finding—that even yet I hesitate to answer the accusations of our opposers with the plainness of speech which they merit and require.

Any sincere man's prayers are so sacredly his own—so wholly a matter between his own soul and its Maker—that I wonder how sinful, erring man can presume to carp at them, or dictate in what form of words they shall be addressed to our Father in heaven. Instead of wordy wars *about* prayer, I wish there was more soul-felt praying—more heart-communings with God—more rejoicing when persons of various religious beliefs can agree on a reverential form of words in which to unite their souls in fervent adoration, thanksgiving, and supplication to the great "Father of the spirits of all flesh." And it is lamentable that any men—especially any Christians—and more especially still the ministers of the Gospel, should manifest intolerance and bigotry at such union, or deny the rightfulness or propriety of such prayers, or assert that they are not offered to the true God, but are unchristian and heathenish, because a certain set of words and phrases are not used in them—words and phrases nowhere prescribed in the Bible, and some not

even found in that book. Yet this is done by our opposers, in reference to the prayers or our Order; and done, as I will show, without reason or Scripture warrant.

A writer in the *N. Y. Evangelist* many years ago, quoted by the Rev. Mr. Cooper, wrote: "The Order of Odd-Fellows claims to be a religious institution—superlatively religious"—and adds: "Odd-Fellowship, in short, is the UNCHRISTIAN CHURCH"—(the small capitals are his)—in proof of which he refers to our devotional exercises. So charge others; for this is but a specimen of their lack of candor, charity, and veracity. Odd-Fellows "claim" no such thing, but assert that our Order is no more a "religious institution" than other human organizations for social, educational, moral, scientific, literary, or business purposes, in which the members agree to open or close their meetings with prayer. Odd-Fellows, as a body or class, make no great pretensions to, or professions of, religion. Not a few are men of undoubted piety, strong religious faith, fervent love to God and man, and warm devotional feelings. Of these, some are ministers of various denominations, and others are members of good repute in their respective churches. But, generally, these would probably feel and say, as did a worthy old clergyman, who, when rudely asked by a fanatic, "Have you got religion?" replied, "None to *boast* of?" The truth is, that nearly all who enter our Order and engage in its deeds of benevolence, show their faith by their works—prefer possession to profession—and manifest the sincerity of their prayers by striving to fulfil them. Such men are generally mild-tempered and tolerant. Our Saviour, when asked to call fire from heaven on the intolerant Samaritans who refused to receive him and his disciples into their city, replied to his over zealous followers: "Ye know not what manner of spirit ye are of! For the Son of man is not come to destroy men's lives, but to save them." Like him, our religious brethren desire to make their religion a blessing rather than a curse; and like him, also, they have the Maker for an example, in that, when John said, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not

with us," Jesus replied, "Forbid him not; for he that is not against us is for us."

But what is our offence? Not what is *in* our prayers, but what is *not* in them. The opposers complain that we omit (or, as they word it, "exclude") from our published devotional ceremonies all recognition of "Jesus Christ as the second person of the adorable Trinity," and of God as "Father, Son, and Holy Ghost," or as "the Triune God. One of them (Rev. R. H. C.) goes into a paroxysm of impiety and irreverence over this omission—contemptuously and blasphemously printing God's name with a small "g," (instead of the respectful capital "G") to signify that He is but a heathen god—which Paul says "is nothing"—a mere nobody! He says: "Who is the Odd-Fellows' god? Their Constitution and By-Laws says 'the great Creator and Ruler of the Universe.' This being is god of the Jew, god of the Turk, god of the Mormon, god of the Indian, god of the Chinese, and of the heathen in India and Africa." This treatment of the name and being of "the great Creator and Ruler of the Universe" is simply abominable—horrible—if not insane! In another place he accuses us of "excluding" (he means "omitting") Jesus Christ from our prayers, and adds, "if Jesus Christ is excluded, then the true God is excluded; and if the true God is excluded, you, as an Order and Lodge are heathen, and your state far more pitiable than the state of the heathen in Africa or India." This writer is but an imitator of other ministers who have a *little* more discretion in their utterances; but of the lot we are puzzled to decide which is the worst, their lack of reverence or of logic. But let us examine Rev. Mr. C.'s statement. It rests on the position that to "omit" ("exclude") any name or title of the Deity, is to "exclude" the Divine Being himself. Hence, should he omit the name of "Jehovah" from his prayer, we could return his wonderful logic to him, thus: "You have excluded Jehovah from your prayer; and if Jehovah is excluded, then the true God is excluded; and if the true God is excluded, your prayer is heathen," &c., &c. Therefore, to escape the charge of "exclusion" by this man's logic, we must use, in every prayer, all the names and titles of God, of Jesus, and of the Holy Spirit, or have the prayer brand-

ed as "heathen!" For it is not enough that God is called God—nor that our Trinitarian Odd-Fellows recognize the name of God in our prayers as including Jesus—there must be an express recognition of all the titles and offices, or the "exclusion" makes the prayer *just so far* "heathen!"

But even were our Order to adopt the forms prescribed by these dictators, there might be found Christians as "orthodox" as they are to object to the phraseology. For instance, there are some Christians who believe that as Jesus is the appointed "Mediator between God and men"—"our Advocate with the Father"—therefore all prayer should be offered, not only in his name, but to and through him only. These might (we will not say they would) object to prayers addressed directly to the Father, or to him included in the Triune God. There are others, also "orthodox," who do not feel it proper to address prayers to Jesus Christ, because (as they believe) Jesus directed his disciples, that, after his resurrection, they should ask the Father only—"And in that day ye shall ask me nothing." John, xvi., 23. Others, again, equally "orthodox" according to the standard of our opposers, hold that none but Scripture phraseology should be used to express their faith or prayers—"Bible truth in Bible language." These carefully avoid ("exclude," as our opposers express it) the use of such language as "Triune God," "Trinity," &c., because neither named or prescribed in the Bible, and are therefore to be classed with the "heathen" Odd-Fellows! And then there are still other "orthodox" Christians—a very large number—who deem the Scripture examples and instructions in regard to prayer all-sufficient for their guidance—and these examples and instructions never use nor require the phraseology as specially required by our opposers, as I will presently show. These diversities of faith and opinion among even "orthodox" Christians seem to require all the simplicity and directness found in our few printed forms for devotional exercises—the expressive name of "God" or "Father" being understood by all alike. But no good Odd-Fellow, that I know of, would object to any other form, if clothed in reverential words, and offered in a kindly, prayerful spirit. During my membership of nearly

a third of a century in the Order, I never heard of more than one case of objection by a Lodge to a prayer; and that was rather to the manifest intent to give offence, and the belligerent spirit of the clergyman who offered it, and repeated the offensive words and spirit in defiance of the entreaties and remonstrances of his own friends. Of course such prayers, so offered, were at last forbidden—even as God anciently reprobated similar religious fasting—"Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." Isa., lviii., 4.

In conclusion, I think that our opposers, generally, will admit that the God of Abraham, Isaac, and Jacob (the "god" of the Jew," as one disrespectfully styles and prints the sacred name) is also "the God and Father of our Lord Jesus Christ"—and that the Divine Being may be included, even where He is not named. In other words, I suppose that they receive as canonical the Book of Esther and the Songs of Solomon, although God is not once named in either—eighteen chapters in all. And I doubt whether even the Rev. R. H. C., who has the impious hardihood (or insanity?) to declare that "the great Creator and Ruler of the Universe" is not the true God, and to spell his name with a small "g," and contemptuously call him "god of the Jew"—I doubt whether even he will call these books "heathen," because of such omission. And that numerous prayers were offered by patriarchs and prophets, and accepted of God, without any verbal recognition of the "Trinity,"

the "Triune God," or of "Jesus as the second person in the Godhead," I refer them to the prayers of that mother in Israel, Hannah, I. Sam., i. 11—of Solomon at the dedication of the Temple, I. Kings, viii. 23-61—of David, in numerous Psalms—of Nehemiah, i. 5-11, and others. Or, if they demand New Testament instances, they will find similar prayers, with like "exclusions," and accepted of God, by the penitent publican and sinner, in contrast with the boasting Pharisee (who used the great "I" five times and named God but once), Luke, xviii. 10-14—and of the Apostles, Acts, i. 24-25. And that Christians and Odd-Fellows, who address their prayers to God, without using the words and phrases deemed so essential by these opposers, have the example and the express teaching of Jesus himself for their practice, we refer to Matt., xxvi. 39, and John, xvii. 1-26, where the prayers of Jesus are recorded; and to Matt., vi. 9-14, where Christ instructed his disciples how to pray. It is objected to our forms of prayer, that they are so framed that Jews as well as Christians can unite in them. They *are*—but if you will look at the instructions of Christ, and the wonderfully comprehensive and expressive prayer He gave for the imitation and the use of his followers, you will find that it is liable to the same fault-finding of these critics—will they *dare* condemn it?—and is characterized by the very omissions which they object to in our devotional exercises! Oh, how blind is prejudice and bigotry—how unscrupulous and unfair is intolerance!

—REV. A. B. GROSH.

IRRATIONAL REVERENCE.

WE heard a sermon recently on the subject of irrational reverence. It recalled to us the fact that one of the principal objects of American reverence is the Devil. There are multitudes who are shocked to hear his name mentioned lightly, and who esteem such mention profanity. We believe we do no injustice to millions of American people in saying that they have a genuine reverence for the being whom they believe to be the grand source and supreme impersonation of all evil. Of course this respectful feeling, which has grown out of the association of this being

with religion, is irrational or superstitious. Now we confess to a lack of respect for the being who played our great grandmother the scurvy trick in the garden, and has always been the enemy of the human race; and we have persistently endeavored to bring him into contempt. It is harmful to the soul to entertain reverence for any being, real or imaginary, who is recognized to be wholly bad. That attitude of the man which defies, rather than deprecates, is a healthy one. If we have an incorrigible devil, who is not fit to live in the society of pure beings, let's hate

him, and do what we can to ruin his influence. Let us, at least, do away with all irrational reverence for him and his name.

There is a good deal of irrational reverence for the Bible. There are men who carry a Bible with them wherever they go, as a sort of protection to them. There are men who read it daily, not because they are truth-seekers, but because they are favor-seekers. To read it is a part of their duty. To neglect to read it would be to court adversity. There are men who open it at random to see what special message God has for them through the ministry of chance or miracle. There are men who hold it as a sort of fetisch, and bear it about with them as if it were an idol. There are men who see God in it, and see Him nowhere else. The wonderful words printed upon the starry heavens; the music of the minstrelsy that comes to them in winds and waves and the songs of birds; the multiplied forms of beauty that smile upon them from streams and flowers, and lakes and landscapes; the great scheme of beneficent service by which they receive their daily bread and their clothing and shelter,—all these are unobserved, or fail to be recognized as divine. In short, there is no expression of God except what they find in a book. And this book is so sacred that even the form of language into which it has been imperfectly translated is sacred. They would not have a word changed. They would frown upon any attempt to examine critically into the sources of the book, forgetting that they are rational beings, and that one of the uses of their rational faculties is to know whereof they affirm, and to give a reason for the hope and faith that are in them. It is precisely the same irrational reverence that the Catholic has for his church and his priest.

The irrational reverence for things that are old is standing all the time in the path of progress. Old forms that are outlived, old habits that new circumstances have outlawed, old creeds which cannot possibly contain the present life and thought and opinion, old ideas whose vitality has long been expended—these are stumbling-blocks in the way of the world, yet they are cherished and adhered to with a reverential tenderness that is due only to God. A worn out creed is good for

nothing but historical purposes, and, when those are answered, it ought to go into the rag-bag. Forgetting those things which are behind, the wise man will constantly reach toward those that are before. The past is small; the future is large. We travel toward the dawn, and every man who reverences the past, simply because it is the past, worships toward the setting sun, and will find himself in darkness before he is aware. Of all the bondage that this world knows, there is none so chilling or so killing as that which ties us to the past and the old. We wear out coats and drop them, we wear out our creeds and hold to them, glorying in our tatters.

There is even an irrational reverence for the Almighty Father of us all. We can, and many of us do, place Him so far away from us in His inaccessible Majesty, we clothe Him with such awful attributes, we mingle so much fear with our love, that we lose sight entirely of our filial relation to Him—lose sight entirely of the tender, loving, sympathetic, Fatherly Being, whom the Master has revealed to us.

In the sermon to which we have alluded, the preacher quoted Coleridge's definition of reverence, which makes it a sentiment formed of the combination of love and fear. We doubt the completeness of the definition. Certainly, fear has altogether too much to do with our reverence. That is an irrational reverence which lies prostrate before a greatness which it cannot comprehend, and forgets the goodness, the nature of which, at least, it can understand. That is an irrational reverence which always looks up, and never around—which is always in awe, and never in delight—which exceedingly fears and quakes, and has no tender raptures—which places God at a distance, and fails to recognize Him in the thousand forms that appeal to our sense of beauty, and the thousand small voices that speak of His immediate presence.

Are we preaching? Let us stop, then. This is a literary magazine, into which religion should never enter! After all, isn't that one of the old ideas that ought to be discarded? Is the highest life of the soul so alien to literature that it must always be served in a distinct course, on a special platter? Even the ass knows enough not to spit out the flower that crowns his thistle. —J. G. HOLLAND.

THE
Canadian Journal  of Odd-Fellowship.

CL. T. CAMPBELL, Editor.

STRATFORD, ONTARIO, JUNE, 1875.

ELECTIONS IN SUBORDINATE LODGES.

IN the several jurisdictions of the Order the Brethren during this month of June will be interesting themselves in the election of the officers of their Lodges and Encampments for the following six months. The result of the elections in the different localities will be waited for with interest by all who take an active part in Lodge work; and perhaps by some with a considerable degree of anxiety. Elections are of great importance, not so much to the candidates for office, as to the Order at large. None who care for the progress of the Order can be indifferent as to the result of elections in subordinate Lodges. For our advancement depends not only on the intrinsic excellence of Odd-Fellowship, but also upon the character and fitness of the Brethren who have charge of our work.

In all associations of men, for whatever purpose, elections are of importance; for by them the will of the majority is made known; and through them the leaders are chosen. And they are of importance to the individual as well as the society; for the election of any member to occupy a position of trust or if prominence is an evidence of the esteem in which he is held—of the confidence felt in his ability.

Election to office ought to be the best evidence of a person's superiority. Of course it is not always so. Men sometimes get into positions who are very far from deserving it, or being fitted for it; and they get there in most cases through improper scheming and "electioneering." Is this so in our own Order? We think not, as a general rule; though there are certainly exceptions, where personal popularity or the practice of improper election dodges, log-rolling and canvassing, elevate members to positions for which they are not suited, and where the majority of the Lodge would rather not see them.

What is the proper course to be pursued in the selection of our officers? Opinions may differ, as practices do; but we define here the rules upon which we endeavor to act ourselves.

And, first, as to the candidate. We believe that the office should always seek the man; and not the man seek the office. Ambition to advance is laudable; but brethren should wait patiently, and if they are earnest and faithful it will not be long before they will be called to the front rank without having to elbow and jostle their way through a dense opposing crowd.

How will a Brother know that an office

is seeking him? Simply by some of his friends nominating him for it or asking him to become a candidate. And we hold it to be the duty of every good member when he is requested to become a candidate for office to accept the nomination; provided always that he feels himself to be in a position to perform the duties of that office faithfully. If, however, his circumstances are such that he cannot give to the office all the time and care that it may require, then his duty is to decline. Having accepted the nomination, we see no reason why he should hesitate to let the fact be known or make any marked professions of indifference as to the result of the election. But personal solicitation of votes had better be avoided. If a candidate has not a sufficient number of friends to put him into office, without asking for it himself, it would be better to wait till he is more appreciated.

But while we think a candidate should remain passive, we consider his friends at perfect liberty to use all legitimate means to secure his election. Is canvassing legitimate? We think so, to some extent. We have heard good brethren strongly deprecate the idea of such a thing as canvassing in an Odd-Fellow's Lodge; and we have known these same brethren to try their best to persuade others to vote in a certain way on some question, or for a certain person at some election. The fact is, there is a right and a wrong way of canvassing. If we feel persuaded that the election of a certain brother to any office will be for the good of the lodge, we are perfectly justified in asking others to vote for him. It is our duty to try and secure his election. There is nothing wrong in simply soliciting votes; but the canvassing may be conducted im-

properly. As, for example, if you try to obtain aid for your candidate by depreciating his opponent. Every tub should stand on its own bottom; every candidate should rest on his own merits; he should not be elevated on the ruined reputation of a brother. Or if you canvass by means of what is known is called "log-rolling," making a bargain with a brother to support him for some other office provided he will support your candidate now; or promising to secure him some position in return for his "vote and influence." Or, again, the meanest kind of canvassing, bringing outside pressure to bear, forcing a brother to vote for your candidate against his own wishes, because he may be under some obligation to the candidate. These are wrong ways of canvassing; but apart from these and other abuses of canvassing, the simple solicitation of votes on behalf of a candidate, on the ground of fitness for the office, and the benefit that would result to the lodge from his election, is in our opinion quite admissible.

There are two points to be considered in the appointment of a brother to any office; one is the honor conferred on the brother; the other, the benefit that will result to the Order. The last is the one that should govern us chiefly in the selection of our officers. If the office were purely honorary; and it made no difference to the Institution who filled it; then we might consider the first one alone. But we know of no office in a lodge, from the highest to the lowest, in regard to the occupant of which we can afford to be indifferent. Every officer has some work to do; and it is necessary that he should be able and willing to do it properly. And even were there no work to be done, the

reputation of the Society would depend greatly on the character of its officers. The result of every election, therefore, should be viewed in its bearings on the Order, and not on the individual chosen. Seek out for your candidates men who

will do the work of the office creditably and well; and having chosen those whose election you think will be to the advantage of the Order, use your best endeavors in all honorable ways to secure their return. Vote for the best man always.

THE SOCIAL ELEMENT IN ODD-FELLOWSHIP.

MAN is a social being. He enjoys intercourse with his fellows. Whether in business relations, in religious and benevolent work, or in domestic relaxation from his daily toil, he admits the truth of the old declaration that "it is not good for man to live alone." It is true, there have been individual persons who, wearied with the cares and sorrows of life, disgusted with its failures, or satiated with its pleasures, have forsaken the company of their associates, and sought the solitude of the hermitage or the monastery, there to spin out the brief fragments of their lives, forgotten by the world they would themselves forget. But this is true of the individual only—not of the race. From the day that Adam, surrounded by the beauties of a Paradise over which he was lord, yet felt a yearning for the companionship of his kind, until now, man has been giving continued evidences of his social nature in the associations of business, of politics, of religion, of friendly societies, and of the family circle.

And one of the great causes of the success of our Order, second only to the inherent excellence of its benevolent work, is to be found in the firm hold it takes of the affections of its members through the social element in their natures. Within the walls of the lodge room the brethren meet for mutual counsel, and for the cultivation of fraternal love. Here the rich

and the poor, the high and the low, meet on a common level. Outside the doors of the lodge, its members occupy varying positions. Some stand high in the social scale, others rank low; some are the leaders of public opinion, others follow far in the rear; some are "clothed in purple and fine linen and fare sumptuously," while others earn by hard toil a bare sustenance. But when they enter the lodge room all meet as brothers, and recognize each other only as the offspring of one parent, as fellow-laborers in one work.

The kindly relationships thus entered into by the members of this society, have all tended to awaken the generous sympathies that are to be found in every man; to enlarge his affections; to develop his better nature; and thus it has led him to the cultivation of the highest fraternal spirit, and to the exercise of mutual helpfulness and friendly aid, which are but the expressions of brotherly love.

Here it is that social intercourse is enjoyed, such as cannot be found elsewhere, except in the family circle. Nowhere can friendly communion between persons of differing minds, tempers, and worldly circumstances, be more easily held than under the auspices of an association like this. Based upon friendship,—“even self-sacrificing friendship”—and designed to cultivate those graces and virtues that spring from and are inseparably connected

with this cardinal principle of our Order—it would be impossible for the gatherings of its members, when conducted in the true spirit of Odd-Fellowship, to be other than pleasant, harmonious, sociable.

Under the peculiar and apparently unmeaning title of Odd-Fellowship, is cultivated the best and purest kind of "good-fellowship." Not that species whose ritual consists of bacchanalian songs and lip protestations of eternal friendship; whose only sacrifice consists in the expenditure of the necessary money to satisfy the bar-keeper; whose veins are filled from the wine-cask, whose breath is redolent of alcohol, and whose sympathies are evoked over a "flowing bowl." But that kind of "good-fellowship" which is pure as well as kind; which loves much and loves long; which is active in prosperity as in adversity, in sorrow as in joy; which wars against vice and folly while it cultivates friendship and love.

The very atmosphere of an Odd-Fellows' Lodge is pregnant with a true and honest sociality. The selfish man feels out of place there; for selfishness is the foe of sociability. Selfishness turns a man's affections inward and centres them on himself; but sociability directs them outward to his fellow-men. And this is the work of Odd-Fellowship in the Lodge-room. In its benevolent teachings as well as in the fraternal relationship which it encourages, it unlocks the social nature of man and draws out the better traits of his character. Here we come to know each other as only friends can; and in knowing each other we learn to respect and love each other, despite those peculiarities which belong to every man and go to form his individual character; and in thus knowing, regarding, and loving each other, we merge all into a social life which gives strength and durability to our great fraternity.

NOTES AND COMMENTS.

AMONG the notable events in Baltimore more lately was the funeral of Jacob Weaver, said to have been the largest funeral known in the city for many years. The deceased was a Spiritualist, and the services at Masonic Temple were conducted by that congregation. Being also a Mason, Odd-Fellow, Heptasoph, Knight of Pythias, Knight of the Red Cross, Knight of the Golden Eagle, etc., the several organizations were represented by a large number of members, the Encampment of Odd-Fellows and others appearing in uniform. The funeral services of several of the Orders were held in the hall and at the tomb. The pall-bearers wore white scarfs around their hats, such being the wish of Weaver. He wanted no black mourning.

THE Newark *Journal* has an extract from a letter by a brother in a distant jurisdiction, who thus bears his testimony to the work of the Order, especially with reference to the contributions now being sent to Kansas, and other suffering localities: "One who has never stood at the head of one of the branches of this great Institution can form no adequate conception of its 'capabilities for good.' It has fallen to my lot to read the almost countless missives that reach me daily, each breathing the sentiments of the warm hearts of our brethren, and expressing regrets at their inability to give more, yet in nearly every case the 'substantial evidence' of their sympathy is a complete surprise at the richness of the contribution."

THE idea has germinated in Boston, and is giving a healthy promise of growth and fruitage, of an Aged Odd-Fellows' Fund. It began with old Massachusetts Lodge, No. 1, the mother of them all, and it will probably, by-and-by, take a more general form and unify as an auxiliary of the Order in Boston. There are many of these veterans in that locality as well as in other places, who, from years and disease, need especial aid. A series of entertainments have been given by Massachusetts Lodge in aid of the Veteran Fund, and a generous sum was realized.

A LETTER appearing in the *Brant Union* a short time since, serves to give the outside world some idea of the friendly and unobtrusive work of the Order. The letter is written from West Somerville, Mass., by Wm. J. McLean, and is to the following effect: "On the morning of Sept. 29th, 1874, it will be remembered by the inhabitants of your town, that the dead body of a man was found on the sidewalk. This was my dear brother, also the brother of two sisters and five other brothers and the son of an aged father, all of whom deeply mourn his loss. He was a stranger in a strange land, yet there were friends there, yes, noble friends, the Odd-Fellows, whose mission is to care for their fellow creatures and humanity. This they did nobly in Peter McLean's case, and Gore Lodge, No. 34, has the sincere thanks of the deceased's relations and friends; and more especially we return our heart-felt gratitude to the following members of that lodge, namely: —J. B. King, P. B. Hatch, J. C. Sills, Alfred Cox, Robert Grant, R. J. Laird, Wm. Smith, Thos. Dodds and H. K. Smith, who kindly attended his burial in Mount Hope cemetery. We will not fail to remember Mr. Hatch and the others for their kindness to our brother. We also acknowledged that only for the Odd-Fellows we should never have known what became of him. We feel assured that God, who sees all things, will reward the members of this lodge, and prosper the Order wherever it may exist. The past actions of the Brantford Odd-Fellows speak louder than words."

DR. JOHN LAWRENCE, the D.D.G.M. for Brant and Norfolk counties, died at his residence in Paris, on the 5th of May. Bro. Lawrence was an old Odd-Fellow, having been a member of, we believe, Commercial Lodge, under the now defunct Grand Lodge of British North America. He was one of the charter members of Grand River Lodge, No. 91, and its first N.G.; and has filled the position of Deputy for his District since last August. He took a deep interest in the work of the Order, and was an enthusiastic member. Our late Brother was highly esteemed by those with whom he came in contact. From the *Paris Star* we learn that as a public man he held a prominent position in that town: "He represented the South Ward in the Council for a number of years, and was several times sent to the County Board as Reeve and Deputy-Reeve. He was elected as Warden of Brant County in 1865. For thirteen or fourteen years he was Chairman of the Board of School Trustees, and for a number of years he held a Commission of the Peace, retaining this till he was appointed Coroner in the end of 1874. This year his fellow citizens testified their appreciation of his long public services and business capacity by electing him Mayor, without solicitation or canvass on his part, in which highest position he has closed his laborious and honorable career. In 1872 he was elected a member of the Ontario Medical Council, and represented the Erie and Niagara district. He was also President of the Brant County Medical Association."

THE brethren in London calculate to have their magnificent hall dedicated on the 2nd of August next, the Monday preceding the meeting of the Grand Encampment and the Grand Lodge. It is hoped and expected that the Committee will succeed in securing a visit from that eloquent patriarch of the Order—Bro. J. L. Ridgley, of Baltimore. As an orator, we understand that Bro. Ridgley has few superiors; and we are sure he has no political record which will render him distasteful to any section of the community.

ON the 3rd May, there died of paralysis, in the city of Hamilton, Mr. Thomas Tindill, Grand Secretary of the Canadian Order of Odd-Fellows. Mr. Tindill had for many years taken an active part in the work of Odd-Fellowship in Canada, in connection with the Manchester Unity, officiating as its Secretary in this Province; and, on the formation of an independent Society under the title of the "Canadian Order," he was elected Grand Secretary—a position which he filled until his death. So active and faithful a worker will be greatly missed by the members of the Society with which he was connected. A large number of his Brethren from different parts of the Province attended his remains to their final resting place.

THE visit of the Grand Sire and other American brethren to the town of Whitby, on the 24th of May, created considerable excitement. About 900 members of the Order from different sections of the country took advantage of the opportunity to meet with our distinguished brethren. Among the visitors were, in addition to the Grand Sire, P.G.M. Colfax, of Indiana; G. M. Stebbins, of Rochester, N. Y.; R. H. Morrison, G. Treas. of Michigan; P.G.M. Jno. White, compiler of the Digest, and others. All the officers of the Grand Lodge of Ontario were present, together with most of the past officers. The programme for the day was carried out fully and successfully. The dedication of the new hall of Eastern Star Lodge, was conducted by the Grand Master assisted by P.G.M.'s McAfee, Murray, Gibson and Woodyatt, and P.G.P. Purvis and Rev. J. D. Cayley. The oration—probably the most eloquent ever heard on this subject in Canada—was delivered by the Hon. J. Stebbins, G. M. of New York State.

The Grand Lodge of Ontario met at 11 a.m., in special session, and gave an official reception to the Grand Sire.

A procession then formed, and marched from Bro. Perry's residence to the town hall grounds. An address from the Grand Lodge of Ontario was then presented the Grand Sire, to which he responded in suitable terms. Addresses were also made by Hon. Schuyler Colfax, Hon. M. C.

Cameron, and Dr. Lyon, of Rochester. Bro. Perry occupied the chair.

In the evening a ball took place in the drill shed, which was well attended.

The hall which has just been dedicated is very handsomely furnished. The ceiling which has a height of about twenty feet, is arched with chaste moulding around the sides and a handsome piece of stucco work in the centre, from which hangs a large chandelier containing twenty-four lamps, on the frosted globes of which are the emblems of the Order. In addition to these there will be two lamps on each side of the room. The floor is covered with a carpet of appropriate design. The furniture is of oak, with black walnut finishing. The canopy is very handsome, being in scarlet, blue and gold. From this depend curtains which enclose the chair of the N. G. The chairs, of which there are eight in all, are built in the most substantial manner. The wall is hung with appropriate pictures. It is intended to decorate the ceiling with emblems and mottoes of the Order in some bright color, on a neutral tint, but this cannot be done for some time owing to the freshness of the present finishing.

The date of this celebration coming so close to our day of publication, prevents us giving anything like a full report, without delaying our issue for June. We will endeavor to give fuller details in our next. The brethren, however, will not suffer from the delay, as the Toronto papers have most extensive reports.

IT is to be regretted that public reference should at this juncture have been made in the press to the antecedents of the Hon. Schuyler Colfax in connection with the Fenian raids on Canada. Of course, no Canadian Odd-Fellow is prepared to palliate any possible offence of which the ex-vice president may have been guilty; nor would we undertake to defend any of the utterances or actions of English or Canadian statesmen which may have been hostile to the people of the United States. There has been considerable loud talking on both sides of the lines, at different times; but we presume from purely political motives; and politics, as we all know, is like charity—it covers a multitude of sins.

CORRESPONDENCE.

A SOVEREIGN GRAND LODGE FOR CANADA.

DEAR JOURNAL.—In your April number, *Canadensis* has an article on the subject of a Sovereign Grand Lodge for Canada—a Lodge bearing the same relation to the G. L. U. S. that the Grand Lodge of Germany or of Australia does; and inviting opinion as to whether or not such a Lodge would be to the advantage of the Order in the Dominion? would it be expedient? would it be practicable?

Take the last question first, keeping in mind the difference between practicable and possible. Let us see if it be practicable. The Order in the Dominion to compose such a Grand Lodge, consists of the Grand Lodge and Grand Encampment of Ontario; four Subordinate Lodges, and a Subordinate Encampment in Quebec; the Grand Lodge and a Subordinate Encampment of the Lower Provinces; one Subordinate Lodge in Manitoba, and the Grand Lodge of British Columbia.

Assuming that Quebec and Manitoba be placed on an equal footing with the other Provinces and allowed representatives, we should have six constituent bodies to be legislated for, by, say two representatives for each, with of course the addition of the necessary officers to constitute a Grand Lodge. Take into account the fact that these several constituents are about as widely separated as it is possible for them to be on this continent, and then calculate the amount of money that would be required to pay the expenses of the officers and representatives, putting that amount at as low a rate as possible; and remembering also that it would be necessary to publish a journal of the proceedings of the Grand Lodge, otherwise their meeting would be useless; it does seem as though, what with the smallness of the

body, the great distances to be travelled to get that small body together, and the expense necessarily incurred, (a sum certainly greater than the whole amount paid to the G. L. U. S. for supplies and Representative tax,) the scheme would, and must be, impracticable.

It may be said if the above is correct there is no need to pursue the subject further; yet it may not be out of place to see whether or no if it were practicable it would be expedient, and for the good of the Order to have the Lodge spoken of.

Germany and Australia are cited as examples; with regard to Australia it may be that there is nothing to indicate their desire for any closer connexion with the G. L. U. S. than they now have; if they were so minded. However, the very great distance of Australia from America renders the sending of representatives to the G. L. U. S. impracticable. The opinion is here ventured with all faith in its correctness that, if the Brothers in Australia were only near enough, instead of having their Sovereign Grand Lodge they would joyfully place themselves in the same position as Canada.

As to Germany, there is no doubt on the matter. When the question of a Sovereign Grand Lodge for that jurisdiction was under discussion in the G. L. U. S. the question was asked Bro. Wollheim the D. D. Grand Sire of Prussia: "How is it, brother, that you seem to desire this partial separation? Why not send your representatives here as other Grand Bodies do?" His reply was ready, and left no doubt in the minds of his hearers of its correctness; he said, "We do not desire it by any means, we regret the necessity of it deeply, we would much rather, if it could be done, come here and form part of this R. W. Grand Lodge. But it cannot be so, we are too far away; and our language is not your language; therefore we must submit to what cannot be helped."

There is no doubt Bro. Wollheim spoke the sentiment of Germany; and that were they situated as we are they would not

think it either expedient or for the good of the Order to have a separate Grand Lodge.

The matter of expense has been spoken of, but "Canadensis" must have been misled as to the sum paid to the Grand Lodge by Canada; by reference to our own journal for 1873 and 1874, it will be seen that in the former year we paid \$717.87, and in the latter year, \$723.93; and as Ontario pays the bulk of what is paid by Canada, the \$2,000 spoken of as paid in 1873, must be a mistake. And it must also appear that on the score of economy it would not be for the good of the Order to have a separate Grand Lodge.

A change of name of the supreme power is desired, not by Canadians only, but by other members of the Grand Lodge. At the same time the desire for such change is not wholly, or in large part, caused by the political significance of the name, but rather on account of that name not properly representing the body. American Odd-Fellowship has, in consequence of its intrinsic goodness, overgrown the political territory in which it was planted; and therefore many of its warmest friends wish to make the name correspond with the growth of the Order. On the other hand, many warm friends deprecate a change; they feel proud that so good an institution emanated from the United States, and wish to retain the name. There is no great marvel in that; in itself the feeling is a very commendable one; but it is a feeling that in course of time will weaken as the continued growth and outspread of the Order is seen. "Canadensis" must have read history to but little purpose if he has not learned that great and radical changes are not obtained without continuous and persistent effort, and that in the not far distant future this change of name will so commend itself to the good sense of the representatives as to prevail. But, if it does not for some time to come, has it affected or will it affect the growth of the Order in Canada? Surely it cannot be said that it has done so, a glance at our Ontario statistics for the last eight years will show as large a growth as that of any other Jurisdiction; and still the good work goes on.

It is urged that by the change proposed we should gain our emancipation from the control of a foreign people. Surely the brother was not serious when he

penned the sentence; in what manner are we restrained now, that we should not be if we had the proposed Grand Lodge? He admits that we could not alter or repudiate any of the written or unwritten work of the Order, that we should take the A. T. P. from the Grand Sire, and we should still be subject to any law that the G. L. U. S. might enact. In fact if we remained in connection with the Order at all, we must be content to be governed by the larger body; only that in the matter of the decisions of the Grand Lodge in appeal cases we should be free from the overruling of the G. L. U. S. And in such cases is it not better for us that we have the mature opinion of men from all over the Continent as a last resort rather than the local opinion only of our own people?

Objection is made to the spread-eagleism which "Canadensis" says was adopted by the G. L. U. S., at the session of 1871, on page 5,126 of the Journal. The brother should read more carefully; the language was *not* adopted by the Grand Lodge; and the probabilities are that it was not adopted because Canada had representatives there. At all events it must be expedient and for the good of the Order that there be representatives from Canada present at the sessions of the G. L. U. S., so that the Journal of that body going out all over its Jurisdiction should carry to every Grand and Subordinate Lodge and Encampment, the word of the close intimacy subsisting between them and us. As it is now, an Odd-Fellow from Canada, go where he will on this broad continent, is at once met and trusted as we well know. Every brother of the Order who has read the Journal of the G. L. U. S., or that of his own Grand Lodge or Encampment, knows that we of Canada are as much an integral part of the whole system as is any one of the States. This would not be so if we were separated. The travelling card would of course show that there was some sort of connection, but it could not be of that close and intimate character that now exists.

One other complaint replied to and this will close; that is that our representatives are only in the proportion of one to thirty. Well, the same complaint might be made by any one of the States; they and each of them are just as likely to be out-talked and out-voted as we are. And as far as Ontario is concerned, if the Sovereign Grand

Lodge of Canada were formed, we might be out-talked and out-voted there just as effectually as in the G. L. U. S. We should only have four representatives out of a possible twenty. The truth is, if the matter be looked at fairly, other jurisdictions might with more justice complain. Pennsylvania for instance is in a much worse case than Canada. That State has about 100,000 members and four representatives in the Grand Lodge, while Canada has six representatives for about 11,000 members. Or take the whole number of members at 500,000; at the last

session there were 133 representatives, or one for every 3,759; while Canada had five for 11,000, or one in every 2,200; and had British Columbia sent its representative, there would have been one for every 1,833 members.

Looking at the matter from all points of view, it is submitted that, as we are doing so well as we are and are likely to do, the change suggested would neither be expedient or for the good of the Order, either in Canada or the States.

Fraternally yours,

JAMES WOODYATT.

THE RITUAL OF THE ORDER OF PATRIOTIC ODD-FELLOWS.

SINCE the Patriotic Order of Odd-Fellows, the progenitor of the Manchester Unity, has passed out of existence, its ritual is no longer a sealed book, and there is no impropriety in its publication. The original document is in the possession of Mr. Spry, the Secretary of the M.U. in England; but several versions of it are in the hands of others. For the benefit of those who take an interest in the antiquities of Odd-Fellowship, I purpose submitting it to the readers of the JOURNAL. There may be a few verbal variations from the original in this; but they are but trifling. The ceremonies are all correctly given. It will be both interesting and instructive to notice the wide divergence our Order has made from the old work. This ritual, I may say, was revised and adopted at the meeting of the Grand Lodge held in London in March 1797.

The Patriotic Order had four degrees, in addition to the Initiatory. They were: the Covenant Degree; the Degree of the Royal Blue; the Degree of Merit, and the Degree of the Royal Arch of Titus.

ANTIQUARY.

THE OPENING CEREMONY.

At the time of opening the lodge, the P.G., N.G., V.G., Secretary, Treasurer, Warden, and Guardian enter the room,

and after clothing themselves in their regalia, take their seats. Then the N.G. rising with the emblem of the sun in his right hand, gives two raps; all rise, except the P.G., who remains seated as though asleep.

N.G.—Behold the sun has arisen! (*Elevates the Emblem.*) Officers, it is time to begin our labors. Secretary, call the roll of officers.

(When the name of the P.G. is called, he still remains sitting, as though asleep.)

N.G.—(*Looking down at the P.G.*) Our old and feeble father still needs rest. What is your wish, officers? Shall I awaken him or proceed with our labors without him? The Warden will inform me of your wishes.

W.—(*After receiving a negative from each.*) Worthy Noble Grand, the officers are of the opinion that our work cannot commence without all the members taking part therein; as our object is to teach mankind, so to live that we may have a peaceful death. This teaching is co-eval with the Creation, which, as we were taught, was completed in seven days. We will need the counsel of the Past Grand if any difficulty should arise.

N.G.—And that will certainly occur. I will awaken him. (*Leaves his place, and touching the P.G., says:*) My esteemed father, the sun has arisen, and we are unable to begin our work without your aid.

P.G.—(*Raising himself with apparent difficulty:*) My son, the days of man are of short duration; and it is our duty by the help of God, so to conduct ourselves, that when trouble and approaching age op-

presses us, we may do our best for the welfare of mankind, although we may be able no longer to bear the burden and heat of the day. I am much pleased that you did not attempt to work improperly. The officers only were the witnesses of my weakness; and their knowledge of the heavy responsibility of my duty will be my excuse. But if the eyes of our subordinates on their entrance should have seen my helpless state, it would have destroyed that obedience which alone leads to order, and which is heaven's first law. My son, proceed with the opening of the lodge.

N.G.—Vice Grand, where is your place in the Lodge?

V.G.—(*With the emblem of the moon*)—In the West.

N.G.—Why in the West?

V.G.—Because I only rule in your absence; and the sun sinks in the West and vanishes, which is caused by the daily motion of the earth—although it was formerly considered a fixed body, around which the moon in her course seemed to circle. Yet it is an astronomical fact that its true course is from the West to the East; in which course I also hope to move with the consent and approval of the past officers.

N.G.—How do you hope to accomplish this?

V.G.—Through following your worthy example and instruction. By observing the rules taught by you I will be enabled to reflect the light I borrow from you, as the moon does that it borrows from the sun.

N.G.—Secretary, where is your place in the Lodge?

S.—(*With the seven stars in his hand*)—In the North.

N.G.—Why in the North?

S.—Because the Polar Star, which never changes its relative position to our system, is situated there.

N.G.—What follows from this?

S.—My emblem is the seven stars, representing the great bear, of which the polar star is the highest point. It implies that the service which I do is to faithfully note the transactions of this Lodge, so that later generations may look on them with pride.

N.G.—Treasurer, what is your duty, and where is your place in the Lodge?

T.—(*With Crossed Keys*)—Also in the

North. I have to receive all the contributions which are paid in according to the custom of the Order; and dispose of the same at the command of the Lodge.

N.G.—Warden, where is your place in the Lodge.

W.—(*With the Heart and Hand*)—In the centre.

N.G.—Why in the centre?

W.—To preserve harmony in the Lodge, which is like our solar system, where all the planets move around one common centre. I carry into effect the rules and regulations of our work in the Lodge room.

N.G.—Past Grand, where sits the Noble Grand?

P.G.—In the East.

N.G.—Why in the East?

P.G.—Because our ancestors perfected our knowledge, and the free arts of Geometry and Astronomy in the East.

N.G.—What follows from this?

P.G.—That you stand for us as the representative of wisdom, which by the regulations of our Order we have agreed to disseminate.

N.G.—Guardian, where is your place in the Lodge?

G.—Inside the door of the Lodge?

N.G.—Explain your duty?

G.—I have to guard against any entering improperly clothed; to collect the password of the degrees from all who enter; to receive the candidate in the prescribed form when he is being admitted for initiation or advancement in the Order; and to follow the regulations of the Lodge.

N.G.—Past Grand, what place is appropriated to you in the Lodge?

P.G.—(*With the emblems of mortality*)—The South East, to the right of the N.G.

N.G.—What is your duty?

P.G.—To impart that counsel which my age and experience qualify me to give; to advise with the officers in all matters of importance; and humbly to implore the blessing of God on our work.

N.G.—Before I declare the lodge properly and fully assembled, I call upon you all to kneel, and give attention to the prayer of the Past Grand.

Prayer.—O, thou most holy creator of all things, thou fountain of all good, bless our work, and the teachings of this Lodge, and lead our Brotherhood in the right way! And be Thou adored in spirit and in truth. Amen.

N.G.—I declare this Lodge open for the instruction of the Brethren in Truth, Friendship and Brotherly Love. Guardian permit all who are waiting in the anti-room to enter in regular order.

(The Subordinate Officers, viz.: the Scene Supporters, Conductor, Almoner and Registrar, enter first; then follow the brethren singly; and give the countersign under the supervision of the Warden, who is responsible for its being properly given.)

N.G.—Officers, Subordinate Officers, and Brothers, our lodge being now properly opened, I will proceed with the business. Give attention! Should you have anything to lay before the Lodge, be brief in your communications. Listen attentively to the words of instruction; and avoid unnecessary interruptions when a Brother is speaking. Should there be a demand upon your benevolence, give according to your means. In the maintenance of the common harmony be firm and unwavering. Remember our motto: "Tempus fugit," (*time flies.*) Prolong, therefore, nothing unnecessarily. Fear God, and

honor the King! Secretary read the minutes of the last regular meeting of the Lodge.

Sec.—(*Reads Minutes.*)

N.G.—Officers and Brothers, you have heard the minutes. What say you to them? If you approve of them you will rise; those of a different mind will remain seated until the Warden collects your votes.

The minutes being approved, other business, initiation, degree work, etc., is proceeded with; and all having been concluded the N.G. calls upon the Brethren to rise for the

CLOSING.

N.G.—There now remains nothing for us to do, but to impress upon our minds the beauties of brotherly love, and unite in virtuous actions. May the blessing of God rest upon us all. Warden, you have my command to close the Lodge.

[As this has reached considerable length already, we will give the initiatory ceremony in our next number.—ED.]

ANSWERS TO CORRESPONDENTS.

N.G.—What are the rights and privileges of a Noble Grand in voting in his own Lodge?

ANS.—So far as we understand the law, he has only a casting vote. And he has that on all questions except those decided by ballot, (Ontario Digest, page 82.) He is not allowed to ballot in an election for officers, (Ontario Digest, page 24.)

H. K.—The only sound system is to regulate your dues according to the age of the members when admitted. From a business point of view it is very unwise to have a member admitted at the age of 40 paying the same dues as one admitted at 21. See the January No. of the JOURNAL—article on Dues and Benefits. Quite a number of lodges in Ontario have adopted this sliding scale.

FRATER.—Our Rules of Order say, "During initiation, reading the minutes, &c., (in the instruction given to the Guardian,) the 'doors' must be kept shut." Now the N.G. of this Lodge and some of the principal officers including your correspondent, maintain that this Rule was worded so for Lodges where there were two or more doors of entrance into the

Lodge room and what was intended to be meant was the *doors immediately* entering the Lodge room; as in some Lodges there are two doors, one for members, and another for candidates, initiates, &c.; but the officer who has charge of this office in one of our Lodges, maintains that *all doors* connected with the room inside and outside is meant, and a very respectable minority maintain the said officer's opinion. Is the O. G. justified in keeping a brother whom he knows, and is in good standing, and in possession of the P. W., outside the Outer Guardian's door?

ANS.—The doors to be kept shut, are, of course, the doors, or door, opening into the Lodge room. It is the duty of the O. G. to admit into the ante-room all brothers possessing the semi-annual P. W., or presenting a visiting card, whether initiation is going on or not. Read the instructions in the charge book.

K.—"Can a special meeting be called to receive applications for Degrees?"

ANS.—A special meeting can be called for any kind of lodge work, due notice being given the members. (Constitution Subordinates, Art. iv., Clause 2.)

PROGRESS OF THE ORDER.

ONTARIO.

STRATFORD.

The brethren in this town celebrated the 26th very pleasantly. They invited their friends to the Lodge room, where the anniversary ceremony was conducted by the two N.G.'s., Bros. Farquharson and Johns. Edibles were served in an upper room, after which an impromptu concert took place in the hall, followed by some "tripping the fantastic toe" by the young folks. The members of Avon and Romeo Lodges understand how to enjoy themselves as well as most people; and they succeeded in doing it on the 26th.

MITCHELL.

On Monday evening, April 26th, the Rev. Mr. Wallace, of London, delivered a very instructive discourse from a portion of the 2nd verse of the 6th chapter of Galatians: "Bear ye one another's burdens," in the Bible Christian Church, before a large congregation, composed chiefly of the members of "Bissell" Lodge, I.O.O.F., who wore the insignia of the Order. The Lodge is in a very prosperous condition, numbering nearly 150 members. The rev. gentleman spoke eloquently for over one hour, and impressed on the minds of his audience that charity, unity, friendship, integrity, truth and love, were the essence of human happiness; and that the Masonic, Odd-Fellows, and Good Templars' Lodges were the places to be imbued by the good feeling of kindred benevolence.—*Stratford Beacon.*

ST. MARYS.

The Odd-Fellows of St. Marys celebrated the 56th anniversary of American Odd-Fellowship on Monday evening by a social in the lodge room. Nearly 200 persons were present, including a large number of the lady friends of the brethren. A number of good speeches and songs rendered the evening very agreeable. Refreshments were furnished by the ladies, and so bountifully did they provide, that a large quantity remained over, which was given to the relief committee for distribution to the poor of the town. The entertainment was in every way a decided success.

WINGHAM.

The members of Maitland Lodge observed the anniversary by attending divine service in St. Paul's Church, on the 25th April, where they listened to an able and impressive sermon from the Incumbent, Rev. W. Davis.

KINCARDINE.

Bro. John Peckham, P.G. of Niagara Falls Lodge, having removed to Kincardine, is hunting up the brethren. He has already found a number, and hopes soon to have everything in readiness for the institution of a lodge.

PETROLIA.

The D.D.G.P., of Petrolia, Bro. I. Elias Durham, sends this account of how the Odd-Fellows celebrated the 56th in his town: On Sunday, the 25th, the brethren turned out in a body and attended divine worship in the Methodist Episcopal Church, where a very appropriate sermon was preached by the Rev. Mr. Kennedy, pastor of the above church. He selected for his text the middle clause of the 13th verse of the 16th chapter of Genesis: "Thou God seest me." On Monday evening, the Odd-Fellows gave a concert in their hall, which was opened by the N.G. and V.G. going through the anniversary ceremony, hymns being sung by the choir, under the management of Bro. and Mrs. Denham, who are deserving of the greatest praise. Mrs. Denham presided at the organ—Bro. Denham playing his beautiful instrument. The chair was occupied by that enthusiastic Odd-Fellow, Bro. John Sinclair, N.G. of the Lodge, in his usual easy and courteous manner. The recitations by Mr. Kay, of Watford, were really splendid. Bro. Corey sang some of his comic songs, and gave some of his favorite recitations, which were received with a great deal of applause. Bro. Geo. A. O'Dell gave a guitar solo. There was also a very able address from the Rev. Mr. Kennedy. It was eleven o'clock before the programme was exhausted. There were about two hundred and fifty people present. Thus terminated one of the most pleasant meetings ever held in Petrolia, *the Land of Oil.*

TORONTO.

The anniversary was observed in Toronto by a service in the Richmond-st. Methodist Church, on Sunday, May 2nd. An appropriate sermon was delivered by Rev. Jas. Gilray, M.E. minister; and a collection taken up in aid of some of the charitable institutions of the city.

RIDGEWAY.

The brethren of Bertie Lodge, No. 150, at Ridgeway, celebrated the anniversary of the Order by a private entertainment at the close of the regular meeting. Essays, speeches, songs and readings, formed the programme for the evening's entertainment, and the members passed a very pleasant evening in social intercourse. This Lodge is in a flourishing condition, numbering 43 members, free of debt and a surplus of \$200 invested. This speaks well for six months' work.

LONDON.

The brethren in London celebrated the 26th in that enthusiastic manner which characterizes all their undertakings. Their programme was varied; a sermon, a concert and a ball. The sermon was preached on the 25th in the North-st. Wesleyan Church, by Rev. J. S. Williamson, of Hamilton. Bro. Williamson was admitted into the Order in London some years ago; and is a great favorite with the Fraternity there, as he deserves to be. His text was from Genesis: "Am I my Brother's keeper;" and was made the basis of a very profitable address on man's duty to his fellow. A collection amounting to over \$50, was taken up at the close in aid of the Orphans' Home. The following from one of the local papers, will give some idea of the week-night celebrations: "The concert, which took place at the City Hall, was the most successful ever held here, and was very numerously attended, every portion of the large hall being filled. The room had been decorated for the occasion, and presented a neat appearance. On the west side of the building, immediately surmounting the platform, three huge links, emblematic of the Order, painted on canvas, were hung, the centre loop being filled with the word "welcome." Underneath these, the portrait of Father Wildey, the founder of the institution, was suspended. In the centre

of the hall, a huge crown, entwined with evergreens and decorated with small British and American flags, was conspicuously noticeable, made more so by the presence of three large wooden links in white, blue and scarlet colors. The emblems and mottoes of the higher branches of the Order were also displayed around the walls; and over the entrance to the Council Chamber was hung a crown, underneath it the word "Love," below it again an emblem in the shape of a heart with an arrow through it, surmounting the word "All" in large gilt letters. This was intended to convey the idea that "Love pierced the hearts of all;" the device was prettily conceived and artistically designed. Along the fronts of the galleries were inserted the mottoes—"We Meet in Friendship," and "We Depart in Peace," in gold letters, which shone resplendently in the gaslight. Pictures, festoons of evergreens and banners completed a display very creditable to those who were instrumental in preparing it. At eight o'clock his Worship the Mayor, accompanied by D. G.M. Buttrey, P.G.'s Beltz, Robinson, Dyas and Bro. Riddell, ascended the platform, and opened the proceedings by a short address. The concert was then inaugurated by an instrumental duet, after which songs were given by Misses Martindale, Kordes, Morgan, Buggin, Moyes, Alice Jury and Messrs. Lewis, W. Jury, Dean and Barron. A duet by Miss and Master Jury was an interesting feature in the vocal exercises, and was beautifully rendered by the youthful couple. Mr. Alfred Webster gave a humorous reading from Mark Twain's "Innocents Abroad," and Messrs. Hays, Sreaton, Turner and Howell joined in a quartette at the close. During the intermission, Prof. Mills played a couple of choice selections on the piano. Before the National Anthem was sung, Bro. Beltz, in a few words, moved a hearty vote of thanks to the Mayor for the efficient manner in which he had presided, which was seconded by Bro. Buttrey, and carried unanimously, to which his Worship made a neat reply. The hall was then cleared for the Assembly. Shortly after eleven o'clock the "devotees of Terpsichore" engaged in the mazy dance to excellent music, furnished by Dayton's band. About 100 couples participated, and seemed to enjoy themselves right royally."

HAMILTON.

The Brethren of the five Lodges in this city celebrated the anniversary by marching in procession from their hall to Knox Church, and listening to an eloquent sermon by Rev. W. W. Carson, on "Self-Government." The procession numbered fully 500—P. G. Midgely acting as marshal. The Odd-Fellows occupied the centre pews, and many had to turn away from the church, being unable to gain admittance. A collection was taken up at the close of the service in aid of the Boys' Home. It amounted to \$75.77.

ALMONTE.

The members of Alpha Lodge, No. 154, assembled in their lodge room on the 26th, to celebrate the day, and invited their friends to meet with them. From the local paper we learn that the hall, which is beautifully decorated and very comfortably fitted up, was crowded with a select audience. At eight o'clock sharp, the N. G., Bro. T. W. Raines, took his seat, and conducted the authorized ceremony; and the lodge Chaplain, Rev. Wm. McGill, gave an appropriate address, which was warmly applauded.

ST. THOMAS.

St. Thomas Lodge, No. 76, held an open meeting to celebrate the anniversary, and a large number of friends were present by invitation to witness the proceedings. After the Lodge was opened, D.D. G.M. Ferguson read an address on the benevolent, charitable and financial results of the Order, and gave an historical sketch of its progress in the United States and Canada. Mr. Mack, of Wisconsin, also gave an address on the work of the Order. The rest of the programme, which was quite of an interesting character, consisted of a reading by Mr. A. Hutchinson, songs by Miss Heard and the Misses Rosevear, and Messrs. Hollins and King, and a recitation by Mr. Bain. Mr. Murray, in a humorous speech, proposed a vote of thanks to the visitors, which was seconded by Mr. Green, and carried amidst hearty cheers. The proceedings were ended by singing the lodge's closing ode.

This lodge has a membership of 160 or 170, and is in an active working state. It has a fine hall in the Victoria block, very comfortably furnished.

TILSONBURG.

The celebration of the anniversary by Otter Lodge, No. 50, as we learn from the *St. Thomas Journal*, took the shape of a supper and re-union, at which Odd-Fellows and their families, and invited guests only, were present. Speeches were delivered by Revs. J. Kay, A. Andrews and Lowther, and a reading was given by Mr. Sinclair; while the interest was sustained and increased by excellent singing and music, from the amateurs of the town. D. Smith, late of Springfield, but now of Tilsonburg, gave a couple of what were termed by the chairman, unique performances. He combined instrumental, vocal and whistling music in one performance, and with such pleasing effect that he was loudly encored. A little before midnight, the celebration was brought to a close by the audience singing "God Save the Queen," and a benediction pronounced by Rev. Mr. Kay.

BELLEVILLE.

The Odd-Fellows of Belleville yesterday celebrated the 56th anniversary by marching in procession to church. The brethren assembled at the Odd-Fellows' Hall, Bogart's block, where after the line of march was formed as follows: Mizpah Lodge, No. 127; Bellville Lodge, No. 81; and Quinte Encampment, No. 19,—they proceeded, headed by a band of music, to St. Andrew's Church, where a very appropriate and eloquent sermon was delivered by the Rev. Bro. McLean. The choir of the church had also kindly consented to be present, and under the direction of Dr. Crozier, who presided at the organ, contributed some choice music. After service the procession re-formed and marched to the different Lodge rooms, where they dispersed. The procession was one of the finest that ever passed through our streets, the beautiful regalia of the Order, under the rays of the bright sun, showing off to good advantage. In the evening the members of Quinte Encampment dined together at Hambly's. A very pleasant evening was spent, all expressing themselves highly pleased with the day's proceedings. Among the guests present were Bros. Carson and Minaker, of Picton Lodge.—*Belleville Intelligencer*, 27th April.

AMHERSTBERG.

On the evening of the 6th of May last, P.G.M. McAfee re-organized Rose Lodge, No. 28, in the town of Amherstberg. He was assisted therein by P.G.M. Gibson, Grand Treasurer Irwin, P.G.'s McNutt, Turk, Caulfield, McGregor and other members of Frontier, Beaver and Concord Lodges. The charter was restored to Bros. McGee, Dunbar, Kay, Anderson and Lane. Two brothers were then admitted by card; and twelve applicants elected to membership, of whom nine were initiated. The following officers were then installed: N.G., Samuel McGee; V.G., Jas. Dunbar; R.S., Robt. Kay; Treas., Ed. Anderson; P.S., Jonathan Lane, Con., W. D. Balfour; W., J. Harris; R.S.S., P. H. Anderson; L.S.S., E. A. Irving; R.S.N.G., J. A. Auld; L.S.N.G., R. Cady; R.S.V.G., John Brown; L.S.V.G., R. McFate; I.G., J.W., Stokes; O.G., Jas. McVety. Rose Lodge makes a fresh start with good prospects, and we hope we shall never have to chronicle its demise.

GUELPH.

The Brethren of the Guelph Lodges met in the hall of Progress Lodge, on the evening of the 26th. It being the regular meeting of Reliance Lodge they met in their room, opened, closed, and then proceeded in a body to join with Progress Lodge in the celebration. The services commenced about 9 o'clock. Bro. Jessop, N.G., conducted the ceremonies, during the course of which he read a lecture on Odd Fellowship, setting forth its aim and purpose. After this an impromptu entertainment was inaugurated. This opened with an elaborate essay on "Odd-Fellowship" by Bro. George Anderson. Mr. T. H. Taylor gave a reading from Mark Twain. Songs were sung in fine style by Messrs. Taylor, Yule, Walker and Douglas. Vale's stringed band discoursed sweet music at intervals, very much to the delight of the audience. A violin duet by Messrs. Vale and Dewey gave great satisfaction. After this part of the proceedings was brought to a close, an adjournment was made to an adjoining room, where, to the inspiring strains of Vale's stringed band, they enjoyed themselves for a short time in "tripping the light fantastic." The room of the new Lodge is a very large and commodious one, and no

pains or expense has been spared to make it what it now is, one of the finest in the country. The furniture, which was put in a few days ago, and manufactured expressly for the purpose, is of the most costly and elaborate description, and the carpeting, drapery, &c., connected with it are of an equally magnificent order. About \$1,400 have already been expended in fitting up the room, and it is not yet completed.

MOUNT FOREST.

The members of Garnet Lodge, No. 139, celebrated the fifty-sixth anniversary of the institution of Odd-Fellowship, and the first anniversary of the organization of their Lodge, by a social held in their Lodge room on Wednesday evening, April 28th. There was a large attendance, including members, lady friends, and other invited guests, numbering in all about ninety. The room was decorated with pictures and presented a handsome appearance. Proceedings were opened with the singing of an appropriate ode and an address, by the presiding officer, Bro. David Martin. The company then adjourned to the refreshment room where a sumptuous repast was spread. After this came a programme of amusements, including vocal selections by Mrs. H. P. Yeomans, Miss Whelpley, Miss Coyne, Miss Swan, of Mount Forest, and Mr. Wylie, of Arthur; a reading by Dr. Yeomans, and an address on "Odd-Fellowship, its aims and objects," by Mr. John Anderson, of Arthur. About midnight the guests were again requested to adjourn to the refreshment room, where a plentiful supply of oysters and appropriate accompaniments were served and enjoyed by all. The thanks of such of the audience as were not connected with the Order were afterwards conveyed to the brotherhood by Mr. Thomas Swan in a brief speech; and a vote of thanks was unanimously presented to Bro. Martin for his efficient services in the chair in carrying out the necessary arrangements for the celebration, to which he responded in suitable terms. The affair was of an exceedingly enjoyable character; all present entered fully into the happy spirit which prevailed, and each added a share to the pleasure of the occasion. The members of Garnet Lodge are to be congratulated on the great measure of success which has attended their first annual celebration.

LINDSAY.

We are indebted to the Lindsay *Post* for an account of the dedication of a new hall for the use of Lindsay Lodge, No. 100. Their old room proving to small to accommodate the increasing membership, a spacious and well lighted room in the third story of Mr. C. L. Baker's new block was leased and fitted up for the purpose of the Lodge. The dimensions of the room are 55x22 feet, and as it looks out on Cambridge and Kent Streets, it commands a fine view of the western and southern suburbs of the town. There are three ante-rooms, in the rear. The lodge room is approached by a stairway between Mr. D. S. Mackay's dry good store and the flour department of Mr. Baker's premises. The room has been very handsomely fitted up. The usual platforms and seats for members are placed down the sides; at the northern end is the raised throne and canopy of the N. G. The floor is laid with a very handsome tapestry carpet. A series of appropriate pictures adorn the walls; and the room altogether is one of the most comfortable, convenient and tastefully-fitted up in the province.

The dedication took place on Monday evening, May 3rd., the ceremony being performed by Grand Representative, J. Ham Perry, of Whitby, with the usual assistance. The ceremony took place in open lodge, and about one hundred and fifty invitations were issued to the leading residents of the town, friends of members of the lodge. Shortly after 8 o'clock the Acting Grand Master was escorted to the chair, and the dedicatory ceremonies opened with prayer by the Chaplain, Rev. J. A. Murray, and were carried through in an impressive and successful manner, the effect being heightened by the responses being chanted by a choir (composed of Miss Roberts, the Misses Maclagan, Miss Fairbairn, Mr. T. Walters, Mr. J. E. Thornbury, and T. B. Foote) led by Mrs. E. B. Roberts, who presided at the organ. The Grand Marshal for the occasion was Mr. S. Perrin, and the Grand Heralds were Messrs. S. A. McMurty, D. J. McIntyre, Fred C. Taylor, and Chas. D. Barr. Mr. A. Burton acted as Grand Herald for the Grand Master; Mr. L. A. MacLean acted as Grand Outside Sentinel;

and Mr. J. Matthie as Grand Inside Sentinel.

After the hall had been duly dedicated to the purposes of Odd-Fellowship, Acting Grand Master Perry delivered an eloquent address respecting the Order. He showed its wonderful growth in membership, and in financial strength, particularly during the last five years, and also during the two years and a half in which Lindsay Lodge had been in existence. The amounts expended in assisting the widow and orphan, in relieving the sick and destitute, and in burying the dead, showed the noble work the order was engaged in and was accomplishing. Mr. Perry also referred at some length to the very satisfactory progress of Lindsay. He knew it well more than thirty years ago—longer than most of those in the hall—and at that time one could not tell which was the main street. Now it could boast of one of the finest streets in the province, and gave every indication of progress in the future, as satisfactory as had taken place in the past.

Rev. J. Murray was next called upon, and delivered an eloquent and effective address in illustration of the cardinal principles of the Order.

Short addresses were also given by Rev. Dr. Smithett and Mr. W. Cottingham.

At the close of proceedings the Lodge entertained the acting G. M. at a supper at the Benson House. "Mine Host" had prepared on short notice well-laden tables with most pleasing and satisfactory evidences of his skill as a caterer. The chair was occupied by E. E. Henderson, N. G., the vice-chair by S. Perrin, V. G. About fifty members of the Lodge were present. The entertainment was conducted strictly on temperance principles—a feature that received the warm commendation of the guest of the evening. After the usual loyal toasts had been duly honored, congratulatory speeches were made by Bros. Perry, Murray and others, and a pleasant evening enjoyed by all present.

WOODSTOCK.

Olive Branch Lodge went to the Baptist Church on the 26th, and heard a sermon from the Rev. Mr. Baldwin.

CHATHAM.

The anniversary was celebrated this year in Chatham by a lecture on the subject of Odd-Fellowship, by P.G. Chas. P. Lennox. The lecture was delivered in the old Methodist Church to a numerous and respectable audience. At eight o'clock the chair was taken by Rev. J. Rannie, P.G. After a few prefatory remarks, the lecturer went on to speak of the history of Odd-Fellowship. He rejected the claims, which have some times been advanced, for the high antiquity of its origin, except in so far as that the purposes of Odd-Fellowship have been cherished by every people among whom true religion and true civilization have made way. He stated that the institution had its beginning in England towards the close of the last century, and migrated to America together with the migration of England's hardy sons. The history and marvelous progress of the Order on this continent was then referred to; after which the lecturer went on to speak of the great objects of the association, "to visit the sick, relieve the distressed, bury the dead, and educate the orphan," as well as to improve and elevate the character of its members. He dwelt at some length on the secrets of the Order, speaking of these as being similar in their nature to those family secrets which it would be unwise and unsafe to divulge to the world, and bearing on the duties in which lodges are engaged at their stated meetings. He confuted the idea that there is any opposition between Odd-Fellowship and religion; proving, on the contrary, that this association required men to be faithful in all duties, whether pertaining to God or man. The lecture, which lasted an hour, was listened to with deep interest; and, at its close, the Rev. Mr. Griffin, in proposing a vote of thanks, paid a well merited compliment to Mr. Lennox for his able and eloquent address.

ST. CATHARINES.

From a copy of the St. Catharines *Journal* of the 26th April, sent us by some of the brethren in that town, we copy the following:—To-day is the 56th anniversary of the establishment of Odd-Fellowship on this continent. Falling on Monday, the members decided to mark the event on the day previous (Sunday) by attending divine worship in the Queen

Street Baptist Church. At 2 p. m. the brethren assembled at their hall and marched in procession to the church under the direction of Grand Marshall Bro. Geo. Wales, assisted by four aids. The members made a very good show in point of number, although only about half of those belonging to the Order here were out, and none put in an appearance from other places, the brethren in Thorold, Clifton and Welland having decided to hold religious services in their own localities. The brethren occupied the body of the church, and the remainder of the seats were filled to their utmost capacity by those not belonging to the Order. After the usual preliminaries of singing and prayer, the Rev. Mr. Perrin announced his text for the occasion (1 Cor. XIII—13.) and from it delivered one of the finest addresses ever listened to. It abounded in gems of thought, brilliant in conception and rich in application to the subject under consideration. The Rev. gentleman's delivery was eloquent and commanding, and he held his hearers in rapt attention to the close. The musical exercises were under the direction of Mr. W. A. Rawlings, and added much to the interests of the proceedings. At the close of the address, a collection was taken up in behalf of the Ladies Christian Association, which realized a handsome sum. On conclusion of the services in the church, the brethren re-formed in the same order as before and marched back to the Lodge room, where the Doxology was sung, and the observance of the 56th anniversary of Odd-Fellowship came to an appropriate conclusion.

GODERICH.

Huron Encampmen, No. 29, the latest addition to the Patriarchal Order, was instituted at Goderich, on Tuesday, 27th April. I was assisted by Bros. Henderson, P. C. P. of Charity Encampment, as G. H. P.; John Campbell, C. P. of Seaforth Encampment, as G. S. W.; Geo. Thexton, of Seaforth Encampment, as G. Scribe; A. McDougald, of Seaforth Encampment, as G. Treas.; Jno. Welsh, C. P. of Charity Encampment, as G. J. W.; and F. H. Cowley, of Charity Encampment, as G. Sentinel.

The officers elected and installed for the term are as follows: Isaac F. Toms, C. P.; William Mathews, H. P.; Neil Campbell,

S. W.; Fred. W. Johnston, Scribe; W. T. Welsh, Treas.; Andrew Kirby, J. W.

Eight candidates made application for membership, were found worthy and duly instructed in the Patriarchal, G. R. and R. P. Degrees. This Encampment starts out well, and will meet a want long felt in that part of our jurisdiction.

JOHN GIBSON, G. P.

LOWER PROVINCES, B. N. A.

THE ANNIVERSARY.

The fifty-sixth anniversary of the establishment of Odd-Fellowship in America was generally observed by lodges on Monday night.

Eastern Star Lodge, Pictou, had a social meeting.

Fuller Lodge, Stellarton, had a supper and the usual addenda.

Moore Lodge, Vale Colliery, had a lecture from Mr. D. C. Fraser, of New Glasgow, on "Odd-Fellowship."

We have not heard from Scotia Lodge, Westville, but we presume they would not be wanting on such an occasion.

Norton Lodge, in this town, had a very interesting and appropriate address on Odd-Fellowship, from Rev. W. C. Brown, of Pictou, in Mechanic's Hall, which was listened to by an intelligent and respectably large audience. Bro. Brown treated his subject in a masterly manner, gratifying the Odd-Fellows present by the happy presentation of their principles and practices, and making a favorable impression on the outside public who were present. After the lecture was concluded the lodge adjourned to their lodge room where they closed up the business of the evening and retired to their homes.

The lodges in Dartmouth and Halifax celebrated the occasion by a re-union in Hesslein's Hall, Halifax, where they were addressed by Rev. C. B. Pitblado and others. The proceedings were interspersed with music, and a very enjoyable time was passed.—*N. Glasgow Chronicle*.

CHARLOTTETOWN, P. E. I.

St. Lawrence Lodge, No. 8, celebrated the anniversary with great enthusiasm, as we learn from an extensive report in the *New Era*. In the afternoon at 3 o'clock the members of the society assembled at

their hall, and thence marched in procession to St. Paul's Church, headed by Galbraith's band. The procession presented a very creditable appearance, and crowds of people lined the streets to witness it. At church the usual services were performed by Ven. Archdeacon Read, and the sermon preached by Rev. D. Fitzgerald, on the character of the Patriarch Job, (Job xxix. 11-13) in its benevolent aspect. The entertainment in the evening, in the Market Hall, was well patronized, the hall being literary packed. The performance of itself was fully up to the standard. The address of Mr. R. R. Fitzgerald was delivered in a terse and pleasing manner. He gave a short sketch of the history of Odd-Fellowship, and explained the workings of the society in general. The readings, solos, choruses, &c., were fairly rendered. The violin and piano duets of Messrs. Earle and Vinnicombe were quite artistic. The performances of Galbraith's band were up to the occasion. Altogether the entertainment was a decided success. The tasteful and artistic manner in which the hall was decorated gave it a brilliant appearance and added to the good impression made by the programme.

After the entertainment in the Market Hall, a number of Odd-Fellows and their guests partook of a dinner in the Revere House. The chair was taken by Mr. R. R. Fitzgerald, and after justice had been done to the edibles a number of toasts were appropriately responded to. No intoxicating liquors were used.

QUEBEC.

The brethren East we hear are making efforts to have a Lodge instituted ere long in the ancient city of Quebec.

MARYLAND.

The Grand Encampment of Maryland was in session April 19th and 20th. The amendments to the constitution providing for one session only, instead of two, as heretofore, were adopted, and the annual session will hereafter be held in October. The Grand Scribe, Grand Treasurer and Grand Representative were re-elected.

The Grand Lodge of Maryland met on

Wednesday evening, 21st, continued during the day and evening of the 22nd, the evening of the 23rd, 26th, and 29th. The officers were elected on the evening of the 22nd, 304 votes being polled. The Grand Secretary, Grand Treasurer and Grand Representative were re-elected without opposition. The reports of the officers exhibit the financial affairs of the Grand Lodge to be in good condition. During the year two hundred shares (\$2,000) of six per cent. hall stock were redeemed, leaving that stock at \$18,700, which added to the three per cent. stock, makes the total debt on the hall, \$26,630, the annual interest on which is \$1,359.90. Lodges 1, 2 and 3 hold 470 shares of six per cent. stock, which cannot be redeemed unless they consent. A small portion of the building is on leased ground, on which there is an annual ground rent of \$13.34. The value of the property is estimated from \$250,000 to \$300,000.

The report of G. Master Kirk is an interesting and able document, reviewing the work of the year, noting the financial difficulties in the country and the mortality in a number of lodges which, combined, cause an exhibit of a small decrease in membership; but he claims that our "beloved Order in this jurisdiction stands to-day firm and solid, pre-eminent in works of benevolence and charity." \$83,528 77 have been expended during the year for relief; 1,025 orphans are under the care of the joint Standing Committee on Education; 453 of them are regular attendants at school, the remainder being those who are too young to go to school, and those who are occupied in learning trades, &c. The fund under the control of the committee is \$19,967.70. During the recess the Committee on Grievances decided thirty-three appeals, only four of which were carried to the Board of Appeals, which sustained the committee. On the 1st of Feb., 1875, the library numbered 19,835 volumes; 15,753 volumes were taken out during the year.

A committee of ten to act in conjunction with the elective offices is authorized to call a convocation of all the lodges in the jurisdiction to consider the expediency of making a grand demonstration in Baltimore on the fifty-seventh anniversary of the Order, April 26th, 1876, with power

to make the necessary arrangements if a celebration is determined upon.

A large amount of business of a local character was transacted. The officers elected on the 22nd were installed on the 29th, and the Grand Lodge adjourned until Tuesday evening, May 4th, 1875.

OHIO.

The Grand Encampment of this jurisdiction met in Greenville, May 4th, G. P. Cunningham in the chair. From the reports of the officers we learn that the increase of membership, during the year 1874, was less than for several years previous—caused chiefly by the financial condition of the country generally, it is presumed. But the financial condition of the Encampments show a decided improvement over that of the preceding year. The following are the totals of the semi-annual reports for the year 1874 :

Number of members as per last report.	10,981
" initiated during the year	973
" admitted by card	155
" reinstated.	89
" expelled	31
" dropped.	622
" withdrawn by card.	197
" deceased	115
" of members remaining.	11,233
Net increase of membership.	252
Number of Patriarchs relieved.	1,160
" of Widowed families relieved.	38
Receipts during the year 1874.	\$ 64,580 05
Expenditures last year.	56,422 13
Cash on hand.	27,011 78
Investments.	147,845 48
Paid for relief of Patriarchs.	20,582 23
" relief of Widows.	1,699 69
" burying the Dead.	3,162 18
Total paid for relief.	\$25,444 10

Charters were granted for seventeen new Encampments, and one re-organized. The following officers were elected and installed for the ensuing year: G. P., Wm. B. Kennedy; G. H. P., J. W. Porch; G. S. W., S. D. Smith; G. J. W., W. R. Hart; G. S., Joseph Dowdall; G. Treas., Anthony Wright; G. Rep., W. R. Hazlett. The next session will be held in Springfield.

The Grand Lodge met at Findlay, on the 13th May. The statistics as given in the Grand Secretary's report, are as follows:

At the date of last report the subordinate Lodges were 523. Since which time none

have ceased to work, and 38 have been added, making the present number 561.

Number of members as per last report.....	42,598
" initiated during the year.....	4,371
" admitted by card.....	1,261
" reinstated.....	433
" withdrawn by card.....	1,497
" dropped.....	3,283
" expelled.....	167
" deceased.....	374
" of members remaining.....	44,349
Net increase of membership.....	1,744
Number of Brothers relieved.....	3,038
" of Widowed families relieved.....	534
Paid for relief of Brothers.....	\$69,645 15
" of Widows.....	16,379 72
Paid for Education of Orphans.....	382 62
" Charity.....	4,007 33
" Special Donations.....	3,039 11
" Burying the Dead.....	13,559 76
Total paid for relief.....	\$107,010 69
Expenditures last year.....	\$252,267 16
Receipts during the year.....	329,272 12
Cash on hand.....	91,109 45
Investments.....	1,042,854 65
Widows' Fund invested.....	127,795 46
Total Assets.....	\$1,375,899 28
Number of working Lodges.....	561

UTAH.

The R.W. Grand Lodge of Utah, held its first annual session in Salt Lake City, at the Odd-Fellows' Hall, East Temple street, commencing Tuesday, April 20th, 1875.

Past Grand Hemingray presented to the Grand Lodge a beautiful set of jewels; donated by the various subordinate Lodges of the jurisdiction.

The report of the Grand Master was read and properly referred; also receipts from other Grand Officers.

A collection of one hundred volumes of

valuable books was presented to the Grand Lodge by the Grand Master, intended as a nucleus of a library for the use of the Order in Utah.

The election of officers for the coming year resulted as follows: E. M. Wilson, G.M.; L. P. Higbee, D.G.M.; Thos. C. Dunn, G. War.; Henry Simons, G. Sec.; Dan Cram, G. Treas.

WISCONSIN.

The report of the Grand Encampment of Wisconsin to the G.L.U.S. for the year ending Dec. 31st, 1874, is as follows:

Number of working Encampments.....	59
" of Members per last report.....	1,895
" Initiated during the year.....	318
" Admitted by Card.....	33
" Reinstated.....	34
Total of items of gain.....	385
Number withdrawn by card.....	51
" Suspended or dropped.....	150
" Expelled.....	5
" Deceased.....	11
Total of items of loss.....	217
Net gain.....	168
Total membership, Dec. 31st., 1874,	2,063
Revenue of subordinates for the year.....	\$6,415 39
Number of Patriarchs relieved.....	12
" Widowed families relieved.....	10
" Weeks sickness for which benefits were paid.....	44
Paid for relief of Patriarchs.....	\$160,00
" Widowed families.....	336 00
" Burying the Dead.....	140 92
Total relief.....	\$636 92

The next annual session of the Grand Encampment will be held at the same place as that of the Grand Lodge, on Tuesday preceding the first Wednesday in December, 1875, being November 30th, at 10 o'clock a.m.

L. B. HILLS, Grand Scribe.

PUBLISHERS' NOTICES.

TO OUR AGENTS.

Will those of our agents who have unpaid subscribers on their lists be kind enough to stir up the delinquent Brethren? One dollar and fifty cents is not much in itself; but a number of those items together are of some importance to us.

TO ADVERTISERS.

The large and increasing circulation of the JOURNAL, which now goes to nearly every Lodge in the Dominion, from Halifax to Victoria, renders it an excellent advertising medium. Our rates for the future will be as under; and are decidedly low when the extent of our circulation is considered:

One square, (single column,) 1 insertion,	\$2.50;	3 months,	\$4;	6 months,	\$6;	1 year,	\$9.
One-eighth page, 1 insertion,	\$ 4;	3 months,	\$ 6;	6 months,	\$ 9;	1 year,	\$12.
One-fourth page,	" 6;	" 9;	" 12;	" 16.			
One-half page	" 9;	" 13;	" 17;	" 22.			
Whole page	" 12;	" 16;	" 22;	" 30.			