

Long Island Farmer

Jamaica, Thursday, June 29, 1871.

ODD FELLOWS' DEPARTMENT.

EDITED BY A MEMBER OF THE ORDER.

Principal Present Grand Officers.
Dennis Wood, M. W. Grand Master.
Edwin S. Ralphs, R. W. Dep. Grand Master.

Officers of Jamaica Lodge.
Louis L. Foullek, N. G.
Wm. T. Brush, Secretary

Local Lodge Meetings.

Table with columns: Name and No., Place and Evening. Lists meetings for various lodges like Jamaica, Flushing, Astoria, etc.

R. W. Grand Lodge.

The R. W. Grand Lodge of the State of New York meets annually. Its next meeting will be held at Ulster, commencing on the Third Tuesday in August, 1871.

Impromptu.

BY WM. H. BARNES, P. G. M.
Air—Trump, tramp, the Dogs are Marching.

A joyous song we'll raise unto our Order's praise,
Be American Odd Fellowship the theme;
And of the gallant band, who united, heart and hand,

From Atlantic to Pacific's golden shore;
"Go on!" it is the word, let the joyful shout be heard,
The widow and the orphan weep no more.

Search fifty years have gone, and now an army strong,
Of three hundred thousand noble, gallant men,
Are marching in their pride, with the Daughters by their side,

And their glad notes make the welkin ring again.
Chorus.

From Maine to California the golden chain is laid,
From the Gulf up to Ontario it goes;
Australia keeps it straight, and the Germans say "weo gates,

"Tis de best ding for de Faderland we noze!"
Chorus.

Proud Prussia, at her court we it a kindly thought,
And allows us our colors to display;
And our noble border-Morse the news has sent across,
A Lodge in Switzerland is under way.

Chorus.

In the soft Persian clime a joyous note is heard,
From Lima, the great city, comes good cheer;
In China and Japan, from the Americans,
Comes the cry, "We want your institution here."

Hark, hark, hark, the gavel's sounding!
Brothers, the banner is unfurled;
Let every one be true to the work we have to do,
And soon 'twill wave triumphant o'er the world.

We have passed the semi-centennial of our existence, and are rapidly writing the history of the next half century. The child of but a few years ago has become a giant, whose blows for the right or wrong cannot but be felt.

DEATH OF THE OLDEST ODD FELLOW.—Bro. William E. Chambers, died in Brooklyn, on Tuesday night, 16th inst.

He was initiated in the "Loyal Westminister Independent Lodge of Odd Fellows" in London, in the year 1801, and was one of the five brothers who attempted to establish the Order in New York in 1806, by instituting "Shakespeare Grand Lodge" at No. 17 Fair Street, now No. 133 Fulton Street.

Bro. Chambers reached his eighty-eighth year on the 17th of January last, and was in enjoyment of good health until within a few weeks. He was buried from Stella's Lodge room, Brooklyn, on Sunday.

Much depends upon a presiding officer. Fretful, restless, boisterous men, who love to hear themselves talk, and who are always opposing what everybody else are in favor of, are found everywhere. Our experience is, let them go on until they say their say, then, without any argument on the other side, but question to vote, and by an overwhelming majority against them quietly squelch, out their position.

The good and the honored of other times have left a thousand brilliant traces upon the earth, a thousand memories, which are, to us, a perpetual ministry of love, and life, and light. They are so many Phareses which a kind providence has kindled on the sea of time, not only to show us the evils we are to shun, but also to direct us to the haven of security and repose.

Australian Aborigines.

Some of the customs and superstitions of the black natives of Australia are very peculiar. The idea generally entertained by them that they at their decease go to Van Diemen's Land, and come back white fellows, originated, no doubt, in this way. Buckley, on his first appearance amongst them, the first European they had ever seen, was received amongst them as the re-appearance of a native just dead, whom in every respect, except color, he closely resembled; was fully believed to be the very man; was adopted by the dead man's friends and tribe, and called by his name.

Much more singular and curious ideas they have; strange, indeed, is their notion of death; or, rather, that with the constant and palpable decay of the human frame before their eyes, they have no belief in death from natural causes. All deaths they consider to be the result of accident, malice, or magic. When a death occurs, they decide that the deceased person's kidney fat has been stolen away in sleep by some enemy, aided by magic. The body is tied up immediately in a lump, tightly drawn together, body and limbs, by strips of bark and cords; and he, and every kind of property belonging to him, scrupulously and superstitiously—war implements, his wattle wallet, for opossaming guns, if he has any, even double-barrelled ones, although ever so highly valued—are broken; and these, with the white and black money, in spite of itching hands, long to take it; everything, in fact, goes with him into his grave, religiously.

Gravely also is it whispered into the ear of the dead man, that he may rest satisfied in his grave; that his black friends will, without fail, avenge his death. And in consideration of this arrangement, he is requested to refrain from terrifying his old friends and tribe; that he must not haunt them, with alien voices, or the foot-marks of the strange feet about their encampments. The mourners wear their white-paint mourning, never washing themselves, even if months should elapse, before they have performed their vow to the deceased. When they have tasted the enemy's flesh, the mourning ceases.

This is a miserable superstition, and causes a great deal of bloodshed. To discover in what direction the enemy of the dead is to be found, they take an insect and observe in what direction it crawls, and that is an infallible indication. In that quarter they go, no matter how far the first native crossing their path is the murderer of the dead, and in his turn becomes the murdered. One death, even a natural one, thus becomes, through ignorance and superstitious custom, the cause of many unnatural deaths.

Another of their inhuman and inhospitable superstitions is that regarding strangers. How different from the Jewish on Christian code, by which strangers are privileged and sacred people: "Thou shalt in no wise hurt the stranger in thy gate!" Immediately that a stranger native is found by any tribe in their neighborhood, all the people are in a state of tumult, yelling, and getting ready their weapons of war for his instant destruction for their belief is, that if they do not kill him, they will themselves generally, and most fatally, be visited with dysentery.

The Beardless Age.

When the great Henry IV., of France was succeeded by Louis XII. (who never became great), the new king was only nine years of age, consequently beardless. Courtiers have at all times been remarkable for their servility, and as Louis could have no beard, they resolved to be beardless themselves, and they went forthwith to the barbers. The honest statesman Sully, was the only man who dared to appear with his beard in the same form as he wore it in the time of his old master. Crop-lipped courtiers made merry at the old counsellor's expense, laughing at his ancient appearance. Sully bore their, irrelevant jests for some time, and then with dignity he said to the king, "Sire, when your father of glorious memory did me the honor to consult me on his great and important affairs, the first thing he did was to send away the buffoons of his Court." Louis XII., however, had no idea about buffoonery. The system of crop-ping, we are told, was carried so far that even the inferior animals were subjected to the process, which occasioned Marshal Bassompierre, who had been imprisoned during the last twelve years of the preceding reign, to observe, on coming to Court again, that he saw no other change in the world since he had been secluded from it, than that men had lost their beards and horses their tails. In England, in Queen Elizabeth's time, the growth of beards was regulated by statute in Lincoln's Inn; and it was ordered that the fellow of that house should wear a beard of above a fortnight's growth. What a stubby appearance the learned chins must have exhibited. The prohibition did not last longer than a year.

When is a black dog not a black dog?—When it's a greyhound.

Setting Fruit Trees.

Don't omit setting your apple trees to the nursery man until the last moment. Send now that you may be first supplied. Or ders are, or should be, filled in accordance with the date of being received. First come first served. Those ordering first will get the cream of the nursery stock, and those ordering last must take the refuse after everything desirable has been culled out. Therefore we again say, be in season. Set your fruit trees before the buds have started. Prefer young trees that are stocky, rather than those that have a spindling growth. Don't occupy your ground with poor trees of any variety; get the best, having the best roots, and plant in the best manner. We think they should be set before the buds have begun to push, but we have had good success in setting fruit trees even after they had been in blossom for one week. Don't crowd the roots into a mere hole, but prepare a good border, spread out the roots in all directions, cut off those that have been bruised or broken, close to the wound, then sprinkle fine dirt around and among the rootlets; after which tread the earth down firmly around and upon them. They should be staked, if set in an exposed position, in order to protect them against the wind.

In a previous issue we made a slight computation of the number of fruit trees that might be set along the highways of a township of six miles square. The compositor cheated us out of nine tenths of the number in our estimate, and we will make another. In every such township there are, on an average, not less than 50 miles of highway. Setting the trees 30 feet apart there will be 176 to the mile; and in the 50 miles there will be 8,800. But as we propose to set the trees upon each side of the street, there will be 17,600 trees in the town. Now there are not to exceed 500 families in the townships on an average, nor more than 2,000 persons. Hence the number of trees above would give us 1-2 trees to each person. These trees should belong to, and be protected by, the town. Laws should be enacted to protect the trees and other fruit trees from depredations of all kinds. No one should be permitted to break off the limbs or sprouts. Superfluous wood should be cut away.

The distance at which trees should be set from each other varies with the species and the manner in which they are to be grown. Pear, peach, cherry, and plum trees can be set nearer than standard apple trees. Dwarf trees, of some varieties, if properly formed, can be set at the distance of 6 feet from each other, but should average 9 or 10. Standard cherry trees may be set 20 feet apart and apple trees from 30 to 35; the latter being the preferable distance.

One should set several varieties of the same species of fruit trees. It is not advisable to restrict oneself to one kind of apple, cherry, pear, plum, or peach. The same remark will hold good in reference to the smaller fruits and berries. If "variety is the spice of life," it certainly is an absolute necessity in fruit growing. Before setting trees, consider well whether or not the soil is adapted to the particular kind which you propose to plant. Don't think to grow good pears, plums, or grapes, upon a light or sandy soil, for you will surely gather disappointment rather than fruit. A clay soil is better adapted to the growth of such fruit. Let your hogs have free access to your plum trees. They will destroy more cherries than you can shake from the tree. The hog is a desirable orchardist. Though not a professional, he is a practical horticulturalist. Give trees of all kinds the benefit of the sun. Raspberries do well in the shade, but the fruit is not so sweet. A good mulch is desirable for all young trees. Even stones placed around the trees will hasten their growth, and preserve them from leaning.

Now and Then.

We would like well to know how much better off the farmers of to-day are, than those were thirty years ago. Consider the value of land then, and its price now. Consider the price of labor then; the best of hands at \$12 per month, and the miser able help now at more than twice the sum. A hired man in those days worked from six in the morning till seven at night on an average. Consider the rate of taxation then, and that of to-day. Has the price of farm products increased with the price of land and of wages? Are farms as productive now as they were then? Is not more labor needed to produce a crop now than was necessary then? Is not the quality of all grain at the present day inferior to that then grown? Are not potatoes as low now as they were then? Has machinery enabled the farmer to grow better crops than were formerly produced? Is there more grain grown east of Buffalo at the present time, than was produced in those days? We think not. We know this is not. Do farm products pay a higher rate of interest on their present value, than they did at that time? Are farmers better able to raise and harvest their crops now, with all their machinery, than they were then? Can they do it cheaper? We say no, emphatically no. In a future number we may recur to this subject, and submit a few observations as to the cause of this state of things. In the meantime let it not be forgotten that vanity and ostentation has been given to growing fruits of all kinds during the past few years that was formerly devoted to it.

Man.

Man is at the head of the animal kingdom. He is the only animal to whom the upright position is natural; the only one which has a perfect hand; the only one whose forward extremities—arms and hands—are not used for locomotion; the only one that laughs; the only one that speaks a language; and his brain is larger than that of any other animal, and he can live in all countries. But man is also far more than an animal. He has a mind and a soul. He can learn much about the things which God has made, and understand the Bible which he has given.

The arm of man, the wing of a monkey, the wing of a bat, the leg of a mole, the leg of a sheep, the paddle of a whale, the wing of a bird, the leg of a turtle, and the fin of a fish, correspond to one another in their most important features, each being modified according to the use for which it was made.

Monkeys are animals whose four feet are hand-like. Some kinds can stand upright, but not firmly, for the soles of their feet nearly face each other, and cannot be brought flat to the ground like the foot of man. About eighty kinds of monkeys live in the forests of the warm parts of Asia and Africa, and even more kinds in South America. Those of Africa and Asia have thirty-two teeth, their nostrils near together, and their tail, even when present is not capable of grasping objects. Most of the monkeys of America have thirty-six teeth, the nostrils far apart, and many of them have the tail capable of grasping objects, and thus being used in climbing and in picking up objects which cannot be reached by the hand. Monkeys live mainly on the trees, and feed upon fruits, nuts, eggs, and insects. They are selfish, mischievous, and thievish.

Some kinds of monkeys imitate the actions of men, and their efforts, of the sort, are often exceedingly ludicrous. In imitation of its master an ape has sat at table, using knife and fork, and drinking wine. It is stated that an ape, owned by a French priest, once followed him to church and hid upon the sounding-board—a fixture over the pulpit—and, when the sermon was going on, advanced to the edge of the board, and observing the action of the preacher, began to perform, also, and his imitations were so perfect that the whole congregation were unable to suppress their laughter. The priest was shocked and indignant at such levity, and commenced to give his audience severe reproofs; but seeing all his efforts failing, his action became more violent and his voice louder, but his violent gestures were taken up by the ape with no less animation than that shown by his master, and at this apparent competition of the two, the people burst into laughter louder than before.

Cranberries.

The acid of the cranberry is so decidedly beneficial in all bilious affections, by its stimulating effects upon the liver, that attention to its culture should be encouraged. One acre of land, suitably prepared, will yield two hundred and fifty dollars worth of cranberries. The cranberry is a beautiful evergreen and grows thrifflly. It can be kept all winter; and may be so trained to grow from flower pots as to be beautifully ornamental to the parlor and dining-room through all seasons of the year. They will grow in an ordinary room, without special attention; and the berry will remain on the stem, until the flowering for another crop. It flourishes further North than any other berry, ripening on Baskin Island, on the western slope of Greenland, in latitude seventy-s-

Water Telescopes.

The people of Norway carry in their fishing-boats a water telescope, or tube, three or four feet in length. They immerse one end in the water, and then, looking intently through the glass, they are able to perceive objects ten or fifteen fathoms deep, as distinctly as if they were within a few feet of the surface. So, when they discover plenty of fish, they surround them with their large draught nets, and often catch them in hundreds at a haul, which were it not for these telescopes, would frequently prove a precarious and unprofitable fishing. This instrument is not only used by the fishermen, but is also found in the navy and coasting vessels.

A roasted onion bound upon the pulse on the wrist will stop the most inveterate toothache in a few minutes.

Origin of Literary Degrees.

The practice of conferring literary degrees on persons conceived to be of more than ordinary erudition began in the twelfth century when the Emperor Lothaire having found in Italy a copy of the Roman Law, ordained that it should be publicly expounded in the school; and that he might have encouragement to the study, he further ordered that the public professors of this law should be dignified with the title of doctors. The first person created a doctor after this ordinance of the emperor was Bolognino Bolognino, who was greatly distinguished for his learning and literary labors. He who creates titles for themselves is a thief; he who creates them for the students to be drawn from them, or the advantage to which they can be put, is a philosopher.

SELECTED MISCELLANY.

Good counsel is above all price.
Seem not greater than thou art.
Love others, so beloved thyself.
Take heed of a reconcile enemy.
Go not to law without great cause.
Gluttony kills more than the sword.
Goodness always enriches its possessor.
For a flying enemy make a silver bridge.
Good manners are sure to procure respect.
Few vices will often obscure many virtues.
Good actions are the most acceptable sacrifices.

Fair faces have sometimes fair conditions.

Make not a fool of thyself to make others merry.

Without the rich heart, wealth is but an ugly beggar.

Vanity is a strong drink that makes all the virtues stagger.

Truth's supreme revolutions come in sorrow to individuals, and in war to nations.

Gold is the fool's curtain, which hides all his defects from the world.

There is no wit in poverty, but the minds that think so are faulty.

Nurture your mind with great thoughts. To believe in the heroic makes heroes.

There is many an unfortunate one whose heart, like a sunbeam, always appears loveliest in its breaking asunder.

The wound of conscience is no scar, time cools it, not with his wing, but merely keeps it open with his scythe.

It is the pale passions that are the fiercest; it is the violence of the chill that gives the measure of the fever.

No love from children is sweeter than that which follows severity, so from the bitter olive is sweet, soft oil expressed.

He who spends all his time in sports is like one who wears nothing but fringes, and eats nothing but sanes.

Great efforts from great motives is the best definition of a happy life. The easiest labor is a burthen to him who has no motives for performing it.

Who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.

The harsh, hard world neither sees, nor tries to see, men's hearts; but wherever there is the opportunity of evil, supposes that evil exists.

Goodness of heart is man's best treasure his brightest honor, and his noblest acquisition. It is that ray of the Divinity which dignifies humanity.

Herodotus informs us that the ancient Persians had a custom of devising their political schemes when inebriated, and of executing them when sober.

There is no virtue that adds so noble a charm to the finest traits of beauty as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence as the tears of filial sorrow.

It may be justly said that the pride that apex humility is the most objectionable, as in addition to the bad qualities inherent in a false unfounded estimate of self, it super adds that of hypocrisy—and no combination can be more odious than that of hypocrisy with pride.

ARTISTES.

Themistocles having conceived the design of transferring the government of Greece from the hands of the Lacedaemonians, into those of the Athenians, kept his thoughts continually fixed on this great project. Being at no time very nice or scrupulous in the choice of his measures he thought anything which could tend to the accomplishments of the end he had in view, just and lawful. In an assembly of the people one day, he accordingly intimated that he had a very important design to propose, but he could not communicate it to the people at large, because the greatest secrecy was necessary to its success; he therefore desired that they would appoint a person to whom he might explain himself on the subject. Aristides was unanimously pitched upon by the assembly, who referred themselves entirely to his opinion of the affair. Themistocles taking him aside, told him that the design he had conceived, was to burn the fleet belonging to the rest of the Grecian states which then lay in a neighboring port, when Athens would assuredly become mistress of all Greece. Aristides returned to the assembly, and declared to them, that nothing could be more advantageous to the commonwealth, than the project of Themistocles; but that, at the same time, nothing in the world could be more unfair. Without enquiring further, the assembly unanimously declared, that since such was the case, Themistocles should wholly abandon his project.

"I do not know," says honest Rollin, "whether all history can afford us a fact more worthy of admiration than this: It is not a company of philosophers, to whom it costs nothing to establish fine maxims and sublime actions of morality in the schools, who determine on this occasion, the consideration of profit and advantage ought never to prevail in preference to what is honest and just. It is an entire people, who are highly interested in the proposal made to them, who are convinced that it is of the greatest importance to the welfare of the state, and who, however, reject it with unanimous consent, and without a moment's hesitation, and that for this only reason, that it is contrary to justice."
A Detroit paper accounts for the inter-ference of a prominent senator by the fact that he was brought up on the "hot