

The Council Brand

Red Men administer no oaths binding you to any Religious or Political Creed, they bind neither your hands nor your feet, as you enter their Wigwam so you depart—a Free Man

ISSUED WEEKLY IN THE INTERESTS OF THE IMPROVED ORDER OF RED MEN.

VOL XV—No 1.

EASTON, PA., 7th SUN, CORN MOON, G. S. D. 397.

SEPTEMBER 7, 1888.

Letter From Canada.

Editor Council Brand:

Presuming upon your indulgence I herewith submit, for the columns of the BRAND, an account of the first grand annual pow-wow of Red Men held in the Dominion of Canada.

Generous contributions from members of Mississigee Tribe, No. 1, enabled it to celebrate its first great sun's anniversary in their wigwam, in the hunting grounds of Toronto, 2d sun of Sturgeon moon. The committee entrusted with the accomplishment of the matter consisted of W. C. Ashenfelter, Chief of Records; Chas. M. Taylor, Deputy Great Sachem and G. E. Sedgewick, Guard of the Wigwam. One hundred and fifty invitations were issued, one hundred of which were sent to the pale face friends of the members. The entertainment commenced at the 8th run with an address by our Deputy Great Sachem Chas. M. Taylor, who in a few well chosen words heartily welcomed the guests and explained the origin growth and condition of the Order. He then introduced a programme of unusual excellence, which had been carefully prepared by the committee. Brother James E. Abbott was first called on to render a piano solo, which was a very well played classical selection, after which the audience listened to some Shakesperian recitations, humorous songs, readings and solos on the violin and guitar. Brother Abbott, the musical genius of the Tribe, played an opera on the zither and it was performed with an expression and taste that not only revealed the master musician but enraptured the audience with its sweet strains, as they floated about the floral decorations of the wigwam. Especial credit is due to our talented brother and actor, W. E. Ramsay, who gave several pathetic recitations, which will long live in our memory. His comic songs, which, I think I am safe in saying, have never been excelled on the stage, convulsed the audience with laughter. Too much cannot be said in the appreciation of the efforts of brothers W. E. Ramsay, J. E. Abbott, Alvin Jenks and A. C. McKay our celebrated ventriloquist, who kept the audience in an uproar of laughter for thirty breaths. Our comic brother and medicine man, Dr. J. E. Elliott, closed the first part of the pow-wow with a Dutch recitation which was an excellent imitation and won well deserved applause.

It was said by one of the visitors, in response to a toast, that no finer and more varied literary and musical performance was ever presented at any similar entertainment in this city. And what makes it more commendable

is the fact that every performer is a member of our Order.

The second part consisted of a rich repast of corn and venison. A table ran along one side of the spacious wigwam with covers for ninety guests while extensions at the ends accommodated ten officers. The floral decorations were choice and profuse, and waving palms, nodding ferns and potted plants made the place a veritable bower beauty. An embellished canoe five feet long and a foot wide occupied the centre of the table, and was filled with rare cut flowers. It was a magnificent specimen of floriculture. The letters F. F. and C. were wrought in flowers on each side of it. Similar canoes ornamented the officers' ends of the table, and spread on all sides of these emblems of our Order, was a rich repast of viands of every description, with choice fruits, old wines and fragrant cigars as a fitting conclusion.

After an hour's indulgence of this repast, our worthy Sachem, William Dobie, the toast master, proposed "The Improved Order of Red Men of Canada." It was responded to by the Chief of Records of the Tribe, in the following words:

"WORTHY SACHEM, CHIEFS, BROTHERS AND PALE-FACE FRIENDS: Gathered as we are around this festal board to celebrate our first annual pow-wow, it is with pleasure we recall the great sun now past, since Canada gave birth to this Tribe of Red Men. It is but natural to review the past and call up its memories, whether of gladness or sorrow. And so during the passage of the last great sun, the trail of life has led, perhaps, to the bedside of affliction. There, especially, do the benefits of this fraternal organization appear, and if, perchance the arrow of death strikes a brother and the trail leads to the grave, that grave where sleep so many of our dear ones, while beautiful flowers blossom from the bosom of the dead and perfume the air with their sweetness, then, this beneficial Order throws its arms about the widow and children of the brother gone to the eternal hunting grounds of his fathers.

We should be grateful this council sleep, not only because of our first great sun's remarkable success, but because none of our brethren have been laid low in death.

It affords us much pleasure to look upon so many faces to-night, faces that have been absent from around our council fire, faces of our pale-face friends, whom we hope will consent to become members of our noble Order before they leave here to-night, an organization, my pale-face friends, that will bring comfort and assistance to you in the time of affliction and need. To day a man may be in health and prosperity, but to-morrow sickness and adversity may overtake him, it is therefore necessary that all men should become members of some brotherly organization, in order to reap their care and protection.

The Improved Order of Red Men

is a benevolent, social, secret society, secret in the sense that the privacy of a home circle is the property of its own members to be held sacred and inviolate. There is no society that gives as much in return for the little it receives, none that is kinder to its sick or more generous to its distressed. Its object is to promote true principles of benevolence and charity, the care and protection of widows and orphans. Its watchword is "Freedom," while fraternity, friendship and hospitality are its cardinal virtues, and nowhere are hearts brought more closely together than around the council fire of the Red Men, it is the rich man's counselor and the poor man's friend. The idea that all men are equal is the tenet of this order to day, and what a man is and not what he possesses constitutes his claim for recognition among this brotherhood. Its teachings tend to the uplifting of man, developing in his heart the splendid principles of truth, honor, virtue and charity, thus a good Red Man is a good father, a good brother, a good friend and a good citizen. Its aim is to inculcate general helpfulness, kindness and mutual happiness, while the beauty, originality and simplicity of its impressive ceremonies are unsurpassed and impress on the mind of the candidate, memories that time can never efface. It is grand morally, because it comprises and seeks to comprise the best citizens of a community. It is superior socially, because it receives and entertains its visiting chiefs and brethren with an unexcelled genuine hearty hospitality.

Allow me to say my pale-face friends that the Improved Order of Red Men is the only original secret society on this continent, and while this papoose Tribe is its first born of Canada, yet it has in the United States a membership of nearly 3,000,000. With your names upon our record for membership and with your energies devoted to the splendid cause of Freedom, Friendship and Charity, together with the earnest assistance of every brother of this Tribe and of the new ones that will come in to-night, there is no reason why we cannot, and why we shall not, make this the greatest fraternal organization in the Dominion of Canada."

Following this were many other toasts and responses, all concluding with one to the President of the United States and another to the Queen as is the social custom here. At the pale dawning of the next sun this most enjoyable entertainment came to an end, and it is safe to say that it has given the Improved Order of Red Men in Canada, a standing in the first ranks of all the meritorious fraternities in the British provinces.

I enclose a clipping from one of our leading dailies, in reference to the occasion, for publication.

"Last night Mississigee Tribe, Improved Order of Red Men, celebrated its first annual pow-wow in their wigwam, corner Yonge and Alice streets. A number of pale-faces were there as invited guests, and they unite in saying that no more sociable and enjoyable

entertainment was ever given in this city. Early in the evening a concert and elocutionary entertainment was tendered, and all the selections were rendered by members of the Order.

A magnificent repast was then served, and when the covers were removed, the table was seen to be laden with choice viands and rich fruits. Three large and handsome canoes, filled with rare flowers, decorated the table, while graceful ferns and palms added to the beauty of the scene. About 100 persons sat down to the feast and heartily enjoyed it."

Fraternally in F. F. & C.,

W. C. ASHENFELTER,
20th Sturgeon moon. C. of R.

Programme of Reception.

The committee appointed by the Order in Illinois, and especially the city of Chicago, to receive and entertain the members and guests of the Great Council of the United States, at the great sun council, to be held in Chicago, commencing on the 11th inst., have adopted a varied programme.

Tuesday evening, the 11th, a reception promenade will be given in the Armory of the First Regiment. Addresses will be made by prominent members of the Order and a concert will be given by the First Regiment Band.

Wednesday evening a great pow-wow will take place and the unwritten work will be exemplified by a costumed team.

Thursday evening a soiree musicale at Central Music Hall. A committee of Chicago ladies has been selected to entertain the visiting ladies while the Great Council is in session.

True Redmanship.

Editor Council Brand:

An example of true Redmanship has recently come to my knowledge and I mention it as it is a principle with us that "honor should be given to whom honor is due."

This brother (C. C. C.) was interested in a business transaction with a poorer brother, who lived in a third story and was struggling hard to get along, and when settling up time came brother C. C. C. turned over all his share to the poorer brother, reserving none for himself. And as everybody knows who C. C. C. is, they will say "that is just like him," therefore it is not necessary to write out the name more plainly.

Yours in F. F. & C.,

OLD LAPPWINZOE.

—Virginia has a membership of 2322 and during the past great sun paid \$3241.44 for relief of brothers, \$1272.60 for funerals and \$6,922 for other purposes.

The Weekly Council Brand.

Freedom, Friendship and Charity.

T. D. TANNER, Publisher

"IF A STRANGER ENTER YOUR ABODE WELCOME HIM AND FORGET NOT ALWAYS TO MENTION THE NAME OF THE GREAT SPIRIT."

ENTERED AT THE POST OFFICE, EASTON, PA., AS SECOND CLASS MATTER.

Friday, 7th Sun, Corn Moon, 397.

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Another Great Sun Commenced.

The dawn of another great sun breaks upon the COUNCIL BRAND, and with this issue Vol. XV commences and goes out over the great reservation spreading broad cast the great principles of Freedom, Friendship and Charity, and into the private wigwams of our members informing them of what is being done to uphold and advance the Improved Order of Red Men.

It shall be our endeavor during the present great sun to give all the news that can be gathered from all parts of the great reservation, and in order that we may be enabled to do this, we ask Great Chiefs and members to forward us in condensed form, the doings of Great Councils and Tribes.

A reception is given by a Tribe, the members however, may think that it is of no interest except to those who have taken part, in this they are mistaken, the members of other Tribes are also interested and read with pleasure the doings of their sister Tribes.

A new Tribe is formed. Its name, number and location is certainly news and the Great Chiefs of Records could send the facts on a postal card, if they had not the time to write a more complete notice of the event. Any matter that will be of news to the Order we earnestly solicit, as well as articles of opinion on the various branches of the Order, and especially synopsis of the proceedings of Great Councils.

Brothers let us hear from you often.

Chieftains' League.

The time has come when this branch of our Order should and must receive the liberal consideration of the Great Council of the United States, if it is to be made to flourish as it should in the several reservations. The present laws of the Great Council of the United States should be amended so that great and subordinate Leagues can be instituted on a firm basis and made to flourish.

There are several ways in which this can be done, and to our way of thinking, the best one is to make the Past Great Bashabas Past Great Sachems and Past Bashabas Past Sachems. These chiefs do good and efficient work for the Order and for so doing should be recognized. Then again the term of a League should be six moons instead of one great sun, especially where the League is beneficial. The question is often asked, and justly we think, Why should the presiding chiefs of a League be compelled to serve twice as long as the

chiefs of a Tribe? In a Beneficial League there is as much, if not a greater, amount of work to be performed, as in a Tribe, the sick are to be visited, and the conferring of degrees certainly entails more labor than the adoption of a candidate. But we would not be willing for the Past Bashaba of a League to have more honors than the Past Sachem of a Tribe, and while we favor the conferring of the honor of a Past Sachem upon a Past Bashaba, we also favor the making of a Past Sachem a Past Bashaba when they are members of a League. And we believe that if the Great Council of the United States will thus honor Leagues, then will that branch of our Order become a mighty factor, in advancing the interests of the Improved Order of Red Men.

We know there are strong objections to Chieftains' Leagues, and we also know that the objections come from Representatives in whose jurisdiction there are no Leagues. Now brothers withdraw your objections and while being liberal to Leagues may not directly benefit the Order in your State, it can do you no harm. And again, the more Leagues instituted the larger the membership, the greater will be the revenue of the Great Council of the United States.

Degree of Pocahontas.

We believe one of the wisest and best acts of legislation that ever received the sanction of the Great Council of the United States, was the one that sprang into existence, the Degree of Pocahontas, and all over the reservation the members of the Order are beginning to realize this fact and councils are being instituted with rapidity. Luke warm members of Tribes are brought into active life and new ones are added to the Order.

The female relatives and friends of the members become interested and when once adopted into the mysteries of the Degree of Pocahontas, feel that they have a share in the welfare of the Improved Order of Red Men, and being thus interested, will work for its advancement. There are however, some parts of the law governing the Degree of Pocahontas, which should be amended at the coming session of the Great Council of the United States, especially where Councils are beneficial (and we believe all the Councils instituted are beneficial save one), viz. No. 1, of Philadelphia. The term of chieftaincy is too long and should be reduced to six moons.

What harm, brothers of the Great Council of the United States, can it do to confer the honor of Past Chief upon two sisters in one great sun?

Then again there is a demand for a funeral ceremony, and we trust that this demand will be met by our brothers, who are members of the supreme head of our Order. Only a few suns since a brother in one of our Tribes, who was also a member of the Degree of Pocahontas, died and the members of the Council accompanied the members of the Tribe to the funeral but they had no ceremony to perform, and to show their respect for their departed

friend and brother sang several appropriate selections at the grave.

Brothers of the Great Council, pause in your general legislation and give the sisters of our Order a little time and favor.

Philadelphia Letter.

Editor Council Brand:

I am awake though you may have thought I was slumbering, but instead of that I have been perusing the columns of the BRAND, upon its arrival each seven suns, for the past three or four moons, with unabated interest, notwithstanding my prolonged silence, and I am glad that you have some hot weather correspondents, as well as cool weather ones. But brother Tanner, I have been so busy following the hunt (like the busy bee) all Summer, and hard work and the heat combined have kept me down pretty close. However during the last two seven suns I have managed to get on the inside of some three or four wigwams, and am gratified to state that I found more life and activity than was expected by yours truly. True I have been attending my own Tribe regularly, although it has not been doing much in the way of capturing pale-faces, though our councils have been quite interesting.

What I want to speak about most particularly is my visit to Chippewa Tribe, No. 51. Their wigwam was pretty well filled with chiefs, braves and warriors on last Wednesday's sleep, and the forest rang with words of wisdom and eloquence, for about one run. The occasion was a visitation from Massasoit Tribe, No. 144 and Minnewa Tribe, No. 79, who came about fifty strong, there was also a Past Sachem from 116, by the name of Price, whom brother George Pollack of 51, introduced to me. Hiawatha Tribe, No. 36, was also represented by a Past Sachem and a chief, one of whom was genial brother Degrew, Chairman of Hiawatha's entertainment committee. Idaho Tribe, No. 73, also sent a brace of warriors, and there was present a brother from a Tribe whose name I failed to catch. Brother Degrew, of 36, made a short talk and wound up by giving a short anecdote which caused quite a war-whoop to resound through the forest.

Brother Tanner there was one very sad feature connected with this, and that was Chippewa's bereavement, they having on the preceeding Sunday followed one of their very much beloved brothers, Past Great Sachem McGowan, to his last resting place. It would have done your heart good to have heard the words of praise spoken of the departed and the regrets of his loss, and the members of 51 seem to be in great doubt as to whether they will be able to find anyone to fill his place in their Tribe. He had been a good, active, earnest worker in the cause of Freedom, Friendship and Charity for twenty-five great suns, and a faithful attendant of his Tribe. I will not attempt to say anything, those who knew him will know what Chippewa has lost.

Brother George Pollack came in rather late but with two propositions of worthy pale-faces in his pocket, so

he was immediately forgiven for his tardiness.

Next Wednesday's sleep will resound with the war-whoop in real earnest, in the wigwam of No. 51, as it did on the previous Wednesday eve, on which occasion they took the scalp of one pale-face. Brother Degrew told me that 36 was waking out of her hot weather sleep and would have a hair raising on the 27th inst. Brother Wile of 73, also reported the capture of two pale faces by the braves of his Tribe.

Here I am at the end of my sheet and have not written half what I intended, but the rest will keep for another time.

Yours in F. F. and C.,

TOM A. HAWK.

Sturgeon moon, 27th sun.

Complimentary.

To the Sachem, Chiefs and Brothers of Ponemah Tribe, No. 239.

BROTHERS: Allow me to thank you for your kindly recognition of my services in behalf of Redmanship embodied in the resolutions passed by your Tribe, on the 17th, a copy of which I have just received.

I will always remember with pleasure my association with the members of Ponemah Tribe and am pleased to know you have not forgotten me, and glad that I have been able to do something for the benefit of our beloved Order. Again thanking you for congratulations and good wishes, I am,

Yours truly in F., F. and C.,

WM. J. DINSMORE.

Boston, Aug. 27, 1888.

The following are the resolutions referred to above:

WHEREAS, Wm. J. Dinsmore was adopted a member of Ponemah Tribe, No. 239, of the reservation of Pennsylvania, on the 23rd sun, of Cold moon, G. S. D., 388, and became Past Sachem of the Tribe, Traveling moon, G. S. D., 390, and

WHEREAS, Brother Dinsmore has passed through all the stumps of the Great Council, of the reservation of Massachusetts, and is now Past Great Sachem, therefore be it

Resolved, That Ponemah Tribe congratulate Brother Dinsmore, on the honors attained by him, through his own merit, and we are proud as a Tribe, that we have achieved honor through him.

Resolved, That the preamble and resolutions be entered upon the Records and a copy forwarded to Brother Dinsmore.

Read and unanimously adopted by the Tribe on the sleep of the 17th Sturgeon Moon, G. S. D. 397.

CHARLES EMMENS, S.

JOHN P. WOLF, C. of R.

From California.

From the reports of the Great Chiefs, presented at the last session of the Great Council, held at Chico, we learn that there was a clear gain of 593 members during the great sun; six new Tribes, four Councils of Degree of Pocahontas and one Chieftains' League were instituted. The Great Sachem visited every Tribe in the reservation and everywhere found the Order in good condition. The finances are in a very healthy state and the receipts for the great sun were \$4,111.01, the disbursements \$3,218.15. The Order was never in a better condition than at the present time, and the enthusiasm evinced during the past great sun has not been equaled for many years. Since the reports for the great sun were closed two Tribes

have been instituted and the prospects for many more are very flattering. In the southern part of the reservation the interest is great, and the brothers residing there, promise that many new council fires shall be kindled during this great sun. It is hoped it may be so.

Newberry (Pa.) Letter.

Editor Council Brand:

As it has been sometime since I have seen anything in your paper from this reservation, I thought I would let you know that the Red Men of Newberry are not asleep.

On the 16th sun of Sturgeon Moon Minnequa Tribe, No. 130, held a box sociable and realized a good success and were credited with having a good time, there being a number of pale-faces on the list. This Tribe is in a better condition than it has been in the last two great suns. The brothers are taking their Degrees as fast as the law will permit.

Conestoga Tribe, No. 28, has an adoption on most of their sleeps.

So you see, Brother Tanner, that the Red Men are going to make their wigwams ring with the scalping of pale-faces.

Hoping that the Order may live in F. F. and C.,

I remain, K OF W,
23d Sturgeon Moon, 397.

Short Talks.

—Virginia and California have each increased their representation in the Great Council of the United States from two to three.

—Erie county, Pennsylvania, will soon have a new Tribe to take the place of Erie Tribe, which has surrendered its charter.

—To the several Great Chiefs of of Records, who have favored us with a copy of their Great Council Proceedings, we desire to return thanks.

—The action of the Great Council of Virginia, in the appeal case of Shenandoah Tribe, will appear in the next issue of the COUNCIL BRAND, as requested.

—A large delegation of members of the Great Council of the United States left Philadelphia to day, in special cars, for Chicago. They will spend a day at Niagara.

—The contest for Great Junior Sagamore of the Great Council of the United States, promises to be a hot one, there being several candidates, either one of whom would make an excellent Great Chief.

—The Indianapolis Bulletin advocates the forming of Great Teepees for the Degree of Pocahontas. We must differ with our brother's opinion as we believe the forming at the present time, of Great Teepees would be detrimental to the Degree of Pocahontas and especially to Tribes. The female branch of our Order is now doing well, let us keep it going in that direction. The sisters have not asked for the change.

ARROWS.

BOSTON.

—Printed Proceedings of the Great Council of Massachusetts, were mailed this seven suns to Chiefs of Records and Past Sachems. They are very neatly compiled.

—The Representatives from New England to the Great Council of the United States, will leave Boston on Saturday next, at the 3rd run setting of the sun, via Boston and Albany R. R.

—Pow-Wow Tribe, of South Boston, will work the adoption on Friday, the 7th sleep of Corn moon, on a number of pale-faces. This Tribe is on the home stretch for 300 members before Cold moon.

—Nonatum Tribe, of Charlestown District, worked the adoption on two pale-faces on last Wednesday's sleep, and the braves have seven more for the next meeting. The Tribe started in Hot moon with 153 members and now has over 200.

—Wapiti Tribe. The Chiefs and squaws of this Tribe attended a "Peace Dance," given by brother David O. Wade, of the Ocean View House, at Nantasket Beach, on last Tuesday. Boston Lodge of Elks also went with them, as brother Wade is a member of that organization. Sachem George E. Hayden is beginning to improve from a severe attack of rheumatism.

MASSACHUSETTS.

—The Tribes in Essex county propose to hold a parade in Indian costume shortly.

—Cambridgeport. Massachusetts Tribe will adopt several pale-faces at its next council fire.

—Gloucester. Great Sachem, Charles A. Russell, has returned from the trail in Vermont.

—Lynn. Winnepurkitt Tribe will hold a picnic at Oak Island, on the 12th sun of this moon.

—Danvers. Waukenwan Tribe will kindle its first council fire, in its new wigwam, on Monday's sleep, the 30th of this moon.

—Somerville. Webcowet Tribe. The Degree staffs of this wide-awake Tribe will shortly commence work. The braves and warriors are out on the trail after the fleeing pale-face.

—Tapleville. Great Chief of Records, A. H. Paton, left on Saturday last for Philadelphia, to examine the books of the Great Council of the United States. He is Chairman of the Finance Committee. From Philadelphia he will take the trail to Chicago to attend the Great Council, returning to his wigwam in these hunting grounds, on the 17th sun of this moon. No brother is more popular among the Massachusetts, than our lively go-a-head Great Chief of Records.

—Gloucester. Great Sachem Charles A. Russell, has made the following assignments for official visitations of Great Chiefs, to the Tribes of Massachusetts. Great Prophet J. P. Gardner to Yononto of Boston, Sagamore of Lynn, Chickatanbut of Beverly, Minnetuxet of Middleton, Taratine of Swampscott and Neponcet of Hyde Park. Great Senior Sagamore F. O. Downes, to Manatang of Marblehead, Naumkeag of Salem, Agawam of Tapleville, Pequot of Brockton, Niagara of East Cambridge, Wonohaquoham of West Somerville, Winnecunneth of Tauton and Sippican Pokanoket of Attleboro. Great Junior Sagamore C. H. Symonds, to Shawmut of Boston, Massasoit of Worcester, Samoset of Boston, Wonomam of Rockport, Passaquoi of Haverhill and Pow-Wow of South Boston. Great Chief of Records Paton, to Ponemah of Cambridgeport, Passaconaway of Lowell, Oghneta of Milford, Soangetaha of Boston, Wonolancet of Lawrence and Hadenosaunee of Boston. Great Keeper of Wampum W. T. Litchman, to Mishawam of Charlestown, Hiawatha of Medford, Quinobequin of Waltham, Netus of South Framingham, Algonquin of — and Anawan of —. Great Sannap Stickney, to Wingaersheek of Gloucester, Waukewan of Danvers, Monomack of Newburyport, Attitash of Amesbury, Winnepurket of Lynn, Wapiti of Boston and Mohawk of Haverhill. Great Mishinnewa Sharrocks, to Quinsigamond of Worcester, Iroquois of Worcester, Wampanoag and Metacomet of Westfield, Wattoquottac of Clinton, Narragansett of Gardner and Quonekicut of —. Great Guard of Wigwam Jones, to Powhattan

of Chelsea, Kitchamankin of Dorchester, Massachussets of Cambridgeport, Mianatonomo of Lowell, Wappatuck of Wakefield and Kenne-paukenit of Natick. Great Guard of Forest Burrage, to Woronoco of Russell, Nashua of Fitchburg, Wachusett of Leominster, Hoosac of North Adams, Wamesit of Orange, Pompa-setticut of Hudson, Nashola of Maynard and Ascutney of Bellows Falls, Vt. Great Representative W. J. Dinsmore, to Wampatuck of Boston, Abenakis of East Boston, Assawomsett of Everett, Webcowet of Somerville, Pocahontas Council, D. of P. of Marblehead, Kenoza Council of Salem and Metachanna Council of —. Great Representative Wm. Scampton, to Wenepoykin of Malden, Shawsheen of Woburn, Quannapowitt of Reading, Eyota of Boston, Squantum of Boston and Nonantum of Charlestown. Great Representative S. P. Tenney, to Mosconomo of Peabody, Uncataquissett of Dorchester, Wamscott of Stoneham, Wononga of Melrose, Pawnee of Roxbury, Norumbega of Newtonville and Nipmuk of —. Great Representative J. C. Simmons, to Nenonah Council, D. of P., Nokomis Council, Iyanough Council, Minona Council, Minnealo Council, Alfarretta Council and Illilonette Council, D. of P. Great Representative A. M. Taft, to Ockooagassett of Marlboro. Weetamoo, Winona, Minnehaha and Matooka Councils of Pocahontas.

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"It is of no use to argue the question, Philip, I am neither stubborn nor opinionated, I have simply had a lesson that will last a lifetime."

"Look here, Jack! you are like some old bachelor who has been jilted by one woman, and goes about declaring all women are false."

"Not at all! my brother Charley died of Bright's disease, brought on by using one of these so-called 'blood purifiers'—the kind you see attractively advertised in every nook and corner. It contains iodide of potassium, a drug useful in extreme cases when cautiously given under a doctor's supervision, but death-dealing to all who take it in quantity. If your brother had died under such circumstances, you would have patent medicines as I do."

"I do dislike the name of that mis-called 'blood purifier,' for I have heard a first-class physician say it is the cause of half the cases of Bright's disease in the country, and it is strange the proprietors have not been prosecuted for selling it. But I was recommending Vinegar Bitters and that does not contain any mineral, narcotic or any other hurtful drug."

"Oh! nobody supposes that old Woman's remedy will hurt anybody; the question is will it cure anything? I'd as soon think of taking some of my grandmother's herb tea."

"You would be better off, Jack, if you had some of that tea to tone up your system now, instead of taking a glass of brandy to make you sleep one night, and perhaps a bottle of beer the next."

"Is this a temperance lecture, Phil?"

"No, it is a Vinegar Bitters lecture. I've taken the medicine more or less for fifteen years, and look the world over, you will not find a healthier man than I am."

"What is all this nonsense about old style and new style Vinegar Bitters; are they different?"

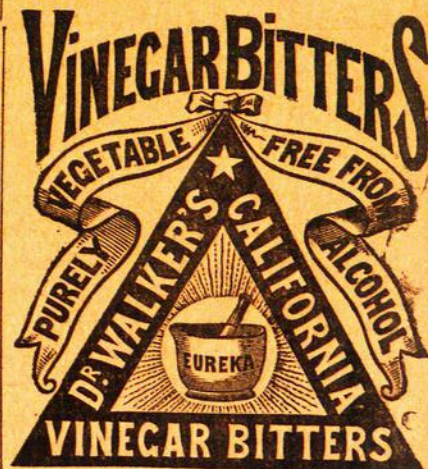
"Yes, the old style looks like coffee with milk in, the new style looks like coffee with milk. The man who made the old style for twenty years—a practical chemist—made a milder, pleasanter preparation, adding to it

here, and taking from it there, until he produced, my wife says, the finest medicine ever made. It cured her of constipation, and it cures the children of the hives and the little ailments they ever have. If my wife thinks they have worms, she doses them with old style. We always have both kinds in the house, and together, they keep the doctor away."

"And you insist that the proof of the pudding—"

"Is the eating—precisely. Jack, get a bottle of the old style Vinegar Bitters—men, I think, prefer the old style usually—try it, and you will then be like an old bachelor who, after railing against women for years, falls in love with a good woman at last. You will say there are good and bad patent medicines, but Vinegar Bitters is the best of the lot."

"All right, Phil, to please you, I'll try it and report results."



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MANZANITA TRIBE, No. 4, SAN FRANCISCO.
Meets every Wednesday's sleep at their wigwam, 20 Post street. Visiting brothers always welcome. Jhas. H. Smith, Sachem; Jul. S. B. Miller, C. of R. 18feb87

TECUMSEH TRIBE, No. 62, OAKLAND.
Council fire kindled every Tuesday's sleep at their wigwam, Germania Hall, 832 Webster Street. Visiting brothers cordially invited and always welcome. W. B. Soule, Sachem; Dan'l Siesbittel, C. of R.

CONNECTICUT.

HAMMONASSETT TRIBE, No. 1, NEW HAVEN.
Council fire kindled every Tuesday's sleep, in the wigwam, corner Church and Centre streets. Visiting brothers always welcome. Albert L. Hill, Sachem; F. L. Trowbridge, C. of R. 11feb87

SOUQUASSEN TRIBE, No. 2, HARTFORD.
Meets every Thursday's sleep at their wigwam in Cheeney Building. Visiting brothers welcomed. E. S. Young, Sachem; E. W. Rowley, C. of R. 1-8-87

PAUGUSSETT TRIBE, No. 3, DANBURY.
Council fire kindled in Paugussetts' wigwam, Pearce's building, Main st, on every Thursday's sleep. Red Men sojourning in these hunting grounds are always welcome. Wm. Allerton, Sachem; H. E. Comes, C. of R. 19-7-87

CANADA.

MISSISSIPPI TRIBE No. 1, OF TORONTO, ONT.
Meets the first and third Thursday of each month wigwam corner Yonge and Alice Streets. Visiting brothers always welcome. W. Doble, Sachem; W. C. Achenfelter, Chief of Records, P. O. Box 178.

IOWA.

TAIMAH TRIBE, No. 2, DES MOINES.
Meets on every Friday's sleep in their Wigwam, Odd Fellows Hall 4th st. Visiting brothers cordially invited. M. C. Shortridge, Sachem; A. B. McConn, C. of R., University Place, Polk County. 2-7-86

WINNEBAGO TRIBE No. 9, DES MOINES.
Meets every Tuesday's sleep in Odd Fellows' Hall, Fourth Street. Visiting brothers cordially invited. D. VanB'skirck, Sachem; H. W. Brown, Chief of Records; P. O. Lock Box 272.

KEOKUK TRIBE No. 13, DES MOINES.
Council fire burning on every Mondays sleep, over 415 east sixth street. The Guard of Forest is always waiting for visiting brothers. John R. Wilson, Sachem; E. B. Shrope Chief of Records cor. 6th street and Grand Avenue.

ILLINOIS.

KISHWAUKKEE TRIBE, No. 24, ROCKFORD.
Kindles its Council fire on the first and third Wednesday's sleep of every moon, in Price's Hall. Visiting brothers always welcome. J. B. Anderson, Sachem; F. A. Buckingham, C. of R.

INDIANA.

PAWNEE TRIBE, No. 87, NEW ALBANY.
Meets every Tuesday's sleep at N. E. corner of Market and State Sts., (8d floor.) Eugene Thomas, Sr., C. of R., No. 516 Upper Spring st. n7-87

LOUISIANA.

OSYEA TRIBE, No. 1, NEW ORLEANS.
Kindles its council fire on the sleep of every first and third Thursday's, at No. 28 Exchange Alley, corner Customhouse. David Sturm, Sachem; F. L. Ritter C. of R., No. 228 Conti St. oct10-87

NATCHES TRIBE, No. 11, NEW ORLEANS.
Meets every 2d and 4th Friday in the month corner Custom house and Exchange Alley. Louis Sasa, Sachem, residence, 857 Decatur street. I. A. H. de' Leon, C. of R., residence, 445 Benville street. Visiting Red Men are cordially invited to visit our councils. oct10-87

MARYLAND.

POCAHONTAS TRIBE, No. 3, BALTIMORE.
Meets every Monday's sleep at Red Men's Hall, north Paca Street. Visiting members of the Order in good standing always welcome. Geo. H. Wholey, Chief of Records, no 55 so. Popleton St.

PAWNEE TRIBE, No. 22, BALTIMORE.
Kindles its council fire on Tuesday's sleep of every seven suns, at Red Men's Hall, No. 114 N. Paca St. George Helm, Sachem, No. 810 west Pratt Street; Henry A. Anthony, C. of R., No. 1109 Barclay St.

MONTKUMA TRIBE, No. 88, PIKESVILLE.
Kindles its council fire on Friday's sleep of every seven suns, in Odd Fellows' hall. A cordial greeting is extended to all Red Men in good standing. John R. Curtis, Chief of Records.

MISSOURI.

POCAHONTAS TRIBE, No. 10, ST. JOSEPH, MO.
Kindles their council fire on the sleep of every Thursday at their wigwam, corner Fourth and Francis street. All visiting brothers always welcome. H. H. Davis, Sachem; David Daniels, C. of R. oct22 10

NEW JERSEY.

NEW JERSEY.—CHIEFTAIN'S LEAGUE.
IROQUOIS COUNCIL No. 1.
Meets every Tuesday's sleep at 5th and Pine streets, Camden. All degrees conferred on the first Tuesday's sleep of each moon. I. V. Robin son, Sachem; F. H. Drake, C. of R., 745 Cherry st

LENI LENAPE TRIBE, No. 2, CAMDEN.
Council fire kindled on Wednesday's sleep, at Willey Hall, Fifth and Pine Streets, Camden, N. J. Geo. Doughten, Sachem; Lewis Z. Noble, C. of R., 550 Royden Street.

COHANZICK TRIBE, No. 14, BRIDGETON.
Kindles its council fire every Wednesday's sleep, at K. of P. Hall, Commerce street. Visiting Red Men always welcome. W. C. Hemal y, Sachem Theo B Woodruff, C. of R. Box 61. smaz8

YERDYUOONE No. 17, PHILLIPSBURG.
Meets every Tuesday's sleep, Jr. O. U. A. M. Hall, Bel. Del. Depot Building, Union Square. E. K. Applegate, Sachem; Jaa H. Hess, C. of R.

SENEJA TRIBE, No. 23, SOUTH AMBOY.
Council fire kindled on every Thursday's sleep over Concert Hall, corner of Broadway and Second street. Visiting brothers welcome. Eratus Mun-day, Sachem; C. B. Pearce, C. of R.; P. O. Box, 199.

TOTOWA TRIBE, No. 26, PATTERSON.
Kindles its council fire at the First National Bank Building, corner Ellison and Washington streets, every Tuesday's sleep at the 8th run. Visitors cordially welcomed. Fred Brereton, Sachem No. 175 Pearl St.; S.S., Ernest Pernot; J. S., Reu ben E. Miller; Frank Holland, C. of R., 655 Main s.

KINEWAUGHER TRIBE, No. 45, SMITH LANDING.
Kindles its council fire on every Thursday's sleep at Lardon Byron Hall. R. M. Sooy, M. D., Sachem; L. H. Barrett, C. of R., Pleasantville, N. J. 8-16-87

SHABBEKONG, No. 46, JUNCTION.
Meets every Saturdays sleep at Wel's Hall. All visiting members of the Order cordially welcomed W. H. Johnston, Chief of Records.

OSSEO TRIBE, No. 62, PATTERSON.
Meets every Monday's sleep at the 8th run in Inglis Building, Main Street. A. L. Trumbull, Sachem; James King, E. 27th st. Chief of Rec' rds.

NORTH CAROLINA.

CHEROKEE TRIBE, No. 9, WILMINGTON.
Kindles its council fire every Thursday's sleep in Odd Fellows' Hall, North Third street. Visiting brothers in good standing always welcome. S. J. Ellis, C. of R., 624 South 7th Street. oct-28-'85

OHIO.

ALGONQUIN TRIBE No. 3, COLUMBUS.
Council fire kindled every sleep of seventh sun at the wigwam, 100 F Temple, High and Walnut sts. Visiting brothers always welcome. Charles Juengst, Sachem, D. P. Smith, C. of R.

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LENI LENAPE TRIBE, No. 8.
Meets every Tuesday's sleep at Liberty Council Hall, Germantown Avenue, above Banks street. Jacob Price, Sachem; Isaac A. Davis, C. of R., No. 511 Diamond street. mar25-1y

MOSCOSCO TRIBE, No. 34.
Meets every Wednesday's sleep at S. W. cor. 39th and Market streets. Chas. H. Newell, C. of R., 1207 Market street. n16-1y

MIANTONOMO TRIBE, No. 45.
Kindles its council fire on every Tuesday's sleep, at 928 Race street, 8d floor, Philadelphia. Sachem, Chief of Records, George W. Kreamer, 1825 Green St.

IDAHO TRIBE, No. 78.
Meets every Wednesday sleep at Southwark Library Hall, 8. Second Street, below German Street. Jno. W. Hall, Sachem; 1117 Moore street; Oam. H. Smith, C. of R., 1021 Fairmount ave.

APACHE CHIEFTAINS' LEAGUE, No. 8, (Beneficial.)

Kindles its council fire on the 2d and 4th Monday's sleep of each moon at Southwark Library, Second and German Streets. All degrees conferred on the 2d Monday's sleep. Thomas Martin, Bashaba, 720 Emly street; Geo. G. Griffith, K. of R., 1804 S. 6th street. 18-jun 86-1y

PENNSYLVANIA.
SARANAC No. 34, EASTON.
Meets every Wednesday's sleep at Red Men's Hall, Drake's Building, Third and Pine Streets W. H. Fritz, Sachem, South Easton; T. D. Tanner C. of R.

BALD EAGLE TRIBE, No. 102, SCRANTON.
Kindles its council fire on the first and third Friday's sleep of every moon, in Hurl Gari Hall, Main Ave. Visiting brothers always welcome. James Waldeman, Sachem; W. H. Koons, C. of R. 123 S. Hyde Park Avenue.

MANITOWAH TRIBE, 125, EASTON, PA.
Meets every Thursday's sleep at Red Men's Hall, Third and Pine streets. D. M. Beidleman, Sachem; John Yob, C. of R., 54 North Seventh street.

NESCOPEC TRIBE No. 182, LUZERNE.
Kindles its council fire every Thursday's sleep at E. T. Jones' Hall, corner Main and Hughes Street, Luzerne Boro. All visiting Red Men always welcome. James W. Dodson, Sachem; Alfred A. Rayner, C. of R. jv17 1y

SHICKELLAMY TRIBE, No. 148, SHAMOKIN.
Meets every Wednesday evening at Odd Fellows Hall, corner Shamokin and Commerce streets. Visiting Red Men always welcome. John Snyder, Sachem; B. F. Giham, C. of R., box 582. Apr28-1y

LAPPAWINZOE TRIBE, No. 154, BETHLEHEM.
Meets every Friday's sleep at Odd Fellow's Hall, Broad street. Brothers Red Men in good standing always welcome. Morris T. Schaffer, C. of R.

MAHANTONGO TRIBE, No. 156, NANTICOKE.
Kindles its council fire every Monday's sleep at James Hall, east Market St., Nanticoke. All visiting improved Red Men always welcome. Jenkin J. Jones, Sachem; William Lewis, C. of R., Box 90. 80feb86

ONOKO TRIBE, No. 235 WEATHERLY.
Meets every Saturday's sleep at their wigwam in Oak Hall, Main street. Visiting Red Men always welcome. Charles Schuchholz C. of R.

OWATTA TRIBE, No. 255, GREAT BEND.
Meets the first and third Friday's and the rest of the moon on Saturday's sleep, in their wigwam, Great Bend, Susquehanna county, Pa. Brothers from sister Tribes always welcome. J. R. Douglass, Sachem; C. W. Stowell, C. of R., Great Bend, Pa.

WINOLA TRIBE, No. 265, PITTSBURG, Pa.
Kindles its council fire every Friday's sleep at their wigwam cor. Luzerne and Wyoming Aves, West Pittsburg, Pa. Red Men of good standing always met with a hearty welcome. S. D. Stroh, Sachem, F. H. Brenton C. of R.

VIRGINIA.

WYANDOTTE TRIBE, No. 42, NORFOLK.
Meets every Wednesday's sleep, at their wigwam in Heptaphian Hall, Main st. Visiting Red Men, in good standing, always welcome. E. M. Solomon, C. of R., 42 Cumberland street. sept58-1y

WYOMING TRIBE, No. 49, HAMPTON.
Kindles its council fire every Monday's sleep at Pythian Hall, corner of the Cross streets. Visiting brothers are always welcome. P. W. Phillips C. of R., Lock box 38. 26nov86

BLACK HAWK TRIBE, No. 57, NORFOLK.
Meets every Monday's sleep at their wigwam in Heptaphian Hall, Main street. Visiting Red Men in good standing, always welcome. Ira T. Holt, C. of R., P. O. Box, 675. oct9-85

CHESAPEAKE TRIBE, No. 50, BEEKLEY.
Hold their regular council on every Thursday's sleep in Red Men's Hall, Sharp street. Visiting broten welcomed. Quinton Humphers, Sachem G. D. Whitthurst, C. of R. 8-16-87.

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