The New Orleans Crescent.

OFFICIAL JOURNAL OF THE CITY OF NEW ORLEANS.

FRIDAY MORNING, NOVEMBER 13, 1868.

CLEVER MEN'S WIVES.

[From the London Review.]

As a general rule, clever men marry badly. In one sense this is equivalent to saying that all men marry badly, for there is no man who does not believe himself to be clever. We speak just now, however, of men who are acknowledged by the public, or even by their friends and acquaintances, to be men of exceptional faculty, of great attainments, or of distinguished social powers. The rarest thing in life is to find a married couple possessing the same marked characteristics, unless, indeed, they are bound together by a common link of dullness. We seldom find a husband and wife who are both of them equally celebrated for their winning address, or their conversational ability, or their acquaintance with Auguste Comte, or their facility in verse-writing or private theatricals. Still more seldom do we find a man who is possessed of brilliant intellectual faculties married to a woman who comes near his level. We do not speak of literary men exclusively, although their marital misfortunes too often make up the bulk of their biographies. The general experience of any man who mixes freely with various grades of people, and keeps his eyes open the while, is that a clever man is almost sure to have a dull wife. Further, if the man have exceptionally fastidious tastes, the woman is frequently marked out by the vulgarity of her dress, or manners, or conversation. One is apt to consider that in any tolerable society it will be impossible to meet with a person who does not know how to manage the letter h; if that hallucination is destroyed, it will be by a clever man's wife.

The reason is obvious. Clever men marry badly because they think they can float a stupid woman in society by their own intellectual vigor. They consider they have enough brains for two. Of course, no man actually goes into marriage for the purpose of trying such an experiment; but the consciousness of having such a power is a predisposing cause towards the result. Nor does it necessarily argue vanity on the part of a clever man that he should be aware of his own intellectual value. The chances are that in judicial faculty he is no greater fool than his neighbors; and if they can recognize the exceptional power of his mind, is it likely that he himself will remain ignorant of it? Nothing can be more absurd than the popular notion that when a man's brilliant qualities are the talk of his social circle, or of his country, he himself should exhibit an idiotic ignorance of them, or else sham an ignorance of them and gain credit for his mock-modesty. Doubtless, there are many men who are profoundly conscious of the possession of all sorts of brilliant qualities and faculties which are quite invisible to their friends and neighbors; but at present we are not talking of nincompoops.

The clever man does not marry a stupid woman out of an illogical preference for stupidity. But in looking out for a wife he arrogates to himself a certain liberty of choice which men of smaller parts would scarcely dare to assume. A man who stands five feet six, has red hair, an upturned nose, an irascible temper and no brains to spead of, is generally blessed by Providence with some dim desire of marrying a wife who will lend to his household the charms of grace and amiability which he could never give it. He wishes to stand well with his friends; he wishes to be thought a desirable addition to their dinner tables, and doubtless is anxious that he should be able to ask them to his own house without regarding their coming as too great a favor.

"If I could only get a wife that would do all this for me," he sighs. Naturally he takes every precaution in choosing his mate that she shall possess those compensating qualities. It would be absurd to say that this man sacrificed his freedom of choice on the altar of society. Society does not care a rush whom he or anybody else marries. But the attitude of society towards the lady after she is married is very important to him, and it is for his own comfort that he marries a woman whom society is likely to admire and love. Again and again we visit houses which would be unbearable but for the mistress of them; and quite as often we meet with men whom everybody would shun if they had not dexterous wives to smooth down their offensive angles and give a charm to their not very desirable company. The men who thus marry generally forget their dependence on their wives. They get accustomed to the good graces of society, and look upon them as a tribute to their individual worth. Some time ago there appeared in Punch a witty picture—we think it was Du Maurier's—of a small gorilla-looking man who had escorted his wife, a very handsome woman, down to the seaside. He confides to his friend, if we remember rightly, the embarrassing circumstance that the people of the watering-place call him and his wife "Beauty and the Beast," and adds that he can't understand it, "for poor Jemima is not so very bad looking, you know." The picture and its legend—which it is quite probable we have mangled in translation—give a happy notion of the modest assumptions of a good many husbands.

Now, a man of intellectual ability is apt to put society altogether out of the question. He will marry whatsoever woman seems good unto him, and let society strike what attitude it pleases afterwards. So far as the relations between society and himself are concerned, society, not he, has hitherto been the wooer. He is not unwilling to remain within his present social circle; but, if circumstances should induce him to leave it, he will go with equanimity, confident that he carries with him the power of being company to himself wherever he may wander. This is generally the first challenge that he throws down. If it is accepted, he then says: "Good, I prefer my wife to my acquaintances. Let them depart in peace, I shall not suffer." But it is very rarely, indeed, that society takes the trouble to say anything about a man's choice of a prospective wife; and the chances are that our intellectual hero, while fully determined to please himself, has an inward conviction that he and his wife together will make it all right with society. If she cannot meet his friends on equal terms; if she cannot talk about modern literature, or speak Italian to this or that celebrated refugee, or give a pronounced opinion upon the equality of the sexes, or venture to say a word about the pictures in the dining-room, cannot he come to her rescue and rout her foes? Besides, he does not marry her that she should do ineffectually what he can do well. In artistic and literary conversation he can do enough for both; and society will, therefore, have no right to say that Mr. and Mrs. A., or F., or Z., are undesirable acquaintances.

Before turning to look at the manner in which society comports itself towards clever men's wives, one other reason may be advanced why clever men, as a rule, marry stupid women. Two of a trade never agree, says the proverb. The young painter who dreams of securing to himself for a mate a beautiful creature filled with the same idealisms as himself, with a divine passion for color, and a keen enjoyment of natural groups of form, would soon be driven out of his senses if he were to be constantly beside a woman who would criticise his unfinished work, dabble among his color-tubes, and talk, *ad nauseam*, of pictures, and of nothing but pictures. There is no man living proof against the weakness of delighting to overawe his wife with the esoteric mysteries of his profession. Whether he be a lawyer, or an artist, or an author, he loves to crush her with results, of the methods of which she knows nothing. Every husband is more or less a mystery man to his wife. He delights to astonish her by his prowess; but how is that possible if she know the process by which he has arrived at his professional skill? It is true that in some professions—notably in the musical and theatrical professions—intermarriages are common; but there the object of marriage may be said to be as much professional as domestic. When the leading tenor marries the chief contralto of an operatic company, the chances are that the match has not been suggested so much by the possible spiritual communion of two souls hungering after melody, as by the possible advantages to be reaped in the matter of engagements. Men do not like women to know too much of their business or profession—that is to say, they do not desire that their wives should become acquainted with the technical details of their work. So a man who is a brilliant talker does not marry a woman whose tongue goes perpetually; the domestic result would be hideous. Nor does a writer marry a woman who writes, nor a painter a woman who paints. And the exceptionally brilliant and pronounced man, called upon to choose between a brilliantly intellectual woman, who will contest the palm of conversational superiority with him in society, and a quiet, modest, unassuming, not to say dull woman, will almost invariably choose the latter. And out of wilfulness, sometimes, he goes and marries a vulgar woman, who has scarcely the prudence to be quiet.

Now the clever man has very likely, as he inwardly calculates, enough brains for two; but, unfortunately, society refuses to be at the trouble of apportioning his intellectual graces. The man is held in the same estimation he possessed before marriage; the woman is written down a bore. He cannot float her. Even for his sake his friends cannot tolerate the presence of a dummy in their drawing-rooms who makes every one uncomfortable by appearing ill at ease; or his friends' wives will not consent to walk about with a flaunting creature dressed in pink, orange and blue. By insidious degrees they try to invite him without having his wife. If he is a man of penetration and self-respect, he detects the covert wish and flatly refuses. Indeed, the probability is that he becomes terribly disgusted, and in a passion retires altogether from the social circle in which he used to move. Happy is it then for him if the woman whom he married in defiance of society and for his own needs can satisfy those needs. We will say that she is possessed of a tolerable temper, and does not drive him to fly life as well as society, to be out of the range of her tongue. We will say also that she does not shock his eyes with tawdry finery, or annoy him by gross vulgarity of manners. The question is: Will he be able to remain forever in the companionship of a woman who has little or no sympathy with those things which most interest him? Will he be content forever to be shut up with a living dullness? If he is a man whose intellectual faculties are based upon a certain sensitiveness and quickness to outward impressions, the odds are altogether against him. If he is engaged in any great work which absorbs all his attention, he may put domestic affairs on a lower level, and establish with his wife a system of mutual toleration. But mutual toleration is not a very agreeable or secure basis for married life.

Old and New Ways of Bread-Making.

There is probably no substance used for food that has been made from a greater diversity of materials or by a greater variety of ways than bread, and very few which possess greater elements of interest to the inquiring or contemplative mind of either the general reader or the student of practical science.

It is believed that the earliest loaves were made at a period anterior to the invention of even the oldest grinding or pulverizing devices, by simply soaking grain in water until it became soft and pulpy and then pressing it into cakes, which were baked in the camp-fire embers where the rude and wandering tribes pitched their tents each night. It was but a slight advance on this to bray or pound the wheat, millet, or other grain in a mortar, and, after moistening the powdered mass, spreading it upon a hot surface to bake, or placing it wrapped in leaves in the hot ashes for the same purpose; yet this, almost the first and most primitive method of bread-baking, has obtained, with a simple change in the mode of pulverizing, to this day; for in all ages and in all lands, and with myriad kinds of grain, the meal sometimes obtained by crushing, sometimes by grinding and simply moistening before making, as just mentioned, has formed an important item in the food of man. When the Hebrews dwelt in the land of Goshen they baked the *huggoth*, or little cakes of unleavened bread, under the ashes or upon the hearth, and when Elijah fled from the unholy wrath of Jezebel he found at his head, as he awoke in the wilderness, a cake baked on the coals, and the loaf made by the widow of Sarepta was baked under the ashes. In recent times the far-famed oat cakes of Scotland have been made by wetting the coarsely bruised or powdered oats with water, having a little salt dissolved therein, and after rolling the mass into a thin sheet placing it before the fire. Bannocks are said to be made in the same way in the Punjaub, in India, and in the frontier settlements of our own country in times that have been gone away but a little while the bruised corn meal spread wet upon a shingle, placed salant in front of the hearthstone fire, constituted the johnny cake that made the greater part of the pioneer's daily fare.

The method of baking upper the ashes is still followed by the women in Bulgaria when bread must be made in haste, as to meet the wants of travelers, for there are no bakers in that semi-barbarous land, and the hoe-cake of the South owes its charcoal crust to the same process. The making of bread, however, is not only characterized by the crudeness of the means often employed, but sometimes by the unique nature of the materials used in the fabrication; for instance, the Laplanders, having no grain, make a kind of bread of dried and pulverized fishes and the liber or inner bark of the pine tree, and in Sweden and Norway the wood of beech and similar trees which contain no turpentine, is sometimes converted into bread. This is done by macerating the wood in water and boiling it to remove the soluble matter therefrom. The wood thus macerated, after being heated several times in a suitable oven, is reduced to a fine powder by grinding. It is asserted that this wood flour much resembles that made from corn, having a yellowish color and being capable of fermentation on the addition of yeast, and furthermore producing loaves of uniform and spongy texture. This flour also yields by boiling in water a thick jelly something like that made from wheat starch. Pulverized pine bark is very often mingled with rye flour for bread in northern Europe, the people doubtless employing such out-of-the-way materials because of the frequent and terrible famines which occur in those cold and barren countries.

Those kinds of bread made according to the simple methods above described may all be classed as unleavened bread, but the use of barm for making raised bread was known as far back in the past ages as the time of Moses; and its employment passed from Egypt to Greece and and Italy, and afterwards to all the northern nations conquered by Roman arms. No other means of making light or raised bread were ever known until within a comparatively recent period, when the same spirit of progress that revolutionized other departments of industry led to improvements in the art and mystery of making the staff of life. A mention of some of these last may be of interest, not only from their intrinsic value as items of useful information, but from the contrast between the two, strong as that between the comfort of civilized peoples and the privations of savage tribes.

Aside from convenience in the process of making, one great object sought to be secured by the recent methods is to obviate the loss resulting from the fermentation produced by yeast, and which has been variously estimated at from two to ten per cent. of the entire weight of flour. To effect this object the bi-carbonate of soda and hydro-chloric acid have been sometimes brought into use, there being intimately incorporated with every four pounds of flour employed three hundred and twenty grains of the powdered bi-carbonate. To the flour thus prepared is added a solution composed of three hundred grains of common salt, six and a half fluid ounces of hydro-chloric acid, and thirty-five ounces of water. The dough being kneaded is placed in the oven for baking in the ordinary manner. The acid combines with the soda of the bi-carbonate, converting it into common salt which is left in the bread, and disengages carbonic acid which puffs or swells it up in the same way that the carbonic acid liberated by the action of leaven brings about the same end.

Another plan, most frequently adopted in making rusk, gingerbread, etc., involves the use of the sesqui-carbonate of ammonia, which, when the dough is heated, is converted wholly into a gas and passes off, leaving the bread in the form of a light spongy mass.

There is also a different plan of making what is known as aerated bread, in which the dough is placed in a box and mixed by machinery with water charged with carbonic acid. When the dough is taken from the box where it is thus mixed under pressure the carbonic acide escapes from the water and "raises" the bread; so that by this means not only is all loss of flour prevented, but the process instead of requiring eight or ten hours, as by the common mode, may be completed in thirty minutes.—[American Artisan.

OFFICIAL.

MAYORALTY OF NEW ORLEANS,
City Hall, Sept. 30, 1868.
[No. 1046—N. S.]

Resolved, That the controller be and he is hereby authorized to sell, after five days notice in the official journal, the contract for cleaning out all the draining canals, according to specifications in the surveyor's department.

(Signed) ALFRED KEARNY,
President Board Assistant Aldermen.
(Signed) THOMAS MARKEY,
President Board Aldermen.
Approved Sept. 30, 1868.
(Signed) JOHN R. CONWAY, Mayor.
A true copy:
JOHN W. OVERALL, Secretary,

CONTROLLER'S OFFICE,
City Hall, New Orleans, Nov. 10, 1868.

Notice is hereby given that the controller will, at his office, on Tuesday, November 17, 1868, at noon, adjudicate to the lowest bidder or bidders, the above contract, as per specifications on file in his office.

PAS. LABARRE,
Deputy Controller.

The language of nature and experience demonstrates that whoever would enjoy the pleasures of food, the beauties of landscape, the joys of companionship, the riches of literature, or the honors of station and renown, must preserve their health. The effect of foul, injurious food, entering the stomach, is to derange the digestive organs and produce headache, loss of appetite, unrefreshing sleep, low spirits, feverish burnings, etc., which are the symptoms of that horrid disease, dyspepsia, which assumes a thousand shapes, and points to a miserable life and premature decay. Plantation Bitters will prevent, overcome and counteract all of these effects. They act with unerring power, and are taken with the pleasure of a beverage.

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THE NEW ORLEANS CRESCENT.

OFFICE 64 CAMP ST., NEW ORLEANS.

J. O. NIXON, EDITOR AND PROPRIETOR.

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Alexandria, La. Officers—Julius Levin, W. M.; Jonas Weil, S. W.; Moses Rosenthal, J. W.; J. M. Barrett, Secretary.

PLEASANT HILL LODGE NO. 85.

Pleasant Hill, DeSoto Parish, La. Officers—John W. Foster, W. M.; J. W. Lane, S. W.; James T. Redding, J. W.; H. J. Davis, Secretary.

LAFAYETTE LODGE NO. 87.

Pattersonville, La. Officers—Désiré Como, W. M.; Hy. M. Rentrop, S. W.; Thomas S. Sanders, J. W.; John M. Rogers, Secretary.

MANY LODGE NO. 88.

Many, Sabine Parish, La. Officers—Jas. K. Pharis, W. M.; J. H. Tynes, S. W.; Wm. T. Alford, J. W.; J. J. Horton, Secretary.

CYPRESS LODGE NO .

Collingsburg, Bossier Parish, La. Officers—J. G. Lamp bright, W. M.; J. A. Herron, S. W.; W. E. Adger, J. W S. P. McCullough, Secretary.

THIBODAUX BENEVOLENT LODGE NO. 90.

Thibodaux, La. Officers—F. R. Mead, W. M.; W. H. Regan, S. W.; David Moore, J. W.; L. C. Aubert, Secretary.

MONTICELLO LODGE NO. 92.

Monticello, Carroll Parish, La. Officers—H. R. Lott, W. M.; W. T. C. Anderson, S. W.; John L. Cheatham, J. W.; James W. Dranghon, Secretary.

NAPOLEON LODGE NO. 95.

Ouachita City, Union Parish, La. Officers—W. A. Parks, W. M.; M. U. Pearce, S. W.; John R. Pearce, J. W.; Benj. Ford, Secretary.

BELLEVUE LODGE NO. 96.

Bellevue, Bossier Parish, La.; Officers—Jacob A. Snider, W. M.; Wm. Hy. Scanland, S. W.; John R. Griffin, J. W.; T. M. Fort, Secretary.

ST. HELENA LODGE NO. 96.

Greensburg, La. Officers—Ames Kent, W. M.; J. J Thompson, S. W.; D. L. McGehee, J. W.; Lemuel R. Parker Secretary.

HERMITAGE LODGE NO. 98.

Tchoupitoulas street, between Philip and First streets, New Orleans. Officers—Wm. Weber, W. M.; W. J. Channing, S. W.; Wm. Woelper, J. W.; A. W. Skardon, Secretary.

FRANKLINTON LODGE NO. 102.

Franklinton, Washington Parish, La. Officers—James H. Burns, W. M.; J. Bramfield, S. W.; J. P. Walsh, J. W.; W. H. Dixon, Secretary.

LOUISIANA LODGE No. 105.

Grand Lodge Hall, New Orleans. Officers—Wm. C. Driver, W. M.; C. H. Luxenberg, S. W.; T. C. Carey, J. W.; Arthur Waugh, Secretary.

VIENNA LODGE NO. 106.

Vienna, Jackson Parish, La. Officers—M. P. Quinn, W. M.; Jno. W. Calcout, S. W.; G. W. Dobbins, J. W.; Thos. C. Knowles, Secretary.

SPARTA LODGE NO. 109.

Sparta, Bienville Parish, La. Officers—R. H. Crawford, W M.; Jos. A. Hays, S. W.; Jos. B. Hood, J. W.; C. M. Murphy, Secretary.

CASTOR LODGE NO. 109.

Castor, Caldwell Parish, La. Officers—W. L. D. Graffenreidt, W. M.; W. T. Nettles, S. W.; A. B. Wood, J. W.; W. M. Raymond, Secretary.

URIE LODGE NO. 111.

Forkesville, Ouachita Parish, La. Officers—Thos. L. Simpson, W. M.; W. W. Patrick, S. W.; A. Colhoun, J. W.; John H. Milling, Secretary.

BARTHOLOMEW LODGE NO. 112.

Plantersville, Morehouse Parish, La. Officers—John McKrory, W. M.; J. W. Baker, S. W.; J. W. McCord, J. W. J. S. Knox, Secretary.

THOMAS JEFFERSON LODGE NO. 113.

Spearsville, Union Parish, La. Officers—W. L. Spears, W. M.; G. R. Carroll, S. W.; B. F. Harrell, J. W.; Bestian Hays, Secretary.

SHREVEPORT LODGE NO. 115.

Shreveport, La. Officers—W. Hecox, W. M.; C. H. Spiker, S. W.; E. B. Bennett, J. W.; M. Kaufman, Sr., Secretary.

ACACIA LODGE NO. 115.

Plaquemina, Iberville Parish, La. Officers—David M. Barrow, W. M.; G. Schlater, S. W.; S. Mathews, J. W.; John Marcaé, Secretary.

TERRYVILLE LODGE NO. 118.

Quay, Claiborne Parish, La. Officers—H. F. Petty, W. M.; J. Swint, S. W.; W. W. Taylor, J. W.; G. W. Davidson, Secretary.

DEERFIELD LODGE NO. 120.

Deerfield, Carroll Parish, La. Officers—Geo. W. Trezevant, W. M.; Daniel S. Travis, S. W.; M. S. Cassity, J. W.; Chas. R. Sleeder, Secretary.

LISBON LODGE NO. 121.

Lisbon, Claiborne Parish, La. Officers—Jno. L. Williams W. M.; W. D. Hester, S. W.; Seth Tatum, J. W.

MACKEY LODGE NO. 122.

Ringgold, Bienville Parish, La. Officers—D. H. Hays, W. M.; H. D. Schuler, S. W.; H. V. Tooke, J. W.; A. J. Kleb, Secretary.

LIBERTY LODGE NO. 123.

Keachi, DeSoto Parish, La. Officers—A. J. Caffey, W. M. F. J. Harrison, S. W.; Robert Horn, J. W.; W. Spiller, G Secretary.

KELLERTOWN LODGE NO. 124.

Kellertown, East Feliciana Parish, La. Officers—R. J Pemble, W. M.; J. A. Ramsey, S. W.; S. R. Truman, J. W.; A. J. Norwood, Secretary.

PEARL RIVER LODGE NO. 125.

Shady Grove, Washington Parish, La. Officers—W. C. Warren, W. M.; W. R. H. Faulk, S. W.; Jno. F. Ard, J. W.; Jas E. Ford, Secretary.

ARCADIA LODGE NO. 126.

Arcadia, Bienville Parish, La. Officers—James Brice, Jr., W. M.; E. Gresham, S. W.; A. J. Wilson, J. W.; Jno. M. Ryant, Secretary.

SPRING HILL LODGE NO. 127.

Spring Hill, Union Cross Roads, La. Officers—J. P. Everett, W. M.; C. W. Clowe, S. W.; J. T. Tournney, J. W.; J. W. Hopkins, Secretary.

DAWSON LODGE NO. 129.

Scottville, Claiborne Parish, La. Officers—W. S. Thompson, W. M.; Wm. Miller, S. W.; D. J. Seyers, J. W.; A. M. Thornton, Secretary.

SHILOH LODGE NO. 131.

Shiloh, Union Parish, La. Officers—S. M. Fuller, W. M.; L. J. Loveless, S. W.; W. R. Weldon, J. W.; J. C. R. White, Secretary.

GORDY LODGE NO. 133.

Chenoyville, Rapides Parish, La. Officers—J. H. Audebert, W. M.; J. L. Pearce, S. W.; G. B. Marshall, J. W.; Isaac C. Johnson, Secretary.

PLAINS LODGE NO. 135.

Plains Store, East Baton Rouge, La. Officers—H. C. Young, W. M.; A. G. Carter, S. W.; J. D. Nettles, J. W.; T. L. Mills, Secretary.

ATHENS LODGE NO. 136.

Athens, Claiborne Parish, La. Officers—H. A. McFarland, W. M.; W. F. Bridges, S. W.; J. M. Merritt, J. W.; R. J. Bridges, Secretary.

HOUMA LODGE NO. 138.

Houma, Terrebonne Parish, La. Officers—Duncan S. Cage, W. M.; Jas. Philson, S. W.; A. S. Holmick, J. W.; R. W. Francis, Secretary.

COOL SPRING LODGE NO. 140.

Cool Springs, Claiborne Parish, La. Officers—Jno. T. Tigner, W. M.; Elbert Gray, S. W.; A. W Palmer, J. W.; Geo. W. Tigner, Secretary.

DOWNSVILLE LODGE NO. 143.

Downsville, Union Parish, La. Officers—Jno. W. Hester W. M.; Jno. Shultz, S. W.; R. H. Henry, J. W.; E. S. Pipes, Secretary.

OCEAN LODGE NO. 144.

Polar Star Hall, corner Rampart and History streets, New Orleans. Officers—A. Goldmann, W. M.; J. B. Cooper, S. W.; Wm. Melder, J. W.; J. A. Letten, Secretary.

HOPE LODGE NO. 145

Vermillionville, Lafayette Parish. Officers—J. B. Bailey, W. M.; H. Eastin, S. W.; J. J. Caffrey, J. W.; Wm. Brandt, secretary.

SILENT BROTHERHOOD, LODGE NO. 146.

Coushatta Chute, Natchitoches Parish, La. Officers—R. A. L. McCurdy, W. M.; Julius Lisso, S. W.; Benj. S. Lee, J. W.; Mark Lisso, Secretary.

ANACOCO LODGE NO. 147.

Anacoco, Sabine Parish, La. Officers—R. H. Bray, W. M.; Jno. A. Brown, S. W.; W. H. Jones, J. W.; Jas. M. Franklin, Secretary.

RED LAND LODGE NO. 148.

Rocky Mount, Bossier Parish, La. Officers—J. G. Allen, W. M.; A. K. Edens, S. W.; A. J. Spurling, J. W.; J. J. Swindle, Secretary.

DARLINGTON LODGE NO. 149.

Darlington, St. Helena Parish, La. Officers—O. S. Collins W. M.