OVERVIEW OF THE COLLECTION

Author: N/A
Title: Fraternal Organizations Collection
Date: 1890-1963
Abstract: Lodge books, ledgers, membership rolls, minute books, membership applications
Quantity: 3.3 cu. ft.

BIOGRAPHY OF

[Notes are placed at the end of the sketch]

Knights of Pythias (KOP) [Note 1]

The founder of this order was Justus H. Rathbone, a member of the Freemasons and the Red Men. On February 19, 1864, Rathbone and several federal government clerks founded the Knights of Pythias in Washington D.C. The Grand Lodge for the District of Columbia was organized by April of the same year and by 1868, the Supreme Grand Lodge of the World (the national structure) was established.

Rathbone once directed a school play that portrayed the loyal friendship between Damon and Pythias (originally an erroneous spelling for Phintias), two Syracusans who lived during the fourth century B.C. Phintias was condemned to death for opposing Dionysius, tyrant of Syracuse from 405 to 367 B.C. Damon offered himself as security so that Phintias his friend, could go home and see his wife and children. The time for Phintias’s execution drew near, but he had not returned. Damon held true to his promise, permitting himself to be led to the place of the planned execution, when suddenly Phintias rushed forward embracing his friend. Dionysius was so moved by this incident that he released both men and asked if he could join their friendship.
Basing its ritual on story of Damon and Pythias, the society accents the principles of friendship, charity, and benevolence. In fact, the Pythian motto is: “Be Generous, Brave, and True.” Pythian literature says that after the American Civil War, Rathbone felt the United States urgently needed these principles “to rekindle the brotherly sentiment which had been all but stamped out under the merciless heel of human passions…”

Membership is open to any white man in good health. Until 1875, the order did not admit maimed individuals. All applicants had to believe in a supreme being. Black applicants were denied membership in the KOP even before the constitution contained the “white-male” clause. The clause made its appearance after 1871. Some agitation with the all-white clause occurred in 1964 at the national convention. The convention referred the matter to committees, and in 1968, the matter failed to appear on the convention’s agenda. Black citizens in 1869 formed their own group, Knights of Pythias of North America, Europe, Asia, and Africa.

Once an applicant has been accepted for membership by ball ballot, he is required to go through the mandatory initiation rites. In preparation for the first rank (degree), the candidate is blindfolded and required to kneel before an open coffin, containing a skeleton. He is asked a number of questions and takes an oath of secrecy.

The insignia for the KOP is an inverted triangle that has four smaller triangles within it, three inverted and one upright. The inner, upper left-hand triangle displays the letter “F,” the inner, upper right-hand triangle reveals the letter “C,” and the bottom, inner triangle portrays the letter “B.” The fourth inner triangle, in the upper middle of the larger triangle, depicts the bust of a medieval knight with armor, sword, and axe. The letters F.C.B. stand for friendship, charity, and benevolence.

With a few minor exceptions, the KOP prospered and grew for a number of decades. By the early 1920’s the society had almost one million members. It once had the ability to attract members from other fraternal groups. Masons, Odd Fellows*, Red Men*, Elks, and others were commonly numbered among the Pythians. In 1936, the KOP was honored by having Franklin D. Roosevelt join its fellowship. In 1978, the KOP had less than 20,000 members.

The organizational structure of the KOP is three tiered. The national convention is under the auspices of the “Supreme Lodge,” which meets every two years. The chief executive officers of the supreme lodge are the Chancellor, Vice Chancellor, Prelate, Secretary, Treasurer, Master of Arms, Inner Guard, and Outer Guard. State groups are called “Grand Lodges.” Local units used to be called “Castles,” but in recent years they seem to be referred to as “Subordinate Lodges.” The national headquarters are located in Stockton, California.

Pythian Sisters [Notes 2]
The history of the present day Pythian Sisters is complicated by the fact that the present day order is the result of a consolidation that occurred in 1907. In 1888, the Supreme Lodge of the Knights of Pythians approved Joseph Addition Hill’s ritual for a women’s order. The women however approved their own ritual written by Mrs. Alva A. Young. The latter ritual was accepted when the first assembly of the Pythian Sisterhood was organized in Concord, New Hampshire on February 22, 1888. That same year the first temple of the Pythian Sisters of the World was organized in Warsaw, Indiana. Mr. Hill was again involved; in this instance he was the prime organizer of the latter society.

The Pythian Sisterhood (the Concord group) differed from the Pythian Sisters (the Warsaw group) in that the former group did not permit the Knights of Pythias to join its ranks, whereas the latter did. In 1894, the Warsaw “Sisters” were in danger of losing their male (honorary) members because the Supreme Lodge did not permit any of its members to belong to an organization that used the name “Pythian” but was not under the male order’s jurisdiction. This rule prompted the Pythian Sisters to change their name. This is the society that is presently in existence.

Membership qualifications as stated in the Constitution of 1964: “To be eligible for membership for initiation in a Temple (lodge), the person must be over sixteen years of age, of good character and speak the English language, and be the wife, widow, sister, half-sister, sister-in-law, mother, stepmother, or mother-in-law of a Knight of Pythias in good standing...Persons having Negro blood in their veins or unable to speak the English language are not eligible...A Knight of Pythias must have taken the Rank of Page, Esquire, and Knight before he is eligible for membership in a Temple.”

Similar to its male counterpart, the Knights of Pythias, the Pythias Sisters are losing members. In 1966, the society had 90,000 “sisters,” but by 1979 the number had declined to less than 60,000.

The administrative or organizational structure operates on the national, state, and local level. The national structure is known as the “Supreme Temple.” It meets biannually when the KOP meet. State organizations are referred to as “Grand Temples,” and local units are “Temples.” The national or Supreme Temple offices are located wherever the Supreme Secretary resides.

**Improved Order of Red Men (IORM)** [Note 3]

This fraternal society claims to be the oldest secret order founded in America. It bases this claim on being the continuation of certain secret societies that were in existence prior to the American Revolution. Notable among these societies were the Sons of Liberty and the Sons of Tamina. The IORM literature says it was originally (1763) known as the Sons of Liberty, whose members “worked underground to help
establish freedom and liberty in the Early Colonies.” After the American Revolution, the name was changed to the Order of Red Men. Whether the present IORM is a definite descendent of the Sons of Liberty cannot be proven for the IORM as it is known was founded in 1834, and by 1847 the “Great Council of the United States” (the national structure) was organized in Baltimore, Maryland.

After having organized itself on the national level in 1847, the IORM grew, as so many fraternal orders did in the later part of the 1800’s and early part of the 1900’s. By 1921, the Red Men had over 519,952 members in forty-six states. In 1978, the IORM had only 31,789 members in thirty-two states. One official report in 1977 showed that, from 1960 to 1975, the Red Men suffered a net loss of 19,776 members. The order which once, according to claims, had Theodore Roosevelt, Warren G. Harding, and Franklin D. Roosevelt as members, currently has more problems keeping its members, let alone gaining new ones.

The IORM has three basic degrees: Adoption, Warrior, and Chief. A fourth degree is given for insurance purposes, the beneficiary degree.

The organizational and ritual terminology is almost exclusively derived from language attributed to the American Indian. The local lodge is known as “Tribe;” “Paleface” means nonmember; “Wigwam” is a meeting site; “Sachem” is president or head of a lodge; “Senior Sagamore” is the first vice-president; “Chief of Records” means secretary; “Raising up of Chiefs” stands for installing officers; “kindling the council fire” is to open a meeting; and “twigging” is the act of voting.

In receiving the Adoption degree the candidate is seen as a paleface who stumbles upon a camp of warriors and braves. They take him to the tribe where he is tied to the stake and threatened with death. The prophet (a Red Men official) intercedes by asking the tribe to adopt him. The vow for the first degree promises secrecy and conformity to the order. It concludes with the statement: “So help me, Great Spirit.” The Chief’s degree enacts a scene where the candidate is given a peace pipe then shared by the lodge officials. Among the paraphernalia given to the new “chief” is a tomahawk, which has the emblem of the order engraved: “an eagle whose wings bear the stars and stripes of the American flag,” as well as the letters TOT (Totem of the eagle) on its breast.

The watchwords of the Red Men are freedom, friendship, and charity. It sees these as characterizing the ideals of the American nation. Thus IORM is presently a fraternal group that holds to a conservative social and political philosophy. The order opposes federal welfare, communism, and waste in government. Its official magazine Red Men periodically prints articles conveying the order’s conservative stance.

Each year, the society conducts an annual pilgrimage to Faith of Our Fathers Chapel in Valley Forge, Pennsylvania. This pilgrimage is designed “to renew and strengthen our beliefs in American Way of Life.”
Membership to the Red Men is not open to women, although there is an auxiliary order for women known as the Degree of Pocahontas. Until 1974, the order’s bylaws stipulated that candidates for membership had to be white. Native red men (American Indians) were not eligible to join. However, in 1974, at its 106th session, the Great Council of the United States eliminated its all-white requirement. The order refers to this session as the “turning point of our order.”

The IORM has supported the American Indian Development program, which is designed to aid American Indian children by providing education and health care. In 1976, the Organization had a total of 212 sponsored adoptions of Indian children. The order has also come to the defense of the American Indian. One issue (December 1974) of the magazine Red Men, said: “The American Indian, seeking a return to more acceptable means of managing his native stands of maiden timer and clean, sparkling water now seeks support from all of us to fully practice ‘Americanism’…” Financial support has been given to aid the Association of the Retarded and to promote books for the blind.

**Degree of Pocahontas (DOP) [Note 4]**

In 1885 in Elmira, New York, a ladies auxiliary of the Improved Order of Red Men was authorized by the Red Men, and in 1887, the first council (local chapter) was begun in Philadelphia, Pennsylvania. The newly founded group was given the name, Degree of Pocahontas, in honor of an Indian Princess. The DOP has its objectives teaching, kindness, love, charity, and loyalty to one’s country. More specifically, the Red Men’s auxiliary stands for: (1) love and respect for the American flag, (2) preserving the American way of life, (3) keeping alive the legends and customs of the American Indian, (4) creating and inspiring greater patriotism, (5) joining its members together in love and friendship, and (6) providing organized charity for those in need.

The emblem of the Pocahontas displays the portrait of an Indian maiden with two American flags on each side of her. On her chest is a shield bearing the words Degree of Pocahontas.

Most of the charity programs operated by the DOP are frequently those of the Red Men. Its project called AID (American Indian Development) is a national health and education care program for American Indian children. Financial support for braille books is another altruistic venture of the DOP. Another charity project is the Retarded Children’s Program. The Indian Affairs Project furnishes food, clothing, and other items of necessity to Indian reservations.

Concerning civic affairs, the DOP honor unknown soldiers and those who have died in defense of the United States by joining the Red Men at Arlington National Cemetery each year for a memorial service. The order, also, provides financial support to
fight communism. Each year on December 16th the ladies participate with the Red Men in commemorating the Boston Tea Party of 1773. This day is commemorated because the individuals who tossed the tea overboard were white men disguised as Indians. Many believe these “Indians” were from the Sons of Liberty and also from the Freemasonry. The Pocahontas has, also, been promoting a program for safe driving.

**Independent Order of Odd Fellows** (IOOF) [Note 5]

Like Freemasonry, the Odd Fellowship did not originate in the United States, but rather in England. There is some evidence indicating that an Odd Fellows Lodge existed in England as early as 1745. Yet as Albert Stevens said in his *Cyclopedia of Fraternities* (1907), the real “origin of the society of Odd Fellows lodge will probably remain obscure.” However, once the 19th century literature appears, information about the Odd Fellows is quite clear. By the early 1800’s, records show the United Order of Odd Fellows (also known as Grand United Order) existed in England. Also, during this time, several schisms occurred in the United Order, the prominent and most notable being the one that resulted in the group calling itself Independent Order of Odd Fellows, Manchester Unity. This group in Manchester, England seceded from the United Order in 1813 because of the widespread festivity present in Odd Fellowship in that era.

In 1817, an Odd Fellow, Thomas Wildey, immigrated to the United States and on April 26, 1819, he organized an Odd Fellows lodge in the Seven Stars Tavern in Baltimore, Maryland. This lodge was chartered by the Duke of York Lodge, Preston, England, one of the lodges in the Manchester Unity group. It should be noted that the lodge founded by Wildey, was not the first Odd Fellows society in the United States. Records show that an unchartered lodge had appeared in Baltimore as early as 1802 and one in New York in 1806. Since Wildey’s effort received a formal charter from the English Odd Fellows, the credit and honor for establishing Odd Fellowship in the United States goes to him.

The Odd Fellows severed their ties with their English “brethren” in 1843. One argument frequently heard is that the American Odd Fellows broke from the Manchester Unity because the black Odd Fellows had received a charter that same year. The black Odd Fellows, known as the Grand United Order of Odd Fellows (GUOOF), however, dispute this contention. They assert that the white Odd Fellows had no reason to contest the blacks being chartered because the Grand United extended the right, not the Manchester Unity. Since 1843, the white Odd Fellows have called themselves Independent Order of Odd Fellows.

The IOOF was the first American fraternal order to offer its members financial benevolence with regard to relief of the sick, distressed and orphans, and burial of deceased members. Whether the benevolent features or other organizational qualities appeared to the people is not easy to determine.
Odd Fellowship, often referred to as “the poor man’s Masonry,” in many ways resembles Masonry. Freemasonry teaches its members secret passwords, signs, and grips. The members hoodwink (blindfold) the candidates during initiation, vote by ball ballot when admitting candidates, require the belief in a supreme being, accent certain moral lessons in their rituals, and until 1971, had a constitution which allowed only white males to become members.

The candidate, in addition to being hoodwinked, is also put in chains, symbolizing darkness and helplessness as the members form a funeral-like procession and then march around the lodge room. After the procession the candidate’s blindfold is removed and he is invited to meditate on death as he views a human skeleton illuminated by two torches.

The Odd Fellows confer three degrees in addition to the initiatory degree. These are known as Friendship, Love, and Truth. They are symbolized by three chain links joined together. The three links are the official emblem of the IOOF. The letters F, L, and T are illustrated in the three links, one letter per link.

Membership is open only to adult males, and already noted, until the 1970’s only white males were admitted. The IOOF, however, has a female order, the Rebekah Assemblies, but the reverse is not possible. In 1978, the society had approximately 243,000 members. This figure represents a remarkable decline from a roster of 3,400,000 that the order once boasted in 1915.

Local units are known as “Lodges,” regional groups are called “Grand Lodges,” and the national structure, which includes Canada as well as the United States, is referred to as the “Sovereign Grand Lodge.” The sovereign grand lodge meets annually in convention.

**International Association of Rebekah Assemblies (IARA)** [Note 6]

This order, which was once known as the Daughters of Rebekah, is the women’s fraternal branch of the Independent Order of Odd Fellows. Today the IARA in fraternal circles is commonly known by the name “Rebekahs.” The order was founded in 1851 by Schuyler Colfax (an Odd Fellow) of South Bend, Indiana. Colfax had received approval to prepare a ladies degree from the Grand Lodge convention in 1850. Colfax, who later became vice-president of the United States, wrote most of the ritual and lectures for the Rebekah degree, and in the following year (1851) his work was adopted by the Grand Lodge of the IOOF.

All members if the IARA take only one degree, the Assembly degree. The ritual refers the candidate to “the Beautiful and graceful Rebekah, whose kindness and hospitality to a humble unknown servant (Abraham’s major-domo, Eliezer) portrays the grandeur of her character…” The obligation, taken by the candidate during initiation,
stresses secrecy and faithfulness to the order’s laws, rules, and regulations. The ritual also contains a sign of recognition and in typical fraternal fashion; there is the utterance of prayers.

The ladies, along with the Odd Fellows, sponsor the Educational Foundation, which provides loans to members. The order, also, participates in the World Eye Bank, another project that the Odd Fellows support. For the Youth group, Theta Rho Girls’ Club, the IARA regularly conducts and sponsors pilgrimages. The society is proud of the fact that, together with the IOOF, it was the first fraternal organization to establish homes for the aged and orphans. The first home was founded in 1872 in Pennsylvania; many of the homes are largely supported by grand lodges (state groups).

The IARA sees the letters of the name Rebekah spelling out the following qualities of the society:

R – Rendering your service above self
E – Ever mindful for all to remember of your love and Devotion
B – represents our Bible for which you are a part of representing our degree
E – your Ever striving to please God and your people
K – is for Kindness, one of your many outstanding traits
A – Always striving to live up to God’s teachings
H- represents the Hospitality you show a humble unknown Servant

Membership eligibility requires the applicant to believe in a supreme being, to be a relative of an Odd Fellow of good moral character, and at least eighteen years of age. Males from the IOOF may join the Rebekahs, but the reverse is not permitted by the Odd Fellows. Since 1972, memberships have constitutionally removed the barrier to blacks and other non-whites. The revised constitution (Code of General Laws) says in part: “All women of good moral character who have attained the age of eighteen years...” are eligible to join the Rebekahs.

The IARA, similar to the IOOF, has been declining continuously in membership for some years. The combined Rebekah and Odd Fellows once had three and a half million members in 1915. In 1978, it seemed the order was struggling to survive with only a combined membership of 575,000.

The emblem of the IARA is a circle with three Odd Fellow chain links in the center. The letter “R” is directly below the three links.
Local units are known as “Lodges,” of which there are 6,300 in Canada and the United States. On state or regional level, the chief officer is addressed as “Noble Grand.” On the international level, the title is “Sovereign Noble Grand.” The IARA meets in convention annually, usually at the same time that the Sovereign Grand Lodge of the Odd Fellows meets.

[Notes]

2. Ibid. pgs. 280-282
3. Ibid. pgs. 287-289
4. Ibid. pgs. 160-162
5. Ibid. pgs. 243-245
6. Ibid. pgs. 284-286

**SCOPE AND CONTENTS OF THE COLLECTION**

This collection contains lodge records from three fraternal organizations located in Perry County, Ohio. The materials in this collection cover a period of 73 years, 1890 to 1963. Contained within the collection are a variety of ledgers, account books, membership rolls, minute books, and membership applications for each fraternal society. The organizations represented are the Pythian Sisters of the Knights of Pythias, the Degree of Pocahontas of the Independent Order of Red Men, and the Ohio Rebekah Assembly of the Independent Order of Odd Fellows.

In sum, there are five ledgers, seven account books, sixteen minute books, eight membership cards, and four receipt books. The ledgers include names of members and due payments. The minute books contain member absences and/or attendances, donations or offerings and minutes of each meeting. Account books were kept primarily for recording cash transactions with local businesses, however, most of the organizations rarely kept accurate records of this. Membership ledgers contain present members and members dropped or expired.

The collection includes 23 volumes of publications on the internal structure of two of the three fraternal orders. The Degree of Pocahontas is represented by six volumes of the *Records of the Great Sun Council* (1933-1948). This publication comes out yearly after the annual national assembly, and presents a very good overview of the
orders’ structure and business. The Rebekah Assembly is represented by 17 volumes of the Proceedings of the Ohio Rebekah Assembly (1932-1962). This publication is quite similar to the DOP, except for different organizational structure and law. Both should be consulted if the researcher desires further information on these two orders. This collection also contains a package with materials related to the Ohio Rebekah Assembly.

ORGANIZATION OF THE COLLECTION

These records are organized into the following series:

**Series I:** Knights of Pythias, Pythian Sisters  
**Series II:** Improved Order of Red Men, Degree of Pocahontas  
**Series III:** Ohio Rebekah Assembly of the Independent Order of Odd Fellows

Abbreviations with in content list:

RELATED MATERIALS

See also: Jayne-Weaver, Ida M. & Emma D. Wood, *History of the Order of Pythian Sisters*, 1925;  
Beharrell, T.G., *Odd Fellows Monitor and Guide*, 1894;  
The Revised Rebekah Ritual Illustrated, Ezra A. Cook Publisher of Chicago, Illinois, 1948;  

Websites:

- [http://www.pythias.org](http://www.pythias.org)
- [http://www.pythiansisters.org](http://www.pythiansisters.org)
- [http://www.redmen.org](http://www.redmen.org)
- [http://www.redmen.org/pocahontas/po_info.htm](http://www.redmen.org/pocahontas/po_info.htm)
- [http://www.ioof.org](http://www.ioof.org)
- [http://www.ioof.org/rebekahs.htm](http://www.ioof.org/rebekahs.htm)
ADMINISTRATIVE INFORMATION

Restrictions: The collection is open under the rules and regulations of the Ohio University Libraries.

Preferred Citation: Researchers are requested to cite the collection name, collection number, and the Ohio University Libraries, in all footnotes and bibliographical references.

Accession Number: Ac-no 78-49

Provenance: The Ohio University Archives received the collection as a gift from Michel Perdreau, August 7, 1978. She purchased the items at an Antique Auction in Athens, Ohio in 1978.

Property Rights: Ohio University retains all property rights to the collection.

Copyrights: Ohio University retains all copyrights unless retained by the donor, other correspondents, or other artists.

Photoduplication: Ohio University will entertain requests to photocopy reasonable amounts of material from the collection for the convenience of individual researchers.

Processing: Carolyn Copper processed the collection in February 1985.

DETAILED DESCRIPTION OF THE COLLECTION

Note to Researchers: To request materials, please note both the location and box numbers shown below.

CONTAINER LIST

<table>
<thead>
<tr>
<th>Box/Folder</th>
<th>Description</th>
</tr>
</thead>
</table>
| 1 / 1      | Series 1: Knights of Pythias, Pythian Sisters
            | Knights of Pythias: Candidates questionnaire for membership, 1920-1927, Lodge 223, New |
Straitsville, Perry County, Ohio. 20x12.5cm. 175 pgs.

2 Pythian Sisters: Ledger of membership dues, 1944-1955, New Straitsville, Perry County, Ohio. 19x24.5cm. 175 pgs.
- Insurance policy through American Alliance Company, May 1951
- Account Book 1909-1927, Forest Rose Temple

3 / 1 May 1919-April 1924
2 1922-1924
3 1925-1927
4 1934-1937
5 1937-1948

3 / 1 1940-1943
2 1943-1947
3 1947-1951
4 February 1951-December 1951
5 1954-1958
6 Account book 1937-1942

Series II: Improved Order of Red Men, Degree of Pocahontas
Ledgers, minute books, cash records, receipt books, membership roll, financial statements, and bound volumes of the Great Sun Council of IORM – Degree of Pocahontas, Swastika Council #23, New Straitsville, Perry County, Ohio.

4 / 1 Tribal ledger, no date, no entries, 26x40cm. 400 pgs.
- two membership application cards, 1928
- three business letters, January-February 1927
- Auditing form of Six Moons Report

4 / 2 Membership ledger, 1916-1921, 26x40cm. 210 pgs.
- two membership application cards, 1937
<table>
<thead>
<tr>
<th>4</th>
<th>Account books</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-record of accounts, February 6, 1911-1938, 15x23.5cm. 305 pgs. Listing of member accounts and of 1931 staff members on the last page</td>
</tr>
<tr>
<td></td>
<td>-cash books and collections, 1911-1918, 20.5x27cm. 160 pgs.</td>
</tr>
<tr>
<td></td>
<td>-1927-1944, 19x25cm. 150 pgs.</td>
</tr>
<tr>
<td></td>
<td>-1931-1936, 15x23.5cm. 160 pgs.</td>
</tr>
<tr>
<td></td>
<td>-receipts from Farmers and Merchants Bank, Logan, Ohio, 26 items, 1944-1946</td>
</tr>
<tr>
<td>5</td>
<td>Six Moons Report on finances, includes members dropped or added per capita tax and auditing committees report</td>
</tr>
<tr>
<td></td>
<td>-1922-1930</td>
</tr>
<tr>
<td></td>
<td>-1911-1930</td>
</tr>
<tr>
<td>6</td>
<td>Official membership charter of DOP, 71 names, New Straitsville Lodge</td>
</tr>
<tr>
<td>2</td>
<td>Receipts books</td>
</tr>
<tr>
<td></td>
<td>-1928-1954, 100 pgs.</td>
</tr>
<tr>
<td></td>
<td>-1942-1948, 100 pgs.</td>
</tr>
<tr>
<td>3</td>
<td>Membership ledger 1922</td>
</tr>
</tbody>
</table>

| 4   | Records of the Great Sun Council, Degree of Pocahontas 1933-1948 |
|     | -financial report, membership roll, minutes of executive committee meetings, and general rules and provisions of the order |
| 5   | Records of the Great Sun Council, Degree of Pocahontas 1933-1948 |
|     | -financial report, membership roll, minutes of executive committee meetings, and general rules and provisions of the order |
| 6   | (Continued) Records of the Great Sun Council, Degree of Pocahontas 1933-1948 |
-financial report, membership roll, minutes of executive committee meetings, and general rules and provisions of the order

7 (Continued) Records of the Great Sun Council, Degree of Pocahontas 1933-1948
   -financial report, membership roll, minutes of executive committee meetings, and general rules and provisions of the order

8 (Continued) Records of the Great Sun Council, Degree of Pocahontas 1933-1948
   -financial report, membership roll, minutes of executive committee meetings, and general rules and provisions of the order

9 (Continued) Records of the Great Sun Council, Degree of Pocahontas 1933-1948
   -financial report, membership roll, minutes of executive committee meetings, and general rules and provisions of the order

10 (Continued) Records of the Great Sun Council, Degree of Pocahontas 1933-1948
    -financial report, membership roll, minutes of executive committee meetings, and general rules and provisions of the order

7 / 1 Roll of Chiefs and minute books, Swastika Council # 23, New Straitsville, Perry County, Ohio, 1911-1918, 26x40cm. 350 pgs.
   -application for membership 1918
   -paid receipt for dues 1921

Series III: Ohio Rebekah Assembly of the Independent Order of Odd Fellows
Record books and IOOF Assembly proceedings, Woodline Lodge #100, New Straitsville, Perry County, Ohio

8 / 1 Visitors book, 1893-1948, 21.5x34.5cm. 60 pgs.

2 Independent Order of Odd Fellows Annual Report
Book of Rebekah Lodge, includes expenses, assets, investments, and donations, December 31, 1932-December 31, 1945, 23x30cm. 20 pgs.

3 IOOF Roll of Officers, January 1925-July 1933, 21.5x26cm. includes listing of officers, Woodline Rebekah Lodge # 100

4 (Continued) IOOF Roll of Officers, January 1925-July 1933, 21.5x26cm. includes listing of officers, Woodline Rebekah Lodge # 100

5 Record of Order of Processions of Rebekah Lodge 1941, 19.5x24.5cm. 25 pgs.

6 Receipt Books for Rebekah Woodline Lodge 1927-1953, 24x14.5cm. payments for general dues

7 (Continued) Receipt Books for Rebekah Woodline Lodge 1927-1953, 24x14.5cm. payments for general dues

8 (Continued) Receipt Books for Rebekah Woodline Lodge 1927-1953, 24x14.5cm. payments for general dues

9 Rebekah Lodge Account Book 1926-1953, 18.5x24cm. 138 pgs. Membership dues and lodge expenses

10 Rebekah Lodge, Account book of expenses from 1910-1962, 18.5x30cm. 200 pgs.

11 Sheet music for Rebekah ceremonies composed and compiled by Viola Hopkins, Lynch-Chicago, Illinois

12 Rebekah Assembly Degree Cards used for ceremonial processions; opening ode, institution ode, installation ode, initiation ode, and Presentation to the Noble Grand
13 Itinerary for Woodline Lodge meeting, 1963

14 Menu for Woodline Lodge Banquet, March 11, 1957

15 *Ukiah Floor Work for Lodge Staff* by Helen Carpenter, August 31, 1899 60 pgs. Includes descriptions of ceremonial processions and procedures

16 *Floral Flour Work* by Helen Carpenter, August 31, 1899 30 pgs. Includes descriptions of ceremonial processions and procedures


1 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

2 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

3 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

4 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and
general laws and provisions of the order

5 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

6 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

7 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

8 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

9 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

10 (Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs.
Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order

(Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order
Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order.

(Continued) “Proceedings of the Ohio Rebekah Assembly, 1932-1962, each volume is 270 pgs. Includes reports on meetings, roll of officers, number of members throughout Ohio (enumerated by County), resolutions, financial reports on all Rebekah Lodges and general laws and provisions of the order.

<table>
<thead>
<tr>
<th>Package</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rebekah Assembly Ledger of Member Accounts 1913-1934, 21.5x35cm. 273 pgs.</td>
</tr>
<tr>
<td>2</td>
<td>Rebekah Assembly Minute Book 1928-1948, 21.5x35cm. 270 pgs. Includes three membership applications for the Ohio Rebekah Assembly 1947-1949</td>
</tr>
</tbody>
</table>