| INCE I |  | AUTHORS |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| FATHER OF IVORISM | ENNOBLING LIFERARY ADJUNCTS <br> in the grand ofd structure of Ivorism. <br> Frite Iviotism is an oggemization on | IR W0R |  |  |  |  |
| The Order that Cherishes and Cultivates the Language of Poetry and Song. | lenerolence, In fact, yet whout its many ennobilin litarary ndsuncts, we are sincere In our belle that it would ar | No Certain Test of The Time of Their Maturity of Power. | rofe that. Tom stoore's mental weak tas manirest brain and imbocility, was maniost at |  |  |  |
|  |  | both lova and short carers |  |  |  |  |
| paper read by J. courier morris |  |  |  |  |  |  |
| Ivorism is the life of Nobriety, a Life of 'hrift, a Life of Honesty, a Lite of Application to $\mathbf{B u s i n c s s}$, and a Life of Pority os Thought aud Purity of Speechand Usefulness. |  |  |  |  |  |  |
|  |  | cent |  |  |  |  |
|  | 隹 |  |  |  |  |  |
|  | the English lodges of the noble order. the Welsh spirit of competition and speriority have entered, largely, theme |  |  |  |  | hs, ending March 1, 1896. |
|  |  |  |  |  |  |  |
| Ing walle of its nerpetuity, and its precepts the corner stone upon which the maintenance of the language of four thousand rears |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| vorism is a brotherhood, a famlly whereln we are tautht to hotpe eart other, to keep snored a brother's sel | 为 |  |  | cowngat |  |  |
| other, to keep sacrea it Drother is mercret, to notect it brocher's character when wrongfully traducoa, rnd Epeak in case of danger |  |  |  | How sena |  | ced 1,000,000 Barrels, |
|  |  |  |  |  |  |  |
| Ivorism is the purest, iwblest and most robust of the many institutions of old Guast <br> of old Givalia. Ivorism is, and has <br> ivorism for more |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| than five deoades, the principal avenm by which the youns Brython can rach the goal of a worthy ambition.Ivorism Is the nursery of food mor- |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| als-the ablaing place of Christian tenchings, <br> Thio fundamental princinte of Ivorism |  |  |  |  |  |  |
| The fundamental principte of Ivorism cletiog is it belief in is col., its |  |  |  |  |  |  |
| Ereat ught, the Hols mibe and its crowning glory, the practice of soclat, |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| taries honorable, Just nond charitable and action. we must look deeper than the ritual. Whith a knowlodge of these$\qquad$ |  |  |  | $f_{6}$ |  |  |
|  |  |  |  |  |  |  |
| the rtual. With a knowledgs of these ever In mind, that our lives may be controlled and whated by them, we whit bo bound together in one |  |  |  |  |  |  |
| bound together in one lrotherhoon, geeking only the greatest good for ourselves and cur fellow men |  |  |  |  |  |  |
|  <br> end know no bounds. Its hand of char- |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| and is ever busy and unsporine in its offerings: <br> DOCTRINES OF IVORISM. |  |  |  |  |  |  |
|  |  |  |  |  | El A A ${ }^{\circ}$ |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  | Bittenbender \& | ., Scranton, Pa. |
|  Tvorlsm knowes no lwaulty |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Americau comenties. An Atection to |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| man can possess, and there is no gain- <br> faying the fact that the order is, as a rule, composed of the best men in the commanity. |  |  |  |  |  |  |
| Ivorism is an Insttution of thought- <br> ful form and active existence. Its fundamental minclpics, the broad <br> area of its field of operations, its char- |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Ivorism sives ros standins nor sitting, room to the drumknta, adultoros, thifel and murderer, end those who deisy the |  |  |  |  |  |  |
| existence of a Supremse Feing willnever tread the sacred chambers of never trJvarism. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Its patron saint, the immortal Joor Hael, sheltored the weary and homeless, clothed the poor, and fed the hun- |  |  |  |  |  |  |
| Ery. This is the object of the existence of ${ }^{\text {I vorism }}$ in America, and we the good and menerous two beth |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| the good and generous Ivor, both in America and wales, follow, biterally. the magnificent irecepts of their pathe magnificent precepts of their patron salnt. |  |  |  |  |  |  |
| Ivorism teaches the young Brython <br> to reach for that beautiful shore where <br> characters |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| characters as tesplendent as the noonGay sun, and as noble nad insplring ats Holy Writ itself. 0 , that we could onlyfollow these model precepts! $O$, that |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| we might be empowered by some divine means to demonstrate to our young American Welshmen the prandeur of |  |  |  |  |  |  |
| our precepts and of their aims and purposes. |  |  |  |  |  |  |
| "Friendship, Love and truth." They are as pure, ennoblings sublline and Inspleting an the sermon on the |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| and inspinng an the germon on the mount. Wiser or holler words never dropped frow the lips or man. Every word, every sentence, yea, every pas. |  |  |  |  |  |  |
| sage has been submerged in the sucred waters of "Friendship, Love and Truth." |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Lee thotere that thways loved now love |  |  |  |  |  |  |
| Love. like death. fevels all ranks, and lays the shepherd's crook beside theriyal sceptre, Love ts strons as death Many waters cannot quench lovenether can the floods drown it. The |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | his book is but the drivel of an imbecile. Yet it is mo small matter that he should |  |  |  |  |
| 211) <br> The discintes of Ivor, the Generous are the chlldren of peace, bove and | ) |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  <br> word or deed stain his character as an |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| When <br> the good Ivor will weat; the ammor of chivalry and fight for the principles |  |  |  |  |  |  |
|  |  |  |  | VAMA |  |  |
| of kood Prince Ifor Hael. An lvor without a strong current of ehivalry running through his veins is a poor Ivor indeed. |  |  |  |  | Central Eallroail of Suw Jerser. |  |
| To be a good Ivor, one must be generous, manly, forgiving, sympathetic andlovatle. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Doubt thou the stars are fire, <br> Doubt that the sun doth move, Doubt truth to be a llav. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |

