

Present:—The same Grand Officers who were present at the last meeting, and a due representation.

On motion of P. G. S. C. Sewell, seconded by P. G. W. A. Liddell, the Committee on Regalia were instructed to procure suitable Regalia for the Grand Lodge, as soon as possible.

The Committee on Grievances of Subordinate Lodges presented their report, which, on motion, was recommitted to the said Committee.

Whereupon, P. G. S. C. Sewell and Wm. Rodden declined acting upon the said Committee a second time upon the matter referred.

The Grand Lodge having assented to their withdrawal, the M. W. G. Master named in their stead, P. G.'s John Holland and Thomas Hardie to act for that special purpose.

On motion, P. G.'s Wm. Hilton and J. M. Gilbert were also specially added to the said Committee.

The Special Committee to whom was referred the Report of the M. W. G. Master, presented the following Report and accompanying Resolution; which was read, and, on motion, the Report was accepted, and the Resolution adopted, viz.:—

“We, your Committee, to whom was referred that part of the Report of the M. W. Grand Master, relating to the division of this Province into Districts, and the appointing of D. D. G. Masters for each District, beg leave to Report.—That we concur in the recommendation of the M. W. Grand Master to that effect, and beg to submit the following Resolution for adoption:

“Resolved.—That the Province of Canada be divided into Districts, as recommended by the M. W. G. Master, and that a communication be addressed to Albion Lodge, No. 4, Quebec, requesting them to recommend a duly qualified P. G. for the office of D. D. G. Master for the District of Quebec.”

The R. W. G. Secretary presented and read a communication from Albion Lodge, No. 4, enclosing an impression of the Seal of that Lodge, which was, on motion, received and ordered to be placed on file.

P. G.'s Wm. Rodden and M. H. Seymour, gave notice, in accordance with article 10 of the Constitution of this R. W. G. Lodge, of the following amendment to the Constitution of Subordinate Lodges, which would be submitted for consideration at the next Annual Session, viz.:—To strike out the following words in Section 7 of Article 8 of the Constitution of Subordinate Lodges—“One black ball be found, the question shall lie over and acted upon the next night by ballot, without debate or comment, when it.”

On motion, the Grand Lodge then adjourned until the 22nd instant, at 5 o'clock, P. M.

May 22, 1845.

The R. W. G. Lodge met, pursuant to adjournment, but there not being a quorum present, no business was transacted.

#### CORRESPONDENCE.

To the Editor of the ODD FELLOWS' RECORD.

SIR:—Now that the Order has arrived at such a state of prosperity, the wants, consequent upon the combination of numbers, become apparent. Hence it has occurred to several of the Brotherhood, that the formation of a Club in connection with the Order, constituted on the principles, and conducted on the plan or system, of the Athenæum Club in London—so far, at least, as is strictly consistent with pure Odd Fellowship—would be a most valuable acquisition to the Order; and for the execution of which, there is ample room in our splendid building, on the ground floor, for both Library and Coffee Room.

C. M. T.

Montreal, February 7, 1846.

#### “A GOOD FELLOW NOBODY'S ENEMY BUT HIS OWN.”

It hath oft times been matter of wonderment to me how many phrases do come to be received as current coin in the world, which for certain were never lawfully stamped in the mint of either religion or reason; and among these brass shillings of society, I know none that better deserveth to be nailed to the counter, than the one above placed,—for many an idle young man hath, before now, found it the last in his pocket, and haply hath exchanged it for a pistol bullet, thinking himself a gainer by the bargain. If man grew to a rock like a limpet, then might he haply be his own enemy without any great harm to his neighbours; but he who liveth in society, and faileth to perform his part aright in the station assigned to him, doth all that in him lieth to destroy the body politic. He who is delivered over to vice and drunkenness—for such being interpreted is the meaning of a good fellow who is only his own enemy—setteth a bad example to his dependents: squandereth his fortune on unworthy objects, to the neglect of all that he might and ought to have done towards the relief and advance of the deserving; plungeth his family into difficulties; grieveth, shameth, and, perhaps, starveth them; ruineth his health, so as to make himself a burthen to those about him; and, finally, after having been a bad citizen, a bad master, a bad husband, a bad father, sinketh into the grave with a soul so irrecoverably poisoned by habits of sensuality and gross earthliness, that it would seem rather fit to rot with its putrifying companion, than to enter into any region of spiritualized existence. And this man, who hath fulfilled no one duty, but, on the contrary, hath spread around him a dark atmosphere of sin, is called “a good fellow,” merely because he hath done all this with an air of reckless gaiety, which showed an utter absence of any feeling for the beings he was rendering miserable! Verily the world's measure is woefully short of the standard cubit and ephah of the sanctuary.—*Vulgar and Common Errors, by Thomas Young Re-divivus.*

#### THE VANITY OF RICHES.

Money: Mammon worship. Not to make mention of this, one of the most frequent and most fatal of the fudges of life, would be a sad omission. Whatever may be said by romancing historians to the contrary, this certainly is the age of gold. The present is emphatically a money-getting, money-worshipping generation. Like the Israelites of old, we make to ourselves golden calves, and then bow down to and worship them; blindly mistaking the means for the end. At such painstaking are mankind to be self-fudged. One man, for instance, immures himself for life in the counting-house, adding up column after column of figures and stores of wealth, until his very soul dies within him, and he becomes a mere money-making machine—poor in the midst of his riches—quitting work, it may be, at last, only to feel how unfit he is for the rational enjoyment of life; and so lingers along in fretful disquietude, sighing for the miserable spirit-bondage, which was become to him a second nature. Another, after having spent the prime of life in the same vain pursuit in some unhealthy clime, returns with diseased liver, and, worse still, a diseased mind, to his native land, just in time to die, leaving his hard-gotten wealth to some thankless strange relation. The *millionaire*, if he be a mere man of money, is as poor, as much to be pitied, as the merest beggar who in our crowded streets exists from day to day on the chance alms of passers by.—*Illuminated Magazine.*

It is a fair step towards happiness and virtue to delight in the company and conversation of good men, and where these cannot be had, it is better to keep no company at all.