

gomery's "Law of Kindness," and there you will find many instances where hardened and depraved men, have been turned from their evil purpose, by a few words which have appealed successfully to some dormant good feeling disguised, but not extinguished, by their vicious habits of life. A very few years ago, it was thought necessary to treat lunatics with the utmost harshness and cruelty, such as lashing, scourging, chaining and torturing; now the law of kindness, with a scrupulous adherence to truth, is exercised towards the insane, the good effect of which is rendered apparent by the orderly behaviour of most lunatics in asylums, and the greater number that are annually sent back to society cured. So in the case of criminals, we are too apt to look upon them as utterly bad and quite incorrigible; we think that nothing will cure them but stripes, dungeons, chains, or the gallows; and if having completed their term of punishment, they return to society, employment is refused them, and with every desire to lead an honest life, they are forced to turn to their former vicious mode of life for a subsistence. Captain McConochies' success in reforming the most incorrigible and hardened offenders on Norfolk Island—men who set no value upon human life—will completely establish my assertion, that the most depraved of men have their good points. Captain McConochies effected his object by kindness and by appealing to the honour and generosity of these men; and so much so, that he did not hesitate to trust himself at sea, in an open boat, manned by murderers. You may perhaps be more ready to concede the point in question, when you reflect, that there is no good man who has not many secret sins of which he is himself conscious. Furthermore we are apt to look with more horror upon a sin, if it be at the same time a crime; we look with more horror upon a thief or a murderer than upon an adulterer, a profaner of the Sabbath, or a dishonourer of his father and mother. (A sin is an offence against the laws of God, a crime an offence against the laws of man.) There is no doubt that the infringement of one law of the decalogue is as odious in the sight of God as of another, and in spite of this conviction, we receive on equal terms, the backbiter, the curser, the impious son, the covetous idolator, and the adulterer, while we turn our backs on the thief and the murderer, and drive them to recklessness and despair, by shutting the door of reformation in their faces. Teach a criminal to respect himself by treating him with regard, give him a motive to behave well apart from the love of gain, and you have made a considerable advance towards drawing out those good seeds, which will afterwards bring forth the fruits of repentance and reformation.

(To be Continued.)

The best ground, untilled, soonest runs out into rank weeds. Such are God's children overgrown with security ere they are aware, unless they be well exercised, both with God's plough of affliction and their own industry in meditation. A man of knowledge that is either negligent or uncorrected, cannot but grow wild and godless.—Bishop Hall.

CORRESPONDENCE.

THE NON-ATTENTION OF PAST GRANDS TO THEIR DUTIES.

To the Editor of the ODD FELLOWS' RECORD.

STR,—This is a subject which I have often wondered has not already arrested the attention of some of your correspondents; and as you are the organ through which we are legally bound to lodge any *public grievance*, I make bold to enquire how so many men, having had reposed in them the confidence and esteem of hundreds of their brethren, continue to absent themselves from attendance to their duties in their respective Subordinate Lodges—in some cases, from week to week, from month to month, and often from year to year—whose occasional attendance, like angels' visits, few and far between, appear to astonish *attending* members as much as if a school-miss or mistress had gained admission through some invisible means, attended by the female inmates of her establishment—how does this happen, and from what the cause?

I know one Past Grand, and he is not the only one, who has not been twice at his Lodge since the evening on which he took his seat as sitting Past Grand; and during his term in that office, did not appear but twice or thrice. Visit the different Lodges in this city—look around—view the attendance—and count how many Past Grands of the Lodge assembled, are present,—and enquire in your own mind, is there no remedy for the evil? There is a remedy, and that remedy within your own reach. Let members discover what it is. Hoping this hint may be of service,

I remain,

Yours, &c.,

NO PAST GRAND.

Montreal, 13th February, 1847.

THE AGE WE LIVE IN.

WE live in an atmosphere of matter of fact, the gloom and dreariness of which we seldom allow to be dispelled by the genial warmth of the imagination. Everything is grounded upon calculation, and that of the lowest kind. Every step in our progress, every move in the journey of life, is made with utilitarian views alone—with the prospect only of temporal gain or loss. We plod our weary way along, not like pilgrims and sojourners in a world of trial, but like denizens of a country which is to be ours for ever, beyond which there is no hope. We rise up betimes in the morning, and late at night do we take our rest; and upon what are our waking thoughts and our last reflections employed but gain—mean and selfish gain? The "age of chivalry is gone," and the "poetry of life has fled." Everything around us is hard, and dry, and calculating; thus even our works of imagination partake of this strongly marked character of the present period, and exhibits its results in striking colours. Intellectual triumphs rather than appeals to the feelings or the imagination are sought after, and their pages more frequently display sparkling wit, pointed irony, and clever sarcasm, the feats of intellectual skill, than attempts to lay bare the recesses of the human heart, and to analyze those mighty secrets which it contains.—*New Quarterly Review*.