

nevolence, and the third is that the Odd Fellows of Montreal number in their ranks members of every origin,—French, British, Irish and American, and of every religious Christian faith. Their conjoined efforts in this matter would necessarily neutralize, in a great degree, the national, political and religious divisions, that have hitherto prevented the combined action of a community so heterogeneously composed as ours.

Until there be a House of Industry in Montreal where the honest poor can, in their need, obtain labour:—until there be a House of Refuge where juvenile delinquents may be reclaimed from Vice: until there be classification of prisoners in our gaols: so long will it be a disgrace to be a citizen of Montreal. As matters now stand, our gaols are Academies for Vice,—where the youthful, who, whether justly or unjustly accused of crime, are committed to its walls, are tutored to iniquity, from petty larceny and prostitution, to arson and murder, by the most experienced teachers: and these Academies for Vice are supported by the public!

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From a recent number of the *New York Observer*, we learn that, an address having been published by a society called the Consociation of Fairfield West, Connecticut, on the evil of Secret Societies, the Odd Fellows of the Trenton Lodge, No. 3, undertook to reply to so much of their remarks as appeared to apply to Odd Fellowship. We give some of the objections urged to such Societies, and the answers thereto.

#### OBJECTIONS.

1. Because secrecy cannot aid a good object, for such needs no concealment, but seeks the light.
2. If the object and operation of the Society be good, secrecy interferes with the manifestation of that goodness.
3. If secrecy is not designed to hide evil, it nevertheless is calculated to foster it. He that doeth truth cometh to the light, that his deeds may be made manifest.
4. Oaths or pledges to preserve secrecy are liable to serious objections. "Swear not at all," is the injunction of Scripture; and promises to keep secret we know not what, are unlawful, for thus a man may be called upon to keep secret that which it is his duty to society to disclose.
5. The secrecy of the association engenders a clannish spirit, which often gains a dangerous sway, and leads to unhappy consequences.
6. It is a witty way of relieving the afflicted. The magnificent lodges, brilliant badges, and other gorgeous insignia, the numerous gala days, and time consumed at frequent meetings, render these Societies the most expensive of all methods of ministering to the distressed.
7. There is no necessity for secrecy if the object is good.

In answer to this, the Committee of Odd Fellows, appointed for the purpose by Trenton Lodge, remark, that—

The first, second, third and seventh objection are much the same. They charge that the element of secrecy, in the organization of any Society, is without necessity, mars its operations for good, and fosters evil. Now, in our Order there exists the element of secrecy, and yet we think we are not obnoxious to these objections. Whoever considers the nature of the association, will acknowledge that, to some extent, that element is

necessary to accomplish the object in view. Suppose two brothers, at the outset of their business career, pledge themselves to afford mutual assistance to each other in all just transactions, not merely according to the demands of the law, or the measure of public opinion, but to the utmost of their abilities. Such a pledge would be not only lawful but commendable. And may not twenty well disposed citizens, or eighty, or a hundred, enter into an engagement to do the same, or within a less limit, to each other? Certainly they may. But suppose ten live at Charleston, and ten at Quebec, how shall they know each other when they meet? To remember names in a very numerous Society would be impossible. Is there anything wrong in adopting some sign of recognition? And must not that sign, to be effective, remain a secret from all who have not entered into the engagement? Were it otherwise, countless impositions might occur, without the means of detecting or guarding against them. There is, then, a necessity for the secrecy touching all signs of recognition, and the same reasoning will apply to all other tokens of the Order.

It is argued, that the secrecy of the Order extends beyond this; we answer, it is a mistake. The Constitutions and Bye-Laws are not secret—the Journals of the principal Lodges of Control, whence emanate all the Laws of the Order, and whence all its decisions of an executive or judicial character are liable to be reviewed and finally determined, are not secret—whatever publicity the press can give these, they have. But the signs are secret, and the meetings where the signs are taught and used, must necessarily be.

But extra-judicial oaths are objected to; and very properly—our Order does not use them! But, say the Consociation, you use solemn pledges? And we expect a man to promise he will not divulge a secret before he is entrusted with it. We do not, however, permit him to do this under the least apprehension that what he is thus about to undertake may prove unlawful, and thus his conscience be concerned. We do not hesitate to tell him that the nature of the secret he is to keep, is entirely lawful, inoffensive and harmless; that the acts he is to perform, and the motives it will be his duty to cherish, are of a charitable, kind and friendly character, and that there is nothing in the Order, in the slightest degree militating against his duty as a man and a citizen. If, after explanations like these, he should give the pledge, and then discover that the Lodges were full of treason and guile, it would require no casuistry to prove that his promise was the fruit of deception practised upon him, and no more bound him than the victim of any other article can be bound by the evil contrivance of his seducer.

Thus far, we answer the Consociation to our satisfaction. But the sixth objection is not so easily disposed of. That the Order expends entirely too much in costly show is true. Almost every Lodge, where the desire of public parade has been indulged, can testify of this evil. It is, however, no valid objection to the Order itself—a temporary abuse, and not a permanent requisition. The committee approve of the long settled convictions of the Lodge to which they belong, that such parades scatter the funds of the Order, weaken its utility to do good, and beget prejudice rather than conciliation upon the public mind.

#### FAMILIARITY.

Love that gathers strength from perfect intimacy must be deep and true. Isaac Taylor remarks:—It is not, perhaps, commonly considered how much the strength, permanence, and vivacity of love, depend upon the circumstance of an intimate acquaintance with the spirit of its object—its habits, purposes, infirmities, burdens, sorrows."