

## ACKNOWLEDGEMENTS.

Chas. Rodgers, Quebec, April 6. P. G. J. Maclaren, Quebec, March 26. Thomas E. Cribb, Brockville, April 15. Brother Sinclair, Quebec, April 7,—Brother Sinclair will accept our thanks for the trouble he has taken on our behalf. P. G. Maulson, Toronto, April 5,—we replied fully by mail on the 9th. B. Dougall, Belleville, April 8,—replied to by mail also,—we thank Brother Dougall for the list of new Subscribers to the *Record*. D. D. Grand Sire Chase, Stanstead, 2nd instant. Bro. J. T. Brondgeest, March 20,—the Address, and Poetry accompanying, will be found in the present number of the *Record*.

We would thank our correspondents to pre-pay their postage. In future, no letter will be taken from the Post Office, unless this course is followed. The price at which the *Record* is published will not admit of our incurring this heavy item.

## THE ODD FELLOWS' RECORD.

MONTREAL, APRIL, 1847.

## ODD FELLOWSHIP.

So much has been said and written on the subject of the advantages of Odd Fellowship, that we should almost despair of being able to place them in a new light before our readers, if it were not that there is one point of view in which we do not remember to have often seen or heard them considered. As an Association for mutual support and encouragement in health, consolation, relief in sickness, and mitigation of the worldly cares, which too often render death itself more bitter,—as affording a highly eligible investment for small savings, and much more than the advantages of Life Insurance, with but little of its expense,—in short, as a Benevolent Society, a Savings Bank, and a Life Insurance Company, its value to the middle and lower classes of the community has been clearly shewn and universally admitted. No one now ventures to withhold the meed of praise and approbation from an Association, having for its immediate object the promotion of morality, industry, fore-thought, and self-reliance, among the members of the most valuable classes of society,—nor does any one presume to speak without respect of any body of men, who unite together in health and prosperity, under the pressure of a common conviction of their uncertain tenure of these blessings, and with the manly and benevolent resolve to share the chances of reverse, and owe their relief from it, if it should come, to themselves almost as much as to each other; but at any rate, not to that sort of charity which may be truly said to be *more blessed in the giving than in the receiving*, inasmuch as it is too often destructive of all real independence in its object. To what are usually called the higher classes of society, also, it is conceded, that such Institutions must always prove extremely valuable, not only because the members of these classes—in the New World especially—are at least as much if not more exposed than those of any other to the vicissitudes of fortune, but from the opportunity they afford them of knowing and being known to numbers of the worthiest of their fellow-citizens,

with whom they would otherwise but seldom come in contact on that footing of conventional equality, which is essential to a correct appreciation of each other's real characters.

But in addition to all these advantages,—we had almost said before and above them all,—are those which flow from one distinguished attribute of our Order;—we allude, of course, to its universality. These advantages it is impossible to over-estimate—they are incalculable. It is indeed in its broad, general, and comprehensive character, that the great value of our Order consists. It appeals directly to that love of his fellow-creatures, which is inherent in the heart of every human being, but which, strange to say, is in danger of being stifled and extinguished by indulgence in kindred feelings of the most praiseworthy description. Startling as the proposition may at first sight appear, we confidently assert, that the *tendency* of the virtuous sentiments of family affection, private friendship, and love of country, is rather to diminish than to increase one's philanthropy. Over-indulgence will of course develope this tendency, or, to speak more correctly, the practice of these virtues may be pushed to such an extent, as to be productive of injury to those who are without the sphere of their influence. For instance, the companions of a man's youth may sometimes complain with truth, that he neglects the duties of friendship to surrender himself wholly to the enjoyment of domestic happiness—his countrymen may justly tax him with overlooking their claims upon him in his anxiety to serve his relations and friends—or, finally, the whole community in which he lives, may loudly condemn his partiality, if he makes his public influence or patronage available only for those of his own sect or origin. A nice appreciation of his duty in the different relations of life, will indeed enable a man to avoid these excesses, but cases may still arise in which the exercise of a wider and more enlarged philanthropy than can be supplied by a discharge of the duties of citizenship itself, may be called for. Hence the necessity for the existence of such a sentiment, and for the adoption of means for cherishing it and keeping it alive.

The deplorable effects of neglect in this particular, are written on every page of the history of the human race. Desperate feuds and bloody wars have sprung from the division of the great family of man into clans, tribes and nations—yet what could be more pure and noble than the tie by which the members of these respective portions are bound together among themselves? Again, what can be more holy and elevating than the religious sentiment? what more natural and praiseworthy, than that persons entertaining similar views on such a subject as that of religion, should meet together to adore their Great Creator? yet out of such feelings and such associations, you shall see arise not only mutual love and forbearance to all within the limits of the sect, but implacable and persecuting hatred to all without—that is, to all who interpret differently the doctrines of a religion, which each admits to be one of peace and love.