

SEARCH FOR WIVES.

"Where do men usually discover the women who afterwards become their wives?" is a question we have occasionally heard discussed; and the result invariably come to is worth mentioning to our young-lady readers. Chance has much to do in the affair; but, then there are important governing circumstances. It is certain that few men make a selection from ball-rooms, or any other places of public gaiety; and nearly as few are influenced by what may be called showing off in streets, or by any allurements of dress. Our conviction is, that ninety-nine-hundredths of all the finery with which women decorate or load their persons, go for nothing, as far as husband-catching is concerned. Where and how, then, do men find their wives? In the quiet homes of their parents or guardians—at the fireside, where the domestic graces and feelings are alone demonstrated. These are the charms which most surely attract the high as well as the humble. Against these, all the finery and airs in the world sink into insignificance. We shall illustrate this by an anecdote, which, though not new, will not be the worse for being again told. In the year 1773, Peter Burrell, Esq. of Beckenham, in Kent, whose health was rapidly declining, was advised by his physicians to go to Spa for the recovery of his health. His daughters feared that those who had only motives entirely mercenary, would not pay him that attention which he might expect from those, who, from duty and affection united, would feel the greatest pleasure in ministering to his ease and comfort; they therefore resolved to accompany him. They proved that it was not a spirit of dissipation and gaiety that led them to Spa, for they were not to be seen in any of the gay and fashionable circles: they were never out of their father's company, and never stirred from home except to attend him, either to take the air or drink the waters; in a word, they lived a most recluse life in the midst of a town, then the resort of the most illustrious and fashionable personages of Europe. This exemplary attention to their father procured these three amiable sisters the admiration of all the English at Spa, and was the cause of their elevation to that rank in life to which their merits gave them so just a title. They all were married to noblemen—one to the Earl of Beverly, another to the Duke of Hamilton and afterwards to the Marquis of Exeter, and a third to the Duke of Northumberland. And it is justice to them to say that they reflected honour on their rank, rather than derived any from it.

AFFECTION.

We sometimes meet with men, who seem to think that any indulgence in an affectionate feeling is weakness.—They will return from a journey and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg, surrounded by its broken fragments. There is hardly a more unnatural sight on earth than one of those families without a heart. A father had better extinguish his boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasure of his heart? Who would not rather bury his wife than bury his love for her? Who would not rather follow his child to the grave than entomb his parental affections. Indulge in the warm and gushing emotions of filial, parental, and fraternal love. Think it not a weakness, God is love. Love God, love everybody, and everything that is lovely. Teach your children to love the rose, the robin; to love their parents; to love their God. Let it be the studied object of their domestic culture to give them warm hearts and ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. Religion is love—love to God, love to man.

A SUBLIME THOUGHT.

"Could we with ink the ocean fill;
Were the whole earth of parchment made;
Were every single stick a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretch'd from sky to sky."

INNOCENT GAIETY.

It should not be a cause of surprise that gaiety and liveliness of spirits are objects of universal encouragement and commendation; they are, as we may perceive from daily experience, absolutely necessary for the maintenance of good-will among men; nay, we may assert that the very existence of society would be questioned, if these incitements to mutual converse were wanting in the human heart, to say nothing of their contributing to bodily health. The mind of every man is by nature inclined to cheerfulness, and swayed by a desire to indulge in pursuits which will gratify this natural propensity. Even the gloomy misanthrope will find it an arduous task to restrain this eagerness of soul for objects which call forth pleasure, or awaken vivid sensations of delight. Cold indeed must be the philosophy of him who would subdue the gladdening temperament of his nature, and substitute an austere severity and a rigid indifference to the innocent amusements of the world. It would be absurd to imagine that melancholy could be consonant with the feelings of man as a gregarious creature. Few or none of the tender sensibilities which at present unite him with his fellow men could exist, if each individual were influenced by a selfish thoughtfulness, and an utter distaste for what might excite animation or sprightliness; each would be a morose *Timon*, and the very links of social intercourse would be dis severed.—But the mysterious sensitiveness which pervades the heart, and the vibration of the ligaments of which it is composed, manifestly denote that we were created for friendly union and social enjoyment. We need not, then, frustrate or endeavour to stifle our inclination to vivacity; but, by a reasonable moderation, temper it so that it degenerate not into extravagant mirth. The last is to be avoided, as the former should be supported and countenanced. But though liveliness and cheerfulness are deserving of encouragement, and qualities much to be desired, it is requisite that the heart be at times open to serious reflections. It is requisite that we should at times feel sated—that we should participate in the sadness of disappointment, and be taught by dejection to ponder on the littleness and vanity of the world, the almost incredible inconsistency of man, and the unaccountable varyings of the human condition.

PROCEEDINGS OF THE R. W. GRAND LODGE OF CANADA.

Montreal, October 29, 1846.

The R. W. Grand Lodge assembled this evening at the call of the M. W. Grand Master, to continue the business of the Session.

Present.—M. W. Grand Master, R. W. D. Grand Master, R. W. Grand Secretary, R. W. Grand Treasurer, R. W. Grand Chaplain, R. W. Grand Representative, W. G. Conductor, W. G. Guardian.

Also present.—P. G.'s Holton, Dunkin, Seymour, Rodden, McGoun.

On motion, the reading of the Minutes was dispensed with.

On motion of P. G. Dunkin, seconded by D. G. M. Montizambert, the Rules of Order were suspended to enable the R. W. Grand Representative of this Body, to lay before it his Report, relative to his visit to Baltimore, and to receive communication of certain Resolutions of the Grand Encampment of Canada, touching the subject of the Independence of the Order.

The R. W. Grand Representative H. H. Whitney, rose, and after having expressed his regret at not being prepared with a written Report of his visit to Baltimore, entered into a succinct statement of such of the proceedings of the R. W. Grand Lodge of the United States at its Annual Session, as concerned the general interests of the Order, and more particularly this Grand Lodge.

One of the most important transactions of the Session adverted to by the R. W. Grand Representative, was the establishment of a distinct Sovereignty of Odd Fellowship in Canada, under the Jurisdiction of the "Grand Lodge of British North America."

The Resolutions severally adopted by this Grand Lodge and the Grand Encampment of Canada, in relation to the Independence of the Order in this country, were presented at an early stage of the Session, and referred forthwith to a very able Special Committee, whose Report in favor of the Separation was adopted by a vote of 47 to 9.