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THE
ODD FELLOWS' RECORD;

A MONTHLY MAGAZINE,

DEVOTED TO THE INTERESTS OF THE INDEPENDENT
ORDER OF ODD FELLOWS.

Vol. I.

MONTREAL, JUNE, 1846.

No. VI.

A FEW REMARKS ON THE ADVANTAGES OF
A SINGLE LIFE.*

(Read before the Members of the Shakspeare Club.)

LET us, however, leave the poets for the philosophers—the imaginative for the real—the castle-in-the-air-builders for the founders of systems and great discoverers of truth. Of these, one of the very greatest, Lord Bacon, has left us his opinions in an Essay on the Advantages of Marriage and a Single Life. An extract will serve to show that the opinions of this great man are not unfavorable to celibacy:—"He that hath wife and children," says Lord Bacon, "hath given hostages to fortune; for they are impediments to great enterprise, either of virtue or mischief. Certainly the best works, and of greatest merit for the public, have proceeded from the unmarried or childless men, who, both in affection and means, have married and endowed the public. Yet it were great reason that those that have children should have greatest care of future times, unto which they must transmit their future pledges." And so he goes on, balancing argument against argument, like a judge summing up, till both sides seem right and both wrong!

Bacon, however, was married; but there is another whose fame stands even on a firmer basis, because the voice of detraction was never yet raised against it, who exhibited in this respect more wisdom. I mean Sir Isaac Newton, who lived and died unmarried. He, indeed, affords a striking proof of the incompatibility of the marriage state with the pursuits of the philosopher. A wife would have driven Newton mad, and deprived society of the benefit of his immense discoveries. Those who have read his life, are aware that he was so completely wrapped up in scientific pursuits, as to be unable to attend to any thing else. It is told of him, that when dressing in the morning, he would sit for hours with one leg in and one leg out of his trowsers, engaged in thought. What would Mrs. Newton have said to this? Would she have tolerated that the tea and toast should get cold, whilst he was ruminating in this singular manner? I can imagine her gentle voice arousing him with "Newton, really one would think you were quite a fool, to sit there in that extraordinary position. Really, Sir, I don't consider it decent or proper! Why don't you put on your things and come down to breakfast like every other well behaved married man!" Breakfast! what was breakfast to him at such moments, when he was, doubtless, engaged in following out those great scientific truths, which he afterwards gave to the world, and on which his reputation rests! Still there is no denying, that these eccentricities would have been rather trying to a matrimonial partner, and that had there been a

Lady Newton, she would have had no reason to bless her stars for having married a philosopher.

Amongst the severer geniuses, Gibbon, Adam Smith, Hume, Galileo, Descartes, Boyle, Locke, Leibnitz, and a long list of other illustrious men, all led single lives. The first (Gibbon) was at one time in love with a lady, who afterwards married Neckar. Society has, however, reason to rejoice that he escaped the snare, for had he yielded, the probability is, that we should have had only a nursery of children, instead of the "Decline and Fall."

Dr. Johnson was married, but there was a good deal of the Dictionary about the affair, and the account which we have of it is ludicrous enough. The lady was a Mrs. Porter, and was double the age of her lover. Both of them were as ugly as sin, and although there was a great deal of awkward love manifested, there was certainly very little romance at the commencement. I will quote the account given by Boswell, which is really an example of how these matters ought to be managed, and a specimen of the proper way of breaking in a wife.

"Miss Porter told me," says Boswell, "that when Dr. Johnson was first introduced to her mother, his appearance was very forbidding; he was then lean and lank, so that his immense structure of bones was hideously striking to the eye, and the scars of the scrophula were deeply visible. He also wore his hair, (in those days it was the fashion to wear wigs), which was straight and stiff, and separated behind; and he often had, seemingly, convulsive starts and odd gesticulations, which tended to create at once surprise and ridicule. Mrs. Porter was so much engaged by his conversation, that she overlooked all these external disadvantages, and said to her daughter, 'this is the most sensible man that I ever saw in my life.'

"Though Mrs. Porter was double the age of Johnson, and her person and manner, as described to me by the late Mr. Garrick, were by no means pleasing to others, she must have had a superiority of understanding and talents, as she certainly inspired him with more than an ordinary passion; and she having expressed her willingness to accept of his hand, he went to Litchfield to ask his mother's consent to the marriage, which he could not but be conscious was a very imprudent scheme, both on account of their disparity of years, and her want of fortune. But Mrs. Johnson knew too well the ardour of her son's temper, and was too tender a parent to oppose his inclinations.

"I know not for what reason the marriage ceremony was not performed at Birmingham; but a resolution was taken that it should be at Derby, for which place the bride and bridegroom set out on horseback, I suppose in very good humour. But though Mr. Topham Beauclerk used archly to mention Johnson's having told him, with much gravity, 'Sir, it was a love marriage on both sides,' I have had from my illustrious friend the following curious account of their journey to church upon the nuptial morn (9th July):—"Sir,

* Continued from page 71.

she had read the old romances, and had got into her head the fantastical notion, that a woman of spirit should use her lover like a dog. So, Sir, at first she told me that I rode too fast, and she could not keep up with me; and when I rode a little slower, she passed me, and complained that I lagged behind. I was not to be made the slave of caprice, and I resolved to begin as I meant to end. I therefore pushed on briskly, till I was fairly out of her sight. The road lay between two hedges, so I was sure she could not miss me; and I contrived that she should soon come up with me. When she did, I observed her to be in tears."

The connubialities of the great man afterwards have been described by Garrick, and are certainly very funny. At the time referred to, he was keeping a school near Litchfield, and conducted himself in such a way towards his "Tetsey," as to excite the mirth of the young vagabonds around him. The description of the lady herself, too, does not say much for the philosopher's taste. She is described as very fat, with a bosom of more than ordinary protuberance, swelled cheeks, of a florid red, produced by thick painting, and increased by the liberal use of cordials, flaring and fantastic in her dress, and affected both in speech and general behaviour.

What Johnson's opinions were on the marriage state, we learn from several of the conversations recorded by his faithful biographer, and some of them, as those who will refer to the work will find, are by no means flattering.

If we leave the philosophers for the divines, we shall find them speaking with more assurance on the subject of marriage, but then they are certainly less disinterested. There are the fees. I have no desire, however, to burke their opinions, and as a proof, I will give the words of Jeremy Taylor, which are full of imagery and beauty. "Marriage," says this eloquent divine, "Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself. An unmarried man, like a fly in the heart of an apple, dwells in perpetual sweetness, but dwells alone, and is confined, and dies, in singularity. But marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labours and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys its king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the constitution of the world." This is all very well for a preacher, but I fear that if the domestic history of the Church were examined, it would not always be found to present so flattering a picture. The question of celibacy amongst the clergy was, indeed, one of the causes which confirmed the division of the Churches, and on which the opinion of the world still remains divided. It is the remark of Lord Bacon, that "a single life does well with churchmen, for charity will hardly water the ground where it must first fill a pool," and there is great truth in the remark. The late Sydney Smith has left (although with no intention to apply it to this subject) a ludicrous picture of a poor curate sauntering to church with a dowdy wife, and followed by six or seven turnip-headed children full of Christianity and bread and butter; and it must be confessed, that the wife and the children do frequently interfere very seriously with the proper discharge of a clergyman's duties.

Sir Thomas Browne, at one time of his life, entertained very different opinions to those expressed by Taylor on this subject. In the second part of his "Religio Medici," he expresses some rather curious opinions on the consequences of marriage. When he wrote that work, he said, "I was never yet married once, and commend their resolution who never marry

twice." He calls woman, "the rib and crooked piece of man," and declares of the union of the sexes, "it is the foolishness act a wise man commits in all his life, nor is there anything that will more deject his cooled imagination, when he shall consider what an odd and unworthy piece of folly he hath committed."

Such were his sentiments when youthful and residing at Leyden. Dutch philosophy had at first chilled his passion. It is probable that passion afterwards influenced his philosophy, for—humiliating to relate—he married and had four daughters!

Having thus, I think, stated enough to show that all the wisdom of all the world is not on the side of the married people, just let us enquire in what other respects the matrimonial state has such a terrible advantage over the single state. Are married people generally happier than single? I have strong reasons for believing that they are not. There is no doubt that they might sometimes be, if they only went to work in a sensible manner; but as they very seldom do, the result is very far from being so favorable as the parsons and wet-nurses would like to make out. The system itself is so radically bad, that it is next to impossible good can come out of it. A modern courtship, ending in marriage, is, it seems to me, nothing better than an ingenious swindle. The lies that both parties tell, are awfully shocking! To judge from the language of lovers, one would suppose that angels were as common as chimney-sweeps, and that beauty was a drug in the market. Certainly there is nothing in that language to lead us to suppose that there was ever such a thing in the world as an ugly man or woman. The vilest little drab that was ever taken "for better for worse," is, in the vocabulary of love, a Venus or a Helen, and the clownish-looking booby by her side, a perfect Adonis. Truth is a virtue that neither party cares to respect. They wait for that till they are married, and then, unfortunately, it reaches them quickly enough. Yet, surely it would be much better to speak plainly at once. If a lady squinted, why not tell her so? If a gentleman possessed imperfections (and it is possible for such to be the case!) why not declare them? There could be no great harm in saying that before marriage, which is sure to be said after marriage. This was the opinion of Susan Winstanley, whose memory Charles Lamb—the nicest of old bachelors—has preserved. She was courted by Joseph Plaiice, of Bread-street, merchant; and he one day, having whispered in her ear some extravagant compliments, could not obtain a decent acknowledgment in return. When he ventured on the following day to expostulate with her on her coldness of yesterday, she confessed, with her usual frankness, that she had no sort of dislike to his attentions; that she could even endure some high-flown compliments; that a young woman placed in her situation, had a right to expect all sorts of civil things said to her; that she hoped she could digest a dose of adulation, short of insincerity, with as little injury to her humility, as most young women; but that, a little time before he had commenced his compliments, she had overheard him by accident, in rather rough language, rating a young woman who had not brought home his cravats quite at the appointed time, and she thought to herself, "As I am Miss Susan Winstanley, and a young lady,—a reputed beauty and known to be a fortune—I can have my choice of the finest speeches, from the mouth of this very fine gentleman who is courting me; but if I had been poor Mary such a one, (naming the milliner), and had failed of bringing home the cravats at the appointed hour—though perhaps I had sat up half the night to forward them—what sort of compliments should I have received then? And my woman's pride came to my assistance, and I thought that if it were only to do me honor, a female like myself might have received handsomer usage; and I was determined not

to accept any fine speeches to the compromise of that sex, the belonging to which was after all my strongest claim and title to them."

On this Charles Lamb observes, "I wish the whole female world would entertain the same notion of these things that Miss Winstanley showed. Then we should see something of the spirit of consistent gallantry, and not witness the anomaly of the same man, a pattern of true politeness to a wife—of cold contempt or rudeness to a sister—the idolater of his female mistress—the disparager and despiser of his no less female aunt, or of his still female maiden cousin. Just so much respect as a woman derogates from her own sex, in whatever condition placed—her handmaid or dependent—she deserves to have diminished from herself on that score; and probably will feel the diminution when youth and beauty, and advantages not inseparable from her sex, shall lose of their attraction. What a woman should demand of a man in courtship, or after it, is, first, respect for her as she is a woman—and next to that—to be respected by him above all other women. But let her stand upon her female character as upon a foundation, and let the attentions incident to individual preference, be so many pretty additions and ornaments—as many and as fanciful as you please—to that main structure. Let her first lesson be with sweet Susan Winstanley—to reverence her sex." F.

(To be Concluded in our next.)

(For the Odd Fellows' Record.)

RECOLLECTIONS OF A CONVICT.*

BY "V.-L.E."

CHAP. V.—PERILOUS POSITION.—THE ENGAGEMENT.—OUR LOSS.—ESCAPE.

I DO not deem it necessary to say, that the position of the ladies was one of great anxiety. This much may be imagined. Aroused as they had been from the sweet embrace of that soother of sorrow—balmy sleep; awakened from their slumbers of security, by the sound of fire-arms, to a sense of danger, their hearts almost forsook them, and they gave vent to their feelings in piercing cries. The attention of the gentlemen, with the intelligence that we had driven the natives back, coupled with assurances of safety, tended in some degree to calm their agitation. In this position I leave them for a little, and return to the state of affairs outside the tent.

The captain's first movement after he was made aware of all that had passed, was to order the fire to be extinguished, for the purpose of concealing from the natives a knowledge of our numbers; which he was afraid might be obtained from the reflection of its light. This we endeavored to accomplish by throwing earth over the still burning embers, but it was a task of a rather dangerous nature, from the circumstance of one or two of the more daring of our enemies having secreted themselves in the vicinity of where the fire was placed. We did not discover this fact till one of our party, in the act of throwing some earth on the burning wood, received a wound in the arm from a spear, which was thrown with nearly fatal effect. Our

tactics, therefore, had to be changed. Retiring behind a cluster of trees, one only advanced, while the rest remained stationary, and kept up an irregular firing in order to frighten our enemies. In this manner our object was attained. But for this proceeding some of our little band must have fallen. The natives of this creek are so adept at spear-throwing, that they can strike an object with unerring precision at a considerable distance. Had we therefore continued together near the light, unprotected by any covering whereby we could be screened, a shower of spears from hands so dexterous could not have been otherwise than fatal.

In the performance of this duty an hour had elapsed, and the captain, anxious to learn the state of the ladies, ordered me to proceed cautiously to the tent, and bring him intelligence of their condition. He would have undertaken this business himself, but preferred remaining for a short time in the position he occupied at the head of the few but gallant fellows who composed the crew. It may be a natural question to ask, why not proceed altogether? If the circumstances narrated do not form a sufficient answer to the query, allow me to remark, that had we moved in a body towards the tent, its situation being known to those we were extremely anxious to avoid, we would have paid dear for our temerity, and I think the sequel will show that the captain had judged correctly as to the probability of this being the case.

The tent stood at a distance of not more than fifty yards from the spot occupied by the captain and crew. I had not, therefore, far to walk in the performance of my mission. I had loaded my gun in case its service might be called into action. With the utmost silence and caution I then made towards the tent, but with all the caution I could exercise, I occasionally disturbed the fallen leaves and dried branches, which were plentifully strewed around. These sounds which had been the cause of my alarm at first, tended also to point out my whereabouts; and to the practised ear of a native, my position could be told as plainly and as readily as in the glare of the mid-day sun. I had accomplished about half the distance, and the certainty of reaching the tent in safety and without molestation began to occupy my thoughts. But, alas! how frequently are we the subjects of disappointment! and in this instance I was made to experience this fact in a most trying manner. At this moment I had fortunately reached the shelter of a large tree, when a whistling sound came hastily through the air, followed by a stroke as if from a hatchet, on the opposite side of the tree, and seemingly in a level with my head. It was the act of a moment, and my scattered thoughts were forced into a new channel. My progress and place had been discovered—the cunning enemy had sent a spear to greet me, but, thank Heaven, the friendly tree interposed between me and the messenger of Death. In an instant my hand was passed around the tree to satisfy myself of the truth of my supposition. Yes! there stuck the weapon so firmly fixed as to refuse yielding to a violent effort I made to extricate it from the tree. What mode

* Continued from page 67.

of attack to expect next, I knew not; but there was no time for deliberation. I therefore threw myself flat upon the ground. I put my gun in order, and there I lay, silently waiting the result. The sounds which had betrayed me, soon told the spot where my enemy was, but whether there might be one or more, the darkness of the night prevented me from ascertaining. All nature seemed at rest—no sound reached my ear, save the stealthy step of one, whom, although I had never seen, I knew to be a deadly foe, and that he was thirsting for my blood. It was a fearful moment, and never did tiger watch more closely the movements of its devoted victim, than I did the wary advance of my enemy. At last I could discover a dark form moving in a crouching position, behind a thicket in the vicinity of my hiding-place. The next moment it became visible on the opposite side. My heart beat fiercely and almost audibly within my bosom. I felt as if one of us must die, and I breathed out a silent prayer to Him in whose hands is the life of all men, that He would sustain me in the dreadful conflict which I saw before me. Nearer my opponent came. To have shot him dead would have been my safest remedy, but I could not bring my mind to do it. Besides, my near proximity to the tent—the state of the ladies—the probable rushing forward in a body of my companions—thus exposing them to unforeseen danger, which was sure to follow the discharge of my gun, and my ignorance of how many natives were near the place—all crowded on my mind. As it were by instinct, I unfastened a tomahawk which I carried in my belt, and which I had used in the fore part of the evening for cutting fire-wood. In this state I waited a moment longer. It was evident from the manner of my enemy, that he had not discovered the exact spot where I was. He was now nearly within arm's length of me. At last our eyes met;—his spear was raised. In another moment I was on my feet, the tomahawk grasped firmly in my right hand. I was perfectly calm. His eyes seemed like balls of fire, and his whole manner was ferocious. There we stood for an instant. At last his spear descended, but, happily for me, its point came in contact with the steel buckle attached to my tomahawk belt, opposite my heart. There was no time to think on my providential escape, and in an instant my tomahawk whirled in the air, and then fell on his head with a force which a skull thicker than that of a savage could not resist, and without a groan he fell dead at my feet.

My situation, even in this moment of victory, was no enviable one. Having an idea that some of my fallen enemy's companions might be lurking near, I became undecided for a moment what step to adopt;—whether to return to the captain, or endeavour to reach the tent in the fulfilment of my mission. A little reflection led me to adopt the latter, which I at last accomplished without further molestation.

The scene in the tent was a very melancholy one. The absence of the captain, and the occasional firing which had taken place in the interval, had wrought so

much on the fears and feelings of the captain's daughter, a young lady of about seventeen years of age, that when I entered the tent alone, she was so much excited, that she sprung from the arms of one of the young ladies who had been supporting her while in a faint, and from the influence of which she had only recovered when I entered, seized me by the arm, and in the most heart-rending tones inquired for her father. The effort was too much for her strength; for becoming exhausted she would have fallen to the ground, but for the timely aid of one of the young gentlemen. From one faint to another, she continued in a very alarming state, till the arrival of her dear father, for whose safety she was so much concerned. Owing to my long absence, the captain had become uneasy for the safety of his friends, and ordering each of the crew to keep a good look out, and hold well together in case of surprise, and also to discharge their muskets alternately as they moved forward, they succeeded in reaching the spot where all that was near and dear to him lay pale and motionless. The knowledge of her father's presence however, with the gentle and affectionate attention of her companions, in a short time happily revived her. The sad state of my young and gentle mistress, with the energy of mind required to soothe and calm her agitation, kept her female friends from thinking seriously on their own condition; but on her recovery, and when they were left to reflect on what had passed, and the dangers still before them, they shuddered with horror, yet felt secure when surrounded by those who they knew would save them from death and violence, or perish in their defence.

The captain, when calmness had been restored, and tranquillity had resumed its place, in each breast, posted the crew at convenient distances round the frail dwelling, and in this state each anxiously waited for the hour of daylight.

Morning! welcome morning to those whose sorrows make the long night irksome, at length opened on us. All nature seemed rejoiced and happy—

“The bee, the bird, and butterfly,
Were on their lightest wing;
The sunny sky, the very leaves seemed glad,”

But with us—the bond and the free, the convict and the master—it was very far otherwise; for, under present circumstances, there appeared but little distinction between the felon and the innocent. We felt glad, however, that day had broken, and happy that the sun had begun to pour its lightsome influence on things animate and inanimate; but the scene before us was nearly of a nature to check our rising aspirations to heaven for safety vouchsafed to us during the night. Opposite to the tent, and in a direct line between the tent and the creek, was a small piece of rising ground covered with beings, who seemed eager to glut their savage propensities in the blood of those who wished not to shed a drop of theirs, and who had only been driven to do so by stern necessity, and the natural feeling of self-defence. In such a predicament, what was to be done? To enable us to escape, our savage

foes would have to be driven from their vantage ground; but our little band, trusty and faithful though they were, seemed but as one to a hundred, compared to the number of our enemies. How then were we to effect our escape? This thought appeared to occupy more minds than one, at least if the countenance can be held as an indication of what may be passing inwardly. We had one hope left, and only one. In a line to the right of the tent, our barge had been drawn up on the previous evening. Close to where it lay there was a small neck of land, which the keen eye of the captain had observed when he landed, and across which, with some difficulty, could the natives be kept off during the attempt, the barge could be drawn, and then launched. The captain therefore called us together, and, pointing in the direction of our enemies, he said he hoped we were not dismayed in consequence of the numbers opposed to us, for, with God's protection, firm resolution, and the proper management of our fire-arms, our escape, he felt confident, was certain. He then proposed that we should proceed in a body towards the barge, and make the attempt to lift it across the neck of land; which we did. Having turned the barge keel down, we lashed the oars across, and then commenced to drag her over. Scarcely had we begun our operations, when the natives moved gradually toward us. The crew kept busy at their work, while the captain and the other gentlemen watched the movements of our foes. Our labour had not continued long, when the idea seemed to enter the minds of the natives, that we were afraid of them, and were thus endeavouring to elude their vengeance; for their hitherto gradual approach changed into a hasty attempt to close upon us. Seeing their drift, the captain immediately ordered us off from dragging the barge. We then turned it bottom up, and placed the ladies under it, to secure them from danger. Our fire-arms and tomahawks being placed in proper order, we stood prepared for further instructions. Anxiety was strongly developed in every face, although all were strangers to any feeling of fear, our minds being made up, either to conquer, or sell our lives at a round interest.

"Now my lads," said the captain, addressing us in the plainest language, "I have but one proposal to make, and I will explain to you what it is. You see these savages are still approaching; they think we are afraid of them. Well, we will show them whether we are or not, but we must wait our opportunity. See that your muskets are in order. I will head you and give the word when to fire, and there must be no hanging back. After your muskets are discharged, take to your tomahawks; and I promise you I will not desert you even then. If you agree to this, I will stand by you to the last. I see no other mode of escape; and if we fail in this, there is not one of us can leave the island alive. The gentlemen will remain where they are to protect the ladies; but your work, and mine too, must be to drive these blood-hounds back. Are you agreed?" This proposal met with a

hearty and ready response, and with "hearts resolved and hands prepared," we waited the command of our captain.

Our resolution was soon put to the test. The captain, judging our enemies had advanced near enough, gave an encouraging look to the gentlemen, and then exclaimed, "Board them now, my lads." We rushed forward. "Fire," cried the captain; and the ranks of our foes told how well his orders had been obeyed. Giving them no time to recover from the confusion our discharge had created, we seized our tomahawks and rushed amongst them, dealing death on every side. In fact, so sudden was our movements, that not one of their party had the power to cast a single spear; for, turning in dismay, they fled into the bush with the utmost precipitation. We continued to follow them for some time, till the report of fire-arms in the direction of the barge, caused the captain to call a halt. We then returned in haste to the ladies and their protectors, and only arrived in time to save them from being taken prisoners or butchered by a party of the natives, who had been lying in ambush, and who, during the time we were in chase of the main body, had taken that opportunity of attacking our friends.

It was fortunate that we returned to the barge at the moment we did, for one of the gentlemen had received a wound with a spear, and was consequently unable to render further assistance; the ladies were uttering cries of despair, while the two gentlemen, as yet unharmed, were only enabled to keep their enemies from rushing on them, by firing in turns. It was at this juncture that we made our appearance; and seeing the jeopardy of our friends, we sent forth a hearty shout to cheer them, and flew with the speed of greyhounds to their rescue. On perceiving us, the natives did not wait our attack, but fled in terror to the bush.

The rescue of our friends being thus accomplished, a few minutes was allowed us to rest, being nearly worn out with the fatigues of the night, and the excitement and exertion of our morning's work; and as our enemies did not make their appearance, we flattered ourselves that further interruption would not be offered to our departure. With this hope, the barge was again put in motion, when we soon succeeded in dragging it to the water's edge. This important duty being performed, the ladies were allowed to go on board first, and were soon followed by the gentlemen and the crew. Scarcely had the captain taken his seat, and the barge shoved off, when a number of the desperate beings inhabiting the island, suddenly sprang from behind a thicket where they had concealed themselves, and taking aim, hurled a shower of spears amongst us, killing the gentleman who had already received a spear wound, wounding the captain's daughter and another lady, and three of the crew. With hard pulling, we soon got out of the danger to be apprehended from another discharge of spears; but the captain, enraged beyond measure at the death of his friend, and the thought of so many of our little company being wounded, ordered us to stand up and repay

our treacherous assailants with a volley from our guns.

There was no want of alacrity to obey this order, and as they stood on the beach scowling at us like so many demons, we poured a well-directed fire into their very centre with such effect as must have made them wish that they had still kept behind the thicket.

And here let me pause a little. Could this summary vengeance bring back the breath to the being who now met our eyes locked in the firm embrace of death? Could the fall of one, aye, or of twenty of that terrible race, call back the look of intelligence, which, but a few minutes before, beamed in that youthful but manly countenance? Could the extinction even of the whole tribe, summon him from the sound sleep of death, where the "wicked cease from troubling and the weary are at rest." Alas, no! Vengeance to him was fruitless; and yet how very often are the best energies of our minds paralysed—their holiest streams dried up in scheming out plans of revenge for some imagined injury. Time flies while we feel the cherished but unholy thought, nor stop we till the fiend-like wish is either accomplished, or the being possessing it is himself engulfed in the ocean he had created to swallow up the object of his hate, who, more than likely, rises from the attempt to blast him a triumphant conqueror.

And now to my subject. What an unhappy condition was ours!—one of our small party dead, and six wounded! In this state, and yet fifty miles from Maria Island, how were we to reach that place! Scarcely knowing what to do, each having sufficient cause for reflection, we remained for a time almost unconscious how to act; but a half gale springing up, and the wind being from the proper quarter, our captain seized this opportunity of arousing us; and ordering a single reef in our lug sail, he determined to endeavour to reach our place of destination without further loss of time, where we fortunately arrived in the afternoon of that day, without any other notable occurrence.

(To be Continued.)

GO ON—BE THIS THE WORD.

HAVE you embarked in the cause of Odd-Fellowship? If so, go on—stop not half way, but progress, step by step, until you have comprehended all its sublime mysteries, and been put in the possession of all the benefits it secures to its adherents. Odd-Fellowship is progressive in its character, and he who merely enters its threshold, and is content with the pecuniary advantages it secures for him, knows but very little of its beauties, and misses many a high, salutary and elevating lesson. Your course through life is rough. Be your circumstances never so easy, as far as earth's goods can make them—there are, nevertheless, thorns in your path—dangers along your way, which an entire acquaintance with the principles of the Order, will very materially enable you to surmount. If your virtue is weak, and your purposes unstable and fluctuating, a thorough knowledge and practice of the lessons of Odd-Fellowship, will strengthen the one, and confirm the other. Go on, then—be this the word by which you are guided—until you shall stand upon the top-most height of the mysterious system, and survey therefrom the entire field in all its expansiveness and beauty. The

path of life may lead you through devious and trackless wastes, where dangers beset you on every side. But through this wilderness you have a sure and unerring guide. It is the lamp of TRUTH. Its clear light shines all along the way; and though sometimes bedimmed, it is sufficient to direct you in safety, if faithfully followed. Should you, in the prosecution of your journey through the forest of this world, be impeded by the intricacies of the mazes along its path—should your feet be entangled by the underbrush, with which the path is encumbered, and you, stumbling therein, fall!—rise again, with renewed vigor of purpose, to go on. As you progress in your course, the pure and virtuous principles in which you have been instructed, will be so strengthened, and your fortitude so established, that neither the seductive pleasures of feasting and revelry, will be able to allure, nor the clash and clangor of "contending arms," to frighten you from the way. Your course may be along narrow mountain passes—steep declivities, abrupt ledges, and dangerous precipices may abound. The heavens may gather blackness above you—pealing thunders may roll, and break in deafening sounds over your heads; and tempest-floods may beat upon you, in your pilgrimage; but against all these dangers and vicissitudes, you will be proof. Let them not deter you. Your guide will be sufficient. Trust to the light of Truth, and through the wilderness you will be safely guided, to the tent—where the troubled and weary find solace for sorrow, and rest for fatigue. In every good work let the word be—go on! and success will be sure to follow.—*Iris*.

THE POOR MAN'S GRAVE.

BY ELIZA COOK.

No sable pall, no waving plume,
No thousand torch-lights to illumine,
No parting glance, no heavenly tear
Is seen to fall upon the bier.
There is not one of kindred clay
To watch the coffin on its way.
No mortal form, no human breast
Cares where the pauper's dust may rest.

But one deep mourner follows there,
Whose grief outlives the funeral prayer;
He does not sigh, he does not weep,
But will not leave the sodless heap.
'Tis he who was the poor man's mate,
And made him more content with fate;
The mongrel dog, that shared his crust,
Is all that stands beside his dust.

He bends his listening head as though
He thought to hear a voice below—
He pines to miss that voice so kind,
And wonders why he's left behind.
The sun goes down, the night is come,
He needs no food—he seeks no home;
But, stretched upon the dreamless bed,
With doleful howl calls back the dead.

The passing gaze may coldly dwell
On all that polish'd marbles tell;
For temples, built on church-yard earth,
Are claimed by riches more than worth.
But who would mark with undim'd eyes,
The mourning dog that starves and dies;
Who would not ask, who would not crave,
Such love and faith to guard his grave?

HOSPITALITY.

It is better to set a frugal and welcome table before the guest instantly than to keep him waiting a long time, in order to provide for him a splendid repast, perhaps grudgingly.—*Pholycides*.

(For the Odd Fellows' Record.)

SOCIAL REFORM.

THE establishment of Odd-Fellowship, its principles and its practice, are all benevolent. It owes its origin to the social feelings of the human breast, and has flourished mainly because it is constantly directed by the humane elements of our nature. Wherever a positive good is to be conferred, or a positive injury averted, Odd-Fellowship urges its members to further the one, or to stay the other. It has thus become a moral engine, by embuing its members with a warm sympathy for each other, which extends itself to all mankind,—from the Brotherhood of the Lodge to the Brotherhood of the World.

The Order is now so powerful in the towns and villages of Canada, that, if unanimous in the necessity for accomplishing any object, and in the means of reaching it, there is no difficulty that will not yield to its energies. We allude only to objects connected with social reformation, or social happiness,—political and religious matters being entirely prohibited.

There are some things connected with their intercourse with the world, to which the hands of Odd Fellows can be applied with great benefit to the community, and without a dissentient voice among themselves. There are others which, in the perfect freedom of thought and action, (within the bounds of moral propriety,) allowed to Brothers, are best let alone, in consequence of differences of opinion, although the ends undoubtedly would be beneficial. Among the latter may be instanced the promotion of Total Abstinence from Intoxicating Drinks. There can be no question, that the practice of using spirituous liquors to any extent is totally unnecessary; at the same time it is true, that the occasional use of them to a moderate extent is practised by thousands, who never were intoxicated, and very likely never will be. To interfere with the practice then would be unwise, because the rules of the Order are sufficient to prevent the immoderate use of them among Members.

Among the former may be mentioned such moral reforms in the practices of the community, as may tend to lighten the pecuniary burdens of its members, without lessening their status in society. Of these stands first the practice general in Montreal, of supplying a large piece of crape and a pair of gloves to every person who attends a funeral. This practice, now partially on the wane, has long existed here.

Its origin it would be exceedingly difficult to assign a reason for. It is not that these articles, above all others, create in the minds of survivors, a sorrow, which without them they could not feel. It is not that they can be intended by the relatives, or looked upon by the stranger, as a memento of their deceased friend. It is not that those who accept them, are unable to afford the purchase of them for themselves; there is hardly a man who would not feel insulted by the insinuation. It is not, that those who attend a funeral are unwilling to put on becoming emblems

of mourning, because they have no objections to receive and wear those presented to them for the occasion.

Its origin, however, we have less to do with than the fact of its existence. It is a practice absurd in every point of view, useless to the donee and expensive to the donor; and it is high time it were done away with entirely. Odd Fellows, by their example—and we would recommend no other means,—are able to do away with it, and should they do so, the community will owe them a large debt of gratitude.

The time of the burial of a parent, is the very time that a family can least be able to support any extraordinary expense. Yet the imperious requirements of fashion, and continued custom demand, that after all the expenses of a protracted sickness have been incurred,—after all the outlay for furnishing becoming mourning for a whole family—after all the unavoidable expenses of the funeral are discharged, the widow, whose guardian and breadwinner is no more, is expected to go to the additional unnecessary and foolish expense of making a present of a pair of gloves, &c. to all who come.

We know that many disapprove so heartily of the folly of the practice, that they seldom enter the house where the corpse is lying, in order to avoid being obliged to take crape and gloves, which they do not want, and never afterwards use. Were every one to do the same, there is no doubt the custom would soon cease. But this is a harsh way of abolishing it.

An equally effectual means—and a means much more gratifying to the feelings of the surviving relations, would be for every one who goes to a funeral, to pin round his hat a band of crape, and to take with him a pair of black or white gloves, according to the social condition of the deceased, as having been married or unmarried. The relatives who may have prepared themselves to supply you with crape and gloves, would understand from your hat-band, that you were already supplied, and wished for neither.

Many families there are among us who have felt themselves constrained to expend money in obedience to this foolish custom, who notoriously to every one attending the funeral, could not afford it. How much better would it not be, if no family were permitted to incur it.

Odd Fellows, by their numbers, their standing, and influence in society, have it now in their power to give the custom its quietus. It only requires a recommendation from the Grand Lodge of Canada, (we would not advise a *regulation* in such a matter,) urging upon all under its jurisdiction, the propriety of receiving nothing when attending the funeral of a deceased brother or acquaintance, and pointing out to them the propriety of providing themselves with becoming regalia upon those melancholy occasions. If such a recommendation were duly published, so that all would understand, that when a band of crape was on a person's hat, the owner in that way conveyed a request

that he might not be offered any badge of mourning whatever, the custom we have alluded to, would become extinct in six months. F.

THE ODD FELLOWS' RECORD.

MONTREAL, JUNE, 1846.

HISTORY OF THE ORDER.*

III.—ESTABLISHMENT IN AMERICA.

CONNECTICUT claims to be the first State of the American Union, in which Odd Fellowship found a footing; but the evidence of the existence of the Lodge, said to have been established there in 1799, is so equivocal, that no reliance can be placed upon it. That in favour of the Lodge, alleged to have been formed at Baltimore in the year 1802, rests on an equally slender foundation; and the earliest authentic record is that of the "Shakspeare Grand Lodge, No. 1," which was established at New York on the 23rd December, 1806. This Lodge, whose title of "Grand" seems to have been merely arbitrary, like that of the "Abercrombie Grand Lodge," of Manchester, worked for about six years with varying success, during which period its location was shifted several times. It seems to have ceased working in 1812, at which period its meetings were held at the house of Brother Moore, in Cedar Street, and from this time till the year 1818, the only trace of it is to be found in the following advertisement, which appeared in a New York newspaper, the *Columbian*, of 20th September, 1813:—

"ODD FELLOWS,

"*B* You are requested to attend in your Lodge Room, on TUESDAY night, the 21st instant, without fail, at Bro. Moore's, P. N. G., at SEVEN o'clock precisely, for the election of Officers and other business. Per order of Committee.

"* * * Stranger Odd Fellows are invited."

On the 23rd December, 1818, the Shakspeare Grand Lodge was re-organised on the same principle as at first—that of independent self-institution; but its proceedings were never characterised by much vigour, nor did its numbers greatly increase.

About this time, THOMAS WILDEY, who had been initiated in the Union Order of Odd Fellows in England, and had since then emigrated to Baltimore, was making every exertion to establish a Lodge of the Order in that city. He at length succeeded in getting together a sufficient number of brethren, and on the 26th April, 1819, Washington Lodge, No. 1, was established, the original members of which were Thomas Wildey, N. G., John Welch, V. G., John Duncan, John Cheatham, and Richard Rushworth. This Lodge was organised on the ancient principle of self-institution, and at first adopted the work of the London Unity, or Union Order of Odd Fellows. At an early period

of its existence, however, the work was changed to that of the Independent Order, and application for a Charter was made in consequence to several of the Lodges in England.* In accordance with this request, a Dispensation in favor of Washington Lodge, was issued by the Abercrombie Grand Lodge of Manchester, in January, 1820, which seems never to have reached the former Lodge. Another from the Duke of York's Lodge, Preston, issued on the 1st of February following, was more successful, and under it Washington Lodge henceforth worked. In this instrument it was hailed by the title of "No. 1, Washington Lodge, the Grand Lodge of Maryland, and of the United States of America."

Under this organisation, the superintending body was a "Committee of Past Grands," whose powers were very imperfectly defined, and whose decisions on matters of appeal were mere recommendations, without any authority to enforce them. The defects of this system were very soon apparent, and an almost unanimous agreement was come to, to separate the legislative from the operative portion of the Order. In pursuance of this plan, the Past Grands of Washington Lodge, No. 1, and Franklin Lodge, No. 2,† at a preliminary meeting held on 7th February, 1821, requested Washington Lodge to surrender into their hands the Charter under which it worked. This was readily complied with, and the Committee of Past Grands, having met on the 22nd of the same month, were organised as the "Grand Lodge of Maryland and of the United States." Thomas Wildey was chosen Grand Master, John P. Entwisle, Deputy Grand Master, and John Welch, Grand Secretary. Charters were immediately issued to Washington and Franklin Lodges, and at the Quarterly Session in November, a Constitution, framed by a Committee previously appointed, was adopted.

On the 26th March, 1820, Massachusetts Lodge, No. 1, had been organised at Boston, on the principle of self-institution, but in the year 1822, a correspondence was opened with the brethren at Baltimore, which resulted in an application to the Grand Lodge at the latter city, for a Charter as a Subordinate Lodge, and also for a Charter to its Past Grands, as the Grand Lodge of Massachusetts. Both these were granted in April, 1823, and on the 9th June following, the Grand Lodge of Massachusetts was formally instituted at Boston by G. M. Wildey.

In the city of New York, Franklin Lodge, No. 2, and Washington Lodge, No. 3, had been successively established by Brothers of the Shakspeare Lodge previously mentioned, but meeting with comparatively little success, had both, as well as their common parent, ceased to exist before this period. A third offspring of the Shakspeare Lodge, Columbia Lodge, No. 4, established at Brooklyn, met with a better fate. A Dispensation in its behalf had been applied for and re-

* The Grand Committee, the governing body of the Independent Order at this time, issued no Charters or Dispensations, a power which was left entirely in the hands of the Subordinate Lodges.

† Franklin Lodge, No. 2, was established by some Brothers from Washington Lodge, on 9th November, 1819.

ceived from the Duke of Sussex Lodge, of Liverpool; but, through the intervention of G. M. Wildey, this was surrendered, and application for a Charter made to the Grand Lodge at Baltimore. This was granted to it, under the name of "Columbia Lodge, No. 1," and in pursuance of a Charter conceded to its Past Grands, the Grand Lodge of New York was instituted on the 24th June, 1823.

On the 27th of the same month, the Grand Lodge of Pennsylvania was also established, through the unwearyed exertions of G. M. Wildey. Pennsylvania Lodge, another self-instituted body, had been established in Philadelphia in December, 1821, and in a short time numbered two hundred members. This Lodge received a Charter from the governing body at Baltimore, rating it as No. 1, of Pennsylvania, and a Grand Charter for the State was granted to its Past Grands.

Odd Fellowship had now taken firm root in the American soil, and its various branches flourished boldly and vigorously. Its rapid increase rendered expedient a fresh division of the powers of the original Charter, and it was accordingly surrendered into the hands of the Representatives of the four Grand Lodges now in existence, viz., Maryland, Massachusetts, New York, and Pennsylvania.*

Ere this new arrangement was consummated, the Order sustained a heavy loss in one of its most active and zealous members, P. G. Entwisle. To him we owe the two beautiful Degrees of the Covenant and Remembrance, and by his exertions, principally, the separate organisation of the Grand Lodge of the United States was accomplished.

On the 15th January, 1825, the above-named Right Worthy Body was fully instituted, Thomas Wildey being elected first Grand Master, and John Welch, his faithful companion in official advancement, being chosen Deputy Grand Master.

We would remind the Secretaries of our new Lodges, that, in conformity with Article 4th, Section 2nd of the Constitution of Subordinate Lodges, it is their duty to forward, at the end of their quarter, to the R. W. Grand Lodge, a regular report of the work of the term, including the names of those initiated, admitted by card, suspended or expelled, and the causes thereof, reinstated, and deceased; together with the number of certificates granted for degrees; the whole number in membership, the amount of receipts, and the result of the election of officers; accompanied by whatever amount may be due to the Grand Lodge. This document must be given under the seal of the Lodge, and signed by the Noble Grand, Vice Grand, and Secretary, and forwarded to the R. W. Grand Secretary, at as early a date after the end of the term as possible.

* The meeting at which this was agreed to, gives the first foreshadowing of the difficulties which afterwards arose with the Manchester Unity. A letter from England, announcing an alteration in the S's, &c., having been presented and read, a Resolution was unanimously passed, "That a letter be sent in reply, expressing our disapprobation of such alterations, and requiring further information relative thereto."

(For the Odd Fellows' Record.)

"THREE BLACK BALLS SHALL REJECT."

OUR attention has been directed to the above motto, by the perusal of a communication addressed to a Journal devoted to Odd Fellowship, in the United States, in which the abuse of the rule is strongly reprehended. The rule, viewed abstractedly, is a good one, but "the law which gives to a minority the power to rule the almost universal wish of a Lodge of Brothers, is one that from the very nature of the principle itself, should be used with the greatest caution,"—and, if not so used,—if made to serve the ends of private or political animosity, it becomes a bad one. The abuse of it, however, and that only, can render it a bad one. It is therefore solely against such abuse, that we now raise our voice. It would seem that, in the Lodges of the United States, personal hostility has caused the exclusion from our Brotherhood of "individuals who would be an honor and ornament to the Institution." We are apprehensive the same may justly be said of our Provincial Lodges. It is under this strong apprehension that we draw the attention of the Odd Fellows of Canada, to this most momentous subject. The author of the communication above alluded to, inquires: "is it to be presumed that any one Lodge can secure to itself a body of members, none of whom have had a difference of a purely private nature, with some person or other?" There can be but one reply to the question. The writer then infers, that individuals acting under the delusion consequent on such differences, themselves blackball men whose "character and influence would have twined new and green laurels around the brow of the Order,"—and find little difficulty in influencing other two members to go and do likewise. This is most lamentable, if true, and that it is but too likely to be true, every man's heart will admit. Passion and prejudice delude us all, and the most fervid are the most easily led astray. The peril to our Order from the indulgence of personal dislike or animosity, must be apparent to every brother;—his feelings must be appealed to, and if they cause him not to regret such conduct, either in himself or in his Brother, *then is he not worthy to be an Odd Fellow.* Such conduct must be frowned down; there is no safety for the Order, if it be not stigmatized as disgraceful. A Brother guilty of such conduct is the most dangerous of enemies: he is the Order's worst foe.

As a general rule we would say to Brethren, "Beware of him who asks you to blackball an applicant, on the allegation that he is immoral!" Too much caution cannot be exercised when such a request is made. A Brother in such a case should be reminded, that his duty to the Order requires him to state before the assembled Lodge, what his reasons are for making the request, and his conduct, *then*, would be a test of its propriety. It has a very suspicious appearance, to say the least of it, when an individual is appealed to, and not the whole body.

Deficiency of physical courage is a very common infirmity, but common as it is, it is not one half so much

so, as deficiency of that far nobler and greater quality—moral courage. Numerous are the really good, who are deterred from doing what is right, for want of moral courage,—and scarcely less numerous are they, who are induced into wrong-doing from the same deficiency.

We have thus reprobated the too free use of the Black-ball; we have now to direct the attention of Odd Fellows in general to another evil, the too free use of the White. Brethren should be as cautious whom they vote for, as whom they vote against. It is to be feared, that the members of our Philanthropic Order are frequently influenced by motives which cannot but have a prejudicial effect upon its prosperity. For example: is a man of wealth, or of rank, or of public distinction, a candidate—a true Odd Fellow will not regard the weight, nor the number of his money bags,—nor will he think of the applicant's blood or lineage,—nor will he say, because this candidate moves in fashionable society, or is otherwise a man of note, I will use the White-ball! Such considerations should have little weight with a Brother of our Order.

The chief consideration, perhaps the sole, should be, the candidate's moral worth. In our opinion, a Brother should not use either the White or the Black-ball, unless acquainted personally, or from public repute, with the applicant's character. There are many men universally known to be most excellent members of Society: there are but few so universally known to be bad. In such cases there should be no hesitation about voting. We do protest, however, against the practice of voting for such reasons as the following:—"It is disagreeable to oppose a neighbour; or it would be highly unpleasant to be rejected one's self, therefore reject not others; or, it is unamiable not to vote for admission,—it would be ill-natured; or, he is a man of rank, or fashion, or wealth, or genius, and his admission will confer *éclat* on our Lodge." Such considerations should have little or no weight, unless accompanied by the substantial and solid one of good character. The humblest of our Order, if a good man, is a greater ornament to it than the most exalted, if not of moral worth.

H.

OBITUARY.

It is with deep regret that we announce the loss sustained by Albion Lodge, No. 4, Quebec, in the decease of three of its worthy Brothers, by the fearful catastrophe of the 12th instant, in that city.

As most of our readers are aware, during the exhibition of some Chemical Dioramas, on the evening of that day, in a building near the Castle St. Louis, the place accidentally caught fire; during the consequent rush of the audience to escape, the narrow entrance was choked up, and nearly fifty of the unfortunate people perished, by fire or suffocation. Amongst the number were many of the most respected citizens of Quebec, and we were especially pained to note the names of the Brethren of Albion Lodge, above alluded

to—Brothers A. Stewart Scott, Horatio Carwell, and Richard Atkins. It is a melancholy gratification to be able to record, as we do from authentic information, that every possible exertion was made by the Odd Fellows on the spot, for the relief not only of those Brethren, but of the other sufferers. The subjoined extract from the *Quebec Mercury*, of the 15th June, will show that their brotherly care was continued even when life had departed:—

"We would notice the very large attendance at two or three of the funerals, especially at those of Messrs. Scott and Carwell, both of whom being members of the Albion Lodge of Odd Fellows, were accompanied by the Brethren of the Order to their final resting-place. They marched in advance of the hearse, two abreast, all of them, with scarcely an exception, dressed in black, with white gloves on their hands, crape round their arms, and a leaf of evergreen in their breasts. When arrived at the place of interment, they formed in two parallel lines, the body with the mourners and the long train of citizens who walked in rear, passing between them to the grave. Before the burial service was concluded by the officiating clergyman, they again took up the order of procession, passing round the grave, each member dropping into it his leaf of evergreen, as a last token of respect to the memory of their departed brother. While looking on, we thought that this token of brotherly sympathy was at least one sweet drop in the bitter cup which the surviving relatives have been called upon to drink. Circumstances such as those which elicited it, may we never again witness in Quebec!"

We feel assured that the deepest sympathy will be felt by every Odd Fellow in the Province, for the bereaved relatives of their deceased Brethren.

ODD FELLOWSHIP.

AFTER the remarks which we felt it our duty to make a few weeks ago, in regard to the limiting of Charity by certain signs and pass-words of centralization, it might naturally be expected that we would not look with much favour on such organizations. Assured by members of both bodies of Odd Fellows in this Town, that we had not done them justice, we made it our business to read, with care and attention, their rules and regulations, to enquire fully and to listen attentively to all the information we could collect, and so prepare ourselves to give a more deliberate and mature judgment in the matter; the issue of our enquiry has been a conviction that the principles of Odd Fellowship are good, that the body is nothing more nor less than a kind of mutual insurance, and that it is calculated to confer real and substantial benefit on those who join it. Nor do the benefits cease with the life of the member, but are continued to his family, provide for sickness, sorrow and affliction, lighten the burthens to which we are all liable, and for an amount of subscription within the power of every one, secure against unforeseen misfortune and distress. There are many who fall, without any fault of their own, into troubles, who have no direct claim upon public sympathy; others, on whom misfortunes press, unwilling to make a public spectacle of their sorrow, suffer in silence; widows and orphans are often thrown on the cold charity of the world, and, in this country, how often is the sick bed of the stranger untended by a friend. For all these cases, we find the rules of the Odd Fellows provide, with a liberality too, unlimited by creed, country or politics; its action is universal, and we only see one cause of regret, and even that we hope soon to find obviated: we mean the existence of the two separate bodies. It is not for us to decide between them, to say which is right and which is wrong, but we may safely warn both, of the danger to the Institution of allowing such a state of

things to continue, and we would, in all kindly feeling, suggest to the heads of both that they would be doing a material service, not only to the Institution, but to the Province, by forming an united whole. We know that attendant on such a consummation, would be a rapid increase in their numbers, and a consequent increase of the powers of doing good; we write more freely as not being connected with either, and, as regarding both equally entitled to our approbation; and we are sure that what we have said will be received in good part.—*Cobourg Star, 28th May.*

(From the Covenant for April.)

UNIVERSAL ODD-FELLOWSHIP.

THERE are now, I believe, no less than five distinct Orders of Odd-Fellowship—some of which vie with the Manchester Unity in extent, and excel it in their rapidity of increase. The Grand United Order, or Sheffield Unity, has commenced establishing Lodges in the United States, and is advancing more rapidly in that work, than the Manchester Unity can ever hope to do. Indeed, the present troubles in the latter Unity, gives it work enough to do at home, without expending its energies and resources in an aggressive movement abroad. But the main object of the present brief article is to suggest an idea near to my own heart, and to elicit, if possible, a plan for its fulfilment from those who may possess the requisite knowledge and wisdom. It is briefly this:—

Is it not possible to devise and carry into effect, a plan for a general union among all these various Orders? something which, while it shall make *Odd-Fellowship itself*, strictly universal, may yet allow to each Order its own separate organization, and local jurisdiction, and characteristic peculiarities in work, lectures, and charges? The great general *principles* of each Order, are believed to be the same. These, then, may be acknowledged by all the Orders as Universal Odd-Fellowship. There are certain *objects* which all the Orders, respectively, have in view, and which might be mutually reciprocated under certain safe-guards and restrictions. These might be acknowledged by all the Orders, and constitute the *general objects*, duties and obligations of Odd-Fellowship, in the universal sense. Then certain means might be devised, by which the principles and objects, thus acknowledged as universal, might be carried out; and a universal S. G. T. and P. W., together with a T. P. W., to be renewed every three or five years, might be mutually agreed on, for communication between the members of the different Orders. I give a brief sketch, the details of which may easily be filled out, and which almost any one can readily see, might be made universal, if each Order would agree, that an Odd-Fellowship should be mutually constituted, that is, *common to all*. All the difficulty is—how shall this be done? Where shall we begin? In what manner can we proceed, so as to secure the co-operation of all in instituting a Universal Odd-Fellowship, and in keeping up the necessary means and measures necessary to secure the accomplishment of its *mutual objects*?

Our brethren in Canada are naturally anxious to secure a re-union of our Order with the Manchester Unity. I heartily wish it could be fairly effected; but judging from the divisions in Great Britain—the government of that Unity so widely different from ours, and repugnant to us—as well as from our reformed charges and lectures, and their alterations in the unwritten work—I confess I have no hopes of such a re-union. But the establishment of certain principles, objects, measures and form, by *each*, which shall be *common to all*, and the institution, by such separate action, of a strictly *Universal Odd-Fellowship*, seems to me feasi-

ble. Am I deceived? can it not be effected? And if it can, what are the steps necessary to begin and conclude it?

A. B. G.

WE present our readers with the substance of a Pamphlet lately published in New York, which has enlightened the uninitiated on the subject of Odd Fellowship. It has gone through an Edition of 40,000, at 7½d per number, a remarkably low figure for such an amount of information as it contains. The credulous public will perceive that the ceremonies are at least very exciting; and as the obligations are of the most innocent and elevating character, there can be little doubt that all who read it, will be induced to join our ranks, and ride the Goat.

ODD FELLOWSHIP EXPOSED.

An Exposition of the Signs, Tokens, Passwords, and Grips, belonging to the Independent Order of Odd Fellows, as practised in the Lodges of the United States; with the form of Initiation, and an Explanation of the Five Degrees. By an Expelled Member.

PREFACE.

I feel at a loss in what way to present this work to the public, from the fact that there having been a vast number of publications purporting to be exposés of the "Independent Order of Odd Fellows," that they will not know which to believe. But in reading this, you must form your own opinion, and then, if you satisfy yourself that it is correct, I would advise you by no means to join them; if to the contrary, you can, if you choose, join them—then you will know which is correct.

The presenting of this work to the public for their inspection, has not been of momentary impulse, but long have I thought of doing so, even before I was expelled.

I have often, while pondering on the scenes enacted within those "sacred walls," been almost distracted, and my friends have asked me what ailed me; at times, they have thought me insane. As soon as I made my mind up to publish them I felt at once at ease, and now feel like a new made man.

With this I leave you, and if it has any influence against this wonderful lever of political and civil influence, I am well paid.

Yours, &c.,

THE AUTHOR.

Before commencing on what is called the *work* of the Order, I will describe the manner in which I was first introduced into the room, or rather rooms, for there are three connected with and belonging to each Lodge. The first is called the ante-room, the second is the scene-room, the third is the hall, or general place of business.

On the night when I was initiated, I was met on the stairs by two persons, one of whom gave a knock at the outside door, and a little wicket was opened, at which was placed the ear of a man, to whom one of my guides whispered, and we were admitted.

At the first sight of this man, who was clothed in a habit which covered him from head to foot, and from the back of which hung a long tail, which gave him a resemblance to the pictures I have seen of Satan, and who is called the *Guardian*, I started back; but the man behind me, with a sudden push, sent me directly into his arms, and I found myself clinched by two iron hooks being fixed firmly in my back, while the fellow slid out from under my arms, and uttered so horrid a shriek, that the blood curdled in my veins, while

directly before me, in words which seemed written in letters of fire, I saw "*Secrecy or Death*," at the same instant a hollow, sepulchral voice exclaimed, "*Beware*." By whom the hooks were removed it is impossible for me to tell—I was thrown to the floor, and immediately clutched by two men, clothed in black gowns, drawn around their heads, their faces covered with masks, who bore me six times across the room, and then placed me in a chair. I was instantly hood-winked, and taken up, by two strong men, who bending me almost to the floor, brought me to what I supposed to be a door, at which one of them gave two knocks, which were answered from within. I heard a whisper, yet not sufficiently loud to distinguish what was said, when the door opened with a horrid crash, and a hundred voices screamed "*secrecy*." I was then asked what I most wanted; I answered "*Liberty*;" but was told by my guide to say "*Light*," which I did, and the bandage was removed from my eyes.

I now found myself in a dimly-lighted room, surrounded by a number of the most horrid-looking faces, whose hideous yells and screams almost stunned me.

These were continued some minutes, but instantly ceased on the sounding of a small bell in a distant part of the room. I could scarcely see two feet from me, and when I raised my eyes from the floor it was only to encounter the horrid faces by which I was surrounded. Suddenly a loud voice exclaimed, "*Prepare the Goat!*" and a large black and white goat was led forward. This caused me but little fear, as I had often heard that it was part of the ceremony. I was immediately mounted upon him, and told to hold by his horns; but no sooner had my conductors released their hold upon me, than I found myself thrown upon the floor, the goat having precipitated me over his head. At this feat a general laugh issued from those in the room.

I was now taken up, and it being ascertained that I was not injured, I was stripped entirely naked, and the light in the room being increased, I was led to the centre of the room, where I saw a pole, extending to the top, which I was ordered to climb. On placing my hands upon it, I found it covered with grease. I now began to think myself fairly imposed upon, and was in the act of turning round, when I was struck across the shoulder with a sword, and the same hollow voice again exclaimed, "*Beware*." I now struggled hard to raise myself from the floor, but it was impossible. A voice asked, "*Shall we have mercy?*" to which was answered, "*Mercy*," and I was asked, "What do you desire?" I answered, "*Clothing*." I was then dressed in a black gown, but still remained barefoot. A chain was then placed around my neck, and I was then led around the room, while the brethren were singing,

"He'll make a good Odd Fellow,
He'll make a good Odd Fellow,
He'll make a good Odd Fellow,
For he's got the spunk!"

I was now blindfolded, and after being marched around the room a few times, was ordered to "*stand*," when a voice which I had not before heard said "Give me your hand," which I did, and he continued, "Sir, you have now entered into the Lodge of Odd Fellows, and the trials through which you have passed, although physical, will be made to appear to you moral lessons." At this instant another voice exclaimed, "Prepare! miserable reptile! meanest of mortals! how dare you enter these consecrated walls? What proof bring you that you are worthy? Chain him—bind him—tear out his tongue, lest he make known our secrets."

I was now seized by half a dozen persons and treated with much rudeness; chains were thrown around me, and I was bound to a large stake.

As the reader may suppose, and as every Odd Fellow

knows, I was greatly agitated and terrified, but I dared not murmur.

The guide now seized me by the hand, exclaiming, "*Come*," when, by bending down, I was forced through a space into another room, where the bandage was removed from my eyes, by whom I knew not, and I found myself directly in front of a *black coffin*, in which was a skeleton of human bones, which were kept rattling by means of wires. I might mention here that this is never seen by Odd Fellows (except officers) but once. My conductor, who was clothed in white, commenced thus:—

"Look now, poor mortal, on that figure. What thou art, he was. What he is, thou wilt surely be. Wilt thou be secret?—at the same time a voice from the teeth of the skeleton added, "*or die!*" The conductor now said: "It is my closing duty to inform you that should you hesitate to perform what will be required of you, or break any obligations you may take, remember this figure—thy end will be like his;" to which the voice from between the teeth of the skeleton added, "*end like mine!*"

I now hoped I was through this horrid mummery. But another voice immediately commenced in such a doleful and death-like tone, that I looked at the skeleton, supposing it was him,—"*Child of earth—why art thou sad, why art thou sad, why dost thou fear,—the memory of the upright man is sweet—the treacherous man only feels the pangs of an over-burdened conscience; now art thou in life—to-morrow thou must die; the star shines but for a night—the flower lasts but for a day. The race of man is short; the punishment of treachery is death,*"—to which the voice from the skeleton added, "*is death!*" and another voice added, "*a horrid death!*"

I was now blindfolded and made to crawl through a little hole, into another room, where the bandage was removed, and I was introduced to another hideous looking creature. I know not what the *thoughts* of others may have been, but I could not rid myself of the idea, that instead of being among mortals, the devils had been summoned from the infernal regions. I was ordered to answer the questions which this old man should ask, and told that my life depended on my answering them correctly. The first was, "Where were you born?" which I answered, "When?" To this I also gave a direct answer. "What were your first thoughts on entering this world?" To this I hardly knew what to say, but after hesitating a few moments, said, "I do not know." The old man now grew very angry, and in a loud, though cracked voice, addressed me: "miserable man—and have you dared, with such a limited knowledge, to endeavour to explore and search into the mysteries of this ancient and honourable Order. Shall I strike him to the earth?" A number of voices cried, "*mercy*," and he continued, "Ere thou or thy ancestors wert in existence, I was. In me you see Odd Fellowship—the hat which I wear should remind you that our Order is ancient; my portly appearance, that no Odd Fellow suffers for food; and my long beard, that we never *shave* each other; my staff on which I lean, that thou must lean on thy brothers when unable to support thyself. Let thy lips be sealed—thy heart steeled to all the world except Odd Fellows,—and know if thou breakest thy promise *thou must die!*"

I was now conducted through a grave yard filled with stones, on some of which were inscribed in large letters, "*Traitor!*" The passage through them was difficult, as the room was still dimly lighted, and groans were heard as I passed each traitor's grave. I was halted in front of a rude bench on which was seated a masked figure, and was informed that I should now receive the obligation, which as near as I can tell, is as follows:—

"You solemnly promise, affirm and swear, that you

will never make known or divulge any of the secrets of this Order, by word, writing, assent, or for any reason, purpose, or pretext, even to save your own life."

To this I was told to say, "I do."

"You solemnly promise, swear and affirm, that you will give your vote, at any and every election, whether of Church or State, to an Odd Fellow, in preference to any candidate of any party, without regard to his qualifications, fitness, or moral character."

"I do."

"You solemnly promise that you will never sue an Odd Fellow, or cause one to be sued,—that you will never bear witness against an Odd Fellow who may be arraigned for any crime, or any purpose whatever, and that you will spare no pains or money to conceal any evidence that may have a tendency to convict him; that if upon a jury, you will always decide in favour of a brother without regard to evidence."

"I do."

"You solemnly promise that in case of the failure of a brother, you will use all the means in your power to assist him to secrete his property from his creditors."

"I do."

"You solemnly promise, swear and affirm, should a brother be imprisoned for any crime, you will use every means in your power to release him."

"I do."

"You solemnly promise, swear and affirm, that should the Grand Lodge of the United States, deem it advisable to change the order of this government, or to change any of its officers, you will lend your vote and influence to accomplish such purpose."

"I do."

"You solemnly promise, swear and affirm, that if you shall at any time be appointed a Committee to kidnap, make way with, or murder an Odd Fellow, who has divulged the secrets of the Order, that you will not flinch from the performance of your duty."

"I do."

"You solemnly promise and swear, that you will obey the Noble Grand in every thing he shall direct."

"I do."

I was then conducted across the room to another officer, who, I afterwards learned, was the presiding officer of the Lodge, who thus addressed me:—

"Stranger, thou hast now taken upon thyself the solemn, fearful, and binding oaths of our Order, and I trust that you well understand their import, and the certain punishment that awaits those who break their obligations. You have seen much this night, and I trust that all these things are so deeply impressed upon your memory, as never to be forgotten. You are now an Odd Fellow—entitled to all the privileges of the Order, and bound to bear your portion of its burdens. The oaths you have taken, are binding upon all the members of this, and every other Lodge. You are to obey the Grand Master of the Grand Lodge of this State; and he is bound to obey the Grand Lodge of the United States. You will see thus that our organization is perfect.

"To fulfil these duties, you are to be charitable to all Odd Fellows, leaving the rest of the world to take care of themselves; remembering that those only who join this Order are our brethren. You are to consider the tie of Odd Fellowship more binding than that of relationship, and its duties paramount to all others.

"We have five signs to this Order. The Outer-sign and Inner-sign, the Middle-sign, Pass-word and Grip. The Outer-sign is given at the outer door, by snapping the thumb against the wicket, at the same time the Pass-word is given.

"The Inner sign is made by rapping at the top, centre, and bottom of the inner door. This is done because there is a bolt to draw back at each of those places to gain admittance, and at the same time you give another Pass-word.

"The Middle-sign is given on entering the room, by placing the hand on the left shoulder and uttering *secrecy or death*.

"The Grip is given by locking the two thumbs together.

These you will remember, as with them you can gain admittance into any Lodge. As you advance in the degrees, you will be further instructed into the mysteries, grips and pass-words. I now also present you with a copy of the Constitution and By-Laws of the Lodge, which you are to study faithfully, and always abide by."

I was now conducted to another officer, with a white feather in his cap, who, in a solemn manner, addressed me thus:—

"Worthy friend,—you are now elected a member of this Lodge, and initiated into its mysteries. You have suffered some harsh treatment, and I trust that you are so well satisfied, that you will never injure a brother who has suffered with you.

"Becoming an Odd Fellow will give you the advantage over others. It will shield you from the punishment of crimes, even should you be guilty. It will save you from want, if you are poor, and may elevate you to a seat in the Councils of the Nation. We are bound together by a strong cord, and it will grow stronger and stronger as you advance. We are *brothers* in every sense of the word; in prosperity and adversity, right or wrong;—remember we are brothers, and while your oaths bind you to assist them, their oaths bind them to assist you. You will here witness many things which you never dreamed would here be practised; but remember all things done here are *secret*,—nothing must be divulged. In religious matters you will be allowed to exercise your own opinion, if it does not conflict with your duty as an Odd Fellow; but, in the practice of all things, Odd Fellowship must have the precedence. In the Lodge you must conduct yourself with decorum, remembering that every word and action will be set down by the Secretary, and should your conduct be disrespectful, it will be brought as evidence against you.

Now all is told, the worst the best,
Our motto—"Secrecy or Death."

I was then conducted to the Secretary's desk, and signed my name to a book,—then back to the Noble Grand, who said:—

"I wish you joy—remember your oath—secrecy or death. You will now receive your clothing, and be arrayed in your proper regalia."

My clothing was now restored, a white apron was tied around me, and I took my seat.

OPENING AND CLOSING A LODGE.

The Noble Grand says:—"Officers, attend to your business—Guardian, shut the door—Warden, do your duty."

He then inquires the duty of each member, to which the answer is returned, "*Secrecy!*" He then asks, "What is the penalty for neglecting this duty?" The reply is, "*Death!*" which is given in a very solemn manner. He then says, "I declare this Lodge now open for business."

The closing differs but little from the opening, except the advice which is given. The closing Ode is generally sung, and is something as follows:—

"Brothers, good night—farewell,
Remember at every breath
The duty of each brother is
Secrecy or Death."

DEGREES.

Each brother, after being elected to the degrees, is initiated into one at a time.

The first is the "White Degree," the obligations to which are similar to those given at initiation. A lecture is then read, which is sometimes taken from the Apocrypha, and sometimes from the Songs of Solomon, and sometimes from the Pentateuch. It is impossible, from the haste in which they are given, to remember them, and as I have not the books from which they are read, it cannot be supposed that I should be able to remember them correctly.

The next is called the "Degree of the Covenant." The Noble Grand, after administering the oath, reads from a book the nature and design of Covenants. The conferring of this degree occupies considerable time, as much of it is taken from the Bible, and at the end the candidate is again sworn.

On being initiated into the Royal Blue Degree, the candidate is furnished with a rod of steel. The oath is more horrid than the others. The rod of steel is given

him that he may exercise authority over his brethren who are not so far advanced in the mysteries of the Order as himself. The *lecture* is not interesting to the candidate, and I am certain it would not be to the public.

The fourth is the "Degree of Remembrance." The candidate, after being examined, is knocked six times on the head, to awaken his memory, after which the Past Grand reads to him a few chapters from the Proverbs of Solomon, and he receives six strokes across the shoulders with the flat side of the sword, in order to impress what he has heard fully on his mind. He is then conducted to the Noble Grand, who gives him six blows with the palm of his hand, and orders him to kneel down to each of the brothers who has attained to a higher degree.

The fifth and last is called the "Scarlet Degree." The candidate receives this degree wrapped in a sheet and lying in a coffin. He is, after being initiated, placed on a truck and drawn around the room, to show that he has arrived at an equality with his brethren. The oath is more binding, and as it is administered to him while he is lying in a coffin, and the brothers standing around with drawn swords, the points of which are directed to every part of his body, it assumes a more fearful responsibility.

The *Grips* belonging to the Degrees are as follows:—

1st Degree, by linking the two fore fingers; 2nd, the two middle fingers; 3rd, the two next fingers; 4th, the two little fingers; and 5th, by linking the little finger with the thumb.

The *Signs* are given as follows:—

1st, by placing the thumb of the right hand against the right side of the nose; 2nd, the fore finger; 3rd, the middle finger; 4th, the third finger; and 5th, the little finger.

These signs are to be used, not only to designate a brother, but are also given him as hints, whenever occasion may require.

The *Pass-words* of the Degrees are never changed. That of the 1st Degree is *Secrecy*; of the 2nd, *Honor*; of the 3rd, *Friendship*; of the 4th, *Memory*; of the 5th, *Death*.

The reader may not, perhaps, understand that in many cases all the degrees are given in a single night, and always, so far as I have had an opportunity of seeing, the *first three* are given at the same time, and no Odd Fellow, except the Officers, can become perfect in them. I might have quoted above the chapters of the Bible which are sometimes read, but as they are often changed, I thought it hardly necessary.

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

Montreal, 12th August, 1845.

The R. W. Grand Lodge met this evening at eight o'clock, pursuant to adjournment.

Present—M. W. Grand Master, R. W. D. Grand Master, R. W. G. Secretary, R. W. G. Chaplain, W. G. Marshall, W. G. Conductor.

When some time having elapsed after the appointed hour for meeting, and no other members appearing, the M. W. Grand Master intimated that he could not open the Lodge for want of a Quorum, and signified his intention of calling a meeting to take place on an early day, to finish the business of this Session.

Montreal, 30th Sept. 1845.

The R. W. Grand Lodge met this evening at half-past seven o'clock, pursuant to a call from the M. W. Grand Master, to resume the unfinished business of the Annual Session.

Present—M. W. Grand Master, in the Chair; R. W. D. Grand Master, R. W. G. Secretary, R. W. G. Treasurer, W. G. Conductor, W. G. Guardian; W. A. Liddell, P. G., Prince of Wales' Lodge, No. 1; W. M. B. Hartley, P. G. M., D. Milligan, P. G., Queen's Lodge, No. 2; C. P. Ladd, P. G., Prince Albert Lodge, No. 3. Roll called.

Absent—R. W. G. Warden, R. W. G. Chaplain, W. G. Marshall.

Minutes of the last meeting of the 29th ultimo read.

P. G. M. W. M. B. Hartley, presented and read a petition from Brother Potts, of Prince of Wales' Lodge, No. 1,—soliciting the support and patronage of this R. W. Grand Lodge, to a periodical which he contemplates publishing under the title of "The Odd Fellows' Record," in which he purposes explaining the principles, and chronicling the proceedings of the Order, and expressing his willingness that all the articles having relation thereto, should undergo such supervision as this R. W. Grand Lodge might deem expedient and necessary.

On motion of P. G. Thomas Hardie, seconded by P. G. Joseph Fraser, this Grand Lodge resolved itself into a Committee of the Whole, to take the said petition into consideration—P. G. M. W. M. B. Hartley in the Chair—and after some discussion,

The M. W. Grand Master resumed the Chair, and P. G. M. W. M. B. Hartley reported that the said Committee had come to the following Resolution:—

On motion of P. G. Thomas Hardie, seconded by P. G. C. F. Clarke,

Resolved,—That this Committee recommend to the R. W. Grand Lodge, that the prayer of the Petitioner be granted, on condition that all Articles published in the said Periodical, having reference to the Order, shall be subject to the supervision of a Committee of Three Members, to be appointed by this Grand Lodge. Which being again read,—

On motion of P. G. Thomas Hardie, seconded by P. G. Joseph Fraser,—was concurred in.

On motion of P. G. M. W. M. B. Hartley, seconded by P. G. Joseph Fraser,

It was resolved,—That the appointment of the said Committee be by Ballot; and that this Grand Lodge do now proceed to Ballot for the said Committee of Three.

When P. G. Thomas Hardie, seconded by P. G. Joseph Fraser,

Moved—That the Committee to be so elected, shall receive a majority of the votes cast—which was concurred in—

This Grand Lodge then proceeded to Ballot for the said Committee, and the following were declared duly elected:—

P. G. M. W. M. B. Hartley, P. G. A. Robertson, and P. G. R. H. Hamilton.

The Committee on Correspondence made the following Report:—

We, your Committee, to whom was referred the Communication from Oriental Lodge, No. 7, with reference to the Installation of Officers for the ensuing Quarter, beg leave to report,—

That we have considered the same, and recommend that this Grand Lodge take immediate action in the case, so as to ensure the attendance of some qualified member at an early date, to install the Officers Elect of that Lodge.

All which is respectfully submitted.

(Signed)

THOMAS HARDIE,
JOSEPH FRASER,
W. A. LIDDELL.

On motion of P. G. D. Milligan, seconded by P. G. J. M. Gilbert,

The Report was accepted, and the recommendation concurred in. And

On motion of P. G. M. W. M. B. Hartley, seconded by P. G. C. F. Clarke,

It was resolved,—That the appointment be made by the M. W. Grand Master.

The same Committee then made the following Report:

We, your Committee, to whom was referred the Communication from D. D. G. M. J. R. Healey, respecting a question which had been raised,—whether a P. G. who claimed membership in Albion Lodge, No. 4, was entitled to be so considered, and which he had de-

cided in the affirmative, and requiring to know whether this R. W. Grand Lodge concurred in his decision, beg leave to report,

That we have considered the same, and recommend that it be referred to the Committee of Supervision of Laws of Subordinates.

All which is respectfully submitted.

(Signed)

THOMAS HARDIE,
JOSEPH FRASER.

On motion of P. G. C. F. Clarke, seconded by P. G. M. W. M. B. Hartley,

The Report was accepted, and the recommendation adopted.

On motion P. G. M. W. M. B. Hartley was added to the Committee of Supervision of Laws to act in the absence of one of the members thereof, so as to enable said Committee to report upon the Communication of D. D. G. M. J. R. Healey.

The Committee on Correspondence made the following Report:—

We, your Committee, to whom was referred the Communications from Queen's Lodge, No. 2, and Commercial Lodge, No. 5, containing copies of Resolutions passed in the above named Lodges, expressive of the opinion of those Lodges, respecting a public procession to celebrate the opening of the Building now in the course of completion, to be occupied by this Order as an Odd Fellows' Hall, beg leave to report,

That we have considered the same, and find nothing contained therein, requiring the action of this Lodge.

(Signed)

THOMAS HARDIE,
JOSEPH FRASER.

On motion of P. G. J. M. Gilbert, seconded by P. G. M. W. M. B. Hartley, the Report was accepted.

The Committee on Correspondence then presented the following Report:—

We, your Committee, to whom was referred the Communication from Albion Lodge, No. 4, requesting information with reference to the establishment of Victoria Lodge, No. 6, at Belleville, C. W., beg leave to report,

That having considered the same, your Committee are of opinion, that all Lodges under this jurisdiction should be informed of the establishment of new Lodges, as soon as practicable after the organisation thereof. Your Committee, therefore, beg leave to recommend the passing of the following Resolution:—

Resolved,—That the Grand Secretary be directed to address a Communication to Albion Lodge, No. 4, informing them that Victoria Lodge, No. 6, opened at Belleville, C. W., is working under a Dispensation issued from this R. W. Grand Lodge, and that on all future occasions, the Grand Secretary be directed to inform all Lodges, working under this jurisdiction, of the organisation of new Lodges, as soon as possible after he receives the Report from the Officer who has opened the same.

All which is respectfully submitted.

(Signed)

THOMAS HARDIE,
JOSEPH FRASER.

On motion of P. G. D. Milligan, seconded by P. G. J. M. Gilbert,

The Report was accepted, and the Resolution concurred in.

The Committee of Supervision of Laws made the following Report:—

We, your Committee, to whom was referred the Communication of D. D. G. Master J. R. Healey upon that subject, beg leave to report,

That we are of opinion that Brother John Hardie is a Past Grand of Albion Lodge, No. 4,—and that D. D. G. Master J. R. Healey's decision in the matter to that effect, was well founded and correct, he, the said John H. Hardie, having been one of the founders of said Albion Lodge, No. 4, and whose name is inserted

in the Charter granted to said Lodge, by this R. W. Grand Lodge.

(Signed)

J. M. GILBERT,
W. M. B. HARTLEY,

On motion of P. G. J. M. Gilbert, seconded by P. G. D. Milligan, the Report was accepted.

The R. W. Grand Secretary presented Reports of the Proceedings of the R. W. Grand Lodges of Rhode Island, and of New Hampshire, which had been sent to his address. Which, on motion of P. G. Master W. M. B. Hartley, seconded by P. G. J. M. Gilbert, were accepted and ordered to be placed in the Archives of this R. W. Grand Lodge—and that the Grand Secretary transmit to the several Grand Lodges in the United States, through the Post Office, at the cost of this Lodge to the Lines, the Constitution, By-Laws, and Proceedings of this R. W. Grand Lodge.

P. G. M. W. M. B. Hartley, seconded by P. G. Thomas Hardie,

Moved—That two members be named to serve in the absence of the members previously named upon the Special Committee, to whom was referred the Annual Report of the R. W. D. Grand Master—to enable the said Committee to report upon that portion thereof having reference to the two newly established Lodges,—Victoria, No. 6, and Oriental, No. 7, which was concurred in; and the M. W. Grand Master named upon that Committee—P. G. Master W. M. B. Hartley, and P. G. Thomas Hardie—when, after a short deliberation,

P. G. M. W. M. B. Hartley, seconded by P. G. Thomas Hardie,

Moved—That the newly appointed members be discharged from further service on the said Committee, by reason of not being able to concur in any Report.

Which motion prevailed, and the M. W. G. Master relieved them accordingly.

A motion to adjourn until to-morrow evening at 8 o'clock was then offered by P. G. Joseph Fraser, seconded by P. G. Clarke, which was sustained, and this R. W. Grand Lodge was closed accordingly, in proper form.

R. H. HAMILTON, *Grand Secretary.*

Montreal, 1st October, 1845.

The R. W. Grand Lodge met this evening pursuant to adjournment.

Present—The M. W. Grand Master in the Chair, and all the Grand Officers, with the exception of the R. W. G. Warden, and R. W. G. Chaplain. Also—P. D. G. Master George Matthews, Queen's Lodge, No. 2.

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

The Committee to whom the matter was referred made the following Report:—

The Committee of Supervision of Laws, to whom was referred the Correspondence between D. D. G. Master J. R. Healey, of Quebec, and the late Grand Secretary, as well as the Report of the Committee of Correspondence upon the same subject, beg leave to report, that they have given due consideration to the matter, and concur fully with the said Committee in not approving of Subordinate Officers of the Grand Lodge answering any questions, but in the name of the Grand Lodge, and by instructions from the M. W. Grand Master, or in his absence, by those of the R. W. D. G. Master. Your Committee are, however, of opinion, that the answers given by the R. W. G. Secretary were, in the absence of any definite Law upon the subject, correct.

(Signed)

M. H. SEYMOUR,
J. M. GILBERT.

On motion by P. G. C. F. Clarke, seconded by P. G. Joseph Fraser, the Report was accepted. And on

motion by P. G. J. M. Gilbert, seconded by P. G. Joseph Fraser, that it be adopted.

P. D. G. Master George Matthews, seconded by P. G. Thomas Hardie, moved in amendment,

That the subject be now taken into consideration by this Grand Lodge. Which amendment was not concurred in, and the question, therefore, recurred upon the original motion,—which was carried.

The Ayes and Nays being called for, to be recorded, they stood thus—

Ayes—P. G. Joseph Fraser, Prince of Wales' Lodge, No. 1; P. G. C. F. Clarke, Queen's Lodge, No. 2; P. G. M. H. Seymour, ditto; P. G. J. M. Gilbert, Prince Albert Lodge, No. 3; P. G. R. H. Hamilton, Commercial Lodge, No. 5.

Nays—P. G. Thomas Hardie, Prince of Wales' Lodge, No. 1; P. D. G. M. George Matthews, Queen's Lodge, No. 2.

The same Committee then made the following Report:—

The Committee of Supervision of Laws, to whom was referred the Quarterly Report of Prince of Wales' Lodge, No. 1, together with a communication from the same Lodge, beg leave to report, with reference to the informality in said Report, that they are of opinion, that it is the duty of the Secretary of every Subordinate Lodge, to obtain the requisite information from the Secretary of the Degree Lodge, as to the number of Degrees conferred on Certificates granted, and would recommend that the Grand Secretary address a communication to the several Lodges in this city, under the jurisdiction of this Grand Lodge, to such effect.

All which is respectfully submitted.

(Signed)

M. H. SEYMOUR,
J. M. GILBERT.

On motion of P. G. C. F. Clarke, seconded by P. D. G. M. George Matthews, the Report was accepted, and the recommendation adopted.

The Special Committee to whom the subject was referred, made the following Report:—

To the Right Worthy Grand Lodge of Canada.

The Special Committee to whom was referred the Annual Report and accompanying Documents, presented by the R. W. D. Grand Master, in the absence of the M. W. Grand Master, respectfully report—

That Your Committee have given due consideration to the matters referred to therein.

Your Committee feel much pleasure in entertaining abundant reason to join in the congratulations offered by the R. W. D. Grand Master, upon the great increase and high prosperity of the Order.

Your Committee notice with much satisfaction that Dispensations have been granted for the establishing of two new Lodges,—one at Belleville, C. W., under the style and title of Victoria Lodge, No. 6,—and the other at Stanstead, C. E., under the style and title of Oriental Lodge, No. 7.

It affords your Committee increased gratification, to find that they have been constituted and opened under the most favorable auspices, thereby affording the most convincing proof, that as the benevolent and charitable principles upon which the Order is founded become better known, the more it will spread and be appreciated.

Your Committee have examined and found correct, the documents upon which the Dispensations have been granted, with the exception of the Petition from Victoria Lodge, No. 6, which has not been presented to them, and which Petition your Committee have been informed by the R. W. D. G. Master, was destroyed by him by mistake.

Your Committee recommend that the Dispensations be confirmed, and that a Charter be granted to Oriental Lodge, No. 7, upon due application being made, and

also that a Charter be granted to Victoria Lodge, No. 6, upon the M. W. G. Master being satisfied with the Documents produced, upon due application therefor: and your Committee subjoin two Resolutions, in conformity with their recommendation for the action of this Lodge.

Your Committee have to lament, in common with the Brethren, the late disastrous Fires at Quebec, which have rendered so many thousands houseless, and among the number several of our Brethren. Severe as this calamity has been, it has been attended with some advantage to the Order in general, in portraying in the most forcible and convincing manner the practical truth, that Benevolence and Charity are our aim; the suffering Brethren having been promptly relieved by every Lodge, working under the Order, with a liberality commensurate with the circumstances which called forth their sympathies, and in a manner befitting our laudable profession.

Your Committee do not observe any other subject requiring the action of this Lodge, than the Resolutions above adverted to.

All which is respectfully submitted.

(Signed)

R. H. HAMILTON,
M. H. SEYMOUR.

Resolved, 1st,—That the Dispensation granted by the R. W. D. G. Master, during the recess, for the opening of a Lodge at Belleville, C. W., under the style and title of Victoria Lodge, No. 6, be confirmed, and that a Charter be granted, upon the M. W. G. Master being satisfied with the Documents produced, upon due application being made therefor.

2nd,—That the Dispensation granted during the recess, by the R. W. D. G. Master, for the opening of a Lodge at Stanstead, C. E., under the style and title of Oriental Lodge, No. 7, be confirmed, and that a Charter be granted, upon due application being made therefor.

On motion of P. G. Thomas Hardie, seconded by P. G. C. F. Clarke, the Report was accepted.

When, on motion by P. G. M. H. Seymour, seconded by P. G. George Matthews, that the Report be adopted, and the Resolutions recommended be concurred in,

P. G. Thomas Hardie called for a division of the question, firstly, upon the adoption of the Report, secondly, upon the 1st Resolution, thirdly upon the 2nd Resolution, which being so taken, were severally concurred in, after an explanation from the M. W. G. Master, at the instance of P. G. Thomas Hardie, with reference to the 1st Resolution, that he should require the Documents to be presented in accordance with constitutional form, before granting a Charter to Victoria Lodge, No. 6.

The following motion was then offered by P. G. Thomas Hardie, seconded by P. G. Joseph Fraser:—

That when this Lodge adjourns, it stands adjourned till Monday Evening next, at Eight o'clock, which was concurred in.

The Grand Lodge then adjourned accordingly.

R. H. HAMILTON, *Grand Secretary.*

EXERCISE YOUR OWN TALENTS.

There is a class of persons who interest themselves so far in the condition of the labouring classes as to bring forward sad instances of suffering, and then to say, "Our rich men should look to these things."—This kind of benevolence delights to bring together, in startling contrast, the condition of different classes, and then to indulge in much moral reflection. Now, riches are very potent in their way, but a great heart is often more wanted than a full purse. * * * Do not let us accustom our minds to throw the burden of good works on the shoulders of any particular class. God has not given a monopoly of benevolence to the rich.—*The Claims of Labour.*