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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, APRIL, 1846.

No. IV.

(For the Odd Fellows' Record.)

RECOLLECTIONS OF A CONVICT.*
BY "Y-LE."

CHAP. III.—THE RETURN.—A CLIMAX.

"A sincere penitent." If there be one thing more than another capable of calling forth the kindly sympathies of our nature for a fellow-man, it is when a transgressor unburdens his whole soul in all openness, expressing sincere regret for what he may have done amiss, and promising amendment for the future. Is it a friend who, in the heat of passion, has laid some unworthy motive to your charge! Let his temper become cool; allow him time for reflection. He soon feels uneasy; he is aware he has wronged you, and his internal monitor points out to him the means of redress. He approaches you timidly; the blush of shame sits in glowing colours on his reddened cheeks, but his heart tells him he is only about to do what is right. He extends his trembling hand towards you, and while he confesses his fault, you feel that your conduct would be worse than his, were you to refuse forgiveness. Such scenes are common among right-minded persons, and the heart must receive no small benefit from calmly contemplating such an act. But I must proceed with my narrative.

After our return to Glasgow, Mr. S—— made me accompany him to his place of business, from whence, when he had left such orders as he considered necessary, we set out for my father's dwelling. Various ideas crossed my mind on our journey. I did not know how I could meet either my parents or play-fellows. I felt ashamed; and the difficulties of my position increased, the nearer I approached home. I would fain have hung back, but my kind conductor would not allow me. At last I distinguished the shout and merry laugh of a few of my companions, who were amusing themselves in a field close by. I did not wish to encounter them, so we hurried on, and in a few minutes after entered the house. Mr. S—— preceded me;—my father was absent; but my dear mother occupied her usual place. She started when she saw us, and before my mediator had time to speak, her sharp eye rested upon me. Oh! what a look! it went quick and forci-

bly to my heart. Her face seemed to wear the same quiet uniformity it had ever done, but there was a glistering in the eye, and a tone in the voice, which sounded like the chiding of one who felt more than the being who was admonished. She uttered but one simple sentence, but that one was enough to open the flood-gates of my mind. Looking me stedfastly in the face, she said, "Weel, Jamie, hae ye come back again?" She could say no more; for her eyes filled with tears, and her sobbing stopped her utterance. In a moment my whole soul was in sympathy with hers, but I exhibited my feelings in a more noisy manner. The influence spread on all sides, and all in the house were soon in tears; even Mr. S—— himself was unable to restrain his feelings. This first overflow was somewhat subsided, when my youngest brother, then about four years old, came running up to me, and seizing one of my hands, looked up in my face, and, half crying, lispingly exclaimed, "you no gang awa' again, Jamie?" A fresh burst of grief on my part was the consequence, and I was singing out in a pretty high key, accompanied by my young brother, who played an excellent second, when my father entered; but his appearance did not prevent my finishing the bar. To Mr. S—— we must have exhibited a very interesting family group. How could it be otherwise; for all felt that one who seemed as dead was now alive, and he that had been lost was found.

My father's entrance gave Mr. S—— an opportunity of explaining where he found me, and what I had told him; nor did he conceal the great service I had done him, in saving his son. He also stipulated for my complete forgiveness. A long conversation ensued, in the course of which it was agreed that I should, at the expiry of another year, leave my parental home, to take up my abode with Mr. S——, into whose service I was to enter as an office boy, in order to receive the necessary instructions to fit me for filling the situation of a junior clerk in his establishment.

Six months passed from the date of what is above recorded, and all recollections of the runaway had nearly become forgotten. New Year's Day was approaching. Lochs and streams were covered with the handywork of the winter-king. Hedges and plantations were clothed in white, and nodded and shook their frozen branches in the winter's blast, like so many spirits of the ruling power. The windows of the sur-

* Continued from page 35.

rounding cottages were decked in the beauty of winter's silver-like spangled flowers. The village gardens showed little signs of vegetation. Here and there, it is true, might be seen the green top of some favorite pot-herb, looking peeringly forth from its cold snow-bed, around which a few small footmarks pointed out where the timid hare had made a scanty meal, and then scampered off again to the more open fields. The male portion of the villagers were busy making preparations for a forth-coming *bonspiel*. My father, in company with one or two other neighbours, had gone off in the forenoon of a Monday, to inspect the state of a sheet of ice some two miles distant, and all around was happiness and glee.

How soon is joy often turned into mourning. The smile which played on the features of each member of our family in the morning, was, ere night, effaced, and supplanted by the deepest anguish and wailings of despair. The head and support of his family, the example of his neighbours, as well as the hope of his little ones, was suddenly called before the judgment-seat of God, to render an account of his stewardship. Reader! has it been your misfortune to lose a loved parent in the days of your childhood? If so, you can feel for those who mourn over such a calamity. He was taken from us, and that too without being permitted to bestow upon us his last blessing. Had we but seen him die, it would have moderated our grief; but no, it was otherwise ordered. God's ways are often mysterious, yet his will be done! My father had gone forth from his home and his family in perfect health; there was no warning, for true it is, "in the midst of life we are in death." He and his companions had enjoyed their walk to the appointed place, and were in the act of leaving the ice, when it gave way, and my father was engulfed. When he was rescued, his spirit had fled to God who gave it. He was carried back to our now mourning home, dead—*dead*. I must pass over the rest of this sad scene.

Another six months passed, and my removal to Glasgow became a desired event, although my now widowed mother had many misgivings as to my future conduct. He who would have advised and consoled her was gone, and the whole burden and responsibility of rearing a young family, rested upon her undivided efforts. Her duty, relying upon the blessing of God, she was determined to do; and no one ever had occasion to point the finger of reproach at her, whatever might be the fate of any of her children.

Installed at last in the office of Mr. S——, I spent the first three years much to my own and employer's satisfaction. The influence of youths of my own age, was, however, beginning to make encroachments on my yet somewhat rusticated nature. In the son of Mr. S—— I found one who was already pretty well initiated into all the vices, vastly too common in large cities. From my first appearance in his father's office, he had, by various acts of kindness, endeavoured to show his gratitude for the service he considered I had rendered him. These acts were extremely flattering to me, but

they were carried at last much farther than his father, or any one interested in my welfare, could wish; but they were done in such a way, as rendered me incapable of refusing them, from the fear of displeasing one for whom I entertained a great respect.

He often made the theatre a resort; the ball-room occasionally; and a sporting house almost nightly. At first, and to the first-mentioned place, I was induced to accompany him, by his presenting me with a ticket of admission; to the second-mentioned place I was introduced in the same manner; but as to the third, wine and curiosity, from what he had told me concerning it, was the cause of my visit there. *Curiosity*, a curse on it! *curiosity*, if I may so speak, caused the fall of our first parents; it has caused the fall of many since, and will cause the fall, if not guarded against, of many yet unborn. I had no natural desire to become a gambler, for I possessed a strong abhorrence to card-playing; but once admitted, I was led imperceptibly on, till I became altogether engulfed in that devil's cauldron—a gambling house.

Would that at this juncture some kind friend had stepped in, to advise me how to escape from my dreadful dilemma. I had various conversations with my devoted companion on the subject—for we were both adrift on the same doomed vessel—but he seemed alike heedless and careless as to consequences, and all the consolation I received from him was—"Try again—fortune may smile on your next attempt."

One dark night in the month of January, 1830, I left that gathering of human depravity—the gambler's den. John was by my side, but I was scarcely conscious who he was. I had drank deep, and all I possessed had passed into the hands of other parties. Had the money been my own, the consequences would have been less fearful; but it belonged to him who had striven to raise me in the scale of society, and give me a standing in the world. Alas! this was not the first sum I had so squandered; and that, too, by the advice and sanction of his own son. Reflection at that moment was impossible, as the powers of my mind were too deeply steeped in wine, for healthy exercise. Various fancies, however, spread across my mind. I had a feeble conception of the danger of my position, and as we strolled on in an opposite direction from home, visions of the gloomiest character kept floating directly in my path. In this state of mind we reached part of the public green termed "The Fleisher's Haugh." By this time the cold evening breeze, and the distance we had walked, wrought a beneficial effect upon me; but as consciousness returned, neither I nor my equally unfortunate companion, could explain why we were there, or how we had gained such an unlikely spot, on such an evening. The Clyde, close by, rolled rapidly and moaningly downward to the sea. The wind rushed drearily past. The face of the sky was completely covered with thick heavy clouds; not a single star was visible to guide our wandering and depraved hearts from earth to heaven: all above and around looked desolate and lonely, as if everything below and above

had been under the supreme control of the spirits of darkness.

Under such circumstances, I have many times since wondered that self-destruction did not occur, as a ready means of freeing me from all worldly perplexities. But my time was not come, neither were the purposes for which I had entered the world fulfilled. As glimpse after glimpse of the past came shadowing forth, and reason worked more and more into play, the feelings belonging to my bodily frame also showed signs of susceptibility. I began to feel the cold, and at last I proposed, although in a most desponding spirit, that we should endeavour to retrace our steps and seek home.

At length, at a late hour, we reached home, and soon after I entered the house I was stretched upon my bed. The transactions of the day rose up before me in vivid colours. A sum of money had been placed under my charge on that day for a specific purpose, more than the half of which I had taken with me, at the instigation of John, to the gambling-house, and out of which we had been fleeced. I spent a restless night. What means to adopt to ward off the evil day, I knew not. I felt as if I could have given the wealth of the world, had I possessed it, for the guileless innocence in which I was enwrapt when I first entered the office.

The clear rays of a winter morning's sun were beginning to dart into my bed-room, yet sleep had not visited my eyes, and I was still undecided what course to pursue. My better judgment told me that I ought at once to confess my delinquencies, and ask forgiveness. This mode I would have adopted, but in doing so I must necessarily throw a share of the odium on my unfortunate friend. My evil heart suggested another mode, and I am sorry to say with too much success.

Nine o'clock—an hour earlier than usual—found me that morning entering the office in a hurried manner. My head was in a fevered state, and my eyes were red and inflamed. I hastily applied the key to the lock of the desk, and having abstracted the remainder of the money, hastily took my departure. I made for the Broomielaw, in the hope of getting on board a Liverpool steam-packet, to make my escape to England; but I found the vessel was not to sail before mid-day. During the time I was in waiting for the sailing of the packet, being a novice in roguery, I threw myself more than once in the way of parties to whom I was known. My absence from the office was soon discovered, and this leading to inquiries, it was ascertained that I had been seen on board of a Liverpool vessel. John was questioned as to my disappearance from the office, and although he knew nothing of my intentions, he made a complete *exposé* of the whole of our transactions. The consequence was, I was apprehended on a charge of embezzlement, and thrown into prison.—What were my feelings, I need not describe; neither is it necessary to detail the various proceedings attendant on such a state of matters: suffice it therefore to say, that when the day of my trial arrived, I was found guilty of the charge, on my own confession, and

was sentenced to fourteen years' transportation. Mr. S— would have saved me if he could, but in the warmth of the moment, when my guilt was first made manifest, he had gone too far to enable him to recede.

(To be Continued.)

(For the Odd Fellows' Record.)

A FEW WORDS ON THE SUBJECT OF AN ODD FELLOWS' CEMETERY.

THE desire to leave a memorial after death, that shall remain and testify to the greatness of man, has pervaded all nations and people—not only so for the individual man himself, but, to his credit, as a tribute to departed worth in his friend or fellow-countryman. To the former desire is due the erection of those vast monuments of the mighty dead, the pyramids, which rear their lofty points to heaven o'er the Egyptian plains. To the latter feeling, many of the splendid temples of pagan Rome and Greece.

These feelings are not confined to any distinct era, be it remembered,—not to any particular people, or quarter of the globe—but pervade all periods and nations from the earliest ages to the present time—from the wilds of the Western, to the crowded cities of the Eastern hemisphere. Although varied in their outline and design, tombs, monuments, and burial grounds, have ever possessed one common attribute, have ever maintained one lasting character; a feeling of reverence, of humility, are inseparable from the contemplation of such objects, which thus bring the conqueror Death, as it were, home to the observer—whether he wander amidst the desert tombs of the Nile, or the “long-drawn aisles and fretted vaults” of more modern Europe.

The subject on which I have ventured (unskilled in argument to convince—unexperienced by travel to illustrate) to embark, warrants me in borrowing from those, whose able pens have left behind memorials of their greatness, the following extracts. And first, in speaking of the burial-ground of the Jews, Chateaubriand remarks:—

“The valley of Jehosaphat has in all ages served as the burying-place to Jerusalem; you meet there, side by side, monuments of the most distant times, and of the present century. The Jews still come there to die, from all the corners of the earth. A stranger sells to them, for almost its weight in gold, the land which contains the bones of their fathers. Solomon planted that valley: the shadow of the Temple by which it was overhung—the torrent called after Grief, which traversed it—the Psalms which David there composed—the Lamentations of Jeremiah, which its rocks re-echoed, render it the fitting abode of the Tomb.—Jesus Christ commenced his Passion in the same place;—that innocent David there shed, for the expiation of our sins, those tears which the guilty David let fall for his own transgressions. Few names awaken in our minds recollections so solemn as the Valley of Jehosaphat (the Cemetery of Jerusalem.) It is so full of

mysteries, that, according to the Prophet Joel, all mankind will be assembled there before the Eternal Judge."

Irby and Mangles, in speaking of the City of Petra, thus write:—

"The Theatre is surrounded by sepulchres; every avenue leading to it is full of them; and one may safely say, that a hundred of those of the largest dimensions are visible from it; indeed throughout almost every quarter of this metropolis, the depositories of the dead must have presented themselves constantly to the eyes of the inhabitants, and have almost outnumbered the habitations of the living."

Again, what associations are connected with the Via Appia—the Appian Way of Rome.

"These traces," (of the Appian Way) writes Madame de Stael, "are marked in the middle of the Campagna of Rome by Tombs, on the right and left of which, the ruins extend as far as the eye can reach, for several miles beyond the walls. Cicero says that, on leaving the gate, the first tombs you meet are those of Metellus the Scipios, and Servilius. The tomb of the Scipios, has been discovered in the very place which he describes, and transported to the Vatican. Yet it was, in some sort, a sacrilege to displace these illustrious ashes; imagination is more nearly allied, than is generally imagined, to morality; we must beware of shocking it. The Romans consecrated a large space to the last remains of their friends and relatives. They were strangers to that arid principle of utility which fertilizes a few corners of earth the more, by devastating the vast domain of sentiment and thought.

"You see at a little distance from the Appian Way, a temple raised by the Republic to Honour and Virtue; another to the God which compelled Hannibal to re-measure his steps; the temple of Egeria, where Numa went to consult his tutelary deity, is at a little distance on the left hand. Around these tombs the traces of virtue alone are to be found. No monument of the long ages of crime which disgraced the Empire, are to be met with, beside the places where these illustrious dead repose; they rest amongst the relics of the Republic."

The beauty, the excellence, of these words, must be my apology for giving a still further extract:—

"The aspect of the Campagna around Rome, has something in it singularly remarkable. Doubtless it is a desert; there are neither trees nor habitations; but the earth is covered with a profusion of natural flowers, which the energy of vegetation renews incessantly. These creeping plants insinuate themselves among the tombs, decorate the ruins, and seem to grow solely to do honour to the dead. You would suppose that nature was too proud there, to suffer the labours of man, since Cincinnatus no longer holds the plough which furrows its bosom; it produces flowers in wild profusion, which are of no sort of use to the existing generation. These vast uncultivated plains will doubtless have few attractions for the agriculturist, administrators, and all those who speculate on the earth, with a view to ex-

tract from it the riches it is capable of affording; but the thoughtful minds, whom death occupies as much as life, are singularly attracted by the aspect of that Campagna, where the present times have left no trace; *that earth which cherishes only the dead, and covers them in its love with useless flowers,—plants which creep along the surface, and never acquire sufficient strength to separate themselves from the ashes, which they have the appearance of caressing.*"

How beautifully is that feeling of reverence and humility, so briefly glanced at above, herein exemplified. Do we not owe to it the production of such sentences as conclude this description—how, other than good, can be that Institution, which professes to prepare and form a retreat in which such thoughts may be engendered—where calm and holy contemplation may walk hand in hand with humility and love—where the regrets for departed brotherhood and friendship, may mingle with the blessed hope of re-union hereafter, and where the weary spirit can throw off the chains which bind it down to the dull realities of life, amid the silent monuments of departed charity and worth.

The retired communities of the country, possess and enjoy privileges which we dwellers in cities cannot boast of—the grassy lanes and shady groves—the rippling streams and flower-decked fields—the venerable church and its consecrated yard. These, each and all, can never fail to exert their softening and harmonizing influence on the mind. To such scenes do we owe the beautiful lines of Gray—lines which will last whilst the English language remains, or so long as love and truth are mercifully left on earth.

Beneath those rugged elms, that yew tree's shade,
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.

* * * * *
Nor you, ye proud! impute to these the fault,
If Memory o'er their tomb no trophies raise,
Where, through the long-drawn aisle and fretted vault,
The pealing anthem swells the note of praise.

* * * * *
Perhaps, in this neglected spot, is laid
Some heart, once pregnant with celestial fire;
Hands, that the rod of empire might have swayed,
Or wak'd to ecstasy the living lyre.

* * * * *
Some village Hampden, that, with dauntless breast,
The little tyrant of his fields withstood;
Some mute, inglorious Milton, here may rest;
Some Cromwell, guiltless of his country's blood.

* * * * *
Yet e'en these bones from insult to protect,
Some frail memorial still erected nigh,
With uncouth rhymes and shapeless sculpture deck'd,
Implores the passing tribute of a sigh.

* * * * *
Their name, their years, spelt by th' unlettered muse,
The place of fame and elegy supply;
And many a holy text around she strews,
To teach the rustic moralist to die.

Such are the thoughts engendered in the midst of Tombs—such the train of ideas which a country church-yard—a rural Cemetery—is calculated to awaken. Can such have any but a good effect?

Now let us turn and consider for a few moments the subjects likely to arise before the mind on a visit to a city burying-ground—and here again, I must entreat

forbearance for another quotation—how different from the last in all but its truthfulness:—

“ * * * A poor, mean burial-ground—a dismal place, raised a few feet above the level of the street, and parted from it by a low parapet wall and iron railing; a rank, unwholesome, rotten spot, where the very grass and weeds seemed, in their frowsy growth, to tell that they had sprung from paupers' bodies, and stuck their roots in the graves of men, sodden in steaming courts and drunken hungry dens. And here in truth they lay, parted from the living by a little earth and a board or two—corrupting in body as they had in mind; a dense and squalid crowd. There they lay, cheek by jowl with life: no deeper down than the feet of the throng that passed there every day, and piled high as their throats. There they lay, a grisly family; all those dear departed brothers and sisters of the ruddy clergyman, who did his task so speedily, when they were hidden in the ground!”

If the language here made use of by Charles Dickens is strong—and strong and expressive it is—let the subject be blamed and not the writer; for a few pages further on—the scene no longer a city burying-ground but a retired country church-yard—we find such words as these—words which could emanate only from the pen of one who could feel and value the sentiments which they pourtray:—

“The grass was green above the dead boy's grave, and trodden by feet so small and light, that not a daisy drooped its head beneath their pressure. Through all the spring and summer-time, garlands of fresh flowers wreathed by infant hands, rested upon the stone, and when the children came to change them, lest they should wither and be pleasant to him no longer, their eyes filled with tears, and they spoke low and softly of their poor dead cousin.”

I almost regret having introduced this last passage from Dickens, as it makes the return to the subject of city burial-grounds still more unpleasant by the contrast;—and yet it is absolutely necessary that the subject should be noticed, however briefly. Without taking into consideration at this time, the ill effects of the exhalations arising from the corruption of the bodies in confined burying-grounds, further than to state generally, that it is agreed upon by all medical and scientific men, that the presence of grave-yards in cities is most prejudicial to health, let me advert to the contrast between the ideas and associations excited in the minds of Gray and Dickens by the appearance of the different places of burial, and latterly of Dickens himself, when placed under similar circumstances with regard to the country.

In the mind of the former, a calm and pious feeling is engendered—a desire to offer his portion of commendation and love for his departed brethren, lighted up with beams of Christian charity, and brought to a close with such thoughts as breathe the very spirit of Odd-Fellowship, “Friendship, Love and Truth”; lines to be engraven on the heart of every Odd Fellow throughout the world; to be embroidered, as of old the Laws of

God on the High Priest's garments, now on the garments of the soul,—the daily thoughts.

Large was his bounty, and his soul sincere;
Heaven did a recompense as largely send:
He gave to misery all he had—a tear:
He gain'd from Heaven ('twas all he wish'd) a friend.

No further seek his merits to disclose,
Or draw his frailties from their dread abode;
(There they alike in trembling hope repose.)
The bosom of his Father and his God.

Could such thoughts ever find entrance into the mind amidst the scene described by Dickens? Impossible! A sickly loathing—an enduring, pervading sensation of horror must be present to the spectator of such a place—unless, indeed, he were incapable of thought;—no refined feeling of reverence—no swelling thoughts of a happier life—no pleasing regrets could there find room—all, all must be desolate, debasing as the scene itself.

If such a train of meditation as occurred to Chateaubriand, De Stael, Gray and Dickens, arises from a visit to the burying places of strangers—of foreign nations, and of kingdoms long laid prostrate by the sweeping hand of time—with what feelings, may we imagine, would the worthy member of our beloved Order, stroll amidst the memorials of his departed brothers and friends? Surely every aspiration of his heart would be towards good—all the delightful powers of his mind would be aroused to action; memory, friendship, love, truth, and holy emulation,—holy because of its objects, to rival in the good work the actions of the dead,—would reign triumphant: he would look upon the resting-places, the silent Tombs of the Order, as another link to bind him to the cause, and would leave the Odd Fellows' final resting-place on earth—the Grand Lodge of the Order in Time—strengthened and refreshed on his journey to the permanent Lodges of Eternity. C. M. T.

(For the Odd Fellows' Record.)

LIFE INSURANCE.

WHILE life remains to us there is no misfortune which we may not hope to recover from, and scarcely any loss, which may not be in some measure repaired; and even in that last dark conflict, when our heart and our strength fail us, we may be fortified by philosophy, or cheered by the better consolations of religion, to endure our inevitable lot with becoming firmness, or to hope that the terrible dissolution of our being, which is going on, may be only the commencement of a purer and more noble state of existence. Warriors, Sages and Martyrs, have met death in its most ghastly forms, often without repugnance, frequently almost with triumphant delight.

Yet there is one circumstance attendant upon death, which can never fail to damp the courage of the boldest, and to make even the best prepared look back on the world they are leaving with regret and anxiety. When the lovely, loving wife—when the children, soon to be orphans, are the assistants at that solemn scene, who

can depart without a pang—whose faith will be so strong as to remove the doubt whether any happiness can compensate for that which he is leaving?

How much stronger must be the agony when these loved beings are unprovided for? when he, who, with constant wrestling, has hitherto sustained them and supplied their wants, knows that he is about to leave them—a woman and her infants—to the hard selfishness of a world, with which he, the strong-minded, vigorous man, was hardly able to combat.

This must be indeed a sore trial to be added to the sorrows of that moment; and yet how many are there who neglect the means of providing against it! Foresight comes to our aid even here, and points to a remedy by which this distress may be alleviated if not removed. Life Insurance is that remedy, and we propose, in this number, to submit to our readers a few remarks upon the principles by which this business of Life Insurance is governed. Our observations will be general, intended rather to provide the materials for the calculations of others, than to furnish the calculations themselves.

Life Insurance, then, like all other kinds of Insurance, and like the purchase of Life Annuities, is dependant upon the doctrine of chances. The death of one man may happen at any hour, at twenty, five and twenty, thirty, forty, or any other age, but the average length of life of the mass is certain: it is ascertainable, and has been ascertained; and it is thus that the *data* are found, by which the yearly payment required from each person is decided. To illustrate this, we will suppose that a man at twenty was certain that he should live till thirty-three, which, we believe, is about the average age which mankind attain. If he were to save £76 18s. 6d. per annum, he would have £1000 to leave to his family at his death, exclusive of any interest which might have accrued in the mean time upon the annual savings.

What one man, however, cannot be sure of, a thousand men may calculate upon with certainty. Therefore if a thousand men in good health were each to bind themselves to subscribe a sum of £76 18s. 6d. per annum, during their lives, (always supposing we are right in our average of 33 years as the duration of life) it would enable the society to pay £1000 to any one of them who might die, at any time, however shortly, after its formation. The Association would be secure in the knowledge that the deficiencies in the subscription for the earlier deaths, would be compensated by the surplus of payments which would arise from the longer lived.

There are, however, two considerations which arise from this statement. In the first place, it strikes the enquirer, that the difficulty of meeting with a sufficient number of individuals, each of the same age, and in an equally good state of health, makes it desirable that the simple calculation given above, should be so extended, as to enable persons of different ages to unite on equal terms for the common object. And in the second, it must be evident, that, in order to its efficient management, an Association, whose operations concern

a large number of persons, and whose business embraces the interests, not of the present generation only, but of that which is to succeed it, ought to have a more permanent constitution than any which could be given to it by the combination of individuals, whose views reach no farther than the death of the survivor of their own number.

It is this which has led to the establishment of those permanent institutions called Insurance Companies. We propose, on this occasion, to consider the point first alluded to, viz. the calculations upon which their business should be conducted, rather than the Institutions themselves.

To determine what annual premium ought to be paid by persons at a given age, the first thing is to decide how many annual payments they may be expected to make—in other words, how long the average of persons at that age live. It is only within a comparatively recent period, that observations sufficiently accurate and extensive have been made, to enable us to arrive at a satisfactory answer to this question. We are indebted for the first correct information on the subject to the laborious exertions of Dr. Heysham, who, by a series of well directed investigations, in the beginning of the last century, was enabled to form a set of tables at Carlisle, which have since gone by the name of that city. Other tables have since been formed. The one which follows shows the results of three different sets of estimates, calculated for every fifth year from twenty to ninety. In the first column will be found that arrived at by Dr. Heysham; in the second, that of the Equitable Insurance Company of London; and in the third, that of Lambert, for the human race in general.

Age	DURATION OF LIFE.		
	By Carlisle Tables.	By Equitable Tables.	By Lambert's Tables of all Mankind.
20	41.46	41.67	33.80
25	37.86	38.12	30.50
30	34.34	34.53	27.60
35	31.00	30.93	24.90
40	27.61	27.40	22.30
45	24.46	23.87	19.60
50	21.11	20.36	16.80
55	17.58	16.99	14.20
60	14.34	13.91	11.80
65	11.79	11.13	9.90
70	9.18	8.70	8.20
75	7.01	6.61	6.50
80	5.51	4.75	5.70
85	4.12	3.39	6.50
90	3.28	2.56	5.00

If we take the calculation of the Carlisle table for a man of seventy years, we find that he has an expectation of life equal to about nine years and one fifth, so that it becomes a simple sum in arithmetic to ascertain how much per annum, with the accumulations of interest, will amount to the sum assured in the course of that time. A premium of £100 per annum paid in advance with interest at 3 per cent, which is probably the highest rate that could be procured in England, by a Life Assur-

ance Office, would amount in the time mentioned, to £1049 11s. 6 $\frac{1}{2}$ d. which would leave a small balance for expenses of management and profit, after paying a policy of £1000. Few companies take risks on ages so advanced as seventy years, but the writer has one or two tables lying before him, in which the annual premium for that age is stated at between ten and eleven pounds. There is, however, a further source of profit to the insurers, arising from the numerous policies which are allowed to fall by the assured, who, from poverty or other causes, fail to pay up their annual premiums.

A consideration of these calculations is of the utmost importance to persons who may intend to assure their lives. It is only by that, that they can be enabled to judge of the fairness of the charge they are called upon to pay, and—what is perhaps of still greater consequence—of the stability of the institution to which they are about to confide such important interests. Many bubble Companies have been established—as their promoters would no doubt call it—whose terms have been so low as to tempt the ignorant or the unwary, by the hope of advantageous bargains. They have, of course, sunk, and the dupes who have entrusted them with their money, have found to their cost, that no benefit can be purchased but at a corresponding price. The circumstances in different places may be somewhat different, but the same general rules must prevail in all.—Wherever the climate and circumstances of the people tend to produce longevity, there Insurances will be comparatively cheap, and the terms will be still more favourable, if money can be easily employed at a high rate of interest. In all cases, honest and respectable management is essentially necessary. A little investigation will enable any man of business habits to arrive at a correct conclusion on the merits of any scheme which may be proposed to him; and that investigation it is alike the interest and the duty of every insurer to make.

P. E. G.

RESPECTABILITY OF MARRIAGE.

Arrived at the age of twenty-five, and possessed of a moderate sum, a young man will naturally turn his thoughts to marriage. Should his choice of a companion for life be made with reference more to industry, cheerfulness, and good temper, than to mere beauty of person, or to the possession of a few pounds, misnamed a fortune, he will enter his new, his own home with every prospect of peace and happiness. To expect uninterrupted sunshine would be unreasonable: clouds will occasionally pass over us all; but what tends to mitigate their gloom more effectually than the cheerful, welcome, and consoling voice of her who is to share them? If a man has acquired the respect of his comrades, and the confidence of his employers, when single, he will certainly lose nothing of either by marriage; his family is a security to society at large, not only for a continuance of good conduct, but for the exercise also of the higher duties of charity and urbanity; he may often be enabled to turn an erring youth from wrong; his persuasion will have more weight, and his example be undeniable evidence of what good sense can effect. Who shall say that he has not attained a position in society? Who can deny that he is one of those pillars, minute though it be, by which the greatness and prosperity of his country are supported?—*Hints on Life.*

(For the Odd Fellows' Record.)

REMEMBRANCE.—A FRAGMENT.

But oh! when the tones are gentle
From a kindly heart and eye,
I dream of thy words of fondness,
And weep for the days gone by.
In the glittering blaze of splendor,
In the midst of the heartless crowd,
Amid shouts, and music, and laughter,
Amid murmurs confused and loud,
I remember thy voice!

I remember thy voice when sadly
I sit in the evening alone;
When lips beloved have spoken,
With something of thy tone;
When the rich warm breath of summer
Hath rippled the silent wave,
And the scent of some lone wild flower
Brings dreams of thine early grave.
In the dark and dreary winter,
When the snow showers falleth light,
And they speak of the years departed,
Round the home-fire blazing bright,
I remember thy voice!

I remember thy voice! the future
May come with its hopes and fears,
And the past with its gloomy sorrows
May be hidden by sunny years.
The powers of grief may weaken,
As it doth in the hearts of men,
And the thoughts that now are bitter,
May come faintly to me then.
Oh! then shall thy sweet tones vanish!
Will that sound from my soul depart?
I remember thy voice! the echo
Is soothing my inmost heart!

I remember thy voice!

W.

WOMAN'S HELPLESSNESS.

There is a beauty in the helplessness of woman. The clinging trust which searches for extraneous support is graceful and touching—timidity is the attribute of her sex; but to herself it is not without its dangers, its inconvenience, and its sufferings. Her first effort at comparative freedom is bitter enough; for the delicate mind shrinks from every unaccustomed contact, and the warm and gushing heart closes itself, like the blossom of the sensitive plant, at every approach. Man may at once determine his position and assert his place; woman has hers to seek—and alas! I fear me, that however she may appear to turn a calm brow and a quiet lip to the crowd through which she makes her way, that brow throbs, and that lip quivers to the last; until, like a wounded bird, she can once more wing her way to the tranquil home, where the drooping head will be fondly raised, and the fluttering heart laid to rest. The dependence of women in the common affairs of life, is, nevertheless, rather the effect of custom than necessity; we have many and brilliant proofs that, where need is, she can be sufficient to herself, and play her part in the great drama of existence with credit, if not with comfort. The yearning of her solitary spirit, the outgoings of her shrinking sensibility, the cravings of

her alienated heart, are indulged only in the quiet holiness of her solitude. The world sees not, guesses not, the conflict; and in the ignorance of others lies her strength. The secret of her weakness is hidden in the depths of her own bosom; and she moves on, amid the heat and the hurry of existence, and with a seal set upon her nature, to be broken only by fond and loving hands, or dissolved in the tears of recovered home affection.—*Miss Pardoe's River and the Desert.*

THE ODD FELLOWS' RECORD.

MONTREAL, APRIL, 1846.

PROGRESS OF THE ORDER.

THE different Lodges in this city having arrived at such a strength as not only to warrant, but to demand, a new Lodge, the following application for a Charter to open another Lodge in this city, to be hailed as Canada Lodge, No. 8, was presented to the Right Worthy Grand Master early in last month to which the R. W. Grand Secretary replied, that the Officers of the R. W. Grand Lodge would attend on Friday the 13th March for the purpose of installing the respective Officers of Canada Lodge into their chairs, and of opening the Lodge in the usual form. We publish this application in full, as it may serve as a model to other Brothers at a distance, who may wish to apply for a Charter; and we would here remind parties applying for such, that it is necessary that the certificates of the Brothers so applying having obtained the Scarlet Degree, and also their Cards of Clearance from the Lodge of which they were formerly members, should accompany the application.

To the Most Worthy Grand Master of the I. O. of O. F. of the Province of Canada.

MOST WORTHY SIR AND BROTHER,

We, the Undersigned, Members of the Independent Order of Odd Fellows and of the Scarlet Degree thereof, believing that the Lodges of the Order at present working in this City have reached that point in prosperity and numbers, which renders the establishment of another Lodge desirable and proper, and being actuated by a sincere and earnest desire to promote and extend the general interests of Odd Fellowship, do therefore respectfully petition that we may have granted unto us a Dispensation to open a Lodge of the Order, to be known and hailed as "Canada Lodge No. 8, I. O. of O. F."

We enclose the Cards of Clearance from the Lodges of which we were members, Certificates that we have received the Scarlet Degree of our Beloved Order, and £7 10s. for a Charter.

We are,

Most worthy Sir and Brother.

Yours in F. L. and T.

(Signed),

JOHN M. GILBERT.
L. H. HOLTON.
JOHN YOUNG.
JAMES GIBSON.
JOHN MURRAY.
FREDERICK LANE.
F. B. MATTHEWS.
JOHN SMITH.
R. S. M. BOUCHETTE.
JOHN LOVELL.
JOHN WILLIAMS.

The progress of this Lodge we are happy, to say, has exceeded the most sanguine anticipation of its founders.

The Deputation, consisting of Deputy Grand Master Hardie and Past Grand Dickson, who left this city on the 4th ultimo, for the purpose of establishing new

Lodges in Upper Canada, returned on Friday the 3d instant, having opened ten new Lodges during their absence, between Cornwall and Hamilton.

Nothing can be more cheering to the Members of the Order, than the success which has attended the efforts of the Grand Lodge of Canada, and of this Deputation, to establish new Lodges in the upper part of the province.

We publish, under the usual Directory of Lodges, a List of the Lodges opened, and the Officers installed into their respective chairs. These Lodges are ten in number and have been established at the following places:—

Brockville.....	Brock Lodge.....	No. 9
Kingston.....	Cataraqui Lodge.....	" 10
Picton.....	Prince Edward Lodge...	" 11
Cobourg.....	Ontario Lodge.....	" 12
Peterboro.....	Otonabee Lodge.....	" 13
Port Hope.....	Hope Lodge.....	" 14
Toronto.....	Tecumseth Lodge.....	" 15
St. Catherine's.....	Union Lodge.....	" 16
Hamilton.....	Burlington Lodge.....	" 17
Cornwall.....	St. Francis Lodge.....	" 18

We may now consider the Order as firmly established in the upper as well as in the lower part of the Province; and, if we may be allowed to judge from the standing of the Brothers at the head of the Lodges just opened, we anticipate bright days for Odd Fellowship in this Province. The Lodges in Upper Canada being organised in very central and flourishing localities, have every prospect of great and rapid extension; indeed some of the new Lodges already number from twenty to thirty Brothers—Brock Lodge, we are told, exceeds that figure—whilst Tecumseth, Burlington, Hope, Cataraqui, &c., already number from twenty-five upwards.

To Brothers Dickson and Hardie is due much credit for the untiring zeal and ability displayed in the discharge of their important mission.

An application to the Right Worthy Grand Master has also been made by several Brothers, members of Albion Lodge, No. 4, Quebec for a Dispensation authorising them to open a new Lodge in Quebec, to be named Mercantile Lodge, No. 19. The Dispensation was at once granted, and we notice by the following paragraph, cut from the *Quebec Mercury*, that the Mercantile Lodge was to be opened on the evening of the 9th instant.

"The progress of Odd Fellowship in Quebec has more than exceeded the most sanguine anticipations of the admirers of the Order. In consequence of the large increase of members to Albion Lodge, it has been found expedient, for the benefit of Odd Fellowship, that some should secede and form a new Lodge. This has been done, and the latter will be opened this evening. It has been named the Mercantile Lodge."

Our Directory, which thus shows an increase since last month, from seven Lodges, to *nineteen*, also affords evidence that the Patriarchal Order in this Province flourishes with equal vigour. An application having been made for a Dispensation for a new Encampment, by several Patriarchs from the two previously in existence, "Royal Mount Encampment, No. 3," was opened on the evening of the 21st March. Its progress since its establishment has been most prosperous; it

now numbers twenty six Members, besides about the same number of accepted candidates.

We have been favoured with the following extracts from private letters, since the above was written :—

"Hamilton, 25th March, 1846.

"We had a meeting here on Saturday evening, and I am happy to say that we got on much better than I expected. Our prospects are still increasing, and there is no doubt that our Lodge, 'Burlington Lodge, No. 17,' will number eighty or one hundred members ere long. There were seven proposed at our last meeting, and I have had several applications since."

"Cornwall, 7th April, 1846.

"I am happy to inform you that St. Francis Lodge, No. 18, bids fair to be soon in a flourishing condition. This is the sixth day since the opening of the Lodge, and there are proposals to admit seven new candidates, to be read to-morrow evening. The Committee appointed to procure a Lodge Room have succeeded in renting a very good one at a cheap rate. * * * All our members are, individually and collectively, exerting themselves for the advancement and prosperity of the Lodge."

"Brockville, 6th April, 1846.

"* * * Our new Lodge room is full of plasterers, carpenters, &c., in active operation, and we expect to have admission into it within a fortnight. Gentlemen of high respectability are joining our ranks unsolicited, which shows evidently that the Order requires no forcing."

"Port Hope, 8th April, 1846.

"Our Lodge is fast flourishing. We will number thirty seven next Monday Evening."

We have great pleasure in announcing, that, on Wednesday last, the House of Assembly granted leave to Dr. Foster, to introduce a Bill to give power to the Society of Odd Fellows to hold real property. The only member who spoke against the bill was Mr. Cauchon, who, while he gave full credit to the members of these Societies for worthy motives, objected to giving them any privileges by legislative enactment, while the House was in ignorance of the constitution and operations of the Society. The motion for the first reading was carried by a division of 50 to 8.

MUSIC.—"OLD ENGLAND WE'LL DEPEND."—We have been favoured with a copy of a Song under the above title, printed in this city by Brother Becket. The poetry is by our esteemed correspondent "Y-LE," and the music, we believe, by an amateur friend, who has arranged the words to a very pleasing melody.

We have been highly gratified by the inspection of a very neat and handsome set of Odd Fellows' Regalia, made in this city, by Br. Mills, for "Canada Lodge." It is much superior, and costs far less, than the Regalia hitherto imported from the United States. We would strongly recommend all new Lodges to entrust their orders to Brother Mills, as it will not only be a saving to them in the first cost, but also in duty, &c. &c.—See advertisement.

In answer to our correspondent "Upper Bytown," we are authorized to state that a Lodge will be opened at Bytown in a short time. We hope to have the pleasure of recording in our next number the installation of their officers, &c.

HISTORY OF THE ORDER.

I. TRADITIONAL HISTORY.—ESTABLISHMENT IN ENGLAND.

In the series of papers, of which this forms the first, it is intended to present a condensed sketch of the history of Odd Fellowship, the materials of which have been extracted from authentic and trustworthy records. So short a time has elapsed since the establishment of the Order in this Province, that little opportunity has been afforded for the dissemination of authoritative information on this subject; and it is therefore by no means surprising to find many, even of those who are enrolled in our ranks, almost entirely ignorant of the events which have attended its onward progress in other lands. The establishment of the *Odd Fellows' Record*, however, supplies efficient means for the spread of such information; at the very time, too, when the rapid extension of our Order, especially in the western portion of this Province, renders its publication the more imperative. We, therefore, proceed to our task, trusting that, from the authorities at our command, (which, though trustworthy, as we have said, are by no means numerous,) we may be able to compile a narrative of the wonderful progress of our beloved Order, such as will fill the heart of every true Odd Fellow with gratitude.

We shall not enter at length into the traditions which exist regarding the origin and early progress of our Institution. Suffice it to say, that they agree in placing its first establishment at Rome, during the reign of the Emperor Nero, A. D. 55, when its members were known as Fellow-Citizens. This title was changed in the year 79, when one, nearly resembling that by which they are now known, was given them by the Emperor Titus; who at the same time presented to them a warrant of the Imperial protection, engraved on a plate of gold, and accompanied by a number of emblems, many of which closely resemble those in use in the Order at the present day. It seems to have had then no feature of pecuniary aid, but to have been an Association for mutual protection and defence against physical danger. This Order appears to have been successively introduced into Spain in the fifth century, into Portugal in the sixth century, and into France and England in the twelfth century, of our era.

Such, in substance, is the account communicated by the authorities of the Manchester Unity, in reply to a request from the Grand Lodge of the United States, for information as to the early history of our Order.* It comes before us, however, like most traditions, unsupported by evidence, and we therefore merely present it as a *morceau* for the antiquarian Odd Fellow, waiving the claim, such as it is, that might be raised upon it, of the high antiquity of the Order. We claim for our Institution due reverence, it is true; but it is a reverence founded on the truth and virtue of its innate principles—not on the doubtful evidence of tradition.

We meet for the first time with an authentic record

* Covenant, Vol. I. p. 299.

of the existence of Odd Fellows' Lodges, about the middle of the last century, when several societies, under that title, can be traced in various parts of England, but especially in London and Liverpool. These appear to have been self-instituted clubs, totally unconnected with each other, and formed for the sole object of circling, at stated meetings, the cup and the song—in fact, little else than mere “Free-and-Easy Clubs”. Several of these, from time to time, united together for the purpose of friendly intercourse; and the principle of association, once introduced, soon gained ground so far, that, ere the close of the century, every Lodge had united itself to one or other of the different *Orders*, or *Unities*, thus instituted. Several of these have either merged in others, or become altogether extinct, but many of them still exist as independent bodies, or at least did so, within a very few years—such as, the Union Order of Odd Fellows, London Unity; Grand United Order of Odd Fellows, Sheffield Unity; Ancient Noble Order of Odd Fellows, Bolton Unity; Imperial Order of Odd Fellows, Nottingham Unity; United Order of Odd Fellows, Leeds Unity; Independent Order of Odd Fellows, Paddock Unity; Independent Reformed Order of Odd Fellows; Loyal Ancient Independent Order of Odd Fellows; besides other societies of a like origin, but having assumed titles different from that of Odd Fellows.*

Of all these Unities, the London or Union Order was undoubtedly the most numerous and extensive, but the Lodges even under its jurisdiction, were confined, with scarcely an exception, to the two cities of London and Liverpool.

In the year 1809, a marble mason named Bolton, who had been initiated in a Lodge of the Union Order in London, established himself, in the prosecution of his occupation, in the city of Manchester. Having collected together several fellow-artizans, who had been similarly initiated either in London or Liverpool, a Lodge was formed on the principle of self-institution. The “Victory Lodge”, as it was named, placed itself under the jurisdiction of the London Unity, and seems for some time to have been conducted on the same principles of boon-companionship, which characterised the other Lodges of that Unity. Presently, however, a class of men of higher standing in society, as well as of greater intelligence and education, gained admission, and, conscious of the defects of its organization, set themselves to remodel it, so as to make it a really useful and benevolent institution. Their efforts met with determined resistance from many of the older members; and a prolonged struggle resulted, in the year 1813, in the secession of the most zealous and intelligent members of the Victory Lodge. These members, having assembled to consult on their future course of action, decided on forming a Lodge altogether independent of the London Unity, and which should carry out the principles of benevolence and charity, to which they considered themselves pledged.

The “Independent” Lodge met with unexpected success, and several others were established in connection with it, in the city of Manchester. Each, however, had a separate and distinct organisation; but the evils of this system were speedily felt, and on the 21st of January, 1814, a “Grand Committee”, consisting of deputies from each Lodge, assembled for the purpose of determining on some mode of federal government, for what was now styled the “Independent Order of Odd Fellows.”

Having now arrived at the formal institution of the “Manchester Unity,” we shall for the present pause, and in our paper of next month chronicle its rapid rise and progress.

OBITUARY.

With feelings of deep regret we have to announce the death of Brother Wm. Macnider, M.D., a member of Commercial Lodge, No. 5. Dr. Macnider has long been suffering from illness, which he vainly sought to alleviate by a visit to a more Southern climate, and returned home, only gradually to sink in the midst of his attached family and friends. His many amiable qualities had obtained him no ordinary degree of personal estimation, and in his professional capacity, his skill, assiduity, unpretending character, and high attainments, had secured him an extensive practice, and death only interrupted his progress in the highest paths of his profession. In his decease, the community sustains a great loss, and our public charities, particularly the Lying-in-Hospital, to which he devoted himself with unwearied attention, will have additional reason to deplore it.

The funeral of our late lamented Brother took place on Tuesday afternoon, the 17th March. There is something in the death of a good man which affects everybody. And in this case the loss will be more widely felt, for the poor, to whom he was a kind friend, will miss their benefactor. It will not be necessary for us to state that to the exertions of Dr. Macnider several charitable institutions owe their origin. And not only this; it was his energy, which kept them in operation, and the exercise of his indefatigable benevolence which led to their success.

His remains were accompanied by his brother Odd Fellows of Commercial, Prince of Wales, Queen's and Canada Lodges, and a number of his intimate acquaintances, which included the first of our citizens, to the Free Church, Lagauchetiére Street, where the last solemn services were performed. But further testimony of respect was paid by the members of that high profession to which he so lately belonged, and of which he was so distinguished an ornament. Every medical man, who had personally known him, attended; and the whole of the pupils, amounting to about sixty, of the School of Medicine and Surgery, of which Dr. Macnider was one of the original professors, followed with the mourners to pay the last act of respect to his memory.

The disease of Dr. Macnider was *phthisis pulmonalis*, which carried him off at the early age of 31. Of his talents and acquirements it is not necessary now to speak; suffice it to say were they generally appreciated. Of his qualities of heart as a man, his works in this city are a sufficient proof. And he sank into the grave buoyed up with the consolation of having fulfilled his duties on earth as a Christian and the bright hope of entrance to a better world, through the merits of Our Redeemer.

Self-love, rightly understood, is the foundation of every virtue, and never becomes vicious but when it becomes impudent.—*Duncan's Philosophy.*

* Odd Fellows' Quarterly Magazine, Vol. VII. p. 295. Manchester, 1843.

PROCEEDINGS OF THE R. W. GRAND LODGE
OF THE PROVINCE OF CANADA; I. O. O. F.
AT THE ANNUAL SESSION, HELD AT THE CITY OF MONTREAL,
AUGUST, 1845.

WEDNESDAY, 6th August, 1845.

The R. W. Grand Lodge convened this day at Odd Fellows' Hall, being the Regular Annual Session, when the following were present:—

George Matthews, *R. W. D. G. Master*, in the Chair.
Thomas Hardie, *R. W. G. Warden*,
W. A. Selden, *R. W. G. Secretary*,
William Rodden, *W. G. Marshall*,
J. M. Gilbert, *W. G. Guardian*.

Also a Representation from Lodges Nos. 1, 2, 3 and 5. Roll called.

Minutes of the May Session read and approved.

The Grand Secretary presented the following Credentials, entitling the Representatives therein named to sit as Representatives of their respective Lodges until the day preceding the next Annual Session, in August next, which were referred to the Committee on Elections and Returns:—

Prince of Wales Lodge, No. 1.—Past Grands Thos. Hardie, W. A. Liddell, J. Holland.

Queen's Lodge, No. 2.—Past Grands George Matthews, M. H. Seymour, D. Milligan, C. F. Clarke.

Prince Albert Lodge, No. 3.—Past Grands J. M. Gilbert, C. P. Ladd, C. Pierce.

Commercial Lodge, No. 5.—Past Grands William Rodden, W. A. Selden, R. H. Hamilton, E. T. Renaud.

The Grand Secretary also presented the Quarterly and Annual Reports of Prince of Wales Lodge, No. 1, Queen's Lodge, No. 2, Albion Lodge, No. 4, and Commercial Lodge, No. 5, which were referred to the same Committee.

The Committee on Elections and Returns reported that they had examined the Credentials of the foregoing Representatives and found them all correct, and recommended that the said documents be filed, and the Representatives admitted to their seats.

Which was read, and, on motion of P. G. Thomas Hardie, the report was accepted and the recommendation adopted.

The Committee on Elections and Returns also presented the following Report:—

"We, your Committee, to whom was referred the Credentials of Past Grand E. T. Renaud, of Commercial Lodge, No. 5, beg leave to report, that the certificate certifies to his having served a full term as V. G. and N. G., and would therefore recommend that the Degrees to which he has thus become entitled be conferred upon him.

(Signed)

GEORGE MATTHEWS.
THOS. HARDIE,
WM. RODDEN."

Which was read. Whereupon Past Grand M. H. Seymour moved, seconded by Past Grand Thomas Hardie, That the report be accepted, and that Past Grand E. T. Renaud be instructed in all the Past Official Degrees, which was concurred in.

The R. W. D. G. Master presented his Report, which was read, and referred to a Special Committee of three. The Chair named Past Grands R. H. Hamilton, M. H. Seymour, and S. C. Sewell as the Committee.

The Grand Secretary presented and read a petition which had been received from Brothers French, Gilman, Chase and others, for a Dispensation authorizing a Lodge to be established at Stanstead, C. E., to be known and hailed as Oriental Lodge, No. 7, and which had been granted by the R. W. D. G. Master during the recess;—on motion, it was ordered to be placed on file.

The Grand Secretary presented and read several accounts, which were referred to the Committee of Finance.

On motion, the Grand Lodge then adjourned until this evening at seven o'clock.

Wednesday Evening, 7 o'clock.

The Grand Lodge met this evening, pursuant to adjournment.

Present, the same Grand Officers and Representatives who were present in the morning.

On motion of Past Grand W. A. Selden, seconded by Past Grand R. H. Hamilton, Past Grand C. F. Clarke, of Queen's Lodge, No. 2, was instructed in all the Past Official Degrees.

The Committee of Finance reported the accounts submitted to them at the morning sitting to be correct, and recommended the payment thereof; and that the account from Prince of Wales Lodge, No. 1, be returned, accompanied with an explanation of the correction required therein. On motion, the Report was accepted and the recommendation adopted.

The Committee on Correspondence presented the following Report, which was read and accepted, and the recommendations adopted:—

That the Communications from the following Lodges, viz.:—Queen's No. 2, Prince Albert No. 3, Albion No. 4, Commercial No. 5, and from D. D. G. M. J. R. Healey and Brother Chase, be received and placed on file; that the Communication from J. L. Ridgley, R. W. G. Secretary of the R. W. G. Lodge of the United States, be laid upon the Table, for the consideration of this Lodge at the earliest opportunity.

That the Communication from Brother Warren be placed on file, and that the Grand Secretary acquaint him, in reply thereto, that the Grand Lodge do not at present contemplate purchasing an Organ, or any other musical instrument, for the use of the Order.

That the request contained in the Communication from Albion Lodge No. 4, for permission to celebrate their Anniversary, be granted.

That the Communication from Queen's Lodge No. 2, complying with the request of this Grand Lodge for the use of the Lodge Room upon their evening of Meeting, be suitably acknowledged by the Grand Secretary, and placed on file.

That the Communication from D. D. G. M. J. R. Healey, of Quebec, propounding several questions relative to the duties which usually devolve upon the V. G. in the absence of the N. G., and the proper mode to be observed in executing them, be referred, together with the reply of the Grand Secretary thereto, to the Committee on Supervision of Laws of Subordinate Lodges.

That the Communication from Prince of Wales' Lodge, No. 1, relative to certain circumstances alleged to have transpired, since a Card of Clearance was granted to a late member of that Lodge affecting his character, be laid on the Table to be acted upon at the earliest opportunity.

(Signed)

M. H. SEYMOUR,
GEORGE MATTHEWS.

The Committee on Regalia reported progress, and requested that two members be added to their number, which, on motion, was granted, and the Chair named Past Grands Joseph Fraser and D. Milligan.

The Committee on Correspondence presented the following Report:—

We, your Committee, to whom was referred the Communication of the R. W. G. Secretary of the R. W. G. Lodge of the United States, transmitting the proclamation of the M. W. G. Sire H. Hopkins, calling a Special Session of the R. W. G. Lodge, U. S., to be held at Baltimore on the 9th proximo, recommend that said documents be placed on file, and that this R. W. Grand Lodge do elect a Grand Representative to be present at the said Session, and then and there to represent this R. Worthy Body.

(Signed)

M. H. SEYMOUR,
GEORGE MATTHEWS.

The Grand Lodge then proceeded to the election of the Officers nominated, and the usual formalities having been observed, the following was declared to be the result:—

P. G. Wm. Rodden elected *M. W. Grand Master*,
 “ Thomas Hardie, “ *R. W. D. G. Master*,
 “ W. A. Selden, “ *R. W. G. Warden*,
 “ R. H. Hamilton, “ *R. W. G. Secretary*,
 “ J. M. Gilbert, “ *R. W. G. Treasurer*,
 “ John Holland, “ *R. W. G. Chaplain*,
 P. G. M. W. M. B. Hartley, “ *Grand Representative*.

On motion, the Grand Lodge then adjourned until to-morrow evening, (Thursday) the 7th instant, at 7½ o'clock.

THE NEW WORK OF THE ENCAMPMENT.

WE learn from those better informed than ourself, that the introduction of the new work of the Encampment will be attended with an expense much greater than has been generally anticipated. If so, we can only say that we regret that those who have had the arrangement of this business have acted so unwisely, as it must operate to the injury of a very important branch of our Order. We are opposed both to nullification and repudiation, whether in state affairs or in the affairs of Odd Fellowship; but we think if there are as serious objection to the new work as has been represented, the subordinate Encampments of the New England Lodges had better delay accepting the alterations and amendments proposed, even should such a course be considered rather *odd*. We do most seriously protest against burdening the Lodges or Encampments with expenses which must necessarily exhaust the funds which ought to be appropriated to charitable purposes. External show properly constitutes but a minor feature in Odd Fellowship, and it can have only a slight agency in the permanent advancement of the Order. Minds which are pleased with baubles and tinselled ornaments can have but a faint perception of the sublime import of the watchwords of our Order—Friendship, Love and Truth,—and can only be depended on while novelty attracts, or the means of gratifying such a morbid taste exists. Splendor of decorations is better adapted to the pomp and circumstance of a military career, or the vain show of a demi-savage life, than to a peaceful, charitable association, and a civilized and Christianized community. Our views on this point may seem to our brothers singular, nay, even ultra, but we honestly entertain them, and others can receive or reject them, at pleasure. We think there has been hitherto quite enough attention paid to the outward adorning, or the mere ceremonials of the Order, and we should most seriously deplore any efforts to extend the evil in the future. It is easier and safer to struggle for a reconsideration or amendment, than to hazard the prosperity of the Order by a reluctant acceptance of an onerous enactment.—*Boston Odd Fellow.*

ODD-FELLOWSHIP.

It is politic that the industrious classes should be a united body—it is politic that they should become the creators and assertors of their own independence—it is politic that they should cease to be paupers, or to be treated as such—it is politic that they should be the dispensers of their own bounty, and the conservators of the education of their own children—it is politic that they should cease to be the tools of any party or of any faction, that they should be peaceable, orderly, and respectable as a body, comfortable in outward circumstances, and satisfied of the justice and equality of the laws by which they are governed—and it is at once the glory and pride of the working classes that they have devised and perfected so powerful an engine as the Manchester Unity for effecting purposes such as these.—*London Journal.*

ATTENDANCE ON LODGE MEETINGS.

OUR Lodges are deliberative assemblies, and the business they transact, is of more consequence, I apprehend, than most of the members seem to imagine.—The reception of members, the disposition of the funds, and all the immediate and direct operations of the Institution, is the work of the subordinate Lodges. The entire character, standing and success of the Institution, depends almost wholly upon the manner in which the business of the subordinate Lodges is conducted.

If the meetings of the Lodge are neglected by the members, the business will be transacted, most likely, in a careless, loose, injudicious and may be, an unlawful manner. In such an event, negligence will be apt to mark all its operations, the inevitable consequence of which must be, that from the want of suitable attention to the qualifications of candidates, bad men will obtain admittance, the funds will be squandered, or applied to improper purposes, and the whole concern ultimately ruined, and an injury inflicted upon the character and interests of the Institution generally.

We maintain, therefore, that it is the duty of every member, to attend the meetings of his Lodge as often as his circumstances will admit. He should not neglect them for any light cause. The interests of the Institution and his Lodge, which it is his duty to watch over, and labour to promote, and to guard against abuse, demand it.

But it is not merely to watch and guard the Institution and the Lodge from abuse—to prevent the admission of unworthy members, the squandering or improper application of the funds—that members should be punctual and constant attendants at their Lodge-meetings. This is a mere negative purpose. But more especially, that they may act affirmatively, in promoting the welfare and interests of the Lodge and the Order.

It is an old saying and true, that in the multitude of council, there is safety. Of deliberative assemblies this is as emphatically true, as of individuals.

There is much business which comes before our Lodges, in which the council and advice of every member is needed, in words and by vote. And this the Lodge and the Institution has a right to claim of its members.

Besides this, it is only by attendance upon his Lodge-meetings, that any brother can become familiar with the work and operations of the Order, and be able to form an intelligent opinion of its practical utility.—With the utilitarian genius which distinguishes the people of this country, little interest will be excited or felt in an Institution, until it is perceived, that it possesses some utility; that it can be applied to some practical purposes.

INFLUENCE OF ASSOCIATION.

And then too, the influences exerted upon the mind and heart, by the meeting of a well-regulated and harmonious Lodge of brothers, is not to be overlooked. If members are to be initiated, the solemnities of that service, will exert a good influence upon every serious mind. And then, if there are no initiations, the inquiry of the presiding officer for the sick and distressed, and the reporting of the condition of such cannot but awaken thoughts and feelings of a noble and generous character, and inspire a generous mind, with a renewed interest in the welfare and happiness, not only of the Brotherhood, but of the human race, and make it feel more deeply for the sick and distressed, not only in our Order, but wherever and whosoever they may be; to excite a general sympathy for our kind, and make the members more active for their relief.

ANOTHER CONSIDERATION.

There is still another consideration which should induce all members to attend the meetings of their Lodge as constantly and punctually as they can, and one too,

which is of no little importance; and that is, for the purpose of forming a more intimate acquaintance with each other.

Among honest and true men even, there exists a vast amount of prejudice, often times, towards each other, either from the antagonistical position they have held in some of the political or religious parties or operations of the day, the misrepresentations and slanders of enemies, or from looking at each other through the mists of prejudice and passion.

Now it is unquestionable, that it is only necessary to have all good men and true, of all parties and all creeds, become intimately acquainted with each other, so as to know the *real* motives, feelings and principles which control and regulate their conduct, to remove all the prejudice and ill-will that may have existed between them, and make them prize and love each other as brothers ought to do. It is ignorance of each other, which makes good men have feelings of dislike toward one another. This, a better acquaintance would remove.

It is our firm conviction, that if all good men, of all the various parties and sects into which the world is divided, could become intimately acquainted with each other, so as to understand the motives, feelings and principles which actuate them, we should never find two such men enemies to each other. We are well persuaded, if such an event could be brought about, an everlasting end would be put to enmity and ill will between good and true men the world over, and they would every where, come to regard one another's conduct, which they might not approve, with that charity, which the facilities of a common humanity demand, and that "thinketh no evil."

It is one of the objects of the Institution of Odd-Fellowship, to secure, as far as may be, a practical realization of such a state of things. It aims to bring together honest and true men of the most discordant opinions, upon other subjects, on a common level, as equals and brothers, and to make them regard and treat each other as such.

It aims to do this, by making them better acquainted with each other's views, feelings, principles and characters. And the Lodge-meetings are the medium through which the commencement of this work is effected. Indeed, we have sometimes thought, the Lodge-room was the grand *revealer* of character; for we have often learned more of men's *real* dispositions and principles, in the Lodge, during a few sessions, than by months acquaintance out in the world. Here they are marked; *but there in the Lodge*, it is stripped off, and they exhibit themselves as they really are.

Is it not important then, that every brother attend his Lodge-meeting as frequently as he can, consistently with his other duties? It surely is so, if he is such a man as he ought to be—if he is a good and true man. If he is not such a man; but is unkind, ungenerous, unprincipled, and malicious; low, vulgar, selfish, and unfaithful in his intercourse with his fellow men, the less he is known the better it will be for him. To have the good and true become intimately acquainted with his character, is to secure their dislike and condemnation.—It is to make him more disagreeable and odious in their sight.—*Covenant*.

If you have an enemy, act so kindly to him and make him your friend. You may not win him at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and little, great things are completed.

Water falling day by day,
Wears the hardest rocks away.

And so repeated kindnesses will wear away a heart of stone

WHAT THE LADIES SAY.

THERE has been some little complaint made, we learn, of late, against the Order of Odd Fellows: something like a charge had been brought against our honored institution by the ladies; and it is a matter to be inquired into, to be investigated, and the "matter of grievance" brought by our fair friends submitted to a committee of the whole Order, for we really believe we all have erred in this particular. But hear the charge.

Said a Lady of much intelligence to me, the other evening, upon my return from a meeting of the Lodge, "Do tell me what you can find to do all the time you are at the Lodge?"

I informed her that we were engaged in *transacting* business for the "good and welfare of the Order," and of course for the benefit of the ladies, in particular; that we were for the most part employed in consultations and discussions, as to the best manner of realizing the greatest amount of practical good, of developing the principles of Odd Fellowship, &c.

"All very well, and very proper, too," said my fair disputant; "but do you not often take up too much time in what is after all an array of words only? could you not transact all your business, and return home again by *ten o'clock*, at the latest?"

Here was a poser. I well knew, what you all know, brethren, that, as a general thing, there is no manner of need of holding Lodge meetings after a later hour than *ten of the clock*, (extraordinary occasions excepted,) and I beat a retreat in the best manner I could—pleaded necessity, sometimes, and the like, which may once in a while be the case, but probably not once in ten times. Now the ladies have reason upon their side, when they bring against us, not a "railing accusation," but a charge to which we must as Odd Fellows often plead guilty. I discuss this matter no further at present. The ladies say there is no good reason given for our late meetings, and they certainly are entitled to respect and attention. Brothers, shall the voice of the ladies be heard? "A word to the wise," when coming from the gentler sex, more especially, should be "Sufficient."—*Boston Odd Fellow*.

AN EVIL TO BE GUARDED AGAINST.

THERE is one evil which is becoming so prevalent in our Order as to require immediate measures to check it, or it may seriously disturb the harmony and prosperity of some of the Lodges. We allude to the scrambling after the offices of the Order. Certain persons, place them anywhere, always want to be at the head, whether competent or not, and their initiation into the quiet and brotherly Institution of Odd Fellowship, is not sufficient to repress their desires to get into the chief seats. As there are more or less of such persons in almost every Lodge, and as each can claim some partisans, there is at every election a regular contest to see who shall win the offices. It often happens that the defeated party feel sorely their disappointment, and indulge in remarks or acts which tend to promote strife. This ought not so to be, and we are determined to set our face as a flint against all such violations of the pure principles of Odd Fellowship. There has been too much electioneering, too much intrigue and management, exhibited in all departments of the Order. It is sickening to sober and modest minds, such as make a distinction between a benevolent Institution merely, and a political organization. To see men electioneer for themselves, under any circumstances, is particularly odious. The only way to check this evil is for the Lodges to reject these office-seeking candidates, and select by the standard of merit alone. In all cases of trouble which have heretofore arisen in the Order, there has been sufficient conservatism to restore peace, and we believe there will be in this case. Brothers, let us look to it, and check this evil while we have it in our power.—*Boston Odd Fellow*.

(For the Odd Fellows' Record.)

ODD FELLOWSHIP.—A DREAM.

CANTO SECOND.

THE scene is changed—two summer suns have gone,
 And wintry winds with fearful howl and moan,
 Rule in their might and majesty. The plain
 Receives quiescent the light flickering train;
 The oak's strong branches shake beneath the blast,
 While to the earth the wither'd leaves are cast;
 The frighten'd cattle seek the sheltering shed,
 And from its fury bird and beast have fled;
 On high, on every side, dark masses hang,
 Threat'ning, like poison'd viper's deadly fang,
 To blast beneath its power each vestige fair
 That tells the eye man's careful hand was there.
 No cheerful streak of light or sunny ray
 Broke through the gloom of that portentous day;
 Snow, hail, and rain, seemed freighted with a scourge,
 Fiercely impelled, like tempest ocean's surge.
 From every face a gleam of terror shoots,
 And bad men shrink aghast—unwelcome fruits
 Of all their evil deeds. The very child
 Clings to its mother, and in accents mild
 Soft whispering says, "I pity those who stray
 Abroad in such a fearful stormy day."
 Gust after gust in quick succession fly;
 Sad still the view, though night is drawing nigh.—
 Night closes in; the storm roars wild without;
 And cold and cheerless every spot about;
 Nor moon, nor star, can in the heavens be seen,
 The King of Storm has robbed Night of her Queen.
 Wild as the night was, still there were a few
 Bound by Love's ties, and to each other true,
 United firm, in sickness and distress
 To soothe a brother's sorrow, and to bless—
 To give advice and consolation dear,
 Or from the cheek to wipe the falling tear;
 Gently to chide his failings or his faults,
 Yet shield him from the world's fierce assaults;
 Point out the path to Virtue's humble cell,
 Where he in love and happiness may dwell.
 Such were the few—embued with fervent zeal
 Alike for love and for the Order's weal;
 And while the thunder loudly roared above,
 It knit them closer in the bond of love;
 Swiftly and pleasantly the moments passed,
 The storm still raged, as if 'twould "blow its last."
 But see, one entrance gains—a stranger too,—
 No stranger, but a brother of the blue;
 Care on his forehead—of all peace bereft—
 No pleasure his, since e'er his home he left;
 Through storm and thunder's roll he hurried on,
 To seek for refuge—yet to find a home;—
 For in the temples of Odd Fellowship
 To cheer such brethren all is rivalry.
 Friendless upon the world he had been thrown,
 No one to cheer, no act of pity shown;
 Lonely and cheerless, long had been his path,
 On him the demon storm had poured its wrath;
 Soon had he sank beneath the fiendish force

Of boisterous elements in their rude course.
 They saw him cold, and faint, and hungry too—
 No brother stopped to ask what he should do;
 But each seemed eager by some kindly act,
 To veil his agony, by calling back
 His mind from brooding over all his ills,
 Where nestled that vile care-worm which oft kills.
 His tale was sorrowful—'twas shortly told,—
 Misfortunes, losses,—all he did unfold;
 How he had left his wife and little child—
 Distracting thought—it almost drove him wild.
 Bleak were his prospects, bleaker than the night,
 The lightning glanced—he started with affright;
 Worn out and weary, still he trudged along,
 And as he neared their temple grew more strong;
 Like to the men of old, he saw afar,
 And followed in its wake, his guiding star;
 In want he came, his wants were all supplied;
 In plenty went, and storm and flood defied;
 Lodges, like gems, reflect their light on earth,
 Fraud's greatest enemy—the friend of worth.
 Thus, then, our Order, in the hour of want,
 Is Charity and Hope's sweet-sealing plant.

O Hope! O Charity! ye Heaven-born pair!
 Soothers of sorrow—beauteous and fair;
 Man, but for your kind offices, would be
 The veriest wretches on life's troubled sea;
 Does fortune frown? in thee we find a prop.
 Thou blest and blessing, ever-living Hope;
 Faith, thy kind sister, spreads her spell around,
 Her sweetening influence in all abound.
 Another yet, the greatest of the three,
 Thou woe-dispeller God-like Charity.
 O may I thus invoke your sacred name,
 While humbly now I sing the Order's fame!
 Let harmony be ours without alloy,
 And may no factious jarrings peace destroy;
 For while our meetings please each other here,
 They may relieve the orphan of a tear;
 The widow, too, in silence as she mourns,
 Will bless our actions, while her fond heart burns
 In silent gratitude. Yes, the pure tears
 Of widows, helpless orphans, young in years,
 Have all been numbered and preserved by Hope;
 Nor from that crystal fount shall one small drop
 Ere pass away, till in one jewel bright
 She chase from misery its blackest night.
 For this may we unite—be this our aim!
 Nothing we've then to lose, but all to gain.
 Drink from the well of prudence, and for food
 Eschew all evil, feast on all that's good.

Y-L.E.

MONTREAL, April, 1846.

THE HEART.

There is in every human heart
 Some not completely barren part,
 Where seeds of truth and love might grow,
 And flowers of generous virtue blow;
 To plant, to watch, to water there,
 This be our duty, this our care.—*Bowring.*

(From the Covenant for February.)

SHALL I JOIN THE ODD FELLOWS ?

BY CYRIL PECK.

DOUBTLESS many an honest man is revolving this question, and, with such light as he has, endeavouring to settle it in a manner that will give him nothing to regret hereafter. The thought is especially on my mind now, as I have this morning visited a sick man, who has been laid up with a fever about four weeks. His strong muscular frame has wasted almost to a skeleton, but he now seems likely to recover, and if there should be no relapse, he may be at his employment again in two or three weeks.

About a year ago he was on the point of joining the Lodge, but as he was a mechanic and had a young family on his hands, and as the winter evenings were favorable to his business, he decided to wait till Spring. When the Spring arrived he still deferred, for no very definite reason, and finally he was prostrated with fever, and must lose, in all human probability, seven or eight weeks of the best season of the year in his profession. He spoke of this neglect to join the Order with much feeling, when the substance of the following conversation occurred:—

"I see now my mistake in not joining the Odd Fellows last winter,—I might have gone forward and taken the degrees, and should now have received back all that it would have cost me."

It is easier to see our mistakes after they are committed, than beforehand. "It is a little remarkable that you should have been only one of several among our neighbours who have seriously regretted a similar mistake. "Ah! who else has been in the same condition?"

One of them was your nearest neighbour and particular friend, and I well recollect that when you thought of joining last winter, he said to you one evening, "wait till I am ready to enter and we will both go in together." He delayed, and the time passed on till his fatal sickness was upon him. He, as you recollect, was seized violently, and had a few lucid intervals. I saw him often and did what I could to relieve and comfort him; and in the seasons of consciousness and reason, he expressed the strongest feelings of horror, both on his own account and on account of his family, that he had thus neglected to join while he was well. He would say, "if I live to get well, I shall join as soon as I can, if they will let me." Poor fellow, he never recovered.—He sleeps in the silence of death, where no hand of a brother can relieve him.

And how suddenly his loving wife followed him.

Yes, she withered like an Autumn leaf, when struck by the *killing frost*. It was affecting to see her after his death, so silent and uncomplaining, yet the fatal disease was silently preparing her to lie down by the side of her husband. She would say, I have regretted very much that my husband did not join the Lodge when he proposed to do so. I should feel a great deal more courage about getting along, and training up my children if he had been a member. The tears would stream down her pale cheeks as she pressed her little ones to her bosom, and thought what must be the struggle which she must encounter alone with them.

It would have been a great help to her, for he was embarrassed with debt, and left nothing for his family. How much would she have received, if he had been a member and taken the degrees?

His weekly benefits and funeral expenses, would have amounted to near forty dollars, which she would have drawn from the Lodge.

That would have helped her very much: She suffered a great deal from anxiety in regard to immediate wants, and knew not how she was to get through with the winter. I suppose that was one cause of her distress.

She did not know till after his death that he owed much, and when one demand after another came in, and some creditors blamed her husband, she could not endure it, this almost broke her heart.

Yes, this was very manifest in her sickness and delirium. She was haunted with the idea that some one was injuring her husband, or her children. But she is now at rest. She sleeps by the side of her husband, and her little ones are now the care of others.

Well now suppose that she had lived, and her husband had been a member, would the Lodge have taken the children without the consent of friends? Certainly not. There would be no interference of the Lodge with any suitable provisions made for them by friends; but only to see that they were provided for, and supply their wants if necessary, so far as the means of the Lodge would allow. The names of the widow and orphans would have been entered on the records of the Lodge, and they would be visited frequently, and their conditions and wants made known as occasion might require. This provision I value much. When I was sick away from home the last winter, and recovery was very doubtful, it was a great relief to feel that they would be cared for, and their mother with them encircled by the sympathies of the brethren of the Order.

What other case do you refer to as suffering by neglecting to join?

Our friend S—K—, he was proposed and accepted last summer, while at work at W—. He intended to come forward immediately, but delayed from week to week, supposing it might be a little more convenient to join at another time. Before he closed the contract he had undertaken, he was brought down with fever, and has not been able to do a day's work since. When I first saw him in sickness, he spoke affectingly of his neglect, and now I never meet him without his expressing similar feelings. Had he been a scarlet member his benefits up to this time would have been some fifty or sixty dollars. And there seems no prospect of his immediate recovery.

If one could know when they were going to be sick it would be quite an object to join. If I could be always sure of being well, I would not give anything to join.

But that is a narrow and unworthy view of the subject.—It is only a selfish view, totally inconsistent with the principles of the Order. If none were to join but those about to be sick, the Lodge would be a mere hospital, and be soon bankrupt and worthless. There are social, intellectual, and moral benefits to be derived in the meetings of the Lodge which the sick could neither receive nor enjoy. These may be greater than any pecuniary benefit to be secured. These, of course, you cannot now appreciate, as they are to be acquired in their appropriate way, as are all other privileges.

I should like it better if it were not for those quarterly dues. Come to pay two dollars and a half a year, I think I should rather pay that for a newspaper.

But we get in the Lodge the reading of four papers, two weekly and two monthly works, we take and distribute among the members to be read in their various families. It is manifest that by this combination of numbers, we can adopt measures for reading and mental improvements more effectually than we can separately. If the funds of the Lodge are in a healthful state, and not in danger of being exhausted, such methods of mental improvement can be adopted as the members shall agree upon, and their circumstances warrant. This quarterly contribution to the funds is one of the important features of the Order. There is, perhaps, no one, but can by calculation and effort lay by this sum, and the habit does him good. It cultivates habits of industry, economy, and benevolence, and what is thus begun as a duty, becomes at length a pleasure. There is a pleasure in thus laying by something in store for those whom we or our fellow-creatures may

leave helpless and dependant. The cultivation of those feelings of benevolence and charity is one of the most important duties, and it is by the quarterly payments that the finances of the Lodge are kept in a safe condition.

These views seem reasonable, but those of us who are not members are not likely to see the reasons of all these provisions, unless they are explained to us. I certainly wish the Institution well, even if I am never well enough to be a member.

DIRECTORY.

GRAND LODGE OF CANADA.

MONTREAL.

Wm. Rodden, R. W. G. M.	Joseph Frazer, R. W. G. Con.
Thos. Hardie, R. W. D. G. M.	C. F. Clarke, W. G. Guardian,
W. A. Selden, R. W. G. W.	W. M. B. Hartley, P. G. M.,
R. H. Hamilton, R. W. G. Sec.	Grand Representative.
J. M. Gilbert, R. W. G. Treas.	John R. Healey, for the District
John Holland, R. W. G. Chap.	of Quebec, Dis. D. P. G. M.
M. H. Seymour, R. W. G. Mar.	S. C. Sewell, D. D. G. Sire.

HOCHELAGA ENCAMPMENT.—NO. 1.

MONTREAL.

H. H. Whitney, C. P.	Wm. Easton, Scribe,
John O. Brown, H. P.	J. A. Perkins, F. Scribe,
J. Cushing, S. W.	John Dyde, Treasurer.
	C. C. S. DeBleury, J. W.

Meet Second and Fourth Thursdays of each Month.

STADACONA ENCAMPMENT.—NO. 2.

QUEBEC.

John H. Hardie, C. P.	Willis Russel, Scribe,
John R. Healey, R. P.	William Holchouse, F. Scribe,
A. J. Joseph, S. W.	Samuel Wright, Treasurer,
	Wilcock Lecheimant, J. W.

ROYAL MOUNT ENCAMPMENT.—NO. 3.

MONTREAL.

Wm. Hilton, C. P.	H. E. Montgomerie, Scribe.
Christopher Dunkin, H. P.	David Mackay, F. Scribe.
John Irvine, S. W.	John Sproston, Treasurer.
	John Murray, J. W.

VICTORIA DEGREE LODGE.—NO. 1.

MONTREAL.

R. H. Hamilton, N. G.	George Fisher, I. G.
Geo. P. Dickson, A. N. G.	R. H. Evans, Secretary,
Joseph Frazer, D. A. N. G.	H. H. Whitney, Treasurer,
Wm. A. Selden, P. G.	John McDonnell, Warden,
Thomas Hardie, V. G.	H. E. Montgomerie, Conductor,

PRINCE OF WALES' LODGE.—NO. 1.

MONTREAL.

David Mackay, P. G.	Andrew Wilson, Secretary,
R. Cooke, N. G.	A. H. Scott, P. Secretary,
H. F. J. Jackson, V. G.	W. Ewan, Treasurer,

Meet every Tuesday Evening, at Eight o'clock.

QUEEN'S LODGE.—NO. 2.

MONTREAL.

John Irvine, P. G.	W. Sache, Secretary,
C. C. S. DeBleury, N. G.	R. A. Whyte, P. Secretary,
George McIver, V. G.	John McDonald, Treasurer,

Meet every Wednesday Evening, at half-past Seven o'clock.

PRINCE ALBERT LODGE.—NO. 3.

ST. JOHNS.

List of Officers not received.

ALBION LODGE.—NO. 4.

QUEBEC.

George Hall, P. G.	Abraham Joseph, V. G.
James A. Sewell, N. G.	P. Sinclair, Secretary,
	William Hossack, Treasurer.

COMMERCIAL LODGE.—NO. 5.

MONTREAL.

John Dyde, P. G.	H. E. Montgomerie, Secretary,
Christopher Dunkin, N. G.	Samuel Hedge, P. Secretary,
W. Sutherland, V. G.	C. S. Ross, Treasurer.

Meet every Monday Evening, at Eight o'clock.

VICTORIA LODGE.—NO. 6.

BELLEVILLE.

List of Officers not received.

ORIENTAL LODGE.—NO. 7.

STANSTEAD.

Joseph C. Chase, P. G.	H. Bailey Terrill, V. G.
John W. Baxter, N. G.	Austin T. Foster, Secretary,
	T. Lee Terrill, Treasurer.

Meet every Wednesday Evening at half-past Seven o'clock.

CANADA LODGE.—NO. 8.

MONTREAL.

John M. Gilbert, P. G.	James Gibson, Secretary,
L. H. Holton, N. G.	John Murray, Treasurer.
John Young, V. G.	Frederick Lane, P. Secretary.

Meet every Friday Evening, at Eight o'clock.

BROCK LODGE.—NO. 9.

BROCKVILLE.

George Sherwood, N. G.	George Morton, Secy.
John Rhyms, V. G.	T. Webster, Treas.

CATARAQUI LODGE.—NO. 10.

KINGSTON.

John A. McDonald, N. G.	Henry Gillespie, Secretary.
Donald Christie, V. G.	John Fraser, Treasurer.

PRINCE EDWARD LODGE.—NO. 11.

PICTON.

Henry Corby, N. G.	D. L. Fairfield, Secretary.
Jas R. Wright, V. G.	Aaron D. Dougall, Treas.

ONTARIO LODGE.—NO. 12.

CONOURG.

D'Arcy F. Boulton, N. G.	John S. Wallace, Secretary.
Stewart McKechnie, V. G.	Benjamin Clark, Treas.
	Henry F. Jackson, P. Secy.

OTONABEE LODGE.—NO. 13.

PETERBORO.

Geo. B. Hall, N. G.	William Cluxton, Secretary.
Chas. Perry, V. G.	Henry Easton, Treas.

HOPE LODGE.—NO. 14.

PORT HOPE.

E. Hickman, N. G.	George Ward, Secretary.
M. F. Whitehead, V. G.	H. H. Meredith, Treas.
	Wm. Fraser, P. Secy.

TECUMSETH LODGE.—NO. 15.

TORONTO.

W. H. Boulton, N. G.	Richd. Kneeshaw, Secretary.
S. B. Campbell, V. G.	J. G. Joseph, P. G. Treas.

UNION LODGE.—NO. 16.

ST. CATHERINES.

James Stevenson, N. G.	David Kissack, Secretary.
John Maulson, V. G.	Chauncy Yale, Treas.

BURLINGTON LODGE.—NO. 17.

HAMILTON.

Henry McKinstry, N. G.	W. A. Harvey, Secretary.
Wm. Shaw, V. G.	Jasper T. Gilkson, Treas.
	Andrew Stewart, P. Secy.

ST. FRANCIS LODGE.—NO. 18.

CORNWALL.

J. Dunbar Pringle, N. G.	L. M. Putnam, Secretary.
J. F. Pringle, V. G.	A. McDougall, Treas.

Duncan McDonnell, P. Secy.

MERCANTILE LODGE.—NO. 19.

QUEBEC.

List of Officers not received.