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THE ODD FELLOWS' RECORD;

A MONTHLY MAGAZINE,

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

Vol. II.

MONTREAL, FEBRUARY, 1847.

No. 2.

DANISH JUSTICE.

TRANSLATED FROM THE GERMAN.

A war was raging between England and France.—Bonaparte had broken the treaty of Amiens. All the Englishmen living in India were perplexed and anxious; some for the fate of their richly laden vessels, and some on the subject of their safe return to their native land.

Among the last I found myself. I sought a long time for some vessel belonging to a neutral power, in which I might sail, and at length was so fortunate as to engage a passage in a Danish ship.

In all points where luxury was the question, this ship appeared to me far behind those belonging to the East India Company; but it was a better sailer, and in discipline was equal to an English man-of-war.

I could not have believed so much order, regularity, and blind obedience, could have been enforced in a merchant ship.

The first lieutenant was one of the finest looking men I have ever seen. For the rank to which he had been promoted, without the ordinary previous steps, he owed less to the circumstance of his being the son of the owner than to his uncommon fitness for the place.

The only bad man we had on board was the cook, a Portuguese by birth, sun-burned and of a dark and lowering aspect, and his greatest delight seemed to be in breeding dissensions among the crew. His malignity of character had often brought punishment upon him, and one evening, about the middle of the voyage, he had been condemned by the first lieutenant to be put in irons for attempting to poison one of the crew.

No positive proof of the poisoning could be found, and although all were well convinced of his guilt, he was released without further punishment; but his malignant character was highly exasperated, and he swore to be revenged on the lieutenant.

One fine evening, the lieutenant came up with his beautiful young wife, to walk on the quarter-deck. They stopped to watch the flying-fish, and admire the serene water and bright blue sky, when suddenly, before any one was aware of his intention, the cook rushed forward and plunged his knife deep into the heart of the young husband. He sank dead on the deck, and the Portuguese sent forth a shrill, fiendish laugh.

The bereaved bride sank fainting beside the murdered body, and the warm blood from his heart streamed over her marble neck and face.

The captain had been called, and came rushing to the quarter-deck. When he saw the body of the lieutenant he wept like a child, for he loved him like a son.

The crew were fearfully incensed, and would have torn the murderer in pieces, if the captain had not interfered, and ordered him to be laid in chains and kept for a fair trial.

The corpse was carried to the hold, and the young widow was carried to her berth without the least returning consciousness.

At eight o'clock in the evening I received an invitation to the quarter-deck. I followed the messenger, and found the officers, passengers, and crew of the vessel assembled. The sailors, all dressed in their Sunday clothes, were ranged on each side of the deck. The captain, surrounded by his officers, stood on the poop. The corpse of the murdered man, stretched on a board, lay before them, covered with a national flag. The silence of death reigned around. The sun, near the horizon, lighted the group with its parting rays. The sails hung on the masts without motion.—I joined the group of passengers. No one spoke a word.

The silence at length was broken by the sound of feet, and the larboard watch appeared marching slowly to the quarter-deck, holding their short sabres in their hands. They were the escort of the murderer. The officers formed two lines with the captain at the head, facing the approaching procession.

We looked at each other without speaking a word. What was about to be done? We looked one after another up to the highest mast, expecting to see a noose prepared for executing the criminal; for we knew that in the Danish criminal process no time is lost, but condemnation and execution are very near each other.

The second lieutenant read the regulations, by which a captain of a ship had full power to try, condemn, and punish the sailors, for crimes committed on board, during the voyage.

He asked the criminal if his trial should be conducted in the Danish language. He made no objection, and the court was opened.

Previous to examining the witness the flag was removed from the corpse, and a visible shudder shook the murderer when he saw the calm, almost heavenly, expression of the victim's face.

The trial was conducted in the simplest manner possible. There were many witnesses of the murder, and the crime was fully proved.

The blood ran cold in my veins when the knife was produced, and the criminal sent forth another of his fiendish laughs at sight of his victim's blood, which covered it from point to handle.

After the witness had been examined, the officers declared the cook guilty of murder, and the captain covered his head and read the sentence.

As I did not understand the Danish language in which the sentence was delivered, I was greatly astonished at the change which took place in the demeanour of the criminal.—It had been evident from his whole bearing, that he had no fear of death, nor any feeling of compunction for the crime he had committed: but as the captain proceeded, he turned suddenly pale, threw himself on his knees and earnestly prayed for mercy. While we were wondering at the change, four men approached the corpse and raised it to its feet.

At the same time four more seized the criminal and eight others approached, with cords in their hands. All was now apparent and we could no longer wonder at the agitation of the prisoner.

He was bound back to back with the corpse, a prayer was made by the chaplain, and then, dead and living were launched into the sea.

Before the bodies had touched the water, we perceived an unusual agitation near the side of the ship, and we were not long in discovering the cause. An enormous shark darted like an arrow through the waves and greedily seized his double prey.

The piercing shriek of the criminal was lost in a gurgling sound; but I caught sight of his face as the monster seized him, and the image is still before me, sleeping and waking—the anguish of a thousand deaths was in his look.

ADDRESS

Delivered before the Members of Oriental Lodge, Stanstead, on the Evening of the 3rd February, 1847,

BY P. G. J. W. BAXTER.

MOST NOBLE GRAND AND BROTHERS,—It is with no ordinary feeling of embarrassment, that I rise to address you, upon the sublime theme of Odd Fellowship.

There is a combination of circumstances, which render it peculiarly embarrassing. First, it is no new theory, whose bright and sparkling virtues are to break upon your vision, (like some bright meteor) for the first time. It is a subject which has commanded the attention, research, and called forth the most thrilling eloquence, from some of the ablest and most distinguished men of our land; and when I reflect that my own feeble efforts are to be brought in direct contrast with men of high literary fame, whose commanding eloquence, force, and beauty of expression, when dwelling upon this sublime theme, have softened the heart, and moistened the eye of men, who, before, had looked upon the principles of Friendship, Love and Truth, with cold indifference.

* * * * *

And when I look round upon my Brethren in this Lodge, and see the array of talent, men who have a facility of thought and expression,—aye, men who are not entirely unknown to fame, as public orators,—I say, Brethren, when I look upon all this, I feel that you have, indeed, imposed upon me a task.

* * * * *

It is now more than eighteen months since a branch of our noble Order was established at this place, and I consider that well-merited praise is due to the three Brothers, who acted as pioneers, in laying the corner stone of this beautiful structure, in this part of Canada.

Brethren, they incurred responsibilities, both of a

pecuniary and personal character, of no small moment, with that fearless independence, which is a peculiar characteristic of every good Odd Fellow, regardless of the frowns of public opinion, and the idle jests of both friends and foes, they with indefatigable zeal founded an institution possessing elements calculated, perhaps above all others, to excite the prejudice and envy of the mass. They, knowing the sublime principles upon which Order was founded, and being actuated by the pure sentiments of Friendship, Love, and Truth, staked not only their money, but their reputation, upon the success or failure of this branch of our beloved Order.

Brethren, I was one of the fortunate number who were initiated into this Order, immediately after the institution of this Lodge. Prior to that time, I knew but little of Odd Fellowship, save and except that it was called a benevolent institution, but I had not the slightest conception of its strong and peculiar claims to benevolence,—I supposed its benevolence consisted in the cold and humbling charities, which, I regret to say, characterizes too many of our so-called charitable institutions. In this, I have been happily disappointed. I have found it an institution in which men of the most discordant opinions can unite, without sacrifice of private opinions, or dignity of character, in offices of kindly benefaction.

Its pecuniary benefits I consider dues, not charities. There is something in the nature of man which revolts at receiving charity of a pecuniary character, and more particularly from a public fund; and the founders of our beloved Order have wisely acted upon this principle.

There is ample field for charities,—aye charities the most pure, the most sublime, which the mind of man can contemplate,—charities which have not the taint of base lucre attached to them—charities which spring from the heart, the fountain of all generous actions.

To visit the sick, relieve the distressed, protect the widow, and educate the orphan, are the charities to which I allude.

Brethren, I do not believe there is a member among us, whose heart does not expand, when looking at the mottos distributed about our Lodge Room; they have a charm which operates upon the kindlier feelings of our nature. Whose manly heart does not thrill with pleasure, when he reads that beautiful motto—"Protect the widow and orphan"?

I have said that I knew but little of the principles of Odd Fellowship, prior to my becoming a member of the Order.

I admired it for what I supposed to be its social influence, and an Institution admirably calculated for social improvement, and I had long seen the necessity of an Institution of this kind, in this part of the country.

Brethren, we live in a cold climate, and previous to the establishment of Oriental Lodge, I had sometimes thought, our hearts partook too much of the nature of our climate; but thanks to the genial influence of Odd Fellows which has brought us together, and given us an opportunity for an interchange of opinions, and of becoming acquainted with the character and principles

of each other, my opinion has changed. There is something in our manner of greeting, in the very name of brother, which brings us nearer to each other, and does away with that frigid coldness, which too often characterises the intercourse between mankind.

Brothers, let us cultivate and cherish these kindly feelings in all our intercourse, let us not forget that we are brothers and members of one great family, let us show to each other and to the world, that if our climate is cold, our hearts are as warm as if we had been reared under a tropical sun. Odd Fellowship is no gloomy structure, reared by the hand of fanaticism and bigotry, nor is it indebted for its rapid and growing influence, to ignorance and superstition, it is founded upon the broad basis of Friendship, Love and Truth, and there it will stand.

Yes, brothers, this proud structure will withstand the rudest shocks of time, and towering above the puny shafts, which canting hypocrites may hurl at it, it will remain as firm and unchanging as its principles are pure and elevated.

There is one subject brothers, which I wish particularly to call your attention to, viz., "The subject of admitting members into our Order." I find it a very generally received opinion, that according to our laws the only qualifications necessary for membership is, a good moral character, and possessing visible means of support, and that a man possessing these qualifications shall be admitted within the sacred precincts of our family. Now, although, these virtues are essentially important and imperative, yet, I do not consider that these alone should entitle him to membership. I think we should ask this question, "Is he a man of sufficient capacity, and stability of character, to make a good Odd Fellow? Is there length and breadth enough to him, to make him a safe depository of our family secrets?"

There are many men upon whom the breath of scandal never rested: perhaps, from their very insignificance in point of intelligence and character, they escaped the scrutiny of the public eye; yet, they are not men I would wish to have become members of our Order.

It does not palliate the injury done to our Order, because a man had honestly, though indiscreetly, exposed its secrets. If the injury is done to the same extent, it matters not whether it be done through weak or base motives.

Far be it from my wish to deprive any honest intelligent man, of the benefit of becoming an Odd Fellow; but I want him to be not only a man in whose integrity I can rely, but also in whose capacity for fulfilling the requirements of our Order, we can depend upon. In my humble opinion, we have more to fear from this class of honest, though weak-minded persons than any other, and I bring this subject before the Lodge, that brothers may be cautious in proposing men of this character.

Brothers, as I have before said, it is now more than eighteen months since the institution of this Lodge. Under the protecting care of a kind Providence, the members of this Lodge, have been shielded from the

shafts of the fell destroyer, death; and, although disease has been prevalent and fatal around us, yet in no instance have we been called to perform the last sad rites of our institution, over the remains of a brother, or been called upon to perform the mournful, yet pleasing duty of wiping from the eyes of the widow and orphan the tear-drops of sorrow.

Brethren, I feel that I have much to thank you for. You have admitted me to membership in this Lodge. You have conferred the highest honors upon me, which a Subordinate Lodge can confer on its members. You have borne with my imperfections and hasty decisions, while occupying the Chair of Noble Grand, and I am fully aware that I am much indebted to your kindness and courtesy in overlooking so much, for all which I beg of you, both collectively and individually, to accept of my sincere and warmest thanks. I cannot permit the present opportunity to pass, without paying a slight tribute to the services performed for this Lodge by the gentleman occupying the Chair of Permanent Secretary, P. G. J. C. Chase. I for one, brethren, feel that he has not only relieved us from much anxiety and annoyance, in performing the thousand and one duties, which have been imposed upon him, but that he has performed those duties more to the credit of himself and the Lodge, than, perhaps, any other member could have done.

He has been appointed on almost every laborious Committee, since the Lodge was instituted, he has drafted our By-Laws and written most of the communications which have passed between this Lodge and the Grand Lodge, as well as Subordinate Lodges and private individuals; in short, he has taken upon himself nearly all the labour of the Lodge, all of which duties, he has performed with zeal and integrity, and I take this opportunity to thank him, in my own behalf, for the relief he afforded me, while occupying the Chair of Secretary. And now, brethren, in conclusion, permit me to thank you for your kind and gentlemanly attention to my brief address, and to express my regret that the subject had not been confided to more able hands.

* * * * *

SELECT GOOD OFFICERS.

As almost the entire success and character of a Lodge depends upon its officers, the greatest possible caution should be observed in their selection. Let them be not only qualified, but faithful. One of the best qualifications is promptitude. Select no man, however brilliant his mental attainments, unless he be regular in his attendance upon the lodge meetings. Give not your vote for him who finds no time during the whole term to serve on committees of investigation, to visit and "sit up" with the sick, or to "turn out" at funerals—but who on the night before the election comes to the lodge for a nomination. He feels no interest in any of your operations, beyond his own aggrandizement. He wants whatever honor you may be able to confer, and after he gets it, will never darken your door, except it be to pay his dues, that he may not forfeit his benefits. Confer your honors on those, who, by their faithfulness, prove that they are Odd Fellows from higher motives than the mere *good of self*.—*Iris*.

ADDRESS UPON THE SUBJECT OF ODD FELLOWSHIP,

Delivered before the Members of Oriental Lodge, No. 7, I. O. O. F. by Brother W. F. Parker, Lieut. R.N., A MEMBER OF SAID LODGE.

MOST NOBLE GRAND, OFFICERS AND BROTHERS.—It is with much pleasure, I respond to the call of * * * * * to deliver to our Brothers present, a few ideas on the sublime and beautiful subject of Odd Fellowship.

To a man endued with the powers of oratory; and the facility of collecting and arranging his ideas; it opens a wide space for a fertile imagination; but as the subject is of such magnitude, such beauty, and of such vital importance to the well being of the Order, and the community at large, I feel quite inadequate to do it the justice it requires; and I regret, that a more able person than myself, has not come forward to perform so pleasing a duty. But, as I have already observed, I feel much pleasure in setting an example which I am confident will be followed by those Brothers, who, by their experience and abilities, are far more competent than myself to expatiate upon, and point out to the Brotherhood, the various duties which are incumbent upon them, as members of this noble and useful institution.

It is now some sixteen or eighteen months, since I had the honor of becoming a member of the Independent Order of Odd Fellows. Prior to that period, I had not the most distant idea of what Odd Fellowship meant: I had occasionally heard there was such an Order in existence, but I supposed it to be a sort of jovial or bacchanalian association.

It was by mere accident that I met at a friend's house, a small pamphlet on the merits of Odd Fellowship; written, I believe, by Father Wildey; as also a copy of the constitution and by-laws, of an Odd Fellow's Lodge. I read these with much pleasure—I read them twice—thrice, and the more I read, the more was I struck with its moral worth and excellence. I found it replete with sentiments in perfect unison with my own; I found there existed, and within my reach, a society for which I had long sighed—a band of Brothers, whose hearts were cast in honor's mould—whose practice was mutual support and benevolence, and whose great aim was the amelioration of mankind in general. I made application for admission, and thanks to your good opinion, Brothers, I have become one of this great and happy family.

Brothers, I have said we are a happy family; and I trust and feel confident, you will agree with me in this assertion. To continue so we must be cautious, prudent and attentive to our duties—we must always have before our eyes, those beautiful precepts which are laid down for our guidance in the different charges, and lectures, which we so frequently hear repeated, and we must firmly grasp the link that binds us together in Friendship, Love and Truth.

As our family grows larger, little differences may arise between two or more Brothers, which for a time, may mar the comfort of the whole; but let us always

bear in mind, that no man can be perfect—to “err, is human—to forgive, divine.”

Every man's feelings and sentiments, are not alike; and if at any time, all our opinions are not congenial, let us never forget, that by a solemn obligation, we are bound mutually to support, to assist, and aid each other in all good works.

Brothers, the institution of our Order, is not of recent date. We may trace its origin to the remotest antiquity: and although not under the same name, still its principles, intentions, and in a great measure, its constitution, were the same. I allude to an association for mutual support, assistance and protection, which took place among the primitive Christians, after the birth of Christ.

We read, that during the siege of the Roman Emperor Trajan; the Christians were persecuted and hunted like wild beasts, for their strict and persevering adherence to that beautiful and sublime doctrine, which was given to the world by the Saviour of Mankind. “Honor God, and do unto each other as you would they should do unto you.” United together as one family in Friendship, Truth and Love.

Those great and virtuous men, bearing in mind these divine precepts; undismayed by the persecutions in force against them; united together in a regular organized body—having their form of initiation—their signs—pass-words and grips—their regular nightly meetings, where they enacted laws and regulations, not only for their own good, but for that of mankind in general. Neither were they dismayed by the fear of detection—the penalty of which was death. The secrets of their Order were never divulged: and it is this steadiness of faith and principles, which has preserved the religion of Christ, pure and unsullied, and caused it to spread over the whole world.

Let us, then, my dear Brothers, endeavour to imitate these good and venerable Fathers of antiquity. We have now no persecutions to fear for our opinions, or the charitable works we may perform. Let us not, then, be ashamed to proclaim loudly to the world that we are Odd Fellows. Let us show by our brotherly union, and the deeds we perform, that we are worthy of the name we bear, and of the Order to which we belong.

I will take this opportunity to recommend to the Brotherhood, a few remarks on the duties which, in my poor opinion, are incumbent upon us as good Odd Fellows.

I have observed, that out of the Lodge, and particularly at a distance from it, there are some members who are diffident of recognizing a Brother: as if they were ashamed the world should know they belonged to the Sacred Order. Now, with all due deference to the opinion of the Lodge, I would recommend that the cold and formal salutation of Sir or Mr. should be entirely discarded from the vocabulary of Odd Fellowship—that the Fraternity should invariably when, and wherever they meet, hail each other by the endearing name of Brother; and that in the ordinary mode of shaking hands, they should, with caution, always use a

grip, thereby intimating that their hearts are in unison—that they have ever before them the principles of the Order, and that they are ready to assist each other in all good works.

I would further recommend, that we should pay the strictest attention to our Duties as Odd Fellows, both in and out of the Lodge; for thereon depends our happiness and prosperity—the good that is to accrue to ourselves and families, as also that which by our profession, we are bound to extend (as far as our means will allow) to the community at large.

We are not to consider it merely as a Mutual Insurance Society; for if so, we might insure our lives elsewhere at as cheap a rate, and without the necessity of attending Lodge Meetings, and subjecting ourselves to penalties. But, no! it is a philanthropic institution, which requires of us, more than the ordinary duties of life; and as an organized body, our first and chief duty appertains to the Society to which we belong: I would intimate to the Brothers that it is absolutely necessary for the preservation of the Lodge, that we should all at the expiration of every three months, be punctual in paying our Lodge dues—the necessity of this must be obvious to all. I shall not therefore expatiate on it.

It is our duty, as good Odd Fellows, to acquiesce cheerfully and with readiness in the request of the Noble Grand, and perform all duties he may require of us for the good of the Order; in so doing we act in conformity with that brotherly love, which binds us to take an equal part in the duties of our Family.

Brothers, I am an old sailor, and a strict disciplinarian, and I have found from experience, that the more rigidly the laws and duties laid down for the guidance of the officers and men were attended to, the happier and more comfortable was the ship. Pardon me, my Brothers, for this digression, and I pray you not to consider me too pointed in my remarks; believe me, they spring from a good motive. I feel interested for, and wedded to this noble Order—I speak from the dictates of my heart, and for the welfare and good of us all.

I have another observation to make, which I consider of vital importance to the well being and prosperity of the Fraternity. I mean with respect to the proposals of new members for admission. My brothers, we cannot be too cautious of whom we admit into the bosom of our family—neither can we be too cautious whom we reject. I consider the committee for investigating the character of newly proposed members, should act with the greatest circumspection. An unworthy character may, for a time, elude the vigilance of a Brother who recommends, and of the committee who investigate—he may be received and become a member of our Society. But, we have our remedy; for, if after a certain probation, we find him unworthy our brotherly love, we have the power of expelling him. But not so in the other case. A most worthy and exemplary character may be proposed—perhaps, a man who would be an ornament to the Order; but from private pique or reports of immorality in his conduct, he may be re-

jected. In this case, I say, we cannot be too cautious or circumspect. Never let us be governed in our decisions by hearsay alone. Judge not lest ye be judged. If there are evil reports abroad, let us search them to their foundation; let us obtain positive proof before we condemn; for, if we reject an innocent man, he, conscious of his own innocence, will be too proud to solicit our suffrages again. We shall thereby lose a worthy and useful member, injure the character of the Order in the eyes of the world, and commit an act of injustice to the individual which we can never repair.

Brothers, I have observed that the organization of our Order is of ancient date; but we have instances in modern times of eminent philanthopists, who, although not appertaining to our Order, were still Odd Fellows in heart—men, who have worked hard for the general good of mankind, and whose examples we might feel proud to imitate.

William Penn, the first settler of Pennsylvania, was a philanthropist—he knew the workings of the human heart—he knew how to appreciate the wants and sufferings of despairing man, and by his mild and persuasive eloquence, his example, his virtue and steady adherence to the rights of man, he succeeded in reclaiming the wild and savage Indians, and in uniting them in Friendship, Truth and Love, with his hardy but rapacious followers.

Howard, that great and good man, is another example of what may be achieved by Odd Fellowship, or in other words philanthropy. Here we have the example of a man, unmindful of danger, possessed of an ample fortune, devoting two thirds of his life to the laudable principle of ameliorating the state of suffering man. He, with heroic courage, regardless of disease and contagion, studying only the welfare of his fellow creatures, visited all the different prisons of England, France, and Germany, considering the inmates, although felons, still brothers in error, who by kindness and attention to their wants, might be reclaimed, or at least be raised from the state of brute beasts. It is to his exertions that we may attribute the great improvements which have taken place in prison discipline, throughout the civilized world.

Washington was an Odd Fellow in heart—Brothers, the majority of you are Americans, or of American origin. I see your eyes glisten, and your hearts leap with joy at the mention of his glorious name—his virtues in private life, his courage and perseverance as a soldier, and his abilities and paternal love as a statesman are too deeply engrained in your hearts, for any encomiums of mine to add lustre to his name.

I say, my dear Brothers, that all these were Odd Fellows in heart—they were not organized in a body as we are at present; but allow me to say, that if these men as individuals, could do the good to their fellow creatures, which we all know they have done, how much more can we, as an organized body, spread over so large an extent of the globe, with funds at our disposal, and with the desire of imitating their laudable example. How much more, I say, can we perform?

These, my Brethren, are but a few specimens of what may be achieved by virtuous principles and philanthropy, casting aside all selfish and interested motives, uniting together with one body—one soul—and acting simultaneously for the support and extension of our Order, and for the benefit of suffering man. Let us but resolve to do this, and as the glorious orb of day rises resplendent in the East, to diffuse light, and warmth, and vegetation, for the solace and support of man, so shall the benign influence of Odd Fellowship rise with majesty from beneath the cloud of scorn and suspicion with which it is at present enveloped. A glorious intellectual sun, whose beams shall infuse light into the mind of man, and warm his heart with virtue, benevolence, and charity—whose seed shall germinate in his bosom, and bring forth a new tree of knowledge, of good and evil—whose branches shall extend over the whole globe—and whose fruits shall cherish and support the sick, the helpless, and the desolate.

Then shall the widow's tears be dried, and the orphan's heart leap with joy—then shall the whole world be united as one family—and wars, and strife, and discord shall cease, and every nation of the earth be cemented, and firmly bound together by the three mystic links of FRIENDSHIP, TRUTH AND LOVE.

THE POOR MAN'S DEATH AND BURIAL.

BY THE MILFORD BARD.

I saw him stretched upon his bed,
With languid lip and eye;
No tears for him had yet been shed,
Tho' he was doomed to die;
No friends had he, alas! no wife
To weep around him now;
Almost was he alone in life—
Despair was on his brow.

One morn I sought his bed, and oh!
A touching scene was there:
A scene that filled my heart with woe,
A scene of dark despair;
A little girl, his only child,
Stood gazing in his eye;
Off crying out in accents wild—
"Dear father, will you die?"

The dying father turned his head,
To gaze upon her charms;
A tear upon her cheek he shed,
And clasp'd her in his arms;
He strove to speak in tender tone,
And while in grief she cried—
"Dear father, leave me not alone,"
He groaned—and wept—and died.

To Potter's Field I saw him borne,
To lie beneath the sod,
There was but one for him to mourn,
And three to break the clod:
No funeral pomp, no funeral prayer,
No funeral emblems wave;
One little girl alone stood there,
And wept upon his grave.

Had he possess'd of gold a store,
He might have been a knave,
Yet hundreds would have found his door,
And followed to his grave.
And thus it is, and was of old—
Disguise it as you can,—
That man has made a god of gold,
And money makes the man.

(For the Odd Fellows' Record.)

WISE BENEVOLENCE AS DISTINGUISHED FROM IMPROVIDENT.

No man of enlarged mind or expanded benevolence of heart, can well resist becoming an Odd Fellow. There are many excellent reasons why he should become one, whilst there cannot be found one why he should not.

If a mere utilitarian without heart, he will join the fraternity to be useful. Utility to society is the aim of Odd Fellowship. If, on the contrary, he be one who is impelled to do good to his fellow-man, from impulse of the heart or generous warmth of soul, he will likewise join the fraternity: reason and feeling, both, directing the good man and the good citizen to do so.

There are many who do good from a sense of duty to society only. Largely endowed with the reasoning faculty, they clearly perceive, that the doing of good is the cement of society; that, not to do good, is to injure the social edifice—to cause its walls to crumble. 'Tis this which makes the laws so powerful. Without them, there would be no civilization. Reason is the cause; the laws, the effect. Such men as these would do good to their fellow-man, had the Christian precept, "do unto others as you would they should do unto you" never been proclaimed. Such as these cannot resist becoming Odd Fellows, for there is no association more *actively* useful; few so much so. It is impossible to be an *active* member of a lodge, and not *practice* virtue, (need we repeat the old adage, "practice makes perfect"?) The sick, the afflicted, the wretched, are not merely sympathized with, they are visited, soothed, comforted, by the active member of a lodge. It is this practical part of Odd Fellowship, that renders it so valuable.

The man whom nature has blessed with a kind and benevolent heart, does good to please himself. It is to him, happiness. Such a man will never neglect to do good when the opportunity offers. He needs no monitor. Such as he will joyfully join a lodge of Odd Fellows, because its essence is *active* benevolence.

To join our fraternity, is to encourage to Temperance and Morality: it is to discourage from evil conduct. It is an outward acknowledgement, if no more, of virtue; a repudiation of vice. If there be *secrecy* about it, it amounts to nothing more objectionable than doing good in secret; and that is a mode of doing good far preferable to the ostentatious. There are thus solid reasons why the man of enlarged mind should become an Odd Fellow, and not the shadow of a reason why he should not. The elevated in rank, or the weighty in purse are those most called upon to join, if for no other reason than the example of the thing—as the humble and poor look up to rank and wealth; and justly so, as rank and wealth are generally disinterested friends to the poor. Thus the former patronize and encourage Provident and Savings' Banks, and numerous other excellent institutions, whilst the latter solely are benefitted directly by them. Such is the main motive for many influential men becoming Odd Fel-

lows: and what is more, they give their contributions to a fund, for the relief of brothers in want, or of their widows and orphans.

These observations remind us of what has frequently occupied our thoughts, namely, the very questionable wisdom and prudence of a certain rule which obtains in the Order, rendering it compulsory on Brothers reported sick, to receive what is called the "Sick Benefit." It is true, they are not compelled to keep the "benefit," and often return it to the Widows' and Orphans' Fund; but frequently brothers accept it whose circumstances do not require it. It is most respectfully suggested, with due submission and deference to the "assembled wisdom" of the Order, that this obligatory rule might be advantageously, creditably and honorably, departed from. No brother should permit himself, even for a moment, or for any consideration, to forget, that benevolence is the one grand aim and object of Odd-Fellowship; and that a wise benevolence is an honor, a crown, a glory, a blessing,—whilst an improvident benevolence often encourages to deceit, hypocrisy, fraud, idleness, and profligacy. There is no benevolence in giving where there is no need. The Funds of each Lodge should be under the strict *surveillance* of a wise, a provident, benevolence. An improvident benevolence must lead to bankruptcy; particularly if it be accompanied by what are usually locked arm-in-arm with it,—(hail-fellows well met)—wasteful generosity and vain display. Now, although bankruptcy does sometimes overtake even the most prudent and provident in private life, it can never overtake a provident Lodge: a truly prudent and provident Lodge will never come under "promises to pay," which may lead to bankruptcy.

It is the opinion of the writer,—(it may be an erroneous one.)—that each case of a sick brother, or brother in distress, or of the widows and orphans of brothers, should be dealt with upon its own merits, and with a most watchful eye, not only to present but to prospective usefulness.

The writer is convinced this matter is of the very highest importance to the welfare and honor of the Order, and he ventures, with due deference, to submit these observations to the "sober, second-thought" of the "Heads of Departments" and the "people" in general; in the belief that, if they be pronounced to be the creation of an over-anxious solicitude, they will not even be suspected of being the production of obtrusiveness, or any unworthy motive. H.

LIBERALITY OF ODD FELLOWS.—The Odd Fellows of Massachusetts have contributed above ten thousand dollars for the relief of the sufferers by the late fire, at Nantucket. Six thousand were contributed by them as Odd Fellows, and the residue as citizens. One Lodge, in the county of Barnstable, gave three hundred dollars more than all the rest of the county together!

RELIEF.—Nearly \$2000 have been contributed by the citizens and Odd Fellows' Lodges of Marblehead, Mass., to assist in relieving the numerous widows and orphan children, whose husband and fathers were lost in the eleven Grand Bank Schooners which were overwhelmed in the gale of the 19th September.

THE ODD FELLOWS' RECORD.

MONTREAL, FEBRUARY, 1847.

TO THE ODD FELLOWS IN CANADA.

FEARFUL sounds of wailing are heard proceeding from the Old Countries,—from the Countries we love so dearly,—from the lands we endearingly and affectionately call by that talismanic, that heart-stirring, that soul-awakening word—HOME!

We hear the horrid cry of gaunt Famine,—we hear tell of crowds of skeletons stalking over the roads of Ireland, and in the streets of her cities, and in the isles and on the hills of Scotland, appealing for food in tones (usually, it is true,) of sanity, though sanity rendered desperate by approaching death, and by the yawning grave; but oftentimes in the yells and the wolfish howlings of the horrible Insanity, that results from absolute starvation. Oh! think of it, Odd Fellows,—think of it.

We do not fear, you will not subscribe to the Fund for the Relief of the Famishing Irish and Highland Scotch,—we have no apprehensions on that score,—none whatever;—but, Christian Readers, when you do give, call up before you the terrible picture exhibited by the news of the last steamer! Oh, God! mysterious are thy ways! We can no more,—description fails,—speech is wanting.

ODD FELLOWSHIP vs. PROFANITY.

WE find the following resolutions in the Symbol, adopted by the Pilgrim Lodge, Abington, Mass. July 8, 1846. It indicates the high tone of Odd Fellowship, and the moral influence it exerts over those who come within its borders. The vote was *unanimous*.

"Believing that the cause of true benevolence cannot prosper, or even find a place in the heart of him who takes the name of the Holy God in vain—and that those who thus indulge in the vile and degrading practice display a total disregard of those principles which warm and cheer the heart of every honorable and high minded Odd Fellow—therefore,

"Resolved, That we will strive to drive out from our Lodge this evil, by a firm and unwavering effort, by reprimand, fine, or suspension.

"Resolved, That for the first offence we will strive, in the true spirit of our Order, to restore such a Brother, by plain dealing, and by warning him of his dangers.

"Resolved, That after having labored with such unfortunate and reckless brothers as will not refrain from profanity, and still continue to grieve their brethren and disgrace the Order, we will enforce the rule laid down in our By-Laws for improper conduct in or out of the Lodge."

ANNIVERSARY CELEBRATIONS.

Mercantile Lodge, Quebec, intend celebrating their anniversary some time next month. Albion Lodge celebration takes place shortly. We have not been informed of the precise date. We hope our friends in both Lodges will not omit sending us a report of their proceedings, speeches, &c.

We publish in another part of our columns, two Addresses on the subject of Odd Fellowship—one delivered by Past Grand Baxter, on the evening of the 3d ult. and the other by brother Lieut. Wm. F. Parker, before the members of Oriental Lodge No. 7, Stanstead.

We are indebted to the kind attention of our zealous friend D. D. G. Sire Chase for copies of these documents, which we have much pleasure in transferring to our pages. This is not the first time we have been indebted to D. D. G. Sire Chase, for similar acts of attention, for which he will please accept our thanks. We are pleased to find that Past Grand Baxter, in his address, has not overlooked the unwearied exertions of D. D. G. Sire Chase, which will be seen from the following extract—

“He has been appointed on almost every laborious committee, since the Lodge was instituted—he has drafted our By-Laws, and written most of the communications which have passed between this Lodge and the Grand Lodge, as well as Subordinate Lodges and private individuals; in short, he has taken upon himself nearly all the labour of the Lodge, all of which duties he has performed with zeal and integrity.”

BROTHER William Bell, of Otonabee Lodge No. 13, and H. H. Jackson, of Ontario Lodge No. 12, will accept our thanks for the new subscribers forwarded since our last publication—the January numbers have been forwarded. We would be happy to hear from parties in places where agents have not been appointed, who would be willing to accept the agency of the *Record*. We will allow any reasonable commission parties acting for us may name, so that they use all exertions to extend our circulation. We have agents in many places where Lodges exist, but we are sorry to say, many of them have done little or nothing for us. The following is a list of agents, and we would take it as a particular favor if those brothers named (if their own avocations do not permit them to endeavour to extend our circulation) would transfer the agency to some person who would be willing to accept it, and whose leisure would allow of his giving the matter a little attention. We require the aid of all.

Otonabee Lodge,	Peterboro,	Brother Charles Perry,
Hope	“ Port Hope,	“ Chas. Hughes,
Tecumseh	“ Toronto,	“ J. W. Marling,
Union	“ St. Catharines,	Jas. Stevenson,
Burlington	“ Hamilton,	“ M. Oliver,
	N. York & Brooklyn,	R. Spencer.

I. O. or O. F.—The last quarterly report of the R. W. Grand Lodge I. O. O. F. of the State of New York, shows the number of contributing members of the order to be 24,667. We also see by the annual report that the relief extended in the year commencing July 1, 1845, and ending June 30, 1846, was as follows: Number of Brothers relieved 3508; number of widowed families relieved 236; number of Brothers buried 150; amount paid for the relief of Brothers \$50,696; amount paid for the relief of widowed families \$6,416. 38; amount paid for the education of orphans, \$320. 86; amount paid for burying the dead, \$6,595. 26; total amount, \$64,031. 36.

(For the Odd Fellows' Record.)

THOUGHTS ON CRIME, ITS CAUSES, PREVENTION, AND CURE.

BY A PHILANTHROPIST.

Axiom 1.—No man is so utterly bad, reckless and depraved, but that he presents some good points.

Axiom 2.—Crime is found to be hereditary in families.

Axiom 3.—The erring of the lower classes usually and with justice, appeal to the examples of the rich, in extenuation of their crimes and vices.

Axiom 4.—Evil associates are the most powerful corrupters of innocence; the conscience, like polished steel, preserving its lustre forever in a pure atmosphere, and tarnishing with rapidity in a dank atmosphere of vice.

Axiom 5.—Injudicious legislation contributes powerfully to the spread of crime.

Axiom 6.—Religion, education, industry, and good example, diminish crime.

These axioms contain much food for reflection, and embody the germ or pith of the present subject, which it will be my duty to develop. My profession has brought me into familiar contact with the most depraved of the human race, in some of the largest cities in Europe, and I have had frequent opportunities of verifying the first axiom that the most depraved of men, under some circumstance emit sparks which show they have not utterly lost all trace of the Divine Being, in whose likeness they were formed. I have known thieves and murderers kind to their families and charitable to the poor,—the history of all countries furnishes frequent examples of organized bands of robbers and assassins who have imparted freely to the poor, the spoils that they took from the rich. It is a common proverb that “there is honour among thieves,” and this is attributed by many to the necessity that they feel of exercising a certain degree of truthfulness and fidelity to each other; but it frequently goes beyond this, and we find chivalrous honour displayed, worthy of the knights of old. About twenty years ago, a notorious robber named Edmund Burke infested this district, and many were the tales told of his daring enterprise, success and generosity. About that time the store of the late Mr. G—— D—— was robbed, and among other things some valuable papers were taken away, for the recovery of which Mr. D. offered a reward of fifty pounds. He received an anonymous letter saying, that if he would repair on a certain day, at noon, to a lonely wood some miles beyond St. Johns, he would find the papers on a stump, and that he must deposit the fifty pounds on pain of being shot. Mr. D. courageously went to the rendezvous, took his papers and deposited the money: as he did so, he heard a rustling in the wood, and looking round saw the head of a man with a gun settling down among the bushes. Soon after his return home, he received a letter containing expressions of admiration at his intrepidity and generosity, enclosing some stray papers that had been overlooked, and signed “Edward Burke.” The experience of Mrs. Fry has proved, that women apparently lost to all sense of shame or decency, may be reclaimed and become useful members of Society by the employment of judicious means. She knew how to strike that chord in the female heart, which is ever alive to kindness, no matter how abject or vile the being. Read Mont-

gomery's "Law of Kindness," and there you will find many instances where hardened and depraved men, have been turned from their evil purpose, by a few words which have appealed successfully to some dormant good feeling disguised, but not extinguished, by their vicious habits of life. A very few years ago, it was thought necessary to treat lunatics with the utmost harshness and cruelty, such as lashing, scourging, chaining and torturing; now the law of kindness, with a scrupulous adherence to truth, is exercised towards the insane, the good effect of which is rendered apparent by the orderly behaviour of most lunatics in asylums, and the greater number that are annually sent back to society cured. So in the case of criminals, we are too apt to look upon them as utterly bad and quite incorrigible; we think that nothing will cure them but stripes, dungeons, chains, or the gallows; and if having completed their term of punishment, they return to society, employment is refused them, and with every desire to lead an honest life, they are forced to turn to their former vicious mode of life for a subsistence. Captain McConochies' success in reforming the most incorrigible and hardened offenders on Norfolk Island—men who set no value upon human life—will completely establish my assertion, that the most depraved of men have their good points. Captain McConochies effected his object by kindness and by appealing to the honour and generosity of these men; and so much so, that he did not hesitate to trust himself at sea, in an open boat, manned by murderers. You may perhaps be more ready to concede the point in question, when you reflect, that there is no good man who has not many secret sins of which he is himself conscious. Furthermore we are apt to look with more horror upon a sin, if it be at the same time a crime; we look with more horror upon a thief or a murderer than upon an adulterer, a profaner of the Sabbath, or a dishonourer of his father and mother. (A sin is an offence against the laws of God, a crime an offence against the laws of man.) There is no doubt that the infringement of one law of the decalogue is as odious in the sight of God as of another, and in spite of this conviction, we receive on equal terms, the backbiter, the curser, the impious son, the covetous idolator, and the adulterer, while we turn our backs on the thief and the murderer, and drive them to recklessness and despair, by shutting the door of reformation in their faces. Teach a criminal to respect himself by treating him with regard, give him a motive to behave well apart from the love of gain, and you have made a considerable advance towards drawing out those good seeds, which will afterwards bring forth the fruits of repentance and reformation.

(To be Continued.)

The best ground, untilled, soonest runs out into rank weeds. Such are God's children overgrown with security ere they are aware, unless they be well exercised, both with God's plough of affliction and their own industry in meditation. A man of knowledge that is either negligent or uncorrected, cannot but grow wild and godless.—Bishop Hall.

CORRESPONDENCE.

THE NON-ATTENTION OF PAST GRANDS TO THEIR DUTIES.

To the Editor of the ODD FELLOWS' RECORD.

STR,—This is a subject which I have often wondered has not already arrested the attention of some of your correspondents; and as you are the organ through which we are legally bound to lodge any *public grievance*, I make bold to enquire how so many men, having had reposed in them the confidence and esteem of hundreds of their brethren, continue to absent themselves from attendance to their duties in their respective Subordinate Lodges—in some cases, from week to week, from month to month, and often from year to year—whose occasional attendance, like angels' visits, few and far between, appear to astonish *attending* members as much as if a school-miss or mistress had gained admission through some invisible means, attended by the female inmates of her establishment—how does this happen, and from what the cause?

I know one Past Grand, and he is not the only one, who has not been twice at his Lodge since the evening on which he took his seat as sitting Past Grand; and during his term in that office, did not appear but twice or thrice. Visit the different Lodges in this city—look around—view the attendance—and count how many Past Grands of the Lodge assembled, are present,—and enquire in your own mind, is there no remedy for the evil? There is a remedy, and that remedy within your own reach. Let members discover what it is. Hoping this hint may be of service,

I remain,

Yours, &c.,

NO PAST GRAND.

Montreal, 13th February, 1847.

THE AGE WE LIVE IN.

WE live in an atmosphere of matter of fact, the gloom and dreariness of which we seldom allow to be dispelled by the genial warmth of the imagination. Everything is grounded upon calculation, and that of the lowest kind. Every step in our progress, every move in the journey of life, is made with utilitarian views alone—with the prospect only of temporal gain or loss. We plod our weary way along, not like pilgrims and sojourners in a world of trial, but like denizens of a country which is to be ours for ever, beyond which there is no hope. We rise up betimes in the morning, and late at night do we take our rest; and upon what are our waking thoughts and our last reflections employed but gain—mean and selfish gain? The "age of chivalry is gone," and the "poetry of life has fled." Everything around us is hard, and dry, and calculating; thus even our works of imagination partake of this strongly marked character of the present period, and exhibits its results in striking colours. Intellectual triumphs rather than appeals to the feelings or the imagination are sought after, and their pages more frequently display sparkling wit, pointed irony, and clever sarcasm, the feats of intellectual skill, than attempts to lay bare the recesses of the human heart, and to analyze those mighty secrets which it contains.—*New Quarterly Review*.

(From *Blackwood's Magazine*.)

HOPE.

If Hope be dead—why seek to live?
For what besides has life to give?
Love, Life, and Youth, and beauty too,
If Hope be dead—say! what are you?

Love without hope! it cannot be;
There is a vessel in yon sea,
Becalmed and sailless as Despair,
And know—'tis hopeless Love floats there.

Life without hope! O that is not
To live; but day by day to rot,
With feelings cold and passions dead;
To wander o'er the world and tread
Upon its beauties; and to gaze,
Quite vacant, o'er its flowery maze;
Oh! think, if this be Life! then say—
"Who lives when Hope hath fled away?"

Youth without hope! An endless night,
Trees which have felt the cold spring's blight,
The lightning's flashes, and the thunder's strife,
Yet pine away a weary life;
Which older would have sunk and died
Beneath the strokes their youth defied—
But cursed with length of days are left
To rail at Youth of Hope bereft,
And beauty, too, when Hope is gone,
Has lost the ray in which it shone;
And seen without this borrowed light,
Has lost the beam that made it bright.
Now what avail the silken hair,
The gentle smile, the gentle air,
The beaming eye, and glance refined—
Faint semblance of the purer mind—
As gold dust, sparkling in the sun,
Points out where the rich strata run?
Alas! they now just seem to be
Bestowed to mock at Misery;
They speak of days long, long gone by,
Then point to cold Reality,
And with a death-like smile they say—
"Oh! what are we when Hope's away?"

Thus Love, and Life, and Beauty too,
When seen without Hope's brightening hue,
All sigh in Misery's saddest tone,
"Why seek to live if Hope be gone?"

THE USES OF SUFFERING.

THE uses of suffering are manifest to every reflecting man. It is clear that what is in itself a judgment, is also a fruitful source of blessing. It beautifies the thought, and softens the heart of him who endures it rightly, and strengthens the bond which binds men together in mutual dependence. It sets a true value on all things, and despises nothing. It teaches us to extract the good from the evil, and even brightens the hope of immortality, which lead us on through all the gloom and vicissitudes of human life, to that glorious revelation of the kingdom for which we look. Who can tell what wondrous things are involved in the mystery of the dispensation yet to come?—who can tell what positions and what duties their ultimate development may disclose?—who can say with how just an adaptation to its end the suffering of every man is fitted, that he may be prepared and qualified for that which shall devolve upon him hereafter? We have but little understanding of the purpose of God, if we confine it in operation to the sphere of this world; we have but little knowledge of our own capacities, if we limit the objects of their exercise within the narrow boundaries of the earth; we must be ignorant of the nature of the many germs of a future and glorious fruition, which have been implanted in our being, if we suppose that all the growth of which they are susceptible, must be accomplished within the period of a life below. The purpose of God, the powers of man, the end of his being, are neither exhausted nor fulfilled within the compass of an earthly existence. They who think so will wake up hereafter with the surprise of wondering joy or bitter disappointment, accordingly as they have been faithful to the light, or have abused the gifts which they have received.

(From the *Golden Rule*.)

THE PRACTICAL BENEVOLENCE OF ODD FELLOWSHIP.

"So far as our members are concerned, our association is not a charitable, but a mutual help society; but as regards the world, it is a charitable society."

These are words fitly spoken in an editorial article of the 6th November. The proceedings of our institutions being excluded from the uninitiated, the world are to judge of us by our fruits. These fruits are daily exemplified in the acts of attention and kindness which are manifested toward brethren in distress, and although in this point of view Odd Fellowship greatly outshines all kindred mutual help societies, yet their acts of kindness and devotion to one another are justly regarded as the performance of the obligations of justice, rather than acts of benevolence. "As it regards the world, our Order is a charitable one." How imperative then is the duty enjoined upon Odd Fellows to see to it that the world has no cause to cast opprobrium upon their conduct. "We command you to visit the sick, relieve the distressed, bury the dead, and educate the orphan." Here then are the paramount duties of Odd Fellows. Let us not come short of these requirements, but rather let it be our aim, individually and collectively, to adorn the doctrines which we profess. Let the relief of human suffering, whether found within or beyond the precincts of our order, ever be a prominent object of our organization, and an incentive to personal effort, in the wide field which is ever open to the philanthropic and charitable. This is the mission of Odd Fellowship to the world. Odd Fellows should be faithful to the trust reposed in them.

The inclement season of the year has arrived, and with it the countless trials, embarrassments, and wants to which the rigor of the season subjects the poor. Distress, destitution, and suffering already exist in numerous forms all around us; and as the reign of the Frost King is prolonged, the instances of suffering and want will increase. Let us then, in the true spirit of the teachings of our Order, labor to relieve this want and mitigate this suffering. It is not enough that we appropriate funds for the general purposes of charity. Let every Subordinate Lodge appoint a committee, whose duty it shall be thoroughly to search out the cases of suffering in the vicinity of the Lodge, and make report of the same, with the least possible delay, and then let such relief be applied as the circumstances of the case demand.

It may be alledged with some force, that many Lodges are yet labouring under the embarrassment consequent upon recent organization, and therefore are not prepared to embark in this scheme of benevolence. The weight of this objection is appreciated; but still the practice of a little self-denial, accompanied with personal exertion, and small voluntary contributions by each brother, would, even where these difficulties exist, accomplish no small amount of practical good. And certainly where Lodges have already established themselves upon a permanent footing, having abundant resources, there will be many ready hands and earnest voices in favour of this measure. Let us then act. The children of want and suffering from a thousand comfortless hamlets and tenements throughout the land, implore our aid, and if we are animated with but one spark of the fire, kindled upon the altar of our beloved institution, we shall respond with earnest labours and generous donations to these heart reaching appeals.

Odd Fellowship is not an utilitarian institution; its tendency is to divest man of that proneness to idolize self which is the reigning sin of the age; it inculcates maxims hostile to the materialism of the times; it regards man as a member of the human family, sustaining reciprocal relations and obligations to his fellows; not

as an isolated being, having no higher motive than pure selfishness. Founded upon this principle, it has advanced with rapid progress. Its growth to power and influence is unexampled. How sublime then must be the spectacle to behold our vast fraternity, diffused, as it is, like the arteries and veins in the natural body, throughout the length and breadth of our land, devoting its best energies to the relief of human sufferings; engaged with zeal in works of benevolence and charity, assuaging the bitterness of anguish, relieving the destitute, ministering at the sick bed, binding up the broken hearted, and thus causing the hearts of thousands of the oppressed to leap for joy. Its appropriate type in the natural world would be the sun shining, with dazzling effulgence, through the black and sombre clouds of the Storm King.

Brothers, the crisis is favorable, let us act with wisdom and energy, but act as though Odd Fellowship had a heart as well as a head. We shall reap the fruits in the noblest of rewards—the approval of our own consciences, and the approbation of the good and wise of all the earth; and so may we work out a blessing for the cause of humanity, and establish the fame of our institution on a sure and permanent basis.

WASTE—WASTE—WASTE.

WHAT is there a man cannot waste? and that, too, without a single instance of lavish profligacy; but solely by those minute, scarcely perceptible squanderings, which, like the constant dropping of water upon the rock, wear away that which seems most likely to endure. He may waste his health by little indulgences of pernicious habit—by constant irregularities, slight in themselves, and their effects in single instances scarcely perceptible, but which, as violations of the laws of his being, will work gradual, but certain inroads upon the strongest constitution, until the energies decay, the fountains of life are dried up, and premature old age sinks like a crown of thorns upon the head of early manhood. He may waste fortune in petty squanderings—time and talents on trifles, or in listlessness and idleness. How many a giant mind has been flattered away in pursuit of the belittling objects of low ambition! How often do we see powers perishing for lack of thought—shrivelling into insignificance for want of intelligence to feed upon, which use might have polished to the highest brilliancy, and exercise would have made equal to achieving the noblest purposes! How many scatter, in idleness or indifference to their value, the little minute particles of time, till golden hours, and days and years are wasted, the treasures of life all scattered, and Death finds nothing but a poor naked and useless thing at the last.

SAVE—SAVE—SAVE!

What is there a man cannot save and improve? By curbing appetite, and restraining passion—by observing prudence and maintaining regularity—he may save his health, husband his strength, and thus preserve the springs of life, as constant fountains of energy and happiness to sustain and cherish him under every labor and every hardship. He may save a fortune by industry and denying himself needless indulgence, and he may find a pure enjoyment in devoting it to noble uses. Time—the indolent might make wealth of it—the most industrious improve upon their use of it. It comes to us in brief minutes to show us that present application is the sole duty required of us; yet these so weave in and make up our days and years, that misimprovement of the present is always at the expense of the future. One of the hours each day wasted on trifles or in indolence, saved, and daily devoted to improvement, is enough to make an ignorant man wise in ten years—to provide the luxury of intelligence to a mind torpid from lack of thought—to brighten up and strengthen faculties perishing with rust—to make life a fruitful field, and death a harvester of glorious deeds.

LIFE.

WHAT is life? The student of nature may analyse with all his art, those minute portions of matter, called *seeds* and *ova*, which he knows to be the rudiments of future creatures, and the links by which endless generations of living creatures hang to existence; but he cannot disentangle and display, apart, their mysterious *life*!—that something, under the influence of which, each little germ, in due time, swells out, to fill an invisible mould of maturity, which determines its forms and proportions. One such substance thus becomes a beautiful rose-bush; another a noble oak; a third an eagle; a fourth an elephant—yea, in the same way, out of the rude materials of broken seeds and roots, and leaves of plants, and bits of animal flesh, is built up the human frame itself, whether of the active male, combining gracefulness with strength, or of the gentler woman, with beauty around her as light. How passing strange that such should be the origin of the bright human eye, whose glance pierces as if the invisible soul were shot with it—of the lips which pour forth the sweetest eloquence—of the larynx, which, by vibrating, fills the surrounding air with music; and, more wonderful than all, of that mass shut up within the bony fortress of the skull, whose delicate and curious texture is the abode of the soul, with its reason which contemplates, and its sensibility which delights, in these and endless other miracles of creation.—*Arnott.*

EFFECTS OF HIGH BREEDING.

It is a fact not only well worthy of mention, but pregnant with its own instruction, that persons who have long enjoyed all the advantages of elevated social position, better support the reverses which condemn them to humble and narrowed fortunes, than do the vulgarminded, when, by any sudden caprice of the goddess, they are raised to a conspicuous and distinguished elevation. There is in the gentleman, and still more in the gentlewoman—as the very word itself announces—an element of placidity and quietude that suggests a spirit of accommodation to whatever may arise to ruffle the temper or disturb the equanimity. Self-respect and consideration for others are a combination not inconsistent nor unfrequent, and there are few who have not seen, some time or other, a reduced gentleman dispensing in a lowly station, the mild graces and accomplishments of his order, and, while elevating others, sustaining himself. The upstart, on the other hand, like a mariner in some unknown sea without chart or compass, has nothing to guide him; impelled hither or thither, as caprice or passion dictate, he is neither restrained by a due sense of decorum, nor admonished by a conscientious feeling of good breeding. With the power that rank and wealth bestow he becomes not distinguished but eccentric; unstained by the companionship of his equals he tries to assimilate himself to them rather by their follies than their virtues, and thus presents to the world that mockery of rank and station which makes good men sad, and bad men triumphant.—*The Knight of Gwynne.*

Strange mystery of our nature, that those in whom genius develops itself in imagination, thus taking its most ethereal form, should yet be the most dependent on the opinion of others! Praise is their very existence; and those who have the wings of the dove, with which they might “flee away and be at rest,” delight rather to linger on the high road, forgetting that where the sunshine falls, there too gathers the dust, and that the soil remains when the silver lustre has passed. Alas! thus ever does the weakness of our nature rebuke its strength, and genius is brought to the level—aye, below the level—of common humanity, by an unquenchable thirst for its applause.—*L. E. L.*

THE LOVE OF COUNTRY.

Thus every good his native wilds impart,
 Imprints the patriot's passion on his heart;
 And e'en those hills that round his mansion rise,
 Enhance the bliss his scanty fund supplies;
 Dear is that shed to which the soul conforms,
 And dear that hill which lifts him to the storms;
 And as a child when scaring sounds molest,
 Clings close and closer to the mother's breast,
 So the loud torrent and the whirlwind's roar,
 But bind him to his native mountains more.

Thus is one of the assertions which people believe to be true, because nobody has taken the trouble to contradict it; but, in reality, it is totally against nature, and therefore must be false. The *maladie de pays* of the Swiss peasant is quoted as an example of the love of country, which its poverty and bleakness rather enhance than diminish. Do you think that the hardy Switzer, who is toiling under the weight of great fur caps and ponderous muskets, in the sunny plains of Lombardy, hates those plains merely because they are sunny, and loves his own mountains merely because they are bleak. No such thing, but in the intervals left him between war and danger, he recalls the scenes of his youthful hours, of his youthful joys—the craggy hill is made dear to him by the recollection of his having wandered among its steep with his young Annette,—by his pulling the solitary harebell which grew up far on the rock, and fixing it with a trembling hand and beating heart among the soft curls of the bright-haired mountain maid. He thinks of these scenes, as connected with “the old familiar faces” that light up his memory like dreams; he sees the rude hut that sheltered his youth, standing upon the rugged heath; he sees also his grey-haired mother's smile, and hears his father's voice almost tremulous with age, and shaking with emotions, the bitterest a father's heart can feel, when parting forever from his only son. He hears the light songs of his sisters, and sees the arch sparkle of their eyes, as they banter him about the beautiful Annette—and the young man starts from his waking dreams to sad realities—and marvel ye, as his eye takes in the blossoms of the vine, or his ear drinks the wild carols of the vintage train, that he despises them as things foreign to his heart, and his affections; and that he longs with a passionate longing, for the rude rocks which friendship has clothed for him with beauty, and the desolate height which love has sprinkled for him with flowers? Reverse the matter, and see if the proposition holds. Take some fat Cockney, for instance, and keep him in any of the Highland moors for a year—see if he won't have a longing to return to his snug house, his pint of port, and rubber of whist. Ask him, when he was sojourning among the roes, and moorcocks, if he didn't frequently wish to be comfortably seated on his sofa in the parlor, with his wife by his side, and his two or three children about his knee? and then ask him after looking at Johnny's squinting eye, and little Sophy's swelled cheek, whether he was anxious for his home, merely because it was warm, and *bien*, and comfortable, or whether it was not the presence of his wife and little ones that made him pant for it as the hart does for the water-brook? Even Betty, his Dorsetian cook, with her red arms and carrotty hair, seemed to him in his dreamings on that Aberdeenshire desert, more beautiful than the loveliest mountain lassie that tripped barefoot among the heather, and vanished in a moment from his jaundiced eyes, as light as the butterfly that fluttered among the thyme which bloomed beneath her feet. Think ye not that the peasant of some rich land in England, loves that plain in all its richness of vegetation and beauty of sky; as truly and as devotedly as the “habitant” of the Hebrides loves his native hut, with the cataract roaring over the linn a few yards from the door, and the tempest howling down the unsheltered ravine,

where at midnight he fancies he hears the yelling of disembodied ghosts, and the voices of the spirits of the storm? Every man loves his country—but it is not the earth, the insensate cold, that is the bond—it is the associations of his youth, his manhood, or even his ancestry which bind him with such intensity of strength; and never may those feelings be eradicated from human hearts! Still dear to men be the homes, however bleak, where first their pure hearts rose to heaven, and taught their young lips to lisp the name of God—still dear be the sunny vale or barren heath or the shrubless mountain, where they wandered in their thoughtless youth—and dear be the solemn Isle or small desolate church-yard, where they have laid their wee bairn that died, with its sweet smiles and long soft hair, and where they may shortly be laid themselves, to mingle their bones with their fathers and grandfathers, who lived and died in the same quiet valley, an hundred years before.

THE MORALITY OF ODD FELLOWSHIP.

If there be one feature in Odd Fellowship which is more gratifying to us than another; one which indicates a more hopeful and encouraging moral tone, it is the disposition, which is everywhere being developed, to purge itself of all wrong, and to throw its influence against all the vices and evils of society.

We have recently noticed several examples as illustrative of this tendency upward. And in the present number of the Rule, we have given the action of the Grand Lodge of Louisiana in reference to duelling, declaring its utter antagonism to the great principles of our fraternal institution. This is as it should be; and this is the only position on which Odd Fellowship can take its stand with the hope of a permanent, active, and useful existence. If through any cowardice, or mistaken notions of policy, it tampers with wrong or sin; if it fears to speak out bravely and manfully against whatsoever is wrong; then, like all other institutions which are not adapted to the wants and demands of the age, it will pass away and perish. The pressure of wrong will crush it in upon itself, like a globe of glass, and leave it in fragments, which, though they may glitter, are worthless and dangerous.

The true course of Odd Fellowship in regard to all the great evils of the day, is to reduce its principles to practice; to set its face like flint against all wrong, against every injurious social influence. Nothing that is prejudicial to the interests of man must be allowed to come within its borders; nothing that will lead away from the high profession of principles with which it sets out. There must be a perfect harmony between its words and deeds. It must live what it teaches. It must obey its own charges and lectures. This done, and its course with regard to all evil practices, with regard to whatsoever is immortal, unjust or oppressive, will be ever worthy of its character, ever onward and heavenward. This done, and though the vicious and loose in principle may turn from it, it will be more and more honored and supported by the wise and good, and be crowned with the blessing of God.

At night, by the glimmer of the moon and stars, not only has the external world a different aspect, but also the internal world of man's soul. We are then more disposed to a belief in the extraordinary, the supernatural, the fearful, the wonderful, whatever that old wiseacre Reason may say against it. Reason is the sun of the spirit; everything becomes clear and palpable in her light. But imagination is its nightly moon; everything becomes strange and shadowy by her doubtful glimmer and magical darkness.—*Heinrich Zschokke.*

NEVER FRET.

WHAT'S the use? Why do you allow yourself to be vexed at every thing that is a little as you would not have it? It does no good—only makes you miserable, and destroys all your happiness. Take George Martin, the farmer, as an illustration. He is a man of sound judgment—he is a good citizen—an honest, conscientious, upright man:—he will not take advantage of any body if he knows it:—he would sooner cheat himself, than any body else:—he has the confidence of every body that knows him. He is, moreover, a kind-hearted, humane man. He never sends any body away from his door hungry, or suffering for want of any thing which he can bestow, if he knows it. If any of his neighbours are sick, Mr. Martin is among the first to visit them, and tender his services. Indeed, this would be a happy world, if all were like him in every thing but one. But after all, he is very unhappy. From morning till night he is fretting, scolding, scolding, and fretting. His wife dreads to see him come into the house, for something will not be right. The fire will be "all out," or "enough to melt a body;" the "dinner will not be fit to eat," or the "table will not be half set."

His children, instead of meeting him at the door, as they would do if he were as a father should be, run at his approach, to escape angry looks and words, and perhaps blows. Even the dog and cat slink away, lest he should wreak his vengeance on them.

He is always finding fault with his work-people; they never labour to suit him. In fact, he is an object of contempt with them; for let them try ever so much they can never please him. When he is with them, he is always scolding;—if he is at work with his horses, he is always whipping and slashing; and if he is alone he is always muttering to himself. He is a perfect tyrant. What an unhappy man! He loses most of the respect he gains by his better qualities, by being a slave to his angry passions. Notwithstanding he is respected for the former, he is made a by-word for the latter. What a pity a man of so good sense, should thus allow himself to be run away with. How much he is injuring himself. His family can never love him. He makes his poor wife miserable, and has this many a year, and probably always will. How dreadful, to destroy almost entirely the happiness of her, whom he promised to try to make happy. His children too—how can they ever respect him, as they otherwise would? To be sure, they feel some affection for him; he is *kind* to them when he is calm—gives them many more privileges than most fathers do their children: they have no fault to find with him on that account. But he is cross to them, and in his anger, it is all fortune if they are not beaten. Besides, he is exerting a bad influence over them: his example has much to do with their training, and as far as that goes, he is fitting them to lead a miserable life themselves, and make every body else unhappy, with whom they may be connected.

Reader, there is many a George Martin in the world. Are you one of that class? If you are—think how miserable you are making *yourself*—how you are lowering yourself in the estimation of others. More than this, think how you are destroying the happiness of your poor wife. How dreadful is her condition, to be subject for life to the ravings of a cross husband? How hopeless. She can cast her mind's eye back to better days, when you promised better things. You promised to comfort her in her afflictions. Instead of that you are the source of her unhappiness. For you she spends her days in gloom and sadness. Think of it. Think of your children too. Are you setting them an example which you would like to have them follow? Imagine them all men and women in active life. Would it not be a source of sorrow to you to see them follow in your footsteps in this matter? You may live to be an old man and be compelled to witness all this. You may

live to be scolded and found fault with in turn. How you will then regret that your example should have been such as to force upon you the conviction, that you were the cause. And last, but not least, think of your responsibility to God.

But you do think of these things and try to do differently, but "you cannot help it." Do not say you cannot help it. I do not doubt you think a great deal, and sometimes try. But *try again*. I tell you it is worth while to make a powerful effort, do not give up; if you do, you give up your happiness for this world, and not yours *only*. You *can* "help it;" it will require a great effort—you will have to be on your guard. But you *can reform*. I know what you have to contend with, from experience. But *I can help it*. You *can*. *Try it again*. *Never give up*. How much better you will enjoy yourself and society—the society of your family. There is every thing to encourage you. No matter if you are old. Reform then is *far more* needful. You have led an unhappy life so far. You may just as well be happy the rest of your days. You can make your wife happy—your family happy. At least you need not make them miserable. Is it not worth while to make an effort? Do not doubt your ability. You *can* reform. *Never give up*.

CAUSES OF THE DECLINE OF BENEFICIAL SOCIETIES.

We are sometimes asked, what is the cause of the decline of so many beneficial societies, and why so few Odd Fellow Lodges ever cease operations? We are inclined to think that many persons who are instrumental in forming the thousand-and-one beneficial societies which are springing up and dying off every day around us, but very imperfectly understand human nature, or the science of constructing and keeping in motion the vast and yet simple machinery, that is necessary for the purposes of mutual relief: and that they are in too many instances prompted by selfish and interested motives. Within a few years, many "beneficial" societies have been formed, and the contributions of the members regulated by the most delusive and inadequate data, so that after a short time, when sickness and infirmities began to overtake them, they were unable to meet the increased and constantly increasing demands upon their treasury, and after having resorted to taxation in the hope of seeing their way clear, they have been compelled to discontinue operations. When such is the case—and it is of frequent occurrence—instead of being a help and a support to a poor man, it has only involved him in those difficulties for which he might otherwise have provided. On becoming a member of such a society, he reasonably looks forward to it as a support in his declining years, and a protection during periods of sickness and disease; but when old age has crept upon him, and at the very time when assistance is most required, he discovers that the society has been formed on a ruinous plan,—that the increasing years and infirmities of its members have absorbed all its funds, and that he will be compelled to solicit the cold charity of the world.

Such is not the case with the Independent Order of Odd Fellows. Every Lodge is undergoing a constant renovation by the accession of new and youthful members,—each man puts his shoulder to the wheel and *works* for the institution he loves, and the result has been seen. The system pursued has been established for many years, and has been proved to be sound. In some few instances our Lodges are pursuing the practice of adopting high initiation fees, high benefits, and low weekly dues. The adoption of high initiation fees, may be all well enough; but we doubt the wisdom of paying large benefits and exacting small weekly dues. We fear that the Lodges which are adopting this practice will discover, when too late, and when their trea-

suries have become well-nigh exhausted by the frequent draughts made upon them, that their views have been altogether erroneous. We would recommend, in general, low dues and small benefits; but if large benefits be desired, we should deem it but an act of prudence on the part of a Lodge to exact weekly dues comparatively large, in order to meet its liabilities when sickness comes upon its members.—*Golden Rule.*

UNEARNED MONEY.

HOWEVER common may be the desire for sudden wealth, yet it may be safely affirmed that money is never so much enjoyed, or so pleasantly or judiciously spent, as when hardly earned. The exertion used in obtaining it is beneficial alike to the health and spirits. It affords pleasure in the contemplation, as the result of effort and industry, a thing which unearned money can never impart; and the natural alternation of labour and relaxation tends to preserve the body in health, and keeps the mind from the injurious extremes of either parsimony or prodigality. Unearned money, on the contrary, as it is obtained without an effort, so it is often spent without a thought. There is no healthful activity used in acquiring it; no putting forth of those energies, the use of which tends so much to elevate and purify; no skill or perseverance called into action; and it is seldom that it is possessed to any great extent without injuring the possessor. It induces a distaste for labour and activity; it lulls to ignoble rest in the lap of circumstances; it allures to float along with the stream, instead of the healthful labour of stemming the tide of difficulty; and he had need be something more than mortal who can possess much of this unearned money without being in his moral nature somewhat paralysed and debased. Naturally rampant as are the weeds of sloth and sensuality in the human heart, that condition in life in which there is not only work to be done, but work which *must* be done, will be the safest and the best. Money seldom makes men better, either physically or morally, and often makes them worse. Seldom does a man become more healthy in his body as money increases; seldom does his mind become more powerful as his purse becomes heavier; not always does his heart beat more benevolently as his wealth accumulates. But if money, even when laudably gained by wholesome exertion and enterprise, be of doubtful or injurious effect upon its possessor, doubly hazardous and painful must be the possession of that money which is unearned and untoiled for, and which only leaves the disposal of time at the mercy of idle dreaminess or ingenious mischief, and cherishes the growth of those rank weeds of the heart which are most successfully checked by wholesome exercise and occupation.

POVERTY.

Start not at the labour doom of honest poverty; it is to poverty that we are indebted for the discovery of a new world; it made Franklin a philosopher, Hogarth a painter, and Napoleon the conqueror of Europe. The mightiest minds that ever astonished the civilized world, were nursed in the vale of poverty; that was their incentive to action—their stimulus to glory and immortality. Pine not, then, at your lot, if you be poor and virtuous; a large fortune to giddy youth, is the most painful judgment an indulgent heaven can inflict upon man. The inordinate love of wealth—so fatally prevalent in modern times, when, with a great majority, riches are a test of respectability, and cash a token of worth and virtue, a cloak to screen from crime—is worse than blear-eyed famine, more fatal than the festering folds of the purple pestilence. Mourn not, then, that you are poor—push your faculties into a holier sphere, and reap abundant stores of mental gain in the extended field of an enlightened mind.—*Fisk.*

FRIENDSHIP, LOVE, AND TRUTH.

Three sunny islets on life's river,
Three golden arrows in life's quiver;
Three stars that never fade or dim,
Three notes that angels love to hymn;
Three charms that guard the heart from sorrow,
Three whispers of a brighter morrow;
Three links that bind with silken bands,
Three words whose might should rule all lands;
Three watch-towers on earth's stormy strand,
Three harbours 'mid earth's treacherous sand;
Three life-preservers on Time's ocean,
Three voices 'mid the heart's commotion;
Three fragrant flowers most fair to see,
Three garlands twining round life's tree;
Three gems of pure, ethereal light,
Three paths, all lovely, smooth and bright;
Three rays of light from heaven's throne,
Where nought but happiness is known!

PROGRESS OF THE ORDER.

By reference to the reports of several of the Grand Lodges, it will be perceived that the progress of the Order is unabated. The rapid augmentation of its ranks is without a parallel in the history of any Institution either of former or modern times. We are rejoiced that so many of the human family are the recipients of blessings from our Order. It has already accomplished wonders in alleviating human suffering and in harmonizing antagonistic principles. But the sphere of its usefulness is not yet fully marked out. Its high destinies are not yet defined. There are loftier and broader and more glorious plans of operation yet to be developed. The coming age will see the institution, with its arms of benevolence reaching out far and wide, and encompassing the whole human family in its magnanimous designs of moral amelioration. It wields a lever, powerful and effectual, in overturning the strong citadels of prejudice which ages have interposed, to prevent the commingling of generous sympathies. Schemes of philanthropy looking to the elevation of the ignorant and unlearned of the Order, are germinating in the breasts of her strong men, and unfolding in blessings, such as shall cover the institution with moral glory. The portals of the Order continue to be crowded with candidates, whilst within, its courts resound with melody.

Sweet Friendship, Love and Truth—could their clear light
But be diffused o'er all the earth abroad,
Its darkest spots with glory would grow bright,
Its deserts bloom—like gardens of the Lord!
—*Iris.*

SYMPATHY.

It is sweet to turn from the chilling and heartless world—the world that so often misjudges our motives—to seek in some sympathizing heart for consolation—to find congenial souls that can understand and appreciate the feelings which actuate us.

In sorrow, how consoling is the blessed voice of sympathy. In our greatest trials it lightens our burdens—making smoother our pathway before us, and pouring a healing balm into our wounded hearts, and our lesser afflictions are forgotten in its presence.

Blessings upon those kind souls who go through life with a cheerful glance, and kind word for the desponding—who are ever ready to extend the hand of friendship, and whisper words of consolation to those who fall out by the way. Though they may sometimes be deceived, yet they have faith in humanity; they believe no one is so degraded, but he has got some germ of in-dwelling goodness, that the warm sunshine of kind sympathy may yet call forth the sweet, though perhaps wild flowers of truth and happiness.

BURIAL OF AN ODD FELLOW'S WIFE.

WE know not when we have witnessed a spectacle which so came home to our feelings, as on yesterday. The wife of a member of the Order of Odd Fellows, after a long and weary illness, the last few months of which had given promise of recovery, was summoned by the mandates of a mysterious Providence to her home in the better land. The fond husband, deceived by the flattery of hope into the belief that a few months would so far complete her restoration as to enable her soon to join him under the charge of a friend, had yielded to the impervious necessities of business, and departed for the North. Oh, how like a stunning thunder stroke must be the intelligence of his disappointed expectations fall upon his heart.—*She died*—and the tears of warmly attached and benevolent friends bedewed her bier—but she died in the land of the stranger, and far from the home of her childhood and the fond circle of family kindred. Of *kindred* did we say? No, no! More than a hundred hearts felt her demise as a BROTHER'S bereavement; and as the melancholy hearse wended its way to mortality's last resting place, it was followed by a long line of sorrowing ones to whom she was even a *sister*. We are not a member of the Order—but we could not witness this scene without being deeply impressed with the value of the Order, the excellence of its principles, the practical good of its operations. To visit and minister to the sick, pay the last offices of humanity to the dead are of themselves alone objects of the noblest nature, and might well command for the Order the respect of mankind. But when to those are added the alleviation it offers to the sorrows and distresses of the bereaved and broken hearted, it may well challenge a sentiment of reverence.—*Albany Herald*.

ODD FELLOWSHIP AND CHRISTIANITY.

BY BRO. A. W. BRUCE.

There is a vast difference between the prevalent idea of Christianity and that of Odd Fellowship. The former, for some reason, and quite unnecessarily, appears more generally to be confined to the impalpable and intangible. But the latter has to do with the palpable and the tangible—with life and its wants and realities. We can never think of the remark of Franklin, without feeling a profound reverence to his wisdom, when he said, "We serve God most acceptably, when we do good to his other children." This service is eminently the office of Odd Fellowship, and he who best understands its principles can best appreciate its truth.

But then the query may arise, are you not, in this view, confounding the principles of Christianity with those of Odd Fellowship? Not at all: Christianity is the incarnation of the Creator's Universal Love. Odd Fellowship is but one of the rays which every where radiate from the common centre. The office of Christianity is to mould the elements of the human will into a likeness with that of its Author. Odd Fellowship seeks, in its humble sphere, to assist in this great work, by inculcating Friendship, Love, and Truth, as the basis of all pure morality. There is a vast difference between pleasure and enjoyment. The one is without, the other within.—The one soon exhausts itself, but the other is always perennial and bright. So as regards Christianity and our Order. The one is from God—the other from man. The principles of the one are eternal, and its objects and ends equally so. But the other is, so to speak, of the earth, and will perish with earthly things, except so far as its principles are congenial with Christianity. The one institution extends to the very perfection of holiness; the other aims at nothing beyond moral excellence. The one teaches the character of God, the duty and destiny of man; the

other teaches its devotees that they should "in love serve one another."

We have said that only simple ideas deeply and lastingly affect the soul, stir up its affections, and mould and elevate the character. It is only these that work mightily in human hearts and human society. Durr is the chief among them. Odd Fellowship inculcates it first to God, second to ourselves, and third to all men. Thus far, it is emphatically the hand-maid of Christianity.—Here it stops. Beyond this it presumes not to go. It points out no definite rules save those of Friendship, Love, and Truth. How, then, can its universal diffusion endanger Christianity?—That it would tend to consolidate the many sects into a few, and to teach those who now contend for sectarianism, that all cannot "know the Lord," except they first know each other, is not denied; and should this be offered as an objection, it would show an obliquity of mind, singular indeed, for one who has learned in the school of the Nazarene.

From what has been offered, we think there need be no misgivings concerning the tendency of Odd Fellowship. We need not point to the thousands in our land and world who are ornaments to our race, and still members of the fraternity: we would rather point to those principles upon which the Order is founded, and especially to the results every where seen in the amelioration of the condition of the unfortunate. These are advocates more successful than the eloquence of human tongues, and will stand as enduring monuments co-equal with the memory of virtue.—*Symbol*.

WHAT DO YE MORE THAN OTHERS?

"IS IT SO, OR IS IT NOT SO? SAY HAMET."

AMONG the various reforms of the present time, there is need of a reform of *self*—an examination into the acts and doings of one's own heart. There is much profession abroad in the world, and the question very naturally arises, as applied to Odd Fellows, "What do ye more than others?" While listening to a conversation by the wayside, a day or two since, these words were uttered by a person not an Odd Fellow, to a member of the Order, and the peculiar emphasis laid upon the question arrested my attention, and for a moment or two I became an attentive listener, when I became convinced there was much need of a personal examination of character among the members of an institution which professes to be governed by that great watchword of morality and sincerity, "Friendship, Love, and Truth." True, there is much that is praiseworthy in the effective duties of Odd Fellowship; there is a beauty, a grandeur, in that self-sacrificing spirit manifested before the world on so many occasions; that silent, unobtrusive visit to the lone widow and her fatherless ones is praiseworthy, and of good report; the silent and patient night-watchings at the bed-side of a dying brother, and the tender solicitude manifested when that brother is no more, is all well, and as it should be. "To visit the sick, relieve the distressed, bury the dead, and educate the orphan," is *not all* that Odd Fellowship teaches and enjoins. Odd Fellowship teaches mutual forbearance and forgiveness, a spirit of kindness and brotherly affection—a spirit entirely at variance with that spirit which is the parent of bickering and haughty self-esteem. The true Odd Fellow indulges not in malice or reproach; from his inmost soul he abhors meanness and deceit, and he never descends to the use of unkind, ungentlemanly language, either in the Lodge-room or out of it, to any person, *more especially to a brother*, whom he has covenanted to love and respect.

Believe me, the duties of Odd Fellowship are many, and a word to the truly wise is sufficient. Remember that a true Odd Fellow is known, not by the regalia

he wears, or outward apparelling, but by the unseen, yet ever appreciated acts of an honorable, affectionate, kind-hearted brother. What monument ever raised by the hand of man so imperishable, so lofty, as the silent yet ever appreciated remembrance of one's having lived a good man, and died respected and beloved? What epitaph more appropriate would you inscribe upon your tombstone, than that of a "*lamented friend—a good man?*" Then if such the inscription you would have written upon the tablet above your mortal remains, live in such a manner that he who looks upon the marble may not only see with his eyes, but believe in his heart, that beneath this stone indeed sleeps a good man.

And when we think of death, and think of thee,
How blessed, still, shall be thy memory.

GENIUS AND RELIGION.

WERE religion only an exquisite intellectual diversion, a poetry of life, then might we devote our allegiance to genius; but her influence is shed over the deepest, bitterest realities, over the dry prose of life; she comes to the weary and heavy laden. When man beholds all mortal pleasures vanish—when his best hopes prove delusive, and every foundation gives way beneath his feet—when he is oppressed by the sense of his own crimes, offences, short-comings,—when he kneels by the dying bed of those who are dearest—when his own last hours draw nigh—then will it avail little to look to genius; then the smitten, breaking heart, needs a different comforter—then there is no help but in that name which has ever been the refuge of all the pious, which has been *meant* even by those who had never learnt to pronounce it,—the name of the living God—the assurance of His holy presence, His all-helping love. And this faith operates not alone to soothe and satisfy; it exercises also a moral influence, wholly different from that of genius. Genius speaks to our intellect—God to our conscience. Genius elevates—God humbles, chastises, sanctifies us; He reconciles us with ourselves, and with Himself—He grants us, by communion with Him, forgiveness of sin, faith in the benevolence of his purposes, willingness to submit to, and co-operate with them. No worldly mortal relation, though of the highest and most intellectual character, has the moral power of true piety; which yet is not *mere* morality; but, though an essentially distinct principle, is indissolubly connected with it. In one word, genius cannot supply the place of God; its most sublime office is to reveal to us the truly divine—to raise us to the primal mind.—*Ullman*.

THE MORAL INFLUENCES OF ODD FELLOWSHIP.

MUCH has been said concerning the benefits of the Order—its adaptation to the social wants of mankind—its abundant benevolence in relieving the distress of the needy and in providing for the necessities of widowhood and orphanage, and nearly every argument has been exhausted, and every chord of human sympathy touched, in endeavoring to introduce its claims and hold up its beauties to admiration in these aspects of light. But, little or nothing has been said of the moral beauties of the Order; of its influence in correcting the aberrations of the life, and in renovating and directing into proper channels, the principles of thought and action in the individual. This, is comparatively, a new aspect in which to view the advantages of a connection with the Order—but one, nevertheless promising as much profit, if properly unfolded, as any of the phases of advantage through which the beneficiary can look.—There are elements of good in Odd Fellowship, which, if allowed to have their full effect upon the subject, will improve his heart: elevate his

character; enlarge his views; dignify and refine his moral tone, and result in consequences, bearing favorably upon his destiny—in comparison with which, its pecuniary immunities are very insignificant. No one, whose heart is not prematurely sealed to the molifying influences of wholesome precept and to the inculcations of truth, can listen to the sublime lessons imparted in the lodge room, without experiencing juster apprehensions of his relations to self—to his fellow—to his country—and to his God!—and without discovering more clearly, the true object of his creation and the responsibilities and duties of life. Our institution is not peculiarly and *exclusively* a beneficial society—in the light in which that signification makes it a medium for relieving the wants of its members—this it does, in its amplest and fullest sense, but it leaves not other and more important duties undone. It looks to the establishment of the subjects of its care, in all those high and essential qualifications, which constitute the *good* and virtuous man. Let the moral benefits of the Order be its recommendation to public favor. Let it not be merely a beneficial society, or savings institution, but, give it those more elevating and ennobling characteristics, which wage war against vice in all its forms, and look to the improvement of the heart and disposition and the refinement of the intellectual man.—*Iris*.

HELP ONE ANOTHER.

THIS is one of the first injunctions to every Odd Fellow. We would fain see it carried out in all the relations of brother with brother. It is the paramount object of our affiliation, and is as much incumbent upon every member, as is any duty imposed by the Institution. This injunction should be observed in the ordinary transactions of life—in the Lodge-room, and in all that affects either the character or interests of a brother. In many of the Lodges there are members, who, not having had the same facilities of improvement that others possess, are, as a consequence, unqualified to fill the various offices in the Order. We have seen this difficulty met, by a voluntary discharge of the duties by some one who had formerly filled the office, while the officer elect was admitted to all the honors, as though he had gained them by actual service. This is worthy of all commendation. Thus should the brethren of all Lodges act toward their less fortunate brother. Let it be seen that we deal not in mere professions of mutual regard and attachment, but that those professions have a practical fulfilment, even though it cost us some sacrifice of time and convenience. In the matter of dealing with each other in business, in preference to those who are not of us—we confess we can see no objection to it. Although it has subjected us to the charge of exclusiveness, it is, nevertheless, but in keeping with our professed principles of mutual aid. We are bound together by ties strong and sacred, and as children of one family, we should feel a lively interest in what affects each other. While the spirit of our Institution enjoins upon us respect and support for all the legalized interests of society, and for the institutions of our country, it allows and requires—as far as we can, consistent with our own interests and that of those dependent upon us—that we shall guard well the good of each other. May the injunction not be forgotten.—*Iris*.

If your arguments be strong, in God's name offer them in as moving a manner as the nature of the subject will admit, wherein reason and good advice will be your safest guides; but beware of letting the pathetic part swallow up the rational, for I suppose philosophers have long agreed that passion should never prevail over reason.—*Swift*.

PROSPERITY AND ADVERSITY.

THE state of our existence upon earth is perpetually marked by the mixture of good and evil. Prosperity and adversity are so associated in our life that they may be said to be placed the one over against the other. Generally speaking, the life of every man is a mixed state of good and evil; of days of enjoyment and days of trouble. There is nothing permanent in the state through which we are passing. Elevation, riches, pleasure, reputation, strength, beauty,—all that we possess—all the external and accidental circumstances of our present existence,—are either precarious with respect to their duration, and may be taken from us in a moment, or are susceptible of great changes and alterations. Sometimes the objects of enjoyment are taken from us; and it frequently happens, that even when they are continued, we lose a taste for them, and become incapable of enjoying them with comfort.—Take a general view of the scenes of human life! How is it disturbed by a multitude of unforeseen and inevitable revolutions which dissolve families, disperse individuals, and turn opulence and joy into distress and sorrow! The healthiest constitutions, the most shining reputations, the most solid fortunes, and the purest domestic comforts, are subject to painful vicissitudes. They sometimes decline gradually, and sometimes pass rapidly from one existence to another, as a serene sky is suddenly overcast by a rising storm with clouds and darkness. On the other hand, scenes of adversity and distress are often followed by prosperous days. At the moment when a favorable change is little expected, the storm ceases, the clouds are dispersed, and the despairing mariner enters, with pleasure and surprise, into the desired harbor. Thus, in the diversified scene of human life, if there is a "time to weep," there is, also, a "time to rejoice." Many favorable changes, and unexpected deliverances, after sorrow endured in the night season, bring comfort and joy in the morning.

DETRACTION.

OF all the causes of alarm for the perpetuity and safety of our Order, we conceive there is less to apprehend from detraction, than from any other source. The experience of all the past proves, that persecution, when exercised upon an individual, or brought to bear upon an association, but strengthens the bonds of union, and prepares the object of its efforts for the endurance of greater adverses. Such has been specially the history of our Order. The tongue of calumny and the lash of persecution, foreshadowed each triumph, and made every development. Under the relentless infliction of the traducer's rod, the feeble band of brothers were driven to closer proximity, and made to feel that they were component parts, one of another. Thus feeling, they brought into requisition all the unenlisted energies of their nature, and stood forth the invincible resistants of assault. Sympathy, which ever waits to succour the down-trodden, stood near and interposed its potent influence. Friends were raised up, who, naturally enough, instituted enquiries into the merits of the assaulted institution, the result of which was, they espoused its cause, as that of *truth*, and adopting its principles, became its hearty adherents. Why should denunciations move those, who are well assured of the correctness and value to the community of their principles? If those principles are fortified by virtue, truth, and right, they will work their way to favor, despite the cavils of foes. The time is past, however, when it was necessary that Odd Fellows should, by a course of argument, recommend their Order to the favorable consideration of the community. Her works have long since given her so firm and permanent a place in the affections of the good among men, that the efforts of the illiberal and bigoted, may strive in vain to misplace them. All the danger we

have to apprehend, is of an intestine character. Let us keep clear of feuds and dissensions within, and though storms of wrath and persecution howl around us, we will stand secure. That we have elements within our midst calculated to interrupt our peace and disturb our union, we will not attempt to deny. They consist of those over-restless and ambitious beings, whose only object is personal aggrandizement, and who would, to uphold themselves, put down all others, not hesitating to sell "their kingdom" for personal gain and glory.

Let it be the aim of every good man, to keep in subjection such dangerous elements, and to exercise strict caution against their future accumulation.

FASCINATION OF RED COATS.

HAD the royal army of Israel been accoutred after the colour and fashion of the British battalions, I am quite satisfied that another enigma would have been added by King Solomon to his special list of incomprehensibilities. The extraordinary fascination which a red coat exercises over the minds and optics of the fair sex, appears to me a greater phenomenon than any which has been noticed by Goethe in his "Theory of the Development of Colours." The same fragment of ensanguined cloth will irritate a bull, charm a viper, and bewitch the heart of a woman. No civilian, however good-looking or clean-limbed—and I rather pique myself upon my pins—has the ghost of a chance when opposed in the lists of love to an officer, a mail-guard, a whipperin, or a postman. You may be as clever a fellow as ever coopered up an article for the magazine, as great a poet as Byron, in beauty an Antinous, in wit a Selwin, in oratory a Canning,—you may dance like Vestris, draw like Grant, rise like Alexander; and yet with all these accomplishments, it is a hundred chances to one, that your black coat, although fashioned by the shears and polished by the goose of Stultz, will be extinguished by the gaudy scarlet habiliments of a raw-boned ensign, emancipated six months ago, for the first time in his life, from the wilderness of a Highland glen, and even now as awkward a cub as ever presumed to plunge into the perils of a polka.—*Blackwood's Magazine.*

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

Montreal, 8th August, 1846,—afternoon Session.

The R. W. Grand Lodge being open in the Scarlet Degree, proceeded to install the Officers Elect then present. P. G. R. H. Hamilton, of Commercial Lodge, No. 5, being presented by D. G. M. Thomas Hardie, at the foot of the Chair, was solemnly qualified in the O. B. N. of his office, and having been invested with the Regalia appertaining to his rank, was formally conducted to the Chair, and proclaimed the duly installed M. W. Grand Master of the R. W. Grand Lodge of the Province of Canada.

P. G. J. Cushing, of Commercial Lodge, No. 5,—the Grand Secretary elect,—was then presented and installed into the Chair of his office.

The ceremony of Installation being closed, on motion, the Grand Lodge adjourned to 7 o'clock, P. M.

J. CUSHING, *Grand Secretary.*

Montreal, 8th August, 1846.

The R. W. Grand Lodge assembled this evening at 7 o'clock, pursuant to adjournment. Prayer by the R. W. Grand Chaplain.

Present, M. W. Grand Master, in the Chair; R. W. G. Secretary; R. W. G. Chaplain. Also present, P. G. Wm. Hilton, Prince of Wales Lodge No. 1; P. G. H. H. Whitney, Queen's Lodge No. 2; P. G. M. Wm. Rodden, P. G. John Dyde, and P. G. C. Christopher Dunkin, Commercial Lodge No. 5; P. G. J. C. Chase, Oriental Lodge No. 7; P. G. H. Sherwood, Brock Lodge No. 9; P. G. Peter Sheppard, Mercantile Lodge No. 19. Roll called.

On motion of P. G. M. Wm. Rodden, seconded by P. G.

John Holland, the reading of the minutes was postponed.

On motion of P. G. Dunkin, seconded by P. G. Dyde, the order of business was suspended to admit of certain resolutions being offered.

Moved by P. G. C. Dunkin, seconded by P. G. John Dyde, That this Grand Lodge, when it adjourns, do stand adjourned to 7 o'clock P. M. on Tuesday the 18th instant.—Carried.

On motion of P. G. Dunkin, seconded by P. G. John Dyde, it was resolved, That it be an instruction to the several standing committees of this Grand Lodge, that they take cognizance pending such adjournment, of all communications and matters bearing upon their respective duties, and be prepared to report thereon fully to this Grand Lodge, by Resolution or otherwise, as they may deem expedient at such adjourned meeting.

On motion of P. G. Dunkin, seconded by P. G. Dyde, it was resolved, That it be a further instruction to the Finance Committee, to report fully, at such adjourned meeting, upon the past fiscal transactions of this Grand Lodge, the present condition of its finances, and the question of the possibility of reducing the ten per cent. charge on the funds of the Subordinate Lodges, or otherwise advantageously modifying the financial system of this Grand Lodge.

On motion of P. G. Dunkin, seconded by P. G. Dyde, it was resolved, That it be an instruction to the Grand Secretary and to all other officers and past officers of this Grand Lodge whom such instruction may affect, that they afford to the said several committees, every facility to this end, by referring to them all required documents, and offering every needful explanation of the same.

On motion of P. G. Dunkin, seconded by P. G. Dyde, it was resolved, That it be a further special instruction to the Grand Secretary, that at the said adjourned meeting, he should lay before this Grand Lodge a succinct written statement of all unfinished business requiring the action of this Grand Lodge, arranged in the order in which the same should come up for discussion, according to the rules and orders of this Grand Lodge.

The M. W. Grand Master announced the appointment of the following standing Committees:—On Elections and Returns: D. G. M. Hardie, P. G.'s Hilton and Renaud. On Finance: P. G.'s Seymour, Holton and Dunkin. On Correspondence: P. G.'s Holland, Whitney and Renaud. On Supervision of Laws of Subordinates: P. G.'s Dunkin, Holland and Irvine. On Grievances: P. G.'s Montizambert, McKay, DeBleury, Dyde, Chase, Holton, Sherwood and Sheppard.

On motion of P. G. Dunkin, seconded by P. G. M. Rodden, it was resolved that the Special Committee heretofore named to consider the subject of the division of the Province into Districts, be discharged from the further consideration thereof; and that the same be referred to the Committee of Supervision of Laws of Subordinates, with instructions to report thereon with all convenient despatch.

On motion of P. G. Dunkin, seconded by P. G. M. Rodden, it was resolved, That the Resolution of this R. W. G. Lodge, of the 11th May last, on the subject of Duelling be rescinded.

Moved by P. G. M. Rodden, seconded by P. G. Holland, That the different Lodges under this jurisdiction, be recommended to adopt such Bye-Laws as will be likely to prevent duelling among members of said Lodges, and cut off members from their right to Benefits, in case of suffering from any engagement therein.

Moved in amendment by P. G. Dunkin, seconded by P. G. H. H. Whitney, That all the words after "that" be struck out, and the following substituted: "that in rescinding the said Resolution, this R. W. Grand Lodge takes occasion to record its entire and unqualified condemnation of the practice of duelling, as inconsistent with the principles of our beloved Order."

The question having been put on the amendment, it was carried. The question then recurred upon the original motion as amended. The yeas and nays being called for, appeared as follows:—

Yeas—P. G.'s J. Hardie, Wm. Hilton, John Holland, H. H. Whitney, J. Cushing, J. Dyde, C. Dunkin, J. C. Chase, Sherwood, and Sheppard.—10.

Nays—P. G. M. Rodden.—10.

So the motion was carried.

Moved by P. G. M. Rodden, seconded by P. G. Chase, That the Subordinate Lodges under this jurisdiction be

furnished with a copy of the foregoing Resolution on the subject of duelling, and be recommended to take such action on the subject as will tend to discountenance the practice among the members of said Lodges.

Moved by D. G. M. Thomas Hardie, seconded by P. G. Dunkin, That the motion lie on the table.

The vote being called for by representation of Lodges, the question was taken and decided as follows:—

Ayes—From No. 1.—P. G.'s Hardie and Hilton. From No. 2.—P. G. Whitney. From No. 5.—P. G.'s Dyde, Cushing and Dunkin. From No. 9.—P. G. Sherwood. From No. 19.—P. G. Sheppard.

Nays—From No. 1.—P. G. Holland. From No. 5.—P. G. Rodden. From No. 7.—P. G. Chase.

Lodges voting in the affirmative—Prince of Wales, Queen's, Commercial, Brook, Mercantile.

Lodges voting in the negative—Oriental.

The motion was therefore carried.

Moved by P. G. M. Rodden, seconded by P. G. Hilton, and resolved, That a Committee of three Past Grand, not officers of Victoria Degree Lodge No. 1, be appointed to examine the books and papers of that body, and report thereon at the next meeting.

The chair named as the committee, P. G.'s Hilton, Whitney and Hardie.

The Grand Master made the following appointments with the approval of this R. W. Grand Lodge:—P. G. Chase to be Deputy District Grand Master for the District of St. Francis. P. G. Peter Sheppard, to be Deputy District Grand Master for the District of Quebec.

On motion of P. G. Holland, seconded by P. G. Whitney, the Grand Lodge adjourned to Tuesday the 18th August, at eight o'clock.

J. CUSHING, *Grand Secretary.*

Montreal, 18th August, 1846.

The R. W. Grand Lodge assembled pursuant to adjournment.

Present—M. W. Grand Master, (presiding,) R. W. D. Grand Master, R. W. Grand Secretary, W. G. Conductor.

Also present—P. G. McGoun, Prince of Wales' Lodge, No. 1; P. G.'s H. H. Whitney, Robt. Cooke, and DeBleury, Queen's Lodge, No. 2; P. G. M. Rodden, P. G. Dyde, Commercial Lodge, No. 5.

Roll called.

The Minutes of last Meeting were read and found correct.

On motion of P. G. M. Rodden, seconded by P. G. DeBleury, the order of proceedings was suspended to allow the Grand Master to make his appointments, and to proceed to the ceremony of installation.

The Grand Master appointed the following Officers, with the consent and approval of the Grand Lodge:—

P. G. John Dyde, of Commercial Lodge, No. 5,—W. G. Marshall.

P. G. Robert Cooke, of Prince of Wales' Lodge, No. 1,—W. G. Guardian.

The Grand Lodge then installed P. G. C. S. DeBleury, Grand Treasurer; P. G. John Dyde, Grand Marshall; P. G. Robert Cook, Grand Guardian, into their respective offices.

On motion of P. G. M. Rodden, seconded by P. G. John Dyde, it was resolved, That the several Standing Committees of this Grand Lodge be notified to meet in this Hall on the evening of Wednesday the 19th, and Thursday the 20th instant, at 8 o'clock, for the purpose of attending to their respective duties, and the examination of such communications and matters, as may have been, or shall then be, submitted to them.

On motion of the same, seconded by the same, the Grand Lodge adjourned to 7½ o'clock, P. M., on Friday, the 21st instant.

J. CUSHING, *Grand Secretary.*

Montreal, August 21, 1846.

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

Present—M. W. Grand Master, (presiding,) R. W. D. Grand Master, R. W. Grand Secretary, R. W. Grand Treasurer, R. W. Grand Representative.

Also present—P. G. Hilton, Prince of Wales' Lodge, No. 1; P. G. Seymour, Queen's Lodge, No. 2; P. G. Dunkin, Commercial Lodge, No. 5; P. G. Gilbert, Canada Lodge, No. 8; D. D. Grand Sire Sewell.

Roll called.

The Minutes of last Meeting were read and approved.

On motion of the R. W. Grand Representative, seconded

by the R. W. Grand Treasurer, the order of business was suspended to proceed to the installation of such officers elect, as might be present.

P. G. M. H. Seymour, of Queen's Lodge, No. 2, being presented by the R. W. Deputy Grand Master, Thomas Hardie, at the Chair of the M. W. Grand Master, was solemnly installed into the office of R. W. Grand Warden.

The R. W. Grand Secretary presented and read several communications, which were referred to the Committee on Correspondence.

During the reading of the communications, P. G. M. Wm. Rodden, of Commercial Lodge, No. 5, and P. G. L. H. Holton, of Canada Lodge, No. 8, entered and took their seats.

The Committee of Supervision of Laws of Subordinates, presented the following Report:—

The Committee of Supervision of Laws of Subordinates, to whom has been referred the subject of the division of the Province into Districts, beg leave to report thereon as follows:—

Within the limits of Lower Canada, they are of opinion that no better arrangement can at present be made, than that which is already in practical operation, viz., the assigning of the Judicial Districts of Quebec and Gaspé to the superintendance of a District Deputy Grand Master, resident at Quebec, and that of St. Francis to the superintendance of a District Deputy Grand Master, resident at Stanstead; thus leaving the Judicial Districts of Montreal and Three Rivers under the direct *surveillance* of the M. W. Grand Master himself.

As regards Upper Canada, they are of opinion that, for the present, it would be a satisfactory arrangement, to divide the Province into four District Deputy Grand Master-ships, the first to comprise so much of Upper Canada as lies Eastward of the Midland District; the second, the Midland, Victoria, and Prince Edward Districts; the third, Newcastle and Colborne Districts, and the fourth and largest, the Home District with the remainder of Upper Canada to the westward. Each of these divisions would contain three Lodges; the first Brock, No. 9, Brockville; St. Francis, No. 18, Cornwall, and Ottawa, No. 20, Bytown; the second, Victoria, No. 6, Belleville; Cataract, No. 10, Kingston, and Prince Edward, No. 11, Picton; the third, Ontario, No. 12, Cobourg; Otonabee, No. 13, Peterboro, and Hope, No. 14, Port Hope; the fourth, Tecumseh, No. 15, Toronto; Union, No. 16, St. Catharines, and Burlington, No. 17, Hamilton.

The whole, nevertheless, humbly submitted.

(Signed) CHRIST DUNKIN, Chairman.
JOHN HOLLAND.

On motion of P. G. Dunkin, seconded by D. G. M. Thomas Hardie, the report was received, ordered to be placed on file, and the Committee discharged from the further consideration of that subject.

On motion of P. G. Dunkin, seconded by D. D. Grand Sire Sewell, it was resolved, That in accordance with the recommendation of the said Report, six District Deputy Grand Master-ships be appointed, one for the Districts of Quebec and Gaspé, one for the District of St. Francis, one for the District of Upper Canada lying East of the Midland District, one for the Midland, Victoria and Prince Edward Districts, one for the Newcastle and Colborne Districts, and one for the Home and other Districts of Upper Canada to the Westward.

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

The Committee on Elections and Returns, to whom was referred the following Annual and Quarterly Reports of Subordinate Lodges under this Jurisdiction, namely, the Annual Reports of Queen's Lodge, No. 2, Commercial, No. 5, Brock, No. 9, Tecumseh, No. 15, St. Francis, No. 18, and Mercantile, No. 19, for the year ending 30th June, 1846.

The Quarterly Report of Prince Albert Lodge, No. 3, for the Quarter ending 31st December, 1845.

The Quarterly Reports of Queen's Lodge, No. 2, Prince Albert, No. 3, Albion, No. 4, Commercial, No. 5, and Victoria, No. 6, for the Quarter ending 31st March, 1846.

The Quarterly Reports of Prince of Wales' Lodge, No. 1, Queen's, No. 2, Prince Albert, No. 3, Albion, No. 4, Commercial, No. 5, Victoria, No. 6, Oriental, No. 7, Canada, No. 8, Brock, No. 9, Prince Edward, No. 11, Ontario, No. 12, Otonabee, No. 13, Hope, No. 14, Tecumseh, No. 15, Union, No. 16, Burlington, No. 17, St. Francis, No. 18, and Mercantile, No. 19, for the Quarter ending 30th June, 1846.

Likewise the Semi-Annual Report of Victoria Degree Lodge, No. 1, for the Term ending 30th June, 1846.

Your Committee beg to Report, that they have examined the foregoing Returns, and find them to be severally correct, and would recommend that they be placed on file.

(Signed)

T. HARDIE, Chairman,
W. HILTON.

D. G. M. Hardie rose and tendered his resignation as Chairman of the Committee on Elections and Returns. Whereupon it was resolved, on motion of P. G. Holland, seconded by P. G. Whitney, That the resignation of P. G. Thomas Hardie as Chairman of the Committee on Elections and Returns, be received; and as our esteemed Brother has expressed his intention of leaving Canada, a letter be addressed to him by the Grand Secretary, expressive of the sense this Grand Lodge entertains of the efficient services rendered to the Order since his connexion with it in this Province; the letter to be presented in a silver snuff box, with a suitable inscription thereon as a memento from this Grand Lodge, of the high estimation in which said Brother is held by this R. W. Body.

Moved by P. G. M. Rodden, seconded by P. G. Dunkin, That a Committee be appointed to make collections from the members of this Grand Lodge, for the purpose of defraying the expense of purchasing said snuff box for Brother Hardie.

Moved in amendment by P. G. Holland, seconded by P. G. Whitney, That all the words after "that" be struck out, and the following substituted: "said snuff box be paid for out of the funds of this Grand Lodge."

The vote being called for by representation of Lodges, the question on the amendment was taken and decided as follows:—

Yeas—From No. 1, P. G. Holland. From No. 2, P. G.'s Sewell and Whitney.

Nays—From No. 1, P. G. Hilton. From No. 5, P. G.'s Rodden, Dunkin and Cushing.

Lodges voting in the affirmative, Queen's—9. Lodges voting in the negative, Commercial—1. Lodge No. 1—no vote, being a tie.

Pending the question, P. G. Seymour of No. 2, asked to be excused from voting, which request was granted. The amendment was therefore lost.

The question then recurred on the original motion, which was taken by representation of Lodges, and decided in the affirmative as follows:—

Yeas—From No. 1, P. G. Hilton. From No. 5, P. G.'s Rodden, Dunkin and Cushing.

Nays—From No. 1, P. G. Holland. From No. 2, P. G.'s Sewell, Seymour and Whitney.

Lodges voting in the affirmative—Commercial—12.

Lodges voting in the negative—Queen's—9. Lodge No. 1, no vote, being a tie.

The G. M. named as the committee, P. G.'s Rodden, Holland, Whitney and Dunkin.

Moved by P. G. Whitney, seconded by P. G. Holland, That the sum of £15 be paid by this Grand Lodge, to D. G. M. Hardie, for services rendered to the Order in Canada West.

Moved by P. G. M. Rodden, seconded by P. G. Sewell, That the motion lie on the table. Vote called for by representation of Lodges.

Yeas—From No. 2, P. G. Sewell. From No. 5, P. G.'s Rodden, Dunkin and Cushing.

Nays—From No. 1, P. G.'s Holland and Hilton. From No. 2, P. G.'s Seymour and Whitney.

Lodges voting in the affirmative—Commercial—12.

Lodges voting in the negative—Prince of Wales—5—Queen's—9—total, 14. So this motion "to lie on the table" was lost. The question then recurred on the original motion, which was carried unanimously.

The Chairman of the Committee of Management rose to report, when, on motion of P. G. Holland, seconded by P. G. Whitney, the Grand Lodge adjourned, to meet on Tuesday the 25th instant, at half-past 7 o'clock P. M.

J. CUSHING, Grand Secretary.

BIRTH.

At Picton, C. W., on the 21st ult., the wife of Brother Walter Ross, of Prince Edward Lodge, of a son.

DIED.

At Picton, on the 19th ult., Brother D. L. Thorp, a member of Prince Edward Lodge.

DIRECTORY.

OFFICERS OF THE GRAND LODGE OF BRITISH NORTH AMERICA.

MONTREAL.

R. H. Hamilton, <i>M. W. G. Sirc.</i>	John Holland, <i>R. W. G. Chap.</i>
E. L. Montizambert, <i>R. W. D. G. S.</i>	John Dyde, <i>G. M.</i>
J. Cushing, <i>R. W. G. Sec.</i>	Wm. Hilton, <i>G. C.</i>
S. S. C. DeBleury, <i>R. W. G. Tr.</i>	R. Cooke, <i>G. G.</i>

Peter Sheppard, D. D. G. S., for the District of Quebec.
Joseph C. Chase, D. D. G. S., for the District of St. Francis, C. E.
S. B. Campbell, D. D. G. S., for the Home District.

HOHELAGA ENCAMPMENT.—NO. 1.

MONTREAL.

J. Cushing, <i>C. P.</i>	Thomas Begley, <i>Scribe.</i>
John Dyde, <i>H. P.</i>	Samuel Hedge, <i>F. Scribe.</i>
Wm. Sache, <i>S. H.</i>	J. A. Perkins, <i>Treas.</i>

John Smith, *J. W.*

STADACONA ENCAMPMENT.—NO. 2.

QUEBEC.

A. Joseph, <i>C. P.</i>	Weston Hunt, <i>S. W.</i>
Samuel Wright, <i>H. P.</i>	Wm. Higginbotham, <i>Scribe.</i>

James Maclaren, *J. W.*

ROYAL MOUNT ENCAMPMENT.—NO. 3.

MONTREAL.

John Irvine, <i>C. P.</i>	James Gibson, <i>Scribe.</i>
Christopher Dunkin, <i>H. P.</i>	W. H. Higman, <i>F. Scribe.</i>
Andrew Wilson, <i>S. W.</i>	A. H. David, <i>Treasurer.</i>

Robert Macdougall, *J. W.*

ST. LOUIS ENCAMPMENT.—NO. 4.

QUEBEC.

List not received.

WELLINGTON ENCAMPMENT.—NO. 5.

TORONTO.

List not received.

MOUNT HEBRON ENCAMPMENT.—NO. 6.

PETERBORO.

H. S. Conger, <i>P. C. P.</i>	Wm. Cluxton, <i>S. W.</i>
Charles Forrest, <i>C. P.</i>	Wm. Bell, <i>Scribe.</i>
Rev. R. J. C. Taylor, <i>H. P.</i>	P. M. Grover, <i>Treas.</i>

C. Perry, *J. W.*

VICTORIA DEGREE LODGE.—NO. 1.

MONTREAL.

Christopher Dunkin, <i>N. G.</i>	James Gibson, <i>P. G.</i>
William Hilton, <i>A. N. G.</i>	William Sache, <i>V. G.</i>
John Dyde, <i>D. A. N. G.</i>	D. S. Walton, <i>Secretary.</i>

A. H. David, *Treasurer.*

PRINCE OF WALES LODGE.—NO. 1.

MONTREAL.

Andrew Wilson, <i>P. G.</i>	J. Fletcher, <i>Secretary.</i>
W. Ewan, <i>N. G.</i>	Angus Macintosh, <i>P. Secy.</i>
J. Williamson, <i>V. G.</i>	W. Scholes, <i>Treasurer.</i>

QUEEN'S LODGE.—NO. 2.

MONTREAL.

W. Sache, <i>P. G.</i>	H. Dickinson, <i>Secy.</i>
Wm. Easton, <i>N. G.</i>	J. P. Grant, <i>Treasurer.</i>
A. H. David, <i>V. G.</i>	George McIver, <i>P. Secy.</i>

PRINCE ALBERT LODGE.—NO. 3.

ST. JOHNS.

List not received.
Meet every Monday Evening.

ALBION LODGE.—NO. 4.

QUEBEC.

J. Maclaren, <i>P. G.</i>	James Dyke, <i>Secretary.</i>
Wm. Bennett, <i>N. G.</i>	P. L. Lesueur, <i>P. Secy.</i>
Weston Hunt, <i>V. G.</i>	R. Gilmour, <i>Treas.</i>

COMMERCIAL LODGE.—NO. 5.

MONTREAL.

Jas. Moir Ferrer, <i>P. G.</i>	Robert Macdougall, <i>Secretary.</i>
Arch. H. Campbell, <i>N. G.</i>	R. W. Mills, <i>P. Secretary.</i>

W. H. Higman, *Treasurer.*

VICTORIA LODGE.—NO. 6.

BELLEVILLE.

Smith Bartlett, <i>P. G.</i>	Geo. Nelson, <i>Secy.</i>
Merrick Sawyer, <i>N. G.</i>	Samuel Lyon, <i>Treasurer.</i>
E. W. Holton, <i>V. G.</i>	Charles P. Holton, <i>P. Secy.</i>

ORIENTAL LODGE.—NO. 7.

STANSTEAD.

H. Bailey Terrill, <i>P. G.</i>	John A. Pierce, <i>Secretary.</i>
T. Lee Terrill, <i>N. G.</i>	Joseph C. Chase, <i>P. Secretary.</i>
H. F. Prentiss, <i>V. G.</i>	Marshall Carpenter, <i>Treasurer.</i>

CANADA LODGE.—NO. 8.

MONTREAL.

James Gibson, <i>P. G.</i>	John Murray, <i>Secretary.</i>
F. B. Matthews, <i>N. G.</i>	J. Abbott, <i>P. Secretary.</i>
John Smith, <i>V. G.</i>	C. D. Proctor, <i>Treasurer.</i>

BROCK LODGE.—NO. 9.

BROCKVILLE.

Thomas Reynolds, <i>P. G.</i>	Samuel B. Clarke, <i>Secretary.</i>
Thomas E. Cribb, <i>N. G.</i>	John Morton, <i>P. Sec.</i>
Edmund Perry, <i>V. G.</i>	Geo. McGibbon, <i>Treas.</i>

CATARAQUI LODGE.—NO. 10.

KINGSTON.

James A. Glassford, <i>P. G.</i>	Robert Barker, <i>Secretary.</i>
James Godeve, <i>N. G.</i>	Lewis Cameron, <i>P. Secy.</i>
John Fraser, <i>V. G.</i>	James Bennett, <i>Treasurer.</i>

PRINCE EDWARD LODGE.—NO. 11.

PICTON.

D. L. Fairfield, <i>P. G.</i>	Thos. W. Nichol, <i>Secretary.</i>
W. H. Wallace, <i>N. G.</i>	D. B. Stevenson, <i>Treas.</i>
Alex. Patterson, <i>V. G.</i>	Robt. Ramsay, <i>P. Secy.</i>

ONTARIO LODGE.—NO. 12.

COBOURG.

John S. Wallace, <i>P. G.</i>	James Cameron, <i>Secretary.</i>
R. H. Throop, <i>N. G.</i>	James Lyons, <i>P. Secretary.</i>
Wm. Gravely, <i>V. G.</i>	Charles Green, <i>Treas.</i>

OTONABEE LODGE.—NO. 13.

PETERBORO.

William Cluxton, <i>P. G.</i>	Wm. Bell, <i>Secretary.</i>
Charles Forrest, <i>N. G.</i>	P. M. Grover, <i>P. Secy.</i>
W. S. Conger, <i>V. G.</i>	S. J. Carver, <i>Treasurer.</i>

HOPE LODGE.—NO. 14.

PORT HOPE.

List not received.

TECUMSEH LODGE.—NO. 15.

TORONTO.

R. Kershaw, <i>P. G.</i>	E. F. Whitmore, <i>V. G.</i>
G. H. Cheney, <i>N. G.</i>	R. Beckman, <i>Secretary.</i>

R. Brewer, *Treasurer.*

UNION LODGE.—NO. 16.

ST. CATHERINES.

D. Kissock, <i>P. G.</i>	Henry J. Hensleigh, <i>Secy.</i>
Chauncey Yale, <i>N. G.</i>	Thomas Burns, <i>Treas.</i>
John L. Ranney, <i>V. G.</i>	George Prescott, <i>P. Secy.</i>

BURLINGTON LODGE.—NO. 17.

HAMILTON.

List not received.

ST. FRANCIS LODGE.—NO. 18.

CORNWALL.

L. N. Putnam, <i>P. G.</i>	Wm. Kay, <i>Secretary.</i>
A. McDougall, <i>N. G.</i>	Peter Stewart, <i>Treas.</i>
A. McLean, <i>V. G.</i>	Joseph Tanner, <i>P. Secy.</i>

MERCANTILE LODGE.—NO. 19.

QUEBEC.

Samuel Wright, <i>P. G.</i>	Robt. Chambers, <i>Secy.</i>
W. Tims, <i>N. G.</i>	Pierre Gingras, Jr., <i>Treasurer.</i>
Charles Gethings, <i>V. G.</i>	Napn. Balzaretto, <i>P. Secy.</i>

OTTAWA LODGE.—NO. 20.

BYTOWN.

Robt. Harvey, <i>P. G.</i>	Z. Wilson, <i>V. G.</i>
Thomas Hunton, <i>N. G.</i>	C. B. Knapp, <i>Secy.</i>

Andrew Drummond, *Treas.*