

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                                     |   |                                     |   |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/>            | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/>            | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/>            | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/>            | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées  |
| <input type="checkbox"/>            | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/>            | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/>            | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input checked="" type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/>            | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input checked="" type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     | Continuous pagination.  |

# THE ODD FELLOWS' RECORD;

A MONTHLY MAGAZINE,

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

Vol. II.

MONTREAL, OCTOBER, 1847.

No. 10.

*(For the Odd Fellows' Record.)*

## REMARKS MADE RAPIDLY DURING A JOURNEY TO NEW YORK.

THE frequency of a Canadian's visits to the United States, deprives him of the excitement that novelty communicates to objects first seen; but, nevertheless, the difference in men, manners and institutions, is so striking, as to arrest attention and command reflection. He there sees an activity and animation surpassing far what he beholds in British North America. A member of the Canadian House of Assembly, but a few weeks ago, remarked in the House, during the debate on the Inspector General's Customs' Bill, that, passing from Canada to the United States, was like going from a grave-yard to the abodes of active life; and, although the comparison was a strong one, it is not greatly exaggerated. The bustle and activity of trade and commerce in the United States, in comparison with what is seen in Canada, strike every eye. A change is evident, however superficial the observer. A child perceives it. There can be but one cause for it, and that is, that the United States and Canada are to each other, foreign countries. There is no difference of the kind perceptible between the States themselves. There is the same bustle and activity in Massachusetts as in the State of New York: Boston, Philadelphia, Albany and New York, display the same busy industry, the same active trade, the same extensive commerce, the same rapid exchange of productions, the same vigorous pursuit after wealth. 'Tis not so in Canada. There is a marked difference, and there can be no other cause for it, than the one assigned. The waters of the St. Lawrence and the line 45°, divide us geographically from the United States, but they form no obstruction to trade and commerce. It is solely because Canada is to the United States a foreign country, that she exhibits not the same animation and busy, bustling, activity and industry. A different aspect of things will, no doubt, be presented, when the River St. Lawrence is made free to foreign nations, when the Canadian Canals are opened to the flag of the United States as avenues to the ocean, or to the Railroad which will shortly be made from Montreal to the Atlantic, for the transport of the productions of what is known as the "Far West." But content ourselves for the present, with pointing out the fact, that nothing can be more remarkable than the contrast between Canada and the United States, in

respect of the bustling activity, and apparent business-like energy of the people. No sooner is one on board the Champlain steamer, than he is struck by its superior nicety and cleanliness and order, over Canadian steamers. Every thing is in the neatest condition, and clean to a nicety. The steamers on the St. Lawrence are freight boats, as well as for passengers. Those on Lake Champlain carry but little freight. This is partly the cause of the greater neatness and nicety of the latter, but it is not the sole one. There is evidently not the same pride in their boats, in the Canadian Captains as in the Yankee.

No sooner has one of Her Majesty's loyal subjects got on board the Lake Champlain steamer, than he sees and hears and feels a considerable difference between the people he has left, and those he is amongst. He sees—for there is the peculiarity of style of dress which commonly distinguishes the Republican English of the United States; he hears—for there is the peculiar nasal sound, and singing of words which also characterises our Republican Brothers and Sisters, and certain forms of expression heard no where else but among the descendants of the Puritans, such as, "Wha' say"—"I guess"—"Going South" (or North), for our Democratic friends are contented usually with knowing to what point of the compass the traveller is going, although full of curiosity about matters in general; he feels—for there is an entire absence of the deference for one's rank, or dignity, or consequence, which is observable in Canada. There is a directness of inquiry which astonishes, at first, and that evidently proves the speaker totally unconscious that the Briton always stands upon his dignity, and likes, above all things, to have it fully, and most decidedly, and most unmistakeably, acknowledged. For example, "one of us" who maintain, under all circumstances, the doctrine of classes in society, and are as tenacious of our "rights" in that respect, as a miser of his dollars, is almost petrified by an address from a Republican biped, evidently one of the classes near the foot of the social ladder, after this fashion: "Mister, what's the time of day";—or, "You're a going South, I guess";—without any prefix, accompanied by tone and manner as indicative of a consciousness of perfect equality as can possibly be. If the person so addressed has been accustomed to dwell behind the palisades which Monarchical institutions have erected around the "respect-

able classes", he feels, at first, somewhat startled,—and if a man of sense, or man of the world, thinks nothing of it; but if not, he pockets the affront with a very ill grace, and a slight cloud rests upon his brow, until he has forgotten the affront to his dignity. This last sort of person will find but little pleasure in his intercourse with the Yankees of steamboats, and canal boats and taverns, generally. They are so entirely unconscious of any social superiority or inferiority; they laugh so heartily at the European distinctions of rank, and can so little understand why Kings and Queens and Earls and Countesses are entitled to any more deference than any other ladies or gentlemen, that they, inevitably, annoy, vex and irritate, your man or woman, or your lady or gentleman, who boast of their lineage, stand upon their gentility, and are remarkably touchy and sensitive upon the point of dignity. This sort of persons should not travel in the States, unless they can make up their minds to feel twenty times a day that, whether Prince, Peer or peasant,—nobleman or commoner or commonest,—whether a millionaire, or of ten thousand a year, or of nothing a year,—whether officer, or of the mere rank and file, "a man's a man for a' that". These people should bear in mind that Jonathan, when addressing them in the manner described, has not the slightest intention to offend, does not dream of such a thing, and would be to the last degree astonished to be told that he had done anything wrong: it is solely and simply because he "does not know any better", as the common phrase runs.

There are other British people, however, and they are not at all few and far between, who are pleased with that exhibition of conscious equality; who dislike to see, in their own country, such store set by the maintenance of social distinctions as is visible amongst us, and who, necessarily, are gratified to see another social system in full play and active working, where there are no broad red or black lines between rich and poor—between the titled and untitled—between those born with silver spoons in their mouths, and those accustomed to horn ones.

Leaving St. Johns at 4 o'clock, A. M., the traveller, if out of his berth at six, will see the fortifications of Isle-aux-Noix, and will there bid adieu for a while to the dear old Union Jack, and the uniform of the British soldier. Two or three hours after, he will see a vast, circular pile, of stone and mortar, rising from out the Lake at a projecting point, which is nothing less than a most formidable military work, destined at some day (not very likely ever to come) to keep the British from paying hostile visits to the pretty towns and villages further "South". The spot is called "Rouse's Point". It is a trifle north of the line 45°, and, therefore, was part of Canada, but that give-away-everything, peace-at-all-costs-negotiator, and merchant-nobleman, Lord Ashburton, agreed that it should be Jonathan's property, who, in order to shew how completely he entered into the spirit which had dictated its cession, namely—peace

above all things—immediately set engineers and masons and operatives to work to put up an impregnable and most offensive fortress, where in due time will appear one or two score of Paixhan and other cannon, all pointing towards the possessions of Great Britain.—Ah! there are many, very many, who seriously and soberly believe that England should have fought upon the North Western Boundary Question,—who strenuously uphold the Palmerston doctrine, and who, notwithstanding, are ardent lovers of peace, philanthropists, philosophers and all that. But all that is past,—and, having passed Rouse's Point, a few hours more will take the traveller to Plattsburg Bay, and whilst there, just as sure as he is observed surveying the scenery, some kind and friendly Jonathan will volunteer the information that there it was, in that very bay, that "we whipped the British",—in reference to the naval action fought in it between the British and United States Squadrons, in September, 1814: an action, in which, if we lost our vessels, we lost no honor. Braver men, or better sailors, or more excellently equipped ships, were never met than upon that occasion by our flotilla. We, English, have several substantial reasons, as we esteem them, why our vessels struck their flags; but there is no need of calling from their abode the memories of that disastrous day. Let us pass on. Soon the steamer traverses the Lake, in its widest part, and the beautiful little town of Burlington meets the eye, rising from the wharf to heights covered with foliage and verdure. They are full of good taste, these Yankees, in most things, altho' in some few matters, they have an abominably bad one; such as chewing tobacco and unmerciful expectoration,—bragging like Bobadils, altogether unnecessarily, for he must be a prejudiced fool who denies them the military virtue and intelligence—but in matters general, they exhibit an excellent taste. In none more than in the location of their towns, the laying them out, erecting handsome houses and outbuildings, and having fine steamboats. Burlington is an example of the former, and the "Burlington" steamer, of the latter; a cleaner, nicer, more pleasant or more orderly boat, to travel in, there cannot be, if, in fact, it and the Champlain steamers, generally, do not bear away the palm from all others. It is worth the while of one of us "Britishers" to take a trip to Whitehall, for the purpose of realising the excellence, in every respect, of the steamers. Our steamboat proprietors and captains might take a leaf out of the Champlain book, to very great advantage to the public and to their own credit. Even that great Canadian weakness—the sense of dignity—presents no impediment, rather invites, for it is certainly far worse to see so great a contrast between the St. Lawrence steamers and the Champlain, than to imitate those whom many of us are pleased to consider as "second chop British":—an opinion, by the way, not entertained by those who know most of our neighbours. Those who know much of them, cannot but respect them. In law, medicine, the mechanic arts, in navigation, they are equal to the first, whilst one may seek in vain for their

superiors in enterprise, for their equals in general intelligence.

Continuing the route, a few hours bring the traveller to Crown Point and Ticonderoga—spots which France fortified to resist the power of England on the American continent, and whence about the middle of last century, expeditions departed to carry destruction to the British settlements further south. They exhibit at the present day, a few ruins and that is all. The spirit stirring drum awakens no more their echoes, nor is the shrill fife heard, nor seen the glance of bayonet. They are mere reminiscences of the past, but as such are interesting, very much so, to the contemplative mind. In those days, the savages were allies of the French and always accompanied them in their expeditions, and as one surveys the ruins, he pictures to himself the scene they must have presented when the primeval forest covered the whole country, and the clearances around the forts were covered by the wigwams of the Indian warriors, assembled to accompany their French friends, against "the long knives". Ticonderoga is famous as the fatal spot where havoc once ran riot through the ranks of a British army. An expedition left Albany under the command of Lord Howe, to reduce the strongholds of the French. The force was very considerable, upwards of 10,000 men.

Having reached Ticonderoga, an assault was made on the strong abbatiss which surrounded it, without waiting for artillery, and a signal repulse was the result, attended with great slaughter. Lord Howe lost his life, and also numbers of officers. It is a very hazardous operation, the attempt to carry a place of strength by "coup de main," when the enemy is prepared to receive the attack, and resolute. Military events in America show how fatal they usually are. The assault on Ticonderoga was repelled by a few hundred French soldiers, assisted by Canadians and Indians. Wolfe's attempt to carry the works at Montmorenci and Beauport was a failure. The assault on Fort Erie, in 1814, was a dreadful business, and New Orleans affords another proof of the extreme hazard of defeat under such circumstances, even though the assaulting force be composed of disciplined and tried soldiers, and the defenders are the raw material.

Approaching Whitehall, the lake narrows into a mere creek, flanked by swamp for a short distance, and then walled in by perpendicular rock and lofty hill. Whitehall itself is a snug little place, situate in a hollow between a precipice on one side and hills on the other, that rise—almost into mountains. The Phoenix Hotel there, is recommended to travellers as combining every thing that can be desired.

The conveyance from Whitehall to Troy is usually by Canal Boat, unless expedition be an object, and they are very pleasant conveyances—neatly fitted up and kept clean. The great inconvenience is want of space, but those who have been subjected to the annoyances and miseries of an American Stage Coach will not think of that. The Passenger Canal Boats in America are much prettier and nicer conveyances, than those of the Canals in Holland.

A reservation must be made, however, when commending the Canal Boats, namely, that they are as unpleasant by night as agreeable by day. They are usually full of passengers, ladies and gentlemen, men and women: high and low—refined and crude—delicate and indelicate—nice and not nice. During the day time, in fine weather, the traveller, if not fastidious and hyper-exclusive, will, as I have already remarked, find the Canal Boat a very agreeable and smooth exchange for the Stage Coach, and the roads of North America; but, at night, how changed the picture! Annoyance, discomfort, disgust, mark the hours of darkness. In America, not only do all travel, but all travel in the same conveyance. It is said of poverty "that it makes one acquainted with strange bed-fellows", and without any kind of doubt it may be said of travelling in America, it makes one acquainted with strange and odd, and at times, most disagreeable, if not highly disgusting companions; for companions they must be in the narrow confines of Canal Boat and Stage Coach. Equality reigns supreme in the United States. None dare be a rebel against it. The most refined gentleman of the United States has not the hardihood to exalt himself above his fellow traveller, be he never so vulgar; but he has not the will to do so. Born and bred upon the domain of equality, he dreams not of exclusiveness, and if perchance he should dream thereof, he is not disturbed by the proximity, however close, of vulgarity, loaferism, and uncouthness, or by the total absence of good manners, for familiarity with equality under all its phases, from his childhood, has rendered him insensible to all such annoyance. It is very different with the English gentleman. He may be an ultra-radical—an *exalté* liberal—a fervent democrat—a thorough Republican—a believer in the happy and refining influences of self-government—but, totally unaccustomed in his own country to sit at table by the side of the laborer, the farm servant, or others from the very meanest walks of life, he cannot reconcile himself to the occasional infliction of compulsory companionship with such. His feelings revolt, even contrary to his inclination. Though he desire to be pleased, 'tis out of the question—he cannot. Well would it be if it went no further, but too often is he led to judge harshly of the government and the social condition of the people of the United States, by such *rencontres*. Time will, however, reconcile him to such things, and then he will see much to admire in the social picture presented at the tables of the Hotels and Steamers of the United States: for it must not be lost sight of, that it is only now and then, the traveller meets the very offensive creature just described. Generally speaking, the men and women of the United States whom one meets on journeys, are well-behaved persons, of varying pretensions to refinement and good manners certainly, but, well-conducted, respectable, and self-respecting. Crowds of people descend into the cabin of one of the splendid steamers which navigate the Hudson—they are of all conditions in life, of all professions and occupations—from the pedlar of wares to the banker—from the con-

stable to the chief justice—from the journeyman-mechanic to the millionaire-merchant—from the driver of a stage or hackney coach to the driver of the coach political—even he the President ;—and among them all—men and women—there is an ease and self-possession, which are admirable—a total absence of that *gêne* and uncomfortableness of manner which is characteristic of English promiscuous society. Not one seems to dream of social inferiority or superiority : every one is perfectly at ease : there is none of the touch-me-not manner of the English gentry, or the I-am-as-good-as-you-manner of the English vulgar-rich,—none of the very unpleasant awkwardness so observable when different ranks of English Society are brought together. On the contrary, every one eats and drinks and conducts himself or herself, with a *ne plus-ultra* ease. Now, how admirable, is such an aspect of society ! It tells of the absence of all those heart-burnings and jealousies, and of the repining, caused by the recognition of ranks, which are the bane of English Society :—of the arrogant exclusiveness of nobility and gentry,—the insolent assumption of the *nouveaux-riches* :—the contumely of the proud and the mortification of the humble,—or it may be, their rage—their rebellion against social tyranny and oppression. It tells of more than that, and better,—it tells a tale of social happiness which is delightful to think of. People may say what they will about Republicanism ; but surely that which produces so pleasant and charming a result, cannot be bad.

The truth is, that we, Old English, owe a grudge to the New English, for having availed themselves of the easy defensibility of English America against the power of the Mother Country, to resist the arbitrary, despotic tendencies of the Government in the early part of George the Third's reign. We have forgiven, long ago, the affront put upon us, but we have not forgotten it ; and we take our revenge in occasional spiteful criticism on New-England peculiarities, and the flaws and cracks of Republicanism. It is human nature to do so, notwithstanding the adage, "they who live in glass houses, should not throw stones" : and, certainly, none can deny that many of our Old English peculiarities are quite as open to spiteful criticism, and that flaws and cracks in our Constitutional Monarchy, can be discerned without the aid of a magnifying glass. It is human nature, however, to fancy ourselves "perfection", and see much "imperfection" in our neighbour ; but this is rendered more evident whenever relatives quarrel and fight. They can never be thoroughly reconciled again. The wounds affection receives never thoroughly heal ; like some incurable diseases, the victims of which are discharged from hospital as "cured," but always return, till the master-tailor, Death, cuts the thread of their existence, so is it with the wounds affection receives from the well-beloved. It is notorious that the quarrels of relatives are the most difficult of all quarrels to settle amicably ; and hence no doubt it is, that we magnify Jonathan's flaws of character, and breaches of good manners, and a nasty habit or two that he has, into grand offences. In the course of time, doubtless, when new generations are on the stage

of life, who will know nothing of the heart-burnings and aches which rendered their fathers uncomfortable together, the English of Europe and America will cordially fraternize ; but, *en attendant*, they will not.—They mutually respect each other, as they cannot help doing, but invective and sarcasm and retort are indulged in to a most amusing extent, nevertheless.—*c'est plus fort qu'eux*, they cannot help it. Thus we may account for the well-feigned horror of the Englishman at Yankee Republicanism, and his hyper-sensitiveness at the expectoration of the tobacco-chewers, and his ridicule of the nasal twang of the New England voice ; and per contra, for the bitterness of speech and feeling against "the British," and the affectation of indignation at the corruptions effected by "British Gold."

The fact is, that one has not a whit better reason to criticize and ridicule, and be sarcastic and severe in speech, than the other. If there be stains on the polish, and rust on the morals, of the American English, and if the supremacy of the multitude be oftentimes abhorrent, let us bear well in mind that the richer class of both countries is very nearly alike, in manners and habits, and that if the mechanics and yeomanry and labouring portions of the population of the two countries be compared, judgment might not be pronounced in our favor ; and as to the supremacy of the multitude, many deem it far preferable to the supremacy of the few, and it must not be lost sight of, that *the multitude* in New England, are vastly better qualified to exercise the electoral suffrage than the humbler and poorer classes of Old England.

There are many signs and symptoms, though, even at the present day, that the people of the United States are beginning to overcome their born prejudice against the British. There is a break in the gloomy sky which has overhung the sentiments of the two portions of the Anglo-Saxon race : we begin to see daylight through the blackness of prejudice and hostility. The proportions of the Republic which are rapidly being developed into majestic power, inspire with respect, even against his will, that very choleric old gentleman who rejoices in the name of John Bull ; and, as the consciousness of power and strength is brought more directly home to the hearts and minds of the States' people, they smile contemptuously upon what formerly annoyed and irritated them beyond measure, namely, the pert criticism and unjust sarcasm of British writers and travellers. Formerly, the 4th July orations were invariably furiously better declamations against British tyranny and injustice and calumny ; the inhabitants of the 13 colonies were always pictured as a gallant, high-spirited people, groaning beneath the weight of tyranny and clanking the chains of slavery ; their war for independence filled all the clarions of eloquence ; no terms were too bitter or violent against "the British," none too laudatory of themselves. Of late, however, they find something else to talk about in these orations : they begin to acknowledge that the people of the 13 Colonies never were slaves at any time,—and that British Rule was not so Russian and Turkish

as the young Jonathans were formerly assured it was by grave orators and most approved good demagogues. For example, an oration was delivered last 4th July by one of the "eminent men" of the States, a Mr. Caleb Cushing, once a member of Congress, then Ambassador to China, now a General in Mexico, and the following extract from it is corroborative of what has been here written :

"Men who have but superficially studied the history of the United States are accustomed to speak of this day as the anniversary of our emancipation from bondage, and vague ideas of that vaguest of all things, called liberty, are attached to the very name of our national independence. But the people of the United States were never in a state of bondage. The war of the revolution was not a war for liberty. On the contrary it was but a struggle in arms to determine whether the two great subdivisions of the British race, one inhabiting Europe and the other inhabiting America, and both equally free, should continue to constitute a single empire, or whether they should be reconstituted separately into two independent empires. The God of Battles decided that we, the American Colonies, were as competent for independent self government as the mother country; and England, with that practical good sense which distinguishes her from other nations, manfully acquiesced in the decision which split her power asunder, and gave to us separate dominion in America.

And the mysterious order of Providence seems to have predestined the Americans to surpass the European subdivision of the original empire, for, of that highminded, bold-hearted and strong-handed British race, which, wheresoever it appears, appears but to command, the more numerous part will ere long be found in America."

It must be stated, however, that the feeling of old John Bull towards the United States, has never been that of the rankling hostility, which has distinguished Jonathan. John Bull has never known any thing of the bitter animosity that has filled Jonathan's cup of wrath to overflowing, against the "British." He has ever owed a grudge to his rebellious progeny since they asserted their independence of parental rule, but he has never forgotten the ties of consanguinity. He has had the French and the Spaniards to fight, whilst Jonathan, with the demoniacal wickedness of the parricide, has always been aiming his blows at the paternal head. Perhaps the Mexican war, in which he is now engaged, will divert his bellicose propensity from the British to the Spaniard,—it is to be hoped so—for it is most discreditable to see the same race eternally squabbling together, handying Billingsgate, and striving to humble each other. When in private life, we behold relatives acting towards each other, as England and America do, we cry shame upon both parties. We are disgusted; we are shocked: we feel it to be an outrage upon our common nature and public opinion outlaws them:—and yet, in a national point of view, the conduct of the two countries is just as bad.

We must, however, give up this comparison of John Bull and Brother Jonathan, or we shall never get to our journey's end.

At the enterprising, thriving and populous city of Troy, the traveller leaves the canal boat. This is the spot where the Erie Canal strikes the Hudson, and here the Canadian eye first sees the evidence of the magnitude and greatness of the trade of the Far West. At this point, commerce assumes gigantic proportions, in comparison with her appearance on the St. Lawrence.

The unbelievers in canals and railroads, those artificial *conduits* of commerce, should go to Troy and Albany, to see their effects. Populous cities arise in a score of years where, but for them, only country towns would ever be seen. Glory and honor to the country whose enterprise draws thus artificially to itself, the power and wealth which commerce invariably bestows on busy and enlightened industry. What a wonderful thing is this commerce! Talk of letters, and philosophers and preachers, why commerce will do more, in one half century, to civilize and render tractable that most perverse animal—man—than the influences of the whole of them put together, for a thousand years. The English of Europe and America, are the most commercial people of the world, and are they not the most powerful of all nations? It matters not whether they have, or have not, a greater aptitude, naturally, for commerce, than the other races of men, but it is quite certain that they surpass them all in its pursuits,—and, like Jupiter, won by the beauty of Danae, she descends to their embrace in showers of gold.

The Canadian eye that perceives the flood of commerce enriching thus the Banks of the Hudson, will perchance, afterwards, glance at the St. Lawrence, and the mind will inquire why the commerce of the Lakes should seek a muddy ditch, as its channel to the ocean, instead of the majestic outlet of the Lakes, the St. Lawrence. Certainly the St. Lawrence, as far down as Montreal, would have been the channel of that trade, but that it was closed against it, politically. The Erie ditch never would have been dug, but for that,—and even now, if the project started but the other day, of a ship-canal to join the St. Lawrence and Lake Champlain be carried out, the ditch will lose its importance. When that day arrives, and come it must, the showers of gold which now enrich the people of Buffalo, and of the entire line of the canal to the Hudson, and the cities of Troy and Albany, will descend into the lap of Canada. Connect the waters of Lake Champlain with those of the St. Lawrence by a ship-canal, and speedily the Northern Canal from Whitehall to Albany will be correspondingly enlarged, and then the Erie Canal, like the Canals of Venice, will cease to bear upon its muddy breast, the golden fleece. There are those who sneer at these prognostics, and who call the prophets, visionaries, men of moon-stricken minds, builders of superb Chateaux-en-Espagne, but let the sneerers answer the following question:—What rendered the cities of Palmyra, Tyre, Alexandria, Venice, and Genoa, the seats of power and empire? It was Commerce! It was the transit trade between Europe and Asia—nothing more potential, but how potential! How almost fabulous the effects of a mere transit trade, Palmyra will testify. The site of that once famous city, is an Oasis in the sandy desert, that intervenes between Syria and the far east. After a tedious, wearying and exhausting journey over arid wastes, the caravans, composed of multitudes of men and horses and camels, attained that happy spot, and there they rested, until man and beast were thoroughly recruited for another wearying and ex-

haunting journey over the desert beyond. Thus it was with the Caravans from the Indus or the Mediterranean: in progress of time, that simple Oasis became the spot where Europeans and Asiatics exchanged their commodities. The Merchant of Venice went no further than Palmyra, there he sold the products of the west, and there he purchased those of the east,—and *vice-versa*, with the trader of the Indus, the Ganges, and, perhaps, he of the “flowery land.” Then arose upon that simple Oasis, a town; the town grew into a city; and the city into a seat of empire. There lived Longinus, and there Zenobia reigned. What is Palmyra now?—a heap of ruins, which tell by their magnitude, even at this present day, its former splendor and magnificence. The story of Palmyra is that of Tyre and Venice and Genoa. The discovery of Vasco de Gama left them, like a gallant ship abandoned by the tide upon a sand-bank, high and dry, useless and worthless, and they are what we see them.

But within two days journey of Montreal, another Palmyra is rising fast! New York is destined to be the Queen of American cities. It is commerce that has made her what she is, and commerce will make her the heart of Western Empire. With that great city almost within our sight, can we fail to sneer at the sneerers—the Nestors of the olden time, who “let well alone”—who call the men of progress,—visionaries! We cannot. The present population of Montreal is one from which little can be expected: dull, inert, without enterprise; but the great object of making the St. Lawrence the channel of the commerce of the great lakes, down as far as Montreal, will be achieved by others.

What sights meet the eye of the Canadian upon the banks and upon the waters of the Hudson. Steamers, stupendous in size, immense in power, and magnificent in decoration, convey the traveller at the rate of about 20 miles the hour from the populous and bustling cities of Troy and Albany to the American Palmyra. In no other country, in no other river, are such steamers to be seen. Cleopatra's famous barge is rivalled by the Isaac Newton: the Democrat of America enjoys a conveyance equalling in gorgeousness the yachts of the Aristocrat of Europe. Then, when the favouring breeze arises, the bosom of the beautiful river is whitened with the canvas of hundreds of river craft. Every now and then, a tug-steamer is seen with a raft of capacious barges in tow. The banks are studded with populous towns and beautiful villages, whilst from every hill, and point of 'vantage, is seen the villa or the hall where the Merchant Princes of New York almost rival the Princes who reign “by the Grace of God”, in luxury and splendor.

The city of New York appears!—a living, breathing, proof of the wondrous creative power of commerce.—No Monarch holds his Court there: no Government is there established: it is not even the capital of the State of New York. It owes all its greatness to commerce. Its population approaches half a million of souls, even now. Who shall fix a limit to its populousness, when the vastness of internal navigation, conjoined with its choice position for foreign trade, are

considered? It is the great American Bazaar. The merchandize of all the countries of the globe are here brought in such quantities, that no mart, not even London or Liverpool, excels it in capacity to furnish the completest assortment. It is the outlet of the products of territory, equalling in extent the entire continent of Europe. An enterprise and an intelligence which are not surpassed, if equalled, in any country, preside over this vast commerce, whilst political freedom, unbounded save by reason, and social equality, which forbids the slightest repression of the ambitious aspirations of the operative, the yeoman or the labourer, give to that enterprise and intelligence a force, impetus and vigour, unknown in any other land.

In the United States, there is no such thing as advancement in public life, except through merit and ability. The son of the President enjoys no advantage over the son of the cobbler,—(unless merely social.) In the world of fashion, he may enjoy some, being influential at the “White House”,—but, politically, absolutely none. The son of the labourer, the farmer, or the artizan who feels within himself the stirrings of that power which rules mankind, (the controlling mind) is conscious, there is no other let or hindrance between him and the highest offices of the State, than between the sons of the President, or the millionaires of Boston, New York or Philadelphia. He feels that popularity is the only avenue to political greatness. What an encouragement is this to the youth of aspiring spirit! One thing is plain enough in such a state of things, that all the talent, ability, intellect, or genius, of the whole people, is in full and unrestrained activity.—Who can tell the national benefit that thence results! With us English, how different is all this! The Aristocracy enjoy almost the monopoly of places of honor and power. There are few engaged in the career of diplomacy, but the noble, or the nobly-connected;—if we scan the list of England's Ministers,—the roll of each and every Cabinet, from the time of William and Anne to the beginning of the present century,—how few can be found of *bourgeois* or *roturier* birth!—Even to the present hour, it is almost the same. There has been a change, and there will be a greater: the Reform Bill was a heavy blow and great discouragement to the Aristocracy; and, under it, hence and hereafter, the Ministers of State will climb to their places of power from the shoulders of the people.—Richard Cobden will, perhaps, be the first to mount, but many will follow him. The son of the English Duke, or Marquess, who, inspired by Mars or Neptune, desires to be soldier or sailor,—is aware before he dons the scarlet or blue, that the most dashing Cavalry Regiment, or the finest frigate in the Royal Navy, will be his before he is thirty, if he wishes it. Not so with him of humble birth or purse of feather weight. If he enter Army or Navy, he has the comfortable assurance of dying a gray-haired captain of infantry, or first-lieutenant of a man-of-war. This is not as it should be, but so it is. In the meantime, we who are jealous of an English name,—we who glory in our English fame,—we who would rejoicingly lay down our English lives to

serve our country, may apply unto our souls the very-far-from-flattering, or comfortable,unction, that in a hostile conflict between the Anglo-Saxons of England and America, the former will labor under all the disadvantages that spring from the influence referred to.

H.

(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 dark atmosphere of vice.

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

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

AXIOM V. CONSIDERED.

LET US recall for a moment the distinction between a sin and a crime;—a sin is an offence against the laws of God—a crime is an offence against the laws of man; and that we attach turpitude to a sin, only if it be at the same time a crime. (*Vide consideration of 1st Axiom.*) The common herd seldom make this distinction; and hence the constant evasion of a statute, sooner or later produces such a moral obtuseness, that the distinction of right and wrong are more or less obliterated, and injudicious legislation thus becomes the cause of the demoralization of those portions of the people, who are affected by such laws. This part of the subject will be better understood by examples. It is very hard to convince any one, that snipe, woodcock, partridge, deer, and other wild and migratory animals are private property of any individual, consequently the game laws have always been evaded, by every one who feels inclined to handle a gun, without any *compunctions of conscience*, yet the existence of such laws in England have gone far to people Virginia, Australia, &c. Though no feeling of guilt-disturbs the mind of the poacher, yet, the very fact of his being imprisoned, branded, &c., produces a feeling of recklessness and revenge in the mind of the culprit, and a shyness on the part of his former associates and employers. Join to this the evil influence of the company met with in jail, and it is easy to perceive how often the convict's career has begun in poaching, and ended in a penal colony. Revenue and excise laws contribute their full share in extending evil. Where a duty is raised too high, it acts as a premium upon smuggling, which is the fruitful parent of murder and every vice; high excise duties, as upon spirits, operate in the same manner, and my conviction is strong, that much of the misery of Ireland is attributable to the operation of the spirit duty, on the principle explained under the head of poaching, added to the feeling prevalent among the southern Irish, that the Saxon is a foreigner, and con-

sequently all his laws are impositions, and to be resisted as a matter of right. In this country the differential duties have been the fruitful cause of smuggling, and some of our most distinguished citizens owe their wealth and standing to this practice. Sumptuary laws have always had a most pernicious effect in all countries where they have been tried, and among them must be classed the attempt now being made in the neighbouring States to prevent, by law, the sale of alcoholic drinks. It can only operate in the same manner as the game and excise laws; the premium upon the evasion of the law is so great as to engage a large multitude in the traffic, with the usual results attendant upon such defiance of the law. Last year no tavern keeper sold liquor in the state of New York, and yet it could be got in any tavern with great ease. An enthusiastic teetotaler who travelled along the Erie canal last year, told me how the law was got over. A traveller goes into a tavern and asks for a glass of brandy, the host answers, "I guess we can't sell no liquor, t'ain't allowed." Traveller.—"Well I guess I must have it, don't feel wely nowhere, have a kind of alloverishness, and shall be sick if I don't get it." Host.—"I can't see you die, so here is brandy, but mind I don't sell it." The traveller takes his jorum, throws down some money and goes off. In pious Massachusetts, a traveller goes into the public room and calls out, "Well I guess I *should* like a mint julep." In a few minutes a drawer is shot out from the wall with a julep, the money is thrown in, the julep taken out, the drawer slides back, and John Doe has nobody to lay hold on. Apothecaries sell spirits, and physicians prostitute their authority by writing prescriptions, for hire, for dozes of brandy. The infliction of capital punishment for an immense variety of offences, which were so common twenty years ago, had the effect of greatly augmenting crime, and men, by no means old, can recollect, when after every criminal term, here and at Quebec, some eight or a dozen men were hung for all sorts of crimes, as sheepstealing, horse stealing, sacrilege, &c., and notwithstanding the much smaller population of the country, *murders were much more frequent*, and all crimes, in proportion to the population, vastly more common. In those days the number of criminals condemned to death was so enormous, that the greatest proportion had their sentence commuted to branding and a short imprisonment; and consequently, criminals did not look upon hanging as by any means a *certain* or even *probable* event, and the alternative as a slight punishment. Moreover, this sanguinary code rendered criminals themselves sanguinary, and we find that in those times burglars, highwaymen, and sheepstealers, always murdered their victims and other inconvenient witnesses, because "dead men tell no tales," a barbarity that disappeared as soon as the penal law was rendered more merciful. When the law shews a contempt for human life, the same feeling is engendered in every mind educated or not. About twenty years ago a man was hanged for murder in Albany, New York, a respectable well-to-do farmer witnessed the execution, that night he murdered his wife, and three months after mounted the same



gibbet. Such murders as this are committed most commonly under the influence of a long continued and morbid train of reasoning, which, however, is in most cases kept in wholesome check by fear of the gallows. In this case it is probable that the sanguinary spirit of the farmer was roused by the sight of the execution, and under its influence the poor wife was victimized. In consequence of a perverted sympathy for criminals rather than their poor victims, the laws against murderers, both in the United States and Lower Canada, have been rendered inoperative partly by the verdicts of perjured juries, and partly by the ill-timed clemency of Executives; but in the State of New York murders increased so much under this system, that, as revolution takes place in public opinions, juries found every body guilty that was arraigned, and Governor Marcy's successor hung them all, leaving the blood of Ellen Jewett, Adams, and a host of others, to cry to heaven for ten-fold vengeance. It will be perceived that though not entirely opposed to capital punishment for murder, yet I am against public executions. I might come still nearer home, and point out the operation of the present bankrupt and usury laws, and some others; but as my object is only to elucidate each axiom, I here close this part.

---

#### ACKNOWLEDGEMENTS.

We are sorry to say, that since our last number, acknowledgements have been very scanty—not a single remittance from any of our Agents has been received since that date. Bro. Rodgers' letter of the 15th has been received. We did not expect such a result from our Quebec accounts.

---

## THE ODD FELLOWS' RECORD.

MONTREAL, OCTOBER, 1847.

---

#### BENEFITS, DUES, &c.

We would now wish to draw the attention of Lodges in connection with this Order to the necessity existing for a remodelling of their Scales of Dues and Benefits—and placing them upon a footing to ensure their safety and permanency. Reflection and inquiry will at once plainly show, that the Fees now exacted from members are totally inadequate to meet the present demands made on the funds of Lodges, in the way of benefits and other contingencies. If this is now apparent, how much does it, then, behove them to set to work at once to rectify these errors, as the Lodges are now young, and can better effect the cure at the present moment, when burthened with no severe encumbrances.

It is true, that the Order labours under very heavy contingent expenses. Yet, there appears no immediate prospect of any very sensible reduction in this item.

We would decidedly recommend, that the placing the rate of Dues and Benefits on an equal and proportionate basis, should be accomplished by meeting the difficulty half way, viz., slightly increasing the Dues

and proportionately decreasing the Benefits; but, in no case, is it advisable to continue the present high scale of Benefits, and to raise the Dues sufficiently to cover this standard. The Dues are, in every instance, the only reliable source, from which we can make good our financial position as a body. The sums obtained from Initiations are but casual and uncertain, never to be depended on as a steady means of increasing the funds; they will vary, they may be large or small, and according as the public view the standing of the Order, the conclusions which they will arrive at, will always be guided by the *position*, in which we may be placed to discharge to the full extent, the charitable obligations of our "*affiliation*." The Dues are, therefore, the only basis on which the existence of the Order must rest, and are to us of paramount importance. It is to be ardently wished for, that those Lodges which have accumulated funds, should not for ordinary purposes encroach upon them, but should husband them for extreme and unlooked for calamities. Each fund should be so created as to be able to meet all appropriate calls upon its bounty. It is also bad policy for one fund to be forced to reimburse the deficiencies of the other. Each should stand upon its own merits, the test of its real value.

The scale of Initiations should be based upon actual statistics, shewing the value of the tenure of life, at the time of the admittance of a member, being divided into periods bearing accurate relation to the strength and vigour, as well as the infirmities of existence incident to these divisions. Whatever standard may be adopted, let it always be borne in mind, that the Initiation Fees, together with the charges for Degrees, should be a sum, which, carried out at compound interest from the time of Initiation at the then actual value of the member's life, should be sufficient to defray his funeral benefit, when nature shall have run its course. The extreme age at which Candidates are now generally admitted into the several Lodges of the Order, is 50. This is by far too old. From 45 to 50, almost all the germ of disease and decay, incident to the human frame, induced by careless exposure to wind and weather, and, in many cases, by an indiscriminate use of Mineral Medicines, not heretofore felt, now begin to shew themselves seated in the constitution beyond eradication. It is, then, unfair to young members, contributing to the funds during the sunny days of youth and health, with the expectation of benefit at some future period, to be admitted on the same footing with those, who, after at best but a few years of membership, must, in the ordinary course of nature, become constant pensioners upon the Bounty of the Order. Such Initiations, if persevered in, must ultimately entail on the Lodges encouraging them, derangement in their funds. We would recommend that Candidates should not be received beyond the age of 45.

The depositing of Cards from one Lodge in another is a matter requiring some consideration and amendment. The practice now generally adopted of requiring one-half the Initiation Fee from Brothers so entering a Lodge, is incorrect and unsafe in principle, as well

as unjust to those initiated. This Brother having been previously admitted into one Lodge, at the full Initiation Fee, by depositing subsequently his Card in a second one, becomes entitled to the same benefits and privileges as the other Members; and if he be a Member of the *Scarlet Degree*, the disproportion in his account with the Lodge, when placed against that of an Initiated Brother is still greater. It may be urged that the loss which one Lodge experiences on this point, is balanced by the gain which accrues by the leaving of its own Members. This argument will only hold good with Lodges placed on a similar footing with regard to locality and mutual interest; but does not apply to those situated in large commercial cities, such as Quebec, Montreal, Toronto and Kingston, where the population is constantly fluctuating. In this case, it assumes another feature, and requires to be cautiously dealt with; and, in the event of any future union of this branch of the Order with that of the Manchester Unity, we shall be greatly the losers; for the influx of admissions into our branch will be infinitely greater than into that of the other. We would wish to see some attention paid to this point by the Order throughout the country.

On the subject of the Widows' and Orphans' Fund, every Lodge feels that its calls are so sacred, that we need not urge on them to watch it with care. Whatever donations you may have to make, let every Odd Fellow feel that it is a bounden duty upon him first to give this fund a preference; and, to those who need not the relief which is provided for sickness, we would earnestly recommend its transfer to the Widows' and Orphans' Fund. This fund is, however, the only one on the present scale—which statistics can bear out as correct—the *one-third* of all Quarterly Dues being amply sufficient to carry out the legitimate objects of this fund, when the amount of benefit under this head is based upon correct corresponding data. In making calculations for this fund, let it be recollected that sufficient allowance must be made in favor of every woman by two years more than for that of the other sex—all tables and data shewing that there is actually that difference between their respective values of life. It would not be objectionable, though perhaps not absolutely necessary, if married members were required to pay a stated sum (as the case may be, large or small) on their entrance, as a *bonus* to the Widows' and Orphans' Fund, in addition to other Fees. There is a decided balance in favor of the unmarried member, when his account is placed alongside that of the married one.

The Order must be careful not to assume as the basis of its calculations for any fund, the tables and results published by the different Life Assurance Companies, unless suitable allowance is made in the calculations for such contingencies and disbursements as are not contemplated in their statements. The data made use of by these Companies in arriving at their business results, is correct, and fully applicable to us, by the substitution of the working of the Order for that of the Assurance Company. An opinion generally prevails, that the sums which these societies require as premiums are far too

high to be taken as a guide for our calculations. Such is not the case as a moment's reflection will shew to the contrary.

Thus: A Lodge in the admission of every member entails upon itself benefits for sickness and funeral, and if he be a married man, the expense is not likely to cease with death, the Widow's annuity having still to be defrayed by the Order, as well as *her* Funeral Benefit, should her circumstances need it, (even after having enjoyed during lifetime the annuity,) provided she does not marry again,—whereas, an Assurance Co., taking as a case in point, the securing of an annuity to a widow after death, pays nothing until after the decease of the individual thus assuring. It will therefore, be seen that a Lodge have all the previous risks of sickness and funeral expenses of the Brother to defray, before they are placed on the same footing as the Co.,—with the additional encumbrance of the widow's funeral benefit. It thus appears that the opinion of the premiums required by Assurance Companies being too high for our institution, is unfounded.

We truly think that so much indifference and prejudice exist in the Order relative to a proper application of correct statistics to the regulation of our resources, that something may be said to advantage here to disabuse the mind of the public. Life and death for the mass are so reduced to positive certainties by well authenticated data, that every man must feel that his own case (in an increase of personal comfort, and development of mind) is the result of these researches. The life of man is not only embellished in its course by study and science, but is extended and rendered less doubtful by it. Commerce and its train tend to draw within the reach of every man the means of improving his social condition, and of reducing, by a more equitable distribution of public wealth, the mortality which want, privation and ignorance heretofore sadly generated. Sanitary arrangements (such as the improvement of land, the ventilation and cleanliness of cities and towns, and the progress of medical research) have diminished in a wonderful degree the causes which decimated the earth.

From statistics now collected, it appears that the effects of the amelioration of the social system, are to restrain and diminish in proportion to the population, the annual number of births, and in a still greater degree, that of deaths: on the contrary, a great number of births, equalled or even exceeded by that of deaths, is a characteristic sign of barbarism. In the former case, as men in a mass reach the plenitude of their physical and social development, the population is strong, intelligent, and manly: whilst it remains in the perpetual infancy where generations are swept off without being able to profit by the past, to bring social economy to perfection.

Men of genius and powerful minds, have given their whole attention to the elucidation of these interesting topics, and have clearly made them suitable to the improvement of the human family. If, then, these results are so fully applicable to society at large, with all its conflicting interests, how much more so are they to an

Institution like the Independent Order of Odd Fellows, which, in the unity of its purposes, aims solely at the moral and social improvement of its members. Then, why should any thing terrestrial hesitate to be guided by that "Order;" which the universe itself acknowledges "as Heaven's first law." We look around us and see that every thing moves and acts by immutable laws and decrees, and in the progressive improvement of mankind, we see the effects of this law of order, with this divine axiom before us, we cannot certainly refuse to model our attempts at doing good, by laws which apply directly to us, as an Institution for the benefit of mankind.

The above may be thought by some of our readers foreign to the subject, which commenced this article, yet we shall feel that it has not been so, if it has the effect of drawing the attention of the Order to this engrossing subject,—and of inducing it to avail itself of the information to place its funds upon a firm and substantial basis.

Some of the Lodges in this city are now weighing the subject seriously, and we trust that the result will be such as to warrant the warmest anticipations of the well wishers of our beloved Order. To all the Lodges in connection with us, we would, as a parting advice, say "Go and do likewise."

We have refrained from publishing any of the calculations made by Lodges on this subject, but will be happy to give any information which lays in our power.

#### ANNUAL SESSION OF THE GRAND LODGE OF THE UNITED STATES.

We have not yet received a copy of the proceedings of this Body, and are therefore confined to such extracts as we can find in the different Odd Fellows' Magazines in the United States. We regret exceedingly to note the tone of Grand Sire Sherlock's remarks, in relation to the Grand Lodge of British North America. Until we are in possession of the full Journal of Proceedings, however, we forbear all comment upon the statements thus made.

In the course of the Session, the following Grand Officers were installed for the usual term of two years:—Hon. R. Kneass, M. W. Grand Sire; Newell A. Thompson, R. W. D. Grand Sire; James L. Ridgely, R. W. Grand Secretary; Andrew E. Warner, R. W. Grand Treasurer; Rev. J. D. McCabe, W. Grand Chaplain; Smith Skinner, W. Grand Marshall; Samuel L. Harris, W. Grand Guardian; John E. Chamberlain, W. Grand Messenger.

It must be gratifying to the Order in this Province, to learn that Grand Secretary Ridgely—a worthy Brother thoroughly conversant with Odd Fellowship in all its workings, and known as a zealous Odd Fellow wherever the Order exists—has been appointed Special Grand Representative, to attend the next Annual Communication of the Grand Lodge of this Jurisdiction.

We are indebted to the *Gazette of the Union*, and *Symbol*, for the following:—

#### M. W. GRAND SIRE'S REPORT.

*To the R. W. Grand Lodge of the United States, I. O. O. F.*

In obedience to the requirements of the Constitution, I have the honor to submit my annual report. It is a source of much pleasure to me to be enabled to congratulate you upon the continued prosperity with which our institution has been blessed. The additions to our membership during the year have fully equalled those of former years, and the consequent increase of the means, and the application of those means towards the fulfilment of the great objects of our Order, affords the best evidence to the world of the benefits of Odd Fellowship. One year since there were reported about 90,000 contributing members attached to Lodges under your jurisdiction; there are now about 120,000. The amount expended for the relief of brethren, and for purposes of charity, as reported at your last Session for the year then expired, was about 265,000 dollars; during the year just past, for the same purposes, the expenditures have been about 300,000.

Nothing has occurred seriously to mar the prospects of the Order, or to retard it in its career of usefulness. From the assaults of those, who, strangers to our Institution, denounce and condemn it, no harm can result. The day has gone by when the mass of mankind could be moved blindly, by the efforts of a few designing men. Institutions as well as individuals are judged by their actions; and so long as our Order adheres to its ancient landmarks, pursuing closely the line of its duty, and thus evincing its capacity as a great agent in the work of ameliorating the condition of man, and of creating and sustaining the feeling of a common brotherhood, ignorance and fanaticism cannot affect it. It is from internal dissensions alone that any danger may be feared, and I regret to say that there are indications that this danger is at hand.

The proposition in various States to change the fundamental laws upon which State Grand Lodges are organized, will be a fruitful source of discord, unless the principle be settled by your body. Under our present laws, every Past Grand in good standing is entitled to a seat in his State Grand Lodge. This is guaranteed to him as a reward for the labour performed in filling the different chairs in a Subordinate Lodge. It is proposed in some sections of the country to organize State Grand Lodges upon the representative system, representation in proportion to numbers; whilst in other sections there is already a system in operation by which, on many questions, a representative elected by his Lodge, casts the votes of that Lodge, and other Past Grands are disfranchised. Two points are presented here, the decision of which will be of great importance to the Order—1st, Can a P. G. be cast out of a State Grand Lodge, which he has entered as a member under the solemn guarantees of the organic law of that body, and under the stipulations made by the Grand Lodge of the United States? and 2nd, Can a system be adopted which in effect is the same; that is, that a P. G. may be disfranchised on certain questions, or that the voice of one P. G. may be made less in the body of his State Grand Lodge, than that of his fellow member, who may be the special representative of his Lodge. I am satisfied that in some States it will be necessary to change the present system in order that the Grand Lodges may be reduced to a working number, but the difficulties involved in the two points presented, have appeared to me to be a bar to any better plan.

On the last day of the Session of 1846, there was reported to the Grand Lodge by a special committee, a form of funeral ceremony, processions and regalia. The report was adopted by the Grand Lodge. So much of it as refers to regalia can, in my opinion, be viewed only as a proposed amendment to the 25th By-Law, and as such it could not legally be considered on the day it was presented. Accordingly I ruled that the 25th By-Law was still in full force, and that the regalia therein defined was the only regalia known to the Order.

In accordance with the directions of the Grand Lodge, the Grand Lodge of Wisconsin and the Grand Encampment of Michigan have been instituted. There have also been instituted, under Dispensations issued during the recess, Grand Encampments in Georgia, Tennessee, and North Carolina, and eleven Subordinate Lodges and ten Subordinate Encampments in Iowa, Wisconsin, Florida,

Vermont, Delaware, Arkansas, Louisiana, Alabama, North Carolina and Mississippi; the petitions, returns, and other documents in relation to which, will be laid before you for final action.

From Iowa an application in due form for a Grand Lodge Charter has been received, and in view of the near approach of your Session, it was reserved for your decision. I take pleasure in recommending that the Charter be granted, believing that the Order there is in safe hands, and that a Grand Lodge will be properly conducted.

An application for a Charter for a Subordinate Lodge has been received from petitioners residing at Honolulu, Oahu, Hawaiian Islands. The petitioners represent themselves to have been members of Lodges in New York, New Zealand, Liverpool, Doncaster and Hobart Town; and as all save one of the applicants, hail from Lodges unknown to the Order here, nothing could be done to forward the wishes of the petitioners. Among the papers accompanying the petition are copies of a correspondence had by the signers with P. G. Watson, who, it will be remembered, was furnished by the then D. D. G. S. of Massachusetts with a commission as D. D. G. S. of Oregon.

There will be presented to you for ratification, a Dispensation issued by P. G. Watson to certain brethren, residents of the same place, under which a Subordinate Lodge has been instituted. It is recommended that the act of P. G. Watson be legalized, and that Excelsior Lodge, No. 1, of the Hawaiian Islands, be recognized as a legitimate Lodge. By the instrumentality of that Lodge, if its institution be sanctioned, it is hoped that the benefits of Odd Fellowship may be extended to a vast territory hitherto unoccupied by it.

As at present constituted, the Board of Grand Officers cannot, in my opinion, grant Dispensations to open Lodges, but upon the application of five members with cards in possession. If it is deemed desirable to extend to foreign countries the blessings of American Odd Fellowship, it will be necessary to vest in the officers of the Grand Lodge some discretionary power, by which the application of five members may be dispensed with, as it is scarcely possible, that at many points which it would be desirable to occupy, a sufficient number of qualified petitioners can ever be obtained. It will require an amendment of the By-Laws to accomplish this. I take leave to commend this subject to your attention, in the hope that you will adopt some plan by which the Grand Officers may be enabled to act.

On reference to the report of the Grand Secretary, it will be seen that the revenues of the past year have fallen short of the previous year. There can be no doubt, however, that a strict enforcement of the present laws, will produce a sufficient revenue to defray the necessary and proper expenditures of the Grand Lodge, and that an increase of direct taxation need not be resorted to. The representative tax alone forms but a small portion of the revenue, the principal part being derived from the sale of the work, odes and diplomas. Notwithstanding the assertion of the Grand Lodge at the last Session, of its sole right to print and publish the work, cards, odes and diplomas, an individual member of the Order has continued, in violation of that right, to offer for sale a form of diploma, and in some sections of the Union portions of the Order have sustained him in that course. If the sources of revenue now in possession of the Grand Lodge be cut off, it will be requisite to resort to some other mode of raising a sufficient amount to meet its current expenses.

The Committee to whom was referred the preparation of a Digest of the Laws of the Order, will report at the present Session. This important duty has been discharged in a manner worthy of the thanks of your body. Every law, decision and usage, bearing upon the government of the Institution, as well as upon its internal affairs, have been sought out and arranged, so that any member of the Order may see at once his rights and duties. It is proposed to publish the report in such a form as that it may be placed in the hands of all, and that the Grand Lodge may be reimbursed the expense of its preparation.

The Grand Lodge of Texas has, by resolution, requested the appointment of a visitor to instruct in the work of the Order. It is feared by that body that errors have crept in, and it is desired to correct them if they do exist. That body represents, that a brother qualified to represent it in this Grand Lodge at present in Session, could not be procured, and that it is deemed necessary that some one duly authorised should visit it. It is supposed that several new

Lodges will be instituted during the coming year, and that the Order there, having surmounted the many difficulties with which it was surrounded, will now progress rapidly.

The same Grand Body prays to be relieved from the payment of its indebtedness incurred previous to its removal from Houston to Galveston. It may not be known to the members of your Body, that at the time of the removal, the members of the Grand Lodge of Texas, residing in Houston, and who were in possession of the books and effects of that Body, refused to transfer them to the new Officers; and that the efforts of the D. D. G. S. and of the Grand Master of Texas to obtain possession of them, have been of no avail. Under the peculiar circumstances, it would, in my opinion, be but justice to relieve the Grand Lodge from the claim alluded to.

At your last Session I had the honor to report that in Arkansas the Order had been revived under favorable auspices; and I now have the satisfaction of reporting, that the anticipations then entertained have been fully realized. The Lodges in existence there have done well, and the prospect of a further increase of Lodges, and of the application in a short time for a Grand Lodge Charter, is promising.

In consequence of the reclamation of the charters granted to Pioneer and Oriental Lodges in England, the members of Pioneer Lodge (the only one organized) have been thrown out of the pale of the Order and are not in possession of any evidence that they have any claim to membership. P. G. M. Bolsover, who was a member of Pioneer Lodge, is now in this country, and is desirous of attaching himself to the Order. There is not, to my knowledge, either authority or precedent to warrant the Grand Officers in furnishing the facilities to enable brethren so situated to become members of other Lodges. Justice to those who, in good faith, undertook and labored for the extension of the sphere of Odd-Fellowship, requires that some plan should be adopted to relieve this class of brethren.

An appeal from the action of the Grand Encampment of South Carolina, in the election of officers of that body on the 2nd January last, signed by John W. Cleaper, and eight other members thereof, was presented to me in the month of July last. The appellants set forth that said election should have been held in accordance with the Constitution, on the 31st December, that at that time, a quorum not being present, the session was adjourned according to rule, to the next day at the same hour and place; that there was then a general attendance of the officers and members of the body, and that the Grand Patriarch refused to open the session. They further represent that the G. P. then ordered a session for the following evening, at which time the election of officers was held. They claim that election was illegal and void, for the reason that it should have been held at the constitutional time, and pray that the officers elected be restrained from discharging the duties of officers, and that justice be done in the premises. In the absence of any information from the Grand Encampment of South Carolina, no action has been had, and the appeal is now submitted to your body in accordance with the desire of the appellants.

A charter, in conformity with the instructions of your Body, was prepared and forwarded to "The Grand Lodge of British North America." By the terms of that charter that body was "erected into a distinct sovereignty, with power, in all matters relating to Odd-Fellowship within British North America, independent of this Grand Lodge," with certain reservations as therein set forth. That charter was accepted and "The Grand Lodge of British North America" was duly organized under it.

No correspondence has been had between the authorities of that Grand Body and the officers of this Grand Lodge; but from other sources of information, the fact is derived, that that Grand Body has not confined its labors to the territorial limits assigned it. It has instituted one or more Lodges in foreign countries, and has, as an absolute independent power, opened negotiations with the authorities of the Manchester Unity.

In these particulars, that Grand Body has, in my opinion, transcended the power with which it was clothed; and it is recommended that some action be had by which a strict fulfilment of the stipulations of the Charter be required on its part. If the right to institute Lodges in foreign countries, be conceded to that body, collisions of jurisdiction will be the inevitable result. The hope was entertained

that through the mediation of our Canadian brethren, a connection with the Manchester Unity on such terms as this Grand Lodge could, in justice to the Order in this country, accept, might be obtained. It appears, however, that in the negotiations opened by the Grand Lodge of British North America, with the authorities of the Manchester Unity, no reference has been made to this body, or to its expressed views.

In calling your attention to our relations with that Grand Lodge, the hope is entertained that some plan of action will be adopted that will prove satisfactory to both Grand Lodges, and that the peace, harmony and concord hitherto existing, will not be disturbed. I entertain no doubt that our brethren of British North America will acquiesce in any decision that may be just and proper in the premises.

Since your last session, the Order had sustained a great loss in the death of two of its most distinguished members. Grand Rep. Joseph Beardley, of the District of Columbia, and Grand Rep. D. J. Hoyt, of New Hampshire, have been called from among us to receive the reward of their labors. Having faithfully performed their duties here, we may humbly hope, that their spirits are at rest.

The discussion of the internal affairs of our institution by a portion of the public press, claiming to be the organs of Odd-Fellowship, will, I fear, be seriously detrimental to its best interests. Whilst I cheerfully accord to the brethren who have so zealously labored to extend the field of its influence, the purest motives, and freely acknowledge that they have accomplished much good, yet I am constrained by a sense of duty to say, that many erroneous constructions of law and usage have been, by means of that press, scattered abroad throughout this jurisdiction. The domestic relations of the Institution, as well as the laws by which it is governed, have been made the subject of comment and controversy; paper has warred against paper, each enlisting in its support a portion of the Order; and discord has been fostered, if not created, where peace and harmony previously existed.

To the D. D. Grand Sires and special Deputies, I have been much indebted for the prompt and able manner of which they have discharged the duties of their respective stations. And to D. D. Grand Sires John G. Potts, of Illinois and Iowa, Wm. Duane Wilson, of Wisconsin, and A. S. Kellogg, of Michigan, the thanks of the Order are especially due, for the fidelity and zeal with which they have labored to forward the interests and to extend the sphere of Odd-Fellowship.

In concluding the last official communication that I shall probably be called upon to make, I deem it my duty to urge respectively upon you the importance of permanent laws and usages in an Institution so vast and so wide spread as ours. Sudden changes will ever cause much dissatisfaction among the great mass of our members, and much confusion in the administration of our affairs.

Fully assured that you will give all subjects that may be brought before you the most careful and mature consideration, and that your decisions will be such as the welfare of the Order demands,

I have the honor to be,

In F. L. & T.

THOS. SHERLOCK,  
Grand Sire.

Baltimore, Sept. 20, 1847.

We have to apologise to Brother Tims, of Mercantile Lodge, Quebec, for a mistake which occurred by the non-insertion of his name in our Directory as Sitting Past Grand, during the time in which he filled the chair of that office. The cause of the omission we are unable to explain.

We present under the usual head the Proceedings of the Grand Lodge of British North America, up to the adjournment *sine die* on the 6th of June last. We were prevented from inserting them in our last number on account of the crowded state of our columns, occasioned by the space occupied by the proceedings of last session, which we then published in full.

#### SUMMARY OF DECISIONS OF THE RECENT COMMUNICATION OF THE GRAND LODGE OF THE UNITED STATES.

Resolution of Rep. Lilly, of New Jersey, to abolish the use of prayer in Subordinate Encampments; Committee reported that *in the conferring of degrees*, the prayers are an integral part of the work, and cannot be abandoned without destroying its symmetry. Prayer *at the opening and close* of the Subordinate Encampments, is, under the law as it now stands, left discretionary with such Encampments. Report adopted.

Resolution of Rep. Taylor, of S. C., "to submit the work of the Encampment to a Special Committee, to inquire into the expediency of removing the prayers from the form of initiation, and placing them in such manner in the work, as to leave their use optional with the Encampment." Not agreed to; ayes, 29—nays, 34.

Report of Committee on a query of Rep. A. Lee, providing that the Constitutions of Grand Lodges and Grand Encampments, and all amendments thereto, must be submitted to the Grand Lodge of the United States for inspection. If approved, they become the organic law; if error be found, the error must be corrected. In the interval between the adoption of the Constitution or Amendments, and its confirmation by the Grand Lodge of the United States, it is binding upon the Body by which it has been adopted.—Concurred in.

Report upon the questions proposed by the Grand Encampment of South Carolina, provides that "a member of an Encampment who withdraws from his Lodge, becomes absolutely severed from his Encampment, if he does not renew his membership in a Subordinate Lodge within one month from the date of his card (vol. 2, page 352); but by the renewal of membership in a Subordinate Lodge, within the time limited, the membership in the Encampment is *ipso facto* renewed; and if the Patriarch desire to withdraw, he must pursue the usual course." Adopted.

Resolution passed to revise the forms, &c., of the installation of officers of the Grand Lodge of the United States, and report at next Session.

Report on the order of business contained in the printed work of Subordinates, recommending an adhesion to the form in the Charge Book where it is convenient, and where inconvenient, granting permission to regulate the order of business to suit their particular necessities.—Agreed to.

The following resolution, occasioned by the petition of Henry Leffman, was adopted.

*Resolved*, That where by the operation of the resolution on p. 352, vol. 2, a Patriarch has his membership in an Encampment, it shall be the duty of the proper officers of said Encampment to furnish said Patriarch with a regular withdrawal card; provided said Patriarch was in good standing, and complied with the regulations of said Encampment touching such cards.

The constitutionality amendment, offered last year, admitting Representatives from Foreign Grand Lodges, was taken up and adopted, and P. G. S. B. Campbell, Grand Representative from the Grand Lodge of British North America, was admitted to a seat.

The following resolution relative to the *six months' term* was adopted:—

*Resolved*, That twenty-six nights service as an inferior officer is a sufficient qualification for the chair of V. G., provided, of course, the brother has attained to sufficient degrees, and is otherwise competent.

On the appeal of P. G. M. T. C. Bouteen, from the decision of the Grand Lodge of Virginia, that "in the absence of the N. G., the V. G. is entitled to confer degrees," the committee reported that "in the absence of the N. G. it is not only the right but the duty of the V. G. to take the place of the superior officer, and fulfil all his functions. It is the very object in view in the creation of a Vice Officer. All the analogies of every organized body support the same conclusion. The committee therefore recommend that the appeal of T. C. Bouteen, P. G. M., be dismissed, and the appeal of the Grand Lodge of Virginia be sustained."—Concurred in.

A resolution was adopted to appoint a select committee of three to obtain the portraits of such of the Past Grand Sires whose portraits are not in the possession of the Grand Lodge of the United States, and also the portrait of the R. W. G. Cor. Secretary.

Amendment in Art. 14 of the Constitution, on page

249, vol. 2, making all P. G.'s eligible to the office of G. Sire, was determined in the negative—yeas 3, nays 52.

An amendment to Art. 10 of the Constitution, on page 296, vol. 2, providing for the annual election of but one half of the G. Reps., by dividing them into two classes, the one to hold office for two years, the other for one year, was adopted unanimously.

Amendment to Art. 12 of the Constitution, on page 313, vol. 2, reducing Rep. tax to ten dollars was rejected—yeas 36, nays 47.

Amendment to Art. 14 of the Constitution, on page 314, rendering P. G. Patriarchs who are also P. G.'s, eligible to Grand Sire, was rejected—yeas 36, nays 29.

Amendment to Art. 8 of the Constitution, page 326, vol. 2, depriving P. G. Sires of a seat in the G. L. U. S.—rejected unanimously.

A communication from Rep. Campbell of the G. L. of British North America, was by a unanimous vote spread upon the journal of the Grand Lodge of the U. S.

Ten copies of the first and second vols. of the proceedings of the Grand Lodge were directed to be presented by the G. Sec. through P. G. Campbell, to the G. L. of British North America.

In reply to a question by the Grand Lodge of Delaware, it was decided that "a State Grand Lodge had the power to expel a member from its own body, but it has no power to expel a member altogether from the Order. It may however order a Subordinate Lodge to try a member, and to this order the Subordinate must yield obedience. Report adopted.

On certain remarks in the report of the late M. W. G. Sire and the R. W. G. Sec., recommending an alteration of the By-Laws, so as to vest in the Grand Officers power to give a dispensation for a new Lodge in a foreign country, to less than five qualified petitioners, it was reported that it is inexpedient to legislate on the subject—concurrent in.

In reply to a question embodied in the resolution offered by Rep. McCauley of Md., it was reported that the G. L. has no power to alter the charter of a State Grand Lodge without the consent of the State G. Lodge. The G. Lodge have abundant power to direct any State G. Lodge to remove any article or clause from its constitution or by-laws, which may conflict with the fundamental laws of the Order, even though said constitution or by-laws may have been approved by the Grand Lodge—adopted.

The following resolutions were adopted. The 1st by a vote—ayes 46, nays 11. The second, ayes, 50, nays 11.

*Resolved*, That the G. Encampment Degree should be regularly given during the session, and in the room in which the G. Encampment is assembled; but by special permission it may be conferred in some contiguous room.

*Resolved*, That a similar rule applies to the G. Lodge Degrees.

*Resolved*, That State G. Lodges may authorise District Deputy Grand Masters to confer the Past Official degrees, at any time, upon persons duly qualified, or may authorise said degrees to be conferred in any other manner.

The following resolutions by the Committee on Finance were adopted.

*Resolved*, That the proper Officers draw upon the Grand Treasurer for the several claims reported, and appropriations recommended.

*Resolved*, That the sum of seventeen hundred dollars, be, and is hereby appropriated, for payment of Grand Officers salaries.

The P. G. Sires and R. W. Grand Secretary were appointed to prepare and report to the next session of the G. Lodge, full and complete instructions in the whole work of the order. The Grand Secretary to keep a secret record of such instructions, and of all alterations or changes that may hereafter be made in the same.

A Resolution to accept the report of the committee on Digest, and adopt the accompanying Digest of the laws, was passed—Ayes 53, nays 6.

A Resolution to purchase the copy-right and stereotype plates of the Journal of the proceedings of the G. L. U. S.—Adopted.

Report in favor of Wm. Tell Lodge, No. 4, Ma. working in English and German, and electing two sets of Officers. Agreed to.

A Report interpreting the 30th Article of the By-laws, as prohibiting the initiation of persons in any part or place of their own, as well as other States, distant from their permanent residences, while Lodges and Encampments

are located in their immediate neighbourhoods—was agreed to.

Resolution to appropriate seven hundred dollars to defray the expenses of the Digest Committee.—Adopted.

The form of funeral ceremony now in use under the Grand Lodge of Ohio, was adopted—Yeas, 42; nays, 13.

A Resolution requiring parties appealing to the Grand Lodge of the United States, to present a sufficient number of printed statements of their case, to furnish one copy to each member of the Grand Lodge.—Adopted.

James L. Ridgley, G. Cor. Sec. was nominated by the M. W. G. Sire, as Grand Rep. to the G. Lodge of British North America, at the next annual communication of that body; which nomination was confirmed by the Grand Lodge.

#### ADDRESS FROM THE GRAND LODGE OF BRITISH NORTH AMERICA.

Rep. Campbell, of the Grand Lodge of British North America, presented the following communication from that Grand Lodge to the M. W. Grand Lodge of the United States, which was read, and by an unanimous vote was placed upon its Journal:—

I. O. O. F.

*The Most Worthy Grand Sire, and the Right Worthy Deputy Grand Sire, Grand Officers and Grand Representatives of the Grand Lodge of the Independent Order of Odd Fellows of British North America, To the Most Worthy Grand Sire, and the Right Worthy Deputy Grand Sire, Grand Officers and Grand Representatives of the Grand Lodge of the Independent Order of Odd Fellows of the United States of America:*

#### FRIENDSHIP, LOVE, AND TRUTH.

Brethren, we greet you well. We consider it a fortunate circumstance, that our first regular Session has been held in time to enable us to delegate to one of our number, the pleasing duty of congratulating your Right Worthy Body on the recurrence of its Annual Communication.

Our worthy brother, S. B. Campbell, Provincial Deputy Grand Sire for the Province of Toronto, will appear as our Special Grand Representative on this occasion, and we beg you will accredit him accordingly.

He will then be enabled to express in person to your assembled body, more warmly and forcibly than it would be possible to convey in writing, those sentiments of cordial esteem and thankful consideration, which this Grand Lodge will never fail to entertain towards its parent in Odd Fellowship, the Right Worthy Grand Lodge of the Independent Order of Odd Fellows of the United States of America.

By communicating to you a certified copy of the Constitution, By-Laws and Rules of Order, which we have recently adopted, he will, we trust, convince you of our earnest desire to be guided by the light of your experience, in our endeavours to preserve and enforce the principles of Odd Fellowship in all their purity, and to oppose similarity of organization as a barrier against those deviations from the Usages and Work of the Order, under your Jurisdiction, which we stand pledged to avoid.

We invite your particular attention to the sixteenth By-Law, by which it is effectually provided that the A. T. P. W. shall always be the same in both jurisdictions; and you may rest assured that the spirit which has actuated us in these respects, will not fail to be carried into the details of our legislation for the government of our Subordinates.

Happy shall we be indeed, if our endeavours to promote kindly feelings between man and man—to relieve temporal distress without injury to honest pride—to comfort the fatherless and the widow, and to secure to the friendless orphan the invaluable blessings of a good education—are attended with success in any way resembling that which has crowned the efforts of the Body, whose high example we are so desirous of emulating.

That your exertions and deliberations may continually be blessed by the Almighty Giver of all good, and that union and brotherly love may ever reign within and between our respective jurisdictions, is the sincere prayer of your British American brethren in the bonds of the Order.

Given at Odd Fellows' Hall, in the City of Montreal, this sixteenth day of September, one thousand eight hun-



the machinations of the impostor, or the prying of heartless curiosity.

The *London Times*, instead of drawing a comparison between Christianity and Odd Fellowship, should look upon the one as an humble agent to the other. All benevolent and moral associations have the same extended design in view, and although there is nothing sectarian about Odd Fellowship, the great object for which man was created, is steadily inculcated. Frequent meetings in the cause of charity and brotherly love naturally cause man to entertain a kindly feeling to his fellows, and induce him to carry out those feelings in the world which he acquire in his Lodge. The *Times* says, again :

"Odd Fellowship creates among the people a separate class; for where there are members, there are those who are not; the former will be, of course, objects of benevolence with the Odd Fellows' community, or at least, have a right to relief in time of need; the others will, according to their language, have no claim."

This argument is precisely similar to that advanced above, and is not worth a straw. Odd Fellowship excludes none: its doors are ever open, and if it is in reality a benefit society, it is only necessary for all to embrace the advantages which it offers. Unless the *Times* intends to assert, in the face of incontrovertible facts, that associations are not the means of effecting greater good than isolated individuals, he would do well, instead of assailing institutions for exclusiveness, to induce parties to avail themselves of their privileges. Another objection, that "it causes divisions among the people" is precisely of the same weight. The object, instead of creating divisions, is to bring all into one bond of fellowship. It is only such senseless effusions as that we are noticing which cause either difference or suspicion.

Not one specific charge can be advanced by the *Times* against Odd Fellowship, save that it does not yet number all the world in its ranks.—As this is simply a misfortune, which is fast being overcome, we have some hopes that—with the assistance which the opposition of the *Times* may give—the evil, in Canada, at least, will soon cease to exist. The closing portion of the attack is alone deserving of notice:—

"It is, however, to be feared, that love of office and authority in some,—the love of novelty; the general fondness for ceremony and display, and the readiness of public men to avail themselves of the political influence of large associations of men; and lastly, the want of independence on the part of the press, are circumstances which will shut every ear to the mild voice of truth."

We fear the scope for ambition is rather too circumscribed to induce votaries; and as to novelty, whether it induces persons to join or not, if they afterwards become good members, the motives which actuated them are their own business, and of no account to the Lodge. If the *Times* knew any thing at all about Odd Fellowship he would have learnt that political feeling is forgotten, or studiously excluded. We could, if it were necessary, relate a fact which would satisfy the most prejudiced in this respect. As an offset to the prejudiced article of the *London paper*, we conclude this lengthened notice with the following voluntary tribute from a much esteemed Catholic priest in Cork. We do so with more satisfaction, because an erroneous opinion has been gaining ground, that the clergy of this denomination are opposed to Odd Fellowship. Let the reader compare the remarks of the *Times* with the experience of the Rev. gentleman, and he will have no difficulty in arriving at a correct decision as to the blessings which the Orders have conferred upon mankind, wherever they are known.

To the Trustees of the Society of Odd Fellows, Cork.  
—Ballyfeard Curragaline.

GENTLEMEN,—Among the many institutions which

the spirit of charity has established to heal the wounds which the God of Charity has inflicted, the society of Odd Fellows stands proudly pre-eminent. You are no longer a mysterious body—"from your fruits we know you." "He that abideth in charity abideth in God."

The Pharisee thought the Samaritan an *Odd Fellow*, when he stopped to "pour oil into the wounds of his half dead fellow creature, on the road side;" your prototype was worthy of you, and you of him—let the heartless "go and do likewise." Those who before laughed at your name, now bless your charity; those who before questioned your motives, now laud your philanthropy. I heard your *young* affiliation scoffed at in Cork, but Hercules, in his *cradle*, crushed the serpent that would wound him. I acknowledge with profound gratitude the sum of Ten Pounds from your estimable body. To those who would follow your example, I will say, that in my parishes alone we have a daily average of five deaths from starvation, and unless I obtain aid from the benevolent, I must close my soup kitchens and bread shops on the famishing poor. Fever and dysentery are become the auxiliaries of famine in the decimation of the poor.

Your's &c.

CORNELIUS CORKRAN, P. P.

From the *Odd-Fellows' Chronicle* for August.

#### THE GRAND MASTER'S RECENT VISIT TO IRELAND.

THE Grand Master of the Order, Mr. W. B. Smith, has just visited Ireland, and we are happy to say the most beneficial results will, in all probability, result from the opportunity thus afforded of removing objections and prejudices hitherto widely cherished in respect to the Order, in many districts of the Sister Isle. Mr. Smith visited Cork, for the purpose of becoming acquainted with the proceedings of the Relief Committee, and for the purpose of being enabled to report to the Executive of the Order in Britain, the propriety of entrusting the friends in Cork with the remaining part of the subscriptions raised in this country, for the purpose of continuing the great relief to the poor and distressed which has been afforded for some time past. On the evening of Thursday the 16th ult., a dinner was given to Mr. Smith, by the brethren of the City of Cork district, on his arrival in that city. Dinner was served up in the spacious rooms of the Oak Lodge. His Worship the Mayor of the city, a brother of the Order, occupied the chair, and Mr. John F. Maguire, barrister, proprietor and editor of the *Cork Examiner*, also a brother of the Order, the vice-chair. A very complimentary address from the City of Cork District was read and presented to Mr. Smith, which was appropriately acknowledged. The customary loyal toasts having been disposed of, the chairman, in an eloquent address, proposed the health of the guest of the evening. Mr. Smith replied in a long and able address. He referred at great length to the origin, progress, and present position of the Order. He pointed out the necessity of legislation as a means of still further promoting its prosperity. The legislature had last year passed an Act for the regulation of Friendly Societies; but it was totally inapplicable to the wants of the Order. Their great stronghold lay in their organization over every part of the country, which no mere local clubs or isolated societies could accomplish. Without organization, not one penny of the liberal sums they had raised for their suffering brethren in Ireland could have been raised. He sat down amidst enthusiastic applause.—The Grand Master, after a few minutes, again rose, and proposed the Health of the Chairman, who, in eloquent terms, returned thanks. His Worship proposed "The Relief Committee in connection with the Odd-Fellows' Society." John F. Maguire, Esq., the vice-chairman, in a long and eloquent speech responded. He pointed out, with great per-



spicuity and force of reasoning, the obstacles which had hitherto prevented the appreciation of the principles of the Order in Ireland.—

“But, Sir, in the course of time, the rules of the Society were exposed to public view, by which all men could judge of the motives, the objects, and the character of the Institution; and the prejudice that was strengthened by the fear of a mere formality, adopted for the purpose of protection against fraud and imposition (hear, hear), faded before the reality of the holy principles on which the Society was founded, and the heroic acts of its members, by which those principles were so nobly vindicated (loud cheers). Had I never seen the rules of the Order, I still should have been ready to treat it with respect, and why? Because, Sir, I had a daily knowledge of those who had established it in Cork, and who sought to extend its operations (hear, hear),—because I had a full consciousness of their worth, honour, and loyalty, (cheers)—because I knew them to be men remarkable for their devotion to everything good and useful,—because I knew them to be virtuous men and good Christians (cheers). The character of those who established the Order in Cork, and composed its members, was sufficient to gain my respect for the Order itself; but a careful perusal of the rules satisfied my mind that it was a well and humanly-devised scheme for the advantage of the working man, and an excellent school for the cultivation of a pure and holy spirit of charity, that, exercised and strengthened within the lodges of the Order, would not cease in its operation until it had embraced all countries, all climes, all races of men in the clasp of brotherhood (loud cheers). The constitution of the Order was of itself, and after a reasonable time, calculated to disarm suspicion and inspire confidence; for it was neither sectarian in religion nor in politics (cheers). It was not limited to this religious creed, nor to that political persuasion; no hostile feeling ever entered within the walls of an Odd-Fellows' Lodge; but, on the contrary, the kindest sympathies were encouraged and fostered by mutual toleration, and mutual friendliness, and mutual good offices; until all creeds were merged into the grand religion of Odd-Fellowship—that all the world was the country of the Odd-Fellow, and all men were his brothers (great cheering).”

On behalf of the Irish people he expressed their heartfelt gratitude for the kindness of their English brethren.

“In contributing towards the relief of Irish distress, and rendering the Cork brethren the stewards of their bounty, the Odd-Fellows of England and Wales have taken the most effectual steps to the furtherance of their own cause, and adopted the best means of beating down for ever the ‘prejudice and ignorance’ that have hitherto been found the worst enemies to their Order (hear, hear). In Ireland, the name of Odd-Fellow is no longer grotesque—it is sacred; for it is synonymous with Good Fellow (cheers). The society is honoured by all classes, and it has the blessings of the poor (hear, hear). How could it be otherwise? Every remittance sent to Ireland was an additional testimony of the pure principles of the Order; every contribution was a blow against prejudice; every shilling sent by the Englishman to the starving Irishman, was a proof that he looked on him and felt towards him as a brother (cheers). Theirs was a noble and holy sympathy; there was nothing cold, or harsh, or humiliating in their bounty; it had no savour of the freezing, niggard, grudging ‘charity’ of the Poor-law and the Work-house (loud cheers).”

The learned gentleman sat down amid long and continued cheering. Prov. G. M. James Keane next addressed the meeting at some length, and the assembly broke up at an early hour.

**FESTIVAL TO THE GRAND MASTER OF THE ORDER.**—The brethren of the City of Cork Lodge entertained the Grand Master at a tea festival or soiree at their

lodge-room on Monday evening, the 19th ult. The rooms were decorated in the most splendid manner. The chair was taken at half-past eight o'clock, at which hour the room was filled by the members of the Order, by Mr. John F. Maguire, Barrister. On his right sat the principal guest of the evening, Mr. Wm. B. Smith, Grand Master of the Order; the Right Worshipful the Mayor of Cork; Commodore DeKeay, of the United States ship *Macedonian*; and the Rev. James O'Regan. On his left sat Father Taylor of America; — Hanshaw, America; Ald. T. Lyons, J.P.; and Ald. Dowden. Around the table were, Rev. Wm. Cunningham; Rev. John O'Connell; Mr. F. A. Walsh, Barrister; Mr. Wallace, ship *Macedonian*; Dr. McEvers; Francis Maguire; J. Tracy, Solicitor, etc. Letters of apology for inability to attend were read from a great number of distinguished persons, among whom were Father Mathew.—The CHAIRMAN pronounced an able panegyric on the merits of the Order. He proposed, amid the most enthusiastic applause “The Health of Grand Master Smith.”—MR. SMITH responded at great length: he was received in the most respectful and cordial manner. The Grand Master proceeded to give a brief outline of the principles of the Order, adverted to the honourable testimony borne to its usefulness by the Lord Chief Baron, and Lord Campbell: both these distinguished men had spoken of the Order in the most flattering terms, and of the good that might be accomplished by its legalization. He proposed “The Health of the Chairman,” which was ably acknowledged. He cordially thanked them for the honour they had done him, and proposed “The Health of Father Mathew,” which was received with unbounded applause. Mr. MAGUIRE delicately alluded to the lately proposed increase of dignity to Father Mathew. “He was,” he said,

“Still to be allowed to carry out the great mission of his life (hear, hear),—a mission which has proved a blessing to the whole human race (hear, hear),—which has added honour to the church which he adorns by his ministry, and the country which he has raised by his exertions, and ennobled by his fame (loud cheers). But whatever the reason may be, whatever the motive, the citizens of Cork feel this—that no title of spiritual authority could give a new attraction to his name, or command a greater reverence for him in our breasts, or raise him higher in the estimation of all good men (loud cheers). No; we would scarcely wish that the illustrious name of ‘Father’ should be merged in the dignity of Bishop (cheers). The father of the poor and oppressed, who is ever ready at all times, not only to comfort the afflicted by his sympathy and advice, but cheer them by his bounty (hear, hear)—who is ever ready to stand between the poor crushed-down object of public relief, and the callous insensibility of the hard-hearted official—he needs no title, no distinction to render him honoured and loved by us—by the world (cheers). The awful visitation of the last nine months has exhibited Father Mathew in a higher and holier light, in a position and character more sacred than we had hitherto seen him in (hear, hear)—as the champion of the poor (cheers). Before, he was a leader at the head of a great popular movement, and elevated by the enthusiasm of the whole country; but he has magnanimously given up that great mission for a time, to remain in Cork, as a protector and friend to the poor—to shield them from the indifference of those who are too often indifferent in their devotion to an inhuman policy and a hateful doctrine, to the misery and sufferings of the miserable relief grudgingly given, and pinchingly doled out (cheers). I say, then, that the last nine months have endeared Father Mathew more to us, and have united him closer in our affections, than all his previous great labours and splendid triumphs (cheers).”

Mr. F. WALSH, on behalf of Father Mathew, elo-

quently responded. The CHAIRMAN then, in a speech of great power, adverted to the details of the famine crisis which had recently visited Ireland, and the generous sympathy of their American brethren, and in conclusion proposed "Honour, Health, and Happiness to Commodore DeKay, and the benevolent Contributors to the cargo of the American frigate *Macedonian*," which was received with unbounded applause.—Commodore DEKAY responded in a very telling speech, and concluded by proposing "The President and Vice-President of the United States," which was received in the most enthusiastic manner.—The CHAIRMAN proposed "Father Taylor, and the Odd-Fellows of the United States."—Father TAYLOR, in a very long and interesting speech, returned thanks. He paid a glowing tribute to the principles of Odd-Fellowship.—

"We long wanted the countenance and assistance of the Catholic priests: but, now, to make us complete, we have got all—all denominations of Christians—all sections of learned men, all grades in the ministry, can be found mingling in the Order of Odd-Fellows, and in the lodge, upon a level, one Odd-Fellow as another (cheers). All grades and politics, Whigs and Democrats—I don't know whether you have got any Loco focus here—Federalists & Liberals, whatever they may be, you will find them guarding each other as so many guardian angels in the Odd-Fellows' Lodge (hear, hear). There can be no conspiracy there—neither against church nor state; they are pledged for God, they are pledged for religion and government, and therefore they cannot be mischievous, even if they endeavoured, for each Odd-Fellow is a guardian upon the other. Faith, hope, and charity; whom did they ever murder? (hear, hear.) Hope, fellowship and love, who ever suffered by this Trinity? (hear, and cheers.) Her Majesty has not on the earth, nor any where between the two extremes of the world, more faithful guardians than faithful Odd-Fellows (cheers). But the charge is secrecy—secrecy to whom? To those who are not worthy of being trusted, to those whose skulls cannot hold the truth—there is no secrecy to virtuous, honest, honourable high-minded men, if they will come to our door, ask for admittance, pass through the crucible, and prove themselves worthy. There are some mice that would eat the cheese without helping to make it, but virtuous men would not wish to enjoy the hard earned fruits and incomes of others. Our secrets are but the safeguards of our treasures—our secrets are no more than the nice little key that keeps the property secure, and why should a man have or seek to get a key to meddle with that which did not belong to him (hear, hear). They object to secrets. Secrets—are not there secrets in the church and secrets in the legislature, secrets in the Bible and secrets in nature—secrets in the laws of Heaven and the inscrutable decrees of the Almighty—if secrecy be treason, let us stone Heaven! And why call it Odd-Fellowship?—because it is odd, exceedingly odd. There's the Christian law thousands of years old, and yet your churches have not desisted from being theological battering rams—the men in politics are out in the field throwing dust in the air, they can scarcely meet in common friendship at a pool of water; we can go into our Odd-Fellows' lodge and our bosom is open, like a sun flower (cheers). I have found amongst them Baptists, Methodists, Episcopalians, and all orders; I have said—Well, when will the time arrive when we shall have the Catholics—lo! I have got them. Now, Noble Grand Master, you have got the Universe in your arms—tell it to England (great applause)—give the love, Sir, of the American body of Odd-Fellows, to their brothers in England—tell them to continue just what they are, for they have been faithful to Government and true to their principles. Hope in God and wipe away the widows' tears (continued cheers). I said, Sir, odd—how odd it is to find all denominations clasped

and bound together in a circle of unity. Comfort the widow. Oh! what pleasure so tender and touching in the world—she has her thousandsher worshippers, her menials, and servants, and palaces—she is a widow—she wants a comforter, a brother to cheer the heart; on whose bosom can the bereaved widow of an Odd-Fellow so firmly confide as in her husband's own brother (cheers). Feed the widow and orphan children. Sir, we have lately cleared the foundation of the largest college in America, for the education of the children of Odd-Fellows." (cheers.)

He then gave a sketch of the rise, progress, and present position of Odd-Fellowship in America. He concluded:—

"I shall go home, my brethren, feeling well about the heart, for I have met my brethren with whom I wish to lay my life, and near whom to stretch my form when I am gone—I have found the body with whom I hope to leave my darling, idol, tender son—I would commit him to the bosom and fidelity of Odd-Fellows as soon as any body I know of, and from my knowledge and present connection, I prefer them to be the tender guardians (cheers)—Odd-Fellows—I am glad to find them in Ireland—the poor, I know, will not suffer while an Odd-Fellow can make two sixpences of a shilling. And lo, Mr. Chairman, they said at first that the ladies were against us, but they found that their husbands were taken care of, that their conduct was improved since they joined the lodges, and up rose the Ladies' Odd-Fellows themselves; and it is their intention to establish a grand lodge, called the Maternal Lodge—this does not look like having the ladies against us. May the wives of Odd-Fellows never have to complain of the order; may they be our advocates when modesty will close our mouths. Forgive me, Sir, for the time I have occupied; oh, if I were Joshua, I would make the sun come back, not one, but ten degrees (cheers). Sir, I cannot give you eloquence, but I can plead for bread—another cargo of corn—after that another cargo, and another, for we have got it, and with our granaries you have got our hearts (great applause); we don't mean Ireland apart from dear old England, from whence my father sprung. I love the nation of my father's birth, my father's land—England, the reservoir of the waters of life, and religion; and, England and America together, let the rest of the world tremble (the Rev. gentleman sat down amidst loud and long sustained applause).

The other toasts of the evening were "the Mayor and Corporation of Cork." "the Cork District," coupled with the "Munster," "Oak" and "City of Cork Lodges." The speakers for the remaining part of the evening, all of great ability, were the Mayor, Alderman Lyons, Mr. Dowden, Prov. G. M. Keane, D. G. M. Clear, V. G. Smith, P. G. M. Risodan, Dr. M'Evers, and Mr. Walsh. Brother Whelan enlivened the proceedings with exquisite vocal music, and the company, after expressing their delight at the manner in which everything had been conducted during the evening, broke up.

[We condense the above very brief outline, from a most ample and able report, occupying many columns of that very excellent and ably conducted *Journal the Cork Examiner*, of which Brother J. F. Maguire, Esq., Barrister, is the Proprietor and Editor.—Ed.]

## TIME.

Every year steals away something from us, in one we lose a relation, in the next a friend; health grows more precarious, and next alluring, till by degrees the whole little mass of happiness we had been gathering, drops from us insensibly, and that grave, which we had once looked on with so much horror, becomes at last our refuge and shelter.

## THERE'S SOMETHING GOOD IN EVERY HEART

BY THEODORE A. GOULD.

Would'st win the crime-stained wanderer back  
 From vice's dark and hideous track?  
 Let not a frown thy brow deform,  
 'Twill add but fierceness to the storm;  
 Deal kindly—in that bosom dark  
 Still lingers virtue's glimmering spark;  
 Plead with him—'tis the nobler part—  
 There's something good in every heart!

Bring to his mind the early time,  
 E'er sin had stained his soul with crime!  
 When fond affection blessed his hours,  
 And strewed his joyous path with flowers;  
 When sportive jest and harmless glee  
 Bespoke a spirit pure and free;  
 Plead with him—'tis the nobler part—  
 There's something good in every heart!

There was a time that head did rest  
 Close to a mother's yearning breast—  
 A time his ear the precepts caught,  
 A kind and virtuous father taught;  
 It matters not what treacherous ray  
 First lured his steps from virtue's way—  
 Enough to know thou yet may'st save  
 That soul from sin's engulfing wave;  
 Plead with him—act the noble part;  
 There's something good in every heart!

## BE KIND TO EACH OTHER.

BY CHARLES SWAIN.

Be kind to each other!  
 The night's coming on,  
 When friend and when brother  
 Perchance may be gone!  
 Then, 'midst our dejection,  
 How sweet to have earned  
 The blest recollection  
 Of kindness—returned!  
 When day hath departed,  
 And memory keeps  
 Her watch, brokenhearted,  
 Where all she loved sleeps!

Let falsehood assail not,  
 Nor envy disprove—  
 Let trifles prevail not  
 Against those ye love!  
 Nor change with to-morrow,  
 Should fortune take wing,  
 But the deeper the sorrow,  
 The closer still cling!  
 Oh! be kind to each other!  
 The night's coming on,  
 When friend and when brother  
 Perchance may be gone!

—North of England Magazine.

## I. O. O. F. CELEBRATION AT PORT HOPE.

THE Lodge of I. O. O. F. in this town celebrated the opening of their new Lodge Room, on Thursday the 2d instant, with an oration and supper. We are exceedingly sorry at not being able to attend. We, however, thank a brother for the following account, which should have appeared last week, had we not been compelled to defer it from the crowded state of our little sheet.

The attendance on the occasion was numerous, and all seemed highly pleased with the remarkable order and precision with which everything was conducted.

After a few remarks from Noble Grand Turner, P. G. Hughes read several extracts from addresses delivered on similar occasions, explaining the benefits of the Order, after which Past Grand Rev. J. Short delivered an impressive oration suitable to the occasion, answering the only possible objection to Odd Fellowship with such preciseness that it could not possibly

have left a doubt in the mind of those present of the purity of the principles of the Order. During the recesses, appropriate odes were sung. It was indeed pleasing to see so many of our lady friends aiding and encouraging the dedicating of a Hall, amongst whose mottoes are *Protect the Widow, Educate the Orphan, and Bury the Dead.*

The Lodge was then closed by singing the National Anthem. After which the Brethren retired to supper at Br. Rowland's, where the preparation for his guests was highly creditable. After the cloth was removed, the N. Grand from the Chair gave "The Queen," and other appropriate toasts, after which the "Grand Lodge of British North America," all of which were drank with due honor and true British feeling.

## REVIEW OF THE ORDER FOR THE YEAR.

It appears, from the Report of the M. W. Grand Sire of the United States, that the Order has increased, during the past year, from 90,000 to 120,000 members—a nett increase of *thirty thousand*. The amount of money expended for benefits, &c., is \$300,000!

Lodges have been established in Oregon, by P. G. Watson, and in one of the Sandwich Islands. This event will, no doubt, prove to be very important. The extension of Odd Fellowship among those nations which are just struggling through the darkness into civilization, cannot but be beneficial. Secret societies have ever been the most powerful instruments of Progress, and we cannot doubt that Odd Fellowship will do much among these young sons of civilization.

The attempt to plant Lodges, acknowledging allegiance to our Grand Lodge, in England, has utterly failed; and perhaps it is well. We had much rather see a reconciliation between ourselves and the Manchester Unity; and sincerely hope that such a desirable result will at length be attained.

The total revenue of the Order in the United States for the year, is \$888,605. 07; number of brothers relieved, 16,764; widowed families relieved, 1,478: whole amount of expenditures, \$302,243. 41.

It appears from the above, that there remains in the common treasury of the Order, as the result of our work for the year now closed, over half a million of dollars!

The Association still continues to enjoy its great popularity, and its growth does not appear to flag. Its prospects are still bright, and its star yet shines promisingly over the world. Heaven grant that nothing occur to dim those prospects, or overthrow our hopes. No words can tell how much good an Order like ours may do, if prudently and wisely guided—nor how much evil, if controlled by evil counsels.—*Union Gazette.*

## PROCEEDINGS OF THE R. W. GRAND LODGE OF BRITISH NORTH AMERICA.

Montreal, March 15, 1847.—3 o'clock, P. M.

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

Present—M. W. Grand Sire, R. W. Grand Secretary, W. Grand Conductor.

Also Present—Reps. Liddell, Rodden, Wilson, Jackson, Holton, Dunkin.

On motion the reading of the Minutes was dispensed with.

On motion of Rep. Rodden, seconded by Rep. Dunkin, the Report of the Finance Committee was ordered to lie on the table.

The Grand Secretary presented a Draft of a Lease to the Odd Fellows' Hall, received from Messrs. Bourne & Co., which was read, and several amendments thereto suggested by the M. W. Grand Sire.

Whereupon it was moved by Rep. Dunkin, seconded by Rep. Holton, and carried, That the M. W. Grand Sire be authorised to procure from Messrs. Gibb & Easton, a draft of a Lease to embody certain amendments suggested by

the Grand Sire, and to propose such new Lease to Messrs. Bourne & Co. in place of that proposed by him; procuring at the same time Messrs. Bourne & Co.'s written recognition of the understanding come to, in reference to the Lease of Odd Fellows' Hall to this date.

On motion of Rep. Dunkin, seconded by Rep. Rodden, the M. W. Grand Sire and R. W. Grand Secretary were authorised to employ P. G. Irvine to bring up, by double entry, the whole of the Books of this R. W. Grand Lodge with all practicable despatch, procuring to this end any new Books that may be required; and that the said Books be laid before this Grand Lodge as soon as completed.

On motion the Grand Lodge adjourned, to meet again at the call of the M. W. Grand Sire.

Saturday, May 15, 8 o'clock P. M.

The R. W. Grand Lodge assembled at the call of the Most Worthy Grand Sire, pursuant to a requisition of certain members thereof, to continue the business of the session.

Present—Most Worthy Grand Sire, R. W. Grand Sec. W. G. Marshall, W. G. Conductor.

Also present—Rep. Dunkin, Sache, Whitney, Ladd, Irvine, Seymour.

The minutes of last meeting were read.

On motion of Rep. Whitney, seconded by Rep. Dyde, the Grand Secretary was instructed to communicate to Messrs Bourne & Co. that the Grand Lodge would be prepared on Saturday the 22d instant to pay the balance due for rent to 1st May current, on condition that the Gas Fittings in that part of the building given up, be appraised, and the value thereof deducted from the amount, together with the sum at the debit of Messrs Bourne & Co. for lumber purchased last winter; the Grand Lodge consenting to retain the form which Messrs Bourne & Co. now refuse to take.

On motion, the Grand Lodge adjourned to Saturday the 22d instant, at 8 o'clock P. M.

Saturday, May 22, 8 o'clock P. M.

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

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

Also present—Rep. Liddell, Whitney, Seymour, M'Goun, Irvine, Dunkin, Gilbert, Wilson, Holton.

Minutes of last meeting read.

The Grand Secretary presented the credentials of P. G. Ewan, of Prince of Wales Lodge No. 1, which were referred to the Committee on Credentials.

Rep. Hilton, from the Committee on Credentials, made the following Report:—

The Committee on Credentials beg leave to report the certificates of P. G. Ewan as correct.

(Signed)

WM. HILTON,  
H. H. WHITNEY.

P. G. Ewan, of Prince of Wales Lodge No. 1, and P. G. Sutherland of Commercial Lodge No. 5, entered and took their seats.

The Grand Secretary read a copy of a letter addressed to Messrs Bourne & Co., and communicating, in the terms and words of a resolution adopted at the last meeting of the Grand Lodge, a proposition for a final settlement of their account for rent.

Moved by Rep. Dyde, seconded by Rep. Liddell, and carried—That Rep. Holton be invested with full powers, and furnished with the necessary funds, to make a final settlement with Messrs. Bourne & Co.

Rep. Irvine presented a statement of the accounts of the Grand Lodge.

The R. W. D. Grand Sire Montizambert presented a report of a Committee of Albion Lodge No. 4, on the subject of a correspondence between D. D. G. Sire Sheppard and the N. G. of that Lodge, and also upon a letter addressed by the M. W. G. Sire to the former, all having reference to a special meeting of the Order, held at Quebec on the 3d February last.

On motion of Rep. Liddell, seconded by Rep. Holton, the report and correspondence were referred to the Committee on the state of the Order.

On motion, the Grand Lodge adjourned to Saturday the 29th instant at 8 o'clock.

Saturday, May 29, 1847.—8 o'clock, P. M.

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

There not being a quorum present, the Grand Lodge was declared adjourned to Monday, 31st instant, at Seven o'clock, P. M.

Monday, May 31, 1847.—7 o'clock, P. M.

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

Present—R. W. Deputy Grand Sire, (presiding), R. W. Grand Secretary, W. G. Marshall, W. G. Conductor, W. G. Guardian.

Also Present—Reps. Holton, Dunkin, Mackay, Whitney, Sache, Irvine.

Minutes of last Meeting read.

Rep. Holton presented the following Report:—

"I have to report that I have had the gas pipes, burners, &c., in the Concert Room, valued by two mechanics, one of whom was named by Messrs. Bourne & Co., but not having been put in funds, I have made no further progress towards a settlement with those gentlemen.

L. H. HOLTON."

On motion of Rep. Sache, seconded by Rep. Whitney, the report was received.

Rep. Irvine presented a Statement of the Assets and Liabilities of the Grand Lodge, whereupon it was resolved, on motion of Rep. Holton, seconded by Rep. Dyde, That the Statement now submitted be approved, and copies thereof sent to the several Lodges under this Jurisdiction, with an intimation that in August next, immediately after the close of the current financial year, a Statement in sufficient detail, of the receipts and disbursements of the Grand Lodge since its organization, will be sent down to them, the same being in a state of forwardness.

Moved by Rep. Holton, seconded by Rep. Mackay, and resolved, That the M. W. Grand Sire, and the R. W. Grand Secretary, be requested to hand to Rep. Holton the sums deposited in their hands respectively, belonging to this R. W. Grand Lodge, to enable him to carry into effect the Resolution adopted on the 22nd instant.

On motion the Grand Lodge adjourned to Saturday Evening, the 5th June, at 7 o'clock.

Saturday, June 5, 7 o'clock P. M.

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

Present—M. W. Grand Sire, R. W. Grand Secretary, W. G. Marshall, W. G. Conductor. Also present—Rep. Whitney, Sache, Liddell, Mackay, Irvine, Dunkin, Holton.

Minutes of last meeting read.

Rep. Holton presented the following report:—

I beg to report that I have discharged the duty devolved upon me by the resolution of this R. W. Grand Lodge empowering me to adjust and liquidate the claim of Messrs Bourne & Co. against this R. W. Body.

The balance due Messrs Bourne & Co. for rent of this building, up to the 1st May last, was £168 15s, several items of interest, and a charge for Notarial fees claimed by them were considered inadmissible. The basis of the settlement therefore, was the amount admitted by this R. W. Grand Lodge to be due Messrs Bourne & Co. This R. W. Grand Lodge had offsets against Messrs Bourne & Co. for gas fittings in that part of the building given up on the 1st May last, and for lumber sold them last winter. The gas fittings were valued by Messrs Prowse and Garth at £15 17s 6d, and the value of the lumber was fixed at £4, thus reducing Messrs Bourne & Co.'s claim to £148 17s 6d currency, which amount I have paid them, and their receipt in full up to 1st May last is appended to this report. All of which is respectfully submitted.

L. H. HOLTON.

On motion of Rep. Sache, seconded by Rep. Dunkin, the report was received and adopted.

On motion of Rep. Dunkin, seconded by Rep. Dyde, it was resolved—That the thanks of this R. W. Grand Lodge be given to Rep. Holton, for the very efficient and satisfactory manner in which he has discharged the duty assigned him by this Body, in adjusting the claim of Messrs Bourne & Co. for the rent of Odd Fellows' Hall.

On motion, the Grand Lodge adjourned sine die.

J. CUSHING, Grand Secretary.

