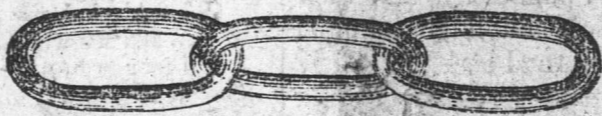


# THE ODD FELLOW.

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"AMICITIA, AMOR,



ET VERITAS."

Devoted to Odd-Fellowship, Literature, Education, Temperance, and General News.

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No. 3.

## Poetry.

From the Odd-Fellows' Record.  
The True Odd-Fellow.

BY NEMO.

Behold the man whom duty calls,  
To succor and relieve distress,  
Sallying forth amidst the storm,  
The sick and needy soul to bless.

His generous heart with love expands,  
He feels a brother's woes,  
And to relieve the heart that's sad,  
The comfort of his home foregoes.

Should e'er the tongue of slander dare  
Attempt to blast a brother's fame,  
He foremost stands his cause to plead,  
And shield him from its deadly aim.

Nation and creed's alike to him,  
He scorns distinctions thus to make;  
His love extends to all mankind,  
He loves man for his Maker's sake.

Bond by the ties of brotherhood,  
The link that binds both age and youth,  
Ne proves that 'tis no empty sound,  
The bond of Friendship, Love and Truth.

## Odd-Fellowship.

History of the Order.

[From the Odd-Fellows' Record, 1846.]

CHANGE OF THE WORK IN ENGLAND.  
In the course of the years 1830-1835, Odd-Fellowship was introduced, under very promising auspices, into Ohio, Louisiana, Kentucky, Virginia, Missouri, Iowa and Indiana; Grand Lodges were established in the three States first named, as also in the States of Delaware and New Jersey; and at the Annual Communication in 1835, the jurisdiction of the Grand Lodge of the United States comprehended ten Grand Lodges, and ninety-eight Subordinates, besides three Grand and ten Subordinate Encampments.

At the above Session, it was determined to urge upon the Order in England a discontinuance of the convivial practices in connection with Lodge Meetings, and in accordance with the Resolution then passed, the following letter was shortly after transmitted to Manchester.

"The M. W. Grand Sire of the Independent Order of Odd-Fellows, of the United States of America—the R. W. Grand Representatives of the Grand Lodge of the United States—Officers and Brethren—To the M. W. Grand Master, D. Grand Master, Officers and Brethren of the Manchester Unity, (England,) of the Independent Order of Odd-Fellows, in Friendship, Love, and Truth, greeting:

"Well beloved Brethren:—At the Annual Meeting of the Grand Lodge of the United States, of the Independent Order of Odd-Fellows, convened in the City of Baltimore and State of Maryland; present, a representation from Maryland, New York, Pennsylvania, District of Columbia, Delaware, Ohio, New Jersey, and Louisiana; the following resolution was unanimously adopted:—That the Committee of Correspondence of this Grand Lodge, be directed to address a congratulatory letter to our brethren in Great Britain, upon the state of the order in that country, and respectfully to suggest to them the propriety of discontinuing all convivial practices in their Lodges, and to solicit from them a detailed historical account of the origin, rise, and progress of the Order; and to transmit to them (neatly bound) a copy of the Constitution and proceedings up to this Session, inclusive, of the Grand Lodge

\* Continued from page 11.

of the United States, and the revised Work of the Order, as adopted at this Session: and most especially to request them to make no alteration whatever in the general features of the Order, without a mutual consultation on the subject—as uniformity of actions and principle is essentially necessary to the welfare of the Order.

"The undersigned, being the Committee to whom the duty enjoined in the resolution was confided, avail themselves of the opportunity presented to congratulate the brethren of our Mother Land, upon the prosperous and onward march of Odd-Fellowship in that great and absorbing kingdom; and while we are thus truly gratified that we are permitted to tender you our congratulations, it is a source of most unfeigned pleasure to ourselves to inform you, that Odd-Fellowship seems indeed to be a plant peculiarly adapted to the soil of our own happy country. Scarcely has one score of years marked its existence in America, and behold its banners unfurled, and its temples erected in every valley, on every plain, and upon every mountain-top, of this immensely extended domain; numbering among its votaries, tens of thousands of the choicest sons of the Republic, everywhere visiting and comforting the sick, burying the deceased, succouring the disconsolate widow, and educating the orphan. Nor is this an ideal picture, but the rigid truth, as you will observe from a perusal of the documents accompanying this communication. Next to religion, we believe Odd-Fellowship the best institution which Providence has given to man for the amelioration of his moral and social relations. Prizing it thus sacredly, a pious regard to the purity of its purposes has been most religiously inculcated with us; and in the attainment of this desideratum, anxious efforts have been made from time to time to lop from it every extraneous branch, and disengage it from all extraneous habits and customs which were not strictly auxiliary to its benevolent purposes, and more particularly to divest it of all practices which were at war with its first principles, and were calculated to bring it into disrepute and odium. Among the first of the improvements to the Order in America required by duty and a decent respect for the opinions of mankind, was the abolition of all social and convivial practices at Lodge meetings; since when it has rivetted the respect and esteem of the virtuous of all classes, and augmented our numbers almost incredibly. This subject, as commanded by the resolution of the Grand Lodge of the United States, we most earnestly and affectionately submit to your early consideration. As uniformity and harmony in the work of the Order throughout the globe is so obviously essential to the universality of Odd-Fellowship we do not deem it necessary to enlarge upon this part of the resolution, confident that in so important a matter as any alteration in the work, no definite action will ever be made by the brethren in England without our knowledge and assent. We are charged to solicit from you a detailed historical account of the origin, rise, and progress of the Order; and this part of the resolution we desire complied with literally and promptly. No matter how humble or obscure may have been its beginning—no matter for what purpose instituted—let us have the period and circumstance of its origin, that it may be preserved in the archives of the Order in America. We are neither ashamed nor unwilling to expose to the public gaze what we have been, since we are prepared to exhibit what we are; and thus, by instituting the comparison, claim the rank among the benefactors of mankind to which our works justly entitle us.

"With our fervent prayer that Providence, who has thus blest our joint labors in the cause of Humanity, Benevolence and Charity, will continue his outstretched care and guardianship over our devoted institution,  
"We remain, your brethren, in Friendship, Love, and Truth:  
"JAMES L. RIDGELY, Rep. of Maryland.  
"CHARLES MOWAT, Rep. of New York.  
"HOWEL HOPKINS, Rep. of Pennsylvania.  
"THOMAS WILDEY, P. G. Sire."

The request thus preferred that the uniformity and harmony of Odd-Fellowship should be preserved by making "no alteration whatever in the general features of the Order, without a mutual consultation on the subject," was so moderate

and reasonable, that our only surprise is occasioned by the fact that such a request should have been rendered necessary. That it was, however, by no means uncalled for, is sufficiently evident from the change in the working by the Manchester Unity, in the years 1826-7, as recorded in our last number. The reply to this communication consisted principally of the apocryphal account of the origin of the Order, which we have given in the first of this series of papers; and the occurrences of a few years afterwards shows that the request for mutual consultation, previous to any change in the work of the Order, was altogether disregarded.

P. G. M. Thomas Wildey having filled the office of Grand Sire, from the first establishment of the Grand Lodge of the United States till 1833, had been succeeded in that year by P. G. M. James Gettys, of the District of Columbia, who was followed, in 1835, by P. G. M. George Keyser, of Maryland, who died in September, 1837, previous to the expiry of his term of office. P. G. M. James Ridgely, of Maryland, was chosen as his successor, but having declined the office, P. G. M. Samuel H. Perkins, of Pennsylvania, was elected in his stead.

During the incumbency of Grand Sire Perkins, the Order in the State of New York had for some time been in a disorganized state in consequence of dissensions between the Lodges in New York and those in Albany, was again placed on firm footing. The location of the Grand Lodge was fixed in the City of New York, a new impetus was given to the energy of the Brethren, and New York, which was at that time one of the least considerable of what may be called the original Grand Lodges, in a few years shot far a-head of all her Sister States.

At the Annual Communication of 1837, Past Grand Sire Wildey was appointed Travelling Agent of the Grand Lodge, for the purpose of visiting the Lodges and Encampments already established in distant parts of the country, and with authority to grant Dispensations for the opening of others, wherever necessary or expedient. By his Report submitted at the Annual Session of the following year, he seems to have performed the duty assigned to him in the most zealous and indefatigable manner; having visited every Lodge under the direct jurisdiction of the Grand Lodge of the United States. Besides this Subordinate Lodges had been opened by him, in Mississippi, Alabama, Missouri, Illinois, Iowa, and Texas; \* Grand Lodges in the three first named of these States, and Encampments in all except the last.

About this time it was found that Brothers of the Manchester Unity, arriving in America, conversed in a symbolic language altogether different from that formerly in use in England and still employed in America. Brothers from the United States, on the other hand, when visiting Great Britain, found themselves unable to gain admittance to the Lodges there, on account of this change of working. This matter was brought under the notice of the Grand Lodge, by Past Grand Sire

\* This was the first Charter granted by the Grand Lodge of the United States, for the establishment of a Lodge in any foreign country.

Wildey, at its Annual Communication in 1837, and after investigation of the subject by a Special Committee, the following Resolution was adopted:—

"Resolved,—That the Committee of Correspondence be, and they are hereby, directed to open a Correspondence with the proper authority in Great Britain, for the purpose of ascertaining what alterations, if any, have been made in the work of the Order."

No satisfactory reply was returned to the communications forwarded in accordance with this Resolution, and the subject again engaged the attention of the Grand Lodge at its Annual Session in September, 1838. The result of their deliberations will be found in the following letter:—

"To the A. M. C. Manchester Unity, Independent Order of Odd-Fellows, of Great Britain.

"M. W. Grand Master, Officers and Brethren—

"For a few years past, from unknown causes, the interchange of civilities between your M. W. Body and the R. W. Grand Lodge of the United States, I. O. of O. F., having been unfortunately suspended, we have mutually been prevented from being officially apprised of each others acts; the consequence resulting from which have been injurious to the benevolent objects of the institution, and in a great degree destructive of the social bonds, by which the members under your jurisdiction are united to those under ours.

"From credible sources we learn that members in good standing in your Lodges have visited England, and that you have had their return to the United States, and

the want of a regular communication. On the one hand, brethren in England, who call on us in large numbers, are excluded from entering our lodges, by reason of their not being correct in the signs, &c. &c., as known to us. And in many instances where relief has been necessary, the funds intended for such purposes could not, it was thought, be applied; and in some cases, suffering brethren have only been able to be assisted by the aid of private donations.

"These and other circumstances, assure us that great and important changes have been made in the secret language, signs, &c., of the Order under your jurisdiction, by the authority or sanction of your R. W. Body. Such changes having been made, and not officially communicated to the Order in the United States, the two great branches of the Brotherhood have been effectually for the time, alienated from each other.

"The Right Worthy, the Grand Lodge of the United States, at its Annual Session in October, 1838, held in the city of Baltimore, State of Maryland, had this subject under consideration, and unanimously adopted the following, viz:—

"Resolved,—That the Committee of Correspondence be discharged from the further consideration of the alterations, if any, that have been made in the Order in Great Britain, and that the same be referred to P. G. Kennedy, of New York; P. G. Sire Wildey; and P. G. M. Neilson, of Maryland.

"In pursuance of the above cited resolution, the committee thereby appointed respectfully present the subject to your serious attention, as one worthy in importance of your first consideration, in the full hope that by timely and wise action, the Brotherhood may be bound together more closely than at any former period. "It is expected that if changes have been made, full and complete intelligence will be communicated, as well in regard to the alterations themselves, as to the cause which have led you to adopt them.

"While addressing you on this important matter, permit this Committee also to suggest the propriety and necessity of establishing a regular interchange of yearly passwords. The advantage of such an arrangement is so manifest, that it is not deemed requisite to offer evidence. And its practicability is easy by means of a concerted alphabetic key.

"These highly important subjects are now submitted to you with entire confidence that you will so act on them as to ensure the advancement and prosperity of the best interests of the Order; that in future, uninterrupted fellowship may be maintained between the membership of the two supreme jurisdictions.

"By order of the committee, and in the bonds of F. L. and T.

"JOHN A. KENNEDY, Chairman of Committee.

"211 Greenwich Street, New York.  
New York, April 12, 1839."

At the adjourned Annual Communication of the Grand Lodge, held at Baltimore in April 1840, the above named Committee, in reporting their proceedings, announced that so much of their communication as related to the transmission of the annual P. W., had been readily complied with by the Manchester Unity; the Committee expressed their regret, however, that no proper information had been afforded them as to the late change in the work of the Order, but added, that a Resolution of a friendly nature having been passed by the A. M. C. of the previous year, hopes might yet be entertained of an adjustment of all the differences between the two branches of the Order. They concluded with recommending the following Resolutions, which were accordingly adopted by the Grand Lodge:

*Resolved*.—That this Grand Lodge fully reciprocates the feelings and wishes expressed by the A. M. C., held at Birmingham, 1839, in Resolution No. 46; and assures the Order in Great Britain, that no means will be left unused which will tend to accomplish the perfect good understanding between the Order in the two hemispheres, and which will ensure a regular and certain communication of all important information.

*Resolved*.—That the Corresponding Secretary be authorized and instructed to communicate to the Grand Master and Board of Directors of the A. M. C., the travelling passwords, and the term of their duration."

The subject of the admission of Brothers from foreign countries was further brought under the notice of the Grand Lodge, in the Annual Report of the Grand Sire, submitted at the above Session; and was referred to the consideration of a Special Committee, whose Report, made in the following terms, was adopted by the Grand Lodge, as a general regulation:—

"That no individual claiming to be admitted to visit or deposit a card in a Lodge of these United States, shall be so admitted unless he shall present a card, signed by

the Grand Sire, or in England, by the Secretary of the A. M. C.; and unless he shall be able to work his way by the regular S. P. To. and G., known to the Order."

This regulation, of course, led to the exclusion of the Brothers of the Manchester Unity; but only so long as the new signs, &c., adopted by that branch remained uncommunicated to the Grand Lodge of the United States. Indeed, considering that on the correctness of this symbolic language the Order places its sole security from imposition, no other course could justly have been anticipated.

At the above mentioned Session in 1840, P. G. M. Zenas B. Glazier, of Delaware, was installed Grand Sire, and P. G. M. James L. Ridgely, of Maryland,—a worthy Brother who has perhaps contributed more than any one else, except Past Grand Sire Wildey, to the general prosperity of the Order—was for the first time appointed to the office of Grand Secretary, which he has since held uninterruptedly.

Besides the different States which have been previously enumerated, the Order was now established in Connecticut, Arkansas, Tennessee, and South Carolina, and the Grand Lodge of the United States, at the period we have now reached, held jurisdiction over five Grand, and twenty-nine Subordinate Encampments, fourteen Grand and one hundred and forty-one Subordinate Lodges, besides several Degree Lodges, not enumerated.

#### Insurance Members.

In almost every Lodge there are some whose only object in becoming members of the Order was for the purpose of effecting an insurance upon their health. They enter the Fraternity under the solemn obligations, yet their promises of fidelity are as empty as poverty's larder. They never think of attending to the calls of the unfortunate for aid; nor are they seen inside of a Lodge—except to pay up their dues—

so as to be sure that, in case of sickness, they would be entitled to benefits. They never watch by the bed of a sick brother, nor do they visit the widow and fatherless. They take no O. F. publication, and their whole knowledge of, and interest in the Order, consists of dues and benefits. They know that if they pay—cents per week, they will be entitled to—dollars per week in case of sickness. The sooner all such are out of the Order, the better it will be for the Institution; and we beg of those who love the pure principles of Odd-Fellowship, never to propose or vote for any one whose principal object appears to be based on pecuniary considerations. There are too many of that class already connected with the Institution. Give us the Odd-Fellow whose generous soul responds to the call of suffering humanity, where it may be found; who extends the open hand of charity to all in need; whose constant attendance at Lodge meetings is evidence of a correct understanding of his obligations; who uses his endeavors to become acquainted with the excellencies of the Order; whose enlarged philanthropy makes him anxious to get all the information in his power of the progress of the Fraternity throughout the world, and who is willing and anxious to inform and improve the minds of others. Such a one is an Odd-Fellow indeed! Reader, is it so with you?  
—Banner of the Union.

#### Odd-Fellowship in Minnesota.

Even to the farthest West does Odd-Fellowship extend. In the new territory of Minnesota, scarcely redeemed from the savage wilderness, we find our Order rearing its proud head. With civilization and intelligence it marches hand in hand, and, as we believe, is destined to advance continually, until the glorious principles upon which it is based shall be acknowledged and practised by all mankind. In the *Ark* for August, we find a letter from P. G. Grand Master John G. Potts, of Galena, Illinois, the energetic D. D. Grand Sire of Minnesota. Bro. Potts had just returned on a tour to the territory, and had gone at the instance of Bro. G. Sire, on business of the Order. On the 2nd day of June, at St. Paul, he instituted and opened Hennepin Lodge, No. 4, being the second Lodge at that place. On the evening of the same day, assisted by P. G. M. Woodward, of Illinois, he instructed the Fifth Degree members of both Lodges, and conferred the Ladies' Degree upon five ladies, wives of members of St. Paul Lodge, No. 2. Next day he proceeded to the town of St. Anthony, at the Falls of St. Anthony, and instructed the Fifth Degree members of John G. Potts Lodge, No. 3, and conferred the Ladies' Degree upon four ladies. On the next day he returned to St. Paul, and proceeded to Stillwater, on Lake St. Croix—convened Minnesota Lodge, No. 1; where he was instructed to correct some irregularities in the work. This matter being attended to satisfactorily, he instructed the Fifth Degree members, and conferred the Ladies' Degree upon six Ladies. Having thus discharged the duties of his mission, he returned to Galena. Bro. Potts says the ladies in Minnesota are highly pleased with the Degree of Rebekah. A remark of one of the ladies at Stillwater contains much truth. She said: "If such are the principles inculcated by the Order, Odd-Fellows should be much better men than they are."—Pittsburgh Token, Aug. 14.

**PRESENTATION OF A MEDAL.**—An interesting ceremony took place recently in Washington city, at Friendship Lodge, in the presentation of a heavy and valuable solid gold medal to Mr. John E. Stanley, of that city, by a Baltimore Lodge of Odd-Fellows, in acknowledgment of Mr. Stanley's kind attention to a member of the latter Lodge during his sickness and sudden death, which occurred at Washington. The presentation was made by the hands of Messrs. Richard Marley and James Somerville, deputed for that purpose.—Token.

## Temperance.

### John Alcohol, My Joe.

John Alcohol, my Joe John,  
When we were first acquaint,  
I'd money in my pockets, John,  
Which now I know there aint.  
I spent it all in treating, John,  
Because I loved you so;  
But mark me how you've treated me,  
John Alcohol, my Joe.

John Alcohol, my Joe John,  
We've been too long together,  
So you must take one road, John,  
And I will take the other;  
For we must tumble down, John,  
If hand in hand we go,  
And I will have the bill to foot,  
John Alcohol, my Joe.

### Intemperance—Purity essential to Worshipers—Difficulty of Removing Vicious Habits.

From the Pittsburgh Token.

It is recorded in the Bible that when the tabernacle of the Lord of Hosts had been reared up in the wilderness by the children of Israel, and when God had instituted Aaron and his sons as priests to minister in His sacred habitation, He gave Aaron this express command: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever, throughout your generations." From this it is seen that God communicates his dislike to be served by men whose senses should be troubled by the use of strong drink. He intimated his will that the priest, standing in the divine presence, should be in the full possession of all his mental faculties, and truly represent the image of God, in which man is created. The manner in which the priest was to appear before the Deity may surely be taken as a prototype for a man to appear in his most dignified position. The Jews claimed to have been styled of God "a kingdom of priests." How much more should we at the present day, whose "souls are lighted from on high," be considered priests, and prophets and kings! Are we not created in the image of our Maker? Are our minds not enlightened and developed to a great degree unknown to the darkness of the Jewish ages? If it was God's will that he should be worshipped not only by those whom He especially appointed to offer sacrifices and burn incenses, but that all people should be priests, worshipping their Creator in the temple of the universe all the days of their lives,—if this was the will of God as expressed to the undeveloped understandings of the Israelites, it certainly applies with great force to the people of the present day. Where is the place, or the time, we may consider ourselves dispensed from the duty of rendering service and worship to our Creator? Should we not, therefore, strive at all times to be worthy of standing in the presence of our God? Should we ever allow ourselves to be carried away so far as to disavow the stamp of divinity which the Almighty has set upon us, and to degrade ourselves below the brute creation?

But it is sometimes urged that no harm can result from a man occasionally indulging in liquors, if he does not make a usual practice of it. We can never be too careful in these matters; we should not place too firm a confidence in our power of controlling our actions. Occasional indulgences are too often apt to grow into habitual usages, and any vicious habit when it has once taken possession of us, is as difficult to eradicate as it is to suppress nature. In fact, our habits become, as it were, a part of our nature, they consolidate into essential ingredients of our existence, and you will frequently hear a man say "this is my nature, I cannot help it," when in reality, it is but a habit which might easily have been stifled in its rise.

The ancient rabbis, we learn from their writings, were extremely solicitous to warn the people from falling into the vice of drunkenness, and often severely inveighed against the immorality of such excesses. Even in their day it was held to be almost impossible to cure a man of drunkenness,

when once the vice had taken hold of him. "The drunkard," says a learned rabbi, "first parts with his money, and then his silver vessels. Copper vessels will do me the same service," says he. Then he exchanges his copper utensils for earthen ones, saying, "these no doubt will do as well." Indeed he would even deprive himself of these last, if he could procure drink for them. Like other vices, drunkenness endures with a man throughout his lifetime, and does not leave him at the verge of the grave."

We have found somewhere this old anecdote, in corroboration of the words just quoted:

There was once a man, so much given to drink, that he sold all his furniture in order to procure wherewith to satisfy his pernicious thirst. His sons had long seen with deepest sorrow, the evil to which their father had abandoned himself; and they said to one another, "if we allow our father to continue much in this manner, he will leave us nothing to inherit." All the gentle means which they could imagine they employed to induce him to desert such a ruinous and disgraceful habit, but it was all in vain, he went on drinking to excess as he had done heretofore. Resolved to leave nothing untried, in order to cure their father of this vice, the sons carried him one day, when he was in a senseless state of inebriation, to a cemetery, and laid him down in a cave where the dead bodies were usually placed. They flattered themselves that when he should awake from his profound sleep, the picture of terror, by which he would be surrounded, would lead him to reflect seriously on his past life, and he might then renounce a habit which was attended by such evil consequences; he would gladly forgive an act which, however disrespectful in itself, would so greatly benefit him in the result.

With these thoughts they left him. On the following morning they hastened to the cave, expecting to find their father weak from the want of food and drink, and cured from his vicious habit of drinking. But what was their surprise when they entered the cave, and discovered their father with a bottle in his hand, which he held to his lips with great delight in order to draw from it whatever was left of its contents. A number of bottles some empty, some full, lay around. The sons spoke to him and asked him what had happened, but his senses were drowned with the wine, and he could not answer.

It had thus come to pass: Some persons were carrying a quantity of wine, with the intention of introducing it into the city clandestinely, in order to defraud the revenue. But perceiving the king's servants at a distance, and fearful of being discovered they had concealed the forbidden goods in this cave, which appeared to be a place not likely to be searched, and left them there intending to bring them into the city at a more favorable opportunity. While this took place, the man was fast asleep, and did not dream of what was going on near him. When he awoke in the morning, and found himself in so dark a place, surrounded with corpses that filled the cave with stench and putrefaction, he was very much afraid. But the faint glimmer of light, which made him perceive the horrors of the abode in which he was, disclosed to him likewise the rich stores by his side. The sight of so unexpected a treasure filled him with joy. All ideas of death and the grave vanished from his mind; he began to open one bottle after another, drank to his heart's delight, and became as drunk as ever.

In this state his sons found him. Overwhelmed with vexation and grief, they exclaimed: "Woe to us! all our trouble is in vain. We can do nothing to cure him of his weakness, and it becomes our duty to conceal it from the world, for it really proves incurable. Let us carry him home, and put in his chamber all he can require, in order that he be no longer exposed to public scorn."

And they did so, convinced that bad habits are seldom to be eradicated, and inveterate vice does not leave the unfortu-

nate given to it, even at the verge of the grave.

This narrative exemplifies most lucidly the difficulty of curing vicious inclinations, and shows that we might even succeed in suppressing such an inclination for a short time; yet we are but too apt to relapse into the same fault as soon as opportunity offers. The terrors of death may have temporary alarm, but let temptation be removed, and such fears soon vanish, the inveteracy of habit is too strong, and the man falls back a helpless captive to his depraved appetite.

**Education.**

**PARENTS THE BEST TEACHERS, AND HOME THE BEST SCHOOL.**—It is not in the church that the task of religious education can be fully accomplished. It is under your own roofs, under your own eyes, and in the sacred retirement of your own homes. It is you alone who can know the various characters of your little children, and follow the progressive opening of their minds, and adapt all your instructions to their wants and their capacities. It is you alone, who, always with them, can seize the happy moment when instructions will be best received, and avail yourselves of all the incidents of life from which wisdom may be gathered; and above all, it is you alone who can convey instruction to them in that tone of parental tenderness which no other human voice can imitate, and to which God hath opened every fountain of the human heart.—*Alison.*

A man (says Dr. Franklin) as often gets \$2 for the one he spends in informing his mind, as he does for a dollar he lays out in any other way. A man eats up a pound of sugar, and it is gone, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up in the mind to be enjoyed anew, and to be used when the occasion or inclination calls for it. A newspaper is not the wisdom of one man or of two men; it is the wisdom of the age and of past ages too. A family without a newspaper is always half an age behind the times in general information; besides, they can never think much, nor find much to talk about. And then there are little ones growing up in ignorance, without any taste for reading. Besides all these evils, there's the wife, who when the days work is done, has to sit down with her hands in her lap, and nothing to amuse or divert her mind from the toils and cares of the domestic circle. Who then would be without a newspaper?

**GUARD AGAINST VULGARITY.**—We especially commend the following extract to the thoughtful study of the young. Nothing is so disgusting and repugnant to the feelings of the noble and the good as to hear the young (or even the old) use profane or low, vulgar language. The young of our town are particularly guilty of profanity. In our day it seems the "boy" does not feel himself a "man" unless he can excel in this great sin.

"We would guard the young against the use of every word that is not perfectly proper. Use no profane expressions—allude to no sentence that will put to blush the most sensitive. You know not the tendency of habitually using indecent language. It may never be obliterated from your heart. When you grow up, you will find at your tongue's end some expression which you would not use for any money. It was one used when you was quite young. By being careful, you will save yourself a great deal of mortification and sorrow. Good men have been taken sick and become delirious. In these moments they used the most vile and indecent language imaginable. When informed of it, after restoration to health, they had no idea of the pain they had given their friends, and stated that they had learned and repeated the expressions in childhood, and though years have passed since they had spoken a bad word, they

had been indelibly stamped upon the heart. Think of this, ye who are tempted to use improper language, and never disgrace yourselves."

**A MOTHER'S INFLUENCE.**—A mother teaching her child to pray is an object at once the most sublime and tender that the imagination can conceive. Elevated above earthly things, she seems like one of those guardian angels, the companions of our earthly pilgrimage, through whose ministrations we are incited to good and restrained from evil. The image of the mother becomes associated in his infant mind with the invocation she taught him to his "Father who is in Heaven." When the seductions of the world assail his youthful mind, that well remembered prayer to his "Father who is in Heaven," will strengthen him to resist evil. When in riper years he mingles with mankind, and encounters fraud under the mask of honesty; when he sees confiding goodness betrayed, generosity ridiculed as weakness by unbridled hatred, and the coldness of interested friendship, he may indeed be tempted to despise his fellow men, but he will remember his "Father who is in Heaven." Should he on the contrary, abandon himself to the world, and allow the seeds of self-love to spring up and flourish in his heart, he will, notwithstanding, sometimes hear a warning voice in the depths of his soul, severely tender as those maternal lips which instructed him to pray to his "Father who is in Heaven." But when the trials of life are over, and he may be extended on the bed of death, with no other consolation than the peace of an approving conscience, he will recall the scenes of his infancy, the image of his mother, and with tranquil confidence will resign his soul to his "Father who is in Heaven."—*Anon.*

**Miscellany.**

[From the Philadelphia Saturday Courier.]  
**A Sympathizing Tear.**

When sad and dejected, how sweet is the look of friendship and the tear of compassion! The lip may not move, but the tear falls, and we feel its eloquence and power. That tear is more precious than a diamond. It speaks of a heart to feel—of true sympathy and real kindness. The sad and desponding ask not for gold—the glitter and pomp of the world pass away as not worthy a thought; but a single tear!—how deeply it sinks into the heart—how it wins, and cheers, and lifts the soul from misery to bliss—from earth to Heaven!

"A single tear, with feeling shed,  
O'er sorrow and distress,  
Throws sunshine round the aching head,  
To cheer, revive, and bless.

One tear!—who has it not to spare?  
It is a little thing,  
Yet lifts the soul above despair,  
On a bright seraph's wing.

Deem it not vain—a silent tear—  
But let it kindly fall;  
'Twill be a gem to deck your bier,  
When death's shrill voice shall call." c.

**THE FAMILY NEWSPAPER.**—There is hardly one thing so much needed in a family as a newspaper; yet nothing, comparatively speaking, is esteemed of so little value. If a man undertakes to retrench his expenses, instead of lopping off what is really useless, extravagant, the first thing a single expensive habit; but he sits down and demonstrates to a certainty, that a paper is a great tax. And then a note is despatched to the printer:—"Sir, I cannot afford to take your paper any longer, times are hard, money is scarce, therefore you may discontinue sending my paper." Now we believe every one who will make a fair trial, and observe the influence of reading on his family, will find at the end of the year, that he is not a cent the poorer for having been subscriber to a good newspaper. He will have accumulated more real intelligence of every day concerns of life, and the movements of nations,

than he would have done in a series of years without it. His wife will have picked up much information relative to children, many useful lessons of household economy, and no small share of instruction suited to her situation. The children will have acquired a habit of reading, and a degree of intelligence worth the price of the subscription ten times told. In fact, a good, virtuous, well conducted newspaper in a family, is the best economist of time, and the aptest instructor of the mind.—*American Paper.*

**SIMPLE REMEDIES.**—At this season, we shall do our patrons a service by laying before them the following very cheap and simple remedies:

**Dysentery** often proves fatal. It can easily be stopped by applying proper astringents. A preparation of creasote is getting to be a common remedy among Physicians; but it is dangerous stuff. The best remedy is *parched rice*—burned like coffee. After it is well browned, cook it by boiling in the usual way, and let the patient eat of it. It digests in an hour, and therefore has a tolerably quick effect.

For **Costiveness**—a thing that leads to painful and often fatal diseases—there is no better laxative than salt (chloride of sodium) dissolved in water. Take a glass of warm water and dissolve a teaspoonful of salt in it, then cool with ice, and drink it off. To empty the contents of the bowels, it is the safest and best ephratic known.—It does not disturb the mucilage of the intestines, and causes no pain or weakness.

**DIFFICULTIES OF EDITORS.**—The truth is, an editor cannot step without treading on somebody's toes. If he expresses his opinion fearlessly and frankly, he is arrogant and presumptuous. If he states fact without comment, he dare not avow his sentiments. If he conscientiously refuses to advocate the claims of an individual to office, he is accused of personal hostility. One arrables because the advertisements engrossed such room; another complains that the paper is too large—he can't find time to read it all. One wants a type so small that a microscope would be indispensable in every family; and an old lady offered an additional price for a paper that should be printed with such type as is used for handbills. Every subscriber has a plan of his own for conducting a journal; and the labor of Sisyphus was recreation when compared with that of an editor who undertakes to please all.

**THE USE OF THINKING.**—Galileo, when under twenty years of age, was standing one day in the metropolitan church of Asia, when he observed a lamp which was suspended from the ceiling, and which had been disturbed by accident, swinging backwards and forwards. It was a thing so common that thousands no doubt had observed it before; but Galileo, struck with the regularity with which it moved, reflected on it, and perfected the method now in use, of measuring time by means of the pendulum.

"Do you take a newspaper?"

"Yes."

"What one?"

"Any one that I can lay my hands on?"  
The above, though good, is not quite so good as its original.

"Take a wife, Tom," said Richard Brinsley Sheridan to his wild son Tom, the father of Mrs. Norton; "take a wife and reform."

"With all my heart," replied Tom, innocently, whose wife shall I take?"

**PRINTING OFFICE RULES.**—The following are to the point. This is the law "direct." Friends visiting our *sanctum* will please bear them in mind:

- Don't touch the type.
- Keep six feet from the imposing stone.
- Hands off the papers.
- Make no unnecessary noise.
- Eyes off the manuscript.

Genius is one of God's mightiest works.

Never be cast down by trifles." If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will surely do it. Fear not if trouble comes upon you; keep up your spirits, though the day be a dark one.

Troubles never stop forever,  
The darkest day will pass away.

Mind what you run after! Never be content with a bubble that will burst, or a firework that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

Something sterling that will stay,  
When gold and silver fly away.

**NATURE.**—Coleridge delighted in the poetry of mysticism, both religious and philosophical. He says:—"Nature has been the music of gentle and pious minds in all ages; it is the poetry of all human nature, to read it likewise in figurative sense, and to find therein correspondences and symbols of the spiritual world."

**SENSE AND ART.**—Prefer solid sense to wit; never study to be diverting, without being useful; let no jest intrude upon good manners, nor say anything that may offend modesty. Wit is brushwood, judgment is timber; the first makes the brightest flame, but the latter gives the most lasting heat.

**SYMPATHY.**—To find one who hath passed through life without sorrow, you must find one incapable of love or hatred, of hope or fear—one that has no memory of the past and no thought of the future one that hath no sympathy with humanity, and no feeling in common with the rest of the species.

The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sick a tolerable, solitude pleasant, age venerable, and more dignified and death less terrible.—*Rev. Sydney Smith.*

**TO MAKE A NIGHTMARE.**—Just before going to bed, eat two pigs' feet and a fried pie. In less than an hour you will see a snake larger than a hawser, devouring six blue-eyed children, who have just escaped from a monster with sorrel eyes and a red-hot over coat.

**PASSING ONE'S TIME.**—There is no saying shocks me so much as that which I hear very often, that a man does not "know how to pass his time." It would have been but ill spoken by Methuselah in the nine hundred and sixty-ninth year of his life.—*Cowley.*

**LEARNING AND WISDOM.**—What a wide gulf there is between the mere scholar and the wise man! Books and a retentive memory may suffice to form the one; while the other possesses not only the material, but also the judgment to render it available.

A story is told of a hypochondriac gentleman of rank and fortune in Ireland, who fancied one of his legs of one religion and the other of another. He not unfrequently puts one of his unfortunate legs outside the bed-clothes to punish it for its errors.

**THE EXTREMITY OF LAZINESS.**—The last case of indolence is that of a man named John Hole, who was so lazy, that, in signing his name, he simply used the letter J, and then punched a hole through the paper.

A waggon can run without greasing—and business can be done without advertising—but its slow work.

The rose has its thorns, the diamond its specks, and the best of men his failings.

## Literature.

Something that never Dies.

Architects die, but their buildings live; the very works that they are the instruments of raising seem to have an immeasurable existence, when compared with themselves. Walk into Westminster Abbey; attentively survey the beauty of its architecture; notice that lofty roof, and those noble columns, and that fretted scroll, and gaze upon the tablets that surround those walls—placed there to the memory of men of literature, of genius, of a former age—and then reflect that those columns and that roof stood there ages before the oldest tablet, and bid fair to stand for centuries yet to come, when generation after generation, whose deeds shall form subject matter for future pages of our national history, shall have passed away. Then look again at the case of sculptures. Why, Dr Layard is digging up sculptures in Nineveh now, on which it is not at all improbable that the Prophet Jonah gazed, when he went to deliver his message there. Some sculptures exist in Europe, the admiration of generation after generation for two thousand years. But lest we should think too much of ourselves, let us contrast the works of God in material creation with the works of man. The cedar of Lebanon still flourishes, though the temple of Solomon, which took some of its most beautiful timbers from the grove, has long since passed away, and the Jews have been wanderers these eighteen hundred years. Mount Zion still stands, though the mosque of the Mahometan desecrates its summit. The pyramids of Egypt—some of the most ancient, and perhaps, some of the most wonderful monuments of human skill—crumble and decay, through time and elements; but the Nile flows at their base, in the same calm and unruffled flow as it did hundreds of ages before, when the children of Israel were in captivity in Egypt. Sculptures and ecclesiastical antiquities may be destroyed, but the sea is the same in its majesty, in calm and in storm, in its ebb and its flow, as when Cæsar bore his banner into Britain, and by the prowess of his legions, added another colony to Rome. Job and his three friends have long since departed, but the stars on which they gazed continue to shine. We feel, as they felt, the sweet influences of the Pleiades; we gaze, as they gazed on the band of Orion; but two thousand years have passed away since the patience and end of Job vindicated the righteousness of God. But if these things show the littleness of man, there is one thing in which he is superior to all material creation; in thought, in feeling, and in affection. Let human thought once find utterance, let it be clothed in human language, and nothing can destroy its power; it shall last in its influence forever. Let it be printed, and published, and circulated, and, if it has been read and studied, you may buy up every book, and burn every copy, erase its name from the catalogue of every library, but you cannot destroy its influence. How often has a single expression changed a young man's conduct for life! How often has the quotation of a promise of Scripture brightened the countenance and cheered the heart of the afflicted; while the word uttered by envy and repeated in malice, has proved the seed of all uncharitableness.

In one case, the power of language is like the breaking forth of the beautiful morning, dispersing the clouds of depression, and making the very tears of affliction glisten like dew drops in the sunlight of creation; but in the other it is like the power of the electric fluid scathing and blasting, and withering the pride of the forest. But if the words of men have this influence, what influence upon society and life have the words of God? those words written down for us, treasured up in the blessed Bible for our instruction and admiration, upon whom the ends of the world have come. Everything seems perishable in this world but thought, thought,

clothed in human language. "Heaven and earth shall pass away, but my word shall not pass away."

## Old Age.

Speak carefully of its infirmities and bow reverently to its gray hairs. There is something sacred in years. Nothing hardly so exasperates us as to hear the light or harsh words spoken to the white haired sojourner whose form is bending under the weight of years. The man or woman should be shunned and pointed at who will treat old age disrespectfully, laugh at its unsteady step, old fashioned habits of manner of speech. The reckless youth, who treats lightly the aged, forgets that time will wither his rounded form and chill the blood in his veins. Look at the old woman who steps unsteadily, her form doubled somewhat, her hand bony and her sunken cheeks cut with furrows. The buxom Miss sneers at her. The ill-bred children laugh and titter as she stumbles. The rowdy young man listens with mock gravity to her confiding chat and turns away to mimic the unfashionable speech of the "Old Granny." Shame!

We scorn and detest you! while our heart twines more sacredly the wasted tenement where the mind of other days yet lingers with its years of experience—its griefs and sorrows unforgotten, and its hopes of a spring of bliss, where its youth is eternal. Bless you old women! The tremulous voice has a tone of wisdom.—Your friendship and respect are worth more than the applause of the world. There is truth in the heart.

The old were once young. Remember this. The savage respects old age. If spared by time, the strongest of us will have to lean upon the arms of others. We love an old man or woman. Our seat is always ready for their weary forms. We venerate gray hairs. We love to look into their faded eyes, where the fires of youth has faded out upon the shores of that shoreless sea whose waves are heaved to their rest. "I think God that there are old people in the world. Peace be with them, and may they ever command veneration and respect."

**FASHION.**—Fashion rules the world, and a most tyrannical mistress she is—compelling people to submit to the most inconvenient things imaginable for fashion's sake.

She pinches our feet with tight shoes, or chokes us with tight neck-kerchiefs, or squeezes the breath out of our body by tight lacing; she makes people sit up by night when they ought to be in bed, and keeps them in bed when they ought to be up and doing.

She makes it vulgar to wait on one's self, and genteel to live idle and useless.

She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasure and interrupts our business.

She ruins health and produces sickness, destroys life, and occasions premature death.

She makes foolish parents, invalids of children, and servants of all.

She is a despot of the highest grade, full of intrigue and cunning; yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, voluntarily have become her obedient servants and slaves, and vie with one another to see who shall be most obsequious.

She compels people to dress gaily, whether upon their own property or that of others, whether agreeable to the word of God or the dictates of pride.

**QUEEN-VICTORIA AND HER MOTHER.—THE CONTRAST.**—One of the pleasantest churchyards I know of is in the Isle of Wight: and many years ago I was sauntering among its graves, when I saw a lady in deep mourning with a little girl sitting on a tomb stone. The former was reading a book to the latter, who was looking with

tearful eyes into her mother's face. When they turned away from the spot, I saw that they had been looking on the tomb of the "Dairyman's Daughter," whose simple epitaph was engraved on the headstone.—That lady was the Duchess of Kent, and the little child was the Princess Victoria, now a queen, on whose dominions the sun never sets. Perhaps the book the lady was reading was the delightful and affecting narrative of Leigh Richmond. Striking was the contrast in the condition of the sleeper and her who watched by her grave—the one a peasant's daughter in her dreamless slumber, the other a child who ere many years had passed over her head, was to take her place among the rulers of the nations! The humbler of the two had won her palm, and was wearing her crown, whilst the "daughter of a royal line" was fated to endure the perilous splendor of dominion, and become the mother of more kings ere she should lie down in the vaults of Windsor.—*Local Loiterings.*

**RULES FOR THE JOURNEY OF LIFE.**—The following rules from the papers of Dr. West, were according to his memorandum, thrown together as general waymarks in the journey of life:

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be.

Never to show levity when people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearances.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another, on account of his differing from me in political or religious opinions.

Not to dispute with a man over seventy years of age, nor with a woman, nor an enthusiast.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible about myself, and those who are near to me.

To aim at cheerfulness without levity.

Never to obtrude my advice unasked.

Never to court the favor of the rich by flattering either their vanity or their vices.

To speak with calmness and deliberation, on all occasions; especially in circumstances which tend to irritate.

Frequently to review my conduct and note my failings.

On all occasions to have in prospect the end of life and a future state.

**REPUTATION.**—Its no use, say some, people, to set your heart upon anything in this uncertain world, for the monument which we build upon to-day is destroyed to-morrow. The fortune which we amassed by years of hard labor disappears in a moment, and the ties which bound us here are in a moment severed. Every thing is uncertain. To a great degree this is true, yet there are some things which it is our duty to set our hearts upon, and ought to strive to attain. The accumulation of wealth, or the pursuit of knowledge, is but of minor importance when compared to a good character and a reputation for honesty and integrity. These are what the world cannot rob us of, and wherever we are, they are a mine of wealth. A good name is better than much gold, and to possess the confidence of our fellow-men, better than to be the holder of their notes of hand. The man who in the end becomes the most respected is the one who is the most scrupulously honest, and it is a praise which every one is forced to pay, where it is deserved. An honest man is a greater ornament to society than he who controls his thousands.

**THE ALPINE HORN.**—This is an instrument made of the bark of the cherry tree, and like a speaking trumpet, is used to convey sounds to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who inhabits the

higher peaks of these mountains, takes his horn and cries with a loud voice—"Praised be the Lord." As soon as the neighboring shepherds hear him, they leave their huts and repeat these words. The sounds are prolonged many minutes, whilst the echoes of the mountains and grottos in the rocks repeat the name of God. Imagination cannot paint any thing more solemn or sublime than that scene. During the silence that succeeds the shepherds bend their knees and pray in the open air, and then repair to their huts to rest. The sunlight gilding the tops of those stupendous mountains, upon which the vault of heaven seems to rest, the magnificent scenery around, and the voices of the shepherds sounding from rock to rock the praise of the Almighty, must fill the mind of every traveller with enthusiasm and awe.

**AN OBEDIENT CHILD.**—No object is more pleasing than a meek and obedient child. It reflects honor upon its parents, for their wise management. It enjoys much ease and pleasure, to the utmost limit of what is fit. It promises excellency and usefulness; to be, when age has matured the human understanding, a willing subject in all things to the government of God. No object, on the contrary, is more shocking than a child under no management! We pity orphans who have neither father or mother to care for them. A child indulged is much to be pitied. It has no parent; it is its own master—peevish, forward, headstrong, blind—born to a double portion of trouble and sorrow, above what fallen man is heir to; not only miserable itself, but worthless, and a plague to all who in future will be connected with.

**HONOR THY FATHER.**—There are some children who are almost ashamed to own their parents, because they are poor, or in a low situation of life. We will, therefore, give an example to the contrary, as displayed by John Tillotson, the famous Archbishop of Canterbury. His father, who was a very plain Yorkshireman, one day came to the mansion in which his son resided, and enquired whether John Tillotson was at home? The servants, indignant at what they thought his insolence, were about to drive him from the door, but the Archbishop hearing the voice of his father, came running out, exclaiming in the presence of his astonished servants, "It is my beloved father!" and falling down on his knees, asked for his blessing. Obedience and love to our parents is a very distinct and important command of God, upon which he has promised his blessing; and His promises never fail.

**MAN AND WOMAN.**—Man is the creature of interest and ambition. His nature leads him forth into the struggle and bustle of the world. Love is but the embellishment of his early life, or a song piped in the intervals of the acts. He seeks for fame, for fortune, for place in the world's thought, and dominion over his fellow-men. But a woman's whole life is a history of the affections. The heart is her world; it is there her ambition strives for empire; it is there her avarice seeks for hidden treasures. She sends forth her sympathies on adventure; she embarks her whole soul in the traffic of affection; and if shipwrecked, her case is hopeless—for it is bankruptcy of the heart.—*Irving.*

**A GREAT ATTAINMENT.**—How difficult it is to be of a meek and forgiving spirit, when despitefully used! To love an enemy, and forgive an evil speaker, is an higher attainment than is commonly believed. It is easy to talk of Christian forbearance among neighbors, but to practice it ourselves, proves us to be Christians indeed. The surmises of a few credulous persons need not trouble the man who knows his cause is soon to be tried in court, and he be openly acquitted. So the evil language of the times need not disturb me, since, in the day of judgment, my "judgment shall be brought forth as the noonday."



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Bound as we are in our first number party politics, it is that we choose to for the present a political discussion and Protectionist hoping and believing that we choose to will eventually see and bring men, standing of a man. The reciprocity of a general and principle, in fact not only affecting intercourse of national wide range of interests, in moral, domestic life.

Odd-Fellowship specimen of social dement of the grace; and light esteemed, it needs world at large to state of things to present—a condition with envy, malice, productive of peace. It is at first for either socialism is no sanction, then or religion, for the social fabric stands there with and ignorant, in and improvidentized to-morrow, ment of our F, what consistent, by what rule of ed from resuming at first? Odd-Fellow man's privilege right—it envisions takes things as principle of reciprocity for the reverses, ills that flesh is the poor are for of all grades of cared for—all and relieved—and consoled are bound together of brotherhood, bling ties of F.

Stepping out the broad arena, do we see doubtless, should fal influence on. What a vast a sion, of mischief sent themselves hand, which to prevent or cure an old neighbor goods brought and his family



## The Odd-Fellow.

LONDON, AUGUST 30, 1852.

### Reciprocity.

Bound as we are by the pledge given in our first number, not to meddle with party politics, it must not be supposed that we choose the subject of Reciprocity for the present article in order to provoke political discussion. To the Free-trader and Protectionist we leave this quarrel, hoping and believing that their contentions and the experiments tried thereon, will eventually serve the purposes of truth, and bring men, at last, to a right understanding of a matter important to all.—The reciprocity we stand up for is one of a general and comprehensive kind—a principle, in fact, of universal application, not only affecting commerce and the intercourse of nations, but embracing the wide range of human enterprise and interests, in moral, social, political, and domestic life.

Odd-Fellowship is itself a well-trying specimen of social reciprocity—an embodiment of the great law of mutual benevolence; and lightly as the Order may be esteemed, it need only be adopted by the world at large to bring about a far better state of things than we see around us at present—a condition much less pregnant with envy, malice and crime, and far more productive of peace, harmony and happiness. It is at the same time no advocate for either socialism or communism. There is no sanction, that we can find, in reason or religion, for these volcanic disturbers of the social fabric. As long as the world stands there will be rich and poor, wise and ignorant, industrious and idle, careful and improvident. Let property be equalized to-morrow, according to the experiment of our French neighbors, and by what consistent law could it be kept so—by what rule of right could it be prevented from resuming the disproportion it held at first? Odd-Fellowship trespasses on no man's privileges—it invades no man's right—it envies no man's position—it takes things as they are, and on a fair principle of reciprocity—it makes provision for the reverses of fortune and the varied ills that flesh is heir to. The wealthy and the poor are found in its ranks, and men of all grades of mind; yet all are alike cared for—all are sought out in distress and relieved—all are visited in sickness, and consoled in misfortune; all, in fact, are bound together in one common bond of brotherhood, by the sacred and ennobling ties of Friendship, Love, and Truth.

Stepping out of our own Order, on to the broad arena of every day life, how little do we see of that reciprocity which, doubtless, should exert a large and powerful influence on the actions of social beings! What a vast amount of strife and confusion, of mischief, misery, and want, present themselves to our view, on every hand, which this same reciprocity might prevent or cure! It is a sad thing to see an old neighbor's property seized, his goods brought to the hammer, and himself and his family thrown on a cold and pit-

iless world; yet this is an affair of almost daily occurrence! The good man—it may be—was neither idle, nor dissipated, nor wasteful, nor wanting in business tact; his failure was not his fault; but he never thought it worth his while to reciprocate acts of kindness with others—he never lent his money or his name, or put himself out of the way to oblige a neighbor, or get a friend out of a difficulty; his rule was neither to lend nor borrow, neither to ask a favor nor to confer one; so that when the evil day came, and misfortune pressed too heavily on his shoulders, there was no aid he could call upon—no reciprocity available to save his credit, or carry him past the crisis.

There is, we fancy, a great lack of reciprocity in what is styled the literary world, through which much damage is done, not only to the parties themselves concerned, but to society at large. We see men in the learned professions, whose minds are expanded—or at least should be—by study and deep thinking, wasting their energies in the pitiful practice of mutual aggression, when they should cordially reciprocate deeds of noble-mindedness, and combine in some great, comprehensive plan, to benefit the age in which they live. We hardly know how to blame the worthy members of the long robe for the evil here complained of, or how to point out a way by which reciprocity can be made the child of their adoption. The turbulent passions of men perpetually plunge them in a vortex of strife; and as long as there are two sides to a question, the virtue we prize so highly will always be scarce in law. But while we resign our estates to this untoward fate, we surely have a right to expect better things from the delegated supervisors of our mortal bodies—the learned men of the potion and lancet. If we suffer them to deplete our veins and our pockets, we may certainly be permitted most respectfully to suggest that it be done in the spirit of reciprocity. It is unseemly, impolitic, and mischievous, and as prejudicial to their own interest as to that of the public, for the members of the healing art to live in strife and discord with each other. When a sick patient is trembling in the balances of mortality, vibrating between life and death, the most prompt and friendly co-operation is demanded from those whose province it is to administer relief, if relief can be had at all. To avert the pitying eye, to withhold the helping hand, to decline acting with a competitor from prejudice, envy, or pique, evinces a low state of feeling, a stoical disposition, and an ill-regulated mind. But undoubtedly the saddest of all, and the most to be blamed and regretted, of perverted reciprocity, is that which trifles with our best interests, under the mild name of denominational differences. We dare not say much on this grave part of our subject—it would be inconsistent both with our position and our plan; yet may we not venture, with becoming reverence, to record our disapproval of practices which good people, of all creeds, deeply deplore, and would be glad to see amended. All, we are fully aware, cannot think alike on points of doctrine or discipline; nor is it important they should do so. But there is abundance of room left still for the exercise of christian reciprocity. There is a wide field spread before us of common interests, common inducements, common duties, and common

pursuits. There is, too, a common enemy to encounter; and while in worldly warfare we learn the good of combined effort, let us at least not forget it when contending for better things.

A few words on the reciprocity of nations, and we have done. And when may the advent of reciprocity on this grand scale be looked for? In our humble opinion, just as soon as the individuals of which nations are composed shall have perfected the lesson themselves. The vast mountain of difficulties which now seems insurmountable, will then melt away, and it will be found quite as easy for nations to reciprocate acts of kindness then, as they now do deeds of aggression. But while we may have a long time to wait for the fulfilment of the prophecy, we cannot help noticing the fact, that countries heretofore estranged, have recently undergone no small degree of improvement in their friendly relations to each other. Among the many wonders displayed at the world's fair, were several rare and genuine specimens of national reciprocity. The exhibition brought the great men of many countries together; and while their intercourse passed off at the time with the ordinary interchange of civility and respect, it doubtless laid for the future a better understanding of each other's characters and worth, and a broader foundation for mutual benevolence to stand on.

**NEW LODGE.**—A new Lodge of the C. O. of O. F., M. U., was opened in St. Thomas on the 20th inst., by the London District Officers, Bros. HUGHES, ASKEW and SMITH. The following Brothers were duly installed in the three principal offices:

Bro. Wm. ROSS, .....	N. G.
" Wm. H. CAMERON, .....	V. G.
" JOHN CAMPBELL, .....	Sec'y.

After the business of the evening was concluded, the Brethren of St. Thomas gave a handsome entertainment to the District Officers, in the shape of a splendid spread of the "good things of this life." The evening passed off very agreeably to all parties.

We have received the second Montreal *Pilot* extra, containing two splendid plates: the first being a view of the ruins of the Bishop's Church, Palace, &c.; the other, the St. Lawrence and Quebec Suburbs. The engravings, by Mr. WALKER, are well executed. The views were drawn by our respected Bro. H. BINMORE, Reporter of the *Pilot*.

**RECEIPT OF MONEY.**—From Bro. S. STEVENSON, Secretary Chatham Lodge, the sum of £1 15s., on account of subscriptions to *The Odd-Fellow*. Also, 5s. from Bro. C. NAHRGANG, Post Master, New Hope, C. W.

We have received the first number of *The Guide*, a well-printed paper published at Port Hope, by WM. FURBY.

Parliament met on the 19th. The Hon. J. S. Macdonald was chosen Speaker.

A large fire occurred in West Troy on the 19th inst., laying waste two entire blocks, with the exception of one brick building. The loss is estimated at \$200,000.

The steamer *Franklin*, from Louisville, burst her boiler six miles below St. Louis on the 22nd inst. 30 persons were scalded; 9 killed, and 6 missing.

A fire destroyed four wooden and five brick houses in Quebec on the 22nd.

## News.

### Arrival of the Atlantic.

NEW YORK, August 23.

The steamer *Atlantic*, with four days later news from Europe, arrived at three o'clock yesterday morning. She made the passage in ten days and seven hours. She brings 150 passengers. The *Asia* arrived at Liverpool on the 7th inst.

**ENGLAND.**—The fishery question was still freely discussed, and has caused a slight depression in trade. It is believed, however, that the matter will be amicably settled.

Emigration to Australia still continues; fifty ships of 500 to 2000 tons, are to sail from Liverpool and London during the present month.

A note has been addressed by the English Government to the Austrian Cabinet, giving assurance that all measures of precaution will be taken to prevent the presence of Kossuth in London from disturbing the good relation established between England and Austria.

**FRANCE.**—Prince N. Bonaparte has declined the embassy to Washington. He will, however, make a short visit to the United States.

A decree has been published in the *Moniteur*, authorizing the return of a large number of distinguished exiles. Victor Hugo has been omitted in the decree.

Despatches have been received in Paris that the French fleet had not bombarded Tripoli, but was on the point of doing so, when the case was amicably settled.

Another conspiracy against the Government had been discovered.

**CAPE OF GOOD HOPE.**—Dates from the Cape of Good Hope to the 2nd July, have been received. The Kaffir war had broke out with great fierceness, and raged for 50 miles in length. Several battles had been fought, with only indifferent success.

**MARKETS.**—Cotton unchanged and quiet; sales of the 23 days, 32,000 bales.—Breadstuffs buoyant, with a further advance of 2d.@3d. in wheat, 6d.@1s. in flour—first quality, released, 20s. 9d.@21s. Indian corn fully maintained at previous prices.

At Manchester there was a good business doing both in yarns and cloth, at full prices. Provisions unchanged.

The weather has been unsettled, and large quantities of rain has fallen.

The potato disease continues to spread, and there was much complaint of blight in wheat crops.

### Arrival of the Crescent City.

NEW YORK, Aug. 19.

The steamship *Crescent City* arrived here at 12 o'clock last night from Havana. Great excitement is reported to exist there. A great number of Creoles were daily thrown into prison, in which they remained without attention.

The most loathsome dungeons were put in requisition to accommodate those persons who were deemed the most refractory.

Proclamations continued to be issued from a quarter that baffled the ingenuity of the Police. A secret press continues to supply these exciting articles, and the consequence is, that the most rigorous measures are instituted by the Government, and many innocent persons made to suffer.

The *Crescent City*, from Havana, states the arrest of persons supposed to be concerned in the recent proclamation; that some twenty persons have been thrown into prison for having large quantities of powder and ammunition in their houses. One man had no less than 800 lbs. of lead in his house, besides a large quantity of cartridges already made up, and a number of demijohns.

**FIRE AND LOSS OF LIFE.**—On the evening of Saturday, the 7th inst., a small house near Jones' Saw Mill, Port Burwell, was burned, and melancholy to relate, the occupants, Mrs. McMillan and her two children, were consumed in the fire.

### Dangerous Gang of Counterfeiters in Pennsylvania broken up.

Through the instrumentality of Mayor Gilpin, of Philadelphia, and Mayor Guthrie of Pittsburgh, the principal manufactory of counterfeit money in the interior of Pennsylvania has been broken up and destroyed. Three officers were dispatched to a house situated between Danville and Washingtonville, where, on the plea of wishing to purchase some counterfeit money, they gained admittance, and found three persons engaged in the manufacture of counterfeit bank notes. The party soon suspected the intentions of the officers, and fled to the woods. The officers followed in pursuit, but were only able to take one of the gang, by the name of Dr. Geltner, by wounding him with a pistol.—They then returned to the house, and on examining it, in the second story a full set of engravers' instruments, a printing-press, the chemical and other preparations used in making counterfeit money, were found, besides \$600 in \$2 counterfeit Harrisburg Bank notes, which were wet, having just been printed. This description of money was being worked off when the officers went to the house. A large amount of counterfeit 1's, 2's and 5's, purporting to be of the Lancaster Bank issue, were also found secreted in different parts of the house, together with 5's on the York Bank, 5's on the Merchants' and Manufacturers Bank of Pittsburgh, 20's on the Cape May Bank, altered from the notes of the exploded Millington Bank, and 10's on the Bank of Northumberland. The plate, from which the Harrisburg counterfeits were worked, was carried away by one of the parties who escaped, but the officers succeeded in getting the plates of the Merchants' and Manufacturers' Bank at Pittsburgh, and the Cape May Bank, at a house about thirteen miles distant, on the road leading to Turbotville. Dr. Geltner was conveyed to Danville as quickly as possible, in consequence of his wound, and lodged in the jail, where he was attended by Dr. James D. Strawbridge, of that place, who pronounced his wound severe but not dangerous. In the evening of that day, Justice William Kitchen heard the case, and committed the defendant to prison in default of \$3,000 bail. The defendant is said to be a beautiful and skilful penman, and can counterfeit a signature with much precision. He is alleged to be the master spirit of the band, and signed all the notes. The Doctor is a graduate of the University of Pennsylvania, and but 28 years of age. When he attended the University, he bore a good name and was much esteemed by his associates.—*Philadelphia Ledger*.

**STATISTICS OF HOT SUMMERS.**—The excessive heat which prevailed lately gives some interest to the following account of remarkable hot summers:—In 1135 the earth opened, and the rivers and springs disappeared in Alsace. The Rhine was dried up. In 1152 the heat was so great that eggs were cooked in the sand. In 1160 at the battle of Bela, a great number of soldiers died from the heat. 1276 and 1277, in France an absolute failure of the crops of grass and oats. In 1303 and 1304, the Seine, the Loire, the Rhine, and the Danube, were passed over dry-footed. In 1393 and 1394, great numbers of animals fell dead, and the crops were scorched up. In 1440 the heat was excessive. In 1538, 1539, 1540, 1541, the rivers were almost entirely dried up. In 1556 there was a great drought over all Europe. In 1615 and 1616, the heat was overwhelming in France, Italy, and the Netherlands. In 1646 there were fifty-eight consecutive days of excessive heat. In 1678 the heat was excessive. The same was the case in the first three years of the 18th century. In 1718 it did not rain once from the month of April to the month of October. The crops were burnt up; the rivers were dried up; and theatres were closed by decree of the Lieutenant of Police. The thermometer marked 36 degrees Reaumur, (113 of Fahrenheit.) In gardens which

were watered, fruit-trees flowered twice. In 1723 and 1724, the heat was extreme. In 1746, summer very hot and very dry, which absolutely calveined the crops. During several months no rain fell. In 1748, 1754, 1760, 1767, 1778, and 1788, the heat was excessive. In 1811, the year of the celebrated comet, the summer was very warm and the wine delicious, even at Suresnes. In 1818 the theatres remained closed for nearly a month, owing to the heat. The maximum heat was 35 degrees, (110:75 Fahrenheit.) In 1830, whilst fighting was going on, on the 27th, 28th, and 29th July, the thermometer marked 36 degrees centigrade, (97:75 Fahrenheit.) In 1832, in the insurrection of the 5th and 6th of June, the thermometer marked 35 degrees centigrade. In 1835 the Seine was almost dried up. In 1850, in the month of June, on the second appearance of the cholera, the thermometer marked 34 degrees centigrade. The highest temperature which man can support for a certain time varies from 40 to 45 degrees, (104 to 113 of Fahrenheit.) Frequent accidents however occur at a less elevated temperature.

**GREAT WESTERN, OR CANADIAN RAILWAY.**—A meeting of English shareholders in this Company was held on Wednesday, at the London Tavern, to receive a report from the directors, together with a statement from the agent of the company. Mr. S. Laing, M. P., was called to the chair. The Chairman entered at some length into a description of the line, the large amount of traffic it was likely to have, and the dividend it would probably yield. He concluded by moving a resolution to the effect that the highly satisfactory report presented by the directors to the annual meeting held at Hamilton Canada, on the 21st of June last, together with a statement submitted by the agent, be circulated among the shareholders resident in England. Mr. J. Smith seconded the motion and it was carried. A long discussion ensued, in the course of which it was stated that the undertaking would form a main trunk line from the Niagara river, where some of the United States lines terminated, and passed through the principal towns and districts of Canada, and terminate at Windsor, opposite Detroit, the eastern terminus of the Michigan Central Railroad. The whole length of the line, including a branch of 49 miles to Port Sarnia, on Lake Huron, was 275 miles. Resolutions were passed appointing a committee of shareholders, consisting of Messrs. S. Laing, J. Masterman, jun., and A. Derby, to co-operate with the president and agent of the company in the selection of a managing director: voting thanks to Mr. Harrison, the president of the board, Mr. Buchanan, the agent, and Mr. Harkness, the secretary.

**TERRIBLE CATASTROPHE ON LAKE ERIE.**—It becomes our melancholly duty to relate another of those terrific steamboat accidents which are ever and anon disturbing the tranquility of every human bosom on this continent. The incident which we now place before the reader is one which, though less tragical in its details than the late horrible scene which so lately occurred on the Hudson River, involves a far greater destruction of human life. The mournful story may be given in a few words.

The steamer *Atlantic*, of the Michigan Central Railway Line, with at least 500 passengers on board, was run into of Long Point, Lake Erie, about 3 o'clock on Friday morning, by the Propeller *Ogdensburg*, Capt. Robert Richardson. It appears that she did not immediately sink, but continued her course for some time, when she shortly afterwards went down in deep water, carrying with her about one half of her passengers. That more lives were not lost, is owing under Providence, to the rare presence of mind, and humane anxiety of Captain Richardson of the Propeller who seems to have a sort of presentiment that the concussion had been a fatal one for the Steamer, for he turned his vessel and followed after her, and came up with her in about half an hour, in time to

save upwards of 250 of those on board.—*Hamilton Gazette*, Aug. 23.

**A BOLD LADY.**—A letter from Niagara says:—"I heard from one of the guides that a young English lady had a narrow escape on Friday morning. Perfectly enchanted with the scene, and anxious to possess some memento of her visit, she, assisted by the guide, stepped off the ridge on Goat Island—familiarily known as the 'Hogs back,' from rock to rock, until she reached the large slab which divides the American sheet of water, and in the crevices of which grew a small tree. From this, gathering a branch, she proceeded on her perilous return journey—the boiling rapids at her feet, within two yards of taking their mad leap, and the spray flying around her. At the second step, the rock being wet and slippery, she fell, but fortunately the water here was shallow, and formed an eddy. The guide stood firm, and she retained her grasp of his hand, and thus escaped with an 'awful fright,' and a thorough baptism in Niagara's stream, obtained perhaps, nearer the extreme edge of the Falls than was ever previously managed without loss of life. She neither screamed nor fainted when she reached *terra firma*, but, like a sensible woman, felt thankful for her deliverance, and her trophy, which she had retained all the time."—*Exchange*.

**STEAMBOAT RACING.**—It is strange how reckless some people are of human life. Notwithstanding the melancholly results of steamboat racing, so frequently seen in the United States, and only a few days ago in the tragical fate of the *Henry Clay*, the Americans do not seem to take warning. We read in the *New York Herald* of the 14th inst., that on the previous day there was another race on the Hudson between the steamboats *Alida* and *Francis Skiddy*. The *Herald* says the race was conducted in the most "gentlemanly manner," but the facts show, that it was also conducted with the most imminent danger to the lives of the passengers. Indeed we are told that as the two boats reached the wharf at Newburgh nearly together, they actually came into collision with so much force that the *Alida* was nearly upset, and her guards and wheels were much injured by the shock. We believe there is hardly a country in the world where the sacrifice of human life causes such little sensation as in the United States.—*Daily Colonist*.

**VANCOUVER'S ISLAND.**—The last despatches from Vancouver's Island give very favorable accounts of its capabilities. The climate is found to be agreeable, and, even in the northern part, considerably milder than that of England. For settlers the facilities, both as regards the raising of produce and the erection of works and dwellings, appear to be greater than had been anticipated. The natural features of the country are described as being very beautiful, owing to its lakes, hills, woodlands, and occasional patches of prairie. The oak is abundant, frequently growing in blades, with park-like regularity. The soil generally is a dark vegetable mould, averaging eighteen inches in depth, and unusually fertile. Contrary to what is seen in England, the best lands are mostly those where pine trees grow. The flora of the island is much the same as that of Great Britain. It is also considered that the geological features are such as strongly to favor the anticipation that gold may be found throughout an extensive range.

We are gratified to learn that the contract for building the new suspension bridge at Niagara Falls, has been awarded to Messrs. Brown & Co., the extensive builders of Thorold, as we are well satisfied the work will be efficiently performed and rebound equally to the credit of the Province and that of the enterprising contractors. The bridge being intended for the transit of the railway, will be built in the most massy and substantial manner, and is intended to be elevated 18 feet above the present structure on the Canada, and 28 feet on the American side.—*Hamilton Gazette*.

**PERIL OF THE STEAMER PACIFIC.**—It is reported that this famous American steamship came near being wrecked on her passage from Liverpool to New York. It is said she ran so near the rocks off Cape Race, Newfoundland, during a fog, that a biscuit might have been thrown upon them from her deck, and that in passing them she ran down a small vessel, on board of which were three men, all of whom were lost. The report may, or may not, be true; but, if true, the authentic particulars should be made public by Captain Nye.—*Bro. Jonathan*, Aug. 21.

**INDIAN CURIOSITIES.**—In excavating the bank above Windsor, for the Great Western Railroad, the men found a large number of Indian ornaments, consisting of silver pins, brooches, bracelets, amber bead necklaces, &c., also red stone pipes, copper camp kettles and a variety of articles usually buried with an Indian. The place where these things were found was an Indian burying ground. A great many skulls, bones, and skeletons have been found. Doubtless these ornaments were buried centuries ago, with the lords of the soil.—*Galt Reporter*.

The *Hamilton Gazette* of the 26th, speaking of the late disaster on Lake Erie, says: "It would seem that the number of those drowned was greatly over-rated in our last issue. The reports circulated after any great disaster are generally much exaggerated. The total number of those on board, including the crew, has since been estimated at 431, of which 300 were saved, which leaves the number of the lost at 131. The officers and crew, 40 in number, were all saved."

**MASONIC TEMPLE AND MONUMENT.**—The members of the Fredericksburg (Va.) Lodge No. 4, have resolved that they will, with the assistance of their brethren throughout the United States, erect a Masonic Temple, in which shall be placed a full length statue of Washington, in marble, and in the regalia pertaining to the honorable position he filled for many years in the fraternity. The work is to be executed by Powers.—*Pittsburgh Token*.

**IMPORTANT MOVEMENT.**—The Government is erecting a considerable number of iron boat houses on the shores of Long Island, for shipwrecked persons to resort to for shelter. These houses are 28 by 16 feet. Such preparations have been long needed on our coast, for ere long some fearful shipwreck may put them in requisition, and then the good will flow from such a timely provision.—*N. Y. Bro. Jonathan*.

The Masonic fraternity in Cleveland are fitting up a hall in the Forest City Block. The *Plain Dealer* gives the following description of the Hall: 60 feet in length, 50 feet in breadth; with four ante-rooms, each 14 feet by 12 feet, and a room of this size on the lower floor. It will be lighted by some 18 gas burners and chandeliers, and otherwise beautifully decorated. The cost of furnishing it is estimated at about \$2,000.

**HORSE STEALING.**—Farmers should be on the look out for horse thieves, as their is every reason to believe that there is an organized gang of these villains, prowling through the country. Four horses were stolen on the night of the 15th inst., in the Township of Ancaster, and in other parts of the Western Province we hear of the same depredations being frequently committed.

A prospectus has been issued of a new steam navigation company to carry on the increasing traffic with the north of Europe. The places of departure are to be Harwich, Lowestoft, and Great Grimsby, and the service is to embrace all the principal northern ports of the continent from Ostend to Copenhagen and St. Petersburg.



LOCAL SOCIETIES.

The undermentioned Bodies hold their Meetings as follows:

C. O. of O. F., M. U.—London Lodge, No. 4254, meets every Thursday evening in Odd-Fellows' Hall. J. SHANLY, Jr., N. G.; J. G. WHITEHEAD, V. G.; R. WIGMORE, Secretary.

DAUGHTERS OF TEMPERANCE.—Rising Star Union, No. 38, meets every Thursday evening in Odd-Fellows' Hall. Mrs. SEGER, P. S.; Miss MARIA WESTLAND, R. S.

KNIGHTS OF T.—Encampment meets every Friday evening, in Odd-Fellows' Hall. H. W. BLINN, Kt. Rt.; JOHN SIDONS, Kt. Rr.

SONS OF T.—London Division, No. 248, meets every Tuesday evening, in the Town Hall. B. DAWSON, W. P.; W. ROWLAND, R. S. Pioneer Division, No. 58, meets every Wednesday evening, in the Town Hall. Wm. McCLEURE, W. P.; WILLIAM GREEN, R. S.

CADETS OF T.—Olive Branch Section, No. 45, meets every Friday evening, in the Town Hall. M. ROWLAND, W. A.; W. GEARY, S.

Freemasons.—St. John's Lodge, No. 209, G. R. of I.—Regular meeting 2nd Tuesday in each Month, at the Robinson Hall.—J. F. Rolfe, W. M.; E. W. Hyman, S. W.; A. S. Abbott, Secretary. St. John's Royal Arch Chapter, under warrant from G. R. A. C. of I., held in same place.—James Daniell, H. P.; Thompson Wilson, K.; John McDowell, G. S.

WILLIAM SMITH, Watch and Clock Maker, (opposite the Robinson Hall,) Dundas Street, London, C. W. July, 1852. 1-y1

D. T. WARE & CO., Dealers in Watches, Clocks, Jewelry, Silver and Electro Plate, Combs, Fancy Goods, &c. Also—Odd-Fellows, Sons of Temperance, and Cadets Emblems and Regalia. Watches, Clocks and Jewelry Repaired. London, C. W. 1-y1

WILSON & HUGHES, Barristers and Attorneys-at-Law, Solicitors in Chancery, Public Notaries, Conveyancers and Land Agents. OFFICE—Court House Square, London, C. W. July, 1852. 1-y1

E. J. PARKE, Barrister and Attorney, Bailey's Buildings, Ridout Street, London, C. W. 1-y1

WILLIAM C. L. GILL, Attorney-at-Law, Conveyancer &c., Court House, (Registry Office), London, C. W. July 1852. 1-y1

W. A. GRAY, Notary Public, London, C. W. 1-y1

D. J. HUGHES, Agent of the Globe Fire and Life Insurance Company of London, England, which possesses a Paid-up & Invested Capital of £1,000,000 Sterling. General Agents for Canada—Ryan, Brothers & Co., of Montreal. July, 1852. 1-y1

HENRY C. HUGHES, Notary Public, Commissioner for taking Affidavits, and Accountant. Agent for Phoenix Fire Assurance Company of London, England. Also—Agent for the British Commercial Life Assurance Company. Residence—East Dundas-St., London. July, 1852. 1-y1

THAS. ASKEW, Flour and Provision Dealer, Corner of York and Richmond Streets, London, C. W. July, 1852. 1-y1

W. M. J. FULLER, Dealer in Groceries, Wines and Liquors, Fruit, Oils, &c. &c., (opposite Mr. T. H. Buckley,) London, Canada West. July, 1852. 1-y1

A. FRASER, [R. GALBRAITH, FRASER & GALBRAITH, Dealers in Groceries, Wines and Liquors, No. 8 Dundas Street, (one door East of the Robinson Hall,) London, C. W. A large Stock of Paints, Oils and Varnishes; Glassware of every description. July, 1852. 1-y1

DAVID GLASS, Wholesale and Retail Grocer and Flour Dealer, Dundas Street, London, C. W. July, 1852. 1-y1

J. ARNOLD, Boot and Shoe Maker, Corner of Dundas and Clarence Streets, London, C. W. July, 1852. 1-y1

G. W. ASHTON, Boot and Shoe Maker, (opposite the Golden Ball,) Dundas Street, London, C. W. July, 1852. 1-y1

ALEXANDER JOHNSTON, Boot and Shoe Maker, one door West of the entrance to the Market, has on hand a good Stock of Boots and Shoes of his own Manufacture, which he will sell cheap for cash, and will make to order every kind of work in the best style, upon reasonable terms. London, C. W. 1-y1

WESTERN BOOT & SHOE STORE, Dundas-st., nearly opposite Mr. Higgins' Tavern. HUNTER & ALLISON respectfully inform the inhabitants of London and surrounding country, that they have commenced the Boot and Shoe business and will keep on hand and make to order Boots and Shoes of every description, all of which can be recommended for durability, and at a reasonable price. Dundas Street, London, C. W. 1-y1

HENDY & CARTER, Importers of Staple & Fancy Dry Goods, (Wholesale and Retail,) 62 Dundas Street, (opposite the Market,) London, C. W. July, 1852. 1-y1

LAWSON & BURGESS, Wholesale & Retail Dealers in Clothing, Dry Goods, Millinery, &c. &c., No. 11, North Side Dundas Street, London, C. W. July, 1852. 1-y1

W. M. G. TELFER, General Dealer in Family Groceries, Provisions and Grain, Pomroy's New Brick Buildings, Dundas Street, (two doors East of Richmond Street,) London, C. W. July, 1852. 1-y1

A. G. & J. B. SMYTH, Wholesale and Retail Dealers in Teas, Wines, Liquors, Groceries, Crockery, Glassware, &c. &c., No. 13 North Side Dundas Street, London, C. W. July, 1852. 1-y1

ANDREW MCKENZIE, M. D., York St., (opposite Mr. Proudfoot's Church,) London, C. W. 1-y1

W. M. GLASS, Dealer in Groceries; Wines and Liquors, Flour, and Provisions, Talbot Street, opposite Covent Garden Market, London, C. W. July, 1852. 1-y1

ROBERT WILSON, Importer of Boots and Shoes, General Dealer in Dry Goods, Groceries, Lumber, Shingles, &c. &c., Dundas Street, London, C. W. July, 1852. 1-y1

JOHN K. BROWN, Wholesale and Retail Dealer in Staple and Fancy Dry Goods, No. 15 Dundas Street, London, C. W. All kinds of Produce taken in exchange. 1-y1

JAMES H. RYAN, House and Sign Painter, Glazier, Grainer, Paper Hanger, &c. &c., Ridout Street, London, C. W. Persons wishing to have anything done in his line, would do well to call, as he flatters himself that he will give general satisfaction. 1-y1

HAT AND CAP FACTORY, 27 DUNDAS STREET, LONDON. RAYMOND & ROWLAND, (late Dixon,) Manufacture and keep constantly for sale, all kinds of Hats, Caps, and Robes, which they offer at as low prices as any House in Canada. Societies, Bands and Clubs, requiring a Uniform Hat or Cap, supplied at low rates. Trunks Valises, Carpet and Leather Bags, Hat Cases and Umbrellas. E. RAYMOND. W. ROWLAND, JR. July, 1852. 1-y1

WILLIAM JARMAN, COPPER, Zinc, Tin, and Sheet Iron Worker, Dundas-st., Third Door West of the "Golden Ball Hotel." Roofing, Guttering, &c., warranted. Hot Air Works fitted up on the shortest notice, and satisfaction warranted. All kinds of BRAZING, PUMP AND BATH WORK, personally attended to. Copper Steam Pipes made to order on the shortest notice. July, 1852. 2y1

JOHN F. J. HARRIS, Attorney-at-Law, Solicitor, and Notary Public. Office on Dundas Street, opposite the Robinson Hall. 1-y1

E. GAN'S SKY-LIGHT DAGUERREAN ROOMS, No. 15, North Side Dundas-St., LONDON, C. W. GEORGE COTTRELL, AUCTIONEER AND COMMISSION MERCHANT, Covent Garden Market, London, C. W. Cash advanced on property intended for immediate sale. 1-y1

WM. H. CAMERON, BAKER AND CONFECTIONER, ST. THOMAS, C. W. July, 1852. 1-y1

JAMES GLEN, Merchant Tailor, Dundas Street, London, Canada West. Ladies' Riding Habits, and Military Garments, made in the neatest style. July, 1852. 1-y1

THE LIVERPOOL AND LONDON FIRE AND LIFE INSURANCE Co. CAPITAL—Two Millions Sterling, or Ten Millions of Dollars. FUNDS in hand for immediate payment—Half a Million Sterling, or Two Millions Five Hundred Thousand Dollars. Responsibility of Stockholders unlimited. A. G. SMYTH, Agent, 13 Dundas Street. July, 1852. 1-y1

THE ODD-FELLOW BOOK AND JOB OFFICE! Richmond-St., between Dundas and North-St. EVERY DESCRIPTION OF BOOK, JOB, AND FANCY PRINTING, DONE AT THE SHORTEST NOTICE—SUCH AS PAMPHLETS, POSTERS, CIRCULARS, HANDBILLS, CARDS, BILLS OF LADING, CATALOGUES, And all kinds of Lawyers' Blanks. ALSO—PRINTING IN COLORS. All orders executed with neatness and dispatch. P. BURNS, Proprietor.

WILLIAM BISSELL, Manufacturer of Chairs and Cabinet Furniture, Corner of York and Richmond Streets, London, C. W. July, 1852. 1-y1

J. B. MERRILL, Cabinet Maker, Manufacturer of French, Grecian, and Easy Chairs, Upholster, &c., Corner of York and Richmond Street, London, C. W. July, 1852. 1-y1

ROBERT REID, Bookseller and Stationer. Paper Hangings, &c., Wholesale and Retail. Opposite the City Hotel, Dundas Street, London, C. W. July, 1852. 1-y1

JACKSON & SON, Iron Founders, General Dealers in Stoves, Ploughs, Sugar and Pot Ash Kettles, &c., London, C. W. 1-y1

Stewart's Emporium of Fashion. W. M. STEWART, (late "Stewarts, Brothers,") Merchant Tailor, Dundas Street, London, C. W. 1-y1

HENRY WHEELER, Fancy Bread and Biscuit Baker, & Confectioner. Groceries, Provisions, Flour, Bran, and Shorts, Ridout-st., opposite the Temperance House, London, C. W. July, 1852. 1-y1

BLACKFRIARS MILLS. ROGER SMITH begs to thank his friends and customers for the very liberal support extended to him, and begs to say to Merchants, Farmers, and others, that he is still Milling away. [1-y1

Montreal Boot and Shoe Store. Dundas-st. London, 4 Doors West Richmond-st. W. ROWLAND, Wholesale and Retail Dealer in Boots, Shoes, and Ready-Made Clothing. An extensive assortment of Ladies', Gentlemen's, and Children's Boots and Shoes, of superior style and finish, at extremely low prices, for Cash only. No abatement from the price first named. July, 1851. 1-y1

London Woollen Manufactory, ON THE NORTH BRANCH OF THE RIVER THAMES. ALL kinds of Canadian Cloth for Sale, Wholesale or Retail, as Low as can be Bought in Canada West. Wool and Sheepskins taken in exchange for Cloth and Cash. JOSEPH ANDERSON. London, July 24, 1852. 1-y1

J. MOSBY, Barber and Hair Dresser, Dundas Street, London, C. W. Shampooing done in the best style. July, 1852. 1-y1

GEO. METCALFE, Cabinet Maker, Upholster, Undertaker, &c., Fingal, C. W. 1-y1

DALLEY'S Magical Pain Extractor, and Galvanic Cure-All. For sale by J. B. MERRILL. July, 1852. 1-y1

T. WILSON, Hair Cutter, Dundas-St., London, C. W. 1-y1

1852. CANADA WEST. 1852. CLEVELAND AND PORT STANLEY. THE FAST-SAILING SCHOONER "MARY," Capt. R. BARROWS, will make one trip a-week between Cleveland and Port Stanley, touching as follows:—Leaves Cleveland for Port Stanley every Friday evening; leaves Port Stanley every Monday morning (weather permitting). For freight or passage apply on board, or to A. CURRY, Cleveland. 1-y1

CLARENCE STREET BAKERY! AND SODA WATER ESTABLISHMENT! L. PERRIN, JUNR., begs to thank his friends and the public generally for the very liberal patronage bestowed on him since he commenced the above business, and would intimate that he still carries on the Bread and Biscuit Baking in all its branches. All orders left at his establishment, or given to any of his men who are in charge of his Bread Waggon, will be at once attended to. He would also call the attention of a discerning public to his Soda Water Department, and other mild and cooling drinks, manufactured by him; being all made from the very best material and by experienced hands, he flatters himself that he will be able to give entire satisfaction to all who may favor him with their patronage. To his Country Friends, he would say, that in consequence of the rapid increase of this part of his business, he has appointed an Agent, who will travel the surrounding country with all kinds of Temperance Drinks; and those who may favor him with their support, may rely on getting a first-rate article and being honestly dealt with. London, July, 1852. 1-y1

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