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THE ODD FELLOWS' RECORD;

A MONTHLY MAGAZINE,

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

Vol. II.

MONTREAL, APRIL, 1847.

No. 4.

(For the *Odd Fellows' Record*.)

THE WORLD OF QUEER FACES.

BY W. H. F.

WHAT a world of queer faces this is! Most odd, most singular, most extraordinary faces! The mind grows confused with the variety, as they pass on through the streets of a great city, and is borne down with a chaos of untold chins and noses. Now and then one starts out to charm us with its beauty, or shock us with its deformity, but the great mass are just common clods—clay, on which nature has fixed her mark, and then turned them out, as boys turn out lead from a dump mould.

I am a connoisseur in faces, and like to stand at the corner of some great thoroughfare, and watch the busy inmates of this human ant-hill, as they pass in and out from their nooks of brick and mortar—their creeks and corners,—into God's sunshine. It is a sight that might humble the pride of a giant, when he considered how little of mind there is amongst these creepers to the grave; or it might provoke mirth from a philosopher, to note the singular expression, and endless variety of the queer, turned-up phizes, that shadow out the vices and the virtues of a hum-drum world. Studying in this fashion, a man shall find more matter for mirth and reflection between the French Church and the Court House, than in the rarest work that was ever written, or in any gallery of art that the genius of the painter has given birth to.

One thing that always strikes me, on going into a crowd, is, that some of the people have got features that don't belong to them; and I have always a strong desire—arising, no doubt, from excessive conscientiousness—to exert myself to make matters as they should be between the owners. There is an old apple-woman, who sits near the Seminary Gate, who has, I am quite satisfied, got the nose which was intended for a lame man, who has taken up his stand lower down, near the Court House. Her's is the most ridiculous fit that ever was attempted. To suit with the rest of her features, which are long and sharp, the nose should have turned down; whereas, as it is, it is a little miserable turn-up, carelessly put on, and then jerked on one side, as though it was something not worth the trouble even of keeping in order. Yet this nose would just have suited the lame man, who has got a most magnificent nozzle, mounted on the most diminutive of faces,

like the handle of a tea-kettle put to the side of a scent-bottle. Now, the absurdity of this is so extreme, that every one must perceive that the noses were never intended for the faces, and that there has been some horrible mistake in the matter.

Nor is this a singular case. I know, at least, half a dozen people whose chins have gone astray, and a very great many more who have had the wrong legs fitted on to their bodies. So strongly did this appear, on explanation to one of these parties, that he now never sees his originally intended supporters, but he exclaims with a sigh—"there go my legs," and declared to me, the other day, with a grief I should vainly attempt to describe, his agonized feelings, on receiving a kick from his own foot, on the most sensitive part of his body.

But it is with the eyes that these accidents seem to me most frequently to occur. It is a common expression, that people do not "see with their own eyes," and nothing can be more perfectly true. All my family have red hair, and our next door neighbours have black: yet, would it be believed, they have got red eyes, and we have got the dark colour. The honor of the females of both houses has never been assailed, and yet there is the horrible fact. It is the same with the Morgans and the Smiths. The Morgans have all crooked noses and mouths, and very straight eyes—the Smiths have straight noses and mouths, and were born with a squint. Now, of course, for things to be right, and as nature would certainly wish it, the Morgans should have squinted, and the Smiths have looked straight; but there has been a confusion of rights, and the thing has been regularly messed.

I know perfectly well the man who has got hold of my mouth, and nothing annoys me more, than to see him laughing with it, and turning it up, and even making grimaces with it, as though it were really his own. It is not that it is a beautiful mouth, for that it is not, but still it has its advantages, and would much better suit me than the one I have got. I should say that it could hold a great deal more, and there is a capacity about the lips, which is well suited to the grasp of a pewter of porter—a liquor of which I am devotedly fond, and which, for want of a proper mouth, I really cannot enjoy as I should, and was originally intended to do.

I have met with innumerable instances where people

have got the wrong heads of hair, and a great many, also, where they had got the wrong heads altogether. He is a "wrong-headed" fellow, has, indeed, passed into a proverb, and can, of course, only mean that, by mistake, he has got hold of somebody else's *caput*, and is carrying what doesn't belong to him on his shoulders.

With a knowledge of these things, it can hardly be considered surprising that I should feel a strange interest in studying faces, and should gather from the strange truths I discover therein, food for much contemplation, as well as mirth and amusement? Nature's own picture gallery of living countenances is to me an endless treasure. There is drollery inexpressible even in the solemnness of the different subjects; something ludicrous even in their sorrow. I can never forbear laughing when I call to mind two or three mourners I have seen at funerals, and feel inclined to weep at the recalled image of one lovely bride, whom I saw smiling at the altar. Why these contradictions, I cannot say; nor why amongst the thousands of up-turned faces one gazes at in a large city on a summer's morning, the likenesses of two or three should attach to the mind, clinging to it for years after, and mingling themselves in some way or other with our dreams—almost with our existence.

Nor is it always an entire face that thus perplexes us. I own to once falling in love (really very deeply in love) with a lady's nose, in a stage-coach—I say her nose, for it was the only part of her face she permitted me to see. Even now, my heart throbs when I think of it. The mind of poet never conceived so sweet a nasal organ. It was not long and thin—likely to get red in a winter's morning—nor squab and fat—nor was it a small snub perspiring nose—but it was just elongated to the Grecian standard, with solidity enough to stand the pulls of time and ordinary blowing. I would have surrendered liberty—hand and heart, and nine-and-sixpence in my pocket—to have been permitted to touch that nose; but, alas! at Peckham Rye it vanished, and with it all my hopes.

I have stood, since then, in many crowds, and studied many faces, but never yet saw countenance which should have owned that nose. Yet I have seen strange faces, and my memory is full of stray looks, and puckered-up features, which fancy prompts me even now to put together in one large dish. But, hold! Sword's pealing bell proclaims the hour of dinner nigh. Down, then, sweet fancy, down;—and now for mutton chops!

HOW TO GROW RICH BY GIVING.

It may be laid down as a general principle, that a man becomes rich in his own stock of pleasure, in proportion to the amount he distributes to others. His opulence will be the offspring of his generosity. Every time he creates to himself a pleasure, by the creation of a pleasure, or the suppression of a pain, he increases the sum of his own happiness, directly, speedily, surely. Every time he renders a service to another, he augments the amount of his own happiness, indirectly, remotely, slowly; but in both cases his well-being will be added to by his benevolence.—*Dentham's Deontology.*

ANNIVERSARY OF BURLINGTON LODGE, HAMILTON.

Burlington Lodge, No. 17, I. O. O. F., held its Anniversary Meeting, on the 19th ultimo, the first year being completed on that day.

The Brethren met, and after the opening Ode was sung to music, composed, together with that for the closing Ode, by Mr. J. P. Clarke, formerly organist of Christ Church, Hamilton, but now residing at Toronto, a Recess was declared, and Past Grand Harvey took the Chair. During the Recess, Brother Brondgeest, late of our city, and Secretary of Burlington Lodge, addressed the Brethren, and sang several songs, two of them composed by him for the occasion. The evening was then passed in the enjoyment of all the pleasures of social intercourse, heightened by music.

ADDRESS.

MY DEAR BRETHREN,—Met as we are this evening, in order to celebrate the anniversary of the establishment of Burlington Lodge, this night completing the first year, it has appeared to our Officers, suitable to our character as Odd Fellows, that charity should prevail over all other considerations, and that "Benevolence should be our aim."

We are, therefore, assembled to prove, that mental pleasures can satisfy Odd Fellows, and that all we require is—

"The feast of reason, and the flow of soul."

It is therefore proposed that we shall call in the divine art of harmony, and in social and brotherly intercourse, while away the time, in Friendship, Love, and Truth.

As, however, I have occasionally been desired to explain the principles of the Order, its object, and its aim, it has appeared proper to the Committee you appointed to arrange this evening's ceremonies and exercises, that I should lay before you, what are the intentions of men forming themselves into societies, like the one to which we have the happiness to belong,—why they should be continued, why increased; why every one deserving the honor, should join our ancient and honorable fraternity.

Our objects are, universal Benevolence and goodwill toward men; unbounded Charity for all—Charity in alms-giving—Charity in interpreting men's motives—Charity in viewing their errors and failings: Love to all our fellow-beings, and an ardent desire to see even the most abandoned, reform, and be able to join our body. We recognize no sect or party—For this reason, and this reason only, has our Order been established. It has pleased Divine Providence, that men should divide themselves into religious sects; and the imperfections of our nature, and the difficulties attending the proper communication of our ideas to one another, has given rise to political parties. People all mean well, at least all but those with whom we neither have, nor want to have, connexion; all mean to be happy, and to render others so—happy not only in this life, but in the world to come—to exist through all

eternity in indescribable bliss. We only differ as to the means: one thinks he pleases God by one mode of worship; another thinks a different mode agreeable; but the meaning is the same—they wish to worship one Almighty Eternal God—to adore him, to bless him, to give him thanks for his goodness and his protection,—and then again, their pretensions towards their fellow-men are all for their good; they wish to act fairly by them—to assist them in distress and tribulation—to pity their weaknesses and help their infirmities. And so in Politics,—who does not *invead* the good of his country—who does not wish that his own actions at all events shall be for universal benefit. One proposes the extension, another the restriction, of popular power; but do they *mean* differently? No; all mean the greatest happiness for the greatest number.

Now, the object of Odd Fellowship is to bring together, under one roof, in one fraternity, the various religious sects, the various political parties of our ever-changing community. In these sacred walls, sects and parties are unknown, and the devout worshipper of his God—the lover of his fellow-men—the true Patriarch, and the benefactor of his fellow-beings—meet as they ought to meet, full of love to each other, of overflowing benevolence to all mankind.

And so, of course, no sectarian or political influence ought to have any weight in balloting for candidates for admission into this honorable and ancient fraternity; and if at any time such should have been the case, should any person have been rejected because he was of any particular sect of religion, any particular country, or because he might belong to any particular political party—the party of yesterday often changing place with the party of to-day,—if, I say, by any combination of circumstances, any one should at any time have been rejected on grounds like these, then the Lodge is bound to make reparation, or forfeit for ever their claim to impartiality, and their freedom from prejudices respecting country, politics, or creed.

Another object Odd Fellows have in uniting themselves into a Body, which consists in helping one another in times of danger, difficulty and trial. They profess universal benevolence to all mankind—universal charity they endeavor to follow up, but they also especially assist those of their own fraternity; and their reason for “preferring one another” is obvious—by so doing they escape the danger of being imposed upon by the vicious and designing; and their means being chiefly appropriated to a limited number, are of far more effective service, than they would be if so diffused as to be of little worth to any. They likewise, when applying their liberality to a Brother of the Order, by no means term it as Charity, but consider it a privilege to be allowed to give, what the Brother in need has a right to demand. We support the widows and orphans of such of the Brethren as may not have bequeathed them the means of support. We visit and assist the sick—we help to bury the dead—we condole with the afflicted; and to such works is the time of the Brothers devoted, when not occupied with the duties of their

private calling—one of the principles of the Order being, that none shall sacrifice to the Order the time that ought to be employed in the business whereby he gains his bread.

But then it may be asked, why exclude any from so universally benevolent, and so extensive an Institution? We reply, because all are not alike virtuous and benevolent—all are not alike temperate in conduct and in pleasures—all alike are not fit for the Society of those whose chief pleasures spring from the benevolence of the heart.

We reject the licentious followers of pleasure rather than of virtue—all those given to excess in food or drink—those forgetful of the truth—all those violent and offensive in speech, profane swearers and despisers of the ordinances of God! and all who forget the command to “do to others as we would be done by”—all fraudulent persons—all backbiters and slanderers—and all deceivers in word or deed—are excluded from our honorable body. As those who are dishonest in small matters, are likely to be so in greater affairs, we suspend those who neglect to pay their dues, and those who may have become intemperate; and we expel those habitually guilty of faults, which, if they had been condemned of, prior to their admission, would have caused them rejection when ballotted for.

Brothers are expected to be on good terms with each other; if they are not so, it is the duty of the Lodge to bring them together, and to expostulate with them, when, if they do not obey the Lodge, they must be expelled, as no feelings of anger—no contentions—no envyings—no strife—must ever be allowed in the precincts of the Lodge. Kindly feelings must prevail.

“Be to their faults a little blind,
Be to their virtues ever kind.”

Nor should violent competitions for the honors of office, ever be allowed in the Lodge—no strivings—no envyings, should be permitted for an instant,—each should meekly and fervently undertake any duty to which he may be elected—preferring to execute a laborious office, rather than to procure such for another—preferring another to obtain an office of honor, rather than to endeavor to be chosen himself.

Bickerings, irritating and pungent remarks, angry words, recriminations, are contrary to the spirit of the Order; and out of the Lodge-room, perfect silence should be ever preserved as to anything done in it—its elections, its proceedings (excepting in cases of emergency) should never be given forth to the world—the Institution should be known only beyond its sacred walls, by its deeds of charity and love.

The secrets are enjoined on us for a two-fold purpose; first, that we may not be imposed upon as to who are really brethren, and may recognise them wherever they may be, so that we may know to whom we may safely confide in business and friendship, and to whom we may safely extend the fostering arm, of our benevolent Institution. The second purpose is, that we may learn to be silent. Secresy is the bond of friendship, and the pledge of honor; he who can keep the secrets

of the Order, can and will keep those of a friend. Secresy leads us to fidelity in deeds as well as words; and fidelity leads to TRUTH—the greatest virtue of all, that, like the key-stone of an arch, binds the rest together, so that the greater the pressure, the greater the firmness—a virtue in all ages the distinguishing characteristic of sage and patriot, and which should be decidedly a marked trait, in the character of an Odd Fellow.

SONG,

Adapted to a French Air.

FRIENDSHIP.

Without a companion the Traveller strays,
Dull seems his path, as he walks all alone;
In vain bloom the flowers—the sun sheds his rays
On one to whom Nature's delights are unknown.

Gloomy and drear, gloomy and drear,
Gloomy and drear, seems the world to his eyes;
Nothing to cheer, nothing to cheer,
Nothing to cheer, in the earth or the sky.

Give him but a friend, oh! how altered he feels!
The sun, oh! how bright! and the landscape, how fair!
Whilst in converse delightful the time gently steals,
Toil, gloom, and labour, no longer they share.

Lively and gay, lively and gay,
Lively and gay, they are passing along,
Cheering the way, cheering the way,
Cheering the way, with the jest and the song.

Without kindly affection of life we pass through,
What gloom and what dullness do lie on the soul,
Though wealth may our pathway with pleasures bestrew,
A cloud of obscurity hangs o'er the whole.

When we're alone, when we're alone,
When we're alone, no joy can we find,
Nought can atone, nought can atone,
Nought can atone, for the gloom on the mind.

But when of sweet Friendship the charm we can know,
Oh! what a calm joy it can give to the heart;
All the pleasures of virtue and charity glow,—
As to cares and afflictions, we bid them depart.

Give me a friend, give me a friend,
Give me a friend, our journey to cheer;
Peace will attend, peace will attend,
Peace will attend, our life's whole career.

SONG,

Adapted to a celebrated German Drinking Song.

Hei! Hei! reich mir nector.

LOVE.

Where, oh! where true love is glowing,
Pity from the heart is flowing,
Peace and mercy fill the mind,
With good-will to all mankind.

Where love beams,
Holy seems
All the hours as they flow;
Mercy calm,
Sheds a balm,

As our bosoms kindly glow.

When deep woes oppress the soul,
And our hour of grief draws nigh,
Love can alone our pain control,
Can suppress the heaving sigh.

Where, oh! where true love is glowing,
Pity from the heart is flowing;
Peace and mercy fill the mind,
With good-will to all mankind.

Where love beams,
Holy seems,
All the hours as they flow;
Mercy calm,
Sheds a balm,
As our bosoms kindly glow.

SONG,

Original Air composed for the occasion.

TRUTH,

Sad is the heart of the tempest-lost mariner,
Driven close on to a dangerous shore;
Grief fills the breast of the woe-stricken wanderer,
When of saving his ship all hopes he gives o'er.

But lo! through the darkness, a beacon appearing,
Points out where his track lies—his port where to find;
He can steer for his harbor, no more danger fearing,
He looks for his home, and calm joy fills his mind.

'Tis so in life's ocean, where rocks lie around us,
And the strong wave of passion beats on pleasure's lee shore;
Where the currents deceive us, and whirlpools surround us,
Without compass or guide, our voyage seems o'er.

But lo! there's a beacon whose clear light is beaming,
To point to a haven our troubles to soothe,
O'er the dark sea of life its bright lustre is streaming,
It will save us from danger,—that beacon is Truth!

SONG.

Air composed for the occasion.

When first my native land I left,
And sought a distant shore,
Of all my early friends bereft,
To visit them no more;
I felt, though lost on ocean's foam,
That where the British flag does float,
The Briton has a home.

And so I've proved in distant lands,
Wherever I might be,
The awe the British flag commands,
Protection threw o'er me;
I found wherever I might roam,
That where the Briton's flag may fly,
A Briton finds a home.

But when to this fair land I came,
Where I beheld with pride,
How Britain's arts and laws proclaim,
Her sons on every side;
I then resolved no more to roam,
For where the British flag may fly,
Becomes a Briton's home.

DEGENERACY OF SPIRIT.

There is a spirit in man, as well as an understanding!
They are equally inspired by the Almighty; and he
who suffers his spirit to degenerate, as much as if he
allowed his understanding to be corrupted, dishonors
his Creator by disfiguring his image.—*Joseph Pollock.*

ADDRESS

Delivered before Oriental Lodge, No. 7, I. O. O. F., on the Evening of March 31, 1847.

BY BRO. E. G. JOHNSON.

NOBLE GRAND AND BROTHERS,—In accordance with your invitation, I propose to offer a few remarks this evening, more with the view to encourage so profitable an exercise in the Lodge, than with the hope of offering anything of sufficient interest to claim your attention. What I shall offer will therefore need apology for its want of method and polish, but will, I hope, find all necessary charity for its many deficiencies.

I have written entirely for home consumption, frankly, fluently, and perhaps too pointedly were I not addressing *brothers*, who are equally interested with myself in the common welfare of the Order, and the individual good of its members.

There are two principal features of the Order, of which I propose to speak briefly. First, its influence as a *moral agent*, and secondly, as a *social agent*; and of the duties of *Brothers* with reference to these features.

First, as a moral agent.

Nothing can be more pure—nothing more elevated and beautiful—than the *theory* of Odd Fellowship as a moral Institution. Its charges and its lessons are of the most elevated and excellent character, and eminently calculated when practically carried out, to make us better and happier; to lift us above the grovelling vices and debasing habits with which we are more or less liable to be tainted,—habits and vices of a comparatively unimportant character in the opinion of many, which we insensibly contract, and which are as difficult to eradicate as the effects of the shirt of Nepus. * * * * *

I well remember how profoundly and favourably I was impressed with Odd Fellowship, when I was initiated. Amid some things that to me seemed idle and boyish, there seemed a *pure* and *benign* and *beautiful* influence to fall upon the soul, with a mild and winning effect which I had not expected, and which I then resolved to cherish to the utmost. It seemed a sort of healthful and practical medium between the superstitious dream of the fanatic on the one hand, and the selfish creed of the worldling on the other—where all those who wish to be better, and higher, and nobler in their aims, might meet, and mingle, and assist each other, * * * * *

I said I was profoundly impressed with the genuine and beautiful morality of the Odd Fellow's creed, and while listening to the charges, resolved to make myself better, by endeavoring to imbibe their spirit; and with the enthusiasm of my temperament and the zeal of a new convert, I hoped and believed all shared the same feeling, and like a band of brothers in the exercise of the kindest feelings—in the reciprocity of the sweetest charities—we would go on improving and sustaining and strengthening each other, till we should all be better—till our characters should all strike deeper, and grow higher and broader, under the beneficent influence of *Odd Fellowship*.

Now, *Brothers*, has this been the result? Have we done this? That we might improve is too evident. That it is an imperative duty we owe the Institution as well as ourselves, is unquestionable; and, moreover, the Institution cannot, and will not, and ought not to be sustained by community, if its members permit themselves to disgrace

it by the practice of those vices even, which society would perhaps tolerate in those who are not Odd Fellows. There is a natural distrust of Secret Societies, and community ever eager to judge harshly—aye, eager for *scandal* as the vulture for his foul feast of carrion—will scrutinize the conduct of an Odd Fellow much more closely than they would the conduct of the same individual before he became an Odd Fellow; and if they can point to this man as a *drunkard*—that one as a *knave*—that one guilty of disgusting profanity—that one small and dishonest in his dealings—that one impure and unchaste in his intercourse with society—that one a *liar*—that one niggardly and mean and tricky and underhanded in his intercourse with the world—that one a hypocrite in his pretensions and professions—and all Odd Fellows in regular standing—with how tremendous a lever are they furnished to destroy the Order, and how unanswerable their attacks. *Brothers* we must look to this, and remember it is not only a glorious thing to make ourselves better, as a matter of individual profit, but that it is an indispensable thing to the welfare and prosperity of our beloved Order.

Independently of our duty to God—to ourselves, our families and community, we have no right to tolerate habitual vice and immorality in our midst; and each of us is in his own person the guardian of the interests of the Order in that particular; and our Institution, in a moral point of view, is worse than useless unless we live up to our duties. On the other hand, how glorious would it be, and from what a proud elevation would the Order look down upon the little controversies—the miserable bickerings, and degrading vices and follies of the world at its feet, like some lofty mountain whose base is enveloped in mists and fogs and storms, while its summit, serene above the tempest, is bathed in the glorious sunlight of heaven. If every Odd Fellow lived up to his moral duties as an Odd Fellow, how would the borders of our beloved Institution be enlarged, and what an incalculable benefit to mankind through generations yet unborn, would be the result. Like the pebble thrown in the glassy lake, its circles would grow broader and broader, till the whole earth was bathed in the beauty of its beneficence, and mankind were brothers indeed, as in theory. *Brothers*, have we lived up to our duties as we ought? Let each ask himself this question, and without scrutinizing others too closely, look into his own soul and say, as Nathan said to David, “Thou art the man who has been deficient.” *Brothers*, let him that is without fault throw the first stone for the past, and let us all hereafter take care that there is no occasion for stones to be thrown. Let us each remember that we are individually responsible for the common welfare of our beloved Order, and in our own persons the conservators of the common weal. I leave this part of the subject with one question, which the *brothers* can answer as they think best. Are we better than the same number of individuals selected from the same walks of life, in any community, and are we better in any respect, than we were before we joined the Order? If not, and if we are not likely to be, “the play is not worth the candle,” and as a matter of morals, we may as well close our doors and return to the “weak and beggarly elements of the world.”

But there is another feature of the Order which is eminently lovely and beautiful in theory. I love to look upon the Lodge as a social Institution—as a nursery of kindly feelings, of friendly sympathies and brotherly love.

The great curse of the present age, is its utter and intense selfishness—its tendency to isolate man from his fellow—to destroy all those fine and tender and harmonizing dependencies which naturally grow out of our relation to our fellow-men—and to wrap man up in his own little individual interests, narrowing and belittling every generous impulse and emotion, till he is cold and insensible as the toad imprisoned for centuries in his rocky cavern. Smiles there are, and friendly greetings in plenty, but in the main as false in their seeming, as the painted bloom on the cheek of the superannuated coquette. Plenty of friendship when one is able to buy it—when he needs it not,—but when the storms and tempests of adversity come, it has flown away like the gossamer's web upon the first chilling breath of the gale. Who has not felt himself bought and sold like a piece of merchandise, for a most inconsiderable price, by pretended or apparent friends? and who has not bought and sold and dealt more or less in this miserable and heartless traffic? and who has not at some time felt his warm and friendly feelings repulsed and driven back upon himself, till his soul has shivered with the chill, and lost a portion of its generous sensibility? Aye, who has not felt his whole generous, trusting, and enthusiastic youth, to be but a gradual and painful awakening from a most delicious dream, accordingly as he has trusted and been betrayed, hoped and been deceived, wooed and been sold, in his intercourse with the world, till his whole being has become petrified and hardened, from the stony and heartless influences around him? Individual interest or aggrandizement is the cause of all this,—utter corroding, cankering selfishness, spreads like a moral leprosy—sets like an incubus upon the soul, chilling and freezing all its generous impulses. Exceptions there are, and glorious ones, but “like angel's visits, few and far between.” Now, it is a beautiful fact in the economy of the universe, that whenever any evil becomes extreme, that very extreme suggests and produces the remedy; and from such a chrysalis has sprung all the reforms of the age. From the ashes of wrong has sprung the Phoenix of the remedy, and mankind have gained in the aggregate by every continuous and aggravated outrage in the moral world. I have no doubt the very selfishness of which I have been speaking, has produced our beloved Order as a remedy. The very necessity of the case has called it into being, and the responsibility of those whose office it is to nurse the infant, looking to all the vast good it may and ought and can accomplish in the limitless future, is extreme, and must not be trifled with. Great caution should be used that those who are called to this office, should approach and enter upon their duties with clean hands, and with a proper appreciation of their duties. Many there are whose whole being is intensely wrapt up in the accumulation of dollars—who seem made for no higher or nobler aim, than to buy and sell and pinch paltry individual profit from pennies, till their very souls smell of copper, and to whom the music of heaven would be a discord, unless enlivened by the jingle of coin—men who deal in smiles and fawnings and friendly greetings and *outward proprieties*, as a mere matter of traffic. These are a kind of men who would buy and sell the glorious principles of Odd Fellowship in the same spirit, if they remain true to the instincts of their being. Now, Odd Fellowship cannot change all this at once, but if its friendly principles are duly appreciated and practised, it must ultimately be the instrument of the change; and to accomplish the object it

must commence the work, and not falter in the effort. On the other hand, where each atom—each member, seeks its own individual selfish gratification, irrespective of others—all is discord and disunion—little, niggardly, sordid, cold, gloomy and unlovely

The duty of an Odd Fellow is to emancipate himself from all that belittles and narrows his nobler self, to attune his own soul into unison with all that is great and glorious and good in the universe—to assimilate himself to all that is generous and kindly and noble in the Lodge—and practically to exhibit in his intercourse with Brothers and all others, the beauty of his creed as an Odd Fellow.

What Odd Fellow has not felt his heart throb with kindly feelings,—has not felt himself irresistibly drawn towards his Brother, by a stronger and holier power, when he has listened to the beautiful truths embodied in our inimitable charges and lessons. How delightful, too, out of the Lodge, the friendly greeting—the warm brotherly grasp of the hand. How glorious to feel no distrust, to dread no treachery, to fear no scandal, to apprehend no uncharitable censure, no ungenerous sneer, no underhand advantages, no selfish coldness—to know that one generous and frank, and manly, and kindly feeling pervades every breast, and warms every heart with its common pulsations. To feel that we are Brothers (how holy a name!) Brothers in the Lodge—out of the Lodge—Brothers every where—destined to one common haven, and travelling one common road to get there—lightening each other's labours, and soothing each other's sorrows on the way. Could this picture be realized, how glorious the fruition—how grand the object, and how worthy the Order that brings us together!

Brothers, have we sufficiently cultivated this spirit? Have we done our part to forward this object? I will believe we have done much towards it—but we have fallen lamentably short of what we might have done—of what it was our duty to do. How many times have we retired from the Lodge Room, irritated and annoyed with some little discords—little, childish, petulant disputes—little, selfish slivers sticking in our hearts, which should have no place there. And have we not seen apparent coldness grow up between Brothers who were friendly before? I fear we have, many of us, been too deficient in cultivating that brotherly feeling, without which we had better not pretend to be Odd Fellows. Brothers! it is our duty to cultivate this brotherly feeling in all our intercourse—out of the Lodge, or in the Lodge—not only to cultivate the feeling, but to exhibit its effects, and cherish its every impulse,—and rich will be the result to us all—excellent its effect upon our characters, and profitable to the community in which we live. The receipt for the accomplishment of this object is simple:—Always to forget our little narrow selves, and think of the great family to which we belong, and the great objects for which that family has been organized,—and then shall we smother all tendency to partial cliques—all partizan projects—all selfish alliances, and remember we are not children quarrelling over our toys, but men, engaged in a great and holy exercise, the importance and grandeur of which consecrates and hallows every proper effort, however humble and lowly. When shall we remember, that in so large a family there must necessarily be great diversity of character, great variety of disposition, and difference in views and expression, and manner, and temper, all of which, more or less, requires the exercise of mutual forbearance and generous

charity, all of which is to constitute a harmonious whole, and that the exercise of this charity and forbearance will benefit ourselves with every effort. If we can accomplish more of this brotherly feeling—more of moral improvement,—no price within our means is too high to pay for such an object;—if we cannot, our Lodge is an expensive toy, and, again I say, the “play is not worth the candle.”

Much more I would like to say, but the lateness of the hour admonishes me that I have no longer a right to trespass upon your patience. If any Brother feels that I have been too plain—too severe—I can only say I have administered as severe a rebuke to myself as to others—have written as I felt, and, as I am willing, for one, to acknowledge, I deserve—but without the slightest unkindness towards any.

THE MORAL POSITION OF THE ORDER.

THE institution of Odd Fellowship has attained a position, and is exciting an influence in society at large, that enlists the admiration and challenges the disapproval of all liberal-minded and good men. It has not only acquired a character for its active works of benevolence, but also for the moral restraint it brings to bear, upon the lives and conduct of its members. We are proud that the sense of honor and fitness to become an Odd Fellow, is so refined. We are gratified that the standard is lifted so high above the influence of birth, or wealth, or the blandishments of society, that none but the good and virtuous can approach to our temples. We are doubly proud that our Order, if having, inadvertently or through misplaced confidence, admitted unworthy persons to her fellowship, is ever prompt in ejecting, as soon as discovered, all who are found to be so. We would have this stand uncompromisingly maintained. Let no man who is found to be the aggressor upon the rights and privileges of his neighbour, the transgressor of the laws and institutions of his country, or the disbeliever in the existence of Him by whom all things are upheld—aspire to a place in our brotherhood. Neither let any who are now among us, violate the obligations incumbent upon good members of society, and maintain a position there. Let all the disgusting practices that tend to degrade man, to stultify his intellect, to deaden his sensibilities, and to *animalize* his nature, be put far from us, and frowned upon as unworthy an Odd Fellow.

What, but this high elevation of the standard of moral excellence in the Order, has raised it from what it was once regarded—and with some justice too—a mere convivial club—a Bacchanalian association—to the high altitude in the moral world it now occupies?—developing powerful energies and stretching out mighty arms for the accomplishment of good. Let the Order continue to purify its body politic, and elevate its moral tone, and its mission of mercy will continue to be clothed with potency.—*Iris*.

THE DOCTRINE OF THE BLESSED DISCIPLE.

Some time before St. John's decease he was so enfeebled with old age as to be obliged to be carried into the different Churches; and being unable to deliver any long discourse, his custom was to say on these occasions, “My dear children love one another.” On being asked why he told them only one thing he answered, “Nothing else is needed.”—*Cox's Lives of the Fathers*.

BAXTER'S BEAUTIFUL SAYING.

While we wrangle here in the dark, we are dying, and passing to the world that will decide all our controversies, and the safest passage thither is by peaceable holiness.

GIVE ME THE HAND.

BY GOODWIN BARMBY.

Give me the hand that is warm, kind and ready;
Give me the clasp that is calm, true and steady;
Give me the hand that will never deceive me;
Give me its grasp that I aye may believe thee.
Soft is the palm of the delicate woman!
Hard is the hand of the rough sturdy yeoman!
Soft palm or hard hand it matters not—never!
Give me the grasp that is friendly for ever.

Give me the hand that is true as a brother;
Give me the hand that has harm'd not another;
Give me the hand that has never forsworn it;
Give me its grasp that I aye may adore it.
Lovely the palm of the fair blue-vein'd maiden!
Horny the hand of the workman o'erladen!
Lovely or ugly, it matters not—never!
Give me the grasp that is friendly for ever.

Give me the grasp that is honest and hearty,
Free as the breeze, and unshackled by party;
Let Friendship give me the grasps that become her,
Close as the twine of the vines of the summer.
Give me the hand that is true as a brother;
Give me the hand that has wrong'd not another;
Soft palm or hard hand it matters not—never!
Give me the grasp that is friendly for ever.

EFFECT OF KINDNESS.

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing,
A pleasant word to speak:
The face you wear, the thoughts you bring,
A heart may heal, or break.

LIFE—A SONNET.

I dreamed—I saw a little rosy child,
With flaxen ringlets, in a garden playing:
Now stopping here, and then afar off straying,
As flower or butterfly his feet beguiled.
'Twas changed—one summer's day I stepped aside,
To let him pass: his face had manhood's seeming;
And that full eye of blue was fondly beaming
On a fair maiden, whom he called “his bride!”
Once more—'twas evening, and the cheerful fire
I saw a group of youthful forms surrounding;
The room with harmless pleasantry resounding;
And in the midst I marked the smiling sire.
The heavens were clouded! and I heard the tone
Of a slow-moving bell: the white-haired man was gone!
Old Journal.

HAPPINESS.

As in the sun the dewy violet trembles,
Trembles my spirit now with joy's excess,
So deep, that pain itself it nigh resembles,
Brimming with wordless, tearful happiness.
Oh, let the incense of a thankful heart
Ascend to Heaven, as perfume from the flower,
That seeing winter's shadow grim depart,
Lifts up its head unto the sun and shower;
Yet not forgetting, in the soft spring days,
The storms and frosts through which it safe has past;
Wearing life out in glad and loveful praise,
And calmly sinking down to earth at last,
Having its course fulfilled. Oh, then, may I
Thus thankful, hopeful live, and thus contented die!

D. M. M.

ACKNOWLEDGEMENTS.

Chas. Rodgers, Quebec, April 6. P. G. J. Maclaren, Quebec, March 26. Thomas E. Cribb, Brockville, April 15. Brother Sinclair, Quebec, April 7,—Brother Sinclair will accept our thanks for the trouble he has taken on our behalf. P. G. Maulson, Toronto, April 5,—we replied fully by mail on the 9th. B. Dougall, Belleville, April 8,—replied to by mail also,—we thank Brother Dougall for the list of new Subscribers to the *Record*. D. D. Grand Sire Chase, Stanstead, 2nd instant. Bro. J. T. Brondgeest, March 20,—the Address, and Poetry accompanying, will be found in the present number of the *Record*.

We would thank our correspondents to pre-pay their postage. In future, no letter will be taken from the Post Office, unless this course is followed. The price at which the *Record* is published will not admit of our incurring this heavy item.

THE ODD FELLOWS' RECORD.

MONTREAL, APRIL, 1847.

ODD FELLOWSHIP.

So much has been said and written on the subject of the advantages of Odd Fellowship, that we should almost despair of being able to place them in a new light before our readers, if it were not that there is one point of view in which we do not remember to have often seen or heard them considered. As an Association for mutual support and encouragement in health, consolation, relief in sickness, and mitigation of the worldly cares, which too often render death itself more bitter,—as affording a highly eligible investment for small savings, and much more than the advantages of Life Insurance, with but little of its expense,—in short, as a Benevolent Society, a Savings Bank, and a Life Insurance Company, its value to the middle and lower classes of the community has been clearly shewn and universally admitted. No one now ventures to withhold the meed of praise and approbation from an Association, having for its immediate object the promotion of morality, industry, fore-thought, and self-reliance, among the members of the most valuable classes of society,—nor does any one presume to speak without respect of any body of men, who unite together in health and prosperity, under the pressure of a common conviction of their uncertain tenure of these blessings, and with the manly and benevolent resolve to share the chances of reverse, and owe their relief from it, if it should come, to themselves almost as much as to each other; but at any rate, not to that sort of charity which may be truly said to be *more blessed in the giving than in the receiving*, inasmuch as it is too often destructive of all real independence in its object. To what are usually called the higher classes of society, also, it is conceded, that such Institutions must always prove extremely valuable, not only because the members of these classes—in the New World especially—are at least as much if not more exposed than those of any other to the vicissitudes of fortune, but from the opportunity they afford them of knowing and being known to numbers of the worthiest of their fellow-citizens,

with whom they would otherwise but seldom come in contact on that footing of conventional equality, which is essential to a correct appreciation of each other's real characters.

But in addition to all these advantages,—we had almost said before and above them all,—are those which flow from one distinguished attribute of our Order;—we allude, of course, to its universality. These advantages it is impossible to over-estimate— they are incalculable. It is indeed in its broad, general, and comprehensive character, that the great value of our Order consists. It appeals directly to that love of his fellow-creatures, which is inherent in the heart of every human being, but which, strange to say, is in danger of being stifled and extinguished by indulgence in kindred feelings of the most praiseworthy description. Startling as the proposition may at first sight appear, we confidently assert, that the *tendency* of the virtuous sentiments of family affection, private friendship, and love of country, is rather to diminish than to increase one's philanthropy. Over-indulgence will of course develope this tendency, or, to speak more correctly, the practice of these virtues may be pushed to such an extent, as to be productive of injury to those who are without the sphere of their influence. For instance, the companions of a man's youth may sometimes complain with truth, that he neglects the duties of friendship to surrender himself wholly to the enjoyment of domestic happiness—his countrymen may justly tax him with overlooking their claims upon him in his anxiety to serve his relations and friends—or, finally, the whole community in which he lives, may loudly condemn his partiality, if he makes his public influence or patronage available only for those of his own sect or origin. A nice appreciation of his duty in the different relations of life, will indeed enable a man to avoid these excesses, but cases may still arise in which the exercise of a wider and more enlarged philanthropy than can be supplied by a discharge of the duties of citizenship itself, may be called for. Hence the necessity for the existence of such a sentiment, and for the adoption of means for cherishing it and keeping it alive.

The deplorable effects of neglect in this particular, are written on every page of the history of the human race. Desperate feuds and bloody wars have sprung from the division of the great family of man into clans, tribes and nations—yet what could be more pure and noble than the tie by which the members of these respective portions are bound together among themselves? Again, what can be more holy and elevating than the religious sentiment? what more natural and praiseworthy, than that persons entertaining similar views on such a subject as that of religion, should meet together to adore their Great Creator? yet out of such feelings and such associations, you shall see arise not only mutual love and forbearance to all within the limits of the sect, but implacable and persecuting hatred to all without—that is, to all who interpret differently the doctrines of a religion, which each admits to be one of peace and love.

And thus it will ever be as long as man shall continue to stifle in his bosom the love of his species, and listen only to the promptings of those several modifications of self-love, which have for their object men only of his own country, creed, or kindred.

It may be said that this lesson is taught from the pulpit, and that to inculcate it is as much a usurpation of the office privileges of religious teachers, as to insist on the importance of any other moral or religious duty. Granted;—but such is not the pretension of Odd Fellowship. What it purports to do is to afford scope and opportunity for the *practice* of universal love—without which, the result of such teaching would be a mere barren conviction.

Take away this and all similar Institutions from the framework of modern society (especially on this side of the Atlantic) and what facilities would there be for guarding against the contrary effect of the influences by which we are surrounded and beset? It is true, the kind-hearted and benevolent man would still find room for the exercise of human sympathies within certain limited spheres, but instead of feeling called upon to extend beyond these limits, every influence arising from circumstances would tend to keep him within them. His door might be open and his table spread for those of his own class in society—his purse ever ready for the relief of his needy relations, or the poor of his own religious persuasion, and his influence constantly exerted to obtain credit or employment for his immediate countrymen,—but only in the stern relations of business or politics, with their almost inseparable strifes, jealousies and contentions, and not in the exercise of any of the sweet charities of life, would he meet those who moved in a different social circle, worshipped under a different roof, and rallied under the banner of a different tutelary saint.

But more than all this is required in a community like the one in which we live, where religious and national distinctions are clung to with a tenacity which can only arise from an exaggerated idea of their real importance. It is this deficiency which Odd Fellowship aims at supplying. It seeks not to interfere with, but to add to, the useful Institutions of the country. It is not content that men should be good husbands and fathers, kind relatives and firm friends, hospitable entertainers, active vestrymen and zealous members of the charitable committees of national societies. It opens its Lodges and invites them to meet there men of different ranks in society, different religious creeds, and different national origins—their rivals, it may be, in business, as well as their fierce opponents in politics. It calls upon all—meeting as they do upon the broad platform of universal love—to all mankind, to lay aside all minor distinctions, and associate together as brethren—to visit each other in sickness, and to counsel, encourage, and assist each other in health. It calls upon all who are willing and worthy, to promote these objects, and share in these advantages,—exclusiveness would be destructive of its nature and tendency, its mission being to subject all men to the humanizing

influences of a practical observance, irrespective of all distinctions of kindred, creed, or country, of those sweet charities of life, which, without it, we think we have shewn, would be in danger of being perverted, and narrowed within limits prescribed by those distinctions.

ODD FELLOWSHIP IN THE LOWER PROVINCE.

WE noticed, a short time since, in a Halifax paper, dated March 5th, a communication signed "A Citizen", requesting from the Editor information respecting the existence of a Lodge of Odd Fellows, which, it appears, had, previous to the year 1815, been established in that city, and suggesting the propriety of the members of that Lodge making themselves known, for the purpose of taking the necessary steps towards reviving and re-establishing the Order in Halifax. The Editor, in reply to the query, says:—

"At two different periods such a Lodge has been in existence here. First, about the year 1815, at which time a large number of our townsmen were enrolled among its members; many of whom are still living and occupying responsible positions amongst us. There was also a Military Lodge of the same fraternity established here about fifteen years ago; and which numbered among its members a goodly number of fellow-townsmen also.

"With these facts before us, I can really see no difficulty in reviving so useful and charitable an Institution; and I believe I am correct in stating that the original *warrant* by which these Lodges were brought into existence, is even now in the possession of one of our citizens—one of the many survivors of the Lodge formed more than thirty years since.

"We sincerely hope that this brief notice will wake up some of the old members to renewed exertion in so laudable an undertaking as the extension of philanthropy and the cultivation of Brotherly Love."

When the Order was in its infancy in Canada, we have spoken of the great importance of taking active measures toward the accomplishment of this highly important subject, and, by private letters, urged several Brothers of Albion and Mercantile Lodges, at Quebec, to be on the alert in securing the consent of worthy men from any of the Lower Provinces, to be proposed and initiated: this is the only method which can be adopted in the meantime, and we appeal to the members of the fraternity at Quebec, for their aid in carrying into effect this proposition.

Our Quebec friends have greater opportunities of securing members from that portion of the Province than we have in Montreal, otherwise we would not request them to perform this task. Let us have but half a dozen residents of Halifax, Fredericton, or New Brunswick, enlisted in our ranks, and we predict that, ere the short space of six months will have passed by, our Directory will present as rapid an increase of Lodges in the Lower Provinces, as that which followed the establishment of Prince of Wales Lodge here, in 1843. We hailed with delight the extension of our inestimable Institution into Western Canada. We predicted the triumphant progress and success which has attended it, and we now, in 1847, turn our attention to the Lower Provinces of British North America, and hope the day is not far distant, when we will see the olive tree of Odd Fellowship spreading its branches, and flourishing in every city and town in our Lower Provinces.

This is "a consummation devoutly to be wished"—it is the chain that must bind us in one common link of Friendship, from Labrador to the mighty Falls of Niagara, and with the assistance of a few of our worthy Quebec friends, whose zeal in the cause is well known. If the "past will assure the future", we are safe—no body of men have done more in the cause of Odd Fellowship than members of the Order in Quebec, and we will vouch that in this all-important matter they will not lack their usual zeal.

We feel satisfied that our Quebec friend "P. S." will excuse us if we do not publish his letter of the 7th instant, although we fully concur with him in opinion (and so, we have every reason to believe, does the P. G. to whom he alludes) on the question he so ably argues, we do not think its discussion, or that of any other controverted question of Lodge Law or discipline, in our columns, would be productive of beneficial results. Our correspondent is moreover mistaken, as it seems to us, in supposing that any such question was involved in the proceedings to which he refers. There was no appeal from any decision of the Lodge, or of its presiding officer, nor any charge preferred against the latter; and without one or the other of these, it is manifest that no investigation could be made by the Grand Lodge. The dissatisfied parties in the Subordinate Lodge, merely transmitted a written protest in relation to the case, and it was accordingly to be presumed, that they would be content to have their disapproval of whatever had been done recorded. The document was, therefore, in our opinion, very correctly described as one which did not require action on the part of the Grand Lodge.

TO JUNIOR PAST GRANDS.—We have been requested by the R. W. Grand Secretary, to direct the attention of Past Secretaries and Junior Past Grands to Article IV., Section 2, of the Constitution of Subordinates. Clause 2 says, that "it shall be the duty of the last Past Officers to prepare and forward to the Grand Lodge *immediately*, a regular report of the work done," &c. We are informed that in many cases the names of newly-elected Officers have appeared in the *Record* before the Grand Secretary had been put in possession of any authentic document on the subject. After this period, we will not publish the names of the elected Officers of any Subordinate Lodge, until such time as the regular Quarterly Report shall have been received at the office of the R. W. Grand Secretary.

SUSPENSION OF THE IRIS.—We regret to learn that our Odd Fellow contemporary, the *Iris*, has temporarily suspended its publication.

TOMIOBI ENCAMPMENT, No. 7, STANSTEAD.—On Tuesday evening, the 30th ultimo, D. D. Grand Sire Chase instituted this Encampment, after having conferred the several Degrees on Brothers H. B. Terrill, and H. F. Prentiss. The election was then proceeded with, the result of which will be found in the Directory.

THE COVENANT.—We have to thank the talented and worthy Editor of this ably conducted Magazine, for the very flattering notice of ourselves, contained in the March number of the Covenant, and for the good wishes expressed therein for our success. It will give us great pleasure to forward D. G. Sire Case, anything of importance connected with the Order here that may occur. The October and December numbers of the *Record* have been forwarded.

MANCHESTER UNITY.

We have received the Quarterly Report of the Montreal District, and have much pleasure in copying the following:—

The following proposition from the Liverpool District to the next A. M. C., having been read by the Prov. C. S. viz. :—

"That from the inconvenience experienced by Members of the Unity visiting the United States of America, and the same from Members of that country not being able to visit the Lodges in this, that the next A. M. C. do take into consideration the propriety of appointing a Committee for the purpose of negotiating with the authorities of the United States to make the working of the Order the same in both countries; thus rendering the benefit of one Institution of the same effect in England and America."

Resolved,—That this District, being placed in a position to testify to the great inconvenience spoken of in the above proposition, do most cordially concur in the above resolution and earnestly recommend it to the serious and immediate consideration of the next A. M. C.

Resolved,—That the Prov. C. S. be instructed to forward a copy of the above Resolution to the Board of Directors, and also to the C. S. of the Liverpool District.

(For the Odd Fellows' Record.)

THE DYING GIRL TO HER MOTHER.

BY J. R.

The summer flowers are coming, mother,
The spring is hasting on;
I hear the wild bee humming, mother,
Another year has gone.

No more shall spring for me, mother,
Its joyous smiles prepare,
And soon no more on thee, mother,
Shall fall a daughter's care.

When I am gone from thee, mother,
To yonder sunny sky,
Think, while you drop a tear, mother,
Think still that I am nigh.

If't be permitted me, mother,
To leave that blessed abode,
I'll tenderly watch thee, mother,
And wait each prayer to God.

And now, at last, farewell, mother,
I hear the cherub's song;
So sweet!—words cannot tell, mother,
I fly to join their throng.

Give me one long, long kiss mother,
My life is ebbing fast;
I sleep to wake in bliss, mother,
She said, and breathed her last.

Montreal, 8th April, 1847.

(For the Odd Fellows' Record.)

THOUGHTS ON CRIME, ITS CAUSES,
PREVENTION, AND CURE.—
BY A PHILANTHROPIST.
—AXIOM III CONSIDERED.
—

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

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

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

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

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

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

WHAT an awful responsibility rests upon those whose station is such that their words and actions are looked upon as authorising the utterance of such words, and the commission of such actions, by any mass of individuals! This is a truth that it would be well if it were more constantly remembered by those who hold an elevated station, however so little, in society,—for no one is so humble, but his backslidings would be pleaded in extenuation by some erring fellow-mortal. Mourful! truth, that poor human nature so deludes itself as to think that we can purify foul linen by covering it with a dirty cloth. The sophisms by which the favoured classes hedge in their pet delinquencies, however shallow, easily suffice for those who do not wish to see them in their naked deformity, but they do not blind the lynx eyes of the lower classes. Let not the higher classes suppose that their failings, defects and errors, are not remarked by the lower. I can tell them, that they are remarked, canvassed, aye, and judged too, with unsparing equity, by those to whose opinion they may attach no importance, because it cannot harm their worldly prosperity; but never let us forget, that our example hardens their consciences to the commission of *greater crimes*, as they are considered by the rich. A sincere and well-disposed person told me a few years ago, that she had made an effort to reclaim a *fille de joie* from the error of her ways, and among other arguments she descanted upon the shame attending her avocation: the girl had listened attentively and with submissive emotion until this argument was posed, when she started up with her beautiful features distorted by a satanic convulsion, and said, or rather screamed, "shame! shame! look at Mrs. —" (then a leader of fashion) "riding about in her carriage, received in every family and invited to every ball—a worse character than myself—is she ashamed? no, no, it is only a shame for the poor." One would think that our pious friend would have been completely silenced by this home-thrust; but no, she mildly answered, (mark the sophism,) "my poor girl, you forget that Mrs. — has her husband; and as long as he is content with his wife, it is nobody's business to suppose that she is

guilty." *Ex uno disce omnes.* Montagne has justly said, that "laws are like cobwebs, the big flies break through, while the little flies are caught and devoured." Our memories need not be much taxed to recall several instances of late years, in this very town, of scoundrels of the deepest dye, who, by means of *long purses* or *influential friends*, have been returned *not guilty* by *juries* in the face of the clearest evidence, or the cases have been so hocused, (compounding a felony,) that no trial could be had; while we have seen a poor servant girl sentenced to the penitentiary for three years, for stealing a pair of stockings!!! What was true in France in the seventeenth century, is not belied in Canada in the nineteenth century. It is not, however, in this country only, that it holds good; but in the neighbouring republic it is held by the poorer classes to be an indisputable fact, that no rich man can be punished for any crime whatsoever. The executions of Lord Ferrers, Fontleroy, and Captain Moir, prove, that in England big flies do not break the cobwebs of the law so glaringly, as on this side of the Atlantic: the same observation applies to France and Germany, —still even in those countries, many crimes as well as vices, are more or less protected by wealth and influence.

To hug the subject more closely, we shall take crimes in the order of the decalogue, and shew how the example of the higher classes, re-acts on the lower.

The first four commandments refer to the duty we owe to our Maker, and can be considered together, and although apparently not very germane to our subject, yet I trust shortly to make it appear so. Religion is *fashionable* at present, therefore every decent well-to-do man wears the appearance of being pious, if he be not so in reality, and hence as much mischief is done by the glaring inconsistency of theory and practice exhibited by most sedulous church-goers, as by the open contempt displayed for religion by the more salient men of the 17th and 18th centuries. The first and second commandments are infringed by the man who makes a god of his gold—who pampers his belly—who neglects the poor—who rejects the petition of the widow and the orphan—who imprisons the honest debtor—who inflicts one unnecessary pang on any of God's creatures—who sets an example of ungodly living—who is a winebibber and a lover of strong drink—who doeth ought to cause his brother to offend. The third commandment is infringed by all who use the name of Jehovah irreverently—who take false oaths—(this is done frequently without a thought of its importance; witness the facility with which people used to take an oath at the custom-house to the contents of cases they had never seen)—who use profane oaths—who utter falsehoods. The fourth commandment is broken by those, who drive to church on Sunday when within convenient walking distance—who use two horses when one would suffice—who have two servants on the dickey, when one would do—who give their servants unnecessary labour on that day, as having dinner-parties—who stay from public devotions on frivolous pretences—who take long rides and shooting excursions.

The fifth commandment, besides its obvious application to the undutiful child, includes all those who strive to bring the laws into contempt, or to throw discredit on the powers that be. The preceding instances of discrepancy between the professions and practices of the common run of the higher classes, may not seem at first view to be to our purpose; but when we reflect that the strongest inducements to virtue that we hold out to the lower classes, are the hopes and fears of a future existence, is it not clear that the rich must be accused of hypocrisy by the poor, and confidence in religion materially diminished, if not extinguished? The sixth commandment "thou shalt do no murder," is one which the higher classes reserve to themselves the exclusive right of violating with impunity; I refer to duelling—offences that the law considers too trivial to be punished by a day-imprisonment, are magnified by the code of Honor into such enormous crimes, that nothing can obliterate them but the blood of the offending or offended person, *no matter which*. A sophism so outrageously absurd, that one wonders that it should still maintain its weight with many sensible, well-informed people of the present day. Poor people may pummel each other with their fists, or even with sticks, (mighty condescension!) but if they presume to use lead or steel instead of sticks, stones or bones, to repair their wounded honor, the cord, penitentiary, or exile, await them. We shall not here enter into the metaphysical discussion regarding the difference between thousands of people standing to shoot at and be shot by thousands of others in playing a hideous game called war, and two people simply shooting at each other in the not more hideous game of duel. But the latter is much more demoralizing in its influence on the lower classes generally, because it excites distrust of the equity of law, a contempt for its power, and a disregard for human life, *and soul*. We all of us recollect the melancholy issue of a duel a few years ago, in which as worthy a soldier as ever drew sword for the Queen, bit the dust, for an offence he never committed, because his mistaken sense of honor forbade his declaring the truth. When the person came to be put on his trial before the Grand Jury, it turned out that the surgeons were behind a barn, and had *seen* nothing; and the person *who had seen everything* was not forthcoming because the subpoena had been served *purposely* on another of the same name several miles off,—the bill was *ignored*. Can any one suppose, with such an evident collusion between Attorney-General, Bailiff, Grand Jury, Witnesses, and Advocate, that the murderers of Johnston, Leonard, Fennel, &c., could have many compunctions of conscience, or much fear of the gallows. We have seen of late years repeated instances, almost countless, of murder upon murder in the United States; and in no single instance has punishment followed the offence, where the assassin possessed either money or friends. *We are fast approaching the same state here*. The seventh commandment is comparatively more commonly violated by married women of the higher than of the lower classes in most civilized countries, but concubinage for very obvious

reasons, is much more confined to women of the lower classes. Men of all classes break it, in all its degrees. The eighth commandment is more commonly infringed by rich men than the sixth, because it is safer, as it may be done in a thousand ways without running any risk of falling into the fangs of the law. "Thou shalt not steal," does not mean simply, "thou shalt not take any thing openly from thy neighbour, or in such a manner as that the criminal law may lay hold on thee," but it means, "thou shalt not defraud thy neighbour openly or secretly, directly or indirectly." Some of our rich men have such stories as these circulated about them: Dives wanted an iron railing in front of his house, but did not like to pay the full price for it; he went to an importer of ironware, and choosing a pattern for a railing, ordered *verbally* a certain quantity to be imported, which was done, and he was notified of its arrival; he went to the importer and told him, that he was under a mistake, as no such order had been given. The poor importer had to keep his railing, and in the following spring, a gentleman manœuvred a bargain for the rails in such a skilful manner, that he got them at the rate currency that they cost at the manufacturers in sterling;—after the sale was completed, it turned out that the gentleman was merely an emissary of Dives. Another Dives wished for a load of hay, and not choosing to pay for it, went to the revetment wall and watched the advent of farmers across the ice with the commodity; he selected one with a simple physiognomy, and making a bargain with him, led him off home: when the hay had been discharged into the loft, the farmer demanded payment—when Dives turned fiercely on him, and said, "How now, Sirrah, you have had the audacity to sell me your hay without having gone first to the weigh-house; begone, or I will put you into jail, for I am a magistrate." As was expected, the poor fellow went off in great terror, hayless and moneyless. Dives shut up two stray cows in his stable, and milked them for three weeks; and when asked if he had any stray cows, always said "no!" until being threatened with a search-warrant, he produced them. How constantly we find tutors to estates enriching themselves at the expense of the minors; or usurer, fattening on post obits, or feeding on the miseries of their kind. With such melancholy examples before us, how can we expect the poor to be honest. The wise man has well said, that "he that maketh haste to be rich falleth into a snare." The ninth commandment infers much more than the mere swearing falsely against our neighbour in a witness-box—it also extends to listening to, and circulating, tales against our neighbours, whether true or false. Any deviation from our character as Christians should be avoided, as likely to be perverted by those who look up to us for examples. The tenth commandment in its scope is included in the preceding, as covetousness leads surely to robbery or murder. Sovereigns in their wars sanction murder and stealing; nobility and gentry encourage murder by their duels; ministers of religion encourage crime by bringing it into contempt, when they shew that its precepts have no influence upon their actions. Lawyers

who knowingly shield criminals from the punishment of the law, or who exert their talents to make the worse appear the better cause, contribute largely to augment crime. Merchants who begin to trade upon their good name alone—who soon exhibit the most profuse expense in their houses, and shortly by a bankruptcy—and show a flemish account of empty stores and bad debts,—do not shine well in the eyes of the vulgar; but if they come out immediately after with a pair of horses, and live better than ever, the notions of the common people regarding right and wrong, are apt to become exceedingly obscured. If a bank should be robbed by one of its employées, and the Directors should promise not to appear in a criminal prosecution, provided the securities made good the deficiency, and if the Attorney-General should neglect to prosecute them for compromising a felony, the poor must be thoroughly convinced that there is only one crime in the world, and that crime is *Poverty*.

I trust I have said enough to shew how the actions of the rich are appealed to by the poor, as an extenuation for their crimes and follies, and in how many ways the rich do influence the poor. The subject might be much extended; but as my object is merely to establish the leading points, I shall here close the consideration of this axiom.

(For the Odd Fellows' Record.)

CONDUCT IN LODGE.

WHEN one reflects that nightly in every Lodge of Odd Fellows is enounced "the philanthropic principle by which we hail each other as brothers—regarding our Lodge as our family," one cannot fail being surprised that it should ever be necessary to call a Brother to order for personality, or sarcasm, or hastiness of temper. The first lesson to be studied by an Odd Fellow is that of kindness, forbearance, and love, towards the members of his Lodge, in particular, and the Order, in general. Until perfect in that, he cannot be a true Odd Fellow. Of the many benefits to mankind that flow from the fountain of Odd Fellowship, the study of that lesson is one: the more it is studied, the better does a man become in all the relations of life, private or public:—once, got by heart, it is the rudder of good conduct.

It is enjoined on all Brothers, "that all their discussions be conducted in a spirit of candour, moderation, and generosity, and that all personalities and sarcastic language be carefully avoided." This injunction is sometimes disregarded: we are happy to say, not often, but yet too often to be creditable. It is chiefly disregarded by young members, who have had but little practice in the duties of Odd Fellowship. It would not be a bad rule to appoint new members to the Sick Committee: visiting the sick, comforting the afflicted, protecting the orphan, these are the particular duties of Odd Fellowship that try the spirit of the junior member of a Lodge:—these are the duties which are sure to separate the grain from the chaff. The Brother who has not got within him the real material for a good Odd Fellow, will soon get tired of such duties; he will soon

beg off; soon demand his "card of clearance."—Whereas, the Brother who is made of the genuine material, will become all the more and more devoted to his Lodge, the longer he performs them. The counterfeit will soon be detected. He will, in the first place, beg off from holding office in the Lodge, on account of the trouble it gives; and next, he will make the Lodge a theatre for the display of a contentious spirit. A Lodge that has many such members is doomed to a rapid decline. Those Brothers who are thoroughly imbued with the true spirit of Odd Fellowship, become, firstly, dissatisfied, and then disgusted, when such conduct is persevered in:—they retire from the Lodge, or are seldom seen in it: the field is left open to those who are merely Odd Fellows in name:—the sanctuary of Harmony, and Peace, Love and Benevolence, is defiled by Discord, Contention, Jealousy and Ambition, and the Lodge "totters to its fall."

This is a picture rather of what may occur, than of what has occurred, or will occur, if the Presiding Officers in Lodges.—the P. G.'s, N. G.'s, and V. G.'s, are not vigilant to check ebullitions of temper—assiduous to cultivate kindness in manner, word, and deed, and to protect from discourtesy and personality.

No Brother should think of converting his Lodge into a Debating Society. Wordy contention leads to collisions of temper, and these to noisy meetings. Almost every Lodge has one or more members sadly afflicted with the love of hearing themselves talk:—they speak on every subject, and speak a great deal. If in the multiplicity of councillors there be wisdom, the same cannot be said of multiplicity of words. Such persons are inflictions upon a Lodge. They are ever on the alert to discover a peg upon which to hang a speech,—or a hole in the panoply of a disputant where-in to plunge their weapon. Ambitious of victory in argument, they hesitate not to sacrifice the good and welfare of the Lodge. It is all very pleasant to them to pelt their opponents with rhetoric and flowers of speech,—or listen by the half hour to their own noisy eloquence and barren declamation, but it is exceedingly disagreeable to those most thoroughly imbued with the true spirit of Odd Fellowship. But, that is not all—the time of the Lodge is consumed. Brothers, willing to sacrifice any length of time in doing good, have none to spare for what is unprofitable. They are strongly opposed to any and all debate that is not useful.

We know of Lodges where this is not sufficiently attended to by the Presiding Officers. They should hold in with a taut rein, the discursive eloquence of the Brother labouring under that incurable disease known as the *furor loquendi*. If they neglect their duty in that respect, they must not be surprised to find the benches of the Lodge they preside over but thinly occupied during their term of office:—and this suggests to us the importance to a Lodge of selecting its officers with the utmost care and prudence. The Presiding Officer of a Lodge should have perfect command of his own temper, else how can he restrain that of others: he should be gentle yet firm;—vigilant but not exacting: to be too lenient is a fault. He should be a watchful

sentry, to prevent encroachments, not less upon the Bye-Laws, Rules, and Regulations of the Lodge, than upon the respect due to the Chairs, and the courtesy due to Brothers, generally. Above all, he should be thoroughly imbued with the essential spirit of Odd Fellowship: ardent and active to do good himself and to make his Lodge a fountain of good to the community of which he is a member.

The French have a saying that it is not the gown that makes the Priest, and it may be truly said in our Lodges that it is not the Regalia that makes the Odd Fellow. How many of our Order are there who never are seen within its halls: they have joined it, from mere idle curiosity: they are entitled to wear the insignia of a Brother because they have paid their fees and dues, but that constitutes pretty much the whole of their pretensions. The true Odd Fellow, like the true Priest, is active to do good: he breathes and has his being, in benevolence, good will, and love to his fellow-man.—There are Odd Fellows as well as Priests, who have mistaken their vocation. The conduct of such a Brother, whether in, or out, of Lodge, will be without reproach. It is to such as he that the genius of Odd Fellowship looks to support the fabric of our beloved Order: which rests upon the solid foundations of gratitude to our Creator: fidelity to our country; peace on earth, good will to man.

II.

(For the Odd Fellows' Record.)

ON THE PROPRIETY OF PROFESSING CHRISTIANS JOINING THE INDEPENDENT ORDER OF ODD FELLOWS.

THE time is gone by when it was considered a reproach to be called an Odd Fellow, and in its place the question is asked, "Is it consistent for *professing Christians* to join the Order?" One would suppose that the number of clergymen that have joined, and still continue in membership, ought, in itself, to be a sufficient answer to the question, but as this fact has not hitherto had that effect, it is necessary that some arguments should be used to endeavour to convince those who are still sceptical on the subject. And first I would ask, what was our Lord's answer to the question, "Which is the great commandment of the Law?" Was it not this? "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." The question then arises, Does Odd Fellowship contribute in any way to accomplish this end? I answer it does. The first great principle of Odd Fellowship is to *cultivate brotherly love*, and who is there that will not say that this is much needed in the present day, divided as men are into so many sects and parties, both religious and political, each enclosed within the narrow limits of his own circle, seeking his own party interest, and regardless of the wants and interests of others.

Odd Fellowship teaches men, to extend their love beyond the limits of country, language or creed, and embraces within its comprehensive fold the whole human family—it brings men of discordant opinions together, beats down the prejudices which exist between them,

and aims to accomplish the great object of *fraternizing* the world. Its object, then, is identical with Christianity itself, without interfering in the least with any particular form of worship.

A charge is frequently made against us, "That by claiming so much for our Order, we insinuate that Christianity is incapable of accomplishing the objects of its Divine Author." In answer to this, I will merely observe that the same objection will be against every other Institution, that has for its object the amelioration of the condition of man. Where is the devout Christian that does not long, and pray for that time, when, "*They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*" Surely, then, while we pray for the fulfilment of this promise, we should lend our aid (as far as human means can do it) to bring about so desirable a period; and how can this be more effectually accomplished than by uniting together in brotherly love, the *family of man*.

Odd Fellowship teaches us to look upon every member of the human family as a *brother*—to regard his interests as inseparable from our own—to *view him as the offspring of the same parent*, and as such, entitled to our aid and sympathy—to succeed him in the hour of need—to console him in the time of affliction—and to warn and shield him from the evils to which, in this life, he is liable. Such being the aim of our Institution, who is there that will say that Odd Fellowship is incompatible with the profession of Christianity? As Christians, we are bound to do all we can to accomplish this great work. An Institution, then, that has this for its sole object, cannot surely be unfit for a professing Christian to join; indeed, I know of none more worthy of his most cordial support: man needs a closer acquaintance with his fellow man, and whatever tends to increase that acquaintance, whatever tends to break down those barriers that unfortunately intervene between him and his fellow, must deserve our support.

Is it consistent with that comprehensive Charity (or Love) which our Saviour taught, that each should confine himself within the sphere of his own particular sect or party? Surely not; the well known Parable of the good Samaritan is a beautiful illustration of that extensive charity we are to possess. It must be an active principle, not consisting in profession only.

Objections of various kinds are urged against our Order, which I shall not on the present occasion attempt to answer—many of them have been answered again and again—but shall content myself with begging those who profess to be the followers of Him who taught "Peace on earth and good will to men" to examine the subject calmly, investigate its principles, and let not prejudice exert its influence over them, and I feel convinced the result will be favorable.

NEMO.

Quebec, 23th March, 1847.

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It is not by means of facilities, but through difficulties, that the mind must grow up to greatness.

## CORRESPONDENCE.

*To the Editor of the ODD FELLOWS' RECORD.*

SIR AND BROTHER,—In looking over the last number of your valuable journal, my attention was arrested by a letter proposing to you a question, as to the right of a "Noble Grand to prevent the regular admittance of members during the reading of the Minutes," and was not a little disappointed at your answer, and the decision which you cite of the Grand Lodge of British North America, to which the point was submitted. The question was doubtless prompted by the recent adoption of such a rule in our (the Queen's) Lodge by the N. G. who now occupies the Chair; but although new in that particular Lodge, it is not unknown in other Lodges and Bodies, founded upon principles, if not entirely, certainly very similar, to our own; and, I must be permitted to say, it is a source of sincere regret to me, that the decision in the matter is as you state, for I fear it will prove the cause of serious inconvenience to our Order, or at least to our Lodge. It cannot be denied, that punctuality in attendance is of vital import to the efficient government of all public bodies, and of none, in a larger measure, than that of Odd Fellowship; and although this is not a Bye-Law inscribed upon the pages of our Constitution, yet it is or ought to be regarded in as sacred a light by every Brother of the Order, who cherishes and has at heart its welfare and prosperity, and should be as strictly and rigidly adhered to by him, as if it were so written. Now, what more prolific source of interruption, inattention and irregularity, can be imagined, than the straggling in of members quarter-an-hour, or even half-a-minute, after the Lodge has been declared opened, and pending the reading of the Minutes, which, it will be admitted, form one, if not the most important portion, of the evening's proceedings, inasmuch as they demand the personal attention of each member, he being required either to approve or disapprove the same, and such approval or disapproval being likewise required to be duly declared by the N. G., the which is quite incompatible with the constant interruption consequent upon the announcement and entrance of members at every moment. The inconvenience referred to is only one of many weighty reasons which might be offered to sustain the pretension of our N. G., but it would be idle to occupy either your pages or my time in multiplying them; suffice it to say, it must be apparent to every reflecting mind, that no good or valid reason can be shown against the continuance of the Rule. I have heard it objected to on the ground that it is not always convenient or possible to be present at the exact time. This objection is so futile as hardly to deserve a reply; for surely the interests of a public body are not to be made subservient to individual convenience, and even if a Brother find that he cannot, from circumstances over which he has no control, be punctual to the hour appointed for the opening of the Lodge, it would surely be no hardship for him to wait until that portion of the proceedings is over, rather than uselessly to disturb

those who are at their post. I have said that it is a rule which other bodies like our own adopt, and in support of this I may mention, that it prevails and is enforced to the letter in that ancient bulwark of Fellowship and Charity, the Masonic Body,—as also in the Manchester Unity of this city, and elsewhere,—in both of which, experience has shown, that it is a salutary one. I carefully abstain from affirming, that Lodges in the States of our own Order, adopt it, for I have no personal knowledge of the fact, although, from all I can learn, I am led to believe it is the case. In making these remarks, I do not intend formally to impugn the decision of the Grand Lodge, but would merely desire to draw the attention of Brothers to a point which I, in common with many others who had not an opportunity of recording their opinions at the time this decision was arrived at, conceive to be of great importance to the well-being of our Order, in the hope that they will give the matter some consideration, and that they will take the necessary steps to bring it again before the Grand Lodge at its approaching regular Session in August next, when there will be afforded an opportunity to all to express their opinion and give their votes; for, it will be remarked, that the Resolution you refer to, was adopted at an adjourned meeting, only at which there is seldom a full attendance. I may add in conclusion, that when the point was submitted to our Lodge, it was decided in favor of the Rule.

I have the honor to remain,

Yours in F. L. and T.

A MEMBER OF QUEEN'S LODGE, No. 2, I. O. O. F.

*To the Editor of the ODD FELLOWS' RECORD.*

SIR,—In the March number of the *Record* are two communications, one signed "Verbum Sap," and the other "H."—there are also some remarks by you on the first communication, with which I am much pleased.

As a P. G., and one who has seen the workings of the Order, I consider that the threatened danger of bankruptcy of the Order is not to be apprehended in this or the next generation, as your correspondents would have us all to believe, as least, so long as Odd Fellows fulfil the duties assigned to them. There are some things referred to by your correspondents, in which I fully agree, viz., the attention of Past Grands, not only to their duties, but also to the general interests of the Order. The next is the reduction of the 10 per cent. now paid to the R. W. Grand Lodge. This is a tax upon the Subordinate Lodges, calculated to impede their progress; however, not having the statements put forth by the R. W. Grand Lodge, of its revenue and expenditure for the past year, I am unable to enter so fully upon the subject as I could wish.

Your correspondents state that no benefit should be granted to a Brother, unless it be shewn it is actually required, &c., and other benefits to be curtailed, &c. Now, Sir, this is striking at the root of the Order, and were the plans of their's even attempted, bankruptcy would be inevitable, from several causes; and so far from seeing the benefits curtailed, I should re-



joice to see them increased, believing, as I sincerely do, that it would be (to use the term) "the making" of the Order. This may appear rather strange argument to some of your readers, especially indolent members of the Order, and those who study only *£. s. d.* in this matter. I would ask, in the first place, "wherein does the superiority of Odd Fellowship exist, over other Societies (secret if you will)," it is that *all* are entitled to its benefits, &c. &c. &c., without distinction, or the opinion of any one or more individuals, acting as a Committee, as no other Societies, but not only for the benefits themselves is the Order superior, but also as the sincere proof of friendship and brotherly love, of which they are tokens, &c. &c.

But let us view another picture. In Britain, no longer than four years ago, the plan was adopted by a Grand Lodge, to dispense with all benefits, unless applied for, and shewed to the satisfaction of Committees, that they were required. What was the result? In eleven days, protests, signed by 1400 members, were presented, accompanied by statements, &c., that unless the original design of the Constitution of the Order was adhered to, they could no longer remain members. Well, no attention was intended to be paid to this, till the following session, but, in nine weeks, they were glad to call an extra meeting of the Grand Lodge, and submit to the protests; for not only was the Lodge suffering by a decrease in number of members, but also by the neglect and inattention of the remaining members and officers,—and that Grand Lodge, which then only numbered 943 members in Subordinate Lodges, with funds in the whole amounting to £2,000, now numbers 12,860 members under its jurisdiction, with funds amounting to upwards of £44,000. Now, Sir, does this look like bankruptcy?—and nothing is to prevent the rise and progress of the Order in Canada, unless it be the negligence of its members.

It may be said—it is all very well, but the Order is only in its infancy in Canada, and we have many difficulties to contend with, &c. &c. But, Sir, there are other countries where the Order is but in its infancy, and the difficulties there to contend with, are far greater than in Canada. Look at the Far West, and the Western States generally, and in those unhealthy parts of them, of which it may be truly said, that there it requires one part of the family to nurse the other, and obliged to call their neighbours to assist in burying the dead,—'tis there, Sir, that your correspondents might dread bankruptcy, but 'tis there you will find Lodges of good Odd Fellows, noted for their kindness to all, both friend and stranger, and there, their benefits are larger, in proportion to their fees, than in Canada; and—can your correspondents believe it?—the Lodges are *not* in bankruptcy, but actually flourishing, and bid fair soon to rival older States, so far as the Order is concerned.

In conclusion, Sir, I would beg your correspondents to study and examine the progress of the Order, in all its branches, since its establishment on this Continent, even by reference to statistics of the Order, referred

to by a worthy Brother, in an address published in the March No. of the *Record*, page 56. Now, Sir, though I am in the habit of making calculatious in figures, &c., I consider that in this case, practice and its results are best evidences. Hoping I shall never witness the views of your correspondents carried out,

I remain,

Dear Sir and Brother,  
Your's in F. L. T.,

HOME.

Toronto, 31st March, 1847.

For the *Odd Fellows' Record*.

### HOPE AND HAPPINESS.

BY J. R.

Hope is brightest in youth, ere the hard lines of sorrow  
Have furrowed the face that before was so fair;  
When no anxious dreams ere preceded the morrow,  
And the page of our life was unblotted by care.

In the days of our summer, we look back with pleasure  
To those happy hours, when we heedlessly strayed,  
We ne'er heeded then lagging Time's course to measure,  
For fast fled the hours as we happily played.

If in Autumn's "scar leaf" we have time to reflect,  
We find that not only in youth there is joy;  
With the pleasures of youth we our manhood connect,  
But life never equals our hopes when a boy.

When our Winter is nigh, and the grave is at hand—  
Once there, from our bosom hope cannot be riven—  
It points to another and far distant land,  
The home of the happy—that country is heaven.

Montreal, 16th March, 1847.

### RELIGION AND ODD FELLOWSHIP.

THE M. W. Grand Lodge of the United States has very justly determined who may become members of the Order of Odd Fellows, and designated the religious qualifications necessary. The *sense* of its provision in relation to the subject, if we rightly apprehend it, is that all are eligible who accept the general teachings of Natural Religion. No one can rightly be admitted to our fellowship who does not believe in an *intelligent, ever-active, and Supreme Creator, or God*, who takes cognizance of all human actions, and *intelligently* rewards virtue, and punishes vice. It is to be regretted that the *question*, bearing upon this point, appointed, by authority, to be put to every candidate, is not a little more definite and particular; for it is well known that Atheists, who make a mock of all religion, who ridicule the idea of a God, and would rob us of all that is valuable in life and in death, do become members of the Order, by giving the *question* a sense of their own. We are by no means illiberal, and are willing to make the doors of our Temple exceedingly broad, but we cannot believe there is anything, in common, between Atheism and Odd Fellowship.—*Golden Rule*.

### AGAINST CONTEMPT FOR MENTAL INFIRMITY.

We ought in humanity no more to despise a man for the misfortunes of the mind than for those of the body when they are such as he cannot help. Were this thoroughly considered, we should no more laugh at one for having his brains cracked, than for having his head broken.—*Swift*.

## SECOND MARRIAGES.

In my eyes, a second marriage—on which ever side, is the worst of all sacrileges of the heart. The being you have loved is no more; never shall that hand which once pressed yours in affection, repose in your tender grasp; never shall those worshipped eyes meet yours again with a glance of ineffable sympathy. The tie is dissolved; the links are broken asunder; the golden bowl is broken; and the accents which fell upon your ear in touching love, are hushed for ever in an endless slumber. The one who bore life's bitter cross with you, whose caresses consoled yours of bitter disappointment, and whose angel care smoothed the pillow on your couch of sickness; the one whose tears greeted your departure, and smiles welcomed your return; the rose in your dreary path, the one gushing spring on the arena of your existence, have vanished; and the church-yard mounted, the wild flowers that spring there, and the plaintive robin that sings his melancholy winter song over the spot—are all that earth has left to recal the memory of the dead. Angry words may perchance have passed between you; coldness may have for a time checked the bounding heart, and frozen up the gush of affection; but still the heart longed to be bound, and beneath those icy fetters the warm stream of love was deeply flowing. Death has swallowed up all the little animosities, all the petty differences and discussions which prevailed between you, and a treaty of eternal peace has been signed over the grave. How truly said Emile Souvestre—"The slightest separation extinguishes resentment in a generous heart; but to transform that resentment into tenderness, it requires the greatest absence of all, that absence which we know to be without hope, and from which there is no return!" We may be told of a happier meeting in realms above; we may be bid to look upon the bliss which has passed a mere mortal dream, to be realised in ten thousands fold bliss during an eternity in heaven; but these consolations in the first agony of grief fall cloudy upon the ear, which has listened to that dread formula of "dust to dust," to the ominous and gloomy rattle of the earth upon the coffin. Our "household gods" are "shivered;" we return to the lonely hearth, where the lost one sat to greet us; we gaze at the vacant seat, the glove forgotten on the table, the little relics of the departed; and, oh! how bitterly recur to our bleeding hearts each word of unkindness, each hour of neglect which that departed one endured from us, and which we would give worlds to recal! Cold and heartless, then, must that man—or woman—be who throws off with the mourning the memory of the mourned, and fills that vacant seat with the form of a stranger.—*Hints on Husband Catching.*

## CONTENTMENT AND CHEERFULNESS.

It is important that home should be cheerful. Cheerfulness is a positive virtue. Who does not feel every drop of blood thrill in his veins, when he sees Paul writing, even in a dungeon, "I have learned in whatsoever state I am, therewith to be content!" Truly was Paul chief of the apostles. He had indeed learned that "godliness, with contentment, is great gain." Yet are there not many who seem wilfully to look on the dark side, to search peevishly for flaws, and when they have no real troubles, torment themselves with those which are imaginary? Such "dig out their own wretchedness as if they were digging for diamonds;" they would do well to remember that the "chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are long on the leaves." That was a good remark of Seneca's, when he said, "Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware."

## WHAT IS ODD FELLOWSHIP.

WOULD you witness its virtues, its blessed effects! Visit the smouldering ashes of the conflagration—the cheerless hearths and desolate homes of the children of penury and misfortune—the abode of the sorrowing widow and the unprotected orphan—the couch of disease, and the bed of death, you will there meet a white robed spirit, ministering angel in a human form, who shields the unprotected ones in a mantle of benevolence, who raises the drooping head of the suffering invalid, moistens his parched lips with healing medicine, pours balm and comfort into the bleeding and desolate heart, clothes the naked, feeds the hungry, and counsels the erring. It speaks to the sorrow-stricken the magic words of comfort in the midst of his cheerless desolation; the persecuted find protection beneath its sheltering arms, and the wretched, peace. Wherever falls the widow's tear, wherever is uttered the orphan's wail, wherever lowers the dark storm of misfortune, there gleams its heavenly light to bless and to save. Wherever there is seen a protector of the friendless, a provider for the destitute: wherever is opened up a way of light through the dark tempests of life; wherever an orphan finds shelter and the unhappy consolation—there you will find the spirit of Odd Fellowship. The duties it enjoins are all pure and holy; the duties it imposes are inseparably connected with the happiness of man.

VICTORIA LODGE, No. 6, dedicated their Hall, on Thursday last, to the purposes of Odd Fellowship. The Hall is a very neat room, about sixty feet, by twenty-five or six, with arched ceiling. The hour fixed for the ceremonies, was three o'clock; about two o'clock, the visitors invited commenced assembling; and by three o'clock, all the seats in the room were occupied. Punctual to the hour, the fraternity arrived; and the services were opened by a prayer, from the Rev. Mr. Taylor, Rector of Peterboro, a member of the Order. The Dedication Speech was delivered by Edmund Murney, Esq., who occupied the Chair, by virtue of his office of D. Grand Sire. The discourse of the day was delivered by the Rev. Mr. Taylor. Anthems were sung, accompanied by Mr. Houghton on the Piano, and the services of the day closed with a new song to the tune of the National Anthem. Mr. Houghton's brass band was in attendance.

The Room thus dedicated to the purposes of Odd Fellowship, is the fourth story of a new brick building, lately erected by Erastus Holden, Esq.—*Belleville Intelligencer.*

## BRAINS AND MORAL CHARACTER.

Phrenologists write as if they deemed an organ capable of desiring its own gratification. Desire is never felt without an excitation of organism; but then the individual being that is conscious of impression, not the instrument, is the subject of desire and gratification. Will is not the action of an organ, but of the soul; and although the habitual indulgence of a passion promotes the development of that part of the nervous system called into action, it does not follow that a full development shall lead to its full exercise—far otherwise—mind has a restraining as well as an exciting power. Even according to phrenologists, the large destructiveness of Spurzheim, for instance, was controlled by his moral habits or associations, and yet many a man with larger moral organs (to speak phrenologically,) and less destructiveness has been a murderer. What does this prove? Certainly not that a man's moral character is decided by the balance of his brains, but by the state of his soul as regards knowledge and affection.—*Dr. Moore.*

He who is passionate and hasty is generally honest.

## WILLIAM THE CONQUEROR AND HIS SONS.

The monarch was one day thoughtful. His wise men inquired the cause, and he stated that he wished to know what would be the fate of his sons after his death. The wise men consulted together, and at length it was proposed that they should put questions separately to the three princes, who were then young. The first who entered the room was Robert, afterwards known by the name of Courthose. "Fair sir", said one of the wise men, "answer me a question. If God had made you a bird, pray what bird would you wish to have been?" Robert answered—"A hawk, because it resembles most a valiant and courteous knight". William Rufus next entered, and his answer to the same question was—"I would be an eagle, because it is a strong and powerful bird, and feared by all other birds, and therefore it is king over them all". Lastly came the younger brother Henry, who had received a learned education, and was on that account known by the name of Beauclerc. His choice was a starling, because it is a debonnaire and simple bird, and gains its living without injury to any one, and never seeks to rob or grieve its neighbour". The wise men returned immediately to the king. Robert, they said, would be bold and valiant, and would gain renown and honour, but he would finally be overcome by violence, and die in a prison; William would be powerful and strong as the eagle, but feared and hated for his cruelty and violence, until he ended a bad life by an equally bad death; but Henry would be wise and prudent, peaceful unless when compelled to war; he would gain wide lands, and die in peace. When King William lay on his death-bed, he remembered the saying of his wise men, and bequeathed Normandy to Robert, England to William, and his own treasures, without land, to his youngest son, Henry, who eventually became king of both countries, and reigned long and prosperously.—*Wright's Literature.*

THE MUNIFICENT EXPENDITURE OF MEANS BY THE ORDER,  
FOR THE RELIEF OF DISTRESS.

The last annual report of Grand Secretary Ridgely, shows that the large sum of *one hundred and ninety-seven thousand three hundred and seventeen dollars* were expended during the year in the relief of distress among the brothers of the order, and their widows and orphans. This fact should for ever close the mouths of gainsayers, in the utterance of charges against the Order, and should establish in the minds of the virtuous and humane, its high claims to support and respect, as the most potent of agents in the amelioration of humane distress.

The above enormous sum was not dispensed with the ostentation that characterizes the efforts of many benevolent societies of the day. There was no flourish of trumpets, no pompous parading of the *relievers*, or humiliating publication of the relieved; but silently and unseen, the almoners went forth to the room of sickness and the chamber of distress, as brothers fulfilling the high duties of humanity, and dispensing the blessings of fraternal affection. Our institution is not based upon empty professions, and supported by frothy praises; its works are practical, and well able to stand the test of severe scrutiny. No man in his right mind can look upon the operations of the order, and pronounce denunciations against it, without proving himself destitute of truth.—*Iris.*

## Humanity

Is not a field where tares and thorns alone  
Are left to spring; good seed hath there been sown  
With no unsparing hand. Sometimes the shoot  
Is choked with weeds, or withers on a stone;  
But in a kindly soil it strikes its root,  
And flourisheth, and bringeth forth abundant fruit.

—*Southey.*

## HUMBLE LIFE.

There is happiness in humble life—who can doubt it? The man who owns but a few acres of land, and raises an abundance to supply the necessary wants of his family—can ask for no more. If he is satisfied with his condition—and there are thousands so situated who are—no man is more happy. No political movement disturbs his repose—no speculative mania chases the calm serenity of his mind. His family is the world to him; his little lot is all his care. Who sighs not for such a life of calmness and serenity? Amid the cares and anxieties of business, who would not change his prospects and his honours for the repose of him who is far from the noise and bustle, princely luxury and squalid poverty, of city life? If there is a situation congenial to the true spirit of man and the growth of virtue, it is amid the rejoicings of nature—in the cabin retirement of rural life.

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

Montreal, October 2, 1846.

The R. W. Grand Lodge assembled this evening, at the call of the M. W. Grand Master.

Present—M. W. Grand Master, R. W. Grand Secretary, R. W. Grand Chaplain, W. G. Marshall, W. G. Guardian. Also Present—P. G.'s Montizambert, Hilton, McGoun, Whitney, Clarke.

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

On motion, the Order of Business was suspended to proceed to the Installation of E. L. Montizambert, the R. W. Deputy Grand Master *elect*.

P. G. E. L. Montizambert being presented by the W. G. Marshall at the Chair of the M. W. Grand Master, was solemnly qualified in the O. B. N. of his office, and proclaimed duly installed R. W. Deputy Grand Master in ancient form.

The M. W. Grand Master appointed P. G. Wm. Hilton, W. G. Conductor, who was forthwith installed into that office.

On motion of P. G. Holland, seconded by P. G. Hilton, the Order of Business was further suspended, to admit of new business being brought forward.

The Grand Secretary presented a communication from P. G. A. H. Laird, inviting this Grand Lodge to coöperate in the Celebration of the Anniversary of the Montreal District of the I. O. O. F., Manchester Unity, to be observed on Tuesday, 6th October.

The Grand Secretary presented communications from Prince of Wales Lodge, No. 1, Queen's Lodge, No. 2, and Commercial Lodge, No. 5, requesting permission to accept the invitation of the I. O. O. F., Manchester Unity, to assist at their Annual Celebration.

Moved by P. G. Holland, seconded by P. G. Cooke, That the invitation of P. G. A. H. Laird, to co-operate with the Montreal District of the I. O. O. F., Manchester Unity, in the Celebration of their Anniversary, be accepted, and that permission be granted to the several Lodges in this city under this Jurisdiction, which may have made, or shall hereafter make, application for permission to assist at said Celebration; and that the M. W. Grand Master cause public notice to be given to all the Subordinate Lodges in the City, calling upon them to assemble at Odd Fellows' Hall at a given hour, in full Regalia, for the above-mentioned purpose.

Moved in amendment by D. G. M. Montizambert, seconded by P. G. Clark, That all the words after "That" be struck out, and the following substituted: "a Committee of Three be appointed to meet the Committee of the Montreal District of the I. O. O. F., Manchester Unity, in the friendly spirit manifested by the present Invitation, and ascertain and report to this R. W. Grand Lodge to-morrow evening, what is to be the nature of the proposed Celebration."

The question being put on the amendment, it was decided in the affirmative.

The original motion, as amended, was then put and carried.

The Chair named P. G.'s Montizambert, Clarke, and Hilton, as the Committee.

On motion, the Grand Lodge adjourned to the following evening, at 7 o'clock.

J. CUSHING, *Grand Secretary.*

Montreal, October 3, 1846.

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

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

Also Present—P. G. Clarke.

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

On motion, the Order of Business was suspended to allow the Committee appointed to meet the Committee of the Montreal District of the I. O. O. F., Manchester Unity, to report.

D. G. M. Montizambert, from said Committee, made the following Report :—

I. O. O. F.

GRAND LODGE OF CANADA.

Montreal, October 3, 1846.

To the M. W. Grand Master, and the R. W. and W. Grand Officers and Members of the R. W. Grand Lodge of the I. O. O. F. of the Province of Canada.

The Committee appointed last evening for the purpose of meeting the Committee of the Montreal District of the I. O. O. F., Manchester Unity, and ascertaining from them for the information of this R. W. Grand Lodge, what is to be the nature of the Celebration in which they have so kindly requested the co-operation of this Order, have the honor to report :

That they have waited upon A. W. Laird, P. G., the signer of the invitation, by whom they were received in the name and on behalf of the said Committee of the Montreal District, and from whom they ascertained the following particulars, viz. : that the 4th September is the real Anniversary of the establishment of the I. O. O. F. Manchester Unity in this Province, but that the day has been altered with reference to Peace having been concluded between Great Britain and the United States of America, on the 6th October, 1783,—that the Celebration in the morning of that day, will consist of a public procession through the principal streets of this city, to a place of public worship, where a Sermon will be preached,—that a Soiree will be held the same evening, in the New Market Hall, where addresses will be delivered to a public meeting, and singers and bands of music will be in attendance for the promotion of innocent recreation; and that no wines or other spirituous liquors will be included among the refreshments.

Your Committee further beg leave to report, that the assurance which they felt themselves at liberty to offer to Mr. Laird, of the friendly feeling entertained by the Canadian members of this Order in general, towards the Canadian Branch of the Manchester Unity, were well received by him,—and although they merely expressed the gratification felt by the members of this R. W. Grand Lodge, at their courteous and kind invitation, and held out no hopes of its acceptance, they succeeded in convincing Mr. Laird, that the decision of this R. W. Grand Lodge on the subject would be governed by no motives at variance with those generous and enlarged views of the virtues of Brotherly Love and Charity, by which both bodies equally profess themselves actuated.

All which is respectfully submitted.

E. L. MONTIZAMBERT, P. G. & D. G. M.,  
Chairman.

On motion of P. G. Dyde, seconded by P. G. Seymour, the Report was received, and the Committee discharged.

Moved by D. G. M. Montizambert, seconded by P. G. Dyde, and resolved, That this Grand Lodge feels highly gratified at the desire to cultivate relations of mutual goodwill and kindness, manifested towards this Order by the Committee of the Montreal District of the I. O. O. F., Manchester Unity, in their invitation to this Grand Lodge and to its Subordinate Lodges in this city, to co-operate in their approaching Annual Celebration.

Moved by D. G. M. Montizambert, seconded by P. G. Dyde, and resolved, That while this Grand Lodge duly appreciates the motives, so consonant to the true principles of Odd Fellowship, which have actuated the Committee of the Montreal District in this instance, and is desirous of reciprocating kindly feelings and good offices with that Body on every proper occasion which may occur, it must be guided in this as well as other matters by its own Rules and Regulations.

Moved by D. G. M. Montizambert, seconded by P. G. Dyde, and resolved, That inasmuch as it has been duly ascertained, that the proposed Celebration will in fact amount to a public demonstration, having connection, it is true, with the Institution of Odd Fellowship, considered as a whole, but none whatever with the Order to which we belong, any attendance at, or participation in it, on the part of this Grand Lodge or any of its Subordinate

Lodges, would be inconsistent with, and a violation of, the Resolutions adopted by this Grand Lodge on the seventh day of August last.

Moved by D. G. M. Montizambert, seconded by P. G. Dyde, and resolved, That as the near approach of the Celebration will not admit of any relaxation of the Rule laid down by the above Resolution being adopted with due notice and deliberation, this Grand Lodge finds itself unable either to accept, or permit its Subordinate Lodges to accept, the invitation in question.

Moved by D. G. M. Montizambert, seconded by P. G. Dyde, and resolved, That copies of these Resolutions, and of the said Resolution of the 7th day of August last, be transmitted by the R. W. Grand Sire to the Standing Committee of the Montreal District, as well as to those Lodges which have applied to this Grand Lodge for permission to attend at, and participate in, the proposed Celebration.

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

J. CUSHING, Grand Secretary.

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

(Continuation of the Session.)

Montreal, Friday, March 12, 1847,—3 o'clock.

The R. W. Grand Lodge assembled at the call of the M. W. Grand Sire, to continue the business of the Session. Present,—M. W. Grand Sire, R. W. Grand Secretary, W. G. Conductor, W. G. Guardian.

Also Present,—Reps. Seymour, Wilson, Dunkin, Holton, Liddell, Gibson, Sache, Whitney, and Rodden.

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

On motion of Rep. Holton, seconded by Rep. Gibson, the Order of Business was suspended.

The Grand Secretary presented the Appeal of P. G. Wm. Sache, of Queen's Lodge, No. 2, against the decision of that Lodge, in relation to the admission of Members during the reading of the Minutes.

The Grand Secretary presented a Communication from Otonabee Lodge, No. 13, Peterboro, in relation to the rejection of Candidates, which was referred to the Committee on the State of the Order.

P. G. Dunkin rose and tendered his resignation as Chairman of the Prudential Committee, at the same time expressing his regret that other engagements rendered it imperative upon him to do so, as he could not give that attention to the duties of the Office, which their importance required.

On motion of Rep. Holton, seconded by Rep. Cooke, the resignation was accepted.

P. G. M. Rodden tendered his resignation as a member of the same Committee, which, on motion of Rep. Sache, seconded by Rep. Wilson, was accepted.

Moved by Rep. Dunkin, seconded by Rep. Sache, and resolved :

That the election of two other members to serve on said Committee, take place forthwith.

The Grand Sire having received the Ballots of the Representatives as they were respectively called, and Reps. Holton and Hilton having received a majority of the votes, they were declared duly elected as members of the Prudential Committee.

Moved by P. G. M. Rodden, seconded by Rep. Whitney :

That it is regular for the N. G. of a Subordinate Lodge to cause the door of his Lodge to be tyled, when business of importance is being transacted, and the entrance of Members is likely to cause confusion and interrupt such business; subject, however, to the vote of the Lodge at the time; and that should a motion on the subject be offered, it shall be in order, and be decided without debate.

Moved in amendment by Rep. Dunkin, seconded by Rep. Liddell :

That it is irregular for the N. G. of any Lodge, or for any Lodge by its vote, to cause the door to be closed against the entrance of qualified Brothers, except during Initiations and the opening and closing of the Lodge.

The question being on the amendment, it was resolved in the affirmative.

The Ayes and Nays being required, appeared as follows:  
 Ayes—Reps. Cooke, Cushing, Dunkin, Gibson, Holton, Hilton, Liddell, Sache, Wilson—9.  
 Nays—P. G. M. Rodden and Rep. Whitney—2.  
 Rep. Seymour was excused from voting.  
 Rep. Seymour, from the Committee on Finance, presented a Report.

Moved by Rep. Holton, seconded by Rep. Wilson, that the Report be received.

Pending the discussion of this question, a motion to adjourn to 3 o'clock, P. M., on Monday, the 15th instant, was offered, and concurred in, and the Grand Lodge adjourned accordingly.

J. CUSHING, *Grand Secretary*.

#### BIRTHS.

In this city, on the 9th instant, the wife of Brother Geo. Varden, of a daughter.

In this city, on the 11th instant, the wife of Brother J. Johnston, of a son.

#### DIED.

In this city, on Saturday, the 20th ultimo, Charlotte Selina Keller, daughter of Brother John Keller, of Commercial Lodge, aged 2 years and five months.

In this city, on the 21st ultimo, Nancy Fisher McKenzie, daughter of the Rev. Dr. Mathieson, Chaplain of Commercial Lodge, No. 5, aged 3 years and 3 months.

In this city, on the 18th March, Margaret Holmes, wife of Brother Wm. Parkyn, aged 34 years.

In this city, on the 22nd ultimo, Barbara Parkyn, daughter of Brother William Parkyn, aged 6 months.

In this city, on the morning of the 25th ultimo, Mary Ann Johnston, wife of Brother Samuel McConkey, aged 35 years.

In this city, on the 30th ultimo, Miriam Anna, daughter of Brother R. H. Perkins, aged 16 months.

At Port Hope, on the 7th ultimo, Mary Ann, only daughter of Brother M. F. Whitehead, aged 18 years.

In this city, on Friday last, aged 48, Caroline Neate, widow of the late John Scott, Esquire, of London, (England), and mother of Doctor William Scott, M. D., of this place. Mrs. Scott, was a native of London and of a respectable family. Her loss is a public one not merely in consequence of a pleasing exterior and refined disposition; but also of her benevolence and charity. Mrs. Scott was beloved and respected by all those who had the advantage of being acquainted with her. She bore her long and painful illness with fortitude and resignation. To the last moment, she was calm, and submissive to the will of her Maker.

#### OFFICERS OF THE GRAND LODGE OF BRITISH NORTH AMERICA.

##### MONTREAL.

R. H. Hamilton, *M. W. G. Sire*. | John Holland, *R. W. G. Chap.*  
 E. L. Montzambert, *R. W. D. G. S.* | John Dyde, *G. M.*  
 J. Cushing, *R. W. G. Sec.* | Wm. Hilton, *G. C.*  
 S. S. C. DeBleury, *R. W. G. Tr.* | R. Cooke, *G. G.*

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

#### HOCHELAGA ENCAMPMENT.—NO. 1.

##### MONTREAL.

J. Cushing, *C. P.* | Thomas Begley, *Scribe*.  
 John Dyde, *H. P.* | Samuel Hedge, *F. Scribe*.  
 Wm. Sache, *S. W.* | J. A. Perkins, *Treas.*  
 John Smith, *J. W.*

#### STADACONA ENCAMPMENT.—NO. 2.

##### QUEBEC.

A. Joseph, *C. P.* | Weston Hunt, *S. W.*  
 Samuel Wright, *H. P.* | Wm. Higginbotham, *Scribe*.  
 James Maclaren, *J. W.*

#### ROYAL MOUNT ENCAMPMENT.—NO. 3.

##### MONTREAL.

John Irvine, *C. P.* | James Gibson, *Scribe*.  
 Christopher Dunkin, *H. P.* | W. H. Higman, *F. Scribe*.  
 Andrew Wilson, *S. W.* | A. H. David, *Treasurer*.  
 Robert Macdougall, *J. W.*

#### ST. LOUIS ENCAMPMENT.—NO. 4.

##### QUEBEC.

Francis Bowen, *C. P.* | Thomas D. Tims, *Scribe*.  
 James E. Anderson, *H. P.* | George Hall, *Treas.*  
 William Holehouse, *S. W.* | Benjamin Cole, Jr., *J. W.*

#### WELLINGTON ENCAMPMENT.—NO. 5.

##### TORONTO.

List not received.

#### MOUNT HEBRON ENCAMPMENT.—NO. 6.

##### PETERBORO.

H. S. Conger, *P. C. P.* | Wm. Cluxton, *S. W.*  
 Charles Forrest, *C. P.* | Wm. Bell, *Scribe*.  
 Rev. R. J. C. Taylor, *H. P.* | P. M. Grover, *Treas.*  
 C. Perry, *J. W.*

#### TOMIFOBI ENCAMPMENT.—NO. 7.

##### STANSTEAD.

J. W. Baxter, *C. P.* | Saml. L. French, *Scribe*.  
 J. C. Chase, *H. P.* | J. M. Jones, *Treas.*  
 J. G. Gilman, *S. W.* | H. F. Prentiss, *J. W.*

#### MORIA ENCAMPMENT.—NO. 8.

##### BELLEVILLE.

Benjamin Dougall, *C. P.* | Nathan Jones, *Scribe*.  
 Ezra W. Holton, *H. P.* | George Neilson, *Treas.*  
 Alexander Judd, *S. W.* | Giibert C. Bogert, *J. W.*

#### VICTORIA DEGREE LODGE.—NO. 1.

##### MONTREAL.

Christopher Dunkin, *N. G.* | James Gibson, *P. G.*  
 William Hilton, *A. N. G.* | William Sache, *V. G.*  
 John Dyde, *D. A. N. G.* | D. S. Walton, *Secretary*.  
 A. H. David, *Treasurer*.

#### PRINCE OF WALES' LODGE.—NO. 1.

##### MONTREAL.

W. Ewan, *P. G.* | Geo. A. Pyper, *Secretary*.  
 J. Williamson, *N. G.* | Angus Macintosh, *P. Secy*.  
 J. Fletcher, *V. G.* | W. Scholes, *Treasurer*.

#### QUEEN'S LODGE.—NO. 2.

##### MONTREAL.

Wm. Easton, *P. G.* | J. M. Tate, *Secy*.  
 A. H. David, *N. G.* | J. P. Grant, *Treasurer*.  
 H. Dickinson, *V. G.* | George McIver, *P. Secy*.

#### COMMERCIAL LODGE.—NO. 5.

##### MONTREAL.

Arch. H. Campbell, *P. G.* | W. G. Mack, *Secretary*.  
 James Holmes, *N. G.* | R. W. Mills, *P. Secretary*.  
 Robert Macdougall, *V. G.* | W. H. Higman, *Treasurer*.

#### VICTORIA LODGE.—NO. 6.

##### BELLEVILLE.

Merrick Sawyer, *P. G.* | J. H. Meacham, *Secy*.  
 E. W. Holton, *N. G.* | J. P. Mordan, *Trea urer*.  
 G. C. Bogert, *V. G.* | Charles P. Holton, *P. Secy*.

#### ORIENTAL LODGE.—NO. 7.

##### STANSTEAD.

T. Lee Terrill, *P. G.* | J. M. Jones, *Secretary*.  
 H. F. Prentiss, *N. G.* | Joseph C. Chase, *P. Secretary*.  
 John A. Pierce, *V. G.* | Marshall Carpenter, *Treasurer*.

#### CANADA LODGE.—NO. 8.

##### MONTREAL.

F. B. Matthews, *P. G.* | John Lovell, *Secretary*.  
 John Smith, *N. G.* | J. Abbott, *P. Secretary*.  
 John Murray, *V. G.* | I. R. Spong, *Treas.*

#### CATARAQUI LODGE.—NO. 10.

##### KINGSTON.

James Goodeve, *P. G.* | James Bennett, *V. G.*  
 John Fraser, *N. G.* | Wm. J. Martin, *Secretary*.  
 S. Scobell, *Treasurer*.

#### PRINCE EDWARD LODGE.—NO. 11.

##### PICTON.

W. H. Wallace, *P. G.* | John Dickson, *Secy*.  
 Alex. Patterson, *N. G.* | Thos. H. Carnaham, *P. Secy*.  
 A. D. Dougall, *V. G.* | D. B. Stevenson, *Treas.*

#### ST. FRANCIS LODGE.—NO. 18.

##### CORNWALL.

A. McDougall, *P. G.* | E. H. Parker, *V. G.*  
 A. McLean, *N. G.* | J. R. Ault, *Secy*.  
 P. J. Macdonnell, *Treas.*