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THE
ODD FELLOWS' RECORD;

A MONTHLY MAGAZINE,

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

Vol. I.

MONTREAL, AUGUST, 1846.

No. VIII.

THE CHRONOLOGY OF LIFE.

The chronology of human life is a science at present either little understood or studied, perhaps because, like some others in a similar position, it is put aside for the acquisition or study of such as are more striking and fashionable, though of less general utility. Such are found (as this will be if candidly examined) to enter into the most secret recesses of human happiness, and to be most intimately connected with the success of human efforts; and many close observers of mankind have endeavoured to sketch it. That "sweet child of nature—Shakspeare"—as Bishop Watson styled him, has quaintly described it thus:—

"Each man in his time plays many parts,
"Their Acts being seven Ages :
"First, the infant, meuling and puking 'n the nurse's arms,
"Then the whining school boy, with shining morning face,
"Creeping like snail unwillingly to school, &c. &c.
"Last scene of all which ends this strange eventful history," &c.

And again he has very truly observed:—

"There is a tide in the affairs of men,
"Which, taken at the flood, flows on to fortune.
"That miss'd, the rest is bound in shallows and in misery."

What man does not look back with regret at his indifference to advantages once placed in his power in the chronicles of by-gone days, and his supineness in neglecting to improve opportunities he once enjoyed, of acquiring knowledge or of improving talents, which would have yielded at the present moment a rich harvest of advantages that cannot now be realized. I have often thought it would form one of the most interesting, instructive and important collections of statistics in existence, if it could be gathered up without interference with the privacy of social life. We gain some slight sketches of it from the histories of public men, and occasionally are favoured with some of bolder outline, stronger markings and higher finish; while others again present deeper shadow and stronger lights in the history of human character amongst our private acquaintance. The child that refuses to pay due respect to parents, to observe the courtesies due to mankind, or to learn habits of neatness and order, sows for himself and his posterity a harvest of evils which they will be compelled to reap when the period of their maturity arrives. The youths who neglect to improve the opportunities of obtaining a good and thorough education when their parents have it in their power to afford it—who waste and idle away

their time in frivolous sports, vain amusements, and uninstructional reading—find themselves, when too late, ill prepared for the stern realities and requisitions of real life, and vainly regret the want of attention they manifested during the period, which should have been employed in diligent attention to studies necessary to qualify man for the duties he owes to his fellow. The young people, whose carelessness, or blind headstrong disregard of the future, prevent them from acquiring that knowledge of the world and of business, and that tact and habit which the period of apprenticeship is intended to convey, or who, when that period expires, neglect to economize their time and resources for the opportunity of commencing the world for themselves, or rashly and heedlessly plunge themselves into all the cares, anxieties, and responsibilities of married and business life, have generally a whole life of more lengthened or protracted disappointment, in which to regret their having suffered the golden moment to escape from their grasp, or pass by as an insignificant shadow. The commencement of business and of married life, is an era of the greatest importance to persons of riper years, or youth ambitious of instruction and progress; and yet how many bright hopes and fond anticipations have been dashed to the ground through want of care, industry or prudent circumspection at that eventful period,—let bereaved families and ruined fortunes witness! Attention to business, to a wife, a husband, or a family, which would have been so requisite in establishing a concern or a household, have been misplaced by indolence, intemperance, inattention and want of plan or arrangement of time, and the most distressing and irreparable injuries have been sustained.

A large number of men in business have had to lament their neglect of opportunities for forming or throwing off an acquaintance with individuals, which has had important bearing upon their present position and circumstances, or of being awake to the existence or introduction of incidents which would have materially altered it, and the circumstances and prospects of their families. And the same may be said in reference to more private individuals, who have forgotten or disgraced the value of the time or advantages in their possession, and bartered them heedlessly for some fancied good, the worth of which they did not take the pains to investigate or duly consider.

Multitudes forget, in connexion with this inattention to circumstances of present or passing advantage, duly to estimate the value of time, and apportion it, with a view to its economy and utility; indeed we have daily proof of the propriety of the Poet's declaration:—

"The man is yet unborn,
"That duly weighs an hour."

How many precious moments are lost, and worse than lost—murdered—

"Where more than blood is spilt,"

which might have been spent in the acquisition of some useful science, or employed in schemes and works of utility and benefit to some portion of the human family?

What numbers of persons we daily meet of mature years, who, instead of providing against the probable contingencies of future life, which are the usual precursors of misfortune, neglect the means placed within their power, of guarding against their consequences, and procrastinate till the golden moments slip by, and the opportunity lost for ever.

Old age is proverbially a season of regrets on this very account, and would afford, if consulted, one of the most faithful chronicles of lost advantages, and of time irrecoverably past by. And if this be true in reference to temporal advantages, how much more applicable is it to eternal interests and the welfare of the soul! The mind shudders at the thought. The Poet has well exclaimed—

"Ask death-beds, they can tell!"

Fortunately for the present generation, there are Institutions in existence, which offer the means in part of remedying the injuries inflicted by self-maiming—of making some reparation for by-gone imprudencies. The opportunity is presented by the establishment of the Odd Fellows' and other kindred Benevolent Institutions, for an introduction to, and instruction in, the courtesies of social life—to the amenities and benevolent acts of fraternal solicitude—to creditable and advantageous acquaintance—and to provision for the sick chamber, and the bereaving hour of death. It is for those who are sensible of their former negligence, to embrace them without delay, and derive the advantages they are calculated to convey, that they may be able to register such an act as one of the best in their "Chronology of Life." J. T. D.

RECOLLECTIONS OF A CONVICT.*

BY "Y-LE."

CHAP. VII.—THE HUT AND ITS INMATES.—THE SOLDIERS.—AN ENCOUNTER.—A COLD BATH AND A LONG SWIM.—AN OLD ACQUAINTANCE.—UNFORTUNATE BARTER.—AN ALARM AND ITS RESULTS.

FROM the many causes of uneasiness with which I was encompassed, I slept but little; notwithstanding I arose very much refreshed, and having carried with me a portion of the kangaroo flesh which I had cut from the carcass, I endeavored to satisfy my appetite by masticating it in its raw state, there being no means within my reach of lighting a fire with which I could cook it; but, hungry as I was, the task was too much

for me, and, after cutting it in four parts, I threw it to the dogs—(these animals are larger than a greyhound, and more strongly built.) I commenced my third day's journey hungry enough, but with four faithful protectors against the attack of either man or beast, the hope of yet escaping sustaining me in my tiresome journey. Thus I continued from one mountain to another, having only the sun to guide my feeble judgment. However, about the middle of the afternoon, I had the great satisfaction of descrying the river, and very soon afterwards I reached the beach, which was some alleviation to the sorrows and anxieties I had suffered. On looking round I had also the pleasure to see Sandy Bay. I kept along the beach until I arrived within hail of two free men, who were employed in burning lime at a lime kiln. I did not wish to venture too near till I could ascertain whether or not there were any parties in the vicinity on the look-out for me. I accordingly seated myself behind a little hillock, keeping the dogs by me, till midnight, when I stole cautiously onward to the house occupied by the men. Finding all quiet, I next proceeded to the creek in the hope of finding the boat to cross with, but fate was still against me, the boat having been sent that day to Hobart Town.

It is an old adage, that "misfortunes never come singly;" whether there is truth contained in the above, those who have gone along with me in all my vicissitudes and wanderings, may judge how far the axiom can be applied to my case. I would fain have crossed the river without the boat, had I thought it possible; but the distance from bank to bank seemed too great for mortal strength. The hope of being able, at this point, to effect my escape, had sustained me in my heretofore long and painful journey; but, when the truth came to be known, fact taking the place of imagination, I became completely helpless and hopeless. Weak with hunger, I sunk upon the sloping bank, and, in the midst of my distress and danger, fell fast asleep. In this state I might have remained long enough, but my trusty companions, as if aware that my liberty was not to be gained by lagging in the attempt, came to me and commenced licking my face and hands. I awoke hurriedly, and for a while was unconscious of where I was. After a few moments' reflection, I became fully sensible of my forlorn condition, and, though weak, arose with a full determination to follow up what I had begun. How to accomplish my fond wish to be at liberty, I knew not; and, when various views had sprung up in my mind and been dismissed, I came to the resolution of applying to the inmates of the house attached to the lime-kiln. In this step I judged man in his natural state, void of all the tricks, termed by the world policy. I was hungry—I meant to tell them so. I was tired—that also should be told. Indeed, I determined to tell every thing except what might militate against myself. I followed the course of the world in this respect, not inclining to endanger either myself or the people belonging to the hut; as, if they knew I was a runaway, they would have been punished for affording me shelter. Under all these circum-

* Continued from page 102.

stances, therefore, I thought it best to make for the house and give myself out for a hunter who had been benighted on the mountains, and claim their hospitality under this pretext.

Having formed this resolution, I thought the sooner I applied for admittance the better. I consequently proceeded to the door and knocked.

"Who is there?" asked a voice from within.

"A friend," I answered.

"Where do you come from, and what do you want at this time of the morning?"

"I have been out hunting, and, losing my way, I got benighted. I wandered about for a long time, till the light from the lime-kiln directed me here. Being hungry and wearied, I wish some food and shelter."

"Come in," said the same man, who I afterwards learned was a constable.

I immediately applied my hand to the latch, and, opening the door, entered.

The wood fire was still blazing, and, on casting my eyes about, I found that the exterior of the building did not belie the interior. It consisted of only one apartment, with two sleeping berths, a rough table and two forms. The constable eyed me rather keenly; and, after satisfying himself with scrutinising my outward appearance, broke silence as follows:—

"I think you said you had been hunting?"

"Yes."

"And had lost your way?"

"I have."

"It is seldom people go a-hunting without dogs; pray, where are yours?"

"They are outside."

"You may bring them in."

I did so; and, as soon as he saw them, he remarked, "Now, I believe your story—had you been without dogs, I would have considered it my duty to have detained you, until you could have procured better proof than your own statement, unsupported by any other evidence."

He then, without further ceremony, began to place upon the table some bread and cold meat, telling me to help myself; nor did he forget the dogs, who shared equally well with their unfortunate master.

When I had satisfied my craving appetite, he went to his companion and told him it was time to be up to look after the kiln. On receiving this summons the other man arose and left the place. My host then told me I might throw myself down on the now empty bed and rest, a proposition which I willingly embraced, and shortly after my mind was relieved from its heavy load by the influence of a refreshing sleep.

On getting up in the morning, I found the place empty, and, on going to the door to look about, I was horrified to see a party of soldiers approaching the house. I soon learned that they were in search of me. I quickly returned to the house, in a state of mind not easily described, and had scarce taken a seat when two of the soldiers entered. One of them came close to me, and touching me on the shoulder, exclaimed, "You are

my prisoner," and immediately proceeded to place the detested manacles upon my hands. Careless of consequences, I could not allow the soldier to do this without a struggle, the state of my mind rendering me almost desperate. Starting suddenly from the seat, I seized him rudely by the neck, and hurled him violently against the wall. "Come, come," said his companion, "we will have none of this work, you must either yield quietly, or," touching his musket, "there is in this will soon make you." This remark, instead of working the effect upon me contemplated, only tended to add fuel to the fire already burning within my breast. "Yield quietly!" I exclaimed, half choked with rage, "never—I am innocent of the crime for which I have been condemned to suffer; I am therefore determined to hold out to the last; and I feel that the threat you have just uttered, instead of producing fear, only makes me the more eager to dare you to the worst, confident that, after a few short and hurried breathings, I would be ushered from a world in which enjoyment, pleasure and hope, are denied to me." During the delivery of the foregoing, spoken in a voice loud and angry, the faithful dogs seemed to understand the circumstances in which I was placed, for the whole four commenced to bark violently at the soldiers; and, on the soldier presenting his gun, either to frighten me into a compliance with his wishes, or to make his threat good, two of the faithful animals sprung upon him, and brought him to the floor; the other two, as if eager to assist me, attacked the other, compelling him to kiss the dust beside his companion.

My fallen foes were now in my power, and loudly they called for my interference; the dogs had bitten them severely, and, I do not doubt had I not called them off, they would have killed the soldiers outright. Afraid, however, lest others of the party might enter, I seized both the muskets, and, calling the dogs, fled towards the same river I had thought too broad the evening previous, determined to plunge into it, and leave the rest to God. On my leaving the hut the alarm was instantly raised, and, before I reached the river, the whole of the party were in close pursuit after me; the noble animals keeping up an incessant barking, as if to frighten my pursuers from following us. I kept hurrying onwards till the words "Fire on him" reached my ears; these words acted on my feelings like an electric touch. Turning round, I threw down one of the guns, and presenting the other, I fired; throwing the newly discharged gun from me, I seized the other, discharging it also; and wheeling quickly round immediately after, I rushed into the stream, amidst an irregular fire from my baulked enemies. The event which had caused my regret on the night before, was now a matter for rejoicing, if I could be said to rejoice in the unfortunate position I was placed in—that was, the absence of the boat. The dogs having taken the water after me, prevented the soldiers, however fond they were to secure me, from following; they consequently contented themselves with firing upon us, till we were out of their reach.

The creek at the part I entered, was considered to

be about one mile broad, it may therefore be easily judged that the task I had undertaken was one of no ordinary nature. Excitement for some time served to support me, but this feeling becoming less as my danger from the soldiers decreased, I was oftener than once on the point of giving up all hope of ever being able to reach the opposite shore. The humblest of us at times may be able to look death in the face with considerable calmness, while at other times we are compelled to shrink under the slightest glance of the grim tyrant. Often, as our troubles darken around us, we may express a wish to be freed from our troubles by the hand of death, but as the clouds and storms of adversity burst with redoubled fury on our heads, frequently will the world and its allurements draw us into a mood of wishing to live a little longer; and were the bane and antidote before us, we would cling to the latter, while we set the former aside. Still entertaining hopes of liberty, I struggled on, and at length reached the opposite shore in a state of great exhaustion. Here I was obliged to rest, as my limbs were completely benumbed, rendering me incapable of moving a single step. I rested myself for about an hour. when I got up, but was only at first able to proceed slowly, from the coldness of my limbs. As I proceeded, however, I became warmer, and in the expectation of reaching Bull Bay, where the whalers at times call for the purpose of cutting up their blubber; and, trusting that I might get on board one of them, and so escape, I hastened on with a lighter heart than I had experienced since the commencement of my journey.

It was now about mid-day, and the sun shone out in its richest effulgence. On one side I had the music of the surge as it beat against a gloomy and broken shore. The sea-fowl, at times, came whirling in playful gyrations overhead; then again would they sweep off, and become altogether lost in the distance. On the left, the mountains rose one over the other, like the beautiful hills of my native land; but, being covered in many places with large trees and thick impenetrable brushwood, I could not forget that they were not the woods and hills of my father-land. The dogs went gamboling before me; and, but for the nature of my journey, and the dangers that still surrounded me, there is no position in which I have ever been placed, where a greater degree of enjoyment seemed opened before me. Nature in all its varied forms was around me; and, pressed down as I was with distress, my mind involuntarily rose from the contemplation of "Nature, up to Nature's God;" to Him I breathed a fervent but short prayer, that my steps might be directed aright, and, if it were His will, to bring me soon to a haven of rest.

In this mode, and thus reflecting, I walked quickly onward for a few hours, keeping a good look-out in case of danger. At last I arrived at Bligh's Point, where my dogs, having got the scent of a kangaroo, started off in the direction of the mountains. I could not at the moment account for their thus so suddenly leaving me; but, determined to know the cause, I seated myself on the edge of a rock, and patiently

waited their return. I did not require to wait long, for very soon after two of them came running towards me, showing, by various signs, that they wished me to accompany them. I accordingly rose from my seat and followed my dumb but faithful companions. In a short time, with the aid of my guides, I came upon the other two. I found they had mastered a large kangaroo, the two had returned for the purpose of bringing me to the spot, while the other two remained by their fallen victim to watch it till I approached. I lost no time in cutting the kangaroo open. I then skinned it, throwing the flesh to the dogs, when they jumped and fawned upon me, as if returning me thanks for thus helping them to so dainty a bit.

Resting for a short time, I again set out, keeping as much as possible amongst the mountains. I was aware there was a farm not far distant, none of the inmates of which I wished to see till after dark. At length I had the happiness of seeing the farm, but, fearing my dogs might betray me, I determined to keep aloof from the dwelling till nightfall. About an hour before the sun went down, the wind began to blow from the S.W., which soon rose to a gale, the rain at the same time falling in torrents. This was no source of uneasiness to me, as I was scarcely dry from the effect of my morning's bathe. Taking advantage of the storm, I went forward to the house, in order to ask for assistance from the first who made their appearance. At the end of the farm stood a large tree, under the shade of which I took my stand. There I could see every party who arrived or left the house. While there, my dogs had well nigh brought me into trouble. The house was situated but a small distance from a creek. In the direction of this creek, I thought I could overhear, above the raging of the storm, voices speaking in a loud tone. The dogs began to growl, but, as the voices approached nearer, they proceeded from a growl to a bark. I could easily discover that the voices came from two men who seemed eager to reach the house. I exerted my utmost to keep the dogs silent, but this could not altogether be accomplished. The men did not belong to the farm, and, luckily for me, imagined the dogs were the property of the farmer. I could also perceive that the strangers were armed. What can they be seeking? was a question I put to myself, but it was one I could not solve in a satisfactory manner. While thus ruminating, a farm servant made his appearance, apparently making for the barn. The strangers by this time having entered the house, I immediately made towards this person, but what was my astonishment when I found in the servant one of the parties who had been brought out in the same ship with myself. His astonishment was equal to mine.

"What, James?" said my friend, "what are you seeking here?—but I do not require to ask that question. I know what you want, and, James, I know who wants you. But hush,"—and he pointed towards the barn. "In, man, in, and do not speak."

I followed his advice. He secured the door after we were inside.

"James," said he, in a very earnest manner, "there are two fellows who have just arrived in search of you, they are convicts as well as we are, but are acting as bush constables. You know what you have to expect from them if they come across you."

"I know," I answered, "if they get their hands upon me, dead or alive, they will secure me, if it were only for the indulgence they will receive in return for capturing me; but I am hungry—I cannot move farther to-night unless I am refreshed some way or other. Oh, me! it is a sad thing to be hunted like a wild beast. I am innocent of what they condemned me to the chain gang for, and it is this knowledge that makes me seek my escape from the torments to be endured in such a situation."

"James, I believe you. I will do what I can to assist you," returned my friend. "Meantime, remain here while I get you something to eat for the present, and also a little to take with you"; and so saying, he unfastened the door and went out, leaving me in a very sad state of mind.

My friend soon returned. He had provided a bag for me in which he had placed a quantity of victuals. He also made me eat as much as I could at the time. He likewise gave me a flint and steel, and a tinder-box, so that I might be enabled to make a fire when and how I liked, as opportunity might occur. He also presented me with a horse-pistol and ammunition; ending his presents with a large sealing-knife. How could I repay so much kindness? Alas! thanks were all I had to give, but never were thanks bestowed with so much sincerity, than were mine at this moment.

"Now, James, since you are so far provided, I will conduct you to a hut where you can remain for the night. It is but a slight covering, but it has served to shelter me from many a storm, and I trust you will find security there. You must not, however, light a fire to-night; it would probably lead you into danger. In the morning, you must take a small track through the wood, which you will discover near the hut. The track will lead you to the south end of the island. Remain there for a day or two, and I will find means to see you again, and put you on some plan to get clear off."

With tears, I promised to abide by his instructions. I had seen him looking very much at the dogs; I therefore asked him if he would like one. He replied in the affirmative; and, loath as I was to part with them, I freely made him a present of a couple, as I thought that two would be sufficient for me. We then left the barn, the dogs being allowed to accompany us, in case, during his absence, they might betray themselves—which would, as a consequence, betray me too.

The storm still raged, but in place of being a cause of regret it was one of gratulation, as it kept those I was so much afraid of close to the house. The hut was situated in the centre of the forest, about two miles from the farm. It had been built by the aborigines, and was composed of bark. The proprietor of the farm had allowed it to remain unmolested, as it stood in a convenient place for affording shelter to any

of his people who might be in that direction when the weather was unsettled. At last we reached the spot. I took a handkerchief and fixed it round the necks of two of the dogs. The animals looked up in my face and showed every demonstration of dislike to leave me. Neither of us thought on the consequences that might follow, or I am certain had my friend thought it would bring me into peril he would never have taken them. Be this as it may, we parted in tears; he taking the road home, and I remaining in the hut. Short time had elapsed ere I heard the dogs which my friend had taken howling and barking. Those I had kept immediately followed the example, and, springing from the hut, disappeared in the direction of the farm. I stood for a few moments undecided how to proceed. While in this dilemma, I thought I heard some one approaching; I flew to my bag, threw it over my shoulders, placed the pistol, now loaded, in my bosom, to protect it from the wet, determined to use it in self-defence, if circumstances transpired to call such a resolution into action, and hurried from the hut.

I took as near as I could ascertain the track pointed out by my friend, but it was no easy matter to judge whether I was right or wrong. The wind was blowing a hurricane, and the rain still fell heavily; indeed, it appeared to me as if earth and air had entered into compact against me. Still I trudged along, liberty being my guarding star, surrounded as it was with satellites of a less cheering description. My dogs, too, my faithful companions, had they deserted me for ever! It was a bitter thought, and one that gnawed sorely at my heart. In this state of mind I travelled during the whole night and the greater portion of the next day, when I came to a running stream, at the bottom of a high hill, where I rested. I placed my bag, and other articles which I carried, on the green sward, and perceiving a dead tree at a little distance, I stripped the bark from it, and commenced banking myself round with the aid of some bushes. I then sat down, taking some provisions from the bag, and endeavored to eat a small portion, but I could not swallow a mouthful, I was so much fatigued. In a little time the sun began to peep forth from between the clouds, rendering the scene more cheering. I tried to sleep, but, wearied as I was, my eyes were no sooner closed, than some fearful dream disturbed my repose, and I awoke in a fright. In one of these fitful starts, I thought I heard a low angry growl from a bush close to where I had taken up my quarters; but judge of my horror when, on looking up, the eyes of one of those "devils" met my gaze, as it stood watching an opportunity to spring upon me. I quickly seized my pistol and fired, lodging the contents in the left shoulder of the enraged animal. I started to my feet, and just as the "devil" was about to fix his teeth and claws in my limbs, I was agreeably astonished to hear the barking of my dogs. In the next moment they were with me, and, getting their eyes upon my enemy, they set upon him with so much fury and boldness, that it was soon stretched at my feet lifeless.

I could not, however, but feel alarmed; some one of

my enemies might have followed in their track, and thus come upon me unawares. While thus reflecting I observed the dogs prick up their ears, as they generally did when listening; this confirmed me in my suspicion that they had been followed. I looked eagerly around when, to my satisfaction, I saw my friend approaching. I ran to meet him, but he beckoned me to keep the bush, which I did till once he came up. On his approach, I could see that his looks betokened alarm. As soon as he came near me, he exclaimed with much agitation in his voice and manner,

"Fly, James, fly as quick as you can. It was an unfortunate circumstance for you that I ever took the dogs—they have been the innocent cause of betraying you. They would not be quiet at home, and the bush constables knowin'; that you had dogs with you, swore that you had been in the neighborhood, and that, to assist you to escape, you had given me the dogs. I did not know what answer to give them, but waited for an opportunity, when I started off with the dogs to give you warning. I am glad I have met you, but there is not a moment to lose."

I could only again thank my warm-hearted friend, and, bidding him farewell, I set off in another direction. On looking behind, I observed my friend doing the same, and the last words I heard him utter were, "fear not, James, I will save you if it is in my power." I waved my hand as a token of belief, and hurried on.

(For the *Odd Fellows' Record*.)

A FEW REMARKS ON FAT PEOPLE.

BEING THE CONCLUDING PORTION OF AN ESSAY ON THE CHARACTER OF FALSTAFF.

Read before the Members of the Shakspeare Club.

AND here, gentlemen of the Club, I should have concluded this evening, but that it struck me whilst folding up my papers, that a few words on the particular infirmity (as some are pleased to consider it) under which Falstaff laboured, might not be misplaced. It struck me that a few stray words on that physical difference which draws the line between the thin and the fat, and the extremes of which have been shown in the person of Daniel Lambert and the living skeleton, would serve as a tail-piece to these very disjointed remarks.

The thin and the fat! what a numerous family they are! and yet the lean kind are certainly much in the majority. Indeed, treat it lightly as we may, the gift of size is no ordinary gift. It is very seldom that one's eyes are blessed with the sight of a comfortably fat man or woman, though fat children open their ugly mouths at you at every corner of the streets. The age, I fear, is not an age of fat—it is too anxious an age—too fretful an age, for people to grow portly in. We accumulate wealth without accumulating visible bodily substance. Formerly everything was fat—the people were fat—the animals were fat—all was on a grand corpulent scale. Look at an old waggon, or an old stage-coach, they were big, round, fat. Look at an old watch, an old seal, an old piece of plate—substantial, fat. Think

of an old alderman—an old justice of the peace—an old door porter—all fat. Old arm-chairs were jolly, comfortable, fat arm-chairs—old beds were good, fat, rolly-polly beds, where a dozen Christians might lie, and say their prayers in peace; nay, even the vaults of those days were roomy, comfortable vaults, in which a dead man might stretch himself out if he could, or invite his cold neighbours to a supper. Fatness was the characteristic of the times. The peasant, strange as it may seem now, was fat then. It was the age of hospitality, before the 43rd Elizabeth had been passed, and poor-houses taken the place of monastery and convent. It was the age of strong ale and fat bacon—it was the age before young ladies knew that they had nerves, and young gentlemen that they were dyspeptic. It was an age when good substantial legs walked about on their own freeholds—when men did not shut themselves up in dark rooms and toil away lives which God meant should be happy—when the sword was stronger than the pen—when there was no steam and no newspapers—no blowings up of steam carriages or editors—not much of what we call civil freedom, but a great deal of freedom that was infinitely better—less tyranny of body, if more tyranny of mind—less literature, but more sack—less sentiment, but more bacon—less phisic, but more health—it was, in short, the age of Falstaff.

But ours is a lean age. We are a lean race—an irritable race—a phisic-swallowing race—a false, artificial race—a most hypocritical, humbugging race, Look at mankind as they throng the avenues of life, and detect the really lean and fat if you can. We imitate what our ancestors truly possessed, and show in the very inventions of art the degeneracy of our minds and our bodies. Why do men get their tailors to sew wide legs to their trowsers?—to imitate a substantiality that no longer exists. What are bustles! but the outward and visible sign of what has no inward existence! What are wigs and spectacles, and all the adventitious arts that men and women resort to, but so many proofs of the decline of the fat age.

Everything, indeed, is on a little scale. Small pint-pot children—little dogs—little footmen—little modesty—little honesty—little comfort. Nay, our very graves are little—not room to turn in—not an inducement even for a jolly, mettlesome corpse to sneeze!

For my own part, I have a sort of suspicion that the human family will eventually become extinct from the want of stuff—that we shall dwindle away till at last men and women will only breed shadows, and the last man will be a ghost! Oh, at that day, what would people not give for a Falstaff! What would not be the value of a man who could wrap twenty stone of flesh round him like a blanket, and say "I am happy." And it is for this reason that I have an innate reverence for those who carry much weight, and that I look on one member of our Club with more interest than on any of his fellows, and see him swelling out visibly with intense satisfaction. I know that whilst he grows fat, the Club will grow fat, and that our corporate existence depends very much on his corpulent condition.

Talk, too, as people will, the moral condition of men

depends a great deal upon the physical. I assert that a fat community is naturally a more virtuous community than a lean one. Go into gaols and work-houses, and how often do you see a fat person? I never had my pocket picked but once, and then it was by a very lean man. I never saw but one public execution, and the subject was a remarkably thin woman. I never went through the abominable ordeal of taking on my shoulders the unchristenized sins of an unbaptised infant, (born, I felt satisfied, to be hung) but once, and then all the party were next cousins to skeletons. And this—the more virtuous nature of fat—is a fact that has not escaped the notice of Shakspeare. He, following Plutarch, makes Cæsar fear Cassius because he is a “lean and hungry” man; and this same is a rule of the world. It is fat, comfortable people that every one likes best. They are always the jolliest—the most amusing—the best natured; and if a novelist wants to draw some remarkably facetious person, he always draws him fat. Look, for instance, at Sancho Panza—fat and happy! Compare him with his master—lean and miserable! Look at the old race of fat coachmen, and contrast them with the miserable creatures who poke life into a steam engine! Think of the old fat cooks, some of whom came to be duchesses. Reflect on the religiously fat bishops, who bore with pious resignation the infliction of fat paunches, and put the weight of twenty stone into their prayers. Recall to mind the fat bealds and fat watchmen or Charlies, and compare them with the mean, miserable, close-shaved breed of modern policemen. Think, indeed, as you will or look where you may, whilst you have Falstaff before you, and your senses to guide you, you must acknowledge the strong social virtues, and amiable nature of—fat.

But what conclusion are we to draw from this—where is the moral of it? It is here—grow fat! Let this lean earth know more fatness. Feed profitably. Have more of that value which attaches to bears that give grease, but which in your case will give mirth and jollity. Read no novels—imbibe no thin drinks—take in no papers (excepting always the *Odd Fellows' Record*)—be kind and charitable—rub your fat sides against your neighbour's, that they may be greased with your virtue—preach less, practice more. Don't think religion inconsistent with sound solid flesh. Look at the little cherubim in old Cathedral Churches—are they not fat?—is not their innocent nakedness an oily, comfortable nakedness? and is not this a proof that fat as well as thin may find their way to Heaven?

In short, copy Falstaff in all but his vices, and be it your ambition, that when dead, the epitaph pronounced by the Prince of Wales over Hotspur, may not be inappropriate, and that whilst they exclaim

“This earth, that bears thee dead,
Bears not alive so stout a gentleman,”

they may add to your many virtues as a father and a husband, the short but impressive remark—

“He was a fat man.”

(For the *Odd Fellows' Record*.)

BENEVOLENCE THE BEST POLICY.

POLITICS are a forbidden subject to the *Record*, and very properly so. They are a vast field, yet is it seldom trodden by the man of taste or literature, or by the philanthropist. It is so full of brambles, and thorns, and thistles,—so rough,—so disagreeable, from its numerous patches of sedgy, swampy ground;—there are so many filthy sloughs, and dangerous quagmires and quicksands, that few of the finer sort of clay, ever adventure within its limits. The readers of the *Record* may be politicians themselves—leaders of the masses,—or they may be of the multitude that love politics, (by the fastidious designated, at times, the “great unwashed,” or the “swinish,”) yet they expect not to find in its pages any of that (to them) most savoury of condiments. To serve up, (even a dessert-dish of it would be fatal to our periodical. Odd Fellows would turn their backs upon it, so would the literary, and the politician would be equally discourteous, for he can find metal far more attractive in the “Daily News.” The taste of our readers, and our interest, (to say nothing of *our* taste), effectually prevent entrance within these columns of essay or discussion on the subject that exercises a “domination”, so powerful, perhaps so “baneful”, over the national mind of the free and enlightened.

These remarks are made because we intend saying a word or two about a very eminent politician—a peace-loving, a peace-making, a peace-commanding politician,—not only a Christian man, but a Christian politician, (*rara avis!*) Yes, we have made our prefatory observations, because we purpose saying a few words about a Politician. And now, to our man. It is concerning Sir Robert Peel we intend to speak. Not about his celebrated sliding-scale, which was so slippery that none could maintain their footing on it,—nor about his great victory over Monopolists and Protectionists—though, as Richard Cobden says, the world will feel the effects of that victory to the remotest time, and will hereafter acknowledge it to be the greatest amelioration of the condition of mankind of which the foremost man amongst us (Odd Fellows) since the Christian era,—it is not about his magnanimous conduct of the Oregon business,—it is about an act of his that, but for an accident, a most melancholy event, would never have been known to the world—an act that “the great” will think lightly of, but which will be remembered by the masses; and which will have more effect, if Sir Robert again appeal to the popular suffrage, than his recent great victory, or his commanding ability,—we mean his generosity to that luckless son of genius, Haydon the Painter. The promptitude of the act, performed under the pressure of duties to the nation which would have overwhelmed most men, increased it even to brilliancy. Yes! it is about *that* act we sat down to write, because it is one of which the foremost man amongst us (Odd Fellows) might well be proud. We know not if Sir Robert be an Odd Fellow;—if not, he is worthy of being one,—he will be a gem of price to the Lodge that initiates

him;—he should be made *free* of all our Lodges, for that one Christian act alone. But he requires no initiation to our sacred mysteries! Nature initiated him, when she gave him a good heart. That is the sum and substance of our mysteries! Sir Robert performed his duty as a Christian man, not supposing the act would be known to the Public, nor would it have been, but for the melancholy end of the great Artist, who sank beneath the weight of poverty and care—and yet there is no one act of his most eventful life, that will make him dearer to the hearts of his countrymen. Such an example of the powerful influence of “kindness to one’s fellows,” should be held up to the world, so that the selfish and the sordid may feel there are worse *speculations* than being charitable and benevolent. That Honesty is the best Policy, every one admits; and many are honest, *accordingly*. It is not so generally known, that Benevolence, likewise, is the best Policy; but it is equally true! Charity really doth cover a multitude of sins. It conquers all hearts. Such is the potential power of goodness! Ah! would it were more *practised*! This would be a far happier and a far better world than it is!

There was one amongst us but a brief space of time ago, who illustrated the truthfulness of our observations—the good Lord Metcalfe! He has left a name in Canada, which will be remembered long after the “Ministerial Crisis” has been forgotten. And why? Not because he was eminent among the eminent as a public man—not because he struck the fetters from the Press in our Empire in Asia—not because he broke the fetters of prejudice against the Man of Colour in British Western India, and raised the slave, and the sons and daughters of slaves, to an equality with their brethren of lighter skins. Great acts were these—noble acts—yet they were merely the acts of the Hero-Man, (as Carlyle would say)—but it is his Benevolence especially that will cause his name to be dear for generations to the inhabitants of Canada! It is his boundless goodness, his constant *practice* of the great Christian virtue, that surrounds the name of “Metcalfe” with a halo of glory!

Again, what is it that renders Odd-Fellowship so acceptable, and so popular? Is it the mystery that enshrouds the Lodge? Is it the splendid banners, or splendid regalia, of the Lodge? Assuredly not. It is, that Benevolence is its aim, its object, its mission. The Sister of Charity in her coarse garments, and humble in her deportment, is a far more attractive object, commands far greater admiration, than the proudest arbitress of fashion, radiant in Tyrian purple, and glistening with gems of Brazilian sands, or Oriental mines; and why? Simply and solely, because her mission is that of charity, kindness, and self-sacrifice. The man of rank and wealth, proud of his lineage, and powerful by his gold, commands less attention, as the wheels of his chariot strike fire in their rapid course from the flint of the *pavé* than the meek and humble servitor of Christ, whose time is devoted to the couch of the sick and friendless—to the task of drying the widow’s tear, and stilling the orphan’s cry. Ah!

indeed, Benevolence is indeed the best Policy. Let the selfish think of that fact.

We close these remarks with an extract, still further illustrative of the power, and the *policy* of kindness:—

“The exhibition of kindness has the power to bring even the irrational animals into subjection. Shew kindness to a dog, and he will remember it—he infallibly returns love for love. Shew kindness to a lion, and you can lead him by the mane—you can trust your hand in his mouth—you can melt the untamed ferocity of his heart into an affection stronger than death. In all God’s vast creation, there is not a living and sentient being from the least to the largest, that is insensible to kindness. What an inducement to practise it!”

H.

THE ODD FELLOWS' RECORD.

MONTREAL, AUGUST, 1846.

HISTORY OF THE ORDER.*

V.—CHANGE OF WORK IN ENGLAND.

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

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

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

“Well-beloved Brethren:—At the Annual Meeting of the Grand Lodge of the United States, of the Independent Order of Odd Fellows, convened in the City of Baltimore and State of Maryland; present, a representation from Maryland, New York, Pennsylvania, District of Columbia, Delaware, Ohio, New Jersey, and Louisiana; the following resolution was unanimously adopted:—“That the Committee of Correspondence of this Grand Lodge, be directed to address a congratulatory letter to our brethren in Great Britain, upon the state of the Order in that country, and respectfully to suggest to them the propriety of discontinuing all convivial practices in their Lodges, and to solicit from them a detailed historical account of the origin, rise, and progress of the Order; and to transmit to them (neatly bound) a copy of the Constitution and proceedings up to this Session, inclusive, of the Grand Lodge of the United States, and the revised Work of the Order, as adopted at this Session: and most especially to request them to make no alteration whatever in the general features of the Order, without a mutual consultation on the subject—as uniformity of actions and principle is essentially necessary to the welfare of the Order.”

“The undersigned, being the Committee to whom the duty enjoined in the resolution was confided, avail themselves of the opportunity presented to congratulate the brethren of our Mother Land, upon the prosperous and onward march of Odd-Fellowship in that great and ab-

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

"With our fervent prayer that Providence, who has thus blest our joint labours in the cause of Humanity, Benevolence and Charity, will continue his outstretched care and guardianship over our devoted institution,

"We remain, your brethren,

"In Friendship, Love, and Truth,

"JAMES L. RIDGELY, *Rep. of Maryland.*

"CHARLES MOWATT, *Rep. of New York.*

"HOWELL HOPKINS, *Rep. of Pennsylvania.*

"THOMAS WILDEY, *P. G. Sire.*"

The request thus preferred, that the uniformity and harmony of Odd Fellowship should be preserved by making "no alteration whatever in the general features of the Order, without a mutual consultation on the subject," was so moderate and reasonable, that our only surprise is occasioned by the fact that such a request should have been rendered necessary. That it was, however, by no means uncalled for, is sufficiently evident from the change in the working by the Manchester Unity, in the years 1826-7, as recorded in our last number. The reply to this communication consisted principally of the apocryphal account of the origin of the Order, which we have given in the first of this series

of papers; and the occurrences of a few years afterwards show that the request for mutual consultation, previous to any change in the work of the Order, was altogether disregarded.

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

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

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

About this time, it was found that Brothers of the Manchester Unity, arriving in America, conversed in a symbolic language altogether different from that formerly in use in England, and still employed in America. Brothers from the United States, on the other hand, when visiting Great Britain, found themselves unable to gain admittance to the Lodges there, on account of this change of working. This matter was brought under the notice of the Grand Lodge, by Past Grand Sire Wildey, at its Annual Communication in 1837, and, after investigation of the subject by a Special Committee, the following Resolution was adopted:—

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

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

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

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

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

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

"From credible authority, we learn that members in good standing from our lodges have visited England, with cards in their hands, and on their return, report that they were not permitted to enter any lodge of the Unity, from the want of *new signs*, &c. &c. On the other hand, brothers from England, who call on us in large numbers, are excluded from entering our lodges, by reason of their not being *correct in the signs*, &c. &c., as known to us. And in many instances where relief has been necessary, the funds intended for such purposes could not, it was thought, be applied; and in some cases, suffering brethren have only been able to be assisted by the aid of private donations.

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

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

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

"In pursuance of the above cited resolution, the committee thereby appointed respectfully present the subject to your serious attention, as one worthy in importance of your first consideration, in the full hope that by timely and wise action, the Brotherhood may be bound together more closely than at any former period.

"It is expected that if changes have been made, full and complete intelligence will be communicated, as well in regard to the alterations themselves, as to the causes which have led you to adopt them.

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

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

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

"JOHN A. KENNEDY, Chairman of Committee,
"211 Greenwich Street, New York.

"New York, April 12, 1839."

At the adjourned Annual Communication of the Grand Lodge, held at Baltimore in April 1840, the above Committee, in reporting their proceedings, announced that so much of their communication as re-

lated to the transmission of the annual P. W., had been readily complied with by the Manchester Unity; the Committee expressed their regret, however, that no proper information had been afforded them as to the late changes in the work of the Order, but added, that a Resolution of a friendly nature having been passed by the A. M. C. of the previous year, hopes might yet be entertained of an adjustment of all the differences between the two branches of the Order. They concluded with recommending the following Resolutions, which were accordingly adopted by the Grand Lodge:

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

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

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

"That no individual claiming to be admitted to visit or deposit his card in a Lodge of these United States, shall be so admitted, unless he shall present a regular card, signed by the N. G., attested by the Secretary, under the seal of the Lodge; and that the same be attested by the signature of the Grand Secretary of a Grand Lodge; or, if from England, by the Grand Secretary of the A. M. C.; and unless he shall be able to work his way by the regular S. P. To. and G., known to the Order."

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

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

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

The Communication which appeared in our last number, over the signature H., has, as we anticipated, been provocative of discussion. When submitted for publication by the writer, whose contributions have frequently done credit to our columns, we were fearful that its tone and manner of expression would be objected to by some of the Brethren; but finding that it expressed the opinion of many Brethren on the subjects referred to, and as our columns are always open for the free discussion of matters of opinion, we felt bound to give it place—and it was inserted as the opinion of an individual, not endorsed by the opinion of the Committee, who were well assured that it would meet with contradiction. The worthy Brother to whom we are indebted for the following contradiction, evinces, we fear, as violent a tone in the diction of his answer, as that which he condemns; and could we believe that the communication referred to would bear the construction he puts upon it, we should not have consented to its insertion. We conceive it unnecessary to go into an examination on the subject, as we presume the writers can support each side of the case to their own satisfaction.

We would only add, that nowhere in the letter of our correspondent H. can we find the mention of "dancing in connexion with the Order", to which the writer of the present letter makes reference.

BE NOT OVER-MUCH WICKED, NEITHER BE THOU FOOLISH.

To the Editor of the ODD FELLOWS' RECORD.

SIR,—In the last number of the *Record* is an article under the motto "Be not righteous overmuch," which I, with, I am sure, a large number of the Brethren, deeply regret to see published in the Organ of the Independent Order of Odd Fellows in Canada; the more so, as we believe the Committee of Publication have by its insertion periled the interests of the Order, and run a serious risk of stamping both the Order and the Magazine with disgrace.

The article in question is so grossly immoral in its principles, so contradictory in its statements, or rather the professions of the writer contradict the position he assumes; so utterly is it at variance with all acknowledged codes of morals; so entirely opposed to sound moral philosophy and Christian ethics, and so decidedly incompatible with the revealed will of God, (which every good Odd Fellow is bound to respect) that it appears almost a work of supererogation to attempt a reply.

It smells so strongly of the pot-house (the glass that sparkles on the board), it sounds so much like the fiddle and the dance, and appears so intimately connected with swords, pistols, powder and ball, (duelling) that he who objects to its doctrines runs a very imminent risk.

The definition of "over-righteousness" given in the article in question, is rather amusing. In the first paragraph the author "H." tells us, that being over-righteous means "prudery in morals" and "affectation in religion," and considers this definition sufficient to

ground a repetition of the admonition "be not righteous overmuch." He then bravely hazards the proposition that "*perhaps* these are none so dangerous to morals and religion as these over-righteous folks (folk)", not even the most profligate and abandoned.

We are then informed that this motto and definition are intended to apply to those Brethren of the I. O. of O. F. who object to dancing in connexion with the Order,—who think that the crime of drunkenness should be subject to the action of the Lodge, and that the duellist should be expelled from the Order. This most sapient moralist thinks that the "light dance and the merry viol," although classed among the "frailties of our nature," are quite in keeping with the dignity of Odd-Fellowship; that the venial sin of drunkenness may be associated with the highest moral and religious attainments; and that taking the life of a fellow-creature, while we expose our own, although "a detestable practice, repugnant to humanity, and inconsistent with Christianity," may be associated in the same individual with practical Odd-Fellowship, "Benevolence, Christian Charity and Brotherly Love," and that "to make it the cause of expulsion from the Order of Odd Fellows, would be most injurious to the Order." Permit me here, Mr. Editor, to ask why it would be injurious to the Order? Is it because it would exclude the fire-eaters—the fighting-men? Odd-Fellowship is a system of peace, and requires not the services of such; it teaches the doctrine of universal brotherhood—a doctrine certainly not favorable to the practice of duelling.

It would be well if this moralist would tell us where frailties end and crime begins—to show us from the standard of all moral and religious truth, the difference between "the venial errors of youth and fashion," and the "crimes against society of the audacious and the hardened"; how far a member may go in a career of youthful and *fashionable* errors, without entering on the "way of the transgressor."

It may be worthy of remark, that in certain quarters we hear much more of being "righteous over-much," than of being wicked over-much. This is the case in the article before us, and yet the writer, having sufficient penetration to see the drift of his own remarks, attempts to throw dust in the eyes of your readers, by assuring them "that it is far from him to be blind to evil doing, or to encourage by over-leniency the practice of immorality," declaring that "no one is more fully convinced than he, of the incompatibility of habitual transgression of morality by members (involving respectability of character) with the maintenance of the Order's respectability." Aye, here's the rub; "respectability of character." Now, according to this writer's views, indulging in tippling, getting groggy occasionally, putting a pistol to his neighbor's head and blowing out his brains, are all perfectly in keeping with respectability of character. While the writer of this, humbly differing from this distinguished moralist as to what constitutes respectability of character, sees no difference between the sot rolling under a mahogany or rosewood table, and the sot rolling in the gutter, except that the

first may have a better coat on his back, and a few more dollars at his disposal; nor can he see such a vast difference between the ruffian who puts a pistol to his neighbour's breast through a love of gold, and him who is guilty of a similar act through a love of revenge, or a morbid and a mistaken love of honor; except that the first named is generally the most merciful, being satisfied with the money, while the other is not satisfied unless he shed blood.

"H." will do well to study attentively the Charges and Lectures of Odd-Fellowship, although he may find them still more objectionable than "the Puritans tricked out in regalia," or the moral "drum majors" of the Order. These Lectures and Charges lift a warning finger and a warning voice too, very different from what is found in the strictures of "H.", though sanctioned and fathered by the Committee of the Grand Lodge, under whose direction the *Record* is published.

I cannot close without noticing the gross insult offered to the Order and to the Brethren in general, in the concluding remark of the article I am noticing; it is as follows:—"But once hoist the flag of 'all the virtues,' and the crew will desert in such numbers, there will soon be too few hands to work the ship." It is here insinuated, indeed it is fairly implied, that Odd-Fellowship is a mutilated system of morals, and that few of the members approve of all the virtues; than which a viler calumny could not be enunciated. No, Sir, the virtues inculcated in Odd-Fellowship are not culled; they embrace all—not one is omitted—no vice is tolerated in its sublime teachings—and with pleasure I record the gratifying fact, that after an acquaintance with the Order and its members since its establishment in this City and Province, I know the character of the Brethren too well to believe that few if any of them object to the flag; and if there be those who, in their jolly boat, shall desert the good ship, they must be a few individuals whose moral training has been based on that new but comprehensive maxim, "a little blindness and much kindness," and who, in consequence, find the simple moral doctrines of Odd-Fellowship not only irksome, but actually find themselves branded by them as with a "hot iron."

I am, Sir,
Yours in F. L. and T.,

ANOTHER H.

(For the Odd Fellows' Record.)
TO THE CICADA.

Cicada sits upon a sprig,
And makes his song resound;
For he is happy when a twig
Lifts him above the ground.

And so am I, when lifted up
By Hope's delusive wing;
I laugh, and quaff the flowing cup;
I love—I write—I sing.

Should clouds, or cares, obscure the sky,
And all be gloom around;
My merry little friend, and I,
Soon tumble to the ground.

J. H. CANDIDE.

PROGRESS OF THE ORDER.

Since our last publication another Lodge has been added to our Directory, and situated in a locality likely to be of great service to our progress. Ottawa Lodge, No. 20, was established at Bytown on the 2nd instant, and the following officers duly installed into their respective Chairs by our now Most Worthy Grand Master R. H. Hamilton:—

George B. Lyons, N. G. Thomas Hunton, Secy.
Robt. Harvie, V. G. Z. Wilson, Treas.

We wish our worthy brothers in Bytown every success.

Grand Secretary Hamilton, who was duly deputed to proceed to Canada West, for the purpose of inspecting the Lodges organized by Past Grands Hardie and Dickson, and of installing the officers, elected and appointed, for the current quarter, returned a short time since, and reports the different Lodges in Canada West to be in a flourishing condition, and working in harmony.

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To the Editor of the ODD FELLOWS' RECORD.

SIR,—If I feel called upon to address you at this time, and to solicit a space in your columns for a few remarks, be assured that I do so more in pity than in anger, though I do it more from necessity than from choice. And as every nation, when about to declare war or to stand up in self-defence, justifies its proceedings by showing the righteousness of its cause, so let me declare that I do not hold myself responsible for the consequences of the coming war, as I have neither sought nor desired it. I have taken up arms (the pen) solely in self-defence, and if circumstances induce me to cross the frontier and drive my enemy—my self-chosen enemy—from all his positions, upon his own head the responsibility must rest. You will distinctly understand me upon this point, Mr. Editor; I do not mean to assert that my position is absolutely right in all its details, but simply that being attacked on my own soil, and without any justifiable cause, I have a right to drive the enemy *hors de combat* before me. Yes, sir, such is my view of the responsibility that attaches to the champions in this contest, that if I should succeed in driving every bachelor in the realm between the age of thirty and ninety years into a state of wedlock, however terrible the alternative may be to them, I shall stand justified in the eyes of the world.

Having said so much in self-justification, I think it time to quiet the public mind, by assuring them that notwithstanding the belligerent character of the above remarks, there need be no apprehension of actual blood letting. During the past winter, among the lectures that were delivered in the Hall of the "Mechanics' Institute" in this city, were three or four on "Matrimony", and these lectures were prepared as much as possible with the view of guarding young persons of both sexes against hasty and ill-assorted marriages, and of pointing out the temper, habits, education and other essentials, to an happy union. I need scarcely add that these lectures were solely confined to the consideration of such matters as seemed to bear directly upon the happiness of the married state, either before or after the solemn compact has been completed, and did not, that I am aware of, either directly or indirectly attack any individual, or any class of individuals. Those who attended the lectures are judges of this fact. It is true that there were some remarks of a very severe character, but these were directed against vice alone, without any reference to the particular state of the offending party. Not so, however, thought every individual member of our community. The bare announcement of these lectures it seems was sufficient to rouse the impotent rage of a class of men who lose no opportunity of trumpeting forth their perfect happiness in what they affectedly call a state of single blessedness. Like an irritable old man suffering under an attack of gout in his great toe, a person can scarcely enter his room till he is assailed with the admonition—"take care of my toe,"—while he sits with his nursing extended quite across the room. It appears, upon his own confession, that my opponent was put in a state of

bodily fear, by "casting his eyes over the city papers a short time back," and meeting with that (to him) dreadful word "Matrimony." We are left to conjecture what were the first effects produced upon the poor fellow's nerves by reading the alarming announcement of "A Lecture on Matrimony." But returning consciousness enabled him to recollect his state of mind. He says, "I must confess that *I was a little annoyed* on reading this, for I knew very well what it meant." There is an old adage which saith, "a burned child dreads the fire;" and although this will not literally apply to my terror-stricken antagonist, as he is still a bachelor, yet it is the only principle on which I can account for the excitement and alarm produced by his "eyes" resting upon the word "Matrimony," even though it might have been printed in large type. We have no right to inquire whether he has had an escape from the fangs of one of the other sex after being almost married, or whether early recollections of connubial strife may have shattered his nervous system; these speculations have nothing to do with the case under consideration. But whatever may have caused it, we have before us an instance of that extreme irritability of temper and eccentricity of character, so common to this unfortunate class of our fellow-men. Hence we find Mr. "F.," without hearing one word of the lecture—without any other grounds for alarm than what was produced by his excited imagination, on reading that a lecture is to be delivered upon that forbidden subject "Matrimony"—at once brace on his armour to resist an attack "on that pure and delicious state in which many of the wisest and best of both sexes have thought it right and proper to remain." As this state, which my antagonist's fancy conceived was about to be rudely invaded, may not be described in the geography of your readers, I may inform them that it is purely an imaginary state, existing only in the brains of incorrigible old bachelors. And as we find that the real object of Mr. "F." was not (as he pretends) to repel an invasion but to attack, not the Lecturer only, but the whole married state, and that too in language so learned and refined, as to have both astonished and edified the whole "Shakspear Club," I feel called upon to say to this champion of the state of single blessedness, "live and let live;" and in order to induce him to do so, I shall feel it my duty to expose the fallacy of his reasonings, if such they can be called, as I find them published in the *Record* for May, June and July now last past. With your permission I shall from time to time occupy a small space in your columns, and as circumstances forbid my entering into the subject at greater length for the present, I shall subscribe myself your obedient humble servant,

A BENEDICT.

Montreal, August 10, 1846.

A MECHANICAL IDEA.

"Tommy, my boy, come here, and tell your Pa—
Of what, think you, is made yon twinkling Star?"
"The Stars are gimblet holes, made in the sky,
To let the glory thro';" was Tom's reply!

J. H. C.

ORIENTAL LODGE, STANSTEAD.

THE First Anniversary of the establishment of Oriental Lodge, No. 7, I. O. of O. F., was celebrated at Stanstead on the 29th ult. The members of the Order left their Lodge Rooms at 11 o'clock, A. M. in full regalia, preceded by a band of music. After having formed in procession, Past Grand French, in behalf of himself and brother Hunter, presented to the Lodge a beautiful banner, on which were inscribed the emblems and mottos of the Order, and accompanied the presentation in a few eloquent and appropriate remarks, to which Noble Grand Terrill replied with great ability. The procession then marched to the Congregational Meeting House on Stanstead Plain, where, after music from the band, prayer by brother Ward, Chaplain, and singing by the Choir, Rev. Albert Case, Deputy Grand Sire of the Grand Lodge of the United States, delivered a very eloquent address upon the principles of Odd-Fellowship. We would here speak of this address more at length, were it not that it is soon to be published, when all can get a better idea of its excellencies from a perusal of it, than from any eulogy it is in our power to pass upon it. Suffice it to say that the cheering smiles and flattering words of a large and intelligent audience, composed mostly of ladies, besides the members of the Order, are sufficient testimony to its sublime eloquence and great ability.

After the proceedings at the church were concluded, the members of the Order again formed in procession, followed by their ladies and invited guests, and marched to the hotel of brother Bangs. They there partook of an excellent dinner, prepared for the occasion. After dinner the company were delighted with an excellent speech from brother Case, and some very happy and appropriate remarks from the Rev. Mr. Hall, and several sentiments from the brethren. After dinner the procession was again formed and marched to the Lodge Rooms.

From the universal expression of all present, we know that the ceremonies of the day were all conducted in a manner satisfactory to those concerned, and interesting to the uninitiated; and we hope and truly believe their effect will be, to remove many of the unfounded prejudices which exist in the community against Odd-Fellowship.

We may here state that Oriental Lodge numbers about seventy-five of our most respectable citizens, most of whom were present on this occasion, thus testifying their reverence for the principles of "Friendship, Love, and Truth."

R. W. GRAND LODGE OF CANADA.—The Annual Session of this R. W. Grand Lodge was convened on Wednesday Evening, the 6th instant, at which meeting there were present nearly all the Representatives of the different Lodges in the city, and Representatives P. G.'s J. H. Hardie, Healey, Hall, Trampleasure, and Sheppard, from Quebec, P. G. Chace, from Stanstead, P. G. Murney, from Belleville, and P. G. Sherwood, from Brockville. The Annual Election for the Grand

Officers, to serve during the remaining year, was proceeded with, the result of which will be found under the proper head in the Directory. Business of considerable importance to the Order was brought forward, which we are unable to give our readers until the adjournment of the Grand Lodge after the meeting of the 17th instant, to which date the Grand Lodge stands adjourned, then to meet for despatch of business.

We hope the extension of the Order through a portion of our Lower Provinces, will occupy the attention of the members of the R. W. Grand Lodge at its ensuing adjourned Session. The Order in the Upper parts of the Province having succeeded beyond the expectation of the most sanguine, our energies must not be thrown aside as if all that was wished for had been consummated—there is too great an expanse over which the mind's eye wanders at the thought, yet to be united to us in the bonds of our Fraternity. But a small space of the Colony enjoys the blessings of our Order, compared with the vast extent of land stretching from Cape Sable to Goderich, including Halifax, Fredericton, St. John's, Pictou, and twenty other flourishing places, where a beginning is only required to insure a speedy increase of Members and Lodges.

We would advise our worthy Brothers of Albion and Mercantile Lodges, Quebec, to be vigilant in this matter, as they have many opportunities which we have not in this city, of initiating merchants and others from the Lower Provinces.

It would appear from a very long *mandement* of the Roman Catholic Bishop of Montreal, to his clergy and the members generally of his communion, that the Roman Catholics of the Province are uniting themselves in Secret Societies, professing charity as their object, but bound together by secret oaths, and secretly aiming at wicked ends. The Right Reverend Prelate introduces into his *mandement* the maledictions of sundry Popes, who in the course of their life time had seen fit to anathematise the Free Masons, and other bodies of the same nature, and calls upon all who spiritually are under his jurisdiction to listen to his warnings, "for", says he, "we know that you are penetrated with a religious respect for the Sublime Authority which they (the Popes) exercise here below, and that you are fully aware that those who reject them by refusing to hear them, reject Jesus Christ himself and his Divine Father who sent him upon earth."

We do not pretend to have anything to do with a man's belief; we, therefore, shall not enquire, whether those who do not obey the orders of a mere man like themselves, in matters affecting their intercourse with the world, are guilty of rejecting their Lord and Saviour. Those who believe so, have a right to do so, if they please; but the question is, do such Societies actually exist among the Roman Catholic population?

The Right Reverend Prelate certainly must have in his possession some good evidence of the fact, before he would deem it necessary to denounce it, by his own authority and that of the Pope's; yet there is no evi-

dence whatever of it among the public generally. We know that there are Free Mason Societies in active operation in Canada, and yet it cannot be against them that the Bishop issues his *veto*, although they are by name mentioned in the denunciation of Clement XII, as quoted by the Reverend prelate. It cannot be against them, because they have been in Canada for years, and have been joined by a great many Roman Catholics, without a syllable having been said against the practice by Bishop or Pope. And in all the countries of Europe, Free Masonry flourishes as much by the aid of Roman Catholics as by that of Protestants, or of members of the Greek Church.

The only other Society which the Bishop can call secret, to which Roman Catholics in large numbers have been uniting themselves, is that of the Odd Fellows; but, although it may in general conversation be called secret, it obviously is not intended by His Lordship to be denounced in his letter, because he repeatedly attaches to the Societies aimed at, the condition of being formed by *swearing* the initiated.

If, consequently, he intended to denounce the Odd Fellows, he would not have used a form of speech which positively excludes them. In fact his careful reiteration of the essential quality of a Secret Society, (that the members should be bound by an oath), clearly shews that he had no intention whatever of even indirectly allowing an inference that the Odd Fellows could be included in his malediction, for the Reverend Prelate is no doubt perfectly well aware, that no oath whatever is administered to those who join that excellent body.

We say that he is perfectly well aware of this fact, for it is impossible to suppose, that he could be ignorant of a thing which he might learn from a thousand tongues, and from every Odd Fellows' publication, while he discovers Secret Societies, of the existence of which the public generally have never heard.

We know not how far Brothers of the Roman Catholic form of faith acknowledge the power of their Bishop to forbid their joining any Society they choose, or to command them to forsake any Society which they may have joined—we do not, therefore, know what effect the *mandement* may have; but Brothers of that communion will infallibly see, from a cursory perusal of the document, that nothing whatever is meant against the Odd Fellows, and that the strictest observer of the rules of his Church, may unite themselves in fellowship with them, without any risk of censure by its Clergy.

In connection with the above, we quote the following from a letter received from a worthy brother of the "Albion Lodge", Quebec:—"The Clergy of the Roman Catholic Church, I understand, have been inveighing against us, and I believe, one or two of the Members in this city have withdrawn in consequence; others are determined to remain, and either have met, or intend to meet, to adopt a letter of remonstrance to be sent to the Roman Catholic Bishop. Notwithstand-

ing all this, I believe five or six members of that church were proposed for membership, in the Mercantile Lodge, last night."

SONNETS FOR THE ORDER.

(For the Odd Fellows' Record.)

OUR PILLARS.

Where is love by love entwined,
Where is heart with heart combined,
Where are sorrow's suffering cries
Soothed by sympathizing sighs?

Where do those who heart-sore mourn,
O'er the sad symbolic urn,
For him, who, while banded brother,
Taught us to love one another?

Where, from all those springs of grief,
Can the joyless seek relief?
Seek it where enthroned are three—
Faith, and Hope, and Charity.

Faith, to point the mind above;
Hope, to reach where all is love;
Charity, where sister, brother,
Fondly cling to one another.

In our temples these are seen,
Crowned with laurels ever green;
Thus, on earth, while plenty's given,
Let us make our peace with Heav'n.

Y-Lz.

Montreal, July, 1846.

ADDRESSED TO A SOCIETY WHOSE MOTTO IS
"FRIENDSHIP, LOVE AND TRUTH."

When "Friendship, Love and Truth" abound
Among a band of Brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.
Sweet roses grace the thorny way,
Along this vale of sorrow,
The flowers that shed their leaves to-day,
Shall bloom again to-morrow.
How grand in age, how fair in youth,
Are holy "Friendship, Love and Truth!"

On halcyon wings our moments pass,
Life's cruel cares beguiling;
Old time lays down his scythe and glass,
In gay good humor smiling.
With ermine beard and forelock gray,
His reverend front adorning,
He looks like Winter turned to May,
Night softened into Morning.
How grand in age, how fair in youth,
Are holy "Friendship, Love and Truth!"

From these delightful fountains flow
Ambrosial rills of pleasure;
Can man desire, can Heaven bestow
A more resplendent treasure?
Adorned with gems so richly bright,
We'll form a constellation,
Where every star with modest light,
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy "Friendship, Love and Truth!"

MONTGOMERY.

FRIENDSHIP, LOVE, AND TRUTH.

BY MRS. M. L. GARDINER.

How much is revealed in this beautiful motto! What sweeter one could have been selected to express the purity, the sacredness, the confidence of an Order, devoted to the cause of humanity? Friendship! what an influence does it exert upon society; what innumerable blessings does it bestow upon the sorrowing heart; how does it mitigate the pangs of anguish, that a cold and heartless world fasten around the smitten soul. Friendship! beautiful daughter of earth! When her home is among the weary and heartbroken, she is worshipped as a divinity, she is adored as the ameliorator of woe, she is transcendent as light, and mingling into a softer essence, transforms herself into Love, the sweetest, the divinest, the loveliest attribute of Heaven. Lo! Friendship, with her sister Love, enters the dwelling of the poor, the sick, the wretched, the disconsolate. Their habitation is shrouded in gloom, the curtains of despair hang closely around, all is dark and immervious, not a ray glimmers through the ebon folds. The heart sinks, the eye weeps, the pulse beats languid and slow; and no kind stimulant at hand to raise the dying throb. Friendship, Love, and Truth, with light steps, draw aside the drapery; their countenances, radiant with the emanations of the Deity, kindle upon the dark altar of woe, a light rendered more vivid by surrounding gloom; their words fall like the dew of heaven, moistening the parched and arid fibres of the soul, and the spirit, wounded, cast down, overwhelmed, dead—revives beneath the lambent flame; sensibilities, long dormant, are kindled, made alive by the soft breath of these heaven-born sisters; their smiles gild the inner chambers; hope revives, the pulses quicken, the spirit stirs; and tears, tears of hope and happiness, fall like crystalized drops from the sunken eye. Truth, handmaid of these blessed ones, sets her strong seal to what they testify; her name is stamped upon their promises, and the home of the desolate is made light and joyous. A smile gleams upon the aspect of woe, the stricken heart is soothed, the balm of Friendship, Love, and Truth, is shed abroad, and souls, long depressed, look up and live. Such is Odd-Fellowship! such the blessings it scatters in the thorny path of life. Religion and Odd-Fellowship, methinks, are closely united, they are kindred sisters, walking hand in hand, wreathing the blighted earth with thornless roses, such as bloomed in Eden's dewy bowers, ere sin withered the leaves, or caused a solitary flower to fade. Onward, beautiful band! Scale the mountain tops, traverse the wild fastnesses of the desert, seek out the secluded hamlet, "the crowded streets," the populous city, raise your bright banners over every continent, let it wave by every stream, let Lodges arise, and wherever the impress of God is seen, in the creatures he has made, may Friendship, Love, and Truth, exert their benign influence, and Religion cast her imperishable halo, like a rainbow of blended beauty, over our sin-polluted world—a halo increasing in brightness, until the whole earth, redeemed, regenerated, made holy, stands forth in the clear light of the millenium.—*Gavel.*

THE WORKING ODD FELLOW.

ARE you an Odd Fellow?

An Odd Fellow? Why ask such a question? If you doubt it—prove me! I was "made" five years ago. See if I can work, and if I fail to do so, then your question will be in place, otherwise—it is impertinent.

Very good! but by what standard shall I prove you? Standard? Why see if I can work.

What do you call working?

Why, having the pass-word, giving the signs correctly; in short *working*, in the usual sense of that term.

Working: yes. You attend the Lodge meetings, I suppose?

Well—ah—yes, occasionally. I'm there once a quarter, at *least*, to pay up my dues.

Working! You serve on Committees when appointed?

Well, no! I'm too busy. I can't find the time.

You're a working member, though—have filled some subordinate office, I presume?

No! It's too much trouble. I don't like to be so confined.

Your part of the *work* appears to be very easy. I suppose you have no objection to sit up with the sick when called upon to do so.

Yes, I have. When I sit up I'm unfit for business next day; and you know I can't *neglect my business*.

Of course not; *business* is business, and Odd-Fellowship is *Odd-Fellowship*; but how do you manage it when called upon to sit up with a sick brother?

Oh, if I can't get off any other way, I have to pay the fine.

Ah, that's the way you *work* it, is it? You are a working Odd Fellow, verily. Well, you have no objection to attend a brother's funeral when one takes place?

Now *that*, and setting up with sick men, are the *only* objections I have to the Odd Fellows.

What! a *working* Odd Fellow, and object to obey the injunction, "BURY THE DEAD?"

Yes, I object to parading the streets with Tom, Dick and Harry, to be looked at by every body.

You don't attend funerals, then?

Not I; I'd rather pay the fines.

A working Odd Fellow! You are pleased with the Order, I suppose,

Oh yes, it's a fine thing to have something to *rely upon*, in case of sickness or misfortune—fine institution—take away the trouble of sitting up with sick members, and the mortification of turning out at funerals, and a better society can't be found.

The degrees are quite interesting. How do you like them?

The degrees, oh! well! very much.

How far have you advanced in them?

Advanced—well—not very far—I've taken the *white*—like it very much—pretty degree.

You're a *working* Odd Fellow, but not *half made*. Work on, you'll work yourself out after a while—and that's just where you ought to be.—*Iris.*

BENEFITS OF ODD FELLOWSHIP.

THE great Universal Cause of all good, for the wisest of purposes, created man capable of benevolence and sympathy; in the exercise of which faculties the human soul develops its proper energies, and displays itself in all its native dignity. Here, all things belong equally to every one; the only law is the benevolent will of the individual, the only feeling, a sublime unselfish philanthropy. But we regret to add, these first fruits of paradise the serpent of transgression had well nigh supplanted in the human breast with weeds of rank luxuriance; whence arise selfishness, distrust and animosities. To ameliorate the effects of the latter, to encourage virtue, and above all to keep alive in the bosom that little spark called conscience, an emanation from Deity, which if rightly cherished bears ever the impress of its divine origin, in love to God and man, is certainly the best and purest mode of human happiness. The only sacrifice it requires on the altar of life is that of the heart, and what is this but the unquestioned empire of good deeds.

Here then the question arises, Is Odd-Fellowship adapted to effect an end so desirable? Ask the forlorn emigrant in the land of strangers—far from the ties of kindred—beyond the limits of their influence and aid, who clasps in the person of a stranger the friendly hand of a *brother*, whose heart warms with genuine sympathy at the well known token, at once identifying his welfare with their own—admitting him to the confidential counsel, (so grateful to the stranger's heart) affording even pecuniary aid if requisite, and by every law of human kindness, thus presenting the most powerful incentives to virtue in lasting obligations to prove a worthy brother.

Conscious thus of its high privileges would not the heart respond,

"Poor is the friendless master of a world,
A world in purchase for a friend is gain."

Its practical law of love is the fulfilment of one of the most sacred precepts contained in the pages of inspiration; whereas truth involving some of its most impenetrable principles is sufficiently elucidated by its fruits, resulting in so many instances of tears wiped away—the holy balm of consolation healing the wounded spirit—illuming what is dark—raising and supporting the weak, as witnesses of the grateful prayers of the widow and orphan, furnishing irresistible proofs of the divine approbation of this secret Order. For God has willed human happiness, and He has willed it in obedience to His "golden rule." Hence we perceive God is the Author, happiness the end, and Odd Fellowship the means.—*Covenant.*

THE GREATNESS OF MAN.

A MAN is great, as a man, be he where, or what he may. The grandeur of his nature turns to insignificance all outward distinction. His power of intellect, of conscience, of love, of knowing God, of perceiving the beautiful, of acting on his own mind, on outward nature, and on his fellow-creatures; these are glorious prerogatives. Through the vulgar error of undervaluing what is common, we are apt, indeed, to pass these as little worth. But, as in the outward creation, so in the soul, the common is the most precious. Science and art may invent splendid modes of illuminating the apartments of the opulent; but these are all poor and worthless, compared with the common light which the sun sends into all our windows, which he pours freely, impartially over hill and valley, which kindles daily the eastern and western sky; and so the common lights of reason, and conscience, and love of more rare worth and dignity, than the rare endowments which give celebrity to a few. Let us not disparage that nature which is common to all men; for no thought can measure its grandeur. It is the image of God, the image of His infinity; for no limits can be set to its unfolding. He who possesses the divine power of the soul is a great being, be his place what it may. You may clothe him with rags, may immerse him in a dungeon, may chain him to slavish tasks; but he is still great. You may shut him out of your houses, but God opens to him heavenly mansions. He makes no show, indeed, in the streets of a splendid city; but a clear thought, a pure affection, a resolute act of vigorous will, have a dignity quite of another kind and far higher, than accumulations of bricks, and granite, and stucco, however cunningly put together, or though stretching far beyond our sight.—*Channing on Self Culture.*

DECORUM IN THE LODGE ROOM.—What a fine spectacle does a dignified body of men, met together to deliberate upon great schemes of social good, present for the contemplation of the philanthropist; such a scene, the well ordered Lodge of Odd Fellows exhibits. With what dignity should the presiding officer be invested. Decorum should sit enthroned on every brow. A spirit of forbearance and endurance should charac-

terise every discussion; and a desire to arrive at the true merits of every question, or measure proposed for consideration, should be made apparent, in all attempts to establish, or destroy its claims. The dignity of the chair ought, in all cases, and at hazard of the great consequences, to be scrupulously maintained. No brother should be permitted to address the presiding officer but in the respectful manner prescribed by law. Brothers should not be allowed to indulge in remarks of a personal and exciting character, or of any kind whatever, except through the N. G. All opinions expressed, should have direct reference to the subject at issue; and no irrelevancy thereto, should be tolerated. In all cases, let the "law and testimony" be appealed to, for the decision of questions in dispute, and upon no pretext, should a departure therefrom be justified. All frivolity and trifling on the part of brothers, should be frowned upon; if necessary—meet with reprimand. Let dignity and order characterise the deliberations of every Lodge, and discord and insubordination can never obtain, but prosperity and harmony will be the result; and the members will the sooner become proficient in the work of Odd Fellowship, to their own praise and to the good of the Order.—*Iris.*

SATURDAY NIGHT.—To-morrow is the Sabbath, and this night its harbinger. How many associations sweet and hallowed crowd around that short sentence, 'Saturday night.' It is indeed but the prelude to more pure, more holy, more heavenly associations, which the tired frame and thankful soul hails with new and renewed joy at each succeeding return.

'Tis then the din of busy life ceases;—that cares and anxieties are forgotten;—that the worn-out frame seeks its needed repose, and the mind its relaxation from earth and its concerns—with joy looking to the coming day of rest, so wisely and beneficently set apart for man's peace and happiness by the Creator.

The tired labourer seeks now his own neat cottage, to which he had been a stranger perhaps the past week, where a loving wife and innocent children meet him with smiles and caresses.

Here he realizes the bliss of hard-earned comforts; and at this time, perhaps, more than any other, the happiness of domestic life, and its attendant blessings.

Released from the distracting cares of the week, the professional man gladly beholds the return of 'Saturday night,' and as gladly seeks, in the clustering vines nourished by his parental care, the reality of those joys which are only his to know at these particular seasons, and under these congenial circumstances—so faithfully and vividly evinced by this periodical acme of enjoyment and repose.

The lone widow, too, who has toiled on, day after day to support her little charge—how gratefully does she resign her cares on the return of 'Saturday night,' and thank her God for these kind resting places in the way of life, by which she is encouraged from week to week to hold on her way.

But on whose ear does the sound of 'Saturday night' strike more pleasantly than on the devoted Christian? Here he looks up amid the blessings showered upon him, and thanks God with humble reverence for their continuance.

His waiting soul looks forward to that morn when, sweetly smiling, the great Redeemer burst death's portals and completed man's redemption. His thankful soul expands at the thought of waiting on God in the sanctuary on the coming day; and gladly forgets the narrow bounds of time and its concerns, save spiritual, that he may feast on joys ever new—ever beautiful—ever glorious—ever sufficient to satiate the joy-fraught soul that rightly seeks aid.

It leads him to the Lamb of God for protection; and rationally points out the way to joys on high—an endless Sabbath—a perpetual rest for the vigilant, the watchful, the faithful.

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

Montreal, 29th November, 1845.

The R. W. Grand Lodge assembled this Evening at 7½ o'clock, pursuant to adjournment.

Prayer by the R. W. Grand Chaplain.

Present—The M. W. Grand Master in the Chair, and all the Grand Officers, with the exception of the R. W. G. Treasurer.

Roll called.

The R. W. G. Secretary resumed the reading of the Minutes of the Annual Sessions, commencing with the Minutes of the 7th of August, and terminating with those of the 7th of October at the close of the Session, which having been all read, were approved as amended.

The Committee of Elections and Returns made their report.

The R. W. G. Secretary presented several communications which he had received since the last meeting, which were read, and referred to the Committee on Correspondence. The Special Committee, to whom was referred the communications of Ogilvy Moffatt, Esq., Secretary of St. Paul's Masonic Lodge, requiring to know whether any part of the building occupied by this Order was to be let, and if so upon what terms, made a verbal report to the effect, that the whole of the Building, known by the name of the Odd Fellows' Hall, is required for the uses of this Grand Lodge, and that the proposition of St. Paul's Masonic Lodge cannot therefore be entertained. Which was concurred in.

P. G. Thos. Hardie moved, seconded by P. G. Joseph Fraser, that when this R. W. G. Lodge adjourns, it stand adjourned until Monday next.

P. G. David Milligan, seconded by P. G. G. P. Dickson, moved in amendment, that this R. W. G. Lodge do now adjourn until Monday Evening next, the 1st December, at 7½ o'clock.

Whereupon P. G. R. H. Hamilton, seconded by P. G. J. Holland, moved in further amendment, that this R. W. G. Lodge do now adjourn until Friday next, at 7½ o'clock.

The question having been put upon each amendment, they were both lost, and the original motion then recurring, it was put and carried, and the R. W. G. Lodge was then adjourned until Monday evening next, the 1st December, in proper form, after prayer by the R. W. G. Chaplain.

R. H. HAMILTON, *Grand Secretary.*

Montreal, 1st December, 1845.

The R. W. Grand Lodge assembled this Evening at 7½ o'clock, pursuant to adjournment.

The M. W. G. Master in the Chair.

Absent—R. W. G. Treasurer, R. W. G. Chaplain.

Roll called.

Minutes read.

P. G. M. H. Seymour, seconded by P. G. G. P. Dickson, moved, That this R. W. G. Lodge do form itself into a Committee of the Whole, for the purpose of resuming the consideration of the M. W. G. Master's Report, and accompanying recommendations relating to the occupation, fitting up, and future management of the Building now occupied by this R. W. G. Lodge.

Which motion prevailed, and this R. W. Grand Lodge resolved itself into the said Committee accordingly, P. G. C. F. Clarke in the Chair, and after some time spent therein,

The M. W. Grand Master resumed the Chair, and P. G. C. F. Clarke, Chairman of the said Committee, reported progress, and asked leave until the next meeting, to submit the proceedings had in the said Committee, for the consideration of this R. W. G. Lodge. Which, on motion, was granted.

P. G. Thomas Hardie, seconded by P. G. D. Milligan, offered the following Resolution:—

Resolved, That Prince of Wales' Lodge, No. 1, be permitted to occupy this Hall on the evening of Tuesday, the 2nd instant, provided permission be given them so to do by the M. W. G. Master, in whose possession the Hall now is. Which was adopted.

On motion of P. G. C. F. Clarke, seconded by P. G. M. H. Seymour, this R. W. Grand Lodge was then ad-

joined in proper form until Saturday Evening next, at 7 o'clock, after Prayer by the R. W. G. Chaplain.

R. H. HAMILTON, *Grand Secretary.*

Montreal, 6th December, 1845.

The R. W. Grand Lodge assembled this Evening at 7 o'clock. The M. W. G. Master in the Chair.

Roll called, and all present except the R. W. G. Chaplain, and W. G. Conductor.

Minutes of the last Meeting read.

The Committee of Elections and Returns reported, that the Quarterly Report of Commercial Lodge, No. 5, had been examined, and that on account of its incorrectness it be referred to Commercial Lodge, through its Representatives, for correction. Adopted.

Communications were read, and referred to the Committee of Correspondence.

The R. W. G. Secretary also presented and read a Report from P. G. E. T. Renaud, containing important information as to the desired increase of the Order in Canada West, by the constitution of new Lodges. Which was duly referred to a Committee of Three for consideration.

The Committee on Supervision of Laws made the following Report on the Communication from Oriental Lodge, No. 7, Stanstead:—That they know of no Law compelling Subordinate Lodges to put a seal to their communications, but are of opinion that all Lodges should act according to ancient usage, which is, that all official communications should have the Seal of the Lodge attached, &c.

(Signed)

W. A. SELDEN.

M. H. SEYMOUR.

J. M. GILBERT.

Committee on Correspondence made several reports on various subjects, and some matters of business, not of sufficient interest for publication, having been disposed of, the R. W. Grand Lodge adjourned until Monday next, at 3 o'clock.

R. H. HAMILTON, *Grand Secretary.*

Montreal, 8th December, 1845.

The Right Worthy Grand Lodge met, pursuant to adjournment.

Present—M. W. Grand Master, R. W. G. Warden, R. W. G. Secretary; but was unable to proceed to Business, in consequence of a Quorum not being present. When the M. W. G. Master directed the R. W. G. Secretary to call a meeting for the next day, to take place at 3½ o'clock.

R. H. HAMILTON, *Grand Secretary.*

Montreal, 9th December, 1845.

The R. W. Grand Lodge assembled this afternoon at 3½ o'clock, pursuant to a call from the M. W. Grand Master, to resume the Business of the November Quarterly Session. Minutes of the proceedings of the 6th instant, read.

Business in order being called for, and not any having priority thereto, being presented, this R. W. Grand Lodge proceeded to the consideration of the Report of Committee of the Whole, upon the Report and accompanying recommendations of the M. W. Grand Master, having relation to the occupancy, the fitting up, and future management of the new Building, now in the occupation of this R. W. Grand Lodge.

The various recommendations and Resolutions which had been concurred in, in Committee of the Whole, was then taken up and acted upon separately. The R. W. G. Lodge then adjourned.

R. H. HAMILTON, *Grand Secretary.*

Montreal, 13th December, 1845.

The R. W. Grand Lodge assembled this Evening at 7 o'clock, pursuant to adjournment.

Prayer by the R. W. Grand Chaplain.

Roll called.

Absent—W. G. Marshall, W. G. Conductor, W. G. Guardian.

On motion, the reading of the Minutes of the Proceedings of the 9th instant, was suspended, it having been announced that two members elect were in attendance to take their seats.

P. G. G. P. Dickson, acting as Grand Guardian in the absence of that Officer, having announced that P. G. C. S.

Pierce, whose Credentials as an additional Representative of Prince Albert Lodge, No. 3, situate at St. Johns, C. E., had previously been reported to be correct, and P. G. D. Ross elected as a Representative of Victoria Lodge, No. 6, situate at Belleville, were in attendance, they were admitted, and having been introduced by P. G. John Holland, acting as Grand Conductor in the absence of that Officer, they were instructed in the several Degrees by the R. W. Grand Warden, and took their seats as Representatives of their respective Lodges.

The Minutes of the Proceedings of the 9th instant, were then read.

The R. W. G. Secretary presented and read several communications; after which the R. W. G. Lodge adjourned.

R. H. HAMILTON, *Grand Secretary.*

Montreal, 18th December, 1845.

The R. W. Grand Lodge assembled this afternoon, pursuant to adjournment,
Roll called.

Absent—R. W. Grand Treasurer, R. W. G. Chaplain, W. G. Conductor, W. G. Guardian.

Minutes of the Meeting of the 13th instant, read.

The R. W. Grand Secretary presented and read several Communications.

On motion of P. G. Thomas Hardie, seconded by P. G. Joseph Fraser, this R. W. Grand Lodge was then adjourned in proper form until Saturday Evening next, the 20th inst., at 7 o'clock.

R. H. HAMILTON, *Grand Secretary.*

Montreal, 20th December, 1845.

The R. W. G. Lodge assembled this Evening, pursuant to adjournment.

Prayer by the R. W. Grand Chaplain.

Roll called.

Absent—M. W. G. Master; R. W. G. Treasurer, and W. G. Guardian.

Minutes of the last Meeting read.

The Committee on Elections and Returns made several Reports, which were disposed of in the usual manner.

The following Report was presented by the same Committee:—Your Committee to whom was referred the Communication from Oriental Lodge, No. 7, relative to a communication received by them from Queen's Lodge, No. 2, notifying the rejection of Candidates, and to which the Seal of Queen's Lodge was not attached, would report,

That all official Communications not having the seal of the Lodge attached, are in their opinion irregular, and would recommend the accompanying Resolutions to be adopted.

(Signed)

W. A. SELDEN.

M. H. SEYMOUR.

Resolved, That the R. W. Grand Secretary be directed to notify the several Lodges working under this Jurisdiction, that all official Communications should have the Seal of the Lodge attached thereto, and be attested by the Secretaries of the respective Lodges.

On motion of P. G. M. W. M. B. Hartley, seconded by P. G. M. H. Seymour, the Report was received, and the Resolution adopted.

Report of Committee of Supervision of Laws of Subordinate Lodges, on a Communication from D. D. G. Sire S. C. Sewell, relative to Lodges in Canada initiating Members who are residents in the United States.

That if any Lodges under this Jurisdiction have been guilty of so doing, it has been done through ignorance, and recommend the following Resolution.

(Signed)

W. A. SELDEN, Chairman.

J. M. GILBERT.

Resolved, That the Grand Secretary be directed to notify said Lodges, that for a Lodge in Canada to initiate persons who are residents in the United States, is irregular, and is against the 30th Article of the Bye-Laws of the Supreme Grand Lodge, and also against a standing Law of the Order.

P. G. M. H. Seymour, seconded by P. G. C. F. Clarke, moved, That the Report and accompanying Resolution do lie upon the table until next Session. Which was concurred in.

On motion of P. G. C. F. Clarke, seconded by P. G. John Holland, the order of business was suspended to allow

the R. W. G. Secretary to present a Communication from Victoria Degree Lodge, No. 1, which being read, was referred to the Committee on Correspondence.

On motion of P. G. C. F. Clarke, seconded by P. G. W. A. Seldeu, the order of business was further suspended to receive the following Report from the Committee on Correspondence:—

We, your Committee, to whom was referred the Communication of Brother Murney of Victoria Lodge, No. 6, situate at Belleville, C. W., beg leave to Report,

That they consider it inexpedient for any Lodge in Canada to take up subscriptions in the United States for the relief of one or two Brethren, who may occasionally suffer from a calamity similar to the one alluded to in Brother Murney's letter, but would recommend the following, viz.:—That the case of these Brethren be referred to the Subordinate Lodges in this City for their kind consideration. The whole of which is respectfully submitted.

(Signed)

THOMAS HARDIE.

JOSEPH FRASER.

On motion of P. G. Thomas Hardie, seconded by P. G. Joseph Fraser, the Report was accepted, and the recommendation adopted.

On motion of P. G. M. W. M. B. Hartley, seconded by P. G. M. H. Seymour, the order of business was suspended to proceed to the consideration of new business.

P. G. M. W. M. B. Hartley, seconded by P. G. M. H. Seymour, offered the following motion:—

That the R. W. G. Secretary be directed to address a communication to D. D. G. M. J. R. Healey, of Quebec, calling his attention to the fact, that a controversy of an objectionable character relative to the Order, is now being carried on in the public prints of that city, by a member thereof, and requiring his intervention in pointing out to the said individual the impropriety he is committing, and that it is at variance with the 10th Resolution, page 22 of the Constitution, &c., adopted by this R. W. G. Lodge for the governance of the Subordinate Lodges, and the Members of the Order generally; and to beg that he will exercise his influence and authority, if necessary, to cause the discontinuance, and to prevent a recurrence of it in future. Which was concurred in.

The M. W. Grand Master entered.

P. G. M. W. M. B. Hartley presented the following Resolution, and gave notice of his intention to move at the next meeting that it be adopted.

Resolved, That all communications from Subordinate Lodges under this Jurisdiction, claiming relief for individuals who have suffered losses by fire or other accident, be accompanied by a detailed statement of their condition, age, occupation and families.

On motion, the R. W. Grand Lodge then adjourned until Friday Evening, the 26th instant, at 7 o'clock.

R. H. HAMILTON, *Grand Secretary.*

IMITATION OF CHAUCER.

Righte well by learned clerkes it is saide,
That womanhode for mannis use was made;
But naughty manne, liketh not one, or soe,
But wisheth aye unthriftilie for me:
And when by holy churche to one he's tied,
Then for his soule, he cannot her abide.

Thus when a Dogge first lighteth on a bone,
His tail he waggeth, glad thereof y-growne;
But if thilke bone unto his tail thou tie,
Fardie, he fearing it, away doth fie.

BIRTHS.

In this city, on the 14th instant, the wife of P. G. D. G. M. G. Matthews, Queen's Lodge, No. 2, of twins—two sons.

DIED,

At Quebec, on the 28th ult., aged 16 months, William James, son of Brother Richard Tims, Albion Lodge, No. 4, Quebec.

At Quebec, on the 3rd instant, Emily Harriet, eldest daughter of Past Grand J. H. Hardie, Albion Lodge, No. 4, Quebec, aged 4 years and 7 months.

D I R E C T O R Y .

OFFICERS OF THE GRAND LODGE OF CANADA.

MONTREAL.

R. H. Hamilton, <i>M. W. G. M.</i>	J. Cushing, <i>R. W. G. Sec.</i>
E. L. Montizambert, <i>R. W. D. G. M.</i>	S. S. C. DeBleury, <i>R. W. G. Tr.</i>
M. H. Seymour, <i>R. W. G. W.</i>	John Holland, <i>R. W. G. Chap.</i>
H. H. Whitney, <i>P. G.</i> , Grand Representative.	

MONTREAL.

W. M. B. Hartley, } <i>M. W. P. G. Masters.</i>	
William Rodden, }	
S. C. Sewell, D. D. Grand Sire.	
Peter Sheppard, D. D. G. M. for the District of Quebec.	
Joseph C. Chase, D. D. G. M., for the District of St. Francis, C. E.	
E. Murney, D. D. G. M. for the District of Victoria, C. W.	

HOCHELAGA ENCAMPMENT.—NO. 1.

MONTREAL.

John O. Brown, <i>C. P.</i>	John Dyde, <i>S. W.</i>
C. C. S. DeBleury, <i>H. P.</i>	A. S. Menzies, <i>Scribe,</i>
	J. A. Perkins, <i>F. Scribe.</i>

Meet Second and Fourth Thursdays of each Month.

STADACONA ENCAMPMENT.—NO. 2.

QUEBEC.

John R. Healey, <i>C. P.</i>	James MacLaren, <i>Scribe.</i>
A. Joseph, <i>H. P.</i>	Phillip Lesweuer, <i>F. Scribe.</i>
Samuel Wright, <i>S. W.</i>	William Holehouse, <i>Treasurer.</i>

Meet First and Third Thursdays of each month.

ROYAL MOUNT ENCAMPMENT.—NO. 3.

MONTREAL.

Christopher Dunkin, <i>C. P.</i>	John Sproston, <i>Scribe.</i>
John Irvine, <i>H. P.</i>	S. G. Patton, <i>F. Scribe.</i>
H. E. Montgomerie, <i>S. W.</i>	John Murray, <i>Treasurer.</i>
	Andrew Wilson, <i>J. W.</i>

Meet first and third Saturdays of each Month, at Eight o'clock.

ST. LOUIS ENCAMPMENT.—NO. 4.

QUEBEC.

J. A. Sewell, <i>M. D., C. P.</i>	William Tims, <i>Scribe.</i>
Francis Bowen, <i>H. P.</i>	Robert Gilmor, <i>F. Scribe.</i>
A. C. Buchanan, <i>S. W.</i>	

A. G. Pentland, *J. W.*

VICTORIA GREENT LODGE.—NO. 1.

MONTREAL.

Geo. P. Dickson, <i>N. G.</i>	J. M. Gilbert, <i>P. G.</i>
John Irvine, <i>A. N. G.</i>	John Dyde, <i>V. G.</i>
C. C. S. DeBleury, <i>D. A. N. G.</i>	John McDonell, <i>Secretary,</i>
	A. H. David, <i>Treasurer.</i>

Meet First and Third Thursdays of each Month.

PRINCE OF WALES' LODGE.—NO. 1.

MONTREAL.

R. Cooke, <i>P. G.</i>	W. Ewan, <i>Secretary,</i>
H. F. J. Jackson, <i>N. G.</i>	D. Mair, <i>P. Secretary,</i>
Andrew Wilson, <i>V. G.</i>	J. Fletcher, <i>Treasurer,</i>

Meet every Tuesday Evening, at Eight o'clock.

QUEEN'S LODGE.—NO. 2.

MONTREAL.

C. C. S. DeBleury, <i>P. G.</i>	A. H. David, <i>M. D., Secy.</i>
George Melver, <i>N. G.</i>	John McDonell, <i>Treasurer.</i>
W. Sache, <i>V. G.</i>	J. H. Isaacson, <i>P. Secy.</i>

Meet every Wednesday Evening, at Eight o'clock.

PRINCE ALBERT LODGE.—NO. 3.

ST. JOHNS.

Charles Wheeler, <i>P. G.</i>	M. B. Landell, <i>V. G.</i>
Edward Mott, <i>N. G.</i>	T. L. Dixon, <i>Secy.</i>
	F. R. Mellowes, <i>Treasurer.</i>

Meet every Monday Evening.

ALBION LODGE.—NO. 4.

QUEBEC.

James A. Sewell, <i>P. G.</i>	John MacLaren, <i>V. G.</i>
Abraham Joseph, <i>N. G.</i>	J. G. Clapham, <i>Secretary,</i>
	C. N. Montizambert, <i>Treasurer.</i>

Meet every Monday Evening.

COMMERCIAL LODGE.—NO. 5.

MONTREAL.

Christopher Dunkin, <i>P. G.</i>	Arch. H. Campbell, <i>Secretary,</i>
W. Sutherland, <i>N. G.</i>	E. T. Taylor, <i>P. Secretary,</i>
Jas. Moir Ferres, <i>V. G.</i>	J. G. Horne, <i>Treasurer.</i>

Meet every Monday Evening, at Eight o'clock.

VICTORIA LODGE.—NO. 6.

BELLEVILLE.

Nathan Jones, <i>P. G.</i>	Merrick Sawyer, <i>Treasurer.</i>
Francis McAnnamy, <i>N. G.</i>	John Kerr, <i>Secy.</i>
Smith Bartlet, <i>V. G.</i>	E. W. Holton, <i>P. Secy.</i>

O R I E N T A L L O D G E.—NO. 7.

STANSTEAD.

John W. Baxter, <i>P. G.</i>	T. Lee Terrill, <i>Secretary.</i>
H. Bailey Terrill, <i>N. G.</i>	Joseph C. Chase, <i>P. Secretary,</i>
Austin T. Foster, <i>V. G.</i>	H. F. Prentiss, <i>Treasurer.</i>

Meet every Wednesday Evening at Eight o'clock.

C A N A D A L O D G E.—NO. 8.

MONTREAL.

I. H. Holton, <i>P. G.</i>	F. B. Matthews, <i>Secretary.</i>
John Young, <i>N. G.</i>	W. Macfarlane, <i>P. Secretary.</i>
James Gibson, <i>V. G.</i>	John Murray, <i>Treasurer.</i>

Meet every Friday Evening, at Eight o'clock.

B R O C K L O D G E.—NO. 9.

BROCKVILLE.

George Sherwood, <i>P. G.</i>	Thomas E. Cribb, <i>Secy.</i>
John Rhynas, <i>N. G.</i>	G. W. Arnold, <i>P. Sec.</i>
Thomas Reynolds, <i>V. G.</i>	R. H. Street, <i>Treas.</i>

Meet every Thursday Evening.

C A T A R A Q U I L O D G E.—NO. 10.

KINGSTON.

John A. McDonald, <i>P. G.</i>	James Goodeve, <i>Secretary.</i>
Donald Christie, <i>N. G.</i>	Lewis Cameron, <i>P. Secy.</i>
James A. Glassford, <i>V. G.</i>	John Fraser, <i>Treasurer.</i>

Meet every Tuesday Evening at Eight o'clock.

P R I N C E E D W A R D L O D G E.—NO. 11.

P I C T O N .

Henry Corby, <i>P. G.</i>	W. H. Wallace, <i>Secretary.</i>
Jas. R. Wright, <i>N. G.</i>	Alex. Patterson, <i>P. Secy.</i>
D. L. Fairfield, <i>V. G.</i>	A. D. Dougall, <i>Treas.</i>

Meet every Wednesday Evening.

O N T A R I O L O D G E.—NO. 12.

COBOURG.

D'Arcy E. Boulton, <i>P. G.</i>	John S. Wallace, <i>V. G.</i>
Stewart S. McKechnie, <i>N. G.</i>	H. H. Jackson, <i>P. Secretary.</i>
	Benjamin Clark, <i>Treas.</i>

Meet every Monday Evening.

O T O N A B E E L O D G E.—NO. 13.

P E T E R B O R O .

Geo. B. Hall, <i>P. G.</i>	Charles Forrest, <i>Secretary.</i>
Chas. Perry, <i>N. G.</i>	Wm. H. Wrightson, <i>P. Secy.</i>
William Cluxton, <i>V. G.</i>	Henry Easton, <i>Treas.</i>

Meet every Monday Evening.

H O P E L O D G E.—NO. 14.

P O R T H O P E .

E. Hickman, <i>P. G.</i>	Rev. J. Short, <i>Secretary.</i>
M. F. Whitehead, <i>N. G.</i>	John Smart, <i>P. Secy.</i>
George C. Ward, <i>V. G.</i>	D. Smart, <i>Treas.</i>

T E C U M S E H L O D G E.—NO. 15.

T O R O N T O .

W. H. Boulton, <i>P. G.</i>	Richd. Kneeshaw, <i>V. G.</i>
S. B. Campbell, <i>N. G.</i>	G. H. Cheney, <i>Secretary.</i>
	E. F. Whittimore, <i>Treas.</i>

Meet every Friday Evening.

U N I O N L O D G E.—NO. 16.

S T . C A T H E R I N E S .

James Stevenson, <i>P. G.</i>	George P. McKillock, <i>Secy.</i>
John Maulson, <i>N. G.</i>	Geo. Prescott, <i>P. Secy.</i>
David Kissock, <i>V. G.</i>	Chauncy Yale, <i>Treas.</i>

Meet every Monday Evening.

B U R L I N G T O N L O D G E.—NO. 17.

H A M I L T O N .

Henry McKinstry, <i>P. G.</i>	Hugh C. Baker, <i>Secretary.</i>
W. M. Shaw, <i>N. G.</i>	Andrew Stewart, <i>P. Secy.</i>
W. A. Harvey, <i>V. G.</i>	Jasper T. Gilkison, <i>Treas.</i>

Meet every Saturday Evening.

S T . F R A N C I S L O D G E.—NO. 18.

C O R N W A L L .

J. Dunbar Pringle, <i>P. G.</i>	L. M. Putnam, <i>V. G.</i>
J. F. Pringle, <i>N. G.</i>	A. McDougall, <i>Secretary.</i>

A. McLean, *Treas.*

M E R C A N T I L E L O D G E.—NO. 19.

Q U E B E C .

Peter Sheppard, <i>P. G.</i>	Samuel Wright, <i>V. G.</i>
John Racey, <i>N. G.</i>	Alex. Fraser, <i>Treasurer.</i>
W. Tims, <i>Sec.</i>	N. Balzaritti, <i>P. Sec.</i>

Meet every Tuesday Evening.

O T T A W A L O D G E.—NO. 20.

B Y T O W N .

George B. Lyons, <i>N. G.</i>	Thomas Hunton, <i>Secy.</i>
Robt. Harvie, <i>V. G.</i>	Z. Wilson, <i>Treas.</i>