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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, SEPTEMBER, 1846.

No. IX.

(For the Odd Fellows' Record.)

## WEALTH CONFERS NOT HAPPINESS.

How general the belief, wherever civilization prevails, that wealth is requisite to happiness. It is a strong belief, as is proven by the persevering industry, labour and energy, of the pursuit after wealth by myriads. So general, so pervading, has the belief become, that gold, in the eyes of the million, is deemed the representative of happiness. Yet, never was there delusion so great. It will be difficult, if not impossible, to convince the poor man, toiling under a broiling sun, or under arctic cold, for the daily bread of himself, his wife and children, that wealth is not the principal constituent of happiness; but how easy the task to convince the rich man, the powerful man, of the fact—for fact it is—a certain, undeniable truth. Ask the king upon his throne, if the power, the rank, the wealth, the gorgeousness that surround him, have rendered him happy? ask Imperial Nicholas, whose dominions extend from the wall of distant China to the frontiers of Germany on the one side, and from the eternal ice of the Polar regions to the vales of Perennial flowers: ask the great autocrat, at whose frown multitudes quake with fear, and whose smiles are welcomed as solar rays, or as festival days, by those who surround him, ask him if he be nearer happiness than the sweating artisan of the populous city, or the toiling husbandman of the fields? He will tell you, no! If the conqueror of modern times were alive—the Corsican—he might be asked, was he happier when he trode the marble halls of the palaces of the Divine-Right-masters of Europe, arbiter and victor, with crowds of Kings and Princes and Dukes and Marshals of armies, awaiting his pleasure and his leisure, in the ante-chambers, than when, a boy, he lived beneath the humble roof of the mean notary of Ajaccio—his father—or when, a sub-Lieutenant of Artillery, he attended parade and obeyed implicitly the word of command? He would answer, no! He was no nearer happiness in that proud moment when curled his lip of scorn as approached Rome's Pontiff to place upon his brow the crown of Charlemagne, when he put the shaven priest aside and seizing the iron symbol of sovereignty, his eye sparkling with the consciousness of power—he crowned himself—than when, a soldier of the Bourbons, he followed the banner of the *Fleurs de Lys*: no nearer to happiness was he, the observed of all observers, beneath the fretted roof of ancient Notre

Dame of Imperial Paris, than when he marched and countermarched with field-piece and howitzer near the arsenals of France. Josephine, when Empress, was further off from happiness than when, in Martinique, a youthful, joyous maiden, she roved

"Where the citron trees bloom,  
And gold Oranges shine in the thicket's gloom."

Josephine is not alive to answer, yet nothing is surer than, had she been asked the question at Malmaison, she would have acknowledged it to be but too true. A thousand examples might be adduced to prove the fact that wealth and power have no more to do with happiness than poverty and humble station. To descend from great things to small—from names preserved in the amber of immortality—to names that perish as the forest leaf—from Emperors and Kings and conquerors, to speculators in Teas and Sugars, and Grocers and Shopkeepers, and Artisans who have become rich by hook or by crook, or by straight-forward dealing. Ask them whether they are one whit happier as owners of houses, and carriages and horses, and Bank Stocks, than when they cobbled shoe, or made tin kettle, or used the trowel, or the needle, or handled yard-stick, or sold salt butter by the half-pound, or posted books of account? They will tell you, they are not; for their wants and wishes have multiplied with their wealth; they will tell you that thousands of pounds have been accompanied by thousands of uneasy thoughts and aspirations, to which the poor are strangers, and which prevent increase of the sum of happiness. Their vanity, or pride, or ambition are more ministered to, it is true, but the ministration is accompanied by the bitterness that invariably attends on the gratification of vanity, or pride, or ambition. The French use the saying "*L'appetit vient en mangeant*," and if it be not strictly true of the cravings of the palate and stomach, there can be no question of its literal truth, in application to the cravings of pride and vanity and ambition. There's many an Attorney about town, who, a few years ago, never heard the sound of two Spanish dollars jingling in their pockets at one and the same time, who now receive their hundreds of pounds per annum in payment for glibness of speech, or pliancy of conscience, as counsel for malefactors: even they are not happier now, notwithstanding their new suit of black, and snow-white linen, than when their *newest* coat was a four-year-old, and their shirt all *dicky*! There's many

a dame about town, who, a few years ago, daughter of some respectable person of small means, was thoroughly acquainted, from long practice, with *the art* of making ancient dresses look like new, or one bonnet last through consecutive seasons, who now, married to a successful Attorney, or a lucky speculator in Ohio Pork or *Refined Sugar*, lolls in a carriage of Thornton's build, her pseudo *petti-coat* of Armas on its panels, attired so richly as to be scarce recognizable by the companions of her money-less days,—why she,—in all her mimicry of state,—is no happier, in fact not so much so, as in those swift-passing days, when she was driven to her wit's ends, by the pressure *from within*, to make the gown that had braved the ball and the soiree at least a thousand times, the silk or muslin veteran of a hundred tea-fights, appear fresh from the haberdasher's shop or milliner's show-room. Not a whit happier is she, for successful matrimony has engendered a numerous brood of hissing serpents, in the shape of jealousies, and envyings, and mortifications from others, who "hold their heads a little higher" than she, which more than balance the enjoyments and gratifications her husband's purse affords. How happy I would be, says the sweating laborer as he glances at a Counting-house, if I were a quill-driver! How happy would I be, says the quill-driver, had I nothing to do but indulge in weeks and months of "hours of idleness!" How happy would I be, draws out the *ennuyé*, had I something to do! How happy I would be, exclaims he who has never left his native town, or never travelled beyond the nearest market, could I traverse continents and seas,—behold the Arab on his Camel, the Rajah on his Elephant, the Spaniard, the Greek, the Italian, amid their groves of olive and citron trees,—track the Ostrich over the desert, or emulate the Chamois in scaling the heights of the Jungfrau! How happy I would be, exclaims he who has past years in visiting the various nations of the many-peopled earth, from the Icelander to the Malay,—who has alternately shivered beneath the blasts of Spitzbergen,—melted on the Equator,—or been burnt to the hue of a Chippawa Indian, by the *calor* of Ceylon or the Moluccas,—had I never wandered from the paternal cot! And so—we might continue on, through classes and races—a similar aspiration might be put into the mouths of almost every man and woman, in every community. Mankind and womankind are never satisfied: there is every now and then an exception to be seen, once in a century, perhaps:—such a one as Diogenes, who had no wants, and positively refused to have any: who laughed in the face of the great King that asked him,—“what he could do for him?” Diogenes laughed, because he knew he was the happiest fellow of the two,—and well might he laugh! The splendid Tale of Rasselas shows how idle the chase after happiness. It is as laughable a search as that of the man of absent mind, who hunted in every hole and corner for the spectacles that were on the bridge of his nose; for happiness is only to be found in the mind. *Ennuï* is as formidable a foe to Happiness as Care. If poverty has its cares and

anxieties, so has wealth. If Idleness has its sweets and bitters, so has compulsory Labor. Nature's sweet restorer, balmy sleep, sits nightly by the pillow of Labor, but likes not the Couch of Dives; feather beds and damask curtains are not favorites with that ministering Angel. Enjoyment is always waiter on the poor-man's table; seldom is he seen at the *Gastronome's*. Money cannot purchase so *piquant* a sauce as that which labor bountifully bestows to every applicant.

The reader may be assured, if he be an anxious, sleepless, searcher after Mammon, fancying it to be happiness,—that he never made a greater mistake in his life. Let him try with only half the zeal and industry, to find Contentment,—and great will be his reward. What says a poet of the 16th century:—

“There is a jewel which no Indian mine can buy,  
No chemic art can counterfeit,—  
It makes men rich in greatest poverty,  
Makes water wine, turns wooden cups to gold;  
The homely whistle to sweet Music's strain;  
Seldom it comes—to few from Heaven sent,  
That much in little, all in nought—Content.”

But exclaims the persevering gold-seeker, how shall I find Contentment? We answer, *practise* Virtue, *practise* Gentleness towards all of woman born,—compel yourself to perform *acts* of kindness to all, but especially to those to whom you may bear malice, for by such compulsion, by a continued *practise* of it, you will conquer those great enemies of Content,—namely, Envy, Malice, Uncharitableness, Revenge; and, do another thing, namely, humble your pride, (*do that yourself and you will conquer*): do these things, thou seeker after wealth,—throw aside the pick-axe and the spade by the aid of which you hope to find happiness after having found gold,—and you will be as near to Happiness as man can be, on this side of Heaven. You will be a true Odd Fellow.

II.

(For the Odd Fellows' Record.)

## RECOLLECTIONS OF A CONVICT.\*

BY “Y-LE.”

CHAP. VIII.—FLIGHT CONTINUED.—A SURPRISE.—COMPANIONS IN MISERY.—A DEATH AND BURIAL.—THE ATTACK AND STRUGGLE.—CAPTURE AND REMOVAL FROM THE ISLAND.

CAN it be doubted that my gratitude to one who had rendered me so much service was unbounded? Those who have tasted of adversity, and know the value of even a kind look or word while their hearts are crushed with deep suffering, will best understand what my feelings were towards the man who had exposed himself to suspicion and perhaps punishment, in order, if possible, to effect my escape. What his after fate was I never learned, but the kindness I received from him at that period remains fresh in my memory, and fond wishes for his welfare will only have an end with life. Oh, that the world knew how much pain might be alleviated by one single act of kindness shown to a miserable fellow-mortal. Many a harsh unfeeling joke would remain unsaid—many a haughty sneer and proud cast of the head would be unwitnessed. It is in bitter

\* Continued from page 118.

taunts and unchristian actions the foundation of many a desperate crime is laid. Let a man totter on the verge of ruin, it is the world's way to look on unconcerned, and not a few even endeavour to knock the last remaining prop from under him, and he is left to go down to perdition without a hand being stretched out to save him from his fate. I know there are exceptions to every rule, and exceptions to this one I experienced largely; but such I have known to be the governing principles of man generally. Yes, in my experience I have found those who would smile you into security, and yet laugh loudest when your calamity came. I trust this short digression will be excused, and now to my narrative.

I travelled towards the mountains, after the departure of my friend, till the shadows of evening began to darken around me. My clothes were wet, and a chill began to creep over my whole body. Seeing I could not proceed much farther, I began to look about for a place of shelter, which I at last found. Resting for a little, I commenced to muse over my past sorrows, but was unable to gain a glimpse of happier prospects. The chillness increasing, I at last determined to light a fire. This was a matter, however, not so easily accomplished, for the rain had so damped every thing around, that I had great difficulty in finding a sufficiency of broken wood and leaves dry enough to effect my purpose. At last I succeeded. I then began to collect a quantity of moss for a bed. When this was ended, I sat down to dry my clothes at the fire. The heat relieved me, and, in about an hour, I fell into a sound sleep, nor did I awake till daylight the following morning.

The sun, which "slumbers not nor sleeps," now shone forth in all the beauty attendant on a lovely morning—no clouds to interrupt the bright rays which descended to the earth, as if they wished to quench a feeling of thirst with the dew drops scattered around on leaf and grass. It was indeed a delightful morning, and well calculated to rouse my drooping spirits; but there was a weight at my heart which defied all my endeavours to become cheerful. For this depression I could not account—it seemed as if a foreboding of evil hung upon me, my utmost exertions being unable to dispel it. I managed, however, to partake of a slight repast from my slender store, and collecting together the few articles I possessed, I proceeded in the direction of the south end of the island. As I hastened onwards, not knowing how soon I might fall into the hands of the constables, I occupied myself with watching every object to prevent being surprised. At length I thought I distinguished voices as if engaged in a sort of whispering conversation. I suddenly stopped, listening eagerly to acquaint myself whether I had not been deceived, or, if possible, to discover from what quarter the sounds proceeded—but all was still. Afraid that it might be my pursuers, and having every reason to fear being surprised by them, I moved quietly to a tree whose branches hung drooping down close to the grass, with the intention of concealing myself there; but judge of my surprise, when, on moving a branch cautiously aside to allow of

entering, I beheld a young man in the act of supporting the head of a middle-aged female. Seeing they were discovered, the young man cast a terrified and exploring look at me, and exclaimed, "Oh, sir, for the love of God do not betray us;" he then became so agitated that the head of the female dropt from his arm, and he threw himself across the seemingly insensible form of his companion, giving vent to his grief in deep drawn sobs and words expressive of his agony, exclaiming at times, "Mother, dear, dear mother, we are lost, we are lost." These and other broken sentences uttered by her son at length brought the helpless and unfortunate parent to a sense of her condition. The lustre had left her eye, but there was language of deep sorrow and suffering in the look she gave me, that pierced me to the heart—a language which, really, can only be understood by those who have suffered. That glance rivetted me to the place; I could not move—I remained as fixed as if I had been chained to the spot. She attempted to speak, but the tongue refused to perform its office. What her feelings were I could guess from the mental torture exhibited in the writhings of her thin and miserably-clothed form. The spell under which she seemed gave way, and the melancholy tones of her voice reached my ears, while she supplicated me to spare her boy, whom she said she had ruined, expressing her willingness to suffer any punishment were he to pass unscathed; then, turning towards her son, she raised her feeble arm, and placing it round his neck, made a violent effort to imprint a kiss on his lips. The effort seemed too much, for her head fell back, and she again relapsed into her former state.

Could I dream, or was the spectacle before me real? It was some moments after she ceased to speak ere I could assure myself of the truth of what I saw and heard; and I was no sooner aware of this, than I endeavoured to soothe their fears by stating to the son my own position. Having done so he became less agitated, and confessed to me in turn that they were themselves runaways, which, from what I had heard, I suspected previous to his confession. A friendship thus suddenly sprung up between us. His mother by degrees recovered sufficiently to mix in our conversation. From what they stated, they had fared much worse, from the time of their escape till I found them, than I had done. On one occasion they had been betrayed by a man who professed the deepest sorrow for their condition, and who, to keep up the appearance of that profession, invited them to his house. Happily, they were informed of this person's treachery by one of his daughters, and had barely time to effect their escape from his *kind* intentions. Surrounded by dangers, and suffering the greatest privation, they had passed nearly a fortnight. The exposure to the cold, want of food, anxiety of mind, and great bodily fatigue, had wrought so much on the health of the poor woman, that she was unable to proceed farther. They had, therefore, sought their present retreat, where for two days, she had been tended by her son, who believed she could not recover, and that he would be compelled to leave her body to be devoured by the animals which

infested the woods. I placed my slender stock of provisions before them, and, with the aid of a little water the young man had provided for bathing his mother's burning head, we all partook eagerly, although unable to eat much.

I learned from them a short history of their sad life. They were natives of Wales, and had at one time been in respectable circumstances. The woman's first husband died when her son was four years old, leaving some property. A villain, under the mask of love, insinuated himself into her favour, whom she married. From that moment all her happiness fled. He squandered away her property, beat her and the boy, and at last left them in a state of utter destitution. Thus left, her life became one of sin, by which her son became contaminated. Ultimately he committed a robbery, and the degraded mother acted as a resetter of the stolen property, for which crime they were banished. For a considerable period after their arrival in the colony, they never saw one another. At length chance brought them in contact, when the plan of attempting their escape was entered upon. The rest is known to the reader.

The woman sincerely repented her misconduct. She seemed to reflect seriously on the ruin of her poor son, reproaching herself as being the cause; and bitter was the price she had paid for turning from the penalty of virtue and rectitude. The stamp of death was on her brow, but all her thoughts were centred in the wish, that her son might be enabled to return to society, and by an exemplary life atone for the failings of himself and his parent. The strength urged forth to support her giving these details, gradually disappeared, and again she became the same inanimate being as I first saw her. However much the son would have suffered to revive the helpless form before him, or wish her days to be lengthened, yet he could not hide the stern fact that her journey was near its end. An earthly judge might have pronounced him hardened in iniquity, but what man could look on the picture of filial and tender affection, evinced at this moment by that unhappy youth, and deny that he possessed the holiest and most sacred feelings belonging to humanity? Properly trained and educated, he would have been an ornament to his domestic world. I need not dwell longer on this subject; suffice it to say, that, after a burst of the most endearing affection, the poor woman breathed her last in the arms of her beloved son—the sky for her covering, the trees for her curtains, and the leaves for her bed.

I will pass over the scene which followed. I have stated before the horror the young man had of leaving the remains of her he loved so well to become the prey of beasts.—Silently we stole forth in search of some spot of earth which might be made to receive the body, and where it might lie in security. In a spot where a tree had fallen and torn a portion of the earth up with its roots, we cut out with knives the resting-place of her who had known prosperity, but had breathed her last amongst the wood-covered mountains of a penal settlement as a runaway convict. No deep-toned bell told of her departure—no priest delivered an

oration over her remains, ere they were forever consigned to their lonely habitation—no; but the evening breeze, with its melancholy whisperings through the branches, and the last notes of a solitary bird far off in the wood, lent a more solemn influence than all the gaudy pageantry attendant on the funerals of high-born mortals. At the bottom of the grave we placed a layer of dried leaves, and, when the body was laid down, the same substance covered it. We then drove strong pieces of branches into the ground on each side, and throwing broken shrubbery and brushwood over the body, we at last covered it with the loose earth, pressing it firmly down, then placing some heavy roots over all, it was left to repose till that great day when the God of all will call on earth and sea to give up their dead.

The funeral procession was small, but our feelings were keen, and the grief expressed sincere. We returned silently to our resting-place under the tree—few words were spoken, and in the end I sunk into a pleasant slumber. When I awoke I found my companion sitting in the attitude of deep thought, his head resting on his hand. I spoke, and he looked up. I then told him of the constables being in search of me, and proposed that we should part, as the safest mode for both. After dividing with him what remained of my victuals, we shook hands, and I bade him farewell.

About the middle of the afternoon the dogs, which still continued to follow me, got into the track of a kangaroo, and went off in pursuit of the animal.—Fatigued with incessant walking, I sat down to await their return. In this position it was not allowed me to remain long, for a few minutes had only elapsed, when I was astonished at the report of a musket fired very near the spot where I was seated; but my astonishment increased to something like terror when I observed that I had been the object aimed at by the cowardly villain who had discharged the gun. I was made aware of this fact from the circumstance of the ball falling within a few feet of me. I sprang up in an instant, when I perceived a man in the act of re-loading a gun. There could be no doubt as to who he was, and what was his aim. The thought of my pursuers being so close upon me, the absence of my dogs, and not knowing where to go, rendered me almost incapable of moving. Flight seemed my only resource; I therefore started off in the direction opposite to where the person stood. In my haste I had taken my pistol, but my ammunition, and other things I had, were left on the ground. Heedless of everything save escape, I continued to run. In time I became exhausted, and at last fell to the ground unable to proceed a step farther, giving myself up for lost, and my mind over to despair. In this position I became so much excited that in a few moments I was altogether insensible, nor did I awake to consciousness till aroused by a fierce grip from the fellow who had fired upon me. Being thus recalled to a sense of danger, the gloomy and sullen looks of the person who now stood over me, grinning as he was with malicious satisfaction, made me exert what strength I had left in order to escape. I got upon my feet, and a violent struggle ensued between us. I succeeded in

wresting his gun from him. He then flew towards me, throwing his arms around my body. I at last got my right arm loose. I drew my pistol from my bosom, but, while endeavouring to discharge it, I was stunned by a blow from behind with the butt-end of his companion's gun. I staggered backwards; the blood began to flow from my head; but, retaining some little recollection of what I had been about to do, I fired the pistol at random, and again fell to the earth in a state of insensibility.

When consciousness again returned, I found that my hands had been firmly secured. My head was severely cut by the blow, and pained me exceedingly. The pain of the wound, however, was nothing to the anguish that burned within me. All hope of freedom was now gone. If not guilty at first, I had rendered myself amenable to the laws of the colony for having attempted my escape. I felt confident that if my life was spared for this, yet for having fired the guns at the soldiers who pursued me, I could expect nothing short of the sentence of death being passed upon me, and it required a stronger and higher influence than many convicts possessed to keep the law from taking its full course, or moving the governor to commute the sentence to banishment for life to the worst settlement under his jurisdiction. These thoughts, it may naturally be supposed, affected me, and rendered me altogether careless of my future fate. The first signs I exhibited of recovery were taken advantage of by the bush constables to urge me to try and walk, assuring me that there was a house at a short distance where I would be allowed to rest and have my wound dressed. To this I made no reply farther than looking them in the face. Knowing that if I did not endeavour to try my strength ulterior measures would be used to force me, I got up, with their assistance, and made the best of my way with them to the house spoken of.

When we reached the house, it was dark. I was immediately ushered into the presence of the master. The farmer—for such he was—looked at me earnestly for some minutes, and then inquired if I had not been in the service of Captain W. I returned his gaze, in order to ascertain, if I could, who the querist was, but I could not call to mind ever having seen him before. Being too weak from the loss of blood to speak, I merely answered him by a nod of assent. The blood still continued at intervals to trickle from the wound; and the farmer, seeing my distressed state and ghastly appearance, gave orders that I should be immediately put to bed, and the wound washed and dressed. This being accomplished, I was then left to my own reflections. I lay a considerable time in a very distracted state, occasioned both from pain and a knowledge of my forlorn and hopeless condition. I tried to close my eyes in sleep, but the attempt was unavailing; nor can I at all describe the agony of my feelings throughout the long, long hours of that sad night. I endeavoured to think of home, and those who mourned my absence, and in imagination I summoned up the spirit of my dear mother weeping the degradation and loss of a loved but unworthy child. Then again would my

thoughts wander in search for the future; my trial, condemnation, and fearful end flitted before me, till the scene became too awful to contemplate, and I was only relieved by a flood of tears. At length the day began to dawn; and ere the sun had advanced an hour on its journey, I was visited by the humane farmer. After kindly asking how I felt, and evincing a degree of interest in my helpless position, he put several questions to me concerning what had induced me to run off. I told him as fully as my weakness would permit the whole of my history, and of my innocence of the crime I had been sentenced to the chain-gang to expiate. He looked hard in my face when I finished, and replied that, from the character he had received of me from my deceased benefactor, Captain W., he believed I told the truth. He also expressed his determination to assist me as far as he could. It was only now I was made aware of the fact, that in discharging the pistol I had wounded one of my captors in the side, but fortunately not dangerously. He told me he had made the man promise not to mention this circumstance on my trial; he also added, that whatever influence he could command would be exerted to save me from dying on a scaffold. I could only thank him for his kindness, when he retired, and I was once more left for a little to my own reflections.

For three days my wound would not permit of my being removed. I did not regret this, as I was shown every attention by the kind-hearted farmer. Knowing, too, that as soon as I reached Hobart Town, the walls of a prison, and the harsh discipline exercised within their precincts, would be a sad contrast to the comfortable house and warm bed I now occupied, I wished to remain as long as circumstances would permit. It was impossible, however, to allow me to abide longer at the farm-house than secured me from the danger of being attacked by fever, with which, for the first two days, I was threatened. As soon as the constables became aware that all fear on this head had disappeared, they announced their intention of removing me on the fourth morning. This communication, although I had been expecting it earlier, came like a shock upon me. Surrounded as I had been with danger while ranging the mountains, still I was at liberty, and although I had, since my capture, been under their guardianship, yet I had been treated with every kindness. All this was now to come to an end, and the clear sky and the forest were now to be abandoned for the felon's cell. It is not natural for man to contemplate such a change unmoved and unaffected, nor had the Great Creator made me an exception in this particular. My first burst of grief over, I became somewhat reconciled, and saw their preparations to depart going on, with a sort of stoical indifference.

On the evening before my departure to town, I was informed that four dogs had arrived at the house, nor could they be prevailed upon to depart, although every effort had been made to drive them away. The farmer hearing of the circumstance, came to me and inquired if I had not been followed by dogs. I then related to him the whole story of how I fell in with them, and

also the services they had rendered me. He seemed much affected at the recital, and instantly ordered a servant to allow them to come in. As soon as they were admitted, the whole four came running towards me, jumping upon me, and showing every token of satisfaction, nor could they be prevailed upon to sleep elsewhere than in my bedroom. As I was to depart on the following morning, I went early to bed, where, after tossing to and fro for some time, I at length sunk into a deep sleep, from which I awoke in the morning very much refreshed. The constables having got the boat in trim, came to inform me that I must now make ready for the journey. Yes, I thought, I must take my trial before an earthly judge, because I willed to be free from a punishment put upon me for a crime of which I was innocent. As I could not take the dogs with me, I gave them over to the care of the farmer, with instructions that, if he could find their owner, to return them to him, and, if he could not, to keep them in his possession for his own use or amusement. I was then escorted to the boat, followed by the farmer and the dogs. Before we pushed off from the island, the farmer shook me kindly by the hand, repeating his promise to aid me as far as he could, and expressed a hope that I would not allow my spirits to sink, and encouraged me to hope for the best. The boat was then put in motion, on seeing which, and that they were not allowed to accompany me, the dogs sent forth such a piteous yelling, that the noise resounded far and wide, and, so much was I affected by this last trait of their attachment, that I threw myself into the bottom of the frail vessel, and endeavoured to deaden their cries by stopping my ears with my fingers, in which position I remained till Brunie Island was left far behind.

(To be Continued.)

## THE ODD FELLOWS' RECORD.

MONTREAL, SEPTEMBER, 1846.

### HISTORY OF THE ORDER.\*

#### VI.—MISSION FROM AMERICA TO ENGLAND.— SEPARATION OF THE TWO BRANCHES.

At the Annual Communication of the Grand Lodge of the United States, in September, 1840, P. G. M. James L. Ridgely, of Maryland, was again elected Grand Sire, but having for the second time declined the honor thus conferred on him, P. G. M. John A. Kennedy, of New York, was chosen in his stead, and installed at the Annual Communication of 1841.

In the customary reports presented at the commencement of the above Session, by the Grand Sire and Grand Corresponding Secretary, very satisfactory information was given as to the resumption of intercourse between the two bodies in England and America. To a Communication addressed to the authorities at Manchester, by the last-named official, a warm and cordial reply was received, which was accompanied by several interesting printed documents relating to the

Order. The Officers at Baltimore gladly hailed this evidence of a desire for renewed friendly communion, and the following answer was immediately despatched:

I. O. O. F.

THE R. W. GRAND LODGE OF THE UNITED STATES OF AMERICA.

To the Grand Master, Deputy Grand Master, Board of Directors of the Manchester Unity, and Brethren of the Independent Order of Odd Fellows in England—greeting:

WELL BELOVED BROTHERN,—The undersigned, charged, by appointment, with the general correspondence of the R. W. Grand Lodge of the United States, I. O. O. F., takes occasion to address you on behalf of that Body, upon the interesting concerns of our common Order. He ventures to hope that some account of the condition of Odd Fellowship in America may not prove uninteresting to the Brethren in England, especially as the narrative of its progress in this hemisphere, while it is cheering to the Grand Lodge of the United States, is alike honorable to the Order in England—the great parent of our Institution in America.

He congratulates you upon the prosperous condition of Odd Fellowship in England, and takes great pleasure in informing you that its march is still onward in this great republic. Odd Fellowship in America, not unlike the government under which we live, has had to encounter many and very formidable obstacles in its origin, its organization, and its progress to usefulness as a benevolent and moral institution. After the example of our forefathers, the pioneers in this hemisphere, have the early votaries of Odd Fellowship battled its way, despite of public disfavour, until the Order has assumed its proper and deserved rank among the humane Institutions of our country. That victory, long doubtful, has been ultimately achieved within a very few years past, and has been mainly accomplished by directing its energies exclusively to its professed objects, namely, the relief of the distressed, the succour of the widow, and the education of the orphan. To promote so laudable an end, it became necessary at once to sever from the Order original practices coeval with its existence in America, which were offensive to the moral sense of a virtuous people. Thence the name of an Odd Fellow, once a reproach, ceased to be an obloquy to the citizen; and a society originally composed of the humblest of our fellow-men, soon numbered in its ranks, from among all classes of our people, the choicest citizens of the nation. Continuing under such auspices, it is not a matter of surprise that Odd Fellowship in America, known and appreciated as a purely philanthropic and strictly moral institution, has attained so rapid a growth, and that its advance in respectability has been so eminently successful. No attempt will be made in this place to recount its length and breadth in this country, inasmuch as the official communications which have been transmitted will furnish that interesting detail. Its condition here is truly gratifying to the heart of every Odd Fellow. Its success approximates comparatively to the brilliant career of our national character as a people, and it seems to be a plant peculiarly cherished under our form of government.

You will recollect that in less than three-fourths of a century since the organization of the American federal system, that from thirteen, twenty-six states have been formed, and the aggregate population of these states has reached twenty millions. It is also a matter of very modern history, that our principal city, New York, with its three hundred and eighty thousand inhabitants, already outranks every city on the European continent, excepting London, Paris and Constantinople. In the same comparative ratio has Odd Fellowship progressed in a shorter period than twelve years since the first impulse was given to its march. From a beginning extremely limited, it struggled in obscurity until the year 1830, when rising above the difficulties which had encompassed its youth, it rapidly and astonishingly worked out its own way to character, by the inherent influence of its own moral power. The greatest obstacle which interposed itself, for many years, to the spread of Odd Fellowship, was the fact, that from the place of the assemblage of its lodges, and the convivial practices indulged in at lodge meetings, an opinion universally obtained in the community that it was a mere merry-making concern; and however it proclaimed itself as a humane, charitable institution, it was believed that such a

\* Continued from page 122.

title to public approbation was hypocritically put on, for the purpose of cloaking practices which, if acknowledged, would be sternly rebuked by public opinion. As such an impression for a long time cast Odd Fellowship, in this country, into disrepute and opprobrium, so from the moment of the removal of the cause, was a corresponding opposite disposition evinced towards it by our people. A spirit of enquiry into the principles of the Order at once prevailed, and happily produced the conviction, that it contained within itself elements of great good, and could not fail, when disencumbered of such obnoxious features, to attain to a degree of moral excellence which would crowd to its Lodge-rooms the best and purest citizens of the republic. This, my brethren, so-much-to-be-desired result has been more than realised, and the proud satisfaction is now enjoyed by us in America, of witnessing as the fruit of our efforts in this reform, a spectacle at once imposing and sublime. There scarcely exists in the vastly wide-spreading territorial limits of America, a single state or district where the votaries of Odd Fellowship are not to be found—everywhere, from the extreme north-western boundary, to the southernmost point of the republic, and from the very shores of its Atlantic coast to the furthestmost region of the father of its rivers, the great Mississippi are the temples of our Order rising to the skies, dedicated to the cause of suffering humanity. Such is the picture of Odd Fellowship in the United States, and under its existing auspices it is destined, at no distant day, we fondly anticipate, to afford relief to a greater amount of individual suffering, than any other kindred association of equal resources in this country. Its great moral influence is felt and appreciated by the fraternity in the integrity of character which it inculcates, and the rigid adherence which it exacts in all the relations of life to the practice of those virtues which adorn and dignify man. When such, its highest and holiest motive shall cease to animate the Order in America, its epitaph will have been written as an institution deserving to claim no public consideration or concern whatever. No such fear, however, alarms us; but moving onward in silent and unobtrusive zeal in the promotion of its real purposes, with these cardinal principles ever in review, its future greatness and influence upon man's social and moral condition none can pretend to pourtray. Our career, be it with all deference spoken, affords an example not unworthy your imitation, and by regarding the results accomplished in America, at the simple cost of discarding conviviality, as a feature in Odd Fellowship, utterly at war with the respectability, dignity, and consequent usefulness of the institution, a lesson may be taught, we trust, not entirely unprofitable to the brotherhood in England. These suggestions have been made in no spirit of complaint, but are affectionately submitted to the calm and dispassionate reflection of the Manchester Unity, in the ardent hope that they may lead to a reform in the Order in England, which will tend to give a renewed vigour to its energies, enhance its weight of character, augment its influence, enlarge its sphere of action, and promote, as inseparably blended in one common interest, the welfare of the Order in Europe and America.

Having said thus much in relation to the condition of our Order in this country, and very respectfully commended to your imitation the means employed in producing so gratifying a result, I beg leave to invite your attention to a topic extremely interesting to the brotherhood here, and about which a very considerable degree of solicitude and curiosity prevails;—I refer to the real origin of Odd Fellowship. In the year 1837, pursuant to a resolution adopted with great unanimity by the Grand Lodge of the United States, the undersigned, as Chairman of a Committee, was directed to open a correspondence with the Manchester Unity on this subject. An interchange of communications accordingly took place, and the information conveyed from your Board, being but a literal repetition \* \* \* \* \* believed to have no foundation in historical truth, greatly disappointed our expectations. Let me again recur to this subject—in doing so, I will premise the application now made, in the same language employed on the former occasion, “by earnestly requesting, however lowly may have been its beginning,” a full, candid, and unvarnished account of the origin and early history of the Order in England. Your archives will doubtless furnish this desirable information. We care not what Odd Fellowship originally was, nor however humble may have been the occupations, or limited the pretensions of they

who first bid it into existence. We know what it now is in America, and the greater the contrast, the more eminently honourable will be our rank among the benevolent Orders of the earth. Many and various have been the traditionary accounts of its rise, derived from time to time from brethren who have arrived among us. In no instance, however, known to the undersigned, has a statement been made sufficiently authentic to entitle it to any reasonable degree of confidence. It is believed by some that the Order has existed certainly more than a century; that the London or Union Order is the great generic, from which the Manchester Unity or Independent Order seceded in 1809, both of which, with probably a third, are now practised in England, under a separate and distinct organization. You will not be surprised, that this subject should be interesting to your brethren across the Atlantic, and we therefore indulge the hope that you will unhesitatingly respond to the enquiry now made. If the Order was originally one and undivided, it would be gratifying to us to know when it became severed, the causes which led to the separation, and whether the reasons of the division are of so grave a character as to shut out all hope of resolving the whole into one great original, animated by one principle, producing one work, one language and universality throughout the globe. Such a result, if attainable, would constitute a jubilee in Odd Fellowship.

In conclusion, it is proper to advise you that in consequence of the changes made in the work in England, there is a great difficulty encountered by your visiting brethren in this country. What necessity, if any, led to such important alterations in Great Britain, we have never had the good fortune to learn; we respectfully ask to be informed the extent of these changes in the work, and the circumstances under which they have been made. It will be obvious, that unless great uniformity is maintained in this particular, our members will be respectively excluded from each other's Lodge-rooms, and one of the brightest characteristics of the Order, to wit, its faculty of succouring a distressed brother in a strange land, will be frequently unexercised by reason of the difficulty of understanding “that peculiar language” by which Odd Fellows should be readily known in every clime throughout the habitable earth.

This letter has proved protractive—the undersigned trusts, however, that the great importance of the topics referred to in so desultory a manner may serve as its apology.

Your Brother, in Friendship, Love and Truth,

JAMES L. RIDGELY.

G. Cor. Sec. of the R. W. G. L., U. S., I. O. O. F.

No direct acknowledgment was ever made of this courteous and conciliatory letter, and the first intimation had of its receipt, was in the printed proceeding of the Annual Moveable Committee, held at the Isle of Man in June, 1841. Among these were found resolutions asserting the great disadvantages under which Brethren of the Manchester Unity laboured, on their arrival in America, and empowering the Board of Directors to *open Lodges in the United States*, or to take such other steps as they might think best calculated to remedy the evil complained of. How the concluding paragraph of the above letter—which seems to have formed the principal, if not the only foundation for these resolutions—could have been considered as affording matter of offence, we are at a loss to suppose; but that such was the interpretation put on it, is evident. We cannot but agree with Brother Ridgely, when, after detailing these facts in his annual Report, he continues:—“The true cause of the whole difficulty, and the fruitful source of much evil to the whole Order, is attributable to the great error committed in England, of altering the work.”

The subject thus brought under the notice of the Grand Lodge, naturally engaged much of the time and



attention of the Representatives; their action on the case will be best shown by the communication in which it was announced to the Manchester Unity.

THE R. W. GRAND LODGE OF THE UNITED STATES OF AMERICA.

To the Grand Master, Deputy Grand Master, Board of Directors of the Manchester Unity, and Brethren of the Independent Order of Odd Fellows in England—Greeting:

WELL-BELOVED BRETHREN—

The undersigned, Corresponding Secretary of the R. W. Grand Lodge of the United States, has the honor of presenting the sincere congratulations of that body to the Brotherhood in England, at the prosperous condition of our beloved Order throughout that jurisdiction, and to renew the assurances so often heretofore expressed, of its ready, earnest, and ardent co-operation with the Manchester Unity, to extend the principles of Odd Fellowship to every "nook and corner" of the earth.

During no period of the history of the Order in America, has its condition been so prosperous, or its prospects more brilliant than the present time. Peace and harmony—"Friendship, Love, and Truth" prevail in every quarter of our jurisdiction, and the march of Odd Fellowship is still onward in strength, character, and usefulness. Herewith you will receive the Journal of the Proceedings of the Grand Lodge of the United States, held in the City of Baltimore on the 20th, 21st, 22d, 23d, 24th, and 25th days of September, 1841; from this document you will learn the interesting detail of the Order in each State of the Union, and will be enabled to institute a comparison of its present, with its former history and position in this country. While it is thus a source of profound satisfaction to the undersigned, to acquaint you with the healthful and prosperous condition of Odd Fellowship in this hemisphere, he will not disguise the fact, that the aspect of the present relations between the Manchester Unity and the Grand Lodge of the United States, are by no means calculated to promote the interest of the Order in either jurisdiction. Those relations, inauspicious as they appear, are the result of misconception and misunderstanding, it is believed, and may now easily, in the opinion of the undersigned, be adjusted; when if permitted to continue in their present inharmonious posture, they may tend to results of the deepest injury to Odd Fellowship as a system, throughout the world, and become the source of evils, sadly to be deplored by all. The undersigned, in the winter of 1841, addressed an official letter to the Grand Master and Board of Directors of the Manchester Unity, the delivery of which was intrusted to Brother Pooley, Grand Marshal of the Grand Lodge of New York, who mailed the same at Liverpool, to the address of Grand Corresponding Secretary Ratcliffe, at Manchester. To that letter no reply has been received; yet, the minutes of the proceedings of the Moveable Committee, which assembled at the Isle of Man, on the 31st May, 1st, 2d, 3d, 4th, and 5th days of June, 1841, furnish evidence that it had been duly received, and gave rise to proceeding in that body, which have been the profound regret to your brethren in this jurisdiction. Those proceedings are to be found on page 8 of the journal referred to, and are of the following tenor:

"Resolved, 11, We perceive from the American correspondence, that Brethren arriving in that country labour under great disadvantages, and can seldom, if ever, avail themselves of the benefits of Odd Fellowship in American lodges, as at present constituted. We consider it advisable that the Board of Directors be empowered either to open lodges or to take such steps as may seem to them better calculated to carry out the principles of our institution."

"Resolved, That the Grand Master and Board of Directors communicate to the next conference of the United States, that unless arrangements be made in America previous to the next A. M. C., to treat members arriving from England in the true spirit of Odd Fellowship, the Directors will be under the neces-

sity of making such arrangements for the interest and comfort of the members of the Independent Order now in America, as may seem to them most proper."

In the discharge of my official duty these proceedings were made the subject of a special communication to the Grand Lodge of the United States at its last session, and after mature deliberation upon the importance of the matter, the following resolution was unanimously adopted by that body.

"Resolved, That the Grand Corresponding Secretary address a communication to the A. M. C. on the subject of the difference existing between us, and endeavor to impress upon that body the importance of adhering to the ancient language, rules, and regulations of the Order; and mildly, but firmly protest against any attempt to interfere with the Order in the United States."

In obedience to the instruction of the resolution just cited, the undersigned begs leave, in relation to so much of the resolution of the A. M. C. as proposes "either to open Lodges in America, or to take such steps as may seem to them best calculated to carry out the principles of the Institution," to refer to the subjoined Charter of the Grand Lodge of the United States\* the terms and language of which, it is presumed, will sufficiently explain the relative position of the two bodies, and will demonstrate of itself, without the aid of comment, the entire independence of the Grand Lodge of the United States in the business of Odd-Fellowship in America.

It is needless for the undersigned to add more to this part of his instructions, than to reiterate the entire sovereignty of the Grand Lodge of the United States, in the concerns of Odd Fellowship in its own jurisdiction, and to assure our Brethren in England, that whilst that body has a most sincere and affectionate desire to co-operate in the spirit of brotherly love with the Manchester Unity, in spreading the principles of Odd Fellowship throughout the earth, it can never at any hazard permit its exclusive legitimate authority in Odd Fellowship in this country, to be in the slightest degree infringed. The language of the resolutions of the Isle of Man Moveable Committee are calculated to give offence, but regarding it as rather inconsiderate, than designed, the Grand Lodge of the United States has contented itself at this time with the simple direction to the undersigned "to protest mildly, but firmly in its behalf against any attempt by the Manchester Unity to interfere with the Order in the United States." It is due to the importance of the subject, that an inquiry should be made into the causes which led to the passage of these resolutions by the Moveable Committee. It is said "that brothers arriving in the United States labor under great disadvantage, and can seldom if ever avail themselves of the benefits of Odd Fellowship in American Lodges, as at present constituted." If by the language of this resolution the idea is meant to be conveyed, that our English Brethren who visit this country are unaided, when destitute or necessitous, by American Lodges, it is proper to disabuse our friends abroad of an opinion concerning the principles and practices of the institution in America, as erroneous, as it is unjust. None such are ever permitted to go unassisted, as the records of the Grand Lodge of the United States will amply testify; but if, however, it is designed to be intimated that American Lodges do not receive into their Lodge-rooms as members, or visitors, individuals claiming to be Odd Fellows, whether from England, or any other quarter of the earth, who are incapable of furnishing evidence of that fact, by the character of their work, we are bound to acknowledge the truth of the remark, and a consideration of circumstances which have produced this difficulty, will shew clearly, that our Brethren in England have reproached us without justice, for results, which they have, by a series of independent changes in the character of the Order, themselves successfully brought about. The work of the Order, as originally known,

\*See Charter at page 104, of Record.

was practised in this jurisdiction with strict fidelity until the year 1826, when it became necessary, in consequence of a change in the very *first principle* in England, that an effort should be made to produce uniformity in the Order. Thomas Wildey, the Grand Sire of the United States, visited Manchester, by appointment, for that express object. Whilst in England he was instructed in this change, and in the entire work; upon his return he submitted an official report to the Grand Lodge of the United States, and at his urgent solicitation it was resolved by that body to conform to the change, not however, without the most earnest and continued remonstrance against the measure by the State of Pennsylvania, then the most influential jurisdiction in the Order in the United States. The language of Odd Fellowship was thus again made uniform, and has continued unchanged from that time in this country; and the Lodges in America, "as now constituted," are precisely the same as they ever have been. How then does it happen "that English brethren arriving in the United States, labor under great disadvantages, and can seldom, if ever, avail themselves of the benefits of Odd Fellowship in American Lodges as now constituted?" The answer is at hand. They know not the ancient language of the Order, and speak a tongue unintelligible to this jurisdiction. Is it not therefore apparent that the failure on your part to consult the Order in the United States, and the exercise of independent authority to mould its features at pleasure, in England, have produced this much to be deplored result? It has been the anxious desire, for many years, of the Grand Lodge of the United States to preserve a regular and full correspondence with the proper authority in the Board of Directors of England, in relation to the general concerns of the Order, and especially in reference to the momentous subject of the work or *language* of Odd-Fellowship: this wish has been heightened, by circumstances which have brought to its knowledge the necessity which has compelled many Lodges in America to distrust, if not to turn away members from your jurisdiction, in consequence of their inability to converse in the language of the Order, as we received it from England, and as we now know it, and desire to preserve it. The great solicitude of the Grand Lodge of the United States on this subject, has from year to year impelled it, earnestly and affectionately, to expostulate with the Manchester Unity upon the propriety and justice of maintaining the original institutes of the Order, and although it may have subjected itself to the imputation of impotency, by the number and frequency of its appeals to the mother country, yet it has ever been influenced by a sincere desire to preserve unimpaired the work of Odd-Fellowship, and has not yet abandoned the hope of closing securely the doors of its Lodge-rooms against that spirit of change and innovation, which in its all-pervading influence, now-a-days, is making fearful inroads upon the ancient teachings of the temple. Hitherto its remonstrances, if they have not been received with positive displeasure, certainly have produced no congenial response, and have awakened no interest indicative of a regard for the subject, corresponding to the great importance which has ever been attached to it in this country. It is true that in the "official correspondence" of 1838 with this department, the sentiment which we expressed "that next to Religion Odd-Fellowship was the best institution which Providence had given to man, for the amelioration of his moral and social relations," is cordially reciprocated, \* \* \* and assurance is added "that no definite action would ever be made without our knowledge;" yet the most important changes in, and departures from, the *ancient language*, have been made in your jurisdiction, and propositions further materially to change the structure of Odd-Fellowship are now pending before the Order in England. We do not venture to deny, or doubt the authority of the Man-

chester Unity in the premises, but having been educated in the principles and teachings of the ancient school, we venerate the early simplicity of the language of Odd-Fellowship, and earnestly, but respectfully, once more invite your calm and dispassionate consideration of the subject. If the principles of the Order are worthy of preservation—if they are destined to be spread throughout the civilized earth, wherever the enterprising and daring spirit of Englishmen and Americans may lead them, the *language* by which they are to be understood, and made practically operative, should be one, consistent, identical; otherwise in the *confusion of tongues* the fate of the Order, in another quarter of a century, may be read in the history of the *ancient tower*. It may be that in the strength and power of the Order under your jurisdiction, in the volume of its details, and the scattered location of its subordinates, great difficulties may be found to lie in the way of re-producing uniformity; but these obstacles, although great, have not deterred us from again pressing the subject upon your attention, nor has the unwelcome reception of the repeated suggestions hitherto respectfully offered, forbid the hope, still ardently indulged by the Grand Lodge of the United States, that this important concern will cease to be of no regard to the Manchester Unity. If the protection due to the thousands of Odd Fellows, whom necessity or inclination brings to our happy land, in quest of employment and gain, now uncorrected by reason of the confusion in the language of the Order, will not admonish the Manchester Unity of the error already committed in the change which has been made, and of the necessity of a return to first principles, it may still be hoped, that the welfare of the institution itself, as essentially interwoven with its identity wherever practiced, may not be longer disregarded. The Grand Lodge of the United States, influenced alone by an anxious desire to preserve the most affectionate communion with the Manchester Unity, and regarding the wider difference in the work of the Order between the two jurisdictions, so likely to flow from independent and distinct modifications of it from time to time, without mutual consultation and agreement, as certain in the end to lead to entire estrangement in their relations, at its last session gave to this subject its most serious consideration. The undersigned has the honor herewith to submit "official" copies of the several resolutions adopted by that body.

R. W. GRAND LODGE OF THE UNITED STATES, I. O. O. F.,  
September Session, 1841.

"Resolved.—That the difficulties existing in the Order by a want of uniformity in the work, is deeply deplored by this Grand Lodge.

"Resolved.—That so soon as sufficient funds can be procured to defray the expense, one or more members of the Order shall be appointed to visit England—with instructions to confer with the Manchester Unity, on the subject of the difference in the work of the Order, and to use their best endeavours to procure a return to the ancient work.

"Resolved.—That the Corresponding Secretary address a communication to each Grand Lodge and Grand Encampment, working under the jurisdiction of the Grand Lodge of the United States, stating the importance of the object to be attained by a deputation to England, and asking a contribution of at least ten dollars from each Subordinate Lodge or Encampment under their jurisdiction, to be applied to defraying the expenses of one or more members to be appointed to visit England, authorized to use their best endeavours to obtain uniformity in the work of the Order."

These proceedings furnish an earnest of the deep interest which is felt in this country for the prosperity and preservation of the institution of Odd Fellowship—the unanimity with which they were adopted may serve to show the all pervading character of that interest throughout our whole jurisdiction.

The Grand Lodge of the United States being exclusively a legislative body, exerting a general supervisory care and protection over the various State governments in Odd Fellowship, possesses a very limited revenue—hence the necessity of the appeal made to the

working Lodges and Encampments, in the resolutions of that body, to furnish the means for the proposed visitation to your jurisdiction. The uniform devotion to the general interests of the Order manifested by the Lodges in the United States, leave no doubt of a ready, cordial and cheerful response on their part, to this application, and we indulge the hope that, ere long, a deputation of your American Brethren will visit you, to confer with the Manchester Unity upon this interesting subject. That you will meet them in a spirit of brotherly love and liberality, we cannot permit ourselves to doubt, and that their mission may be crowned with success, is the anxious wish of every American Odd Fellow.

I am very truly your brother, in F. L. & T.

JAMES L. RIDGELY, C. S.

The appeal to the Brethren of the Order mentioned in the concluding portion of the preceding letter, was cordially responded to, and a sufficient amount of funds was shortly collected to warrant the Grand Sire in carrying out the recommendation of the resolutions quoted above. For this purpose P. G. M. James L. Ridgely, Grand Corresponding Secretary, and P. G. Isaac D. Williamson, Grand Chaplain, received the requisite commissions, and on the 3rd May, 1842, these worthy Brethren arrived in England on their mission of reconciliation. We should much wish to present to our readers, in accordance with the plan which we have adopted whenever practicable, the progress and result of this mission, in the words of the official report, but this the extreme length of that report and of the accompanying documents forces us at present to forego our intention. We may possibly have an early opportunity of presenting them entire; in the mean time we will give their purport as shortly as possible.

The deputation were cordially received by the authorities of the Order at Manchester, who, however, declined entering in the business of their mission, in view of the near approach of the meeting of the Annual Moveable Committee. That body met on the 16th May, and amongst the earliest business transacted was the appointment of a sub-committee to meet and negotiate with the Brethren from America. After repeated and lengthy conferences during the three succeeding days, the sub-committee presented to the deputation from America a report, in which they intended to submit, for the adoption of the Annual Committee, several resolutions, being the result of their deliberations. By the tenor of these resolutions the five Degrees as then practised in the United States were to be adopted throughout the Order—full power was given to the authorities of the Manchester Unity to enter into arrangements with the Grand Lodge of the United States, to ensure uniformity in the initiatory language of the Order, and in the Travelling Cards granted to Brethren, and also to negotiate “the jurisdiction of territory”—and no alteration was to be made in the language to be established under these resolutions, unless by the consent of both parties. The whole object of the mission from America would seem thus to have been satisfactorily attained; but unfortunately another resolution was also reported, to the following effect:—

“8. That our American Brethren do agree on their

part, to admit the English Brethren who are in possession of legal cards, to full membership into their Lodges, on payment of a sum not to exceed 10s. 6d. of the money of Great Britain.”

It must be borne in mind that long ere this time the Grand Lodge of the United States had surrendered the control of the fees and benefits to the State Grand Lodges, who had in most instances left it in the hands of the Subordinate Lodges, and the average rate fixed, throughout the United States, for the admission of a Brother by deposit of Card, was about twenty shillings sterling, though in some cases as high as four pounds. For the Supreme Grand Lodge now to step in, and either enforce the reception of Brothers holding Cards at a very reduced rate, or to compel Subordinate Lodges to admit a Brother from England for half the amount required for one residing in the same locality, would have been subversive of all the principles of good government. This dangerous system of legislation was at once firmly but courteously disowned by the American deputation, and again insisted on by the Manchester sub-committee. The Report was presented to the Annual Moveable Committee without alteration, when the following resolution was passed:—

“That the report of the sub-committee on the American negotiation, be adopted by this Grand Annual Moveable Committee, and in the event of the Right Worthy Grand Lodge of the United States, not acceding to the resolutions therein contained, that the Officers of the Order and Board of Directors be armed with full power to carry into effect the resolution relative to the Order in America, as passed in the Isle of Man Grand Annual Moveable Committee, and that the whole of the report, &c., be printed.”

This threat of invasion, for it was nothing else, was met by a renewed protest from the American Brethren and the negotiation was finally broken off. That the Board of Directors had determined to carry the above threat into execution, is manifest from the following letter, which was extensively circulated by them throughout the Order, some time before the reports of the Annual Moveable Committee was printed and distributed.

“8, Aytown-street, Manchester, June 4th, 1842.

Sir and Brother,—I am instructed by the Grand Master and Board of Directors, to inform you that *a rupture has taken place between our American brethren, and the Independent Order in England*, as on reference to the A. M. C. reports, you will find that *it is their intention to refuse to admit parties from England as subscribing members.*—Therefore no member who is going to America, must draw either card or clearance, with the intention of being admitted there. The Directors have received *full power and instructions from the last A. M. C. to enable them to open Lodges in the United States*, should our American brethren still persist in refusing to admit our members. Therefore, until further notice, members emigrating to America, are particularly requested not to draw either card or clearance, until such times as proper arrangements for their admission can be made.

Yours, respectfully,

WILLIAM RATCLIFFE, C. S.\*

The report of the Deputation was presented to the Grand Lodge at its annual communication, in September, 1842, and after due deliberation by the assembled Representatives, the resolutions here quoted, were unanimously adopted.

*Resolved*,—That the thanks of this Grand Lodge be given to Brothers Ridgely and Williamson for the able

manner in which they have conducted the negotiation with the Annual Moveable Committee of England.

*Resolved*,—That until the Annual Moveable Committee shall restore the work of the Order to its ancient form, as known and used in the United States, or until the resolution passed at the Isle of Man Annual Moveable Committee, and reiterated at the Wigan Annual Moveable Committee, proposing to establish Lodges in America, be rescinded, all intercourse shall cease between the two bodies.

*Resolved*,—That all Grand and Subordinate Lodges and Encampments working under a Charter from this Grand Lodge, be instructed by a circular, to be addressed to them by the Grand Corresponding Secretary, that they are hereafter required to refuse admission into their Lodges, to all persons who claim admission, by virtue of a card granted by a Lodge in connexion with the Manchester Unity.

The action taken by the Grand Lodge had been duly communicated to the Board of Directors at Manchester, but no reply was ever received. That it had reached them, however, is evident from the action of the Board on the 10th June, 1843, authorising the immediate formation of Lodges in the United States in connection with the Manchester Unity. Brothers, Ridgely and Williamson, on their return from England, had brought with them several applications from parties desirous of forming Lodges in connection with the Grand Lodge of the United States; but, when submitted to that body, they resolved to grant no Charter for Lodges or Encampments in Great Britain, until the authorities of the Manchester Unity should carry into execution their threat of establishing Lodges in the United States. This was formally done in the course of the subsequent year, but successfully, we believe, only in one instance—that of a Lodge of the Manchester Unity instituted in New York, and still in existence.

Considering that by these overt acts of hostility the authorities in England had put aside all chance of a reconciliation, the Grand Lodge of the United States, at the annual communication of September, 1843, took the new posture of affairs into their serious consideration. Almost the only course now open for them seemed the discontinuance of all relations between the two branches of the Order, a step to which they now found themselves reluctantly driven after calm and mature deliberation, therefore, they unanimously resolved, "That all connection between the Manchester Unity and this Grand Lodge, be and hereby is, forthwith severed."

#### THE TORONTO EXAMINER AND ODD FELLOWSHIP.

THE Editor of the Toronto *Examiner* has recently devoted four columns of his paper to an attack upon, or rather condemnation of, Odd Fellowship. Were we disposed to enact the snarling critic, we could find plenty of room for remark in this effusion. We might cite for admiration the modesty of the writer, who compares himself—running a tilt at Odd Fellowship, at the risk of offending half a dozen subscribers—to the sturdy Knox, engaged hand to hand with the vast power of an universal church, certain to be destroyed if he failed to conquer. We might wonder at the voluminous argument he has prefixed to so small an epic: Sismondi will indicate the topics of one of his

chapters, full of research and thought, in about half the number of words. But leaving these and some other details, which belong to the literary merits of the treatise, rather than to its inherent force, we are free to confess that the general spirit of our contemporary's strictures entitles him to a candid reply; and this we shall attempt in a few words to give, assured that fair discussion can never shake the cause of truth, and prepared on conviction to give up any error into which we may unwittingly have fallen. We will begin with the beginning. The writer in the *Examiner* finds fault with the origin to which a Mr. Hill, of Kingston, refers the history of our Order. We certainly are not prepared to take up the cudgels in defence of the date assigned to the Society's foundation by our worthy friend; but then we may suggest to the *Examiner*, that Chronology forms no part of the doctrines of Odd Fellowship; and it may be possible for a very good V. or even N. G. to know as little about such matters, as the French lady who took Mr. Robinson, George the Fourth's minister, for the veritable Robinson Crusoe. We know that this continent has long been peopled; but the knowledge is quite consistent with our doubts as to the early Welsh emigration of Madoc ap Morgan: nor do we imagine that the advantages of Christianity in the British Isles depend at all upon the veracity of those historians, who assert that the Apostle Paul once preached in Devonshire. We infer from all this, that as Odd Fellowship certainly does exist, the mistakes of its votaries as to its heroic ages, can be no argument against its present value. Very eminent men—among them, we think, Franklin the Philosopher—have taken pride in an ancient family, even when this antiquity was by no means well ascertained. If we are guilty of the same weakness, we hope that, like them, we have some more real and solid claims to respect. The *Examiner*, at least, admits that many of our most worthy citizens are to be found in the ranks of the Odd Fellows—a fact, which we think, upon the principle "*noscitur a sociis*," may be taken to prove that Odd Fellowship is a worthy institution; for we do not find such persons among the promoters of vice and crime. He also appears to be aware that the object of the Society is the relief of the weak and necessitous; but then he objects, that this is not from benevolent, but from selfish, motives, since the parties relieved are either Odd Fellows themselves, or their immediate dependents. Let us admit this to be true—as the fact, no doubt, is true, whatever may be thought of the inference—is there then any crime in providing against sickness and old age; any immorality in caring for our widows and our orphans? Or is it not rather true benevolence, to encourage every attempt to induce men thus to render themselves independent of misfortune? The true grounds for the recent changes in the corn laws, which the *Examiner* so much admires, were the selfish calculations of that most matter of fact class, the political economists; yet, if their views turn out to be correct, who shall say that humanity has not achieved a triumph, and that benevolence is not gratified by their success? To

come nearer to the Institution in question, will the *Examiner* pretend that interest is opposed to benevolence, in the operations of Life Assurance? Will he not confess, that the hard dry man of figures, who first devised the plan upon which those operations are carried on, was entitled to the thanks and the gratitude of the community? There is no one act of duty, from the most agreeable, to the most self-denying, which has not self-interest as an ingredient in the motives for its performance. We are not of those who presume to drag religion into every arena of scientific or moral discussion; yet the illustration is so apt, that we cannot refrain from asking—we hope with due reverence—whether the exhibition of the rewards and punishments of another life, is not a direct appeal to this universal instinct?

Having acknowledged that the Odd Fellows profess to have laudable designs, the *Examiner* fails, we think, in his object, unless he shows that this profession is accompanied by evil acts. He does not attempt this: he stops at a second-hand assertion, illustrated by no figures, for we cannot take the mere statement as a calculation, that the dissolution of Odd Fellowship is certain, on arithmetical principles. That, "presuming no change in the contributions and benefits should take place, and assuming the average age at admission to be thirty-one, which is near the truth, and taking the total number of members in the Manchester Unity at 400,000, a donation or gift of no less than £9,135,000 would be required to enable the Order to meet all its liabilities; and that is taking it for granted that the affairs of those Societies are conducted with proper regard to economy, and the funds invested to yield at least three per cent., compound interest." And farther, that "certain parties—the early claimants on the funds of the Order—may derive some pecuniary benefits, but the masses will not; for in the course of time, a sum of nine or ten millions sterling will be required as a gift, beyond all the ordinary contributions, to meet the ultimate obligations of the Order!!!"

Now again we ask where is the immorality in all this, even if it be true? Many a man enters upon speculations which turn out losses. Many a Life Insurer—to continue the comparison with these institutions—has found to his cost, that the office is bankrupt before he derives any advantage from it; but is this a fault, or a misfortune? It may be a very proper subject for reform, but we cannot see that this defect can be any reason for giving up a useful institution, by no means, necessarily associated with the defect. We think, however, that those who are not Odd Fellows, may very properly leave this to those who are; just as lumbermen or flour speculators are left to their own devices, by sharper sighted people who do not choose to risk their money in such occupations.

The *Examiner*, amongst other faults which he imputes to us, complains of our banners and costume. The writer of the present article would perhaps agree with him as to the uselessness of these emblems, but he contends for their perfect innocence; and whatever his opinions may be, he can hardly suppose that either

his own, or the *Examiner's* good sense, or both united, will prevail against a custom common to all associations, all over the world. Fire Companies, National Societies, even Temperance Societies and Sunday Schools, march with banners at the head of their processions; why should our Order alone be reprobated for indulging in so harmless a fancy?

We believe that there are but two other objections to which it is necessary to advert. The first is the secrecy of the order, the other its assumed anti-christian tendency. With regard to the first, we have simply to say that our secrecy is in every respect honorable. We have no oaths to bind the consciences—no terrors to alarm the fears, of our members. They keep the secrets of the Order as they do that of the family or the mercantile firm, because it is honorable to do so, and whenever it becomes dishonorable, they are freed from the obligation. Our promises are not like those of the *Illuminati* or *Carbonari*, sanctioned by impious and horrible rites,—we have no assassins to revenge defection, like the secret tribunals of mediæval Germany; but we appeal to the reason. We tell our neophyte that the object of the association would be destroyed, if the secrets, by the knowledge of which the initiated are distinguished, were open to persons not entitled to their advantages. We tell him that it is his personal interest to preserve these advantages to the proper claimants, and that if he be ready to part with his share, he is nevertheless bound in honor to his brethren not to allow them to suffer by his indiscretion. It would be idle to repeat a thousand cases in every day life, where this same secrecy is necessary: they must occur to every one.

As to the assumed anti-christian tendency of the Society, we need say little. We confess, we do not affect that "very straitest sect," to which, as we gather from his remarks, our censor belongs; still we think we are able to understand and appreciate that separation from the world which he inculcates. While we do not hold his opinions, we think we can comprehend them; but we cannot conceive what they have to do with the matter in question. If the *Examiner* is prepared to segregate himself entirely from all who do not entertain the same religious views, and practice the same ascetic system as himself, there is sufficient room in Canada for him to repeat the experiment, which was tried in the fourth century in the Alexandrian desert; but, till he does so, he must associate in a thousand ways with men who are far removed from the very highest walks of piety. We presume he does not make religious strictness a test for employment in his office, or admission on the list of his subscribers. We know many among his political associates, who are neither pious nor moral; yet he is bound to them because the necessity of the case obliges him to be so—he is "in the world," though, if he would follow the command of his master he must not be "of it," by partaking of its spirit and passions. The Insurance Offices have already served us for a term of comparison, we cannot do better than use them again to complete our defence, and, we would ask the

*Examiner*, whether, if he desired to insure his life, he would think it a necessary preliminary to enquire if all the proprietors, and all the insured, were Christians in the narrow sense which he attaches to the word? We believe he has sufficient good sense to be satisfied with the solvency, without questioning the sanctity, of such an Association.

As to the charge of Odd Fellowship being substituted for Christianity, it is simply absurd, and however hyperbolic the praises which some well-meaning men have, in their enthusiasm, lavished upon it, we are persuaded there is no reason to say that such an idea has ever been inculcated by the Order. How the *Examiner* could have brought such an accusation, in the face of his own quotation, announcing the object of the Society to be the promotion of "Friendship, Love and Truth"; nay, according to Past Grand Stevenson, "the substitution of *Religion for Infidelity*," we are at a loss to conceive. To bear out his assertion, Past Grand Stevenson's words should have been "the substitution of *Odd Fellowship for Christianity*," or at least of *Odd Fellowship for Infidelity*. Far from this, there is a distinct avowal that the teachings of the Order point to something higher and more excellent than itself; but it refuses not the aid of him who will assist it, in its more immediate and practical operations, though he may not be able or willing to avail himself of the better light it holds out.

We have now, we believe, gone over the principal objections urged against us by the *Examiner*. We have taken the line of defence, in preference to advancing any thing in our own behalf. If there be any argument, however, wanted in our favour, we should find it in the fact, that while no single crime has ever been imputed to us, amidst all the allegations as to the evil tendency of our principles, there are many of the best men in the community, who, knowing us intimately, are glad of every opportunity of testifying their respect for our rules and our practice.

The following letter was received on the 4th instant, by the Secretary of Canada Lodge. We publish it with a view of putting the different Lodges in the Province, and individual members on their guard against being further imposed upon.

This person appeared in the ante-chamber of Canada Lodge on the evening of the 4th, claiming succour as an Odd Fellow in distress; but finding that the Lodge was in possession of his real character, he took what is commonly called "leg bail," and disappeared.

} STANSTEAD, Sept. 2, 1846.  
} *Oriental Lodge Room, I.O.O.F.*

SIR & BROTHER,—I am instructed by this Lodge to intimate to you for the information of Canada Lodge, No. 8, I. O. of O. F., that an individual assuming the name of Alexander, and claiming to be a member of "Traveller's Rest" Lodge, St. Louis, Missouri, is now in this place, intending to start to-morrow morning for Montreal. There is too much reason to suspect that this individual is an imposter, and the object of this letter is to put your Lodge on its guard.

I am requested further to desire that you will without delay communicate to the other Lodges in your

city, which I have not time at this moment to do, as this person starts to-morrow.

Allow me further to refer you to the *Odd Fellow*, published in the city of Boston under date of the 15th April last, for a full account and description of this Mr. Alexander. Yours in F. L. & T.

T. LEE TERRILL,  
*Secy. Oriental Lodge, No. 7.*

Since the above, a committee from this Lodge have waited upon Mr. Alexander, to whom he has confessed that *he is an imposter*. He is, I should think, about twenty-five years of age, light complexion, short in stature. He received some assistance from members of this Lodge who were unsuspecting, and who attributed the incorrect signs made by him to an imperfect recollection. In haste, yours in F. L. & T.

T. LEE TERRILL.

We have received by mail a copy of the Proceedings of the R. W. Grand Lodge of the State of Michigan, held at the city of Detroit, in July last. The R. W. Grand Lodge of Michigan is composed of fifty-two members, and has under its jurisdiction fifteen working Lodges—all in a prosperous and flourishing condition.

We have also received a copy of the Annual Proceedings of the Grand Lodge of the State of Illinois.

#### PATRIARCHAL ORDER.

A Grand Encampment was established in this city on Thursday, the 3rd instant, by Dispensation from the Grand Lodge of the United States. The Encampment was opened in the R. P. Degree; and on motion of Past High Priest Dunkin, it was resolved, "That the Dispensation now presented be received; and that they proceed to organise under the same. The following nominations were then made, and declared elected:—

P. C. P. George Matthews, M. W. G. P.  
P. H. P. J. R. Healey, (Quebec) M. E. G. H. P.  
P. C. P. R. H. Hamilton, R. W. G. S. W.  
P. C. P. Wm. Hilton, R. W. G. Scribe,  
P. C. P. H. H. Whitney, R. W. G. Treasurer;

who were duly installed into their respective Chairs by Grand Sire Sewell. We beg to refer our readers to the following Proceedings of the Grand Encampment for full particulars of business transacted at the first meeting.

Montreal, September 3, 1846, 3 o'clock, P.M.

Pursuant to a notice issued by the Scribe of a Convention of the Past Officers of the several Subordinate Encampments in this Province, assembled on the 31st ultimo, for the purpose of taking the preliminary steps towards the formation of a Grand Encampment to be located in this City, there appeared the following Past Officers, representing the following Encampments:—

P. C. P. George Matthews; P. C. P. H. H. Whitney—Hochelega, No. 1. P. H. P. J. R. Healey, Stadacona, No. 2. P. C. P. T. Hardie, P. C. P. R. H. Hamilton, P. C. P. W. Hilton, P. H. P. C. Dunkin, Royal Mount, No. 3. D. D. Grand Sire S. C. Sewell, who had been deputed to present the Dispensation and institute the Grand Encampment, took the Chair, and requested the following Patriarchs to officiate as Grand Officers, *pro tem.*:—  
P. H. P. C. Dunkin, *G. H. P.*; P. C. P. R. H. Hamilton, *G. S. W.*; P. C. P. W. Hilton, *G. Scribe*; P. C. P. H. H. Whitney, *G. Treasurer*; P. H. P. J. R. Healey, *G. J. W.*; P. C. P. T. Hardie, *G. Sentinel*.

The Dispensation was then presented by the D. D. Grand Sire, for the action of this Body.

On motion of P. H. P. Dunkin, seconded by P. C. P. Hardie, it was Resolved, That the Dispensation now pre-

sented be received, and that we proceed to organise under the same.

The Grand Encampment then proceeded to the nomination and election of the Grand Officers, which resulted in the following being duly elected, viz. :—

P. C. P. George Matthews, *M. W. G. P.*; P. H. P. J. R. Healey, *M. E. G. H. P.*; P. C. P. R. H. Hamilton, *R. W. G. S. W.*; P. C. P. W. Hilton, *R. W. G. Scribe*; P. C. P. H. H. Whitney, *R. W. G. Treasurer*; P. H. P. J. M. Gilbert, *R. W. G. J. W.*

The D. D. Grand Sire requested the Officers Elect to present themselves for installation: whereupon that Officer proceeded to administer the obligations of Office to the following:

P. C. P. George Matthews, *M. W. G. P.*; P. H. P. J. R. Healey, *M. E. G. H. P.*; P. C. P. R. H. Hamilton, *R. W. G. S. W.*; P. C. P. W. Hilton, *R. W. G. Scribe*; P. C. P. H. H. Whitney, *R. W. G. Treasurer*; who were declared duly installed into their respective Chairs.

D. D. Grand Sire Sewell then surrendered the Chair to the M. W. G. P.

On motion of P. C. P. Hardie, seconded by P. H. P. Dunkin, it was Resolved, That the Constitution of the Grand Encampment of the State of Maryland, with the exception of the 18th Article, be adopted, *pro. tem.*, as the Constitution of this R. W. Grand Encampment.

The G. Scribe presented the following Report on the Certificates of Representatives, viz. :—

The Certificates of Rep. J. Dyde, Rep. W. Sache, and Rep. G. P. Dixon, from Hochelaga Encampment, No. 1.; Rep. A. Joseph, Rep. J. McLaren, Rep. P. Lesueur, from Stadacona, No. 2.; Rep. S. C. Sewell, Rep. H. E. Montgomerie, Rep. L. H. Holton, from Royal Mount, No. 3.; Rep. James Sewell, Rep. P. Sheppard, Rep. G. Hall, from St. Louis, No. 4, to be correct.

On motion of P. H. P. Dunkin, seconded by G. H. P. Healey, it was Resolved, That the Report be received, and the Patriarchs named be admitted as members of this Body.

The following Representatives were then introduced, and took their seats as members of this R. W. Grand Encampment :—

Rep. Sache, Hochelaga, No. 1.; Rep. Joseph, Rep. McLaren, Stadacona, No. 2.; Rep. S. C. Sewell, Rep. Montgomerie, Royal Mount, No. 3.; Rep. James Sewell, Rep. Sheppard, Rep. Hall, St. Louis, No. 4.

On motion of Rep. Joseph, the Grand Encampment proceeded to the Election of the R. W. Grand Representative; when P. H. P. Dunkin, being the only Patriarch in nomination, was declared duly elected.

The M. W. G. Patriarch then appointed the following Committees :—

Committee on Correspondence—P. C. P. Hardie, G. T. Whitney, G. H. P. Healey, Rep. Sache.

Committee on Elections and Returns—P. H. P. Gilbert, Rep. Sache, Rep. Joseph.

Committee on Laws of Subordinates—G. Rep. Dunkin, Rep. Montgomerie, Rep. Sheppard.

Committee on Finance—G. S. W. Hamilton, Rep. Dyde, Rep. Hall.

Committee on Grievances—Rep. S. C. Sewell, Rep. McLaren, Rep. Holton, Rep. James Sewell.

On motion of Rep. Montgomerie, seconded by G. H. P. Healey, it was Resolved, That a Committee of Five Patriarchs be appointed for the purpose of procuring a Room for the meetings of this Grand Encampment, and likewise to Report upon the expediency of adopting some uniform Regalia, to be worn by the members of the Patriarchal Branch of the Order.

The following Patriarchs were appointed as said Committee :—

G. S. W. Hamilton, P. C. P. Hardie, Reps. Montgomerie, Joseph and Hall.

P. C. P. Hardie presented to the Grand Encampment various communications of interest connected with the establishment of the Patriarchal Branch of the Order in this Province, which, on motion of G. Rep. Dunkin, seconded by Rep. S. C. Sewell, were ordered to be received, placed on file, and the thanks of this Body tendered to P. C. P. Hardie for the same.

On motion of G. Rep. Dunkin, seconded by Rep. Montgomerie, it was Resolved, That a Special Committee be appointed to consider and report upon the steps to be taken by this Grand Encampment, with a view to the securing of the independence of the Order in this Province.

The following were appointed on said Committee :—

G. Rep. Dunkin, G. H. P. Healey, Rep. McLaren, Rep. Montgomerie, Rep. J. Sewell.

On motion of G. Rep. Dunkin, seconded by P. C. P. Hardie, it was Resolved, That when this Grand Encampment adjourns, it adjourn till half-past Seven this Evening.

On motion of Rep. Montgomerie, seconded by G. Scribe Hilton, it was Resolved, That the Finance Committee be authorised to procure for the use of this Grand Encampment, a loan of the sum of seventy-five pounds currency at a rate of interest not exceeding 6 per cent per annum.

On motion of Rep. Joseph, seconded by Rep. Hall, the Grand Encampment then adjourned.

W. HILTON, *Grand Scribe*.

Montreal, September 3, half-past Seven, P. M.

The R. W. Grand Encampment met, pursuant to adjournment.

Present—M. E. G. H. P. Healey, in the Chair, R. W. G. S. W. Hamilton, R. W. G. Scribe Hilton, R. W. G. Treasurer Whitney, R. W. G. Rep. Dunkin, P. C. P. Hardie, Rep. Sachs, Rep. McLaren, Rep. Montgomerie, Rep. Sheppard, Rep. Hall.

On motion of P. C. P. Hardie, seconded by Rep. Sache, the reading of the Minutes were dispensed with.

On motion of G. Rep. Dunkin, seconded by Rep. Sache, it was Resolved, That Article 13, Section 3, be amended as follows, viz. :—That the words "a Charter from" be struck out, and the following substituted: "under the jurisdiction of;" also that the word "five" be struck out, and "ten" be inserted in its stead. The Yeas and Nays having been required on the latter of said amendments, there appeared the following :—

Yeas—Whitney, Sache, McLaren, Hilton, Hamilton, Dunkin, Hardie, Montgomerie, Sheppard—9.

Nays—Hall—1.

On motion of G. Rep. Dunkin, seconded by Rep. Hall, the following was adopted as a Law for the government of Subordinates :—

"No person shall be eligible to become a member of a Subordinate Encampment under the jurisdiction of this R. W. Grand Encampment, unless he be at the time a regular contributing member in good standing of a Subordinate Lodge, working within the said jurisdiction, and have received the five subordinate degrees.

"Every proposition of a Brother qualified as aforesaid, shall be referred forthwith after it shall have been duly made in writing, to a Committee of Three Patriarchs, whose duty it shall be to report thereon at the next stated meeting of the Encampment; and forthwith after the Report of such Committee shall have been received, the Encampment shall proceed to ballot upon the proposition. Should one dissenting vote and no more appear upon such ballot, a second ballot shall be forthwith taken, on the requisition of the Patriarch submitting the proposition; and if on such second ballot there still appear only one dissenting vote, or if the proposing Patriarch require no such second ballot, further action in the case shall be postponed, till the next stated meeting of the Encampment, when a final ballot shall be taken, and if upon such final ballot there be still found only one dissenting vote, the Candidate shall be declared accepted.

"Should more than one dissenting vote appear upon any ballot, taken as aforesaid, the Candidate shall forthwith be declared rejected."

Rep. Joseph here entered and took his seat.

On motion of Rep. Montgomerie, seconded by G. Treas. Whitney, it was Resolved, That the Grand Scribe be instructed to communicate to the Subordinate Encampments in this Province, the fact of the institution of this R. W. Grand Encampment, and the names of the Officers installed, and further to intimate to them, that they are now under its jurisdiction, and that the Ten per Cent on their dues, heretofore paid to the R. W. Grand Lodge of the United States, will be payable from and after the 21st instant, to this R. W. Grand Encampment.

On motion of P. C. P. Hardie, seconded by Rep. Montgomerie, the Grand Encampment went into Committee of the Whole, for the purpose of taking into consideration the expediency of sending out delegates to confer the Patriarchal Degrees on Brethren, and open Subordinate Encampments.

After some time spent in Committee, the M. E. G. H. P. resumed the Chair, and P. C. P. Hardie, as Chairman of

the said Committee, reported the following Resolution, which, on motion of G. Rep. Dunkin, seconded by Rep. McLaren, was adopted.

Resolved,—That the M. W. G. Patriarch be, and he is hereby, authorised, at his discretion, to grant, at any time previous to the next Quarterly Session of this Grand Encampment, a Dispensation or Dispensations, to empower any duly qualified Patriarch or Patriarchs, under such instructions as he may see fit to give, to constitute and open Encampments in any part of Canada, and to instruct in the Degrees of the Patriarchal Branch of the Order, any number of duly qualified Brethren, on whom it may be necessary to confer the same, in order to the constitution of such Encampments.

On motion of Rep. Montgomerie, seconded by Rep. Joseph, it was resolved, That the Grand Scribe be authorised to procure Visiting and Clearance Cards from the Grand Lodge of the United States, and that the same be supplied to the Subordinate Encampments, at the rate of ninepence each.

On motion of G. Rep. Dunkin, seconded by Rep. Sheppard, it was resolved, That a Committee of Three be appointed to enquire and report as to the best mode of publishing the Proceedings of this Grand Encampment.

The Committee named were, G. Rep. Dunkin, G. Scribe Hilton, Rep. Montgomerie.

On motion of G. Rep. Dunkin, seconded by Rep. Sheppard, it was resolved, That when this Grand Encampment does adjourn, it adjourn until Friday Evening, the 11th instant, at half-past Seven o'clock.

On motion of Rep. Montgomerie, seconded by Rep. Joseph, the Grand Encampment went into Committee of the Whole, to consider the subject of adopting some uniform Regalia, to be worn by members of the Patriarchal Branch of the Order.

After some time spent in Committee, the M. E. G. H. P. resumed the Chair, and P. C. P. Hardie, Chairman of said Committee, reported the following Resolution, which, on motion of Rep. Montgomerie, seconded by Rep. Hall, was adopted.

Resolved,—That the Special Committee to whom was referred the subject of Regalia have leave to report at the next Quarterly Session of this Grand Encampment.

On motion of Rep. Hall, seconded by Rep. McLaren, the Grand Encampment then adjourned.

W. HILTON, *Grand Scribe.*

Past Grand H. H. Whitney, Grand Representative from the R. W. G. Lodge of Canada, and P. H. P. C. Dunkin, Representative from our newly established Grand Encampment, have proceeded to Baltimore to assume their respective duties at the deliberations of the Grand Lodge of the United States, to be convened on the 21st instant.

#### CORRESPONDENCE.

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

SIR,—Agreeable to the intention expressed in my last letter, I now resume my remarks, upon what your correspondent "F." terms "The advantages of a Single Life," or rather upon the evidence he advanced in favour of his theories. I had, indeed, supposed, that in this enlightened age, the principle itself and not the mere incidents growing (and not necessarily) out of a case, would be the point either of attack or defence. And, especially, when the weapon is wielded by a bachelor, who, if my opponent may be trusted, is virtually an embodiment of science and literature, polished into "that pure and delicious state" by hand of refinement guided by the nicest sense of delicacy. But here, conjecture is confessedly at fault—either my opponent felt, that the principle is impregnable, or the bare idea of approaching such a terrible subject, overthrows his

courage, and he flies to the outposts, leaving the citadel unstormed, without even making a demonstration of his forces; still his valiant heart pants for victory, and hence, we find him organizing out of the "creature materials" of his fanciful brain, a mighty army. And, now, his heaviest artillery are discharged against this unsubstantial host, and the slaughtered shadows are annihilated. But as we, Benedicts, have escaped unharmed, we may amuse ourselves for a little by admiring this Lilliputian hero, and by examining the tiny weapons he has discharged at us. It would be, too, ridiculous to suppose, that even my opponent could expect that any sentient being, should notice the half of what he has advanced in the shape of evidence in proof of his position, still less, that he should enter into a serious refutation of much that may have appeared to him very smart and witty, while the ambiguous applause of the "Shakspeare Club" greeted the mighty effort. I shall, therefore, dismiss a great mass of this rodomontade with a very few remarks.

I will readily admit, that instances of unhappiness in the married state, are neither few or far between. But, if we note the temper, habits, tastes and disposition, not to speak of the motives of persons entering into this very solemn engagement, our wonder will vanish or will exist, only because their number is not much greater. Who, for instance, could suppose, that a mind constituted like that of my antagonist, could ever conduce to the happiness of connubial life. Unintelligible as it may appear to those who are blessed with domestic happiness, it is evident, that there are minds that have no affinity for any thing out of themselves. There are hearts, that are incapable of cherishing that strong attachment; that pure and indestructable principle that we call love, which unites kindred spirits in bonds so enduring, that even death itself, shall find them the last and most difficult to sever—such persons of course can never be happy, if they should marry. They may repeat the ceremony, and recklessly swear to all its solemn conditions, but where hearts are not united, there is no rational—and, there can be no lasting bond of friendship; they live together, monuments of the folly of joining together what nature had forbidden to unite. Their lives are unfortunately spent in misery. Let not Mr. "F.," nor any other individual who may choose to remain in what he is pleased to style, "that pure and delicious state," for a moment suppose, that the lecturer upon Matrimony, advanced any thing condemnatory of their decision. No, Sir, the lecturer regards it as an indication of prudence, well knowing, that constituted as bachelors seem to be, it would be almost impossible to find a woman with whom they could enjoy, even a moderate amount of happiness. They, indeed, appear to be exceptions to nature's ordinary handiwork; and, I will not deny my antagonist the right of thinking, that they are, somewhat, extraordinary productions from the "Old Dames" workshop, I only quarrel with him when he tries to prove, that defects in any of nature's works are evidences of greater perfection. But I must protest against the deductions, which, Mr. "F" draws from what I suppose he intends for argument.



For even granting, that all the cases cited by him, are fairly stated, the conclusions at which he arrives, are neither logical nor legitimate. If we could find difficulties arising out of difference of opinion among married people only, that is to say, between husband and wife, then might Matrimony be fairly charged with being the cause of misery and strife, as laid in the indictment which Mr. "F." has drawn. But I need not say, that such is not the case; and, if I were to substitute experience for argument, I declare, that I have seen more quarrels and bickerings among the unmarried than among the married. But, surely, it would be a strange argument that celibacy produces this state of things. No, Sir, it is the contact of uncongenial minds, that produces it in either case. But my single opponent seems to be afflicted with a singleness of ideas, which the dread of becoming united to one of the other sex may have produced, and he is, in consequence, incapable of perceiving the relation, between cause and effect. He has found out, that some great men like Milton were unhappy in the married state, and not being able to discover the cause, and being ignorant of the fact that men who are highly distinguished for one quality, are generally as remarkable for the absence of another, he jumps at the conclusion, that "Matrimony" must be a dreadful thing. On the other hand, he has discovered a few cases in which maids and bachelors have distinguished themselves by their literary labours, and by the same process of reasoning he arrives at the conclusion, that theirs must necessarily be a "pure and delicious state"—that they are the special repositories of science, literature and, indeed, of every virtue which dignifies and adorns mankind. Indeed, "F." seems to think, that old bachelors are the veritable "salt of the earth." This mode of arriving at conclusions, however, I cannot envy, and will not imitate. I dare say, however pedantic, it is very harmless, but it should not be too obtrusive.

Where the marriage tie is a legitimate subject of ridicule, I feel myself compelled to postpone further remarks on this subject till your next issue, and shall subscribe myself as before,

Your obedient servant,

A BENEDICT.

September 1, 1846.

#### MARRIAGE.

Benevolence and prudence may make marriage happy; but what can be expected but disappointment and repentance from a choice made in the immaturity of youth, in the ardour of desire, without judgment, without foresight, without inquiry into conformity of opinions, similarity of manners, rectitude of judgment, or purity of sentiment? Such is the common process of marriage. A youth and maiden meeting by chance, or brought together by artifice, exchange glances, reciprocate civilities, go home and dream of one another; and having little to divert attention or diversify thought, they find themselves uneasy when they are apart, and therefore conclude they shall be happy together. They marry, and discover what nothing but voluntary blindness before had concealed. They wear out life with altercations, and charge nature with cruelty.—*Johnson.*

#### SONNETS FOR THE ORDER.

(For the Odd Fellows' Record.)

#### AN ANNIVERSARY SONG.

ATR—"Taste Life's Glad Moments."

Emblem of Unity,

Type of our noble band,

Test of Odd Fellowship,

Heart must go with the hand.

May *Friendship, Love and Truth* unite,

And reign triumphant here to-night;

While joys and smiles and reason's might

Keep down discord and railing.

Emblem of Unity, &c.

#### Temperance for ever

Keeps the heart's affections clear,

And nothing e'er shall sever

Our sympathies sincere.

Let loose thy stream, Odd Fellowship!

Thy aims are pure—thy laurels bright;

May jealousy and strife take flight,

True happiness prevailing;

Emblem of Unity, &c.

#### Fortitude in virtue,

Mysterious though our actions be;

Ne'er fears the tongue of scandal—

Though *Odd*, we're kind and free.

The mystic symbols of our tribe,

None can denounce—none can deride,

Whilst *Charity and Hope* preside,

To soothe the widow's wailing.

Emblem of Unity, &c.

#### Prudence still will dictate

Our actions should be void of blame—

Then East and West will praise long

The Order's honored name.

Then may we keep our Order pure,

And in our hearts her secrets sure;

While in misfortunes wounds we pour

The balm of consolation.

Emblem of Unity, &c.

#### Justice our pride is;

'Tis worthy of our fondest care,—

Our bond built on love is,—

And nought shall it impair.

Then Brethren come—give heart and hand,

Success attend our gallant band;

Our Order spread from land to land,

Till each we meet's a Brother.

Emblem of Unity, &c.

Montreal, 1846.

Y-LE.

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

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

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

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

## WE ARE GROWING OLD.

We are growing old—how the thought will rise  
 When a glance is backward cast  
 On some long-remembered spot that lies  
 In the silence of the past :  
 It may be the shrine of our early vows,  
 Or the tomb of early tears ;  
 But it seems like a far-off isle to us,  
 In the stormy sea of years.  
 Oh ! wide and wild are the waves that part  
 Our steps from its greenness now,  
 And we miss the joy of many a heart,  
 And the light of many a brow ;  
 For deep o'er many a stately bark  
 Have the whelming billows rolled  
 That steered with us from that early mark—  
 Oh, friends ! we are growing old !

Old in the dimness of the dust  
 Of our daily toils and cares—  
 Old in the wrecks of love and trust  
 Which our burthened memory bears.  
 Each form may wear to the passing gaze  
 The bloom of life's freshness yet,  
 And beams may brighten our latter days  
 Which the morning never met.  
 But oh ! the changes we have seen,  
 In the far and winding way  
 The graves in our paths that have grown green  
 And the locks that have grown gray !  
 The winters still on our own may spare  
 The sable or the gold ;  
 But we see their snows upon brighter hair,  
 And, friends, we are growing old !

We have gained the world's cold wisdom now,  
 We have learned to pause and fear,  
 But where are living founts whose flow  
 Was a joy of heart to hear ?  
 We have won the wealth of many a clime,  
 And the lore of many a page ;  
 But where is the hope that saw in time  
 But its boundless heritage ?  
 Will it come again when the violet wakes  
 And the woods their youth renew ?  
 We have stood in the light of sunny brakes  
 Where the bloom is deep and blue ;  
 And our souls might joy in the spring time then,  
 But the joy was faint and cold ;  
 For it never could give us the youth again  
 Of hearts that are growing old !

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

Montreal, 26th December, 1845.

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

Absent—R. W. Grand Warden, R. W. Grand Treasurer, R. W. Grand Chaplain, W. Grand Marshall, W. Grand Guardian.

Minutes of the last Meeting of the 20th instant, read.

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

The following motion offered by P. G. M. W. M. B. Hartley, at the last meeting, was then considered.

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.

Which, on motion of P. G. M. W. M. B. Hartley, seconded by P. G. P. Dickson, was concurred in.

The communication referred to in the following motion was then considered, in accordance with the Report of the Committee of Supervision of Laws, &c., which was adopted on the 20th instant, that it be taken up in unfinished business.

Moved by P. G. M. W. M. B. Hartley, seconded by P. G. W. A. Selden.

That the consideration of the communication from D. D.

Sire S. C. Sewell, on the subject of complaints made by Lodges in Vermont (U. S.,) that Lodges in Canada have Initiated as Members thereof, residents of the United States, be deferred until next session ; and that in the meantime a communication be addressed to the Grand Lodge of the United States, asking further information as to the course to be adopted, and also to address one to Oriental Lodge No. 7, directing them hereafter to refrain from the introduction of Members residing out of the Province, which was concurred in.

On motion, the Grand Lodge was then adjourned.

R. H. HAMILTON, *Grand Secretary*.

Montreal, 3rd January, 1846.

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

Present—The M. W. Grand Master in the Chair, and all the Grand Officers.

P. G. Thos. Hardie, seconded by P. G. Joseph Fraser, offered the following Resolution, which was adopted.

*Resolved*,—That the appointment of D. D. G. Masters should be made during the Annual Session of this Grand Lodge, the said Officers to serve until the next Annual Session, or until their successors be appointed.

P. G. Thos. Hardie, Chairman of the Committee on Correspondence, made a verbal Report from the said Committee, recommending that the communication from D. D. Grand Master John R. Healey, announcing that the requisite and successful action had been taken in conformity with a Resolution of this R. W. Grand Lodge, requiring a Member of the Order to discontinue a controversy which he was carrying on in the public prints, upon matters relating thereto,—be placed on file,—which was concurred in.

The Committee on Correspondence presented the following Report, which was received, and the recommendation concurred in.

The Committee on Correspondence to whom was referred the communication from Prince of Wales Lodge, No. 1, asking information as to the legality of a Subordinate Lodge, resolving itself into a Committee of the whole, would recommend that the Grand Secretary answer the communication by directing the attention of that Lodge to Section 4 of Article 8, of the Constitution of this Grand Lodge.

(Signed)

THOS. HARDIE,  
JOSEPH FRASER.

P. G. Thos. Hardie, seconded by P. G. David Milligan, offered the two following Resolutions, which were concurred in :

*Resolved*,—That Resolution, No. 24, appended to the Constitution and By-Laws of this R. W. Grand Lodge be rescinded, and the following substituted therefor :

"That when a Candidate for Membership has been rejected in a Subordinate Lodge, it shall be the duty of the Secretary of the Lodge, when such rejection takes place, to give notice thereof to this Grand Lodge, and to all the Lodges under this jurisdiction, without note or comment, and the same action shall be taken in all cases of expulsion or suspension."

*Resolved also*,—That in the opinion of this Grand Lodge, it is highly irregular for a Subordinate Lodge to pass a Resolution expressing an opinion as to the reason of the rejection of a Candidate for Membership.

On motion of P. G. Thos. Hardie, it was

*Ordered*,—That the R. W. Grand Secretary do transmit a copy of the foregoing Resolutions to the Subordinate Lodges under this jurisdiction forthwith.

This R. W. Grand Lodge, after prayer by the R. W. Grand Chaplain, was adjourned *sine die*.

R. H. HAMILTON, *Grand Secretary*.

We have much pleasure in being able to say that an Encampment under the name of "Wellington Encampment No. 5," has been instituted at Toronto, by Dispensation from the M. W. Grand Patriarch. Our worthy and indefatigable brother H. E. Montgomerie was the bearer of the Dispensation, and assisted in its organization. We would refer our readers to the Directory for a list of the Officers of Wellington Encampment.

## DIRECTORY.

### OFFICERS OF THE GRAND ENCAMPMENT OF CANADA.

#### MONTREAL.

P. C. P. George Matthews, *M. W. G. P.*  
 P. H. P. J. R. Healey, *M. E. G. H. P.*  
 P. C. P. R. H. Hamilton, *R. W. G. S. W.*  
 P. C. P. Wm. Hilton, *G. Scribe.*  
 P. C. P. H. H. Whitney, *R. W. G. Treasurer.*  
*Grand Representative, C. Dunkin.*

### OFFICERS OF THE GRAND LODGE OF CANADA.

#### MONTREAL.

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

W. M. B. Hartley, } *M. W. P. G. Masters.*  
 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, C. P. | John Dyde, *S. W.*  
 C. C. S. DeBleury, *H. P.* | A. S. Menzies, *Scribe.*  
 J. A. Perkins, *F. Scribe.*

### STADACONA ENCAMPMENT.—NO. 2.

#### QUEBEC.

John R. Healey, C. P. | John MacLaren, *Scribe.*  
 A. Joseph, *H. P.* | Phillip Leisweuer, *F. Scribe.*  
 Samuel Wright, *S. W.* | William Holehouse, *Treasurer.*

### ROYAL MOUNT ENCAMPMENT.—NO. 3.

#### MONTREAL.

Christopher Dunkin, C. P. | John Sproston, *Scribe.*  
 John Irvine, *H. P.* | S. G. Patton, *F. Scribe.*  
 H. E. Montgomerie, *S. W.* | John Murray, *Treasurer.*  
 Andrew Wilson, *J. W.*

### ST. LOUIS ENCAMPMENT.—NO. 4.

#### QUEBEC.

J. A. Sewell, M. D., C. P. | William Tims, *Scribe.*  
 Francis Bowen, *H. P.* | Robert Gilmer, *F. Scribe.*  
 A. C. Buchanan, *S. W.* | *Treas.*  
 A. G. Pentland, *J. W.*

### WELLINGTON ENCAMPMENT.—NO. 5.

#### TORONTO.

S. B. Campbell, C. P. | A. H. Coulson, *Scribe.*  
 Geo. P. Dickson, *H. P.* | Q. Quaife, *F. Scribe.*  
 W. H. Boulton, *S. W.* | F. J. Preston, *Treas.*  
 S. B. Fairbanks, *J. W.*

### VICTORIA DEGREE LODGE.—NO. 1.

#### MONTREAL.

Geo. P. Dickson, N. G. | J. M. Gilbert, P. G.  
 C. C. S. DeBleury, A. N. G. | John Dyde, V. G.  
 H. H. Whitney, D. A. N. G. | John Murray, Secretary,  
 A. H. David, Treasurer.

### PRINCE OF WALES' LODGE.—NO. 1.

#### MONTREAL.

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

### QUEEN'S LODGE.—NO. 2.

#### MONTREAL.

C. C. S. DeBleury, P. G. | A. H. David, M. D., Secy.  
 George McIver, N. G. | John McDonell, Treasurer.  
 W. Sache, V. G. | J. H. Isaacson, P. Secy.

### PRINCE ALBERT LODGE.—NO. 3.

#### ST. JOHNS.

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

### ALBION LODGE.—NO. 4.

#### QUEBEC.

James A. Sewell, P. G. | John MacLaren, V. G.  
 Abraham Joseph, N. G. | J. G. Clapham, Secretary,  
 C. N. Montizambert, Treasurer.

### COMMERCIAL LODGE.—NO. 5.

#### MONTREAL.

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

### VICTORIA LODGE.—NO. 6.

#### BELLEVILLE.

Nathan Jones, P. G. | Merrick Sawyer, Treasurer.  
 Francis McAnany, N. G. | John Kerr, Secy.  
 Smith Bartlet, V. G. | E. W. Holton, P. Secy.

### ORIENTAL LODGE.—NO. 7.

#### STANSTEAD.

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

### CANADA LODGE.—NO. 8.

#### MONTREAL.

L. H. Holton, P. G. | F. B. Matthews, Secretary.  
 John Young, N. G. | W. Macfarlane, P. Secretary.  
 James Gibson, V. G. | John Murray, Treasurer.

### BROCK LODGE.—NO. 9.

#### ROCKVILLE.

George Sherwood, P. G. | Thomas E. Cribb, Secy.  
 John Rhynas, N. G. | G. W. Arnold, P. Secy.  
 Thomas Reynolds, V. G. | R. H. Street, Treas.

### CATARAQUI LODGE.—NO. 10.

#### KINGSTON.

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

### PRINCE EDWARD LODGE.—NO. 11.

#### PICTON.

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

### ONTARIO LODGE.—NO. 12.

#### COBURG.

D'Arcy E. Boulton, P. G. | John Beatty, Secretary.  
 S. E. McKechnie, N. G. | H. H. Jackson, P. Secretary.  
 John S. Wallace, V. G. | R. H. Throop, Treas.

### OTONABEE LODGE.—NO. 13.

#### PETERBORO.

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

### HOPE LODGE.—NO. 14.

#### PORT HOPE.

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

### TECUMSEH LODGE.—NO. 15.

#### TORONTO.

W. H. Boulton, P. G. | Richd. Kneeshaw, V. G.  
 S. B. Campbell, N. G. | G. H. Cheney, Secretary.  
 E. F. Whitmore, Treas.

### UNION LODGE.—NO. 16.

#### ST. CATERINES.

James Stevenson, P. G. | George P. McKillock, Secy.  
 John Maulson, N. G. | Geo. Prescott, P. Secy.  
 David Kissock, V. G. | Chauncy Yale, Treasurer.

### BURLINGTON LODGE.—NO. 17.

#### HAMILTON.

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

### ST. FRANCIS LODGE.—NO. 18.

#### CORNWALL.

J. Dunbar Pringle, P. G. | L. M. Putnam, V. G.  
 J. F. Pringle, N. G. | A. McDougall, Secretary.  
 A. McLean, Treas.

### MERCANTILE LODGE.—NO. 19.

#### QUEBEC.

Peter Sheppard, P. G. | Samuel Wright, V. G.  
 John Racey, N. G. | Alex. Fraser, Treasurer.  
 W. Tims, Sec. | N. Balzaritti, P. Sec.

### OTTAWA LODGE.—NO. 20.

#### BYTOWN.

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