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THE

# ODD FELLOWS' RECORD;

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ORDER OF ODD FELLOWS.

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*(For the Odd Fellows' Record.)*

A S T R O N O M Y.

CHAPTER II.

## ON THE PHYSICAL PECULIARITIES OF THE PLANETS.

WE shall now proceed to treat of the physical peculiarities and probable condition of the several Planets, so far as the former are known by observation, or the latter rest on probable grounds of conjecture.— In this three features principally strike us, as necessarily productive of extraordinary diversity in the provisions by which, if they be, like our earth, inhabited, animal life must be supported. There are— first, the difference in their respective supplies of light and heat from the Sun; secondly, the difference in the intensities of the gravitating forces which must subsist at their surfaces, or the different ratios which, on their several Globes, the inertia of bodies must bear to their weights; and thirdly, the difference in the nature of the materials of which, from what we know of their mean density, we have every reason to believe they consist. The intensity of solar radiation is nearly seven times greater on Mercury than on the Earth, and on Uranus 330 times less; the proportion between the two extremes being that of upwards of 2000 to 1. Let any one figure to himself the condition of our Globe, were the Sun to be septupled, to say nothing of the greater ratio; or were it diminished to a seventh, or to a 300th part of its actual power. Again, the intensity of gravity, or its efficacy in counteracting muscular power and repressing animal activity, on Jupiter is nearly three times that on the Earth, on Mars not more than one third, on the Moon one sixth, and on the Asteroids probably not more than 1-20th; giving a scale of which the extremes are in the proportion of 60 to 1. Lastly, the density of Saturn hardly exceeds one eighth of the mean density of the Earth, so than it must consist of materials not much heavier than cork.

Now under the various combinations of elements so important to life as these, what immense diversity must we not admit in the conditions of that great problem, the maintenance of animal and intellectual existence and happiness, which seem, so far as we can judge by what we see around us in our own Planet, and by the way in

which every corner of it is crowded with living beings, to form an unceasing and worthy object for the exercise of the benevolence and wisdom which presides over all.

Quitting, however, the region of mere speculation, we will now show what information the telescope affords us of the actual condition of the several Planets within its reach. Of Mercury we can see little more than that it is round, and exhibits phases. It is too small, and too much lost in the constant neighbourhood of the Sun, to allow us to make out more of its nature. The real diameter of Mercury is about 2300 miles. Nor does Venus offer any remarkable peculiarities; although its real diameter is 9800 miles, and though it occasionally attains the considerable apparent diameter of 61, which is longer than that of any other Planet, it is yet the most difficult of them all to define with telescopes. The intense lustre of its illuminated part dazzles the sight, and exaggerates every imperfection of the telescope; yet we see clearly that its surface is not mottled over with permanent spots like the Moon; we perceive in it neither mountains nor shadows, but a uniform brightness, in which sometimes we may, indeed, fancy obscurer portions, but we can seldom or never rest fully satisfied of the fact. It is from some observations of this kind that both Venus and Mercury have been concluded to revolve on their axis in about the same time as the Earth. The most natural conclusion, from the very rare appearance and want of permanence in the spots, is, that we do not see, as in the Moon, the real surface of these Planets, but only their atmospheres, much loaded with clouds, and which may serve to mitigate the otherwise intense glare of their sunshine.

The case is very different with Mars. In this Planet we discern, with perfect distinctness, the outlines of what may be Continents and Seas; of these, the former are distinguished by that ruddy colour which characterizes the light of the Planet (which always appears red and fiery,) and indicates no doubt, an ochrey tinge in the general soil, like what the red sandstone districts on the Earth may possibly offer to the inhabitants of Mars, only more decided. Contrasted with this (by a general law in Optics), the Seas, as we may call them, appear greenish. These spots are not however always to be seen equally distinct, though, when seen, they offer always the same appearance. This may arise from the planet not being entirely destitute of atmosphere and clouds; and what adds greatly to the probability of

this, is the appearance of brilliant white spots at its poles, which have been conjectured with a great degree of probability, to be snow; as they disappear when they have been long exposed to the sun, and are greatest when just emerging from the long night of their polar winter. By watching the spots during a whole night, and on successive nights, it is found that Mars revolves round its axis in 24h. 39m. 21s from west to east.

We come now to a much more magnificent planet, Jupiter—the largest of them all, being in diameter no less than 87,000 miles, and in bulk exceeding that of the Earth nearly 1300 times. It is moreover dignified by the attendance of four moons, satellites, or secondary planets, as they are called, which constantly accompany and revolve about it, as the Moon does round the Earth, and in the same direction, forming with their principal or primary, a beautiful miniature system, entirely analogous to that greater one, of which their central body is itself a member, obeying the same laws, and exemplifying in the most striking and instructive manner, the prevalence of the gravitating power, as the ruling principle of their motions.

The disc of Jupiter is always observed to be crossed in one certain direction by dark bands or belts. These are, however, by no means alike at all times; they vary in breadth and in situation on the disc, (though never in their general direction); they have even been seen broken up, and distributed over the whole face of the planet; but this phenomenon is extremely rare. Branches running out from them, and sub-divisions, as well as evident dark spots, like strings of clouds, are by no means uncommon; and from these attentively, watched, it is concluded that this planet revolves in the surprisingly short period of 9h. 55m. 50s. on an axis perpendicular to the direction of the belts. Now, it is very remarkable, and forms a most satisfactory comment on the reasoning by which the spheroidal figure of the Earth has been deduced from its diurnal rotation, that the outline of Jupiter's disc is evidently not circular, but elliptic, being considerably flattened in the direction of its axis of rotation. This appearance is no optical illusion, but is authenticated by micrometrical measurements, which assign 107 to 100 for the proportion of the equatorial and polar diameters. And to confirm in the strongest manner the truth of those principles on which our former conclusions have been founded, and fully to authorise their extension to this remote system, it appears, on calculation, that this is really the degree of oblateness which corresponds, on those principles, to the dimensions of Jupiter, and to the time of his rotation.

The parallelism of the belts to the equator of Jupiter, their occasional variations, and the appearance of spots seen upon them, render it extremely probable, that they subsist in the atmosphere of the planet, forming tracts of comparatively clear sky, determined by currents analogous to our trade-winds, but of a much more steady and decided character, as might indeed be expected from the immense velocity of its rotation. That it is the comparatively darker body of the planet which appears in the belts, is evident from this, that they do

not come up in all their strength to the edge of the disc, but fade away gradually before they reach it.

A still more wonderful, and, as it may be termed, elaborately artificial mechanism, is displayed in Saturn, the next in order of remoteness to Jupiter, to which it is not much inferior in magnitude, being about 79,000 miles in diameter, nearly 1000 times exceeding the Earth in bulk. This stupendous globe, besides being attended by no less than seven satellites or moons, is surrounded by two broad, flat, extremely thin rings, concentric with the planet and with each other, both lying in one plane, and separated by a very narrow interval from each other throughout their whole circumference, as they are from the planet by a much wider. This is the most singular and astonishing object in the whole range of the planetary system, no other planet being found environed with so wonderful an appendage; and the planets which may belong to other systems, being placed beyond the reach of our observation, no idea can be formed of the peculiar apparatus with which any of them may be furnished. The outside diameter of the exterior ring is 204,000 miles; and consequently its circumference will measure 640,000 miles, or 80 times the diameter of our globe. Its breadth is 7,200 miles, or nearly the diameter of the Earth. Were 450 globes of the size of the Earth placed close to one another on a plane, this immense ring would enclose the whole of them together, with all the interstices, or open spaces, between the different globes. The outside diameter of the innermost ring, is 184,000 miles, and its breadth 20,000 miles. The dark space, or interval, between the two rings, is 2,800 miles. The breadth of both the rings, including the dark space between them, is 30,000 miles, which is equal to the distance of the innermost ring from the body of Saturn. When we view Saturn through a telescope, we always see the ring at an oblique angle, so that it appears of an oval form, the outward circular rim being projected into an ellipsis more or less oblong, according to the different degrees of obliquity at which it is viewed.

These rings cast a deep shadow upon the planet, which proves that they are not shining fluids, but composed of solid matter. They appear to be possessed of a higher reflective power than the surface of Saturn, as the light reflected by them is more brilliant than that of the planet. One obvious use of this double ring, is to reflect light upon the planet in the absence of the sun. What other purposes it may be intended to serve in the system of Saturn, is to us, at present, unknown. The rings of Saturn must present a magnificent spectacle from those regions of the planet which lie above their enlightened sides, as vast arches spanning the sky from horizon to horizon, and holding an invariable situation among the stars. On the other hand, in the regions beneath the dark side, a solar eclipse of fifteen years in duration, under their shadow, must afford (to our ideas) an inhospitable asylum to animated beings, ill compensated by the faint light of the satellites. But we shall do wrong to judge of the fitness or unfitness

of their condition from what we see around us, when, perhaps, the very combinations which convey to our mind only images of horror, may be in reality theatres of the most striking and glorious displays of beneficent contrivance. We may say that there is no other planet in the solar system, whose firmament will present such a variety of splendid and magnificent objects, as that of Saturn. The various aspect of his seven moons—one rising above the horizon, while another is setting and a third approaching to the meridian; one entering into an eclipse, and another emerging from it; one appearing as a crescent, and another with a gibbous phase; and sometimes the whole shining in the same hemisphere, in one bright assemblage;—the majestic motions of the rings—at one time illuminating the sky with their splendour, and eclipsing the stars; at another casting a deep shade over certain regions of the planet and unveiling to view the wonders of the starry firmament—are scenes worthy of the majesty of the Divine Being to unfold, and of rational creatures to contemplate. Such magnificent displays of wisdom and omnipotence, lead us to conclude, that the numerous splendid objects connected with this planet, were not created merely to shed their lustre on naked rocks and barren sands, but that an immense population of intelligent beings is placed in those regions, to enjoy the bounty, and to adore the perfections, of their great Creator.

Of Uranus we see nothing but a small round uniformly illuminated disc, without rings, belts, or discernible spots. Its diameter is about 35,000 miles, and it is about 80 times larger than the Earth. It is attended by six satellites, whose orbits offer remarkable peculiarities.

If the immense distance of Uranus precludes all hope of coming at much knowledge of its physical state; the minuteness of the ultra zodiacal planets, is no less a bar to any enquiry into theirs. One of them, Pallas, is said to have somewhat of a nebulous, or hazy appearance, indicative of an extensive and vaporous atmosphere, little repressed and condensed by the inadequate gravity of so small a mass. No doubt the most remarkable of their peculiarities must lie in this condition of their state.

We shall conclude these observations with an illustration calculated to convey to the mind a general impression of the relative magnitudes and distances of the parts of our system. Choose any well-levelled field. On it place a globe two feet in diameter; this will represent the sun. Mercury will be represented by a grain of mustard-seed, on the circumference of a circle 164 feet in diameter for its orbit; Venus, a pea, on a circle 284 feet in diameter; the Earth also a pea, on a circle of 430 feet; Mars, a rather large pin's head, on a circle of 654 feet; Juno, Ceres, Vesta and Pallas, grains of sand, in orbits of from 1000 to 1200 feet; Jupiter, a moderate-sized orange, on a circle nearly half a mile across; Saturn, a small orange, on a circle of four-fifths of a mile; and Uranus, a full-sized cherry, or small plum, upon the circumference of a circle more

than a mile and a half in diameter. To imitate the motions of the planets, in the above-mentioned orbits, Mercury must describe its own diameter in 41 seconds, Venus in 4 min. 14 sec., the Earth in 7 minutes, Mars in 4 min. 48 sec., Jupiter in 2 hrs. 56 min., Saturn in 3 hrs. 13 min., and Uranus in 2 hrs. 16 min.

NOTE.—Since the above was first written the Telescope has not been idle in researches. The almost simultaneous discovery, by Le Verrier and Adams, of the Planet Neptune, has doubled the limits of our system; and to the four Asteroids mentioned above, German Astronomers have lately added three more, Astræa, Hebe and Iris.

## OF COMETS.

### CHAPTER—III.

THE extraordinary aspect of Comets; their rapidly and seemingly irregular motions; the unexpected manner in which they often burst upon us, and the imposing magnitudes which they occasionally assume—have in all ages rendered them objects of astonishment, not un-mixed with superstitious dread to the uninstructed, and an enigma to those most conversant with the wonders of creation, and the operations of natural causes. Even now, that we have ceased to regard their movements as irregular, or as governed by other laws than those which retain the planets in their orbits, their intimate nature, and the office they perform in the economy of our system, are as much unknown as ever. No rational or even plausible account has yet been given of those immense appendages (tails) which they bear about with them, any more than of other singularities which they present.

The number of Comets of which notice has been recorded, is very great—amounting to several hundreds; and when we consider that in the infancy of Astronomy, and indeed in more recent times, before the invention of the telescope, only large and conspicuous ones were noticed; and that since due attention has been paid to the subject, scarcely a year has passed without the observation of one or two of these bodies, we may affirm that many thousands of these erratic bodies may exist, revolving in orbits far from human ken.

That feelings of awe and astonishment should be excited by the sudden and unexpected appearance of a Comet, is in no way surprising. We gaze on the heavens from night to night, admiring the beautiful order and harmony of the motions of the celestial bodies;—suddenly, a fiery meteor flits o'er the wide expanse, presenting one of the most brilliant and imposing of all natural phenomena.

Comets consist for the most part of a large and splendid, but ill-defined, nebulous mass of light, called the head, which is usually much brighter towards its centre, and presents the appearance of a vivid nucleus, like a star or planet. From the head, and in a direction opposite to that in which the sun is situated from the comet, appear to diverge two streams of light, which grow broader and more diffused at a distance from the

head, and which sometimes close in and unite at a little distance behind it—sometimes remain distinct for a great part of their course; producing an effect like that of the trains left by some bright meteors; or like the diverging fire of a sky-rocket (only without sparks or perceptible motion.) This is the tail. This splendid appendage occasionally attains an immense apparent length.

The tail is, however, by no means an invariable appendage of Comets. Many of the brightest have been observed to have short and feeble tails, and not a few have been entirely without them. The smaller Comets, such as are visible only in telescopes, or with difficulty by the naked eye, and which are the most numerous, offer frequently no appearance of a tail, and appear only as round or somewhat oval vaporous masses, more dense towards the centre, where, however, they appear to have no distinct nucleus, or anything which seems entitled to be considered a solid body—stars of the smallest magnitudes remaining distinctly visible, though covered by what appears to be the densest portion of their substance; although the same stars would be entirely obliterated by a moderate fog, extending only a few yards from the surface of the earth.

And since it is an observed fact, that even those larger Comets which have presented the appearance of a nucleus, have yet exhibited no phases, though we cannot doubt that they shine by a reflected solar light, it follows that even these can only be regarded as great masses of thin vapour, susceptible of being penetrated through their whole substance by the sunbeams, and reflecting them alike from their interior parts, and from their surfaces. Nor will any one regard this explanation as forced, or feel disposed to resort to a phosphorescent quality in the Comet itself, to account for the phenomena in question, when we consider the enormous magnitude of the space thus illuminated, and the extremely small mass which there is ground to attribute to these bodies. It will then be evident, that the most unsubstantial clouds which float in the highest regions of our atmosphere, and seem at sunset to be drenched in light, and to glow throughout their whole depth as if in actual ignition, without any shadow or dark side, must be looked upon as dense and massive bodies, compared with the filmy and all but spiritual texture of a Comet.

We will now speak of the motions of Comets, and these are apparently most irregular and capricious. Sometimes they remain in sight for only a few days—at others for months; some move with extreme slowness—others with amazing rapidity; while not unfrequently, the two extremes of apparent speed are exhibited by the same Comet, in different parts of its course. The comet of 1472 described an arc in the heavens of 120° in extent in a single day. Some pursue a direct, some a retrograde, and others a tortuous and very irregular course; nor do they confine themselves, like the planets, within any certain region of the heavens, but traverse indifferently every part. Their changes in apparent size, during the time they continue visible, are no less remarkable than those of their velocity; sometimes

they make their first appearance as faint and slow-moving objects, with little or no tail, but by degrees accelerate, enlarge, and throw out from them this appendage, which increases in length and brightness till they approach the sun, and are lost in his beams. After a time they again emerge on the other side, receding from the sun with a velocity at first rapid, but gradually decaying. It is after thus passing the sun, and not till then, that they shine forth in all their splendour, and that their tails acquire their greatest length—thus indicating plainly the action of the sun's rays as the exciting cause of that wonderful emanation.

(For the Odd Fellows' Record.)

#### RECOLLECTIONS OF COPENHAGEN.

No prospect can be more grateful to the traveller who has just crossed the German Ocean, than that which is presented by the shores of Elsinour Sound. The land which he has previously seen, may indeed be some relief to the eye wearied with gazing upon the waste of waters; but it is marked by an appearance of barrenness and desolation. To the South there has been hitherto only the low sandy shore of Holstein, without any appearance of vegetation or human dwelling-place; and to the North the huge monstrosities of the Swedish and Norwegian mountains, tell of a people hardy and independent, but rude, and destitute of the comforts of life. In the Sound the scene changes. The gigantic masses which form the sea-board of Sweden, here give way to a softer outline, and the City of Helsingborg with its roofs and spires, is an agreeable exchange for rugged promontories, and bluff, black, head lands. On the other side, green fields, and a well-wooded country, descend to the very beach, and the foliage mixes itself with the sea, as if the shore were the bank of a river in some alluvial country. Here is Elsinour; there Copenhagen; and as the good ship glides through the fleet, and anchors before the former city, she lowers her topsails in honor of the ancient might of the potent Danish sovereigns, whose especial office it was, to keep in check the piratical spirit of the Northern Sea Kings. What a host of historical recollections crowd upon the mind, while the eye ranges over the prospect before us! This fortress, with its hundred minarets glittering in the sun, is the very castle of Elsinour, on whose platform, 'erewhile, walked the "noble Dane,"—the creation of our own Shakspeare. It was there, too, that one of our own princesses was confined by the tyranny of a jealous husband. Within sight of the anchorage, that wondrous boy, Charles XII., made his first essay of arms; and here, Lord Cathcart landed his troops, when he took possession of Copenhagen, and the Danish flotilla. This very fleet of merchantmen, from all parts of the globe, are at anchor only to pay a tax,—the price stipulated centuries ago, for the protection from robbery accorded to the vessels of the Hanseatic League, by the Kings of Denmark.—We proceed; and new objects, and more stirring associations, strike the eyes, and awaken the imagination. The opening just a-head of us, is the entrance to the harbour of Copenhagen. As we draw near

the city, the grassy banks assume a more regular appearance; and by and by we perceive batteries and platforms. They are covered with green turf, and there are numerous trees, at intervals, about them; but the grim appearance of many a black muzzle, shows the deadly purpose for which they were erected. We are about to enter the harbour. Midway across the entrance, are two batteries bristling with cannon, called the great and little Crown Islands. When Nelson was here, these Islands formed the centre of support for the line of gun-boats which stretched quite across the channel, and vomited their unceasing discharge of missiles against our gallant countrymen. Some relics yet remain. Those black shapeless objects on the shore, were once tall ships charged with the defence of a brave nation. They are now only the memorials of its misfortunes; and there they will remain, so long as iron fastenings can hold them together, a nobler trophy than ever Greek erected on the field of his triumph. We can bestow but a hasty glance upon these interesting objects, when the Queen of the North, as Copenhagen has been justly called, rises before us in all her beauty. It is but to swing a boom—like a dock-gate—and we have passed from the sea into the harbour. The boom is swung again, and we are in a capacious basin, protected from all winds. On the left are the ships of the royal navy, lying in water as smooth as a mill pond, yet divided from the sea only by the boom we have just spoken of. What majestic objects they are—those war-ships!—yet how reduced in number from the time when Denmark could wage almost an equal fight with Britain. On the right is the Custom-house—the proud memorial of that commerce which the Danes once carried on throughout the regions of the East; and before us, the fantastic spire of the Exchange rises to an invisible point, decorated with a dozen vanes. That spire is the spoil captured by Denmark from the Norwegian. It consists of three enormous metal dragons, whose heads rest upon the tower of the buildings, and whose tails are entwined in one another, until they taper off to form the vane spindle.

We will now suppose the stranger landed, and seated on the hinder bench of a basket-waggon, which swings at every motion of the vehicle, and knocks his shins against the back part of the seat before him. If he have not been used to continental cities, he will be struck by the complete circuit of fortifications which gird the town. These earth walls and moats are now but of little value as guarantees against warlike force; but the trees and herbage which grow upon them may be seen from almost every part of the city; the freshness of their appearance adding not a little to the beauty of the streets. As we drive round between the ramparts and the town, we see many a dark hemisphere projecting from the walls. These are the memorials of the bombardment in 1807. They were built up into the wall by the proprietors when they rebuilt their demolished houses. It is said that one had upon it the expressive inscription—“British Friendship”—a just expression of feeling against an act of our Government, which hardly any circumstances could excuse, and none could justify.

Returning towards the centre of the city, we find ourselves in the vegetable market: a dozen girls hold up as many nosegays, which they beg you to purchase. They are dressed differently from the rest of the females of the place: their habiliments consist of a dark cloth surtout, fitting close to the figure, the seams ornamented with gilt and colored braid; and a multiplicity of shawls of the gayest kind form a sort of cone from the shoulders to the neck; with a bonnet shaped after the most mathematical rules for the formation of a semicircle. These girls come from the isle of Amak, which is connected by bridges with the city. They are the descendants of a colony of Dutch gardeners, who have been settled there for a couple of centuries. They are surrounded by all sorts of women making their purchases, all dressed in the gayest possible manner, but the overwhelming majority in white muslin dresses, red shawls, and white silk bonnets. To those accustomed to the sombre dresses of the females of other countries, nothing can exceed the liveliness of this scene.

Copenhagen possesses all the public buildings which distinguish the capitals of European nations. Palaces, prisons, and churches; a theatre, a custom-house, an exchange, a botanical garden, and a Navy Yard.

The new Palace is very large, but unfurnished: except the stables, where a magnificent stud is maintained. The Rosenberg Palace abounds with historical and natural curiosities. There is a throne-room hung with tapestry of scarlet and gold thread, commemorating the victories of the Danes over the Swedes. There are rarities from the Indies, from Iceland, and from the South Seas. There are specimens of twinery made by English princesses, at the time when the royal families of the two countries were united by inter-marriages—enormous drinking glasses, on which the capacities of courtiers gullets are indicated by marks made with diamond rings—pictures of ladies of the Court of Christian the 4th, all of them rejoicing in carotty locks—bath-rooms lined with looking-glassed, and a hundred other mementoes of the virtues and vices, the pleasures and labours, of an ancient Court. We must not forget a magnificent picture of the King of Denmark presenting a gold chain to Tycho Brahé.

There is a church with a round tower, which is ascended by a winding road, up which, it is said, coaches have been driven; another called the Church of the Apostles, contains the *chefs d'œuvres* of Thorwalden's genius; twelve magnificent statues in marble, of the disciples of our Lord, the size of life, adorn the aisles, and the altar is graced by the statue of Christ.

The sight-seeing proper to the day-time, being concluded, we take our dinner, and prepare for the Theatre. The lobby is surrounded by a guard of soldiers, who look almost as shabby as cast-off footmen; and the coachmen and footmen who are bringing the company, are as fine as generals—the costume of a field-marshal (cocked-hat and all) being the favorite livery. The carriages look like second-hand hackney coaches. The theatre within is large and well painted, and the acting good. Surgeons mount guard nightly, to recover

ladies who may chance to faint; and engineers, to flood the house if it should take fire. The performance is very respectable, the audience exceedingly orderly, and the whole is over by about half-past nine o'clock.

On Sunday, instead of the theatre, we take a basket-wagon for a drive to Charlotten Land. This is a kind of park a few miles out of town. All the world is going there. The roadway is crowded with carriages, and the footpaths under the rows of trees, filled with people. At last we get to our destination. Here is rope-dancing—there, two or three girls under a clump of trees collect a little money by accompanying a guitar with their voices. A little farther on, we find a swing, upon which some young lady is performing a series of oscillations for the amusement of the bystanders, who—the male part of them at least—take it in turns to try which can swing her highest. Here and there are erected booths, in which a considerable trade in chocolate, punch, and stewed spinach, goes on throughout the afternoon. In the evening we return on foot to see the fun on the road-side.

We drop into one house, and find a band of German singers; in another, a conjurer is astonishing the company, and in half-a-dozen others, we find the yard occupied by a crowd of children of both sexes and all ages from five to fifty, who are amusing themselves by tilting at the ring. A large horizontal wheel, turned on a pivot by some active fellows, has half-a-dozen wooden horses, and as many cars placed upon its periphery. The males, who love equestrian exercises, take the representatives of the animal creation, while the ladies seat themselves in the carriage. Each person is armed with a short wooden sword, on the point of which he or she is to take a ring suspended by a nail to a post, placed at arm's length from the circumference of the wheel. Hurrah! round they go. One booby almost reaches the ring, but almost loses his seat; another actually does so, and roars of laughter salute his downfall; the boys shout, the girls scream with delight, and the poor devils work the wheel faster and faster. At last some dextrous damsel, with a delicate motion of her wrist, picks the ring from the nail. Up go the hats; the spectators cheer; the wheel-turners wipe the perspiration from their faces, and we return to the Hotel d'Angleterre.

P. E. G.

#### THE HEART.

Trifle not with the human heart. It contains a thousand delicate springs; if you break one of which, it is not in the power of man to restore it again. If you are loved and cherished, be not indifferent. If you cannot repay that love, treat it not with contempt.—There are thousands repining in sorrow and solitude, that a word or a look might have saved from misery and made happy.

The flower when crushed will send perfume;  
The riven tree may sprout again;  
And Spring will raise to life and bloom  
Bleak Autumn's melancholy train;  
But human hearts when'er they feel  
The frosts of unrequited love,  
No earthly power the wound can heal,  
Till death the malady remove.

## THOUGHTS ON CRIME, ITS CAUSES, PREVENTION, AND CURE.\*

BY A PHILANTHROPIST.

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

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

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

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

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

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

#### AXIOM VI. CONSIDERED.

**RELIGION.**—Can any one doubt that true religion and crime cannot co-exist? No! Yet, what pains are taken by Governments to supply religious instruction to criminals. Take the world over and I am sure that not once in ten thousand times is a gaol chaplain ever appointed (when such is appointed) for his piety, and fitness for the work, but rather because he has friends at court, or some political influence. All that I ever saw have been your easy conscientious church mice, that think that the whole duty of a minister of the gospel is to draw out a sermon and a few prayers of a Sunday, to a weary unwilling audience, in all things the very antipodes of Mrs. Fry, or the Maiden Milliner of Norwich. I leave this distasteful theme with the enquiry of how many good chaplains are there in Canada?

**EDUCATION.**—The statistics of crime, whatever country drawn from, show that few educated are found among criminals, and yet, what provision is made in Canada for the instruction in virtue of every youth, who have made themselves amenable to the laws of their country?

**INDUSTRY.**—Idleness is the root of all evil, says the proverb, and in accordance with it, we find that rogues are generally idlers, and trace their evil course to primary habits of indolence. Again, I ask, is adequate provision made for training our vagrant youth into habits of industry?

**EXAMPLE.**—Do our wealthier classes, by living beyond their means, by frequenting bar-rooms and billiard tables, by acting dishonestly in business, by acting in a thousand disreputable ways, of which some illustrations are given under Axiom iv., show that example to the vicious classes, which would induce them to eschew vice and follow virtue?

The unsatisfactory answers, which must be given to all the above questions, must pain every true lover of humanity. Let us hope that the time is near at hand when these evils will be remedied.

#### COROLLARY.

It follows, from the consideration of the preceding axioms, that the true remedies are in the hands of governments, juries, and the educated (more particularly

wealthy) classes. The following is proposed as an outline of what is required :—

1st.—The laws must be administered with even-handed justice, alike to the rich and to the poor; let no man be protected by his rank, influence, or political bias.

2nd.—The rich must shew, by their actions and words, that they are honest, truthful, charitable and religious, and that they respect the laws,—therefore, let them particularly avoid duelling.

3rd.—Let no criminal, desirous of reform, be spurred with contempt, but let the struggling spark of virtue be fanned till it become a flame. Let every inducements be held out to the erring female to return to chastity and industry.

4th.—For suspected criminals previous to trial, let separate cells be provided, with books and employment. This should be particularly observed with regard to those who are arrested for the first time, as thereby they not only avoid the contamination of evil associates, but, by being unknown to them, their baleful influence in after life, if reform be attempted, is avoided.

5th.—For the same reason only one criminal at a time should be placed in the dock for trial.

5th.—Adult criminals should be *confined separately*, taught a trade, and to read and write, (if they cannot already) be furnished with books and stationery, purchased with the results of their own labour, and should receive occasional visits from some pious Christian Minister. All sight of each other should be debarred prisoners, for reasons already stated. A portion of their earnings should be reserved to form a fund for them to commence with on leaving the prison.

7th.—Juvenile offenders should be placed in a House of Refuge, taught the principles of religion, a trade, to read, write, and cipher, and, as their time of incarceration draws to a close, they should be entrusted, in various ways, to teach them the value of probity, and to give them self-reliance. On leaving, if very young, they should be apprenticed to some respectable sober tradesman. If over 18, a certain sum of money, the result of their earnings, should be given to them to enable them to commence life with.

8th.—In all cases, well chosen and extensive libraries should be attached to all prisons, and the governor or chaplain should exercise judgment in giving out books suited to the capacities and peculiar bent of each individual. I should say that biographies of virtuous personages should form a large part of such collections.

9th.—The same acumen should be shewn in selecting the governor, matron, chaplain, and turnkeys as is shewn in selecting similar officers for a lunatic asylum. 1. The governor should be a man of unimpeachable moral character, firm, decided, benevolent, but knowing when to punish, and above all, a Christian; not however, one of your pragmatistical, text-quoting, canting rascals, who

Compound, for sins they have a mind to,

By damning those they're not inclined to;

but a sensible, upright Christian, who shews by his

whole comportment, and by occasional judicious advice, that his rule of action is the Bible. 2. The matron should partake of the same character, and above all, in her intercourse with the frail sisterhood entrusted to her care, should never shew that Pharisaical spirit, which says "Stand back, for I am holier than thou." 4. The chaplain should be a man who has undertaken the task for the purpose of leading souls to Jesus, and not with the view of adding a couple of hundred a-year to his income. He should be earnest in well-doing, ever striving in the good work—"Precept upon precept, precept upon precept, line upon line, here a little and there a little," never tiring, shewing the God of mercy rather than the God of wrath, exemplifying in his own person, the beauty of true holiness, benevolent, lowly, and patient. 5. The turnkeys, male and female, should be well paid, and should be persons of education, religion, benevolence, judgment, and humanity, and qualified to discover and foster any spark of incipient penitence, rather than extinguish it, by their rude insolence.

10th.—The *lex talionis* has been too long the rule, in regard to the treatment of criminals; let the contrary plan be tried—let kindness be the rule, and my life for it, but we shall obtain the same result as in the fable of the sun, the wind, and the traveller. The sun of kindness will expand, and soften the flinty heart of guilt, that the nipping wind of harshness only hardened into stone.

11th.—When unfortunately capital punishments are inflicted, let them, as in the State of New York, be conducted privately in the presence of a jury of respectable householders, and then published in the newspapers.

12th.—Capital punishment by the unanimous opinion of the civilized world is restricted to cases of murder and open rebellion. Whether we have any right to inflict it on any one, is a question, which has often disturbed the minds of many good Christians. The advocates for it quote in its favour the text, "whoso sheddeth," &c., and the sanguinary code of Moses. The opponents of it quote the texts "Vengeance is mine, saith the Lord; I will repay," and the various texts in which Christ inculcates forgiveness of injuries, brotherly love, forbearance, reciprocation of injuries by benefits and the crowning maxim, "Do unto others as ye would they should do unto you." We see that the prevailing spirit of Christianity is in favour of milder measures. On the whole, the weight of arguments and the results of experience are on the same side. We have seen that the more reckless the law is of human life, the more reckless of it the vicious portion become, as a relaxation of its sanguinary spirit has been followed by a diminution in the number of murders. Voltaire has well said, "that the worse use you can put a man to is to hang him, he cannot repent or reform, his soul is gone, and his body can only serve for the anatomist, whose tables are already over-well supplied." The experiment might be tried of incarcerating all murderers for life, and even those who at-



tempted it; as the jurors would not have the fear of blood before their eyes, convictions would more certainly follow the punishment, would be speedy and co-existent with life, and many who would risk the chance of the gallows to gratify their vengeance or cupidity, would quail at the thoughts of perpetual solitary confinement at hard labour, which it should not be in the power of the executive to commute. The young man who was lately hung in Connecticut, certainly stated, that had he had any idea he could have been hung, he never would have committed the murder, yet he was not one of those hardened offenders, who are reckless of their own life, but would never run the risk of being deprived of every enjoyment and of being imprisoned for life in a solitary cell at hard labour.

#### EXCLUSIVENESS OF ODD FELLOWSHIP.

We frequently hear it objected to the institution of Odd Fellowship, that it is exclusive in its character, and narrow in the sphere of its benevolence. There is a class of men who, if you will believe their professions, are extremely liberal in their views, and catholic in their feelings of benevolence. They cannot endure the thought, that any one set of men should possess any thing which is not the common property of the race, and they perpetually ask, if there is any thing good in Odd Fellowship, why do you not come out and give it to the world, so that all may enjoy its benefits? Moreover they cannot endure the thought, that one man should be relieved in sickness and distress unless all others are made partakers in the same benefits, and hence again they ask, why do you confine your relief to your own members, instead of relieving all who need aid? In answer to the first question, it is sufficient to say that it is based entirely upon a misapprehension of the Order. All that is of service to the world, is made known, and may be the property of any who choose to avail themselves of its advantages. We have never intimated that we were in possession of any great secrets of vast importance to be known, and a revelation of all the mysteries of the Order would confer no benefit upon society. On the contrary, the secrets of Odd Fellows are only useful to Odd Fellows in enabling them to detect the impostor, and preserve themselves from his attempts at deception, and they derive their utility solely from the inherent power to do good to the world. To reveal them, therefore, would do the world no good, but it would render them useless to ourselves and all others. Here then the querist may see the reason, and the only reason, why we not spread out to the gaze of the world all the secrets of the Order.

The other question, which asks why we do not relieve indiscriminately the wants of the suffering, might properly be answered by asking another. Suppose we were to enquire of the interrogator himself. Sir, why do you not relieve all the distress you see around you? And why do you not feed all the children you see, instead of confining your provisions to those of your own house? We presume there would be no difficulty in obtaining a definite answer, "that the ability is wanting." We pray you, then, allow us the benefit of the same plea. We are in possession of no philosopher's stone, which is able to change every thing into gold, nor are our stores sufficiently abundant to enable us to relieve all the sufferings of the world. It would be very convenient no doubt to have our alms-houses exempt of their inmates, to be supported by Odd Fellows; and we little doubt but it would be well pleasing to our friend the objector himself, when asked for alms, to be able to say: "No, I never relieve the poor, but yonder is an

Odd Fellows' Hall, and there you will be sure to find relief." Nor are we disposed to deny that it would be well pleasing to us to be the agents of distributing so wide and universal relief to the sufferings of our fellow-beings. But where shall we obtain the funds? Will our friend, the objector, be one who will furnish his full quota of the expense? Since, then, the sphere of our efforts must of necessity be limited, where shall the limit be fixed?

The nature of the institution fixes these limits at once. It is formed for *mutual aid*, and its funds are gathered under the express stipulation that each member in need, shall have not merely the poor privilege of receiving charity from the Order, but a just and legal title to specified, timely, and efficient aid. For this purpose our funds are collected; under this express stipulation they are paid, and they cannot be diverted from these objects without rank injustice. There would be precisely as much propriety in censuring an insurance company for not paying for every man's house that happened to be destroyed by fire, as in finding fault with us because we do not support all the sick and bury all the dead. The truth is, one man has paid his insurance, and has a right to a remuneration of his loss from the fund thus created. So, in our case, some have become members of our society and secure a right to its benefits by aiding in raising the requisite funds, and rights thus acquired cannot be invaded, for the purpose of furthering a mock benevolence which folds its arms and does nothing, because it cannot do all that might be desirable.

We are perfectly well aware that an attempt to relieve all the distress and suffering of the poor on our part would be a failure. For this reason we choose to do our work well and effectually, as far as we go, and we promise the objector beforehand that where he can point us to an Odd Fellow in distress, he shall be relieved. Beyond this, as an institution, we have never professed to have the means of going. As individuals, we hope to say in truth that we would not willingly be slow to relieve the poor around us, but as Odd Fellows we are members of an institution formed "for *mutual aid*," and we are not willing to be charged with exclusiveness because we practice upon the principle of *mutual* rather than *universal* benefits. So far as we have professed, in this respect, have we also practised, and we repeat the declaration so often made, that any man, to receive the benefits of the institution, must become a member of it. And there is no exclusiveness in the case, for its doors are open alike to all, and upon precisely the same conditions.—*Patriarch*.

#### ONE OF THE FRUITS OF ODD-FELLOWSHIP.

If there be a single element in the character of Odd Fellowship, which commends itself to our favor above another, it is that which recognizes the principle of a Universal Brotherhood. In this we hail a mighty agent for the breaking down, and the everlasting extinction, of those absurd prejudices, which divide men of the same common origin in sentiment, by more imposing barriers than the arbitrary lines which distinguish nations. Odd Fellowship has gone forth on a mission of peace, opening avenues of communication between those whom national jealousies and hereditary animosity have long and widely separated. Blessed is its mission, and its happy results already begin to be felt among the enlightened of the Earth. The signs and passwords of the Order are emphatic testimonials to the confidence, and ready passwords to the tender regards, of every member of the Order, in all parts of the world. If there were no other argument to sustain Odd Fellowship, than its agency in promoting fraternal feelings among those of different nations, this alone should be sufficient to screen it from the reproach of bigotry, and to elicit the applause of philanthropy.—*Odd Fellow*.

## REGALIA, EMERLEMS, &amp;c.

THE Regalia and Emblems of our Order are nothing new in the world; their origin and uses are of a far older date than Odd Fellowship—at least most of them—and were in constant use by people having no notions of the Independent Order. In the first Covenant made by Omnipotence with man, he placed the Bow in the clouds as a token to remind him of the promise that the world should not be destroyed by flood. If the Almighty required a token to remind him of his obligations, how much more does finite man need a remembrance of the duties which he has taken upon himself to perform? The world's history is written in symbols. The deeds and power of its rulers have ever been symbolised, and its religions and sentiments are strongest expressed in symbols. Indeed, nearly all religious rites are now but an exhibition of the symbol which conveys to the mind in the strongest form, the devotion and the object. Who that beholds the Cross or Crescent but at once knows the purpose for which it is displayed and acknowledges at once to himself the influence that it has on his feelings? It matters not what side of the question he takes, whether for or against, it is equally sure in its effect, for it as quickly moves the prejudice of the unbeliever as it does the holy emotions of the devotee. All the outcry made against the use of symbols by our Order, by those whose prejudice can find no other or worthier objections to it, will go for little until their nationality ceases to be identified by their flag, and their politics by a coon, a poke stalk or a slave shackle.

Having thus briefly shown that *such things* are recognized by all the world, in all their most sacred and worldly duties, let us examine our Emblems a little, and their practical application to purposes of Odd Fellowship. First, the *Regalia*. The use of the Regalia is to show the rank which the wearer holds in the Order, both officially, in part, and the Degree to which he may have attained. In Subordinate Lodges the office and the degree is distinctly marked by the collar or sash and apron. It is the *color* of the Regalia and the *trimmings* which *designates*, and not the shape of them. The object of this is apparent. At a glance, whenever seen, the rank of the wearer may be known, and his place and his duty assigned to him. It is the prominence of the object that makes them useful. The color being the object, the *material* used is immaterial—if such a thing can be, and is therefore left to the taste of the wearer; red flannel being as expressive as scarlet velvet for all practical uses, as indeed it would be for keeping the body from exposure to wet, heat or cold, as crimson silks or French broadcloths. It is, therefore, left to taste to so cut and decorate the Regalia as to make it acceptable to the eye.

Each collar, sash, apron, or piece of trimming will convey to the mind of the thinking Odd Fellow, some duty which he has taken upon himself to perform, or some maxim or principle, to the truth of which he has assented, and to which he is expected to conform his life and actions. In the Patriarchal branch of the Order, and in the Grand Lodge and Grand Encampments, the distinctions are not so prominent. In many of the States the only difference between officers and members is in some variations of the trimmings, or in the jewels worn by the officers. In this particular there is a great lack of system—in fact no general system has yet been made, and the Grand Lodge of the U. S. is the most mixed parti-colored body, so far as Regalia is concerned, that can be found. The members wearing the Regalia of the branch of the Order they represent—some with purple sashes and some with scarlet; others with collars of those colors; some with scarlet, some with black, others with white aprons—some white trimmed, others yellow, and some with both colors; and the taste with which they have been

made would well illustrate the variety which spices life from Canada to Texas.

The object of Regalia being mainly for distinguishing rank, it should be prominent and decidedly definite. Each rank should have a distinct color or shape to know it by; at least each branch or body of the Order something that should clearly distinguish between Grand and Subordinate bodies of the same branch. Official rank might perhaps be best shown by jewels, for which there is at present no general system in the Subordinate or Grand Lodge, a system having been adopted only for Grand and Subordinate Encampments at the last communication of the Grand Lodge of the United States. It is to be hoped that the Grand Body will not again be so anxious to get the "previous question" on closing their Session as to overlook the propriety as well as necessity of making a careful, well digested system for both Regalia, Jewels, Robes, Caps, &c. &c., so that at least there may be some uniformity and propriety in their subordinate capacity, though they may be *above* it when at Baltimore. The extraordinary spread of Odd Fellowship makes it desirable to have as much uniformity as possible, in everything that of necessity must be used by all throughout the Order.—Ark.

(From the Symbol.)

## SICK MEMBERS.

UNDER this head the New York Gazette has an article that we are glad to give a place in our columns, because it enforces an assumed duty, which Odd Fellows should be conscientiously scrupulous in performing. It is, we well know, often attended with self-sacrifice and inconvenience, but it has also its high gratifications and rewards; and no Odd Fellow can neglect its faithful performance without subjecting himself to the suspicion of inconsistency to his profession, or of indifference to his voluntarily assumed obligations.

We differ altogether from our brother of the Gazette, in his suggestion respecting delinquent members. Our Lodges should be considered as something more than mere benefit societies. They are designed to nurture the social and charitable principles of our nature, and to strengthen the bonds of kindly sympathy and friendship among their members. Those usually delinquent in their dues, are usually indifferent to this most valuable feature of Odd Fellowship, and backward in any effort to promote it. Such members do not need the further encouragement to indifference which the measure suggested by our Brother would involve. The suspensions which occur from existing rules, for non-payment of dues, are working a wholesome influence, and purifying the Order of many members, whose influence is never likely to be felt in the promotion of its whole work. Here follows the Gazette's article:—

"If there is ever a time when we desire to see only friendly and confiding looks around us, when we wish the tide of sympathy and benevolence to flow freely, unchecked by any legal formalities, it is when we are weakened by disease, and are entirely independent for what little we can enjoy, upon those who have the immediate care of us. When we are well, and strong, and prosperous, we can meet boldly the great struggle of Life, and are prepared for all reverses, changes and frowns.

"To ensure what we all so much need in seasons of sickness—sympathy, fraternal attention, and pecuniary relief—Odd Fellows have associated themselves together, and bound themselves to the duties of fraternity, by solemn vows.

"When a brother is sick, his Lodge must extend to him, first of all, that sympathy which is so soothing and encouraging, and then those benefits to which he is entitled, or of which he may have need. Any failure on the part of the Lodge to meet these solemn engage-

ments, would be in the highest degree criminal. Even when a brother who is otherwise in good standing, has failed, by some oversight, to pay up his dues for thirteen weeks, he should not be neglected. True, the Law, strictly construed, would deprive him of these benefits. But when a brother is sick, and suffering, and dying at our side, and the fire burns low upon his hearth, and his wife is bewailing his destitution, and his children are crying for bread, it is no time to dispute about a point of law. No, brethren, no!

"It has ever seemed to us, that none but those who are *twelve months* in arrears should be cut off from the benefits of the Order; and not then even, until duly notified of their indebtedness and invited to pay. In an association like ours the rules must be general; there are thousands of particular circumstances which must be provided for by special provisions. It is not often that a sick brother will be found in arrears; but when, unfortunately, this is the case, the Lodge should always lean to the side of charity. A sick brother never should be forgotten, under any circumstances; and we are happy to know that most of our Lodges have not only discharged all their obligations of this kind, but have often gone far beyond them. Many cases, in point, might be mentioned, were it necessary. Many such have come to our knowledge, and we rejoice over them. They speak great and excellent things for our Order.

"It is not necessary for us to remind our brethren that our sick brothers are entitled to our most tender and affectionate care. We, too, may be stricken down. Health is uncertain; the strongest frame may be broken in a day—the stoutest arm may be paralyzed in an hour; and sickness, and pain, and want, may come at an unexpected moment, and take possession of our abodes, and then we shall be able to appreciate all these delicate attentions and fraternal cares which Odd Fellowship brings around the bed of a sick and dying brother. When, therefore, our brethren are ill, it should be our desire to extend to them the *largest generosity* of the Order; to open our hands wide, and give, without measure, that brotherly sympathy, which will throw over the bed of suffering an atmosphere of sunshine.—It is our interest as well as our duty."

(From the Gavel.)

#### A UNIVERSAL LANGUAGE.

He who travels, to any extent, in foreign countries, and among different nations, will meet with many difficulties, and innumerable embarrassments, from a want of a knowledge of the language of those among whom he travels. And, more especially, would he keenly feel the want of a universal language, if he should be in want or distress. If the sable horrors of misfortune should gather round him thick and fast, to whom could he go, and unburden his troubled soul, in brotherly confidence? who would understand him? And who would believe his story, if they did comprehend him? Ah! how many have severely suffered, from a want of a universal speech, either by the mouth, or through signs and symbols, when among strangers, and in a strange land!

We think the language of signs, and tokens, and symbols, is much better calculated to become universal, for certain purposes, and to a limited extent, than any other, with which we are acquainted. For instance, if some simple sign should signify, (say pointing, with the fore-finger of the right hand, to the heavens) when made, that the individual making it was in distress, how much easier it would be to comprehend, than any written language? Any one of the smallest capacity would understand, perfectly well, what it meant. Many instances have been duly authenticated by living witnesses, when, amid the carnage and slaughter of the bloody battle-field, when the groans of the wounded,

and the wild shrieks of the dying are heard, when the mighty and fierce struggles for the mastery are going on, when man to man meets, with the awful determination to take each other's life, the uplifted steel has been arrested in its descent, by some mystic word or sign. The parties might have been of different nations, neither understanding the written language of the other. But the language made use of was understood by both, and its meaning comprehended in a moment. Who can doubt the advantages of the language of signs and symbols, in cases of this kind?

The Secret Language of signs and tokens and symbols, is possessed by Odd Fellows, and the more men become imbued with the true spirit of love and warm affection for their race—the more men become purified, the more universal will this manner of communicating with each other, become. The Odd Fellow understands it, in every country where it is taught, and with this language he can hold conversation, with ease, with a brother, no matter from what country he may come—no matter of what nation or tongue. The Odd Fellow, wherever he may travel, among whatever nation, at home or abroad, if overtaken by sad misfortune, distress or sickness, has a plain language by which he can make his wants known, if he can only find some brother of the mystic tie, to whom he can address himself. And when one is found, the brother in trouble will have a warm friend who will take care of him during his illness—relieve all his wants; and if penniless, he will be supplied, and bid to go on his way rejoicing. The Odd Fellow, with the language peculiar to the Order, can, when in distress, like a ship at sea in awful danger, make a signal, which when seen by a brother, will touch a chord which will thrill through his soul, causing him to fly to his relief; rendering him that assistance which his case may require. These are some of the advantages of the language of signs, and symbols; and these benefits will be greatly extended, as the Order increases and expands, and by strictly preserving these, it will before long become a universal language, possessed by all nations, tongues, and families of the earth—creating a strong bond, which will bind them together in the spirit of unity—of good will to all.

#### SPEAK GENTLY.

Speak gently!—it is better far  
To rule by love than fear—  
Speak gently!—let not harsh words mar  
The good we might do here!

Speak gently—love doth whisper low  
The vows that true hearts bind;  
And gently friendship's accents flows,—  
Affection's voice is kind.

Speak gently to the little child!  
Its love be sure to gain;  
Teach it in accents soft and mild;  
It may not long remain.

Speak gently to the young, for they  
Will have enough to bear;  
Pass through this life as beat they may,  
'Tis full of anxious care.

Speak gently to the aged one,  
Grieve not the careworn heart;  
The sands of life are nearly run,  
Let us in peace depart.

Speak gently, kindly to the poor—  
Let no harsh tone be heard;  
They have enough they must endure,  
Without an unkind word.

Speak gently to the erring—know,  
They must have toil'd in vain;  
Perchance unkindness made them so;  
Oh, win them back again!

## HAVE A CARE FOR THE CHARACTER OF CANDIDATES.

MANY complaints have been made, and some with more justice than error, that sufficient care is not had in the Lodges, in canvassing the character of those who apply for admission into the Order. We do not mean here, that we are indifferent in testing the qualifications of applicants for membership—though perhaps a suggestion on this subject would not be injudiciously made—but that, we are not as much guarded as we should be, to say as little as possible that may operate prejudicially to the character of the candidate whose case is under consideration; and that especial means are not always efficiently employed, to prevent even a whisper beyond the precincts of the Lodge-room, that might, in the most remote manner, bring injury to his reputation.

It is no serious matter for a man to allow his name, unaccompanied by himself, to go before a body of three or four hundred men, less or more as the case may be, where any individual—even a personal enemy—is at liberty to say just what he pleases of him, without any possible opportunity being afforded him of refuting, answering, or even *hearing* the charges that may be preferred against him. It is a fearful prerogative a Lodge exercises, thus to sit in judgment upon a man's character; and it should be exercised only upon principles of the most rigid justice, inviolable confidence, and strictest truth. When sentence of condemnation, by the formal vote of a Lodge is passed upon a man's character, he actually loses, in a degree, the respect of every member of the Lodge; and unless the vote be founded in the strictest truth, a great wrong is inflicted; inasmuch as to the extent of the Lodge's influence in the community, it lowers him in public esteem, and detracts from his capital or its equivalent, his means of support. It would be better, in our opinion, and far more consonant with our professed principles, to dwell no more upon the candidate's objectionable traits of character, than is necessary to secure his rejection.

If, by reason of his past improper life, we cannot admit him to our fellowship, and thus do him *good*, let us see to it that we do him no injury. That many a man fully worthy of reception, has been kept out of the Order, through the working of personal prejudice, in men who bear the name, but are destitute of the principles of Odd-Fellowship, there can be no doubt.—That we should differ in opinion with regard to men, as well as things, is perfectly rational, for

"Tis with our judgments, as our watches, none  
Go just alike, yet each believes his own."

But where, in our differences of opinion, the character of a fellow citizen is involved, we should carefully analyze our motives and see that they are based upon equitable grounds; and that private animosity forms no component thereof. Any man capable of giving indulgence to personal spleen, in a matter where private character is under consideration, is unworthy of association with Odd-Fellows, and should meet the full merit of his littleness, in expulsion.

If it be matter of regret that the formalities of private character must necessarily be exposed before the Lodge to which application is made, how richly deserving of censure and punishment is that recklessness which discloses to disinterested persons out of the Lodge, the foibles of the rejected, and the cause of his rejection. Yet this is sometimes done. Brothers are indiscreet enough to say in indiscriminate company, "Mr. So-and-so was rejected in our Lodge, on account of his bad character, or for such and such and such an offence.—He is an unworthy man—be careful how you deal with him." Such a course is altogether at variance with the objects, and beneath the dignity, of Odd-Fellowship, nor should it be tolerated. If caution be necessary in any one department of our economy more than another, it

is requisite in discussing the claims of candidates for admission, and the keeping of reports upon their respective cases within our own bosoms. Let us guard from all avoidable injury, the names of men who, in all confidence in our justice, submit their characters—without counsel—to our investigation. Herein let our chief secrecy consist—"to hide the fault we see"—forget it ourselves, and as far as we can, consistently with duty, screen it from the eyes of others.—*Gazette of the Union.*

## ODD-FELLOWSHIP REPROVES AND PUNISHES IMPROPRIETY.

THE Order of Odd-Fellowship, where its true spirit obtains and is carried out, reproves, punishes and frowns down impropriety of every grade; brings up and punishes delinquency of every kind, and enforces a faithful cultivation of all the tendencies which go to elevate man's social and moral being. The dignity of the Lodge, and the reputation of the membership, cannot be too rigidly guarded. It should, and we presume with very rare exception it is, the pride of every Odd Fellow to aid, in every possible way, in elevating the character of the institution—in preserving it from reproach—in winning for it respect and admiration; as, in proportion to its reputation, will be the extent of its influence. To such ends, a strict watch should be kept by every member, first, over his own conduct, and secondly—or, if he choose, contemporaneously—over that of his brethren. Odd-Fellowship inculcates as one of its first and leading duties, the fulfilment of all moral, social and civil requirements; and a failure to comply with any duty of either class of obligations just named, is sufficient to bring upon the delinquent the frown of the institution, and to procure his exclusion from all benefit or fellowship therein. No refusal to discharge the obligations, natural or created, between man and man, as members of the social compact; no want of acquiescence in, or violation of, civil law; no neglect of domestic or fireside duty; in short, no non-compliance with any of the obligations of the good citizen, can meet "with the least degree of allowance" from the Order. But unfaithfulness in any of these, is sufficient ground for dismemberment.

Thus it may be seen, that the Order, instead (as some of its enemies have professed to believe) of combining principles adverse to the well-being of society in general, possesses those which conduce in an eminent degree, to the strengthening of the restraints of civil law, and to the drawing more closely around society, the bonds of social union. Not only approving, but confirming and *enforcing* all the wholesome provisions of government and society. We wink not at impropriety. If a brother be detected in the commission of any offence against his own dignity as a man, or that would reflect discredit upon the fraternity, he is admonished in kindness, and warned in love. If he refuse an ear to advice, and heed not admonition, but persist in his misconduct, the hand of fellowship is withdrawn from him, and he is excluded from the society of all good Odd Fellows, until the Lodge shall be satisfied, by his consistent life, of his penitence for the past, and of his determination to walk correctly in future. By such a course alone, can the purity of the Order be maintained. If every Lodge but continue to set its seal of condemnation upon all deviations from the paths of honor, of integrity, and of virtue, the character of the Institution will continue to be an object of admiration, and fewer cases will come before it for disapproval. It is far better to have but fifty good men in a Lodge, than to number a hundred where even a third are stumblingblocks. Let us set the standard high up upon the hill of moral excellence, and require all to measure up to it, or consign them to an atmosphere less purified.

M.

## CHARITABLE TOLERATION.

There is much good sense and good feeling in the following remarks in Bishop Watson's Analogy. And they deserve to be pondered by those who found an objection to the Order of Odd Fellows, upon the ground of a too indiscriminate admixture of opinions in its members, and this while its tendencies, more than that of any other mere human institution, are to promote the great result here urged.

"We are placed in this world in a mysterious and progressive state of things. Darkness and ignorance hangs over much of our path. Charity is therefore our peculiar duty in such circumstances. Even the truths most directly practical and fundamental touch on others that are less clearly revealed. To attain uniformity of opinion on all subordinate points is a hopeless pursuit. The education of different men, their prejudices, their various talents and advantages,—the party spirit, the unfavourable habits, and the defective measures of religious attainments which are found among them—the mere ambiguity of language—will constantly occasion a diversity, a great diversity, of judgments. The only healing measures in the midst of these disorders is the spirit of love—love which rejoices to hope the best of others, which interprets favourably doubtful matters, which seeks the real welfare and happiness of all—love which bears and forbears, which reconciles and softens, which unites and binds together, which consoles and blesses the hearts where it reigns. It is by this Divine principle that we shall most dispose persons of various sentiments to act in concord with us. It is this which neutralizes and disarms opposition. It is this which tends both to lessen the amount of our differences, and to take away almost all the evil of those which remain.—Persons who cannot altogether think alike may join in mutual love and good will—may act as one in points out of controversy—may grant cheerfully the freedom of judgment which they themselves require—may aim at narrowing, instead of extending and widening the grounds of separation—and may believe others to be guided by a similar conviction with themselves. It is surprising how rapidly controversies would die away, if this course were pursued! The questions on which real Christians substantially agree, are infinitely more important to them, and more clear in themselves, than those on which they differ. Let us then reserve our zeal and fervor for these uncontested matters. They demand all our concern—all our time—all our care. It is the magnifying of other points, beyond all reason, and beyond Scripture, which has occasioned the divisions in the Church."

## THE MASONIC FRATERNITY.

From *L'Histoire Pittoresque de la Franc-Maçonnerie et des Secrets*, we gather the following facts, showing the present condition of this widely extended Order :

It appears from the statistical tables of M. Clavel, that the association comprises three thousand Lodges. Of these, Europe has 1870; the United States 800; Brazil 15; Mexico 20; Hayti 24; Texas 15. There are also 20 other Lodges in America and India, which are, in a manner, independent; and, in fine, about 40 more, which do not appear in the published tables, because they are established in countries where Freemasonry is prohibited by the laws.

In this country there appears to be a revival of interest in the Order. Old Lodges are resuscitated, and new ones are formed; and we learn that throughout the country they are all in active operation. The revivification of Masonry must be attributed, in a great degree, to the influence of Odd-Fellowship, which has removed much of that bitter and foolish prejudice against secret associations, which has prevailed so widely throughout our country, for the last quarter of a century.

The improving influence of Odd-Fellowship upon the Masonic Institution, is very manifest. In some States, as in Connecticut, for example, many of the Lodges have adopted the regulations and laws which are peculiar to the Order of Odd Fellows. It is our most earnest wish that this great and powerful body, which has already accomplished so much for humanity, may rise from its abasement, with renewed beauty and energy, and realizing a loftier ideal of love and goodness, be a means of progress to the present, and of perfection to the future.

It is our duty, however, to say, that there is a wide difference between the Order of Odd Fellows and that of the Free Masons. In some respects, no doubt, there is a resemblance; but they are not the same thing, nor have they the least connexion with each other. Odd Fellowship has all that is truly excellent in the Masonic Order, with none of its vices, or rather tendencies to vice.

## HAPPINESS AND RICHES.

It cannot be too early or deeply instilled into the minds of the young and inexperienced, that the means of happiness and riches are, in a great degree, in every man's power. A blind belief in destiny or fortune, acts as a powerful stimulus to indolence and indecision, and makes men sit down and fold their hands in apathy. Nothing is more common in the world than for people to excuse their own indolence by referring the prosperity of others to the caprice of fortune. Success, every experienced man knows, is as generally a consequence of industry and good conduct, as disappointment is the consequence of idleness and indecision.

The difference in the progress which men make in life, who start with the same prospects and opportunities, is a proof that more depends upon conduct than fortune; and if a man, instead of envying his neighbour's fortune, and deploring his own, should enquire what means he has employed, or those he has neglected, he would secure a result to his wishes. But the great misfortune is, few have courage to undertake, and fewer candour to execute, such a system of self-examination. Thousands thus pass through life, angry with fate, when they ought to be angry with themselves—too fond of the enjoyment which riches procure, ever to be happy without them; and too indolent or unsteady ever to pursue the legitimate means by which they are attainable.

## SONG.

"It is not Winter yet."

BY GEORGIANA BENNETT.

The withered leaves are falling round,  
Less bright the noontide radiance glows;  
Few flowers are in the garden found,  
And chill the night-wind blows.  
But wherefore wear a brow of gloom,  
Or speak of summer with regret?  
Still many buds are left to bloom—  
It is not winter yet.

'Tis ever thus in human life;  
Too oft the glance is backward cast;  
We turn from scenes with pleasure rife,  
To muse upon the past.  
We may not see another spring,  
We cannot bygone hours forget;  
But Hope fresh flowers may round us fling—  
It is not winter yet.

As even in the saddest hour,  
Beneath a dark and stormy sky,  
We often see some lovely flower  
Spring up to glad the eye;  
So, faithful friends, in life's worst gloom,  
Can cheer by kindness our regret;  
Shake off the fear of darker doom—  
It is not winter yet.

## THE ODD FELLOWS' RECORD.

MONTREAL, NOVEMBER, 1847.

## PROGRESS OF THE ORDER.

WE have, under this head, to notice the application for, and institution of, a Provincial Grand Lodge for the District of Quebec. The Dispensation was forwarded on the 8th instant, to our Worthy Grand Sire, E. L. Montizambert, who installed the Officers on Monday evening the 15th inst, and duly constituted the first Provincial Grand Lodge of British North America. We have always entertained the highest opinion of our Quebec Brethren; and this movement, which cannot be other than beneficial to the spread of our Institution, is much to be commended. In Montreal, a meeting of Past Grands from the different Subordinate Lodges, was held at Odd Fellows' Hall on the 4th, at which steps were taken towards the same end;—we may, in our next number, announce the formation of a Provincial Grand Lodge for the Province of Montreal. We have recently had a letter from Wellington, C. W., from which we learn that a new Lodge will shortly be established by Brothers from Prince Edward Lodge, No. 11, Picton. A correspondence has lately been opened by our R. W. Grand Secretary with a gentleman in St. Johns, N. B., with the view of establishing a Lodge in that place: in a few weeks we hope to have it in our power to communicate what progress has been made toward this end. The Order throughout the Province, including the Patriarchal Branch, is progressing with that usual harmony, which has ever characterised the progress of the Lodges in United Canada.

## CELEBRATION OF THE ORDER.

At the regular meeting of Prince of Wales Lodge No. 1, held in this city on Tuesday the 16th instant, the following resolutions were adopted:—

*Resolved, 1st.*—That in the opinion of this Lodge, a Celebration of the Order in this city would be conducive of much benefit to our Institution.

*Resolved, 2d.*—That this Lodge solicit the co-operation of the Sister Lodges here, in requesting the R. W. Grand Lodge of British North America to carry out the purport of this resolution.

We hope the Lodges in this city will be unanimous in their request to the Grand Sire, as nothing, in our opinion, would, at this particular time, do us so much good. The Provincial Grand Lodge of Montreal will probably be formed some time in December, and a more fitting occasion for holding a general celebration could not happen. We have heard it said that it was the intention of several members of Queen's Lodge No. 2, to apply to the Grand Sire for permission to celebrate their Anniversary as a Lodge. We hope the movers of that project will change their views on this subject, and consider the general good to the Order, which would result from having—what is so much required—an exposition of the principles of Odd-Fellowship to the uninitiated.

## A FRENCH CANADIAN LODGE.

IT is now over six months since we first heard the establishment of a Lodge of this nature, spoken of. Since then, we are sorry to say that nothing has been done towards accomplishing the desirable object. We are decidedly of opinion, notwithstanding the objections which have been urged against its organization, that the establishment of a Lodge to work in the French language, would be one of the greatest events which has yet attended our progress. The four Lodges in this City working in the English language, can scarcely expect a continuation of the immense number of propositions for membership which has, up to a late period, taken place. A falling-off has already occurred. The great rush for admission into our fraternity has subsided, and we now find ourselves, when compared with former years, progressing slowly. If a new source can be created, by which our progress may be continued with that spirit which it has been our good fortune to witness since 1843, we say, by all means let us use our endeavours to have such a Lodge established.

## TO JUNIOR PAST GRANDS.

In a former number, we were requested by the Past Grand Secretary to call the attention of Junior P. G.'s to the great negligence displayed in not forwarding the report of work done under their charge. We have again to complain of the irregularity, and hope that the Jr. Past Grands will refer to Article IV. Section 2 of the Constitution, where they will find that duty laid down. Among the Lodges whose returns have not been received at the Grand Secretary's Office are the following:—Victoria No. 6, Belleville; Oriental No. 7, Stanstead; Ontario No. 12, Cobourg; Otonabee No. 13, Peterboro; Hope No. 14, Port Hope; Tecumseh No. 15, Toronto; Union No. 16, St. Catherines; Burlington No. 7, Hamilton; Mercantile No. 19, Quebec; Ottawa No. 20, Bytown; Home No. 21, Toronto; Phoenix No. 22, Oshawa.

## DEATH OF BROTHER MILLS, MAYOR OF MONTREAL.

IT is our painful duty to announce the death of this worthy brother and citizen, which took place at his residence on Friday the 12th instant. Brother Mills was a member of Commercial Lodge No. 5, and contracted typhus fever, whilst administering relief and comfort to the thousands of miserable beings who have this year been cast, in many cases, destitute on our shores. In the discharge of this sacred duty, our esteemed Brother has, like many others of our citizens fallen a victim, leaving behind, to lament his loss, a wife and an amiable family.

We were happy to notice that the members of the different Lodges in this city turned out in great strength on this melancholy occasion.

THE ODD FELLOWS' RECORD FOR 1848.—We have under consideration, a complete alteration in the style of the Record; which we hope to be able to announce in our December number.

## VICTORIA DEGREE LODGE.

Past Grand Sire Hamilton, in his Annual Address, directed the attention of the Members of the Grand Lodge to the general dissatisfaction which had been expressed at the thin attendance, as well as the great difficulty experienced of obtaining the services of qualified Brothers to serve in the respective offices in this Degree Lodge. The foregoing portion was referred to the Committee on the State of the Order, who reported as follows:—

The Committee on the State of the Order, to whom was referred that portion of the Grand Sire's Report, having reference to Degree Lodges, beg leave to recommend, that the Charter of Victoria Degree Lodge, No. 1, be recalled, the same to be delivered up at the close of the present Degree term, together with all books and other property, to this Grand Lodge, (or to the Provincial Grand Lodge of Montreal, if then instituted,) but to be in full force till the period stated above.

"That each Subordinate Lodge under this Jurisdiction, shall, in the months of December and June in each year, nominate and elect, at the same time and in the same mode as its other elective officers, one of its Past Grands, in good standing, to serve in the office of Degree Master for the six months commencing with the first meeting of the Lodge in January and July; and

That it shall be the duty of the Degree Master so elected, to confer, or cause to be conferred by a competent officer, in each month, the five Degrees of our Order on all Brothers duly certified as qualified to receive the same."

At a late stage of the proceedings, the following motion was submitted by Rep. Dunkin:—

"That the Degree Masters to be elected in Subordinate Lodges be Past Grands having the three Past Official Degrees; and that the said Degrees be conferred hereafter by such Degree Masters under such Regulations as the M. W. Grand Sire may issue."

We have had the question referred to us, whether a Pro. D. G. S. is entitled to occupy the Chair of C. P. and conduct the business of an Encampment, when other qualified officers are present—to which we answer, No, unless he has attained to that chair by a regular election.

In our last we published a synopsis of the proceedings of the R. W. Grand Lodge of the United States transacted at its recent Session. We are sorry to remark, that no official report has yet been received from our Worthy Special Grand Representative Provincial Deputy Grand Sire S. B. Campbell.

## THE EDUCATION OF THE HEART.

We extract the following eloquent remarks from an address delivered before New Brunswick Lodge No. 6, I. O. of O. F., by Brother Stacy G. Potts, of Trenton, New York:—

This should be the great object of our institution—to teach the *practice* of virtue. It is thus that the heart is educated—thus that the springs of moral action are purified—thus that we are made better men—better citizens. For after all, men are governed more by their feelings than their faith.

How admirably that institution is adapted to promote this object, I need not say to you who are so familiar with its instructions and its duties. But I may appeal to you by all the obligations into which you have entered to discharge with fidelity your duty to God—to your country—to your fellow man. Rest not in the mere theory of your

Order—that is the stopping-place of thousands. The world would be a desert if the clouds forever tarried in the sky; and man would remain unblest for ever if benevolence lingered for ever on the tongue. We want the fruit of deeds to prove the value of our faith.

Cherish then, with the culture of good deeds, this broad green tree, which, planted in other lands and other countries, has lifted up its foliage to gather the dew above, only to scatter it upon the soil beneath.

Let the unoffending tenor of your daily walk; the kindness of your daily demeanor; the candor and frankness of your social intercourse; your scrupulous and unbending honesty; your open-hearted and open-handed charity; be ever worn as the badges and distinction of your Order. *These are your appropriate regalia.* And then when the doubting, hesitating looker-on, shall ask the question, "What do ye more than others?" you may point them to that bond of brotherly affection, unchanged through all the vicissitudes of years,—to misfortune alleviated—to the destitute succored—to the bands of orphans gathered from the grasp of the world's cold charity and nurtured in your bosom—and say, "*these are our witnesses.*"

But in the discharge of the duty of which you have called me, there is one further word of counsel I desire to impart. I have spoken of our institution and its appropriate aim—of the formularies of our Order and their proper tendencies, as calculated to improve the heart and exercise a happy influence on the life. In urging the practice of virtue, I have said that those who try its value by the sure test of experiment will come to love it. And yet I have felt, and doubtless you have perceived, that there was yet a connecting link to be supplied. For, how you will ask, since experience teaches that in despite of all our precepts we still pursue the wrong, how are we to be persuaded to take the first step—to attempt the experiment while we remain the subject of innate evil impulses?

All that is valuable of moral teaching in our formularies we borrow from the Bible. All that is effective of moral influence is derived from the same source. And there—and there alone—in that wonderful dispensation of Divine Philosophy the mystery is solved—the question answered—how man can be rescued from the giant grasp of error; how the strange harp of many strings, so out of tune, may be restored to harmony: how this first decisive step may be taken in the path of virtue.

The theories which, based on human reason, drawing their sanctions from the past experience, their motives from the future hopes of men, appeal to his interests or his fears in behalf of virtue, have all been tried for centuries.

The image they presented, in their most successful efforts, to the world, was indeed beautiful in its proportions and faultless in its design. It stood out the personification of moral beauty. But like "the Statute that enchants the world," it stood—motionless—heartless—lifeless: a cold though classic thought, chiseled on the colder marble.—Nor could a power less than Omnipotent, breathe into it the Promethean fire; give in vitality; and blend it in soul and being with our race. And so the image of virtue, we still chisel by education on the human heart, requires the touch of the same Omnipotent hand to give it life—and, living, to clothe it with undecaying energy.

If we banish from our theory of virtue, the religion of the Bible, we cut it off from life. It may *endure*—but it cannot *live*. It may be seen and admired; but it will have no drop of blood to impart to the currents of human existence.

But, with the Bible as our daily guide, our first great duty, reverence, fidelity and obedience to the King of kings, religiously performed; our second, to our neighbor faithfully discharged; our last, to ourselves observed; when life shall terminate, and the bright chain of Friendship, Truth and Love is broken here on earth, its links shall all be gathered and reunited in that better land, where the education of the heart is perfected.

PLAINEST ROAD.—Choose ever the plainest road; it always answers best. For the same reason, choose ever to do and say what is the most just and the most direct. This conduct will save a thousand blushes and a thousand struggles, and will deliver you from those secret torments which are the never-failing attendants of dissimulation.



## THE HOLY LAND.

BY HARRIET MARTINEAU.

## BETHANY, AND PLAIN OF JERICHO.

WE made an excursion from Jerusalem to the Jordan and the Dead Sea; going by way of Bethany and Jericho, and returning by the convent of St. Seba. There is at this day so much danger of falling among thieves in going down from Jerusalem to Jericho, that travellers join parties when they can, and unite their guards into a corps of armed men. Our own party of four joined the ten with whom we had travelled in the Desert; and four strangers—European gentlemen—requested permission to ride with us. Thus we were eighteen: and the dragomen, cooks, horsekeepers, and mule-drivers, who took charge of our tents and baggage, and ten armed guards, swelled our number to that of a caravan which no robbers were likely to attack. Indeed we scarcely saw any body the whole way. The dangerous part of the road appeared deserted, and the plain of Jericho, once studded with towns, and filled with fertility, lay before us almost as lifeless as the basin of the Dead Sea.

We left Jerusalem by St. Stephen's gate,—my three friends, myself and our servants and baggage—and met the rest of the travelling party at the bridge in the valley of Jehoshaphat, at 6 a. m. We proceeded by the camel road to Bethany, which winds up the side of the mount of Olives, and crosses its ridge to the east. As soon as we had passed the ridge, Bethany came in view, lying on the eastern slope of the mount of Olives, and, as we all know, "fifteen furlongs" distance from Jerusalem. It is now a village inhabited by about twenty families; a very poor place; but looking less squalid than might be expected, from its houses being built, as everywhere in that country, of stone,—square, substantial, and large, compared with cottages in England. Its position on the side of the hill is very fine, seen from below.

Before descending the hill, however, we alighted from our horses to visit an old tomb which is called the tomb of Lazarus. No enlightened traveller believes this to be really the place where Lazarus was buried: but to see any ancient tomb on that spot was an opportunity not to be missed; and we gladly went down the rock-hewn steps to the little chamber where some corpses had once been laid. I have often wished that the old painters had enjoyed such opportunities; and then we should have had representations of Lazarus coming forth from chambers in the rock, and not rising from such a grave as is dug in European churchyards. The limestone rocks of Judea are full of holes and caverns; and we know from the scriptures how abundantly these were used by the old inhabitants as dwellings for themselves and their cattle, as a shelter to the wayfarer, a refuge to the fugitive, a hiding-place for robbers, and a place of deposit for the dead.

Where a cavern was found with holes or recesses in its sides, a little labour would make an extensive place of burial. By squaring the entrance, and giving some regularity to the arch of the roof, a handsome vestibule was obtained; and then the recess were hewn into form for the reception of bodies. Sometimes these recesses had pits; sometimes niches in their walls, so that each recess would contain several bodies; and sometimes they were small, so as to contain only one each. Sometimes the vestibule opened out into passages, which had recess on each hand; so that a large company of the dead might be hidden in the heart of the mountain. The whole was secured from wild beasts and other intrusion by a stone fitted to the entrance, or a large block rolled up against it. Those who have seen these Eastern tombs can never again be puzzled, as I was in my childhood, when reading of "the chambers of the grave," and of the dead calling for one another in the house of death, and of the stone being rolled away from the mouth of the sepulchre. Many a child wonders, as I did, how the way was made for Lazarus to come forth merely by the removal of a stone; but once having looked in at the door of a sepulchre, how vivid becomes the picture of Jesus standing there, and calling to Lazarus with "a loud voice" to come forth! How one hears that voice echoing through the chambers of the tomb, and sees the dead man in his cerements appearing from the steps of the vault, or shadow of the recess!

In the tomb which we explored at Bethany, the vaults went down a considerable way into the rock. One flight of deep, narrow steps led us into a small vaulted chamber; and two or three more steps, narrower still, into the lowest

tomb, which had little more room than for one body. The monks, when taken as guides, show in the village what they call the house of Martha and Mary, and that of Simon the Leper; but we did not inquire for these, having no wish to mix up anything fabulous with our observation of a place so interesting as Bethany.

We looked back upon the village again and again as we descended into the valley; and it was painful to lose sight of the place where Jesus was wont to go to solace himself with the friendship of Lazarus and his sisters, and rest from the conflicts which beset him in the great city over yonder ridge. But we were now on the road from Jerusalem to Jericho, and about to pass among the fastnesses of the thieves who seem to have infested the regions in all times. After riding along the valley, sometimes on the one hill and sometimes on the other, for three or four miles, we left behind us the scanty tillage spread along the bottom of the valley, and began to ascend the hollow way which is considered the most dangerous spot of all. Here Sir Frederick Henniker was stripped and left for dead by robbers in 1820. His servants fled and hid themselves on the first alarm. When they returned, he was lying naked and bleeding in the sultry road. They put him on a horse, and carried him to Jericho, where he found succour. Perhaps he was thinking of the parable of the Samaritan when this accident befel him. I was thinking of it almost every step of the way.

Another story was presently after full in my mind; a beautiful catholic legend which was told me by a German friend in America, when I little dreamed of travelling over this spot. Our road now gradually ascended the high ridge from which we were soon to overlook the plain of Jericho; the track was so stony and difficult as to make our progress very slow, and the white rocks under the mid-day sun give out such heat and glare as made me enter more thoroughly into the story of Peter and the cherries than any readers can yet do. And yet the many to whom I have told the legend in conversation have all felt its beauty. It is this—

Jesus and two or three of his disciples went down, one summer day, from Jerusalem to Jericho. Peter—the ardent and eager Peter—was, as usual, by the Teacher's side. On the road on Olivet lay a horse-shoe, which the Teacher desired Peter to pick up; but which Peter let lie, as he did not think it worth the trouble of stooping for it. The Teacher stooped for it, and exchanged it in the village for a measure of cherries. These cherries he carried (as eastern men now carry such things) in the bosom folds of his dress.\* When they had to ascend the ridge, and the road lay between heated rocks, and over rugged stones, and among glaring white dust, Peter became tormented with heat and thirst, and fell behind. Then the Teacher dropped a ripe cherry at every few steps; and Peter eagerly stooped for them. When they were all gone, Jesus turned to him, and said with a smile, "He who is above stooping to small things, will have to bend his back to many lesser."

From the ridge we had a splendid view of the plain of Jordan—apparently as flat as a table to the very foot of the Moab Mountains, while the Dead Sea lay a blue and motionless expanse to the right—(the south)—and barren mountains enclosed the whole. The nearer mountains were rocky, brown and desolate, with here and there the remains of an aqueduct, or other ancient buildings marking the sites of settlements which have passed away. The distant mountains were clothed in the soft and lovely hues which can be seen only through a southern atmosphere. The plain was once as delicious a region as ever men lived in. Josephus calls it a "divine region;" and tells of its miles of gardens and palm-groves: and here grew the balsam which was worth more than its weight in silver, and was a treasure for which the kings of the east made war. Jericho is called in the scriptures the city of palm-trees; and Jericho was but one of a hundred towns which peopled the plain. Now, all near was barren; and equally bare was the distant tract at the foot of the mountains; but in the midst was a strip of verdure, broad, sinuous, and thickly wooded, where we knew that the Jordan flowed. The palms are gone, and the sycamores, and the honey which the wild bees made in the hollows of their stems. The balsam, which Queen Cleopatra so coveted as to send messengers from Egypt for plants to grow at Heliopolis, has disappeared from the face of the earth; and, instead of



these and the fruits and sugar canes which were renowned in far countries, we find now little but tall reeds, thorny acacias, and trees barren of blossom or fruit. The verdant strip, however, looks beautiful from afar, and shows that the fertility of the plain has not departed. There is enough for the support and luxury of man, were man but there to wish for and enjoy them.

We descended by a road like an irregular staircase, the steepest hill I ever rode down. The gentlemen dismounted; but the heat was so excessive that I ventured to keep my seat. When I glanced up from the bottom, and saw the last of the party beginning the descent, it looked so fearful that I was glad to turn away. We were now at the foot of the mountain called Quarantania, supposed by the monks to be the scene of the Temptation. A few pilgrims come from afar every year, to spend forty days on this mountain, barely supporting life during the time by the herbs they find there. I need hardly say, that there can be no good reason for fixing on this mountain as the place, and that the choice of it is probably owing to its commanding the plain of Jordan and its cities—once no unfair specimen of the “kingdoms of the earth, and the glory of them.” The caverns in the face of this mountain, once used as dwellings or tombs, are now the abodes of robbers. When some of our party showed a desire to search the lower ones, the Arab Sheikh, who was responsible for the safety of our party, drew his sword across his throat, to show the danger, and barred the way.

It may be remembered, that the men of Jericho complained to Elisha the prophet, that the water of their spring was not good, either to drink, or to water their land for tillage, (2 Kings, ii. 19.) and that, though their city was pleasant, they could not enjoy it for this reason; and that Elisha purified the spring, “so that the waters were healed unto this day.” Beside this spring, now called Ain Sultan, we encamped in the afternoon, and found its waters truly delicious. Nothing could be prettier than this encampment, in a spot so forest-like as to contrast strongly with all we had seen for many weeks past. Our tent was close upon the brink of the clear rushing brook; but the heat was so excessive, that we could not endure the tent, and had our dinner-table placed under a tree, whose roots were washed by the stream. Broad lights glanced upon the rippling waters, and deep green shadows lay upon its pools. Our horses were feeding in the thicket beyond; and the Arabs sat in groups near the tents. Other parties of our company were dining or lying on the brink of the stream. Every encampment of travellers in these places is beautiful; but I never but once saw one so beautiful as this. After a walk to the remains of an aqueduct, and other traces (mere traces) of former habitation, in the days when Jericho was a great city, I went, with one companion, to see the spring which was a short way from our tents. The water bubbled up from under some bushes, and spread itself clear and shallow among some squared stones, which seemed to show that the source had once been enclosed. By this time it was dusk: the evening star hung above the nearest hill. All was silent about us except the rustle and dip of the boughs which hung above the water. My companion and I found the temptation to bathe quite irresistible. Under the shadow of a large overhanging tree, there was a pool deep enough for the purpose, and there we bathed, rejoicing with the people of Jericho in the sweetness of the water.

The Eastern traveller feels a strong inclination to bathe in every sacred sea, river and spring. How great the interest is, and how like that of a new baptism, those at home may not be able to imagine; and such may despise the superstition which leads hundreds of pilgrims every year to rush into the Jordan. But, among all the travellers who visit the Jordan, is there one, however far removed from superstition, who is willing to turn away without having bowed his head in its sacred waters?

There was no moon to-night, but the stars were glorious when I came out of our tent to take one more look before retiring to rest. Here and there the watch fires cast yellow gleams on the trees and waters; but there were reaches of the brook, still and cool, where the stars glittered like fragments of moon-light. This day stands in my journal as one of the most delicious of our travels.

\*“Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give unto your bosom.”—LUKE vi. 38.

## THE BRIGHT SIDE OF HUMANITY.

BY PROFESSOR DEWEY.

THESE are good men every where. There are men who are good for goodness' sake. In obscurity, in retirement, beneath the shadow of ten thousand dwellings scarcely known to the world, and never asking to be known, there are good men; in adversity, in poverty, amid temptations, amid all the severity of earthly trials, there are good men whose lives shed brightness upon the dark clouds that surround them. Be it true, if we must admit the sad truth, that many are wrong, and persist in being wrong; that many are false to every holy trust, and faithless toward every holy affection; that many are estranged from infinite goodness; that many are coldly selfish, and meanly sensual—yes, cold, and dead to every thing that is not wrapped up in their own little earthly interest, or more darkly wrapped up in the veil of fleshly appetites. Be it so; but I thank God that this is not all that we are obliged to believe. No: there are true hearts, amid the throng of the false and faithless. There are warm and generous hearts, which the cold atmosphere of surrounding selfishness never chills; and eyes unused to weep for personal sorrow, which often overflow with sympathy for the sorrows of others. Yes, there are good men, and true men; I thank them; I bless them for what they are. God from on high doth bless them, and he giveth his angels charge to keep them; and nowhere in the holy record are these words more precious or strong than those in which it is written that God loveth the righteous ones. Such men are there. Let not their precious virtues be distrusted. As surely and as evidently as some men have obeyed the calls of ambition and pleasure, so surely and so evidently have other men obeyed the voice of conscience, and “chosen rather to suffer with the people of God, than to enjoy the pleasure of sin for a season.” Why, every meek man suffers in a conflict keener far than the contest for honor and applause. And there are such men who, amid injury and insult, and misconstruction, and the pointed finger, and the scornful lip of pride, stand firm in their integrity and allegiance to a loftier principle, and still their throbbing hearts in prayer, and hush them to the gentle motions of kindness and pity. Such witnesses there are even in this bad world; signs that a redeeming work is going forward amid its derelictions; proofs that it is not a world forsaken of heaven; pledges that it will not be forsaken; tokens that cheer and touch every good and thoughtful mind, beyond all other power of earth to penetrate and enkindle it.

## THE VOICE OF THE OCEAN.

WAS it the sound of the distant surf that was in mine ears, or the low moan of the breeze, as it crept through the neighbouring world? Oh! that hoarse voice of Ocean—never silent since time first began—where has it not been uttered? There is stillness amid the calm of the arid and rainless desert, where no spring rises, and no streamlet flows, and the long caravan plies its weary march amid the blinding glare of the sand, and the red unshaded rays of the fierce sun. But once and again, and yet again, has the roar of Ocean been there. It is his sands that the winds heap up; and it is the skeleton-remains of his vassals—shells, and fish, and the stony coral—that the rocks underneath enclose. There is silence on the tall mountain-peak, with its glittering mantle of snow, where the panting lungs labour to inhale the thin bleak air—where no insect murmurs and no bird flies—and where the eye wanders over multitudinous hill-tops that lie far beneath, and vast dark forests that sweep on to the distant horizon, and along long hollow valleys where the great rivers begin. And yet once and again, and yet again, has the roar of the ocean been there. The effigies of his more ancient denizens we find sculptured on the crags, where they

jut from beneath the ice into the mist-wreath; and his later beaches, stage beyond stage, terrace the descending slopes. Where has the great destroyer not been—the devourer of continents—the blue foaming dragon, whose vocation it is to eat up the land? His ice-floes have alike furrowed the flat steppes of Siberia and the rocky flanks of Schellia; and his nummulites and fish lie embedded in the great stones of the pyramids, beneath the time of the old Pharaohs, and in rocky folds of Lebanon still untouched by the tool. So long as Ocean exists, there must be disintegration, dilapidation, change; and should the time ever arrive when the elevatory agencies, motionless and chill, shall sleep within their profound depths, to awaken no more—and to roll its waves—every continent and island would at length disappear, and again, as of old, “when the fountains of the great deep were broken up,”

“A shoreless ocean tumble round the globe.”

### FRIENDSHIP.

WHAT finer feeling can reside in the heart of man than that of Friendship? It yields a delight where it is felt, and gives a pleasure not to be found in any other feeling. Love is its basis, and from fraternal love springs all its actions. True friendship, indeed, is rarely to be met with; but even the spurious everyday friendship which we all experience, is pleasant, and passes very well for genuine until called into actual service; then, indeed, its deformities appear. But true friendship is a jewel which cannot be too highly appreciated—too dearly cherished.

Some men are prone, from a natural inherent friendly feeling, to look upon the great bulk of mankind as possessing similar feelings, and to be quite ready to serve any one with whom they have been long acquainted, or from whom they have received little acts of kindness and attention, not doubting that, if they stood in need of like services, they could be obtained as readily from others. If such were the general disposition of mankind, how happy might men be! The cares of life would be rendered light by the kind hand of friendship, and few besides the really worthless would know real distress.

Whilst true friendship sweetens life and mollifies its cares, that which is not true, like everything else which bears but a semblance of what it professes to be, adds to the poignancy of affliction, and aggravates misfortune. He who, in his days of affluence, always felt for the misfortunes of others—whose hand was always open to their relief—who never doubted that, were he similarly situated, he would do as much for him, must very keenly feel the disappointment, when, upon suffering the reverse, he finds mankind tardy in rendering to him that assistance which he was wont so freely to give to others. His disappointment is rendered still more keen, when he finds persons to whom he has rendered essential service, desert him in his hour of need; or even such as he has, from long acquaintance, considered friends. At such a time false friendship assumes its real appearance, which is as disgusting as that of the true is lovely.—*Symbol.*

We understand that a case has just occurred to demonstrate the utility of an Order now existing among us, against which objections have occasionally been raised. Capt. Benney and Mr. Mitchell, the Master and Mate of the Schooner Comet, which got in collision with the Ship Blonde, and was sunk at sea, arrived in this city in a state of destitution, having lost their all;—they made themselves known as Odd Fellows, and at once met sympathy and protection from their Brethren, by whom they have been supplied with the means of providing for their present necessities and of returning to their homes and families.—*Quebec Mercury.*

### THE WORLD WAS MADE FOR ALL.

IN looking at our age, I am struck, immediately, with one commanding characteristic, and that is, the tendency of all its movements to expansion, to diffusion, to universality. To this I ask your attention. This tendency is directly opposed to the spirit of exclusiveness, restriction, narrowness, monopoly, which has prevailed in past ages. Human action is now freer, more unconfined. All goods, advantages, helps, are more open to all. The privileged petted individual is becoming less, and the human race are becoming more. The multitude is rising from the dust. Once we heard of the few; now of the many; once of the prerogatives of a part, now of the rights of all. We are looking, as never before, through the disguises, envelopments of ranks and classes, to the common nature which is below them; and are beginning to learn that every being who partakes of it, has noble powers to cultivate, solemn duties to perform, inalienable rights to assert, a vast destiny to accomplish. The grand idea of humanity, of the importance of man as man, is spreading silently, but surely. Not that the worth of the human being is at all understood as it should be; but the truth is glimmering through the darkness. A faint consciousness of it has seized on the public mind. Even the most abject portions of society are visited by some dreams of a better condition, for which they were designed. The grand doctrine that every human being should have the means of self-culture, of progress in knowledge and virtue, of health, comfort, and happiness, of exercising the powers and affections of a man; this is slowly taking place, as the highest social truth. That the world was made for all, and not for a few; that society is to care for all; that no human being shall perish, but through his own fault; that the great end of government is to spread a shield over the rights of all;—these propositions are growing into axioms, and the spirit of them is coming forth in all the departments of life.—*Dr. Channing.*

### BRITISH ENTERPRISE.

BRITISH Enterprise! a phrase how often used, and how difficult of explanation. Treason, it is said, is only treason when it is unsuccessful, and so by a parity of reasoning, we may assume that British enterprise is only quackery when it fails. Who can justly draw the line, and truly tell what mean the words we have just emphasised? The arrogant pretender assumes them as his motto, and flourishes even while he practises delusion. The city merchant steps from his high renown and bates the needy venturer in his goods, and heightens thus the vender's poverty by the pressure of the rich man's power. The wretched criminal can almost hear as he writhes upon the fatal tree, the cries of those who earn a scanty pittance by the sale of dying men's deep groans, and live upon the morbid food they give to stop the appetite of a susceptible public. The starving sempstress, as she plies the busy needle, feels deeper anguish as she thinks that may-be from her toil the proceeds come which help to keep alive a gaudy tandem in the park. The haggard faces and torn emaciated frames of young beings where mills are built, anomalously tell of rich men's gains, and sadly speak of wealth. Out amidst the bright green fields, where health should dwell, and sweet contentment find a resting-place, the wearied labourer, with his claims around him, pines with the starving pittance that a great man gives, and yet he speaks, though silently, of wealth obtained from noble acres; for he is one—strange fact that it is—of the strong pillars which support a lordly rent-roll, and a mighty house. In every corner of the city's breadth, in every parish of the cultivated soil, in every spot where wealth may be produced, stern misery stalks, and with his heavy finger points to where high British enterprise exists.—*Haverstock.*

## A MOTHER'S INFLUENCE.

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

## WHAT A MERCHANT SHOULD BE.

A merchant should be an honourable man. Although a man cannot be an honourable man without being an honest man, yet a man may be strictly honest without being honourable. Honesty refers to pecuniary affairs; honour refers to the principles and feelings. You may pay your debts punctually—you may defraud no man—and yet you may act dishonourably. You act dishonourably, when you give your correspondents a worse opinion of your rivals in trade, than you know they deserve. You act dishonourably when you sell your commodities at less than their real value, in order to get away your neighbour's customers. You act dishonourably when you purchase at higher than the market price, in order that you may raise the market upon another buyer. You act dishonourably when you draw accommodation bills, and pass them to your banker for discount, as if they arose out of real transactions. You act dishonourably in every case wherein your external conduct is at variance with your real opinions. You act dishonourably if, after you have become rich, you are unmindful of the favours you received when poor. In all these cases there may be no intentional fraud; it may not be dishonest, but it is dishonourable conduct.—*Gilbert's Lectures on Ancient Commerce.*

## DON'T GRUMBLE.

He is a fool that grumbles at every little mischance. "Put the best foot forward," is an old and good maxim. Don't run about and tell acquaintances that you have been unfortunate. People do not like to have unfortunate men for acquaintances. Add to a vigorous determination a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can. Poverty is like a panther—look it steadily in the face, and it will turn from you.

Love is the shadow of the morning, which decreases as the day advances; Friendship is the shadow of the evening, which strengthens with the setting sun of life.—*La Fontaine.*

## CAPITAL AND INTELLIGENCE.

For my own part, I can discover no cause why capital and its advantages are found so exclusively in the hands of the higher and middle classes, except their superior intelligence, business talents, and good faith; wherever those qualities have been wanting in them, ruin has overtaken *them*, just as it has overwhelmed associations of the operatives. In this country, the benefit societies for providing against sickness and death, too often fail in the hands of the operatives, while in those of the middle classes, under the name of Life and Annuity Offices, they accumulate enormous wealth. The causes of the different results are easily traced. The poor man's club is founded in a tavern; the landlord is often the treasurer; the rates adopted are not calculated on any accurate data in proportion to the risks; and the whole scheme is too often managed by ambitious busybodies, whose vanity far exceeds their intelligence, and so the scheme perishes. The life associations of the middle classes have no connection with the tavern; they are managed by men of the highest intelligence in that department who can be found; and who are adequately paid according to their skill; their rates are founded on data scientifically ascertained; the funds are scrupulously invested in good securities; and the managers conduct the whole concern in *good faith*, for the benefit of *all* the members; and hence their success.—*George Combe, in the People's Journal.*

## LATE HOURS.

ALL animals, except those that prowl at night, retire to rest soon after the sun goes down, from which we may conclude that Nature intended that the human species should follow their example. It is from the early hours of sleep, which are the most sweet and refreshing, that the re-accumulation of muscular energy and bodily strength takes place, as well as of that due excitability in the brain indispensable to the operation of our walking hours. Sleep has been called the "chief nourisher in life's feast," but how few find it such! In order that sleep may be refreshing, it is necessary to take sufficient exercise in the open air during the day, to take a light supper, or none at all, avoiding tea or coffee late in the evening, to sleep on a hair mattress, with a light covering of bed-clothes, in a room freely ventilated. It is well known that the Duke of Wellington, now a hale old man, is accustomed to sleep on a narrow hair pallet; and we believe the couch of Her Majesty is also of the simplest possible construction.—It is reported that the Duke justifies the narrowness of his resting-place on the plea that when a man wishes to turn, it is then high time to get up. We seldom hear the laborious peasant complain of restless nights. The indolent pampered epicure, or the man who overtasks his brain and denies himself bodily exercise, is very liable to *sleeplessness*.

## THE LIAR

As you would avoid the paths of sorrow and misery—as you would turn from a crumbling precipice—run from the steps of a liar. His breath will pollute and destroy. None can confide in him—none trust him.—He is hated by his companions, and shunned by his friends. Should you get entangled in his net, use your utmost exertion and prudence to regain your former standing; for unless you do, farewell to all your hopes—to all your joys.

The evil of ambition lies in the abuse rather than the legitimate use of it. *Moderation* in every transaction of human life, is the main-spring of present and ultimate happiness.

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

{ ODD FELLOWS' HALL,  
Montreal, July 30, 1847.—3 o'clock, P. M.

On the 28th day of November, 1846, a Proclamation was issued by authority of the Most Worthy Grand Sire, R. H. Hamilton, summoning the newly constituted Grand Lodge of British North America, to meet for business on Tuesday, the 19th day of January, 1847, in the Odd Fellows' Hall, in the City of Montreal. At the Session of that Right Worthy Body, held in pursuance thereto, a series of Legislative provisions were adopted for the temporary government of the Order in British North America, of which the following refer particularly to the Encampment Branch:—III., IV., VII., part of XI., XII., XIII., XIV., XV., XXXVII.

In accordance with these provisions, at the call of the M. W. Grand Sire, a convention of Past Officers of the several Encampments under this Jurisdiction, was held in the Odd Fellows' Hall, in this City, on Friday, the 30th ult., for the purpose of forming the Grand Encampment of Canada, when there appeared the following Past Officers, representing the several Encampments, viz. :—

*Hochelaga, No. 1.*

P. G. P. G. Matthews; P. C. P. H. H. Whitney; P. C. P. J. Cushing; P. H. P. J. Dyde.

*Royal Mount, No. 3.*

P. C. P. R. H. Hamilton; P. C. P. W. H. Hilton; P. C. P. J. Irvine; P. H. P. H. E. Montgomerie.

*Wellington, No. 5.*

P. C. P. S. B. Campbell.

The Certificates of Representatives from the following Encampments, were then read by the Grand Secretary :—

*Hochelaga, No. 1.*

P. G. P. Matthews; P. H. P. Gilbert; P. C. P. Whitney; P. H. P. DeBleury; P. C. P. Brown; P. C. P. Cushing; P. H. P. Dyde.

*Stadacona, No. 2.*

P. C. P. Healey; P. C. P. Joseph; P. H. P. S. Wright.

*Royal Mount, No. 3.*

P. C. P.'s Hardie, Hamilton, Hilton, Dunkin, Irvine; P. H. P. Montgomerie.

*St. Louis, No. 4.*

P. C. P. Sewell.

*Wellington, No. 5.*

P. C. P.—Campbell.

*Tomifobi, No. 7.*

P. C. P. Baxter; P. H. P. Chase.

*Moirs, No. 8.*

P. C. P. Dougall; P. H. P. Holton.

The Grand Sire being in the Chair, requested the Convention to proceed to the nomination and election of Officers for the Grand Encampment, which resulted as follows, viz. :—

For the office of Grand Patriarch, P. C. P. H. H. Whitney; Grand High Priest, P. C. P. W. H. Hilton; Grand Senior Warden, P. C. P. S. B. Campbell; Grand Scribe, P. C. P. John Irvine; Grand Treasurer, P. H. P. H. E. Montgomerie; Grand Junior Warden, P. H. P. J. C. Chase. The Grand Sire then requested P. G. P. G. Matthews, to present the Officers elect for installation; whereupon that Officer proceeded to administer the obligations of office to the several officers above named, who were then declared duly installed into their respective Chairs.

The Most Worthy Grand Sire, having presented the Charter, resigned the Chair to the Grand Patriarch, when the Encampment proceeded to business in regular form.

The Grand Patriarch requested the Encampment to proceed to the election of Representatives to the R. W. Grand Lodge of British North America.

On motion of P. H. P. H. E. Montgomerie, seconded by P. C. P. J. Cushing, resolved, That the following Patriarchs be chosen Representatives from this Grand En-

campment to the R. W. Grand Lodge of British North America, viz. :—

P. C. P. S. B. Campbell, P. C. P. C. Dunkin, P. C. P. J. Irvine, P. C. P. Baxter, P. C. P. J. M. Gilbert.

On motion of P. H. P. Montgomerie, seconded by P. C. P. S. B. Campbell, it was resolved, That a Committee of Three be appointed to procure a Seal for the Grand Encampment.

For which purpose, the Grand Patriarch appointed P. G. P. Matthews, P. H. P. Montgomerie, and P. C. P. Campbell.

On motion of P. H. P. Montgomerie, seconded by P. C. P. Hilton, it was resolved, That the Committee of Elections and Returns be instructed to draw out a Form of Returns for Subordinate Encampments, and to have 100 copies of the same printed, to be distributed by the Grand Scribe to the various Encampments.

The Grand Patriarch then appointed P. C. P. Irvine, P. H. P. Montgomerie, and P. H. P. Dyde, a Committee of Elections and Returns, with instructions to carry out the above Resolutions forthwith.

On motion of P. G. P. Matthews, seconded by P. H. P. Montgomerie, it was resolved, That the Grand Scribe be instructed to intimate to the Subordinate Encampments the result of the Election of Officers, and also to request them to forward their Returns to the 30th June last, as soon as may be.

The Scribe was requested to notify to No. 2, 4, 6, 8, Encampments, of their not having sent in returns of their Past Officers and Representatives, to this Grand Encampment.

On motion of P. H. P. Montgomerie, seconded by P. C. P. Campbell, it was resolved, That the Encampment be now closed, to meet again at the call of the Grand Patriarch.

The Camp was then closed in ancient form.

J. IRVINE, *Grand Scribe.*

BIRTHS.

In this city, on the 8th ult., the wife of P. G. Sache, Queen's Lodge, of a daughter.

At Hamilton, on the 3rd ult., the wife of Brother John Riddell, of Burlington Lodge, of a son.

In this city, on the 10th ult., the wife of Brother J. B. Stanton, of a son.

On the 20th ult., the wife of P. G. D. Mackay, Prince of Wales Lodge, of a son.

On the 21st ult., the wife of Brother Gilbert Griffin, of a son.

In this city, on the 11th instant, the wife of P. G. M. W. M. B. Hartley, of a son.

MARRIED.

In this city, on the 21st ult., by the Rev. W. Taylor, P. G. Archibald McGoun, to Jane, youngest daughter of the late Mr. Samuel McKay.

On the 20th ult., by the Rev. J. Corder, Brother J. P. Grant, to Emma, sixth daughter of the late Rev. J. Donoghue of London, England.

DIRECTORY.

GRAND LODGE OF BRITISH NORTH AMERICA.  
MONTREAL.

E. L. Montzambert, M. W. G. S. | John Dyde, R. W. G. Treas.  
Christ, Dunkin, R. W. D. G. Sire. | Rev. R. J. C. Taylor, R. W. G. C.  
Andrew Wilson, R. W. G. Sec. | H. H. Whitney, R. W. G. M.  
Samuel Wright, R. W. G. G.

J. A. Sewell, P. D. G. S., for the Province of Quebec.  
S. B. Campbell, P. D. G. S., for the Province of Toronto.  
E. Murney, M. P. P., P. D. G. S., for the Province of Kingston.

GRAND ENCAMPMENT OF CANADA

MONTREAL.

P. C. P. H. H. Whitney, M. W. G. P.  
P. C. P. Wm. Hilton, M. E. G. H. P.  
P. C. P. S. B. Campbell, R. W. G. S. W.  
P. C. P. John Irvine, R. W. G. Scribe.  
P. H. P. H. E. Montgomerie, R. W. G. Treas.  
P. H. P. J. C. Chase, R. W. G. J. W.

## PROVINCIAL GRAND LODGE OF QUEBEC.

Samuel Wright, *Most Worthy Grand Master*.  
 A. Joseph, *Right Worthy Deputy Grand Master*.  
 J. Maclaren, *Right Worthy Grand Warden*.  
 Weston Hunt, *Right Worthy Grand Secretary*.  
 William Bennett, *Right Worthy Grand Treasurer*.  
 J. C. Fisher, *Worthy Grand Marshal*.  
 William Tims, *Worthy Grand Conductor*.  
 Robert Chambers, *Worthy Grand Guardian*.

## HOCHELAGA ENCAMPMENT.—NO. 1.

MONTREAL.

John Dyde, C. P.	John Smith, <i>Scribe</i> ,
Wm. Sâche, H. P.	J. Keller, F. <i>Scribe</i> .
Thos. A. Begley, S. W.	J. A. Perkins, <i>Treas.</i>
	W. Easton, J. W.

## STADACONA ENCAMPMENT.—NO. 2.

QUEBEC.

Samuel Wright, C. P.	J. C. Fisher, L. L. D., <i>Scribe</i> .
Weston Hunt, H. P.	R. H. Russell, F. <i>Scribe</i> .
James Maclaren, S. W.	Wm. Higginbotham, <i>Treas.</i>
	Phillip LeSueur, J. W.

## ROYAL MOUNT ENCAMPMENT.—NO. 3.

MONTREAL.

H. E. Montgomerie, C. P.	Robert Macdougall, <i>Scribe</i> .
Andrew Wilson, H. P.	W. H. Higman, F. <i>Scribe</i> .
James Gibson, S. W.	A. H. David, M. D., <i>Treasurer</i> .
	Adam Brown, J. W.

## ST. LOUIS ENCAMPMENT.—NO. 4.

QUEBEC.

George Hall, C. P.	James Dyke, <i>Scribe</i> .
R. Gilmour, Jr., H. P.	George Fitch, F. <i>Scribe</i> .
Benjamin Cole, Jr., S. W.	— McGee, <i>Treas.</i>
	John LeCronier, J. W.

## WELLINGTON ENCAMPMENT.—NO. 5.

TORONTO.

R. Kneeshaw C. P.	Q. Quaife, <i>Scribe</i> .
S. B. Campbell, H. P.	C. R. Fitch, F. <i>Scribe</i> .
E. F. Whittemore, S. W.	R. Beekman, <i>Treas.</i>
	Alex. Manning, J. W.

## MOUNT HEBRON ENCAMPMENT.—NO. 6.

PETERBORO.

Wm. Cluxton, C. P.	P. H. J. Vizard, <i>Scribe</i> .
Rev. R. J. C. Taylor, H. P.	C. Perry, <i>Treas.</i>
Wm. Bell, S. W.	Buttle Hudson, J. W.

## TOMIFOBI ENCAMPMENT.—NO. 7.

STANSTEAD.

J. G. Gilman, C. P.	H. F. Prentiss, <i>Scribe</i> .
Saml. L. French, H. P.	H. B. Terrill, <i>Treas.</i>
J. M. Jones, S. W.	J. A. Pierce, J. W.

## MOIRA ENCAMPMENT.—NO. 8.

BELLEVILLE.

Benjamin Dougall, C. P.	A. L. Bogert, <i>Scribe</i> .
Ezra W. Holton, H. P.	James Camuff, <i>Treas.</i>
Gilbert C. Bogert, S. W.	Phillip Camuff, F. <i>Scribe</i> .
	Charles P. Holton, J. W.

## VICTORIA DEGREE LODGE.—NO. 1.

MONTREAL.

John Dyde, D. M.	Andrew Wilson, V. G.
John Irvine, A. D. M.	H. E. Montgomery, P. G.
John Smith, D. A. D. M.	J. R. Spong, <i>Secretary</i> ,
	Adam Brown, <i>Treasurer</i> .

## PRINCE OF WALES' LODGE.—NO. 1.

MONTREAL.

J. Fletcher, P. G.	Geo. Holcomb, <i>Secretary</i> .
Geo. A. Fyfer, N. G.	Adam Brown, P. <i>Secy</i> .
W. R. Scott, V. G.	Angus Macintosh, <i>Treasurer</i> .

## QUEEN'S LODGE.—NO. 2.

MONTREAL.

H. Dickinson, P. G.	Edward Payne, <i>Secy</i> .
C. M. Tate, N. G.	P. G. John Irvine, P. <i>Secy</i> .
W. E. Scott, V. G.	P. G. Geo. McIver, <i>Treasurer</i> .

## PRINCE ALBERT LODGE.—NO. 3.

ST. JOHNS.

W. A. Osgood, N. G.	M. B. Landel, <i>Secy</i> .
J. Phillips, V. G.	T. L. Dixon, P. <i>Secy</i> .
	J. Aston, <i>Treas.</i>

## ALBION LODGE.—NO. 4.

QUEBEC.

J. C. Fisher, P. G.	H. S. Scott, <i>Secretary</i> .
John Dyke, N. G.	R. Meredith, <i>Treas.</i>
F. H. Andrews, V. G.	P. L. LeSueur, P. <i>Secy</i> .

## COMMERCIAL LODGE.—NO. 5.

MONTREAL.

Robert Macdougall, P. G.	E. T. Taylor, <i>Secretary</i> .
W. G. Mack, N. G.	W. Hamilton, P. <i>Secretary</i> .
J. C. Becket, V. G.	Robert Mills, <i>Treasurer</i> .

## VICTORIA LODGE.—NO. 6.

BELLEVILLE.

Returns not received.

## ORIENTAL LODGE.—NO. 7.

STANSTEAD.

Returns not received.

## CANADA LODGE.—NO. 8.

MONTREAL.

H. E. Montgomerie, P. G.	Henry Starnes, <i>Secretary</i> .
J. R. Spong, N. G.	G. A. Miller, P. <i>Secretary</i> .
H. A. Wicksteed, V. G.	J. M. Bonacina, <i>Treas.</i>

## BROCK LODGE.—NO. 9.

BROCKVILLE.

J. W. Arnold, P. G.	W. Fitzsimmons, <i>Secretary</i> .
John Crawford, N. G.	John Chatfey, P. <i>Secy</i> .
John Bacon, V. G.	

## CATARAQUI LODGE.—NO. 10.

KINGSTON.

Jas. Bennett P. G.	Jno. Breckinridge, <i>Secy</i> .
W. S. Martin, N. G.	S. D. Fowls, <i>Treasurer</i> .
R. Barker, V. G.	M. Ferguson, P. <i>Secy</i> .

## PRINCE EDWARD LODGE.—NO. 11.

PICTON.

A. D. Dougall, P. G.	R. Ramsay, <i>Secy</i> .
A. McAllister, N. G.	D. B. Stevenson, <i>Treas.</i>
James Cook, V. G.	D. S. Conger, P. <i>Secy</i> .

## ONTARIO LODGE.—NO. 12.

COBOURG.

Returns not received.

## OTONABEE LODGE.—NO. 13.

PETERBORO.

Returns not received.

## HOPE LODGE.—NO. 14.

PORT HOPE.

Returns not received.

## TECUMSEH LODGE.—NO. 15.

TORONTO.

Returns not received.

## UNION LODGE.—NO. 16.

ST. CATHERINES.

Returns not received.

## BURLINGTON LODGE.—NO. 17.

HAMILTON.

Returns not received.

## ST. FRANCIS LODGE.—NO. 18.

COBNWALL.

Wm. Kay, P. G.	John Walker, <i>Secy</i> .
P. Stewart, N. G.	A. B. McDonell, <i>Treas.</i>
P. J. McDonell, V. G.	Joseph Tanner, P. <i>Secy</i> .

## MERCANTILE LODGE.—NO. 19.

QUEBEC.

Robt. Chambers, P. G.	A. Soulard, <i>Secy</i> .
Joseph Hamel, N. G.	F. Baillarge, <i>Treasurer</i> .
Charles G. Holt, V. G.	R. G. Patton, P. <i>Secy</i> .

## OTTAWA LODGE.—NO. 20.

BYTOWN.

Returns not received.

## HOME LODGE.—NO. 21.

TORONTO.

Returns not received.

## PHOENIX LODGE.—NO. 22.

OSHAWA.

Returns not received.