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ODD FELLOWS' RECORD;

A MONTHLY MAGAZINE,

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

Vol. II.

MONTREAL, MARCH, 1847.

No. 3.

WHAT IS AN ODD FELLOW?

A SKETCH.

We are born to do benefits. And what better and properer Can we call our own than the richest of our friends? O, what A precious comfort 'tis to have so many, like brothers, Commanding one another's fortunes.

TIMON OF ATHENS.

"MR. ANDERSON, my dear!" said the spouse of a gentleman of that name, laying down a newspaper, over which she had been glancing, one morning just after breakfast, "I see here the description of an anniversary of a Lodge of Odd Fellows. Pray, my dear, can you tell me what an Odd Fellow is? Do you know that I've been very curious about this subject for some time!"

"That's not at all singular, my love!" replied Mr. Anderson, "curiosity, my dear, is a woman's failing, if that quality can be called a *failing* in a woman, which was never yet known to fail. However, I am not sure that I can satisfy you, for I hardly know myself."

"Mr. Anderson!" rejoined his lady, drawing herself up disdainfully, "I asked you a civil question, and if you could not answer it, it showed your ignorance; and I hope you'll allow that ignorance is a greater failing even than curiosity; or, at all events, that ignorance is a failing which curiosity soon removes."

"Why, my dear," returned Mr. Anderson, "I am clearly of a contrary opinion with you there; for I humbly conceive that in nine instances out of ten, curiosity is impertinence, and impertinence is the most convincing proof of ignorance. But, as you said, you asked me a civil question, and perhaps I was wrong to indulge in comment upon it."

"To be sure you were!" replied the lady, bridding up, "the men are always wrong."

"That, my dear," answered Mr. Anderson, slightly smiling, "is doubtlessly ordered so by Nature, that they may have, at least, an opportunity of emulating the virtues of women, *who are always right*. I dare say, my dear, it's the consequent effect of this principle that produces so much opposition between you and me at times."

As this speech was delivered in Mr. Anderson's blandest tone and manner, the slight irony which pervaded it, if meant, escaped the notice of his spouse, who, suffering a gracious smile to mantle over her countenance, answered, "Ay, that's something like now, Mr. A.; then you do allow that the men only imitate the virtues of the women, just in the same way (if I may be allowed to make use of the simile) as a monkey imitates the actions of a man?"

"Exactly so, my love!" returned Mr. Anderson, "exactly so! as you say, it is but an imitation, and a very awkward one too. I perfectly agree with you, my dear, in thinking, that for any man to imitate the actions of his wife, would certainly make him look more like a monkey than a man." And Mr. Anderson once more smiled blandly.

"Really, my love," exclaimed Mrs. Anderson, "your company is quite agreeable this morning, and so, now do tell me, for I am convinced you know, and know well, what an Odd Fellow is."

"My dear," answered Mr. Anderson, "as far as I know I will inform you; but you must bear in mind that my information is limited. An Odd Fellow, then, is one of an immense body of men, who, feeling and knowing the advantages of co-operation, have wisely united themselves for the obvious purpose of mutual assistance and support. They are governed by laws strictly enforced, and in no instance departed from: these laws are, as I have been informed, framed upon such just and equitable principles, that even the wish to break through them is seldom or never evinced; and it cannot be doubted, that inculcating as they do, the universal diffusion of peace and social agreement, they must have a sanatory influence over their private morals, and consequently tend by the growth of the principles which emanate from them, to render them estimable in their own little private sphere, and honourable and useful in their public life, let the station in life of the party be what it will."

"Bless my soul!" exclaimed the lady, "you surprise me indeed. You know, my dear, one never hears of anything out of the way, but one forms in one's own mind some sort of an idea of it—and what do you think mine was?"

"The idea was brilliant, if mistaken, I have no doubt," demurely answered Mr. Anderson, at the same time slightly bowing to his lady. "Pray, may I ask what it was?"

"Oh yes! to be sure! I had a notion that they were Roman Catholic priests, or in other words, monks."

"And what, for heaven's sake," queried Mr. Anderson, in evident amazement, "could have put such a ridiculous idea into your head,—or, I should perhaps say," he added, perceiving a slight indication of recurring wrath on the brow of his better half,—"what could have rendered your brain parturient with so unique and incomprehensible a conception?"

"Why, my dear," returned the instantly mollified Mrs. A., "I'll tell you how it happened. It was the name that set me to thinking; and when I do think, you know, my dear, I generally go pretty deep into a matter."

"The principles of reasoning, my dear, in the female mind," interrupted Mr. Anderson, though in a very quiet and mild way, for indeed he was slightly apprehensive that his "*cara sposa*" might some time or other stumble upon the latent irony which he was a little too apt to play off upon her,—"*The principles of reasoning in the female mind, are often indeed so profound and unfathomable, that were Euclid himself to live over again, I think it highly questionable if he could solve them into their elements, without at any rate adopting the line of demonstration termed the *reductio ad absurdum*. But you were going to explain, my love!*"

"Oh yes, my dear; I was going to explain how I took them to be monks. You know, my dear, they are called Odd Fellows,—and you know, too, that monks are vowed to celibacy;—very well!—now, any man that's vowed to celibacy must be a single man, and every single man an odd man, and consequently every monk must be an odd man. But a number of odd men living together in fellowship, must be Odd Fellows; and therefore I hope you'll allow that monks are Odd Fellows. Very well. Now, my dear, all this allowed, there is but one conclusion more to come at, and that is, that if all monks are Odd Fellows, of course, all Odd Fellows must be monks."

"Capital! capital!" shouted Mr. Anderson, "most logically argued! I must confess you have surprised me, Mrs. A.; I never conceived from your general method of argument, that I had such a treasure of unexplored wisdom in you. If Ptolemy had had the good fortune to have possessed you for a wife, he would never have asked the Greek geometer for 'a shorter path to science.' You would have levelled all before you, I warrant you."

"Really, my dear," returned his good lady, simpering, "you quite overpower me with your compliments. But I must confess that there was one thing that puzzled me—that was, their attending our church."

"True, my dear, very true! There certainly was a slight anomaly there; but it is the province of an acute and sound reasoner to reconcile contradictions; and no one, who knows you, my dear, would for one moment doubt, but that you would be perfectly *au fait* at anything in the shape of a contradiction. But you have asked me what an Odd Fellow is, and if you will allow me, I will take you this evening, where, being an eye-witness, you shall yourself judge of what material one Odd Fellow is, at least, composed."

To this proposition Mrs. Anderson readily assented, and the carriage was ordered to be at the door at six precisely, about which time, true to his promise, he handed her into it, enveloped in velvet and furs, and for some time they proceeded in silence.

This state of things was not, however, likely to last long with Mrs. Anderson, and accordingly after an, for her, unusual taciturnity, she commenced with, "You are very silent, Mr. A., pray what are you thinking of, now?"

"I was thinking," replied that gentleman, "that Fortune was truly represented blind. I wonder, in the course of our short passage through these crowded streets, how many poor wretched beings we have passed, footsore and weary, who would almost give the world for a sound pair of shoes to protect them from the wet which gushes with every step, perhaps ankle high, saturating the miserable relics of stockings which they wear; while we, who possess those comforts, and have not even the necessity to walk at all, can have our carriage to roll on in, and splash the hungry beggar as we pass."

"'Tis too true!" replied Mrs. Anderson, sighing, "but"—She was interrupted by the sudden stopping of the carriage. "Bless my soul!" she exclaimed, "we have soon come to our journey's end."

"We have not yet come to our journey's end," answered her husband, as he handed her from the carriage, "but it is necessary that we should walk the rest of the way; for the sight of a carriage in the street to which I am going to lead you, would entirely destroy the object of our visit. Let me beg of you now to be silent."

Mrs. Anderson promised compliance, and they accordingly threaded their way through several lanes and narrow streets, till at last they turned into an alley, still more unpromising in its appearance than any they had even yet passed through. They had not proceeded far when Mr. Anderson stopped, looked round, as if trying to discover in the murky gloom which per-

vaded the atmosphere around, whether they were watched, and then suddenly entered a dark and yawning passage, along which he groped his way, till he had turned an angle, and then once more stopped.

"We have arrived at our destination!" he whispered. "Do you see that ray of light which proceeds from that window a little further on? Go! look through it! and receive a lesson which should make human pride ashamed."

Mrs. Anderson did as she was bid, and her humanity received a severe shock from the unexampled misery of the scene before her. The room into which she looked was scarcely twelve feet square, and was entirely divested of furniture, with the exception of a few wooden stools of the commonest and most homely description.

There was no vestige of a bed; but a bundle of straw in one corner told plainly that still the room was used for a sleeping apartment. There was no fire in the grate, and a candle of the thinnest description, placed in what appeared to be a piece of hardened clay, on one of the stools, threw its rays feebly across the apartments, as if, in humanity, trying to hide the wretchedness of the place from its still more wretched inhabitants.

A young woman, pale, squalid, and unhealthy, though bearing the marks of having possessed some personal attractions, sat by the fire-place, as if trying to extract warmth from the senseless grate, though cold, (cold as the heart of a wealthy man to his suffering brother,) and labouring to still the wailing of an infant, apparently but a few months old. The other occupants of the room were a decently-dressed, and respectable-looking young man, and two children, the elder of whom could not have reached the age of six years, and they were as dirty, as ragged, and as wretched in appearance as the woman.

"Who are these unfortunate people?" asked Mrs. Anderson in a whisper, but with a tremulousness of tone which did not escape her husband, and which gratified him exceedingly.

"The husband of the woman," answered Mr. Anderson in the same guarded tone, "died about twelve months ago, leaving his widow and his helpless family,—all, alas! not then born,—to the mercy of the world, and you may see yourself what mercy the world has shown them."

"God help them!" almost involuntarily responded Mrs. Anderson.

"He will! He has!" answered her husband fervently, though still cautiously confining the sound of his voice, "He has sent us here to help them."

"And the young man?" whispered Mrs. Anderson.

"He was a friend of the deceased husband, and, as you may perceive, is now endeavouring to instruct his children."

"And he is, I presume, an Odd Fellow?"

"Hush!" whispered Mr. Anderson, "be silent! or they will hear us."

At this juncture, the young man left off his task, and exclaimed, patting the elder boy on the head,— "Well done, Billy! you are a capital boy to-night. Do you know, I was feeling in my waistcoat pocket this afternoon, which has a hole in it, and my finger slipping down into the lining, I discovered a penny there, so as I came along, I bought you a little book, and there it is."

"I don't want a book!" answered the child a little sullenly, "I want—"

"Billy!" said the mother, in a sepulchral hoarseness of voice, which made Mrs. Anderson's flesh creep, and the child stopped immediately.

"Not want a book, Billy?" said the young man, "Havn't I often told you, that if you can only learn your book, you never need want."

"But I have learnt my book, and I do want," said the boy, looking at his mother, as though half afraid.

"What do you want, Billy?" asked the young man soothingly.

"Some bread!" said Billy, bursting into tears, "and Sammy, he wants some too;" and here Mrs. Anderson observed that the woman rocked herself and the infant which she had hushed to sleep, backwards and forwards, and that tears, the bitter scalding tears of a heart writhing in its own anguish, rolled down her emaciated countenance.

"How is this?" asked the young man tremulously, and looking first at the children and then at the woman,—"Is this true?" But the woman rocked herself as before, and returned no answer.

"Poor Sammy!" said the young man, patting the younger boy on the head, "have you had no bread, then, since dinner?"

"They have had nothing to-day!" said the mother in the same unearthly tone, and giving way to a torrent of tears; "I could not tell you, but my heart was well nigh bursting, when I saw how patiently they bore your labouring to teach them, when I knew that one crust of bread was more to them than all the learning in the world."

"Good God!" exclaimed the young man, "I was not aware; but what is the use of my saying that, I cannot help you, I cannot assist you! What I said was the truth, I spent my last penny to-night. Tomorrow I shall receive a little; but my wife knows of every penny. But surely the sovereign which the gentleman gave me for you, a fortnight ago, is not all gone yet?"

"I deceived you there, too!" answered the woman hoarsely; "by some means the landlord heard of it; and as he never offered to molest me when I had no money, it was but just he should be paid when I had. Eighteen shillings was his due, and we have eked out the other two shillings till last night. It is truth! I am starving to death, with my children around me, and I cannot tell a lie."

"God's will be done!" exclaimed the young man, at length awaking from the stupor of amazement into which this intelligence had thrown him; "there seems indeed no help for it!"

"There is! there is!" said, or rather screamed, Mrs. Anderson, bursting into the room, followed by her husband, her fine face flooded with tears, and every look testifying that her feelings were excited to the highest pitch. "Here," she said, laying a purse and a card on the stool, "provide whatever is necessary for yourself and hungry babes—call on me to-morrow, and I will see that you are provided for in an honest and creditable way. That card is my direction. Young man, Mr. Anderson shall take care that your humane attention to this poor widow and her orphan children does not go unrewarded. No thanks! we require none!" and, thus saying, the benevolent lady took her husband by the arm, and abruptly left the place, apparently anxious to escape the outpouring of gratitude which she knew would follow; but the mingled prayers and blessings of the unfortunate people she had so opportunely relieved, sounded in her ears as she hastened down the alley, and fell upon her spirit, more grateful and more soothing, than all the luxury and ostentation which wealth could have bestowed.

We need scarcely tell our readers that Mr. Anderson was highly delighted at the line of conduct his wife had adopted. He pressed her hand to his lips, as they threaded one of the narrow passages before mentioned, and whispered in her ear, "I always loved you, Charlotte, but now I venerate!"

"Nay, nay," answered Mrs. Anderson, laughing, "continue to love me; it will be time enough to venerate when I am grown old and venerable. But, by the bye, there is one thing I was going to mention. How comes it that the Society of Odd Fellows neglect the widow and orphans of their body?"

"He was not one of their body—the husband of the woman was not an Odd Fellow. But you wrong them even there. She has obtained relief from the Order; but it was impossible for them to do much. Having widows and orphans of their own to relieve, it would be as unjust to neglect them for others, as it would be absurd to suppose that a father would neglect his own children to support the family of a person who had no claim upon him."

"And this poor young fellow," asked Mrs. Anderson, "contentedly spent his evening, and the few pence he could spare from his hard earnings, to instruct the children of his deceased friend?—and are these the principles of Odd Fellowship?"

"If you may judge the principles by the practice, they are," answered Mr. Anderson, "and I fancy, that, after all, that is the surest criterion to go by."

"Then I shouldn't care, my dear," replied the lady, "if you became an Odd Fellow yourself."

"That, my dear," answered Mr. Anderson, smiling, "is past praying for now—I have been an Odd Fellow some time."

"And you never told me," said the lady, bridling up a little, "what an Odd Fellow was before."

"I have not told you, now, my dear," answered Mr. Anderson. "I have shown you what an Odd Fellow is. Does the sample please you?"

"So well, my dear," returned Mrs. A., stepping into, and throwing herself back in her carriage, "that I should like to be one myself, Mr. A.; do you think you can get me made an Odd Fellow? You know, my dear, when I set my mind upon anything, I generally——"

How Mr. Anderson contrived to evade this difficulty, it is not our province to determine; but as we never, by any chance, heard of the initiation of the lady, we presume he found himself adequate to the task. It was a difficult one we own;—but what is impossible to an Odd Fellow?

IMPROVEMENT OF THE LABOURING CLASSES.

It is our firm conviction that no panacea is to be found for the privations and sufferings of the working classes, in any legislative measure or combination of measures. Legislation may assist, but it can only assist. Their physical improvement can be but gradual, and every step will be gained with difficulty. We do not believe that their condition will ever be materially improved by a poor-law or a ten-hours' bill, or any other eleemosynary or protective system, which assumes that the free workman is still, virtually, in a servile state; and that he is to be preserved against the action of competition by regulations conceived in the spirit of the Slave Codes. We look to the improved education—intellectual, religious, and moral—of the working classes; to the formation of better habits; and to the diffusion among them of sounder opinions—for the principal causes of their economical amelioration. * * * * * In our opinion, the true practical wisdom with respect to legislation for the labouring classes of this country at the present time, lies in a clear recognition of the necessity of working out the practical consequences of their *free condition*; and in seeking to prepare them for a time when all the vestiges of a servile state may be obliterated from our law and our practice. The object of our legislature ought to be to make the working man truly independent, and capable of acting and providing for himself, without being placed in the tutelage of the State and the upper classes of society. At the same time, while this object ought to be kept steadily in view, the utmost caution should be observed in its pursuit: it ought never to be forgotten, that we cannot change the moral and intellectual condition of the grown-up generation; and that however unwise it may be to sacrifice the future to the present, it is not always safe to sacrifice the present to the future.—*Edinburgh Review.*

ADDRESS

*Delivered at the Dedication of "NEPTUNE LODGE,"
No. 152, Southfield,*

BY THE HON. M. TOMPKINS.

MAN has been gifted by nature with many excellent qualities of heart, which, rightly directed and properly cultivated, must tend to increase the happiness and diminish the misery which usually accompanies his mortal career.

Among the many such qualities, bestowed by a benignant Providence, I would particularize that kindly disposition of man's nature, that feeling of goodwill toward his fellow man, which is rarely if ever entirely absent from the human breast.

It is true, that many, through ignorance, through recklessness, or through an entire devotion to ambitious, mercenary, or other selfish pursuits, pass through life without exhibiting any evidence of the possession of this quality, as if the Creator had not made them the recipients of this boon—as if they had not been thought worthy to participate with their fellow-men in the enjoyment of a feeling so fraught with satisfaction to its possessor, and with comfort and relief to those for whose benefit it may be called into active exercise.

To enlighten mankind as to their capability of benefiting their fellow man by yielding to this warm impulse, to arouse them to a sense of the responsibility they incur by a neglect of this attribute of their nature, and to call forth their beneficial action at its prompting, is surely a laudable effort.

It is to this effort that Odd Fellowship owes its origin.

By this effort, an Order has been established, composed of associations of kindred spirits, acting in harmonious unison for the extension of the cardinal virtues inculcated by the Christian code, and exemplified in the life, character and atoning sacrifice of Him at whose advent the Heavenly Host proclaimed "Peace on earth and goodwill to all mankind."

So rapid has been the growth of the Order, that it may almost be said, like "Minerva from the brain of Jove," to have sprung into perfect existence, fully armed to contend against the adversities and afflictions common to our earthly lot.

Truly and perfectly indeed is the Order armed at all points, not with the offensive weapons of war, but with the harmless instruments of peace, supplied by Friendship and Love. Thus armed, securely resting upon Faith, buoyed up and encouraged by Hope, with Charity for itsegis, the Order, in behalf of the brotherhood, is prepared to enter the lists against the errors, the adversities and afflictions to which man, in this imperfect state, is ever subject.

To the successful issue of this struggle, and to the accomplishment of the above-mentioned objects, the votaries of Odd Fellowship, by combined and associated fraternal efforts, bend their united energies.

To the service of such a cause, and to the promotion of the virtues and charities of life, we are about, this day, to dedicate a portion of this building.

In so good a cause, am I too bold when I ask, not merely for the good wishes of the fraternity in our behalf, but also for the sympathizing encouragement of all whose virtuous emotions would prompt them to countenance and encourage any effort to ameliorate the condition of their fellow-man?

Let me not ask in vain for that sympathy—let not the virtuous impulses of your nature be suppressed. Yield to the promptings of your hearts, appealing in behalf of an Institution whose object is not merely to ameliorate the physical, but materially to elevate the moral condition of man.

Shall we, when we feel that we are entitled to your favorable regard, in its stead, find our progress viewed by the jaundiced eye of prejudice, or the dull one of cold indifference?

"What though in mailed armor drest,
Indifference may repel
The shafts of woe—in such a breast,
No joy can ever dwell.

"'Tis woven in the world's great plan,
And fix'd by Heaven's decree,
That all the true delights of man,
Should spring from sympathy."

In the name and in behalf of the Order, I solicit that sympathy. In the name and behalf of virtue, I demand it.

To gain that sympathy, I would not attempt to impose upon your good sense by decorating, at the expense of Truth, our honorable Institution with alluring vestments drawn from the wardrobe of Fancy, and which attract but to dazzle; but I would leave it in the very nakedness of that Truth, itself; exposed to the most searching scrutiny, confident that such scrutiny, looking beyond appearances to the beneficial results accomplished by the Fraternity, must secure for it the favorable regard it so well merits.

It may be proper here to give some account of the origin, growth, and present extent of our Order.

I shall not claim for it antiquity of origin, though the principles on which it has been established, are coeval with the creation, by the Grand Master of the Universe, of this earthly Lodge—principles which must continue to influence human action, until the Fiat of the Noble Grand shall go forth for

"The wreck of matter and the crush of worlds."

It will be sufficient for me, here, to notice the growth and progress of Odd Fellowship in our loved country.

The first Lodge established in this country, of which we have any positive authentic information, was that organized in Baltimore, in the year 1819, by Thomas Wilder, John Welch, John Duncan, John Cheatham, and Richard Rusworth. Of this Lodge, styled "Washington Lodge, No. 1, of Maryland, and of the United States," Thomas Wilder was chosen the principal officer, and to him the paternity of the Order, in this country, is justly attributed.

What an enviable privilege! To have been the selected medium through whom the Ruler of all destinies hath originated in our midst, an Institution vested with virtuous attributes, so admirably designed, by socializing the human race, by extending the limits of human usefulness, and by elevating the tone of human character, to carry out the wise and paternal designs of the Chief Patriarch of our race.

Though scarcely more than a quarter of a century has elapsed since the first Lodge of Odd Fellows was established in the United States, yet how important is the present position of the Order, and how extensive have been its practical, beneficial results.

I shall ask your indulgence while I briefly relate some statistical facts in reference to its rapid progress, its present prosperous condition, and the amount of pecuniary relief communicated through its channel.

On the first day of June, of this present year, there were within the United States the astonishing number of 992 Lodges, to which 90,753 members were attached by the most endearing ties. The total revenue of these Lodges during the year amounted to the sum of \$708,205. The pecuniary relief administered during the same period amounted to \$197,317; and the number of brothers relieved 11,349. The sum of \$3,674 was expended for the education of orphans, and \$22,786 for the burial of 485 brothers.

In the short space of twelve months, immediately preceding the first day of June, 1846, the increase in number of Lodges was 307, in number of members 28,900, in amount of revenue \$252,228, and in relief afforded to the Brotherhood, \$71,956.

How gratifying to the philanthropist must such a recital prove; and yet, could I but picture to his view the sick beds visited and cheered, the alleviation of

mental distress, afforded by sympathizing brothers to those to whom they are bound by the endearing ties of Fraternal Love, could I enumerate to him the widowed hearts comforted by the sympathy manifested for their bereavements—could I array before him the fatherless children protected by the ægis of our Order, and educated under its guardian auspices; how trifling, in comparison with those imperishable monuments of its beneficial action, would its pecuniary relief appear.

In the pursuit of happiness, mankind should not undervalue that inward satisfaction to be derived from having occupied towards his fellow-man, that social position for which he has been so happily qualified, and for which he has been so certainly designed by the Author of his existence.

"God, working ever on a social plan,
By various ties, attaches man to man;
He made at first, though free and unconfined,
One man the common father of the kind;
That every tribe, though placed as he sees best,
Where seas or deserts part them from the rest,
Diff'ring in manners, language, and in face,
Might feel themselves allied to all the race."

To carry out the designs of Providence—to cement the alliance intended by the "Grand Sire" of our race, the Order advances with sure and rapid steps. To bind man to man, by mutual good offices, Odd Fellowship endeavors to rivet on the anvil of his reason, by the power of love, those endearing links which, expansive as charity, and indissoluble as eternal Truth itself, shall enchain heart to heart, man to man, creature to Creator.

To impede the progress of the Order in the fulfilment of its high destiny, the efforts of slander and malevolence, of error and prejudice, are vainly directed—their shafts fall harmless from the armor of proof, in which it has been encased by the genius who presides over and protects its virtuous endeavors.

Among the many objections which have been urged against Odd Fellowship, the most frequent has been the secrecy with which its proceedings are conducted. In answer to this objection, I shall merely assert that this secrecy is of paramount importance to the success and permanent prosperity of the Institution, as the initiated can testify. Whenever any evil fruits shall be apparent in society, resulting from this secrecy, then, and not till then, can it, in fairness, be used as an argument against us.

There is a slander in common circulation against the tendency of Odd Fellowship, which needs refutation.

It is the assertion by the ignorant or malevolent, that the tenets of the Order are at variance with true religion.

This charge, though utterly without foundation, uncontradicted, might mislead the uninformed.

For its falsity, I appeal to those within the Order, who, as ministers of the Gospel, are commissioned to promulgate the redeeming effects of a self-sacrificing Saviour's love.

I appeal to the requisitions, the usages and customs of the Fraternity, to refute this foul slander.

As a proof of its falsity, I would state that it is a positive requirement of the Institution, that a candidate for admission, previously to being received within the Order, should truthfully give an affirmative answer to the question, "Whether he is a believer in a Supreme Being?" Without such affirmative answer, the candidate, far from being admitted within, would never even reach the threshold of a Lodge.

I would ask the slanderer, when next a victim shall have been selected from among the members of the Order—when next Death,

"And come he slow, or come he fast,
It is but Death who comes at last,"

When, I say, Death shall have claimed from one of our Brotherhood, the penalty exacted of all mankind, in consequence of the original sin, I would ask the slan-

derer to accompany the immortal remains of that victim to their earthly resting place—I would ask to witness the last act of the Fraternity, e'er the cold earth closes for ever over all that is left of their departed brother. The act to which I allude, is the deposit of evergreen made by the bereaved, in the grave of him they have lost.

'Tis a simple act—yet hath it much meaning. 'Tis an evidence of the conviction in the midst of the depositors, "that their brother is not dead,"—that "he but sleepeth,"—"that he shall rise again." 'Tis emblematical of that eternal verdure of the soul, which e'en the fell Destroyer of the mortal pent-house of the immortal spirit, dare not attempt to blast.

It is the object, and no doubt the high destiny of Odd Fellowship, by opening a field for the culture of the moral and religious feelings of our nature, by expanding our hearts for the admission of charitable, social and fraternal sympathies; and by the favorable influence it exercises over our intellectual capacities, to bring about that peaceful millenium, when "the lion and the lamb shall lie down together"—and when

"Man, Creation's tyrant, shall cast aside,
His sword and sceptre, pageantry and pride;
While in his softened looks, benignly blend
The sire, the son, the husband, father, friend."

All the means necessary to be used to enable man to arrive at this blissful state, have been placed within his reach by a wise and considerate Providence; and shall he hesitate to use them? Shall he resist the influence of the better feelings of his nature? Shall he continue selfishly to wrap himself in the flimsy mantle of cold indifference? Shall he remain deaf the appealing voice of Charity? Shall his heart be hardened against the impressions of Sympathy?

Forbid it Love! Forbid it God!

What reason can man urge why he should restrain his sympathetic impulses, and prevent their indulgence from having its natural and beneficent effect upon his fellow man?

Can he, in consequence of wealth or exalted rank, feel that he does not need the sympathy of others, and be unwilling to impart that which he stands in no need of receiving?

I would say to such that Fortune is fickle, Rank deceitful:

That, though to-day, a palace may scarcely content them—to-morrow they may long for the shelter of a hovel. Though, to-day, the flattery of the courtier may scarcely gratify their vanity, to-morrow the good word of the beggar may be eagerly sought for.

"Fral man, how various is thy lot below!

To-day though gales propitious blow;
And peace soft gliding down the sky,
Leads Love along, and Harmony;
To-morrow the gay scene deforms
Then all around,
The Thunder's sound,
Roll's rattling on through heaven's profound,
And down rush all the storms."

I cannot close my remarks without paying a tribute to the enterprising spirit which has in so short a time, erected this edifice.

At the same time that it would be an affected delicacy in me not to attribute the origin of the undertaking and its ultimate completion to the enthusiastic ardor of the members of "Neptune Lodge," to which I have the honor to be attached, I would not detract in the slightest from the gratitude which is due to those without the Order, who have so materially aided with their wealth and counsel. To all who have been instrumental in its erection—to all who have come to the work with hands with hearts in them, I would tender the thanks of those who are interested in its success.

I would state that the basement or lower story is to be occupied as a school-room. The first or principal story is intended as a Lyceum, Lecture-room or Libra-

ry. The upper story is to be used as the Lodge-room of "Neptune Lodge, No. 152, of the Independent Order of Odd Fellows."

In the basement, our youth will receive their early education.

In the first or principle story, the more advanced in age may receive such mental improvements as will render them distinguished ornaments of our community.

In the upper story or lodge-room, the members of the Order, by exercising a mutual good will, and by cultivating the Christian virtues and charities, may, through redemption, receive admission into the "Celestial Lodge above."

May it be so—

And now

"Brothers let's onward, proclaim to the world,
On the ramparts of Reason our banner's unfurl'd,
By Friendship and Love, are our weapons supplied,
'In God is our trust,' we have Truth for our guide."

ADDRESS

*Delivered before "ORIENTAL LODGE," No. 7, I. O. O. F.,
on the Evening of 24th February, 1847,*

BY BROTHER SOLOMON STEELE.

NOBLE GRAND, OFFICERS AND BROTHERS,—It is with no ordinary feeling that I appear before this honored and respected Body to fulfil the duty you have invited me to perform. The call upon me was unexpected, and I am fully aware that nothing short of vanity could have prompted me to accept the invitation. But had I duly considered the talents and eloquence displayed by those respected Brothers who have addressed you on former occasions, and the high intelligence of those persons I am to address, I should have despaired of being able to offer any thing which might be interesting to you or an honor to myself.

But, relying on that kind indulgence and charity which is peculiar to our beloved Order, I shall attempt to make a few brief remarks, which are sincerely intended to promote the prosperity and happiness of Oriental Lodge, of which I have the honor of being a member.

The institution of an Odd Fellows Lodge in this section of country is of recent date, and although the general principles of our Order have been published to the world, yet many men seem to possess the most vague ideas of its objects, while others are constrained to acknowledge its high moral character, yet are unwilling to admit its utility in a Christian land. And true it is, that our country is highly distinguished for its laws, both civil and religious, and also for its institutions of learning; and for all this, we may be proud, and should be truly grateful to the Great Author of our being. And yet I would appeal to the heart and conscience of every true Odd Fellow, if it is not equally true, that even in this Land of distinguished privileges, Friendship and Love, the most noble principles of man, have had only a name to live. It is not my present purpose to enumerate and bring to your view, the amount of good which has been, or may hereafter be done, by the institution of Oriental Lodge. But I take pleasure in saying, that I know not where to look for that association of men of an equal number, who have done as much, in the space of less than two years, to

ameliorate the condition of the distressed and afflicted; and I take great pleasure in knowing, that we still have in store the handsome sum of about £50, to comfort the hearts of the bereaved widow and mourning orphan, when occasion may require it.

And I take pride in congratulating you, my respected Brothers, for that benign influence which has shone forth from our Lodge, and for that success which has crowned our efforts, to promote peace and goodwill among men.

In view of these facts we readily see, that it becomes the imperative duty of every Brother of our Order, to cultivate a spirit of kindness and forbearance, and a love of harmony, keeping ever in view that important truth, that all associations of men—the Christian Church not excepted—have suffered more from intestine divisions, than from outward enemies. If we would, then, perpetuate that Institution which has done so much to relieve suffering humanity, and to elevate the moral character of our fellow-men; in short, if we would put to silence our last enemy, let us obey that injunction which fell from the lips of Him who spake as never man spake, "See that ye love one another."

But perhaps some Brother may say, "I do love every true Odd Fellow, but I cannot love those who are only such in name."

This leads me to say, that in my humble opinion, no subject stands so directly connected with the future prosperity of our beloved Order, and is so likely to effect its vital interest—yea, more, its very existence—as that of the admission of new members. The subject has been ably handled by those who have addressed us on former occasions, and its great importance must be my apology for calling your attention to it again; and I would beg leave to say, that in my opinion the Constitution and By-Laws of our Order are defective. I maintain, that it is not enough for us to believe, and from report, that the Candidate possesses a fair moral character, is in sound health, &c., to grant him admission to our Order. The whole Fraternity, to a great extent, stands as surety for every member, for the faithful performance of his obligations; and since ours is styled a secret society, most men take the liberty of judging upon its claims to merit and respectability from the character and conduct of any one of its members; consequently a fair amount of talent, both physical and acquired, should be held as indispensable qualifications. Every member of our Order should not only be willing to obey our laws, but should be competent to make such laws, as may prove salutary in their effects. Past experience and history informs us, wherever there has been mental and moral light, there has been peace, harmony, and prosperity. But when ignorance abounds, then anarchy and confusion prevails.

Ignorance is one principal cause of the immoralities which abound in the world. The History of Nations affords abundant proof of the truth of this remark. And if we turn our eyes to the state of society around us, we shall find that the same cause has produced the same effects.

Among what class do we find sobriety, honesty, industry, and a general rectitude of conduct, most prevalent? and who are those most frequently engaged in brawling and crime? Are not the latter for the most part the ignorant and untutored? or those whose instruction has been neglected, or whose ungovernable tempers have led them to throw off all restraint? From the recent investigations which have been made upon the causes of immorality and crime, it has been reported that gross ignorance, associated with grovelling affections, has been the general characteristics of those most deeply sunk in criminal indulgences. The question may then be asked, When shall we draw the line of discrimination between the worthy and unworthy candidate? I answer, this cannot be done with certain accuracy. Bad men may find their way into our Order and so they have in all ages into the Church of God's own right hand planting, and no human sagacity has been able to detect them till the error was committed. And in view of the growing popularity of our Order, we must be fully aware, that increased vigilance will be required from every member, to shield ourselves from the impostor.

We would most ardently desire that all men were true Odd Fellows, living and acting under that solemn pledge, "Do unto others as ye would that others should do unto you."

But if there are men on whom an All-wise Providence has not seen fit to bestow that measure of talent which is requisite to fit them for stations of trust and confidence,—who are not capable of enjoying the society of the more highly endowed,—the misfortune is their own, and not ours. Again, if there are others who have neglected to cultivate and apply the talents which God has given them to useful purposes, they alone must expect to bear the shame; and if there are men in this Christian Land, who have no real pleasure but in dollars and cents,—who seek to make the misfortunes of others their opportunity,—who can look with cold indifference upon injured innocence and suffering virtue,—and finally, would gladly take the last shilling from the widow and her fatherless babes,—such men may have a pleasing exterior—they may be our flatterers,—but, believe me, they are not Odd Fellows; and God forbid that such men, above all others, should ever be permitted to screen their guilty heads under the canopy of our beloved Order. One of the most sublime features of our Order is, that we are to regard our Lodge as our family. Allow me, then, to enquire of you, Brothers, should a stranger call at your door to-morrow morning, saying that he would like to become an inmate of your family—to be made acquainted with your secrets—to share in all your joys and sorrows for life,—if you felt yourself under an obligation to receive him in case you found him worthy of your confidence, would it be sufficient for your purposes to obtain a report, (perhaps from a distance of 30 miles,) that the individual sustains a fair moral character, is in sound health, &c., to induce you to make him your bosom friend? I am sure it would not. But should you contemplate such an undertaking, you would candidly and carefully inves-

tigate his character, *and his whole character*, before you gave an answer.

But here I would beg leave to say, lest I should be considered too rigid upon this point, I believe that while we should require the candidate to possess strict integrity and fidelity, yet while imperfection is stamped upon every man, we are bound to overlook many faults; and I would go as far as to say, that although an individual to-day may be indulging in certain habits which are not tolerated by our Order, and yet, to-morrow, if he, on mature deliberation, is willing to sign our Constitution, and take upon himself the obligations which we have taken, it *may* be our duty to receive him; yea, more, it may be our duty to invite him to come with us, that we may do him good.

There are many other subjects immediately connected with the welfare of our Lodge, which I intended to have brought before you for your consideration, but fearing that I have already trespassed too long upon your patience, I must close, expressing my sincere thanks for the kindness you have shown me on this, as well as other, occasions.

And may we who now constitute Oriental Lodge, so live and act, that when our bodies are laid in the dust, our immortal spirits may be permitted to enter that celestial Lodge above, where we may ever be at rest, while the rising generation shall stand in our gates and call us blessed.

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(For the Odd Fellows' Record.)

### WILLIE'S WANDERINGS.

By Y-Lx.

SKETCH NO. II.

HAVING set Willie down on the shores of Canada, we will now trace him in a few of his peregrinations, previous to his having a "local habitation."

Viewing Canada from his native land, Willie had determined on becoming farmer. Like many of his countrymen, he had connected with the term "bush," something akin to a bramble field in his own country, with here and there, it might be, a large tree upon it. At least, he had little conception of the dark gloom, and deep loneliness of the scene by which a "new settler" is surrounded. He had no idea of "blazing" from one clearance to another, nor of fixing his abode in the bosom of the dark forest, with no spot of earth discernible whereon could be raised a single stalk of wheat—such a state of matters had never been contemplated by Willie. Some few, there may be, who do know the hardships to be endured in pursuance of such a course, but we firmly believe that there are many who look upon becoming Canadian farmers as an easy way of transforming themselves into landed proprietors. Those parties who have settled down upon bush land, and have toiled, and sweat, and struggled to secure an independence, well deserve this as the price of their perseverance. Many have accomplished it, but it is a hard task, and one surrounded by so many obstacles, as has often deterred the undetermined from undertaking it. Pondering these difficulties has, in



many, superinduced home-sickness, and has sent them back to their native land to live and die in the midst of poverty, rather than determine to work out their own independence by extra exertion for, at most, a few years.

For the purpose of judging for himself, as to the prospects of a farmer, Willie left his family in Montreal in order to pay a visit to an old acquaintance settled in the District of Beauharnois. From this friend he determined to elicit such information as would guide him in his choice of a profession. When he reached Beauharnois, the day was too far advanced to render it safe for him to continue his journey farther for that night, especially as the road to his friend's farm lay through the bush. In coming to this conclusion, Willie found himself in a dilemma. He was a stranger to the village, and the village was a stranger to him. It was the first time he had been placed in a position to render it necessary that he should inquire for a lodging, and yet this, he felt convinced, he must do. The weather was mild, to be sure, and the evening seemed delightful, and there was no lack of space either in field or forest where he could have reclined his wearied body, but this idea brought with it many unpleasant associations. He had heard of bears and read of wolves, and these were animals he had no wish of becoming better acquainted with than he then was. Revolving such thoughts in his mind did not stop the course of the sun, and the gathering dusk reminded him that if he wished to secure shelter for the night, immediate action was necessary. At this important juncture Willie descried the form of a man come booming into view, and to this person Willie determined to open his case. As the stranger approached, Willie discovered that he was not dressed exactly like the inhabitants of his own native village. He wore no hat, but instead, there graced his head something which Willie believed to be a Kilmarnock nightcap. It was blue, but this might be the taste of the wearer. There was also a sash tied round his body, but this might appertain to his standing as a non-commissioned officer of a body of "local militia"—at least, such an appendage "at home" would have been so considered. On a closer scrutiny, too, Willie was not altogether certain if the stranger was *compus mentus*. All things considered, however, he was determined to accost him, for, argued Willie, I can lose nothing by it. Consequently, when the stranger had reached the spot where Willie stood, the latter observed in the blandest manner—

"It's a bonnie night, this, freend." The stranger stared, but returned no answer to the salutation.

He may not have heard what I said, thought Willie, I must try him again; therefore, in a louder tone, he remarked—

"I was sayin' that it was a braw night this, freend."

He of the nightcap came to a sudden halt, and looking Willie broad in the face, accompanying the gaze with a shrug of his shoulders, he exclaimed—

"Je ne vous donnerai rien, vieux cochon."

Ignorance is said to be bliss, and in the present case

there may be some truth in the adage, otherwise Willie might have concluded that the story of "Geordy Scott's share" had preceded him in Canada. Willie was aware the man had addressed him, but the purport of his speech he did not understand, and he had never for a moment dreamed that it was possible to meet a single person who could not understand what *he* said. He concluded, therefore, that the stranger wished to pass a joke with him. With this belief, and wishing to gain his object, Willie remarked—

"I say, freend, I'm a stranger in this kintra, I hae addressed ye in a civil way, an' ye should never forget that excellent maxim—'Do to ithers as ye wad wish ithers to do to you.' Can ye direct me to whare I'll get lodgings for the night?"

The shrug of the shoulders was again repeated, and Willie's second appeal met with no better success than the first. The two stood for a minute or so looking each other in the face. At last he of the nightcap, with a quick action of his hands, said—

"Je ne suis pas capable de parler Anglais. Demandez au boulanger, vieux garçon."

Willie's position was as bad as ever. He felt inclined to get angry, but the awkwardness of his situation kept him quiet. A new train of ideas at length flitted across Willie's mind. He had been eying the stranger from head to foot, and at last discovered that he did not wear shoes. It was true his feet were covered, but it seemed as if they were sewed into the skin of some animal, and from that moment Willie felt convinced that the being he had before him was an Indian. When this idea suggested itself to his mind, the feeling of anger gave place to one of fear, and he began to wish that their unknown dialogue was at an end. What was passing in the other party's mind, we cannot say; but his conduct evinced that he considered it unnecessary to prolong a discussion which gave no appearance of leading to any good result; for while Willie was planning a way of terminating the interview, the *habitant* (for such he was) turned upon his heel and pursued his way, muttering as he did so—

"Allez chez ceux de votre pays."

Willie felt happy when he saw the stranger depart; still he was in a "fix," and as he stood wondering what he should do, another person appeared, who, to Willie's great joy, turned out to be a countryman of his own, with whose assistance he was soon snugly sheltered in comfortable quarters.

Notwithstanding the fatigue of the previous day, Willie was abroad at early dawn on the following morning. The dawn of day is an inspiring hour. The sun, as it slides upwards, chasing off the thick darkness in which the earth has been mantled, looks so like enchantment. The golden streaks which precede the rising of the glorious orb increase in intensity, and as it emerges from its ocean-bed, one might almost imagine that it was the work of a mighty giant, rolling before him a magnificent ball of fire. At such an hour, too, all is silence; and while you stand in admiration, gazing on the scene, the command at first given by the Great Creator, "Let there be light," is again obeyed. Then

comes the hum of insects and the morning song of birds—thus leading the listener to ask, whether he has bowed the knee in thanks to God for his protection during the dark hours of the bygone night.

As Willie issued forth from under the hospitable roof where he had rested, he could not but admire the beauty of the scene. Still his eye could detect strange objects, which, amid all the loveliness displayed, reminded him that he was far from his native land. On this subject, however, he was afraid to trust his feelings; therefore, with the utmost speed he dashed into the forest path which led to his friend's farm. As he advanced deeper into the bush, the greyness of the morning rendered objects but dimly visible; still onward he went, his mind variously agitated respecting the result of his intended interview with his friend. Thus occupied, he had proceeded a considerable way, when all at once he came to a sudden turn in the road. On casting his eye along the path he had to go, his attention was directed to a dark-coloured object lying directly in his way. This gave him little uneasiness, and he was about to hurry forward, when he was reminded by a sound which fell upon his ear with anything but a pleasing sensation, that it might be safer first to reconnoitre more closely the object of his attention, and ascertain, if possible, whether it belonged to the animal or vegetable kingdom. The investigation was of short duration, but it was so far satisfactory that it cleared away all doubt as to the character of the object of suspicion,—it was a bear.

A bear at any time is no pleasing object,—at least to a person who has never known more of them than having seen one through the bars of a cage, or the graceful minuetting of a tame one in the streets of a country village, under the guardianship of some wandering Italian,—and to meet one in its natural state in the woods of Canada, was a position not to be envied, and one in which Willie had never dreamed of being placed. No doubt he had heard of such animals, but they were always associated in his mind with the Indians in their primeval state. What was to be done? If he retreated, Bruin might feel inclined to follow; and if he advanced, he would walk into the animal's embrace. Willie could scarcely be called a coward, yet in the present case his hair began to point upwards, and a trembling went through his whole frame. Bruin seemed quite comfortable and unconcerned. At last the animal raised himself on his hind quarters. Willie thought all was over with him in this world, and in the height of despair, instinct urged him to mount a small tree near where he stood, in his endeavour to do which, the bundle which he carried, and his hat, fell to the ground. Bruin watched this movement with evident signs of dissatisfaction, and growled forth an angry protest.

Hours passed on, and yet there was no sign of deliverance; and as Willie sat eyeing his antagonist, with the tender sapling on which he was elevated bending backwards and forwards with his weight, he inwardly wished for his native land, and bitterly

lamented the cause which had forced him from it. Tired out at last, Bruin walked slowly off into the bush, and, after a while, Willie descended and cautiously pursued his way. He arrived at his journey's end exhausted, fully determined not to risk himself along the same path, unless in the company of some friend or acquaintance.

#### THE RECEPTION OF VISITING BROTHERN.

A correspondent complains of the lack of attention generally paid to Visiting Brothers, in most of the Lodges, and asks if the social relations of the Order would not be very materially strengthened by the observance of more courtesy and kindness in the reception of visitors? We agree with him, that attention to Brethren from a distance, is a duty which cannot be neglected, without much injury to the best promptings of the true Odd Fellow and Gentleman. We believe such inattention is more the result of a want of reflection, than an indisposition to pay proper regard to the claims of friendship and politeness. But we are very far from attempting to justify such carelessness. We have ourselves known instances, in which strangers, after being introduced to the Lodge, have passed the whole evening, without any one having gone to them, and entered into friendly and social converse, whereby they might be made to feel free from restraint and at home. We think the defect complained of by our correspondent is easy of remedy, and that it is inconsistent with the character and professions of Odd Fellowship to tolerate it. Let warm hearts and open hands greet the strange Brother.—*Iris*.

#### THE USEFUL.

Utilitarianism has been associated with cold, sordid calculation—but it does not necessarily imply these chilling qualities. It is capable of genial expansion. The good, the great, the true—refined sensibility, gentle emotion, and generous impulse are *useful*, as well as that which pays cent. per cent. No name is more expressive of the principles of the age, of reason, and practical good sense, than Utilitarian. It avoids all mystery—it braves investigation, and stands resolutely on the foundation of the common understanding. Utility is the natural resting place of morals.—*The Reasoner*.

#### THE VOICE.

Voice is one of the striking evidences of the Creator's power. How wonderful it is that so many millions of persons should exist, and no one voice should exactly resemble another. To our finite ideas it appears reasonable that the same organs should produce the same sound: it is thus in other animals—in birds and in music; but for man's convenience and increase of pleasure, it is otherwise; the great and beneficent Creator, in his labour for our comfort and happiness, has not overlooked the sound of a voice. Of all the variations of which the human voice is capable, perhaps it is never so grateful to the ear as when venting itself in sympathy. The utterance of gratitude is pleasing when we may have been so happy as to have it in their power to confer a favour on another, but from it we would oft times escape; the tone of gladness may intrude in our melancholy moments, and increase instead of lighten, our sorrows; the voice of praise may even pain, for we fear it to be flattery, or feel it to be undeserved. The utterance of pity may wound where it is intended to heal, but that of sympathy must make its way to the heart. There is something in nature which seeks a corresponding feeling, let that be either of joy or of woe.

## ACKNOWLEDGEMENTS.

Brother A. M'Dougall, St. Francis Lodge, Cornwall, containing 22s. 6d. We are sorry to say that we cannot furnish the back numbers of 1846. We have already stated that we are willing to forward the *Record* from May, 1846, to the end of vol. 2, on the receipt of two dollars.

Brother Rodger, Albion Lodge, Quebec—date March 1. The instructions contained in his last has been attended to. We hope to hear from Brother Rodger before our next issue.

Brother M'Allaster, Prince Edward Lodge, Picton, No. 11. The postage on what he writes respecting would amount to upwards of 40s. We shall endeavour to procure a cheaper mode of carrying into operation his request. We thank him for the list of new subscribers furnished.

D. D. Grand Sire Chase, Oriental Lodge, Stanstead—replied to by mail. Our worthy Brother will find the Address enclosed by him, inserted in the present number.

D. D. Grand Sire Campbell, and P. G. Geo. P. Dixon's letters have been received. We have written to the Brother named as our Agent, and have now every reason to expect that he will do all in his power to extend our circulation among the Brethren in Toronto.

P. G. John Maulson, Tecumseh Lodge, 15, Toronto.—Brother Maulson's letters of the 2nd and 10th have been received and replied to by mail.

Brother Francis Thompson's letter, dated Bytown, March 9, has been received and its contents noted. Records have been forwarded to the Subscribers furnished.

We would remind our Agents and friends at a distance, that our day of publication is on the 15th of each month, and not on the 1st.

## THE ODD FELLOWS' RECORD.

MONTREAL, MARCH, 1847.

## GRAND LODGE OF BRITISH NORTH AMERICA.

An Adjourned Meeting of the Grand Lodge was held on the 12th instant, at which no business of any great importance took place. An appeal from P. G. William Sache, of Queen's Lodge, No. 2, in relation to the admission of Brothers into the Lodge during the reading of the Minutes was presented, and taken into consideration immediately after its reception. P. G. M. Rodden moved, seconded by Rep. Whitney :

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

The motion was put and lost. Rep. Dunkin then moved, seconded by Rep. Liddell, the following, which was carried by a vote of 9 to 2 :

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

## PROGRESS OF THE ORDER.

We have great pleasure in announcing to our readers the intended establishment of a new Lodge in the city of Toronto, to be named "Home Lodge, No. 21." The dispensation authorising its erection, was transmitted by the Grand Secretary, about the 6th instant—we expect, therefore, that the "Home Lodge" is, by this date, in active operation.

Another dispensation has been forwarded to the D. D. Grand Sire, of the Home District, with a view of opening—if found expedient—a new Lodge at Oshawa, a prosperous and flourishing village, situated in the Township of Whitby, about thirty-three miles from Toronto. We also learn that it is probable another Lodge will shortly be organized at Peterboro', but from want of definite and authentic information, we are unable to say anything further on this point.

The spread of Odd Fellowship in Canada West is truly gratifying; every quarterly return marks the rapid increase of members, many of the first standing in the respective places and environs, where Lodges are situated. Every year must testify its beneficial effects.

We have heard nothing further respecting a new Lodge at Quebec, which, from the private information received, we contemplated would have been in existence ere this date. The ancient metropolis of Canada is certainly capable of sustaining another Lodge.

A new Encampment has been opened at Belleville, named "Moira Encampment, No. 8." Our Directory contains the list of Officers.

## FUNERAL REGALIA.

The following Resolutions were adopted at the last Session of the Grand Lodge of the United States :—

1. *Resolved*, That the Regalia to be worn by all Brothers of the Order, when attending the funeral of a deceased Brother, be as follows :—

"A black crape Rosette, having a centre of the colour of the highest Degree to which the wearer may have attained, to be worn on the left breast; above it a sprig of evergreen, and below it (if the wearer be an Elective or Past Officer,) the jewel or jewels which, as such, he may be entitled to wear."

2. *Resolved*, That the ordinary mourning badge to be worn by Brothers, in memory of a deceased Brother, be a strip of black crape, passed through one button hole only, of the left lappel of the coat, and tied with a narrow ribbon of the colour of the highest Degree to which the wearer may have attained.

## RECOLLECTIONS OF A CONVICT AND MISCELLANEOUS PIECES, BY Y-LE.—R. &amp; C. CHALMERS, MONTREAL.—

We have received from the Author, D. Wylie, Grand Master of the Manchester Unity, a copy of this very excellent work. The "Convict" has already been published in the *Record*; our readers are therefore aware of its merits, and the claim it has on the public for support. In addition to the "Recollections of a Convict," this work contains several well written pieces both in prose and poetry. We notice in the contents of the latter "Old England we'll Defend,"—a song with music accompaniments—and a poem entitled "Odd Fellowship—A Dream," in two Cantos. The work contains 200 pages—neatly printed by Brother Beckett. Price 2s. 6d.—See Advertisement.

(For the Odd Fellows' Record.)

THOUGHTS ON CRIME, ITS CAUSES,  
PREVENTION, AND CURE.

BY A PHILANTHROPIST.

## AXIOM II CONSIDERED.

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

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

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

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

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

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

This part of the subject might be disposed of in few words by stating the investigations which have been carried on, with a view of proving this point, both in London and Paris, and which have met with a popular exposition in some of the works of Bulwer and Sue, but more particularly in that fantastic work "The Mysteries of Paris", which, amidst a vast deal of puerility and verbiage, contains some maxims very much to our purpose, and which seem to be the real aim of the work to inculcate, for I cannot believe that Sue is other than a real Philanthropist, with his notions of morality somewhat obscured by the characteristic natural perversities of his nation. The subject is not, however, to be disposed of, in this summary manner, it must be probed to the bottom, in order that we may be able to trace the evil to its source. We find among the nations of antiquity that what are now regarded as sins and crimes, were esteemed as virtues or something scarcely inferior, while others were the ordinary habits of society and therefore attracted no attention. The anecdote of the courageous spartan youth who suffered the stolen fox to know his vitals out under his cloak, has rendered familiar to us the fact, that in Sparta hidden theft was laudable. Why? Because the very existence of Sparta depended upon the subtilty and courage of her citizens, and therefore clever, well-hidden theft was applauded, but if discovered, the culprit was punished with the utmost ignominy. The counterpart of this is to be found in the Gaelic proverb, "pêché cachée est a moitié pardonnée,"\* an intimate conviction of the truth of which has damned as many souls as "good intentions." Among the Romans the most horrible and bestial of crimes were laudable if committed as acts of devotion. Theft, murder, &c., had each their appropriate patron deity in the celestial calender. It cannot be doubted that the Cecisbeo or Cavaliero servente of modern Italy is a lineal offshoot of the worst days of the Roman Empire, fostered by a lax and celibatic priesthood. While Europe was struggling through the dark ages, and the law of the strong arm was supreme, those *glorious* times that puling romancers would recal, when the Baron, backed by a herd of

ruffians called men at arms, robbed his neighbours, and failing them his own vassals, the foundation was laid for the criminals of the present day,—as the power of law grew stronger, their occupation grew more and more into disrepute, until at last congregating in towns, or lying perdu in caverns and fastnesses, the men-at-arms degenerated into burglars, pickpockets, and highwaymen, whose numbers were always perceptibly increased after the close of every war, by accessions of disbanded soldiers, demoralized by blood and rapine, too lazy to work, and ashamed to beg. Once embarked in their unlawful calling, reformation was impossible, and crime became an heir-loom to their descendants, who, like the Ishmaelites, had their hand against every man, and every man's hand was against them. Few of them, until within the last twenty years, died a natural death; numbers annually fed the scaffolds of Europe; as many were killed in their intestine affrays, and supplied the anatomist's table, or mouldered deep in the cellars of Alsatia, unmissed or unenquired for by the police, and unregretted by their comrades. Hulks, dockyards, and colonies, have been peopled by them, and like the Hydra's head, they have been reproduced. Until within a few years, lawgivers seemed to have had no other idea of preventing crime, than by strangling or beheading; unaware that each victim raised up ten avengers. It is certain that since punishments have become less bloody, crimes against the person have become proportionably less frequent. It is no fiction, the story often told, that by a curious perversion of reason, the members of families in whom crime has been hereditary, have gloried in their gallows-bird pedigree, and scouted the idea of dying elsewhere than on the scaffold—just as we see in military families the same insane desire for "a bed of glory." The theory of legal punishment is, that it is to prevent, not to avenge, crime; but until recently, it has been one of the million legal fictions. Of late years, as I have stated the number of capital punishments has been diminishing rapidly over the civilized world, as well as the number of offences for which capital punishment is inflicted—governments are endeavouring by prisons improved in discipline, by holding out inducements to good behaviour to convicts in penal colonies, and by instituting youthful penitentiaries, to reform criminals and to make them useful members of society. Still all this is rendered nearly nugatory by their neglecting to strike at the root of the evil, namely, by educating the very young for the next world as well as the present, and by isolating them as far as possible from their evil parents and associates. The first part of this is now attempted to be done in London, not by government, but by humble Christians in lowly walks of life, who, actuated by a sincere love of Christ, and anxiety for the souls of their fellow-creatures, are giving their evenings after the hours of labour, to instructing in the ways of the Lord, and in reading and writing, the nomadic urchins of London and Westminster,—the children of vagrants and thieves, and probable progenitors of another similar generation, unless reclaimed by the exertions of these pious Christians. Their meetings

\* Sin concealed is half pardoned.

are known by the name of "Ragged Schools," and are attracting considerable attention at the present moment among those reflecting minds, who have directed their thoughts to the subject of this Essay. Any one who has walked through the world with his eyes open, must have remarked, that the descendants of a common ancestor, perhaps amounting to hundreds, and moving in the higher walks of life, are sometimes notorious for a peculiar moral failing running throughout the connexion, as a habit of exaggerating, grandiloquizing, or equivocating, (the meanest kind of lying,) or by such a disregard for the rights of *meum* and *tuum* in all their transactions, as will not bring them within the fangs of the law; affording a collateral proof that sin in its tendency is hereditary. Common people shew their firm belief in it by such sayings as these—"You can't take a clean bird out of a foul nest," or, "You won't find a tame duck's egg in a wild fowl's nest."

For the Odd Fellows' Record.

#### WARNINGS TO WASTEFUL ODD FELLOWS. BY A PAST GRAND.

THE professed objects of Odd Fellows are to unite the universality of Masonry, with the individuality of Benefit Societies, at the same time that we inculcate the law of universal benevolence, and the supremacy of the law, "Do as you would be done by"; nor do we forget above all things to insist on the reverence and submission due from the creature to the Great Author of all creation.

In my present Essay, I purpose to draw the attention of the Brethren to the great necessity that exists for exercising the most rigid economy in the appropriation of the Funds, and to point out that at the present rate of subscription and benefit, inevitable bankruptcy must overtake every Lodge in the Province, within a few years. When I joined the Order, I took for granted that the subject of financial arrangement had been maturely arranged in England, severely scrutinized in the United States, and therefore might be adopted without investigation in Canada. I must allow that it looks very alluring indeed to find, that by contributing £2 10s. or £3 15s. as entrance money, and £1 10s. a-year afterwards, that you entitle yourself to receive £1 5s. a-week when ill, £10 for your own burial, £7 10s. for your wife's, and £5 for your children's funeral expenses, and posthumous benefits for your widow and orphans, besides the assistance you may demand from the Brethren if in distress away from home. Besides this, we have all the metaphysical attractions thrown over the subject by the effeminate magniloquence of our Brethren in the United States, whose pompous transcendentalism would induce the unwary to suppose, that all the benefits of Odd Fellowship were to be obtained "without money and without price." Although some of the more *spirituelle* among us may be quite satisfied with the sublime views of charity and benevolence evolved by Odd Fellowship, (in which, however, we are far behind true Christians,) yet we

shall find when our coffers shall have been emptied, that the practical men of the Order, who may have subscribed their six dollars a-year, &c., will complain, and very justly too, that they have been deceived—that relying on the faith and representations of others whom they had supposed well-informed on the subject, and incapable of misleading them, they had entered the Order blindfold. Now, I assert deliberately, that every Lodge in this town is in danger, aye, is certain, of becoming bankrupt, in a few years, long before all the existing members shall have paid the debt of nature, unless they reform their financial arrangements very materially. Neison's work called "Contributions to Vital Statistics, &c.," fully establishes this truth, with regard to English Odd Fellow and Rechabite Lodges and Benefit Societies, by stubborn arithmetical and physical facts. Now if this be true with regard to England, where the average expectation of life is seven years more than in this country, and where every candidate is *carefully examined by a competent physician* previous to admission, the benefits are smaller, and the habit of drinking ardent spirits much less general than on this continent, if this be true, then, a portion of our Lodges here will run a much shorter course. We have admitted men far gone in consumption, who have come on our books within two or three weeks after admission, and have been an immediate burthen to their Lodges until death,—we have without sufficient caution, admitted men whose *notorious* habits have already conducted them to the tomb, or soon will, leaving their widows and orphans claimants on the funds of the Lodges. Old men of sixty have been admitted without scruple, who must in the course of nature, soon become a charge to their Lodges. All this may be benevolent, but it is neither prudent nor honest. Imprudent, inasmuch as it is visible to the meanest capacity, that no Lodge as at present constituted, could by any possibility hold out long against such odds; and dishonest, because it is holding out promises of benefits which it is not in the range of probability to fulfil. In addition to the above, we have seen a great deal of idle squandering of the funds of Lodges, and none more melancholy than that of a Lodge spending seventy odd pounds in a futile attempt to render the initiation ceremony extra imposing; all such unnecessary attempts at grandeur should be defrayed by private assessment or subscription. Look at the average constitution of our Lodges, and see what you will have to expect, at the very least, ten years hence:—

|                                       |              |
|---------------------------------------|--------------|
| 12 widows, at £12 10s.,.....          | £150 a-year. |
| 6 sick, at £1 5s. a-week each,.....   | 390 "        |
| 10 funerals, at £7 10s. average,..... | 75 "         |
| 30 orphans' schooling, at £4 each.... | 120 "        |

£735

To meet this, the Contingent Fund by that time will be exhausted, and to pay it you would require the annual contributions of 490 members; which number, I need not say, is an utter impossibility, because no Odd Fellows' Lodges or Benefit Societies increase much after they are once thoroughly organized, and

never after the Contingent Fund has begun to diminish. Here are broad facts that can be substantiated by figures, and demand our serious attention. Some of the evils cannot be remedied, but others can in existing Lodges: at any rate the publication of them may serve as beacons for the founders of future Lodges.

## VERBUM SAP.

[Our space will not allow us to go into a lengthy reply to the writer of the above communication, but we hope to be able to do so at an early date. We insert "A Past Grand's" letter, because it is our wish that the columns of the *Record* should be the channel through which all such communications should be published; and for the purpose of pointing out the dangerous position in which we are placed, if what the worthy Past Grand has written be correct. We have very great doubts, however, on that point, and fear that the Past Grand has committed his ideas to paper without giving the matter the investigation which its importance demands. With regard to the "idle squandering of the funds of Lodges in matters they might easily do without," the writer of the above and brothers generally have themselves to blame: were they—as they are assuredly in honour bound to do, (we speak of Past Grands,)—were they, we say, to attend at their Lodges, and prevent any abuse that might be attempted, "A Past Grand" would have no cause to complain; but while Past Grands continue to neglect their duties, by neither attending the meetings of Grand or Subordinate Lodges, they are the last who should attempt to lodge a complaint against the doings of those who—perhaps from inexperience—consider what they are enacting to be for the good and welfare of the Lodge. Were the brothers in whom the Body have reposed confidence by elevating them to the highest posts of honour in their power, to reciprocate by attending at their different Lodges, we very much doubt if any "Past Grand," would have cause to complain.]

It must not be inferred from what we have written, that all the Lodges in the city are in the same condition with respect to the attendance of their Past Grands. Any brother who occasionally visits our four Lodges in this city, may easily detect to which Lodge or Lodges our remarks apply.]

(For the Odd Fellows' Record.)

### A WISE BENEVOLENCE AS DISTINGUISHED FROM IMPROVIDENT.

In the last number of the *Record*, this subject was presented to the notice of Odd Fellows, for their consideration. The suggestion was made, that "each case of a sick brother, or brother in distress, or of the widows and orphans of brothers, should be dealt with upon its own merits, and with a most watchful eye, not merely to present but prospective usefulness."

The more the writer considers the suggestion, the more firm his belief that it is judicious; and that the acting upon it, involves the successful operation of Lodges generally: that the neglect of it, will, very probably, lead to Bankruptcy.

It is greatly to be feared that America will be again visited by that dreadful and swift-destroying pestilence, the Asiatic Cholera. It has already advanced from Hindostan to the confines of Europe. It has, so far, followed the same track as in 1832, when it ravaged Europe and America. May God in his mercy avert another visitation of the scourge, but, in the natural course of events, we fear a repetition. It follows that death will be busy amongst us. Who will pretend that the funds of Lodges will cover the demands that will be made, if the present system of Benefits continues: a system which dispenses, irrespective of the condition of members, and the condition of their families. Whether a member be or be not, in want of the Benefits of the Lodge, he is bound to receive, if not to retain.

The writer lately requested a worthy brother to favor him with his views on the subject, and the following are his observations:—

In reply, I would state in the outset, that your queries involve the discussion of a very important question, viz.: whether is the institution of Odd Fellowship to be regarded as an Insurance Company, promising certain benefits, out of a given revenue, or as a Benevolent Society, contemplating the amelioration of the condition—first, of Brothers in distress, and secondly, that of Widows of Brothers deceased? That the latter was the object originally contemplated by the founders of the Order, there can be no question; but that it continues to be viewed in that light now, is very questionable. Nor are those who thus view it wanting in arguments to sustain it. They say that the existence of the Order is contingent upon an acknowledged equality among its members, and that this equality can only be maintained by placing *all* on the same footing. It is moreover urged, that the moment those Brothers refuse to take the Benefits who really do not need them, others, to whom they would be highly beneficial, from motives of false delicacy would do likewise, to the very serious injury of both themselves and families. Now, suppose we admit all this, and grant that the only correct view to take of Odd Fellowship is that of an Insurance Company, a very important question presents itself, one which I fear has been very much overlooked, i. e., will the revenues of the Lodge meet the promises we hold out? I say, no! without any hesitation. There is no Insurance Company promises any thing like the per centage we do, and the inevitable consequence is, that Bankruptcy will ensue, or else, taxation be resorted to; and the latter would, I think, be as impolitic as the former would be disgraceful: but I now come to the practical question, how both alternatives may be avoided? This may be done by obtaining—

Firstly, A reduction of the 10 per cent.—which we now pay to the Grand Lodge.

Secondly, Do away with the payment of £6 5s. to Brothers on the decease of their wives, *altogether*.

Thirdly, Allow no Sick Benefits to Brothers, whose illness continues only *one* week, unless the case may be one of distress.

I have not touched upon the point relating to the propriety of paying Brothers who are not by their sickness deprived of their ordinary income, because it would be difficult to get at the truth in these cases. Besides, it would sometimes depend upon the *duration* of the illness, whether the income was to be continued or stopped.

Would it not be advisable, in order to meet any extraordinary casualty that might arise,—such as an extensive fire,—to establish a sort of Contingent Fund, which, whilst it would enable us to relieve distress in cases out of the common course of events, would not interfere with the ordinary claims upon the Lodge Funds.

I think there can be no question as to the utility of such a Fund. Besides, if such a Fund were once established, it is not improbable that some donations might be made to augment it,—such as Special Jury Fees, &c. A strict economy should be practised in the general working of the Order throughout.

The writer cannot favor the view, that a Lodge is an Insurance Company. In his belief, Benevolence solely, and nothing but Benevolence, was, and is, the aim, object, and sole end, of Odd Fellowship. He would therefore go much farther than the worthy Brother whose observations he has furnished;—he would bestow no Sick Benefits unless asked for—unless wanted;—to bestow them on Brothers who are wealthy, or in the enjoyment of the comforts and luxuries of life, does seem to him preposterous, and not benevolence, but prodigality.

If a brother's circumstances be necessitous, he demands the benefit *as a right*; not as charity. What wound can delicacy suffer? Is it disgraceful to be poor? Certainly not. One might as well pronounce adversity to be disgraceful; in which case, good fortune must be honor itself! A necessitous brother demands the benefit as a right, because he has contributed to the funds of the Lodge, paid his fees and dues, and been a good Odd Fellow. What more is wanted?

Finally, it is not benevolence, but prodigality, to bestow the widow's pension when it is not wanted. A widow left "well off," ought not to be a pensioner on the Fund of Benevolence. In the ordinary course of events, we must expect to see the wives and children of many worthy brothers, suffering for want of food and raiment: and the widow surveying her destitute children,—the widow left alone and cheerless on the wide, cold, bleak, common of the world, to battle with its blasts and pinching misery, for herself and little ones, who have none to look to but their poor feeble mother—that widow is she who ought to be a pensioner, not she who has her £200 or £300 per annum.

H.

(For the Odd Fellows' Record.)

#### RELIEVE THE POOR AND DISTRESSED.

CHARITY consists in acts of compassion and kindness to the distressed.

We cannot walk the streets without being met and assailed with the cry of helplessness, that speaks in a language easily understood by all, and which ought not to be disregarded by any.

The picture of human misery does not end with its wretched victims who crowd our streets, and resort to mendicancy for a living; alas! it only begins there: in truth, the more deserving and distressing cases are those hid from the eye of man. Reader, does not your experience furnish proof of this? I venture to say,

it does. How frequently do you find a very poor family, whose *modesty* conceals their *misery*,—whose pride (perhaps national) tempts them to cover their real distress. It may be, the husband is disabled from earning bread for himself and his family; to dig he is unable, and to beg they are ashamed; and even when the benevolent eye is turned to them, others than themselves have to tell their sad and afflicting tale. When such cases as these occur, (and they are not few,) are they not sufficiently exciting to call forth the liberality of the charitable and humane?

It is a mistaken idea for people to imagine, that there are none distressed, but those who ask our aid and assistance. Would to God it were so, and this world of ours would be relieved of much of its suffering. One half of mankind are utterly ignorant of the difficulties the other half have to struggle with.

On the stone that marks the last resting-place of England's Architect, Christopher Wren, these words, among others, are inscribed, "Look around"; the reader of the short history of him who lies beneath, instinctively follows the suggestion on the tomb, and as he does so the monuments of that celebrated man crowd upon his vision. So, reader, if you would know the full extent of wretchedness and poverty about you, just follow the direction on Wren's tombstone, "Look around" you, and misery and starvation, in all their forms, will meet your view. There is a wide field of suffering, wide enough to admit of more benevolence and charity; therefore should you be up and doing, exerting your energies, and giving of the means with which God has blessed you, for the relief of your distressed fellow-creatures.

Follow out in *the right spirit* (that is the spirit of humility) the dictates of scripture, "feed the hungry," "clothe the naked," administer consolation to the sorrowful, and "ye shall have your reward,"—the blessing of him that was ready to perish shall come upon you. It is wrong that the poor should starve, while the rich roll in luxury and abundance,—their wants should be supplied, if the starving cannot, or do not, depict in sufficient awfulness their condition, to command your sympathies. Humanity pleads for them; and oh! shut not your ears to it. If that, however, is of no effect, they have still another advocate, who is ever the friend of the poor. Christianity demands, and he who is indifferent to that call, will be indifferent to all that can be made.

One word more; and it is to Odd Fellows—the acknowledged friends of humanity. Brothers, in another part of the world (dear to many of us by the ties of early associations) the hand of famine has passed over the land, and a great portion of our brethren of mankind are suffering under its terrible weight. Pestilence has followed its track, and death in its turn; already in hundreds, nay in thousands, are the people (for lack of food) dropping into the grave, unnoticed and unknown; they need assistance and relief, and assistance and relief they must have; the call upon you is urgent; extend your liberality; act in the matter with zeal, and

realize the grand designs of our noble structure, so that it may be stamped, not with the approbation of man alone, but also with that of God.

Let not your charity be that of *empty commiseration*,—that would indeed be trifling with the distresses of the afflicted ones.

Charity that costs you nothing, cannot protect the starving from the inroads of famine, or cover the naked from the biting cold. Pass not by on the other side like the Levite, but follow in the steps of the good Samaritan, who had compassion on the traveller, whose groans for help had fallen all unheeded on the ear of the former. Act like men, and assist in rescuing the famishing. What so distressing as the knowings of hunger? What so delightful as to be able to relieve them? Who so much to be admired as those who are ever searching out cases of poverty upon which to bestow their charity? Who so much to be despised as he who has in abundance, and gives not to the poor?—nay; scarcely uses it himself,—the miser. Pollock describes him in the following lines:—

Illustrious fool! nay, most inhuman wretch;  
He sat among his bags, and with a look  
Which Hell might be ashamed of, drove the poor  
Away unalmsed; and, midst abundance, died—  
Sorest of evils—died of utter want.

B., AN ODD FELLOW.

Montreal, 8th March, 1847.

(For the Odd Fellows' Record.)

#### A HOUSE OF INDUSTRY.

At last, steps have been taken towards having a House of Industry in this city. God knows, it was necessary, to redeem the character of Montreal. Whose fault it has been, that there is such a want, requires no keen perception to detect. One thing is certain, it has not been the fault of the poor and the humble.

Contests for supremacy in politics, have torn the bosom of society; religious feuds have caused the sores of corrupt mortality to fester; the miserable ambition for social rank has occupied the rich and influential; fashion has been followed by her usual train of worshippers; subscriptions, numberless, have been made, for objects, numberless, and oftentimes of character the most trivial, if not of more than doubtful propriety,—but no person, or set of persons, have opened a subscription for Houses of Industry and Refuge;—sermons have been preached from every pulpit, and speeches have been made from every forum and platform, on each and every subject under the sun, except the erection of Houses of Industry and Refuge, in this populous city.

We have rich men amongst us; yet not one of them has ever turned one of the many small rills of his benevolence upon the wheel of a public subscription for the erection of buildings—whose presence in the city would certify to the traveller and the stranger within its gates, the existence among the population of true religion and of high intelligence;—as their absence is most significant of the contrary.

God be praised, however, that the initiative has been taken. A meeting took place at the Montreal Insurance Company's Office, for the purpose of establishing asylums for the poor, on Monday, 22nd ultimo. Better late than never. Though done at the eleventh hour, one cannot but rejoice. The meeting, it would seem, was composed exclusively of Protestants. The Chairman stated that "attempts had been made to unite all classes of the population for the laudable object. They had, however, all been fruitless, owing, he believed, to the dislike the Roman Catholics felt to have their poor mixed with Protestants." The accuracy of the statement we do not vouch for; but, if a fact, it is a lamentable one. We do hope, notwithstanding the example that may have been set, (as represented,) if Houses of Industry and Refuge be the result of the meeting, that no inquiry will be made at their doors, in what Church the applicant for relief from misery, or refuge from poverty and its attendant vices, worships the Creator.

The day of that meeting, the 22nd February, will hereafter be memorable in the annals of our local benevolence. In the adjoining Republic, it is memorable as the birthday of Washington: here, it will be remembered as the birthday of the best and noblest effort in the cause of benevolence, that has ever been made in Montreal.

We close these observations by recommending the objects of the meeting to Odd Fellows, generally; and by appending the following extract from the Presentment of the last Grand Jury, in proof, if proof were wanting, of the stern necessity for Houses of Refuge and Industry:—

The Grand Jury profoundly regret, that this great city should be remarkable by the entire absence of any Asylum or House of Refuge, where the poor might find a shelter against the inclemency of the season, and a morsel of bread to save them from the agonies of misery and hunger. The number of unfortunates who live in almost absolute destitution is very considerable. The Grand Jury can state, that more than 1,100 families in this city, languish, in the last stage of indigence, and many times in each week go to bed without fire and without food; having scarcely anything, even to cover themselves. Within the last ten days two children have died from hunger, cold and misery, and it seems probable, that the death of many others in these unfortunate families, is due indirectly to the terrible privations imposed upon them by the distress of their parents who can neither feed, warm, or clothe them sufficiently. More than 100 families have nothing but straw for their beds, and to protect them from the attacks of cold, no clothes but those rendered ragged through their poverty. Some succours are afforded; but though they are abundant, they are far below the need, and it is probable that they are not always directed with all the intelligence and discernment desirable. The most effective means in the opinion of the Grand Jury to remedy this deep wound in our community, would be to organize works, to procure labour for the necessitous, and to force the vagabond and the idle to gain their subsistence. It is evident that this purpose cannot be attained but by the foundation of a House of Refuge—the only means of organizing a system of labour in a regular manner. But this foundation requires considerable sums; and it is absolutely necessary that the public purse should come to the aid of private efforts, and the Grand Jury trust that the Executive Government of the Province will feel the injury of the demand for such an establishment, and will propose a bill with that view to the Provincial Legislature. Nevertheless, it would be not merely a duty, but also a matter of interest, if well understood by the citizens of Montreal, to organize Committees charged to receive sub-



scriptions, for if those who see and feel the extent of the evil do not prove, by their acts and their efforts to put an end to it, that it really exists, they cannot expect that the Executive can take the initiative which naturally ought to come from them.

H.

(For the Odd Fellows' Record.)

### THINGS THAT AFFECT THE PROSPERITY OF A LODGE.

1st.—*A deranged state of its finances.*—Odd Fellowship is to some extent a *Mutual Benefit Society*; the members, though held together by other ties, are more particularly bound by this,—the individual interest which each has in the funds. If therefore these funds are squandered by extravagant expenditure, or allowed to run down by carelessness on the part of members to pay their regular dues, this bond becomes weakened, apathy on the part of the brethren ensues, and the consequences are most unfortunate.

2nd.—*The absence of circumspection in the admission of members.*—There may be worthless characters in the community, base enough to seek for admission in the Order to promote selfish ends,—men who would put on the garb of Odd Fellowship, or any other garb, that would enable them the more effectually to swindle honest men, or unsuspecting brethren. It behoves every Lodge to be on their guard against such persons, lest by any means they gain admittance for the evil purpose stated above.

3rd.—*Making the Lodge a Court for settling differences, that should properly be brought before the Tribunals of the Land.*—Where this evil is allowed, it will keep the Lodge in a constant ferment, and be productive of the worst consequences. Instead of the Order being as it ought to be,—an asylum where the innocent may find sympathy and support,—it may thus be made an instrument of petty persecution and annoyance.

4th.—*Electing men unfit to fill the respective offices.*—It should ever be remembered, that the election of a Secretary is virtually an election of a Noble Grand—an election to a seat and voice in the Grand Lodge. The following qualifications may be mentioned as those among others, that are almost indispensable in candidates for the office of Secretary, in view of the offices to which it is the door of entrance:—1st, a good moral character. 2nd, an ordinary education—so far at least as to be able to write and spell and speak correctly. 3rd, a clear head, quick perception, a slight acquaintance with the art of reasoning, a good temper, perfect self-command, firmness of character, blandness of disposition, and respectable standing in society, (in the popular sense of that term.)

5th.—*Factions or Cliques.*—Arising from national or other predilections or prejudices, may be made the bane of any Lodge, or of any association, whether political, religious, moral, or social. When such an unfortunate confederacy is found, it destroys "whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" in the Order, and causes all those wither-

ing effects that are seen in jealousies, suspicions, and all the evils that necessarily follow in their train.

To gratify this feeling, common sense may be so far set aside, that it is possible to adopt the most absurd measures, and thrust the most consummate dolts into office.

We trust there are in the Order sufficient corrective principles to cure a spirit of faction, were such a thing to exist.

J. H.

### CORRESPONDENCE.

To the Editor of the ODD FELLOWS' RECORD.

SIR,—I have often been surprized on perusing your valuable publication, that few (if any) articles appear from the pens of any of the talented Brethren belonging to the Order here, whether it is from apathy, carelessness, or a determination not to have the Order properly represented, I am not at liberty to affirm; but I do conscientiously believe that, if some of our most talented members were to devote a little of their leisure time to some wholesome articles, tending to bind us together, more firmly in the bonds of Friendship, Love and Truth, that it would have a desirable effect upon a large class here, who (I have no doubt), would become members of our beloved Order. I do not mean to say that we are not bound together by the most sacred ties. But I do say, that there does not exist that unity of feeling and action that ought to exist.

I would (with all due submission) throw out a few gentle and brotherly hints to our Noble Grands: firstly, they are placed in the exalted and honorable position which they occupy, by the members of the Lodge to which they belong; secondly, they are bound to support the integrity of the Order, free from stain and pollution; and thirdly, they are also bound not to favour one individual member (in the Lodge) more than another, but to allow every Brother his own conscientious opinion on any question. If one Brother differs from another, no matter what the question may be, or how it may be viewed by the majority, surely honesty of intention may be allowed him—we cannot all see through the same medium. Independent discussion is a privilege, which ought to be allowed in all Subordinate Lodges, and so long as any Brother keeps within the strict rule of order, and gives no intentional offence, I maintain he has a right to express his sentiments. Again! all Brothers do not possess the same degree of eloquence and beauty of delivery as others, of course allowances ought to be made if, at any time, they give utterance to expressions which are not understood by others in the manner in which they wish them conveyed.

I would also caution Brothers, not to take up the time of the Lodge in useless discussion, every question put from the Chair, ought to be discussed in a quiet deliberate manner, and as little repetition introduced as possible. It is this which deters a great many of our most valuable members from attending the Lodges. Repetition only creates confusion, and confusion wastes

valuable time, and tends to make members dissatisfied and discontented. I have a high opinion of the Order generally, and firmly believe that if its real principles are carried out, that it will tend to advance the social system, and bind all creeds into one universal brotherhood. I throw out these few hints, Mr. Editor, not from any ill feeling, but on the contrary, in all brotherly affection, trusting that the evils of which I complain may be speedily remedied; for I conceive, that if your journal is to be the organ of the Order in British North America, any member is at liberty to express his sentiments on any grievance connected with it.

I remain your's, fraternally,

P. S.

Quebec, 18th January, 1847.

To the Editor of the ODD FELLOWS' RECORD.

SIR AND PATRIARCH,—Having noticed with much surprise by the two last numbers of the *Record*, that the list of Officers of this Encampment for the present term, had not been received; and as it would appear that the omission was caused by neglect, I consider it my duty to state, that our list was handed to D. D. Grand Sire Sheppard, the day after installation, and by him presented to the R. W. Grand Lodge of British North America, with our semi-annual Report, when he attended as our Representative at the First Session of that R. W. Body, held in January last.

In order to prevent the possibility of a *third* omission, I have been requested to forward you the enclosed copy of the list which I trust will appear in the *Record* for this month. You will also confer a favour on our Encampment by publishing this communication.

I remain,

Sir and Patriarch,  
Your's, in Friendship, Love and Truth,  
THOMAS D. TIMS,  
Scribe.

Quebec, 5th March, 1847.

[We can only say in explanation, and for the information of the members of St. Louis Encampment, that the non-insertion of the list of Officers, was occasioned by an oversight on our part.]

To the Editor of the ODD FELLOWS' RECORD.

SIR,—Will you inform me if the Noble Grand of a Lodge can legally prevent the regular admittance of members during the reading of the Minutes?

I remain,

Dear Sir and Brother,  
In F. L. and T.,

A MEMBER OF QUEEN'S LODGE.

[In reply to "A Member of Queen's Lodge," No. 2, we would say that in our humble opinion, the N. G. of a Subordinate Lodge cannot legally close the door of a Lodge against the admittance of members during the reading of the Minutes, inasmuch as the Lodge having once been declared duly opened must remain so. We know that in some societies, among which we may class

Masonic bodies, the door of their meeting-place is closed during the reading of the Minutes, but among Odd Fellows, both in the United States and in this Province, the Lodge having been once opened, members and visitors are immediately admitted pending the reading of proceedings or any other like business. We do not think that any precedent can be cited to establish the affirmative of the question put by our correspondent.]

Since the above was in type the matter has been brought before the Grand Lodge of British North America, and decided as we have above stated, by a majority of 9 to 2.

### THE BROTHER AND SISTER.

TRANSLATED FROM THE FRENCH.

LUCILLA ROMÉE a pretty little girl, with blue eyes and fair hair, poorly but neatly clothed, was brought before the Sixth Court of Correction, under a charge of vagrancy. "Does any one claim you?" said the magistrate. "Ah! my good sir," she replied, "I have no longer any friends; my father and my mother are dead. I have only my brother James; but he is as young as I am. Oh, dear! what could he do for me?"

"The Court must send you to the House of Correction."

"Here I am, sister. Here I am; do not fear," cried a childish voice from the other end of the Court: and, at the same instant, a little boy, with a sprightly countenance, dressed in an elegant costume as a groom, started forth from the midst of the crowd, and stood before the magistrate.

"Who are you?" said he. "James Romée, the brother of this poor little girl." "Your age?" "Thirteen." "And what do you want?" "I come to claim Lucilla."

"But have you, then, the means of providing for her?" "Yesterday I had not, but now I have. Don't be afraid Lucilla."

Lucilla.—"Oh, how good you are, James!"

Magistrate, to James.—"But let us see, my boy; the Court is disposed to do all it can for your sister. However you must give us some explanation."

James.—"About a fortnight ago my poor mother died of a bad cough, for it was very cold at home. We were in great trouble; then I said to myself, I will become an artisan, and when I know a good trade I will support my sister. I went apprentice to a brushmaker; every day I used to carry her half my dinner; and at night I took her, secretly, to my room, and she slept in my bed, while I slept on the floor, wrapped up in my blouse; but it appeared the poor little thing had not enough to eat, for one day she unfortunately begged on the Boulevard. When I heard that she was taken up, I said to myself—come, my boy, things cannot last so; you must find something better. I very much wished to become an artisan, but at length I decided to look for a place; and I have found a very good one, where I am lodged, fed and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs, will take care of Lucilla, and teach her needlework. I claim my sister."

Lucilla, clasping her hands—"Oh, how good you are, James!"

Magistrate, to James.—"My boy, your conduct is very honourable. The Court encourages you to persevere in this course, and you will prosper."

The Court then decided to render up Lucilla to James, and she was going from the bar to join her brother, when the magistrate, smiling, said, "you cannot be set at liberty till to-morrow."

James.—"Never mind, Lucilla, I will come and fetch you early to-morrow." To the Magistrate.—"I may kiss her, may I not sir?" He then threw himself in the arms of his sister, and both wept warm tears of affection.

#### ON MARRIAGES.

ORIGINALLY man and woman were intended and adapted to suit each other; but education, the habits of society, and the different modes to which both are habituated, have perverted the intentions of Almighty benevolence. If we are rash enough to concede that women are educated to become good wives, we certainly cannot be mad enough to allow that men are calculated by previous care to become good husbands. The exercise of his will, the indulgence of temper, in the nursery or school-room, among his young sisters, precede the boy's long residence at a public school, and the separation from all female society at college; and the domestic habits, in most cases, are not restored completely until men are married. Men rush into matrimony often, as we all know, madly and foolishly; sometimes advisedly and prudently; and always, whether rashly or warily, with a sublime sense of their own paramount power as husbands. However ignorant of all other points connected with matrimony a man may be, he is always well armed on this; he learns it intuitively: men who have never even read over the marriage-service are able prepared on that point. It is one of those parts of our service which is never absolute in their eyes. It seems to me to be taught to them in their cradles; for I never yet met with a man who would give up this privilege in theory, although many are wheedled out of it imperceptibly. Upon this point I must agree with the male part of our species; in all matters of importance, wherein differences of opinion exist, it is, I think a woman's duty to yield, unless when virtue and honour would be outraged by such a concession, or where the real interest of her family or of her husband are at stake. But I do not think the promise to obey is to condemn a woman to ask permission in any trifling act; that it is to chain her very wishes, and to abrogate her power of reasoning or of acting. The first compulsory obedience gives a pang to woman's heart not easily forgotten: it is an acknowledgment of bondage. She must not generally expect sympathy from her husband upon the throes of vexation which accompanies the struggle; she will not do well to ask it: few men would understand the sentiment—they would deem it morbid. Few men can comprehend the shock which is given, not to pride, but to affection, when the mandate is uttered in a manner which implies expected submission. Few men after the honeymoon, remember the days of courtship. And often the notions of duty in a wife do not imply a stern or unrelenting nature in a man; they accompany sometimes a strict sense of what is due to their wives, on their own part, from men, but I must also own they are frequently found in those who expect all sacrifices, but deem themselves under no thralldom of inclination whatsoever. In my journey through life I have wondered to see men who have broken through every bond of their marriage-vow demanding strict obedience from their wives. The unfaithful, the careless, the unkind, the man who squanders upon horses or pictures the sums which would educate his children and render his wife comfortable, still requires obedience from her. He insists on it when respect to him, perhaps even affection, are gone; just as if we were to crush into the mire some fair and fragrant flower, and then look for bloom and freshness, or odour, in its soiled and ruffled petals.

It is not to prejudice the minds of my female readers against the views and opinions of the other sex that I thus plainly tell them the truth; it is to prepare them for reality. For women before marriage see men as we see figures in a transparency—lighted up; the hard outline all embellished, the deep hard shadows subdued. They marry, and discover the canvass, and the coarse delineations become apparent. A wife must learn how to form his happiness; in what direction the secret of his comfort lies; she must not cherish his weaknesses by working upon them, she must not rashly run counter to his prejudices. Her motto must be, never to irritate. She must study never to draw largely upon small stock of patience in man's nature; not to increase his obstinacy by trying to drive him; never, if possible, to have scenes. I doubt much if a real quarrel, even if made up, does not loosen the bond between man and wife, and sometimes, unless the affection of both be very sincere, lastingly. If irritation should occur, a woman must expect to hear from the most men a strength and vehemence of language for more than the occasion requires. Mild as well as stern men are prone to this exaggeration of language; let not a woman be ever tempted to say anything sarcastic or violent in retaliation. The bitterest repentance must needs follow such an indulgence if she do. Men frequently forget what they themselves have said, but seldom what is uttered by their wives. They are grateful, too, for forbearance in such cases; for whilst asserting most loudly that they are right, they are often conscious that they are wrong. Give a little time, as the greatest boon you can bestow, to the irritated feelings of your husband.—*The English Matron.*

#### THE DIVINE PHILOSOPHY OF MISFORTUNES.

What a cold, cast-iron, selfish world this would be, if flesh and blood were heir to no misfortunes! if we had not the poor with us always! if there were none to help, to pity, to love! if there were no perils by flood, fire and field! no pestilence that walketh in darkness, nor destroyer that wasteth at noonday! Were it not for the calamities and misfortunes incident to us all, individually and collectively, the great heart of humanity would stagnate like the heavens without electricity, or a lake of fresh water without inlet, outlet, and motion. The best qualities of human nature would never see the light; sympathy never would expand beyond self; and society would become one vast arid, dewless expanse of selfishness.—*Elihu Burritt.*

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

Montreal, August 25, 1846.

The R. W. Grand Lodge assembled this evening at half-past 7 o'clock, pursuant to adjournment.

Present—M. W. Grand Master (presiding), R. W. D. Grand Master, R. W. Grand Secretary, R. W. Grand Treasurer, R. W. Grand Representative, W. Grand Marshall, W. Grand Guardian.

Also present—P. G. Wm. Hilton, Prince Wales' Lodge, No. 1; P. G. G. P. Dickson, Queen's Lodge, No. 2; P. G. C. Dunkin, Commercial Lodge, No. 5; P. G. L. H. Holton, Canada Lodge, No. 8.

Roll called.

Absent—R. W. Grand Warden, R. W. Grand Chaplain, W. Grand Conductor.

Minutes of last meeting, read and approved.

During the reading of the minutes, the R. W. Grand Chaplain and P. G. M. H. Seymour, of Queen's Lodge, No. 2, entered and took their seats.

The Committee of Correspondence presented the following Report:—

We your Committee to whom was referred the Correspondence of this Grand Lodge, beg leave to report, that we have considered the same, and recommend the following:—

That communications from Otonabee Lodge, No. 13, Ontario Lodge, No. 12, and Burlington Lodge, No. 17, having reference to a Supreme Tribunal of Odd Fellowship in this country, be referred to the Special Committee on the Independence of the Order.

That the several communications notifying the rejection of candidates, enclosing Annual Reports, By-Laws, &c., be received, and placed on file.

All which is respectfully submitted.

(Signed)

H. H. WHITNEY.  
JOHN HOLLAND.

On motion of P. G. Thos. Hardie, seconded by P. G. G. P. Dickson, the Report was received, and the recommendations adopted.

On motion of P. G. C. Dunkin, seconded by P. G. Thos. Hardie, the Chair named P. G. G. P. Dickson to serve on the Committee of Correspondence during the absence of a Member of that Committee.

The Committee on Laws of Subordinates presented an elaborate Report, and, on motion of P. G. C. Dunkin, seconded by P. G. John Dyde, the same was received.

On motion of P. G. C. Dunkin, seconded by P. G. John Holland, it was resolved, That the subject of the adequacy or inadequacy of the financial provision made by the By-Laws of the Subordinate Lodges generally, within this Jurisdiction, be referred to a Special Committee of Five, with instructions to report thereon at the next Quarterly Session of this R. W. Grand Lodge.

The Committee of Management presented a Report which entered somewhat minutely into an account of the operations of that Committee since its appointment.

On motion, the Report was received, and referred to the Committee of Finance.

On motion the Grand Lodge adjourned.

J. CUSHING, *Grand Secretary*.

Montreal, September 9, 1846.

At the call of the M. W. Grand Master, the Grand Lodge assembled this evening at 7½ o'clock, to continue the business of the Annual Session.

Present—M. W. Grand Master, (presiding,) R. W. D. Grand Master, R. W. Grand Secretary, R. W. Grand Treasurer, R. W. Grand Representative, W. G. Marshall.

Also present—P. G. C. Dunkin, Commercial Lodge, No. 5, P. G. L. H. Holton, Canada Lodge, No. 8.

On motion of P. G. H. H. Whitney, seconded by P. G. C. Dunkin, the reading of the Minutes was postponed.

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

The R. W. Grand Warden entered and took his seat.

On motion of P. G. C. Dunkin, seconded by P. G. C. S. DeBleury, the order of business was suspended, to admit of a Report being presented by the Special Committee on the Independence of the Order. Whereupon, the Committee presented the following Report:—

*To the Most Worthy Grand Master and Members of the R. W. Grand Lodge of Canada:*

We, your Committee, to whom has been referred by vote of your R. W. Body, the subject of the Independence of the Order in British North America, beg leave to report, that we have duly considered the same, and recommend to your R. W. Body, the adoption of the Resolutions relative thereto, which are herewith submitted.

The whole nevertheless respectfully submitted.

(Signed)

CHRIST. DUNKIN,  
Chairman.

H. H. WHITNEY,  
L. H. HOLTON.

[See Resolutions published in the "Record," Vol. 1, No. 10.]

On motion of P. G. C. Dunkin, seconded by P. G. L. H. Holton, the Report was received, and referred forthwith to a Committee of the Whole. Whereupon the M. W. Grand Master left the Chair, which was taken by the R. W. D. Grand Master.

After some time spent in the consideration of the subject, the Committee rose, and the M. W. Grand Master having resumed the Chair, the R. W. D. Grand Master presented the following Report:—

The Committee of the Whole have had under consider-

ation the Report and Resolutions of the Special Committee on the Independence of the Order referred to them, and have directed me to report their unanimous concurrence in the said Resolutions, and their recommendation that the same be adopted by this Grand Lodge.

(Signed)

THOMAS HARDIE,  
Chairman.

On motion of P. G. C. Dunkin, seconded by P. G. C. S. DeBleury, the Report was accepted, and the resolutions adopted; the resolutions being put *seriatim*, and carried unanimously.

On motion of P. G. C. S. DeBleury, seconded by P. G. L. H. Holton, the Order of Business was further suspended to receive a motion.

P. G. C. S. DeBleury moved, seconded by P. G. L. H. Holton, That the M. W. Grand Master give an order on the Treasurer for the sum of £25, to be placed at the disposal of the R. W. Grand Representative. Which motion was carried unanimously.

On motion of P. G. C. Dunkin, seconded by P. G. Thos. Hardie, it was resolved, That the M. W. Grand Master be, and he is hereby, authorised, at his discretion, to grant at any time previous to the next Quarterly Session of this Grand Lodge, a Dispensation to empower any duly qualified P. G. or P. G.'s, under such instructions as he may see fit to give, to institute and open Lodges in any part of Canada, and to that end to initiate and instruct in the Five Degrees, any number of fit and proper persons whom it may be requisite in any locality so to initiate and instruct, in order to the institution and opening of such Lodges.

On motion of P. G. Seymour, the Grand Lodge adjourned.

J. CUSHING, *Grand Secretary*.

#### BIRTHS.

At Quebec, on the 23rd January, the wife of Brother Charles N. Montizambert, of a daughter.

In this city, on the 27th January, the wife of Brother Charles Mairns, of twin sons.

In this city, on the 30th January, the wife of Brother C. S. Monk, of a son.

In this city, on the 6th ultimo, the wife of Brother Wm. Benjamin, of a daughter.

In this city, on the 14th ultimo, the wife of Brother James Armstrong, of a son.

At Cote St. Antoine, on the 18th ultimo, the wife of Brother P. G. John Irvine, of twin sons.

In this city, on the 22nd ultimo, the wife of Brother J. L. Tetu, of a daughter.

In this city, on the 1st instant, the wife of Brother G. Hillock, of a daughter.

In this city, on the 1st instant, the wife of Brother John G. Dinning, of a daughter.

In this city, on the 8th instant, the wife of Brother M. O'Neil, (Sword's Hotel,) of a son.

In this city, on the 10th instant, the wife of Brother Philip Hollaud, of a son.

#### MARRIED.

In this city, on the 24th ultimo, at St. George's Church, by the Rev. W. A. Adamson, Brother William Edward Scott, M. D., to Elizabeth, youngest daughter of Brother John Sproston, all of this city.

#### DIED.

In this city, on the 2nd instant, Brother Richard Blgrave, a member of Prince of Wales Lodge, No. 1.

At Phillipsburgh, County of Missisquoi, on Tuesday evening, the 9th instant, after a short but severe sickness, Ralph Taylor, Esq., father of Brother S. Lester Taylor, of Commercial Lodge, No. 5, in his 54th year. On the following Thursday, his remains were followed to their final resting-place, by a large number of his early friends and intimate acquaintances, deeply sympathizing with the afflicted family, and deploring the loss of a kind neighbour, and esteemed friend. Mr. Taylor was formerly member for Missisquoi, his native county, in the Lower Canada Parliament, and was well known and esteemed both in Montreal and Quebec.

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

## MONTREAL.

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

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

## HOCHELAGA ENCAMPMENT.—NO. 1.

## MONTREAL.

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

## STADACONA ENCAMPMENT.—NO. 2.

## QUEBEC.

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

## ROYAL MOUNT ENCAMPMENT.—NO. 3.

## MONTREAL.

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

## ST. LOUIS ENCAMPMENT.—NO. 4.

## QUEBEC.

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

## WELLINGTON ENCAMPMENT.—NO. 5.

## TORONTO.

List not received.

## MOUNT HEBRON ENCAMPMENT.—NO. 6.

## PETERBORO.

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

## MORIA ENCAMPMENT.—NO. 8.

## BELLEVILLE.

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

## VICTORIA DEGREE LODGE.—NO. 1.

## MONTREAL.

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

## PRINCE OF WALES' LODGE.—NO. 1.

## MONTREAL.

Andrew Wilson, *P. G.* J. Fletcher, *Secretary.*  
 W. Ewan, *N. G.* Angus Macintosh, *P. Secy.*  
 J. Williamson, *V. G.* W. Scholes, *Treasurer.*

## QUEEN'S LODGE.—NO. 2.

## MONTREAL.

W. Sache, *P. G.* H. Dickinson, *Secy.*  
 Wm. Easton, *N. G.* J. P. Grant, *Treasurer.*  
 A. H. David, *V. G.* George Melver, *P. Secy.*

## PRINCE ALBERT LODGE.—NO. 3.

## ST. JOHNS.

M. B. Landell, *P. G.* D. L. Lewis, *V. G.*  
 J. H. Ripley, *N. G.* Edward Mott, *Secy.*  
 J. Aston, *Treasurer.*

## ALBION LODGE.—NO. 4.

## QUEBEC.

J. MacLaren, *P. G.* James Dyke, *Secretary.*  
 Wm. Bennett, *N. G.* P. L. Lesueur, *P. Secy.*  
 Weston Hunt, *V. G.* R. Gilmour, *Treas.*

## COMMERCIAL LODGE.—NO. 5.

## MONTREAL.

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

## VICTORIA LODGE.—NO. 6.

## BELLEVILLE.

Smith Bartlett, *P. G.* Geo. Nelson, *Secy.*  
 Merrick Sawyer, *N. G.* Samuel Lyon, *Treasurer.*  
 E. W. Holton, *V. G.* Charles P. Holton, *P. Secy.*

## ORIENTAL LODGE.—NO. 7.

## STANSTEAD.

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

## CANADA LODGE.—NO. 8.

## MONTREAL.

James Gibson, *P. G.* John Murray, *Secretary.*  
 F. B. Matthews, *N. G.* J. Abbott, *P. Secretary.*  
 John Smith, *V. G.* C. D. Proctor, *Treasurer.*

## BROCK LODGE.—NO. 9.

## BROCKVILLE.

Thomas Reynolds, *P. G.* Samuel B. Clarke, *Secretary.*  
 Thomas E. Cribb, *N. G.* John Morton, *P. Sec.*  
 Edmund Perry, *V. G.* Geo. McGibbon, *Treas.*

## CATARAQUI LODGE.—NO. 10.

## KINGSTON.

James A. Glassford, *P. G.* Robert Barker, *Secretary.*  
 James Goodeve, *N. G.* Lewis Cameron, *P. Secy.*  
 John Fraser, *V. G.* James Bennett, *Treasurer.*

## PRINCE EDWARD LODGE.—NO. 11.

## PICTON.

D. L. Fairfield, *P. G.* Thos. W. Nichol, *Secretary.*  
 W. H. Wallace, *N. G.* D. B. Stevenson, *Treas.*  
 Alex. Patterson, *V. G.* Robt. Ramsay, *P. Secy.*

## ONTARIO LODGE.—NO. 12.

## COBOURG.

John S. Wallace, *P. G.* James Cameron, *Secretary.*  
 R. H. Throop, *N. G.* James Lyons, *P. Secretary.*  
 Wm. Gravelly, *V. G.* Charles Green, *Treas.*

## OTONABEE LODGE.—NO. 13.

## PETERBORO.

William Cluxton, *P. G.* Wm. Bell, *Secretary.*  
 Charles Forrest, *N. G.* P. M. Grover, *P. Secy.*  
 W. S. Conger, *V. G.* S. J. Carver, *Treasurer.*

## HOPE LODGE.—NO. 14.

## PORT HOPE.

George C. Ward, *P. G.* Charles Hughes, *V. G.*  
 E. Hickman, *N. G.* James J. Ward, *Secretary.*  
 J. W. Metcalfe, *Treas.*

## TECUMSEH LODGE.—NO. 15.

## TORONTO.

R. Kershaw, *P. G.* E. F. Whittimore, *V. G.*  
 G. H. Cheney, *N. G.* R. Beekman, *Secretary.*  
 R. Brewer, *Treasurer.*

## UNION LODGE.—NO. 16.

## ST. CATHERINES.

D. Kissock, *P. G.* Henry J. Hensleigh, *Secy.*  
 Chauncy Yale, *N. G.* Thomas Burns, *Treas.*  
 John L. Rauney, *V. G.* George Prescott, *P. Secy.*

## BURLINGTON LODGE.—NO. 17.

## HAMILTON.

W. A. Harvey, *P. G.* J. T. Brondgeest, *Secy.*  
 Andrew Stuart, *N. G.* T. M. Simons, *Treas.*

## ST. FRANCIS LODGE.—NO. 18.

## CORNWALL.

L. N. Putnam, *P. G.* Wm. Kay, *Secretary.*  
 A. McDougall, *N. G.* Peter Stewart, *Treas.*  
 A. McLean, *V. G.* Joseph Tanner, *P. Secy.*

## MERCANTILE LODGE.—NO. 19.

## QUEBEC.

Samuel Wright, *N. G.* Robt. Chambers, *Secy.*  
 Charles Gethings, *V. G.* Pierre Gingras, Jr., *Treasurer.*  
 Napp. Balzaretto, *P. Secy.*

## OTTAWA LODGE.—NO. 20.

## BYTOWN.

Robt. Harvey, *P. G.* Z. Wilson, *V. G.*  
 Thomas Hunton, *N. G.* C. B. Knapp, *Secy.*  
 Andrew Drummond, *Treas.*