

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

THE

ODD FELLOWS' RECORD;

A Monthly Magazine,

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

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE, NOMINATED BY THE
GRAND LODGE OF CANADA, CONSISTING OF W. M. B. HARTLEY, P. G. M.,
R. H. HAMILTON, G. S., AND A. ROBERTSON, P. G.

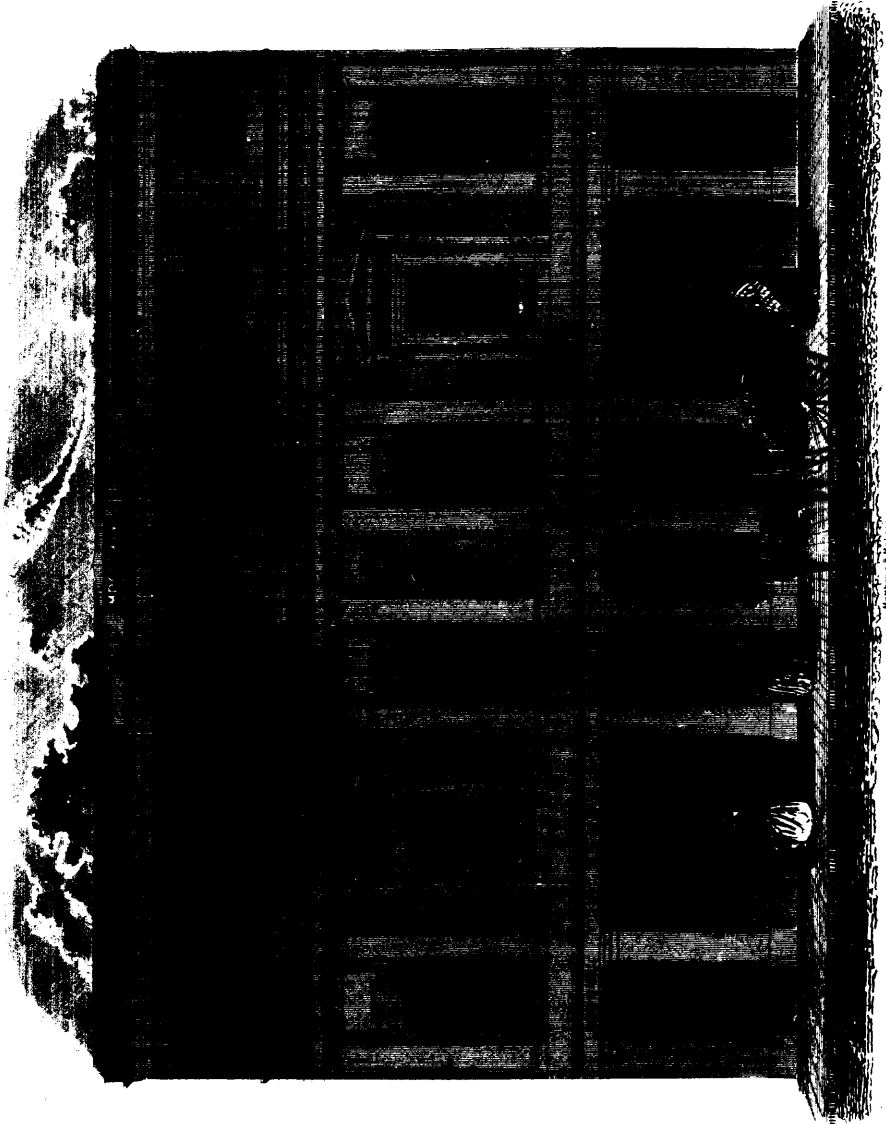
VOLUME I.

MONTREAL:
PRINTED AND PUBLISHED BY BROTHER JAMES POTTS,
No. 23, ST. GABRIEL STREET.

1846.

INDEX.

	PAGE.		PAGE.
Anniversary of Albion Lodge, No. 4, Quebec, ...	1	Obituary, 58, 90, 194.	
A few Remarks on an Odd Subject,	38	Odd Fellowship,	90
A few Words on the subject of an Odd Fellow's Cemetery	51	Odd Fellowship Exposed,	91
Attendance on Lodge Meetings,	60	Oriental Lodge, Stanstead,	126
An evil to be guarded against,	61	Our Pillars (Poetry),	127
A Tale of the Sea,	68	Proceedings of Grand Lodge of Canada, 13, 43, 59, 78, 95, 110, 130, 149, 165, 179, 196.	
A few Remarks on the Advantages of a Single Life, 70, 80, 97,		Progress of the Order, 38, 56, 72, 124.	
Are you Qualified for the Office?	109	Patriarchal Order, 145, 164, 176.	
A few Remarks on Fat People,	118	Presentation,	161
A Benedict,	125	Presentation of a Star or Jewel to P. G. Clarke, ...	162
Address to a Society whose Motto is Friendship, Love and Truth,	127	Proceedings of the Grand Encampment of Canada, 164, 177,	
Anniversary Song (Poetry),	148	Presentation of Regalia to S. B. Campbell, Esq., ...	173
Annual Communication of the Grand Lodge of the United States,	157	P. G. Wylie's Address,	175
Be not Over-Righteous,	105	Presentation of Medal to P. G. Clarke, Queen's Lodge, No. 2,	176
Benevolence the Best Policy,	119	Qualification of Representatives,	196
Be not Over-much Wicked, neither be thou Foolish,	123	Recollections of a Convict, 17, 33, 49, 65, 83, 99, 114, 134, 152, 167, 186.	
Births and Deaths, 131, 196.		Remembrance (Poetry)	55
Benevolence in Secret,	190	Religion and Odd Fellowship,	42
Change of Title,	7	Self-Government.	191
Celebration of I. O. of O. F.,	12	Secrets of Odd Fellowship,	164
Correspondence, 13, 44, 78, 147, 176, 195.		Shall I Join the Odd Fellows?	63
Charity and Benevolence,	36	Social Reform,	87
Choice of a Profession,	67	Secret Societies,	108
Celebration of Consecration of Burial Lots, Green- wood Cemetery, Brooklyn,	163	To our Readers,	193
College Scribblings,	183	The <i>Toronto Examiner</i> and Odd Fellowship, ...	143
Clubs, Associations, Societies, Friendly Fraterni- ties, &c. &c.,	189	The Manchester Unity,	163
Change of the Term of Service,	194	The True Odd Fellow (Poetry),	163
Directory, 48, 64, 80, 112, 132, 150, 166, 182, 198.		The One Bright Star (Poetry),	171
Death of Childhood,	46	The Bachelor,	172
Establishment of New Lodges,	23	The Order in British North America,	174
Extract of a Speech delivered at Washington, by J. Burrows, M.D.,	76	The Order at Home and in Australia,	174
English Treatment of Literary Men,	170	The Trafalgar Mount Cemetery,	102
Fire at Quebec,	106	The Odd Fellow's Charge (Poetry),	109
Faith, Hope, Charity,	109	The Heart,	110
Grand Lodge of the United States,	24	The Chronology of Life,	113
Go on—be this the Word,	86	The Principle of Association,	73
Gentleness <i>versus</i> Severity,	151	The Spring,	74
Houses of Industry and Refuge,	39	The Cemeteries of Montreal,	75
History of the Order, 57, 72, 88, 104, 120, 138, 156,		The Poor Man's Grave (Poetry),	86
Inscription on Medal to J. H. Hardie, P. G., ...	12	The New Work of the Encampment,	60
Inscription on Medal to Geo. Matthews, P. G., ...	12	The Faithful Wife,	46
I. O. of O. F. (Poetry),	155	The Three Links (Poetry),	36
List of Lodges,	12	The Last Look,	37
Life Insurance	53	The Riches of Creation,	37
List of Officers of Lodges,	32	The Stranger's Friend,	9
Married by Chance,	47	The Odd Fellows' Chronicle,	11
Magnificent Tribute to Merit,	155	The Odd Fellows' Offering	11
Meeting of Grand Lodge,	192	The Shipwrecked Odd Fellow,	19
Odd Fellows' Hall (with an engraving),	8	The Revised Work,	46
Odd Fellows' Celebration at Montreal,	27	Three Black Balls shall Reject,	89
Odd Fellowship (by a Lady),	47	Universal Odd Fellowship,	91
Odd Fellowship—A Dream (Poetry), 45, 62.		Victoria Degree Lodge,	194
Objections to Odd Fellowship Answered,	41	Wealth Confers not Happiness,	133
		What the Ladies say,	61
		Who are the Odd Fellows? What is Odd Fellowship?	7



CHURCH FELLOWS HALL, MADRID, SPAIN.

Engraved for the Old Fellows Society.

THE

ODD FELLOWS' RECORD;

A MONTHLY MAGAZINE,

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

Vol. I.

MONTREAL, JANUARY, 1846.

No. I.

ANNIVERSARY OF ALBION LODGE, NO. 4.

I. O. O. F.—QUEBEC.

On Thursday evening, the 13th November last, the Lodge above designated held its first Anniversary, in the Chateau St. Louis, Quebec, the Drawing-room in which is now occupied by the members as a place of meeting.

Long before the hour at which the proceedings of the evening commenced, the Lodge Room was filled; not only by those, who, from their connection with the Order, attended as a matter of course—but with a large concourse of townspeople, to whom the privilege of the *entrée* had been extended for the occasion.—Among the latter we observed many of our first citizens, and the attendance of the fair sex must have been highly gratifying to the brotherhood.

This anniversary is one to be long remembered, not only by Odd Fellows, but by all then present; and we have but little hesitation in asserting, that from the assemblage in question, either directly or indirectly, infinite good will flow,—and that its influence will be felt and appreciated by the needy, the orphan, and the widowed, for a long time to come.

The Noble Grand E. L. Montizambert, Advocate, took the Chair at the appointed hour, eight o'clock, and having summoned the officers to their posts, the full rich tones of the organ were breathed forth, and shortly the choir commenced the opening Ode, to the air of the National Anthem. The following were the words:—

OPENING ODE.

I.

Link'd in a cause most dear,
We have assembled here,
A Brotherhood.
But late a feeble band,
Now with full ranks we stand,
Seeking with heart and hand,
The greatest good.

II.

Not for a proud display,
Come we up here to-day,
An idle throng.
For no unmeaning rite,
No purpose vain and light,
Would we our powers unite,
To swell the song.

III.

A higher duty calls,
Within these sacred walls,
We gather here;
May Friendship—high and pure,
May Love, that shall endure,
May Truth, for ever sure,
'Mongst us appear.

IV.

O may this sacred dome
Truth, Love, and Friendship's home,
For ever prove!
Here may pure concord dwell,
Here tones of kindness swell,
Here generous strife impel,
To acts of love.

V.

Thus in this noble strife,
Throughout this mortal life,
Each hour improve.
Then call'd to leave this shrine,
With a sure *pass* and *sign*,
May every Brother join
The Lodge above.

The effect was striking. Music and song were anticipated, but the whole audience seemed to be at once imbued with a *devotional* feeling—for we know of no other term by which to express the then apparently pervading influence. All present were erect, and an air of uninterrupted solemnity prevailed.

The Ode finished, the N. G. rose and delivered the following

ADDRESS.

Ladies and Gentlemen—In giving utterance to the feeling which is uppermost in my own mind on rising to address you this evening, I am sure that I do but express the sentiments of every one of my Brothers of Albion Lodge. That feeling, Ladies and Gentlemen, is one of pride and gratification at the sight of so many kind friends, come to assist us in celebrating the first anniversary of the first Lodge of Odd Fellows in the city of Quebec.

But while we feel deeply grateful to you for quitting your comfortable fire-sides, to countenance by your presence on this occasion our labours in the cause of unisal philanthropy—we cannot forget that you have a right to expect from us in return some explanation of the nature of our Institution and of its claims to public patronage.

The principles and advantages of Odd Fellowship will be laid before you by a Brother more competent to the task, so that I have only to crave your indulgent attention to a few remarks on its origin, progress, and present state.

I shall not pay to your knowledge and intelligence the bad compliment of attempting, as has sometimes been done, to point out, in the dim records of a remote antiquity traces of the actual establishment of our Order as such. But while I candidly acknowledge its comparatively modern organization as a distinct association for benevolent purposes, and rapidly sketch its progress from feeble infancy to vigorous and flourishing maturity, I shall not fail to assert, and I trust I shall be able to vindicate, for the principles on which it rests, and the model on which it is formed, a title to antiquity of the most venerable kind, and sanctions of the highest order.

The earliest authentic records of the actual establishment of Odd-Fellowship in Great Britain, to which I have had access, reach no farther back than the early part of the last century.

There is one circumstance which it may not be amiss to state in connection with this admission. It is said that the honor of first proposing a fund for the relief of distressed Free Masons is due to the Duke of Buccleugh, who, in 1723, succeeded the Duke of Wharton, as Grand Master of the British portion of that ancient and venerable Order. Whether or not there exists between these two circumstances the relation of cause and effect, and if so in which direction it operated I will not even attempt to conjecture, but at least it will be conceded that each is due to, and typical of, the same advanced era in the history of human progress and civilization.

The credit, however, of organizing this valuable Institution, for the legitimate purposes of mutual assistance and relief, belongs entirely to members of the industrious classes in Great Britain—men whose noble reliance on Providence, and their own exertions was tempered with a prudent forethought—who had learned to struggle bravely with adversity, and scorned to accept of alms, but could not help reflecting anxiously on the destitute condition to which their wives and children might be reduced, whenever it pleased God to stretch them on the bed of sickness, or lay them in their appointed home—men, withal, to whom the artificial distinctions of society had not assigned a place so high or so low as to expose them to the danger of forgetting that all mankind are members of one great family.—Such were the Fathers of Odd-Fellowship—such are still its most attached and valuable adherents—but not to such alone is it valuable—it has qualities which recommend it to the rich as well as to the poor.

By what title the original Order was known it is out of my power to inform you. I find that on the formation, early in the Reign of George the Third, of a new Union, the residuary body considered itself entitled to assume the appellation of "Loyal Ancient Independent Odd Fellows." Many other branches have since grown out of the Parent stock, such as the Grand United Order of Odd Fellows, Sheffield Unity; Ancient Order of Odd Fellows, Bolton Unity; Imperial Order of Odd Fellows, Nottingham Unity; United Order of Odd Fellows, Leeds Unity; Imperial Order of Odd Fellows, Paddock Unity; Independent Reformed Order of Odd Fellows; and last, though not least, the Independent Order of Odd Fellows, Manchester Unity. The establishment of this last Order on an improved footing, in 1809, constituted an era in the history of Odd Fellowship. It rapidly sprung into public favor, and now numbers no less than 400,000 members in its different lodges in Great Britain alone. By it has Odd Fellowship been transplanted into this Western Hemisphere. Its Father and Founder is an Englishman by birth:—he is known and revered in every part of the United States, and soon, I hope, will be known and revered throughout the whole length and breadth of America, by the name and title of Past Grand Sire Thomas Wildey.

This philanthropic individual emigrated to Baltimore about thirty years ago; and taking an enlightened sur-

vvey of the peculiar composition of society in his adopted country, he judged, and judged rightly, that it presented "ample scope and verge enough" for the exercise of the salutary influences of the Institution whose principles he had been taught to cherish in his native land. For some years he longed in vain for a Lodge of Odd Fellows, to relieve the distress which he saw around him—at last, in 1818, he found four Brothers, in Baltimore, willing to join him in the enterprise. He lost no time in repairing to England, and in the spring of the following year, he returned with a Warrant from the Duke of York Lodge, Preston, for a Lodge, to be hailed as "No. 1, Washington Lodge, the Grand Lodge of Maryland and of the United States of America," with power to grant Warrants for the formation of Lodges throughout the Union. Many Lodges were founded in pursuance of this authority. Charters were also obtained from other Orders in England. Jealousies arose among them, and the character of the Institution began to suffer in consequence; but the Founder of American Odd Fellowship was not discouraged or deterred from prosecuting his philanthropic designs—he travelled from State to State, visiting the different Lodges, reconciling their differences, and labouring successfully to bring them all into harmony with the Manchester Branch of the Order.

The Order grew and prospered—but soon a new difficulty assailed it—the virtue of Temperance began to be more strongly insisted upon, and the conviviality, which to a certain degree mingled with the observances of Odd Fellowship, became a reproach to the Brethren. It was soon removed, however, by the adoption of a regulation forbidding the use of any refreshment but water in a Lodge-Room, or any apartment attached to it. The credit of having taken the lead in this wholesome reform is due to Washington and Franklin Lodges, in the City of Baltimore, the members of which came to a joint resolution on the subject, in 1824.

Two years after this, Grand Sire Wildey was again deputed to England on the business of the order—he visited many lodges under the jurisdiction of the Manchester Unity, and was warmly greeted in all of them. When about leaving Manchester he was privately asked by a high officer of the order if a gold medal would be acceptable as a mark of respect from his English Brethren. His characteristic reply, was that if it was their wish to present him with a token of their esteem, he would prefer to any thing else, a Charter for the Grand Lodge of the United States, confirming the one granted by the Duke of York Lodge, Preston. To this suggestion they instantly promised compliance, and on his return from London he was presented with a Charter, splendidly executed on parchment—the delivery of which was accompanied by a highly complimentary address.

In 1829, we find the same indefatigable and disinterested philanthropist, on the occasion of his second installation, for the term of four years, into the highest office in the power of his brethren to bestow, congratulating them on the rapid spread of their principles during the past ten years, as proved by the existence of 40 Lodges, containing in all 5,000 members.

The following summary will show the rapid increase of the American Order from 1840 to 1845, inclusive:—

Yrs.	Initiations.	Revenue.	Con.Mem.	Relief.	Lodges
1840	3,343	\$59,298 79	11,166	\$8,944 50	155
1841	6,822	115,878 11	17,854	18,551 70	199
1842	7,836	163,719 71	24,160	43,435 83	265
1843	8,749	191,635 22	30,043	66,863 17	352
1844	13,192	283,132 50	40,238	72,113 71	457
1845	22,862	449,194 24	61,630	124,769 27	677

In many of these Lodges business is transacted in French, and in many others the German language is used exclusively.

It was in 1843, that Prince of Wales Lodge No. 1,

of the Province of Canada, was established in Montreal, under a charter from the Grand Lodge of the United States. Queen's Lodge No. 2, was soon after established at the same place, and Prince Albert's Lodge No. 3, at St. John's, followed. In the short space of one year our Order obtained a sufficient footing in Canada to authorise the establishment, at Montreal, of a Grand Lodge possessed of exclusive jurisdiction in Odd Fellowship within this Province. One of the first acts of the Provincial Grand Master was to grant a dispensation for the formation of this Lodge, whose first Anniversary we now celebrate. During the brief period of its existence Albion Lodge No. 4 has been singularly blessed—not one of the 245 members who have enrolled themselves in its ranks has died or been visited with serious illness. Considerable numbers of the brethren were involved, it is true, in each of the great calamities which fell upon this city in the earlier part of the past summer—but the funds of the Lodge, aided by the liberal contributions of the brethren in Montreal, sufficed to give them a practical illustration of at least one of the benefits of Odd-Fellowship.

There are now three more Lodges under the jurisdiction of the Grand Lodge of the Province of Canada, viz. Commercial Lodge, No. 5, at Montreal; Victoria Lodge No. 6, at Belleville; and Oriental Lodge, No. 7, at Stanstead; besides several Lodges in different parts of Canada, which hold their charters more directly from the Manchester Unity. There are also two Encampments, in which the highest degree in the Order are conferred on deserving brethren, viz.: Hochelaga Encampment at Montreal, and Stadacona Encampment here—the latter having been duly organised last evening.

But there is another light in which the origin and progress of Odd Fellowship may be viewed.—For the source of its principles and the model of its structure we must look to the earliest annals of the human race.—No sooner had the Great Creator of the Universe made man in his own image than He pronounced that "it was not good for him to be alone," and gave him a fair and gentle creature of his own kind for a companion. Thus was laid the foundation stone on which rests the whole structure of society—from the great fundamental institution of marriage came the family, type and model of Odd Fellowship.—Well may the poet exclaim—

Hail, Wedded Love, mysterious law,
by thee
 Founded in reason, loyal, just and pure,
 Relations dear, and all the charities
 Of Father, Son, and Brother first were known.

The internal discipline of a well regulated Lodge of Odd Fellows, indeed, closely resembles that of an attached and united family—in the friendly equality which exists between the brothers, the free interchange of good offices in time of distress, and the cheerful submission of all to the parental sway of their head. But with the progressive increase of the human race the ties of mere kindred would necessarily be found insufficient for the growing exigencies of society. The bond of union which enclosed a certain number in its folds would operate exclusively as to all others. Then the arrows of death were continually flying on the right hand and on the left, so as gradually to produce complete isolation for many. The lovely and beloved daughter, sister and wife of to-day,—pride and ornament of a wide circle of admiring relatives, would to-morrow be the solitary and unprotected widow. The laughing children of one day, cherished and protected by parents and friends, would be the fearful and helpless orphans of the next.

These exigencies would be met by the human sympathies of neighbours—and for this wise purpose, doubtless, it is, that the Creator has implanted in our hearts

that beautiful sentiment which causes them to warm instinctively towards all who are born on the same soil as ourselves.

So far however we have but modifications of self-love. Something more was requisite to satisfy the yearnings of the human heart, as well as to relieve the new cases of misery which were gradually developed.

The daring rebellion of man provoked the Almighty to sever at one stroke the ties of kindred and of country:—the free interchange of thought was checked by difference of language—men went forth to found separate communities in the various portions of the globe. Again the bonds of union became also barriers of exclusion, producing new phases of misfortune, in the positions of the friendless wanderer among foreign tribes, and of the portions of different nations, whom the restless emigrations of our race had brought in contact on the same soil. Then first was there full room for the development of that principle of enlarged benevolence which the far-seeing Providence of God had wisely and mercifully implanted in our nature. Then first could be exerted those humanising influences, which enhance the blessings of peace and mitigate the horrors of war. In this enlarged sense it is that Odd Fellows claim affinity with all who in every age and in every clime have practised benevolence, without reference to the kindred or country of its object. The daughter of Pharaoh rescuing the infant Moses from his perilous situation in the bulrushes affords a conspicuous instance of conduct guided by this heavenly principle—the behaviour of David to Jonathan another—and by taxing our memories a little we might be enabled to discover a few more recorded in history from time to time. The duties of hospitality and kindness to strangers were strongly inculcated by the Mosaic dispensation:—in the Heathen world there was little room for their development—and, least of all, under the extended sway of that singular people who, with all their refinement, had but one word in their copious language by which to describe a foreigner or an enemy.

But the principles which we profess and endeavour to practise received their highest sanction from Him who taught His disciples to *love even their enemies*—who exemplified the more enlarged signification of the term "Neighbour" by the parable of the Good Samaritan, and emphatically enjoined his hearers to "go and do likewise"—whose sincerest followers have been ever known, as He foretold, by the exercise of charity in the highest acceptation of the term—and one of whose immediate disciples pronounced "pure religion and undefiled before God and the Father" to consist in "visiting the fatherless and widows in their affliction, and keeping oneself unspotted from the world."

In this enlarged point of view, Odd-Fellowship may claim to be regarded as a link in the chain of human sympathies—its signs and tokens as a universal language for purposes of pure benevolence—and its members as men engaged in applying the principle of association to the practice of the highest duties of religion and morality.

Such being its origin and progress, may the course of our Order be ever onward—increasing in numbers and in usefulness, until its value shall cease to be felt, in that blissful period of universal harmony which we all believe will be produced, even in this world, by the operations of a higher and holier influence!

The progressive expansion of the principle of human benevolence, which I have thus feebly endeavoured to trace, is best described in the words of a great Poet—

"Self-love thus pushed to social, to divine,
 Gives thee to make thy neighbour's blessing thine.
 Is this too little for the boundless heart?
 Extend it; let thy enemies have part;
 Grasp the whole worlds of reason, life and sense,
 In one close system of benevolence:
 Happier as kinder, in whate'er degree,

And height of bliss but height of charity—

God loves from whole to parts : but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake ;
The centre mov'd, a circle straight succeeds,
Another still, and still another spreads.
Friend, parent, neighbour, first it will embrace ;
His country next ; and next all human race ;
Wide and more wide, th' o'erflowing of the mind
Take every creature in, of every kind ;
Earth smiles around, with boundless bounty blest,
And heaven beholds its image in its breast."

Music again lent its attractions, and the prelude to the Anthem once more threw a chastening effect over all present. The Choir burst into full song, and responsive hearts swelled the melody with their willing voices. The following were the words of the

ANTHEM

"What shall I render to the Lord for all the benefits that he hath done to me? Love one another as I have loved you. I will receive the cup of salvation and call upon the name of the Lord.—Praise the Lord—Amen."

Succeeding the Anthem was an Address from Brother P. Sheppard, thus styled:—

Address on the Principles and Advantages of Odd Fellowship.

Ladies and Gentlemen,

If I now appear before you it is due to the generous confidence of my Brethren, who have overrated my abilities, when they confided to me the exposition of the principles and advantages of Odd Fellowship. I could have desired that it had been entrusted to abler hands, for it is a charge of no ordinary nature, and if I fail to realize your expectations, I confidently hope you will grant your indulgence to me, a new Member, who as yet is but imperfectly qualified to develop the operations of this all-important Order.

Although advancing in years, I have lately attached myself to Odd Fellowship, because I sincerely believe it is destined to produce incalculable advantages:—the more I become acquainted with its views and effects, the more am I convinced that I have not erred in my estimate of its excellence, and its tendency to cement a vast multitude of human beings in the closest bonds of brotherly affection; binding them to each other by a compact of mutual protection and assistance. If my humble exertions can contribute to the attainment of so desirable an object, I will not have lived in vain, and it will increase my portion of happiness in this world.

"The thread of our life would be dark, Heaven knows, if it were not with Friendship and Love intertwined; And I care not how soon I may sink to repose, If these blessings should cease to be dear to my mind."

A good Odd Fellow cannot be other than a conscientious follower of all the precepts of Holy Writ: the sacred Epistles teem with injunctions, which have always formed the Code of Odd Fellows, among the most prominent of which is that which commands us to "Fear God—Honor the King—Love the Brotherhood—Relieve the Widow and Fatherless."—A good Odd Fellow is bound to be a true and loyal subject of the Government under which he lives, which affords him protection, and to which his allegiance is due:—the emblems by which the seats of our superior officers are now surmounted are typical of our feelings; and we cling to those beloved emblems with the deepest affection and respect. It is also the bounden duty of an Odd Fellow to occupy himself, as far as his means admit, (without, however, injuring himself, his family, or his connexions)

in the work of Charity and good offices towards those of his fellow-creatures who require his aid. The faithfulness with which these noble duties have been performed, may be inferred from the fact that, in one Lodge, no less a sum than 22,500 dollars was distributed in five years, for the different purposes of relief to the sick, and burial of deceased members—assistance to their widows and orphans, and relief to distressed brothers while unable to procure employment.

I sincerely trust that all now present will return to their homes fully convinced of the commendable aim of our Order, and most devoutly do I hope that any prejudices which now exist to its disadvantage will speedily disappear, for I declare to you that there is nothing with which it is connected that might not, with the strictest propriety, be inculcated from the pulpit by the most conscientious Church Dignitary. The numerous able and virtuous ministers of the Gospel with whom we claim brotherhood, ought to be a sufficient guarantee that no mysteries exist within the walls of our Lodges which can be repugnant to strict morality; and if any secrecy is found necessary, it is adopted solely with a view of preventing imposition and the improper distribution of our funds among unworthy objects, and also to enable us to recognize and assist each other in the hour of need.

And have we not within our own immediate circle, undeniable evidence of the beneficence of our Institution? It is but a few short months since a dire calamity laid our devoted city prostrate, involving in the general wreck a number of our brethren, who, from a state of comparative ease and affluence, were, by this awful dispensation of Divine Providence, doomed to witness the destruction of all their worldly treasures, and rendered houseless and destitute. Then it was that they received positive proof of the advantage to be derived from their connexion with Odd Fellowship. A sum of £371 5s. was immediately placed at the disposal of this Lodge for their relief,—partly from its own funds and partly those contributed by other Lodges. This timely aid enabled them to rise for the moment triumphantly over their misfortune, and I doubt not many of these are now present, blessing the hour when they became Odd Fellows, and rejoicing in the prosperity of an Order, so eminently calculated to advance the happiness of the human race.

I am aware that objections are made to Odd Fellowship, by some who argue that secret Societies must of necessity be intended as auxiliaries for party political purposes; but as far as our Order is concerned, I assure you this is totally without foundation. It is a fundamental law of every Lodge, that no political discussion whatever shall be permitted within its walls:—the general laws of the Order are framed with great care, and bear the stamp of deep reflection and superior talent; they carefully condemn every subject calculated to arouse feelings of excitement or anger, and in order more perfectly to guard against this danger, no refreshments of any kind are allowed to enter our apartments; these laws are strictly conformable to religion and morality—they enjoin us never to mention God's holy name but with that reverential awe which is due from the creature to his Creator, and to perform our duty to our fellow being, by acting upon the golden rule "to do unto others as we would that under similar circumstances they should do unto us."

The inscriptions around this room denote the virtues we revere, and assuredly none will deny their applicability to the ends which we hope to attain—it is also our imperative duty, collectively and individually, to forward the moral and religious education of the orphan, a duty which has at all times been scrupulously performed; our conviction is—

"That if good seed we plant not, vice will fill the place,
And rankest weeds the richest soil deface."

We are now assembled to celebrate the first anniversary of Albion Lodge, No. 4, of the Independent Order of Odd Fellows. It is the first event of the kind which has been commemorated in this city, but I entertain no doubt of the frequent repetition, for it is one of the peculiarities of Odd Fellowship that, wherever its principles are planted, they invariably produce abundant increase. This Lodge, although only twelve months in existence, has already enrolled in its books 245 members, and each lodge night adds to the number: the increase is proportionate in every other part of Canada; while in England it has attained an extent almost beyond belief—there, the members exceed 400,000, the funds of the Order amount to a million of pounds, its annual income exceeds £270,000, and the relief distributed annually averages £230,000 sterling—in the populous parts no village is to be found without its Lodge, and the extent of its popularity may be inferred from the fact that in one city a fourth of the male adults are Odd Fellows. In the United States it now claims above 50,000 members, and its usefulness will be apparent when I state that one Grand Lodge in that country has under its care more than 200 orphans.

In conjunction with this increase of numbers, is a corresponding increase of its usefulness, influence and respectability. It is making rapid strides in the estimation of all enlightened and good men. We claim brotherhood with the most respectable and influential of all ranks in society; even Majesty itself has deigned to countenance and encourage our exertions; that excellent and charitable lady the Queen Dowager is a patroness of and contributor to the fund for the relief of the widows and orphans of Odd Fellows. I mention these facts because, although our Order acknowledges no distinctions of worldly rank, still it is highly gratifying to find the highest of the land associated with us. Their station in society and independent resources render them unlikely to become recipients of our bounty, while they willingly contribute their aid towards the support of a fund, set apart for alleviating the distress of their fellow creatures.

Our motto is "Friendship, Love and Truth." Our design is to promote friendly intercourse among all members of the community;—to increase the kind feeling which all men ought to have towards each other; to obey the command of our Redeemer, "Thou shalt love thy neighbour as thyself"; to advance the moral and religious character of our fellow men; and, above all, to disseminate confidence and unity among all classes, throwing the mantle of charity over the faults and frailties of our brothers.

Hard indeed must be that heart which does not beat in kindness to a brother in distress, and cold the eye which can look unmoved upon the agony of the widow and orphan.

"How sweet is sacred Friendship's voice,
The wretched hear it and rejoice;
'Tis Friendship fills the human mind
With pleasure of the purest kind."

When a brother (from sickness or other cause) is unable to attend to his ordinary avocations, he is allowed by the Lodge a sum weekly, according to his situation—this money is not paid or received as charity—it is claimed as a right by every distressed Odd Fellow; it proceeds from a fund, to which he has himself contributed and which ministers to the relief of others of his brethren.—When death visits his pillow, the love and esteem of Odd Fellows survive him in the protection they afford his family—the agony of his last moments is soothed by the conviction, that if his honest and constant exertions did not enable him to leave them a competency, they will not be cast upon a cold and unfeeling world, but that there will remain those who (after he is called to the Eternal Lodge above) will prove comforters and protectors in their affliction and bereave-

ment. The Lodge allows his widow a sum monthly, according to her circumstances; it protects her orphans, rears them as its own, educates them and endeavours to make them respectable members of society. Who then, knowing these things, can hesitate to encourage the extension of Friendship, Love and Truth? These virtues, under the Divine blessing, will effect the regeneration of the world.

"We'll dry the tears from widow's eyes,
And guide the orphan youth—
And spread abroad the gentle ties
Of Friendship, Love and Truth."

If we are true and faithful to our principles, we can well afford to hold in deserved contempt the sneer or derision of the heartless and unprincipled worldling, who may scoff at the strange name we bear, and the unfashionable virtues our order inculcates, which he neither practices nor understands. We seek no fellowship with such as he—

"Well may such men imagine we are odd,
We love our neighbour and we fear our God."

In conclusion—I crave permission to address a few words to you, ladies, who have so kindly favored us with your presence, and whose attendance here we hail with unfeigned gratification. If you are excluded from the duties which we perform within our Lodges, believe me 'tis not because we undervalue your discretion or faithfulness, 'tis because to you are assigned highly important and more appropriate duties, in which man takes no part except to protect and defend. You are not present in our Mystic Temples, but our altars smoke and our prayers are offered, for your welfare and happiness.

How many wives, mothers and sisters have had reason to bless our Institution, which has improved the hearts and minds of those in whom their warmest affections are centred? We know you cherish the principles we inculcate, and delight to see them producing those virtues which you yourselves so eminently possess. We are confident your candour and judgment will give us credit for honorable motives—we hope and believe you will approve and forward our exertions. With such powerful auxiliaries our aim and prosperity are secure.—We fervently hope, that each succeeding celebration will witness an increase of your numbers to give us encouragement, and bless, by your sweet smiles, the exertions of Odd Fellowship for the general improvement of mankind.

This Address was conceived in a happy spirit, and was enthusiastically received. It contains many apt passages, and, from all we have since learnt, has done much towards removing idle prejudices against Odd Fellowship. The speaker was frequently interrupted by applause, and the termination of his discourse, felicitous as it was in expression and sentiment, drew down an unanimous and continued expression of approbation.

The following Ode was next sung:—

ODE.

I.

Listen, Brothers! cries of anguish
On the breeze are floating by;
Mortals who in sorrow languish,
Raise to heaven their suppliant cry.

II.

Widow'd Mothers, sad and weary
Labor for their children dear;
This bright world to them is dreary,
Who those lone ones' cries shall hear?

III.

Closer to your bosoms, mothers,
Press the babes that nestle there ;
Let us seek the wretched, Brothers !
Dear ones, they shall be our care.

IV.

Helpless orphans all forsaken,
Trembling, beg the world for bread ;
Or by winter's storms o'ertaken,
Have not where to lay their head.

V.

They are ours to guard and cherish,
Ours to save from want and woe,
Ours to save when they would perish,
Whom the world would never know.

VI.

Thus our Order blest, hath spoken,
Ours are Friendship, Truth and Love,
Ours to bind the heart that's broken,
Ours to point to joys above.

At the conclusion of the meeting the National Anthem, worded as given below, was sung, and all present contributed their assistance in giving effect to the chorus :—

PARTING ANTHEM.

I.

God save Victoria Queen,
Long live our noble Queen,
God save the Queen.
Send her victorious,
Happy and glorious,
Long to reign over us,
God save the Queen.

II.

Strangers, we thank you all,
For this, your friendly call,
On us this night.
Long may you happy be,
In truth, sincerity,
Honor and probity,
God save the Queen.

The *coup d'œil* was chaste and imposing. Mingled with the crowd of strangers were the various members and officers of the Lodge, whose badges and decorations contrasted, with marked and beautiful effect, with the unadorned attire of the visitors. The four chairs, surmounted by rich and gorgeous canopies, super-inscribed with the guiding motto of the Order, were filled by the respective officers, clad in the dress of their respective ranks. Grouped around each were their supporters and office bearers, all wearing the insignia of the rank held by them ; and as each wore ornaments—in the shape of caps, baldrics, &c., adorned with glittering ornaments, which sparkled in the light thrown from the chandeliers and lustres above, the effect may be more easily imagined than described.

Around the room and above the chairs of the N. G. and V. G., drooped or were festooned Royal Standards and British Flags of all descriptions. Fronting the canopy of the N. G.'s chair, was a full length portrait of our Gracious Sovereign, and similarly placed with respect to that of the V. G. were the Royal Arms.

Mr. F. H. Andrews presided at the organ, and gave full effect to the instrument. He was well seconded by

the vocal performers ; their combined exertions greatly contributed to the pleasure the meeting afforded.

On the whole we have seldom known a *reunion* from which more unqualified satisfaction was derived. It will prove of incalculable advantage to Odd Fellowship in various ways. Many present on Thursday evening who, if they did not attend as scoffers or sceptics, at least went there to gratify an idle curiosity, left the room Odd Fellows.

“ Bound in three-fold mystic chain
Whose links are FRIENDSHIP, LOVE and TRUTH,
O may this chain for aye remain ! ”

The addresses delivered were fully explanatory of the benevolent objects of the Order, and disabusive of many objections entertained with regard to it, on the score of its secret character ; at the same time the progress made by Odd Fellowship throughout the universe in an inconceivably short space of time, was demonstrated from indisputable data.

We may say that none left who did not on that occasion extoll

“ The goodness of that Brotherhood
Whose Creed is Love, and Charity,
And Friendship, lasting as Eternity.”

As one present on that occasion, not only pleased, but edified by what he then saw and heard, we say with the poet—one of the Fraternity—

“ Odd Fellows ! on—your way” pursue,
Take for your pattern Him who died ;
Scatter good works like morning dew,
And learn of Him—the crucified—
To seek the sorrowing sons of woe,
To sooth the hearts with anguish riven ;
To make their cup of hope o'erflow,
And raise their eyes of faith to heaven.”

THINKING.

Legitimate reasoning is impossible without severe thinking, and thinking is neither an easy nor an amusing employment. The reader who would follow a close reasoner to the summit and absolute principle of any one important subject, has chosen a chamois hunter for his guide. Our guide will, indeed, take us the shortest way, will save us many a wearisome and perilous wandering, and warn us of many a mock road that had formerly led himself to the brink of chasms and precipices, or at least in an idle circle to the spot from whence we started. But he cannot carry us on his shoulders ; we must strain our own sinews as he has strained his, and make firm footing on the naked rock for ourselves, by the blood of foot from our feet.—*Coleridge*.

HOME A SACRED PLACE.

Oh, how sacred is that home where every word is kindness, and every look affection ! Where the ills and sorrows of life are borne with mutual effort, and its pleasures are equally divided, and where each esteems the other better than himself ; where a holy emulation abounds to excel in offices and affectionate regard ; where, live-long day, the week, the month, the year, is a scene of cheerful and unwearied effort to swell the tide of domestic comfort, and overflow the heart with home-born enjoyments. That home may be the humblest hovel on earth ; but there heart meets heart, in all the fondness of a full affection. And wherever that spot is found, there is an exemplification of all that is lovely and of good report among men. It is heaven begun below.—*Family Magazine*.

We respectfully solicit Secretaries of Lodges, and Scribes of Encampments, to interest themselves in obtaining subscribers for the "Record."

Our friends are respectfully informed that papers which are intended for insertion in the "Record," must be in our hands at furthest by the fifteenth of the month preceding the publication.

Unauthenticated reports of the proceedings of Lodges cannot appear.

THE ODD FELLOWS' RECORD.

MONTREAL, JANUARY, 1846.

In choosing a title for this Magazine, that of "*Odd Fellows' Chronicle*" was selected, as best expressing the intended purport of its contents. It was not till some time afterwards, we were made aware that a Journal, under a similar title, had been for some months published in the Isle of Man, in connection with another branch of the Order. When to this was added the information that agencies for the sale of the periodical so issued, had been established in Montreal, and in various other places in Canada, it became matter of consideration whether the name already adopted for this Magazine might not be advantageously altered.—To avoid the confusion and misapprehension that might arise, from the contemporaneous circulation, in this Province, of two periodicals bearing the same title, it was ultimately determined to change that of the present Journal from "*The Odd Fellows' Chronicle*", to "**THE ODD FELLOWS' RECORD**". We have no reason to anticipate that the change will be displeasing to any of our readers.

WHO ARE THE ODD FELLOWS?—WHAT IS ODD FELLOWSHIP?

The Odd Fellows' Society, giving a large interpretation to the term, are a numerous portion of the inhabitants of the Earth. There is not one man of our acquaintance, or of any one else's, who has not something odd about him. We presume to say that even you yourself, gentle reader, will be marked down by some kind friend as being a peculiarly odd fellow at times, although you know perfectly well that there is less oddity in your composition, than in any other person with whom you happen to be intimate.

But taking the term as the confessed Odd Fellows restrict it, it distinguishes a certain Society of men, who are brought to each other's acquaintance through the mystic path of the Lodge room. They have given themselves the name of ODD FELLOWS, because, in their intercourse with each other, they pledge themselves to lay aside all the exciting causes of discord and ill-will, which rule in the human world out of doors. We say that they lay them all aside, for when they reject politics and mere forms of religion, they may be said to renounce every thing which prevents the most perfect, most free and most kindly communication with one an-

other. Acknowledging the Bible as the great standard of Divine truth, they are forbidden to speak of the subdivisions of opinion which exist as to forms of worship, but rest the chief principle of their conduct upon that which pervades the sacred oracles, through every page—a pure unmingled CHARITY.

The order evidently owes its origin to the necessities of human life. The forwarders of it, looking to the changes of fortune, of country, and of bodily health, to which all men are subject, associated themselves together for the purpose of rendering them less afflicting to each other, than, as isolated individuals, they had uniformly proved. They bound themselves to each other to relieve one another's wants, to contribute to their comforts, to relieve their distresses. And thus affiliated, they soon felt the benefits of charitable union, and became desirous of extending them to others. So congenial to the best feelings of our nature are the bonds which unite Odd Fellows, that at this moment the Great and the Good are foremost in supporting the Order. So universal is the spirit at this moment, that an Odd Fellow will find a brother in the remotest corner of the British Empire,—we had almost said of the world. They are associated for no other purpose than to relieve the distressed among the fraternity. They form a most charitable Society, in which the only claim that need be urged is distress. Neither is the relief of want looked upon by the Society, nor is it received by a member, as an act of charity, but as a matter of right.

It is an Insurance Company, in which all are Stockholders, and from the funds of which all are entitled to draw, in the event of certain contingencies happening, which, in the progress of human affairs, are happening to some one or other of the members,—and may happen to all.

Other Insurance Companies insure a provision for families in the event of death carrying off their "breadwinner"; the Odd Fellows' Society, in addition, insures to its members assistance in case of unexpected poverty, provides pecuniary support and the kindest of attention in sickness, at home or abroad, and extends the mantle of its protection over those whose business leads them into distant lands. Although perfectly unknown, a man who proves himself a brother is not a stranger. His travelling card is a letter of introduction, wherever he goes, securing to him the courtesies of social life from the worthy and respectable of the country he is in; and, if needful, their best advice and assistance in his affairs.

Such are the Odd Fellows, and such their principles and practices.

They are a secret Society so far, that they do not publish to the world their good deeds, and as they do not give to all, indiscriminately, from the funds of their Order, they find it necessary to guard themselves from imposition, by words and signs which are known only to the brotherhood; but beyond that there is neither secrecy nor exclusiveness. All persons are alike eligible for membership provided they be of good moral character, and have some visible means of earning a livelihood.

ODD FELLOWS' HALL.

WITH AN ENGRAVING.

The increase of the Order of Odd Fellows in Montreal was so great, that, in the spring of 1844, the building in which their Lodges were held, was found totally insufficient for their accommodation. Nor was it only on the score of numbers that the Order could congratulate itself; it had a far stronger cause for pride, in the respectability of its members. It was accordingly determined, should an opportunity occur, that a building should be erected, which should both bear the name of the Order, and be devoted exclusively to its use, and a Committee was named from each Lodge to treat upon the subject.

It was not long before they were able to carry their plans into execution. Mr. Bourne, the proprietor of a lot of land in Great St. James Street—decidedly the best street in the city,—was desirous of building. Being himself an Odd Fellow, and therefore knowing the wants of the brethren, he made them an offer. The result of this liberal proceeding was the erection of the present splendid edifice called ODD FELLOWS' HALL.

The architects were Messrs. McFarlane & Browne. The building is Grecian, and is of cut stone. Its length is sixty-five feet with a depth of forty-eight feet. The lower story consists of three shops with six ante, with architrave and frieze—at each side two of them form the door-way and the other four are more immediately in the centre,—they support eight Grecian Ionic pilasters with entablature. The centre four are crowned with a pediment, and in the tympanum there is a scrolled label with the name of the building. The windows on both sides of this pilaster portico, have architraves, cornices and trusses. The remainder are plain. Between the two centre pilasters is a niche, with a pedestal, which, as yet, is unoccupied; above is a sarcophagus, in *alto relievo*, with labels similar to the one in the tympanum, between each of the pilasters. Two stories yet rise above the pediment, but the windows of one only are perceptible, the second being lit by a fan-light, which runs longitudinally along, and, although above the top of the cornice, which terminates the building, it cannot be seen from the street. The roof, receding in its angle of elevation, is so framed that the fan-light is constructed at a medium distance between the commencement of the pitch and the crown, and, from the height of the edifice, it cannot be seen on either side of the street.

This is the Lodge Room. It is 43 feet by 24 feet, with a circular-ribbed ceiling and ornamental centre-pieces. The room immediately below is about 65 feet long by 33 wide. It has both cornices and centre-pieces, with anti-rooms. This is designated the Encampment Room. The second story is the Assembly Room of the Hall—of the same size as that in the upper story. It is finished with eight Grecian-Ionic fluted columns, with twenty Grecian pilasters. The room is, as it were, divided into three compartments, and finished with architrave, frieze and cornice, in the same character as that of the exterior. As this room is intended

for Balls or Concerts, when not required by the Order, there are adjoining anti-rooms.

The ground floor is laid out in shops, there being no need of this portion of the building.

The Lodge Room is most tastefully fitted up. The colors are white and gold. As we have already remarked, the ceiling is arched, relieved by ribs. In the centre it is ovalled out, in order to admit the gas chandelier. The stations of the Noble and Vice Grands, with their respective draperies, are decorated with great taste, and the scroll work at the rear, in white and gold, being admirably executed, by Messrs. J. H. & W. Hardie, the painters of the room, is thrown out in strong relief. The front of the throne bears two cut glass lamps. The seats are ranged longitudinally on either side, and the room is carpeted throughout. On Lodge nights the *coup d'œil* is most striking. The well lit apartment and the buzz of business;—the continual announcement of the entry or departure of some brother;—the seats filled with the brethren bearing the distinctive mark of their rank;—the officers moving along in the transaction of their preliminary duties;—and yet every thing conducted with perfect order. All these render the scene most striking.

THE ODD FELLOWS' HALL—an Engraving of which will be found at the beginning of this Number, was opened by the Prince of Wales Lodge, on Tuesday evening, December 2nd. After the Lodge had opened and commenced its usual business, P. G. Cushing stated that the Officers of Commercial Lodge, No. 5, had prepared an Address, which they now wished to present. The Deputation having been admitted, Brother Christopher Dunkin, Secretary of Commercial Lodge, then read as follows:—

To the Noble Grand, Officers and Brothers of Prince of Wales Lodge, No. 1, I. O. of O. F. of the Province of Canada.

WORTHY BROTHERS,

We, the Noble Grand, Officers, and Brothers of Commercial Lodge, No. 5, I. O. of O. F., of the Province of Canada, avail ourselves with the utmost gratification of the occasion of your entering upon, and opening for the use of the other subordinate Lodges of the Order working in this city, a New Lodge Room—forming part of a building, not unworthy to bear the designation of the first Odd-Fellows' Hall of British North America—to tender to you our most hearty congratulations upon the triumphant success which has crowned your efforts, and those of the other Lodges within the Province of Canada, for the diffusion of the friendly principles of our beloved Order, and the full development of that admirable organization by which it seeks everywhere to give effect and force to them.

Founders of the Order in this Province, as your Lodge may justly claim the distinction of having been, it must be grateful to you, worthy Brothers, to call to mind the circumstances under which a few of our numbers so lately resolved on its establishment, as the Pioneer Working Lodge of British North America, and to contrast with them the proud position already occupied by our Order, and the increasingly rapid advances which it is yet everywhere making in our community.

As one of the younger Lodges of the Order, we are proud to acknowledge the extent of the obligation

which it owes to the enterprise, energy, and good feeling of the worthy Brothers who thus commenced its work among us. To your Lodge we most cordially offer this testimony of the consideration with which we regard their efforts to this end, identified as they are with its foundation and history. We beg to wish you, as a Lodge, your full share, in all time to come, of that future prosperity, both external and internal, which, we trust, our beloved Order is destined to enjoy. And we doubt not, that you will, at all times, take the same pleasure in the continued prosperity of the younger Societies, as we shall continue to feel in your own; and that your wishes and efforts will ever continue to be directed with ours to the great object of promoting the lasting welfare of our Order, by the strictest adherence to its principles, and the consequent maintenance of the friendly relations which they should everywhere establish, as well between all Brothers of the Order, whatever their varieties of faith, race, rank or party, as between all its Lodges, wherever working, and however circumstanced.

In behalf and by direction of the Commercial Lodge, No. 5, I. O. of O. F., of the Province of Canada, sealed with the Seal of said Lodge, and signed by its Officers, specially deputed to that end, this second day of December, in the year of our Lord 1845.

WILLIAM RODDEN, P. G.
WILLIAM A. SELDEN, P. G.
E. T. RENAUD, P. G.
J. CUSHING, P. G.
R. H. HAMILTON, N. G.
JOHN DYDE, V. G.
CHRISTOPHER DUNKIN, Sec.

To which Address Brother N. G. Slack, returned thanks.

The following is a copy of an Address to the Commercial Lodge, No. 5, by their brethren of Prince of Wales Lodge, No. 1, on occasion of the latter for the first time occupying the new Lodge Room, on the evening of Monday the 8th December:—

To the Noble Grand, Officers and Brothers of Commercial Lodge, No. 5, I. O. of O. F.

We, the Officers of Prince of Wales Lodge, No. 1, cannot allow the present opportunity to pass, without congratulating you upon the auspicious circumstances in which you are met, on this the evening of your first anniversary.

The marked success which has attended the formation and career of your Lodge, reflects no ordinary degree of credit upon those who were chiefly instrumental in laying its foundation, upon which has been reared a superstructure that confers honour upon yourselves, vindicates your title to the name by which you are designated, and which has afforded the practical evidence of the beauty of those sterling principles so often repeated and so deeply cherished among us, which it is the primary object of our Order to exalt and perpetuate.

In the name of the Lodge of which we are the Officers, and from which in a manner so grateful to our feelings, you acknowledge your descent, allow us to express our happiness at your prosperity, and our heartfelt wish that those fraternal and unceasing relations which have hitherto existed between us may continue to live and exert their happy influence undiminished amongst us.

We cannot but advert with pleasure to the address you so kindly and unexpectedly presented to us on the occasion of our opening this splendid Hall, and while we are happy to reciprocate those friendly feelings to the Commercial Lodge, we at the same time, in all sin-

cerity and candor, avow that the sentiments which actuates us towards you is not confined or exclusive, but extends personally to every Odd Fellow, and collectively to every Lodge of our Order in the country. It is the dearest wish of the Prince of Wales Lodge, that we now and forever go hand and hand together.

Signed on behalf of the Prince of Wales Lodge, No. 1, I. O. of O. F., and sealed with the Seal of the said Lodge, this 8th day of December, 1845.

THOS. HARDIE, P. G.
W. A. LIDDELL, P. G.
JOSEPH FRASER, P. G.
WM. HILTON, P. G.
JOHN HOLLAND, P. G.
A. M'GOUN, P. G.
W. SLACK, N. G.
D. MACKAY, V. G.
R. COOK, Sec.
HENRY F. JACKSON, P. S.
W. EWING, Treas.

THE STRANGERS' FRIEND.

"Your Committee, with unfeigned regret, have to record the loss to the Society of the invaluable services of Mr. Richard Yates, by his having removed from this city to Toronto: his place, it is feared, cannot be supplied. It is no exaggeration to say, that in his leaving this place, the poor of Montreal have lost one of their best friends, for

"To relieve the wretched was his pride."

His unwearied diligence and great personal sacrifices in relieving the indigent and friendless—in drying the widow's tears, and consoling the sick and afflicted, constituted him emphatically the "Strangers' Friend."—May the blessing of him who was ready to perish be his reward!"

The preceding is an extract from the "Annual Report of the Strangers' Friend Society for 1845," published in the *Montreal Herald*, on the 3rd instant.

It affords us great pleasure to transfer it to our columns. Of the "Strangers' Friend Society," we knew nothing, until we saw its Report: the same we cannot say with regard to Mr. Richard Yates, for we knew him to the extent of seeing him behind the counter of his Tea and Coffee Shop, in Notre Dame Street, and of exchanging the few words with him, which purchasers of those articles must necessarily have with the salesman. To such an extent—no more—extended our acquaintance with Mr. Richard Yates. Our observation of him showed us a very civil and intelligent shopman; we judged favorably of him from such trifles of intercourse; for it is with such trifles, as with "straws that show how the wind blows," they are indices to character. Nevertheless, we were totally unprepared for such an announcement of sterling worth, as is contained in the extract we have given from the "Annual Report of the Strangers' Friend Society for 1845." It is so unusual, among those children of trade, "who have not yet made their fortunes," and who too generally are the too faithful "slaves of Mammon," to find one entitled to the praise bestowed on Mr. Richard Yates, that, as is the case with whatever is unusual, one is surprised; one wonders at a discovery so unexpected. What!—(we exclaim naturally)—What!—

Can it be that he, whose days were passed in selling at the dearest, the merchandise he had purchased at the cheapest rates; and whose evenings must have been, in part at least, devoted to the registry of the accumulations, or to the counting of the gains of the shop, should have been a philanthropist?—one, whose pride it was, (in the words of the Report,) “to relieve the wretched, to dry the widow’s tear, to console the sick and afflicted”?—Can it be? exclaims he whose meditations are seldom upon a future state,—whose thoughts are seldom turned Heaven-ward:—How could he find time to visit the sick and the poor and the afflicted, and discharge the necessary and indispensable duties of a careful, pains-taking tradesman? Ah! vain Enquirer—“where there’s a will there’s a way.” This object of the Strangers’ Friend Society’s eulogium, was, to the knowledge of all, who had often occasion to visit his shop, a very attentive, civil, sensible, nay, intelligent tradesman; discharging the duties of a good subject and citizen; yet, how few of them knew him as one “of unwearied diligence in relieving the wretched,” as one making “great personal sacrifices,” as the stranger’s and the poor man’s friend.

Ah! would there were more among us than there are, like Richard Yates. He did good, and none knew it, but those from whom it could not be concealed; namely, his partners and fellow-laborers in the good work, or the sick, the afflicted in spirit, the penniless and friendless stranger; nay, not friendless, inasmuch as Yates and his fellow-laborers sought him out, and gave him bread, and warmed into life the feelings that were perchance torpid or frozen, by previous experience of the cruelty or hard-heartedness of mankind. Penury is a sad companion;—Want, a worse;—but even in their company, one feels cheered on to exertion by the example of men “of unwearied diligence in doing good, and who make great personal sacrifices, to relieve the wretched, the poor, the friendless, the forlorn, the widow and the orphan.” One may readily imagine the case of a stranger in Montreal, who has just changed his last shilling for bread or for a night’s shelter, exclaiming, as he turns him on the straw that constitutes his bed, “God help me, where shall I sleep to-morrow night,—where find food?” To such an one, when he can no longer find forgetfulness in sleep, how cheering to find, on opening his eyes in the cold and cheerless room of the miserable dwelling, where he has purchased a night’s shelter from the storm and the snow and the cold of a Canadian winter’s night, to find, bending over him, the form of one, “of unwearied diligence,” in relieving the poor, in comforting the afflicted, in drying the widow’s tear, stilling the orphan’s cry, and soothing the forlorn; to see turned upon him, eyes beaming with compassion; to hear the never-to-be-mistaken tones of the philanthropist’s voice; to feel the droppings of those tears of tenderness and love, that first were shed by the “Son of Man,” at the survey of the condition of those amongst whom he dwelt, whilst Earth was honored by his footsteps.—How cheering!—Perhaps the last waking thought of the poor and friendless stranger had been, “To-morrow

night, I shall sleep beneath the cold waters of the St. Lawrence. God forgive the thought, but my misery is too great to bear!” Perhaps it was, “To-morrow, this hand of mine, that never yet deprived another of what was his, shall do the deed of shame; for I cannot, and I will not, starve, whilst around me, in every direction, I see comfort, abundance, luxury, nay, aristocratic splendors.” Or, perchance, more fearful may have been his last thought, ere sleep weighed down his wretched eyelids;—perchance, selfishness whispered in his ear,—“Chicken-hearted fool and slave! why perish the coming night, with winter’s shroud about you, when a bludgeon in the desperate hand, can deal a blow that shall give thee raiment and a well-filled purse;—why endure this gnawing hunger longer, when even now, burglary points to the next midnight, as the time to enter the dwelling of Dives?” Aye! the suicide’s, or the robber’s, or the murderer’s, may have been the last thought of that forlorn stranger on that wretched pallet, ere he fell asleep the preceding night! He wakes, to behold the light of the philanthropist’s eyes; to feel their rays warming his cold and frosted heart; to listen to the words of “peace on earth, good-will to man,” from the lips of him who might have been felled the next day by the bludgeon of misery in his desperate hand, or whose dwelling he might have entered as a robber and burglar! He rises from his pallet, an altered man. He will not seek the suicide’s grave, whilst on Earth there is so much kindness and gentleness and love. He will not be driven again even by misery, to harbor the robber thought. He will rely on Providence; on that Creator of whom the Bible declares, that not a sparrow falls, but with His knowledge and consent. A brand has been snatched from the burning—an immortal soul been saved—and by whom? By that humble, pains-taking, thrifty tradesman; upon whom, even thou, Reader, mayst have looked with a Patron’s eye!—whilst he, the tradesman, upon whom thou, the gentleman, may have glanced as upon thy inferior, was, in truth, and in very fact, vastly thy superior! You visited his shop to buy luxuries; and he, with the profit from the sale to you, hurried to the next street to give a loaf of bread to a starving widow, surrounded by children, begging, entreating with cries, rending her heart as she hears them, for a crust of bread, or a sup of porridge! “Ah!” you will perhaps exclaim, “had I known of such a case of misery, I would have gone to the abode of so much wretchedness; I would have done what he did.” Perhaps you would, but the difference between the gentleman and the tradesman, in this case, “makes all the difference.” The philanthropist waits not till wretchedness knocks at the door,—he seeks it out. The “gentleman” usually has his head full of other matters, such as ambition, pride, vain-glory, pomp, fashion. Your “fine” gentleman gives to the poor *when he is asked*; he subscribes liberally, *when the subscription-list is placed before him*; he will give a pound in charity, when he will give twenty for winter-ropes for an aristocratic-looking sleigh; or fifty, for a grand entertainment of the fashion of the town. Is such a one comparable, as

a man and a Christian, to the subject of the eulogy of the Strangers' Friend Society? Certainly not. He is greatly his inferior. Such a man as he, did good, and no one knew it. He did not inscribe, even in letters of chalk, over the hovel of want he had visited, "Richard Yates has been here." Some there are, who are not ashamed, by any means, to see their munificence paraded in letters of bronze.

Alas! even at this season of trials for the poor, how few even of those most prominent among the Christians of the City, think as much as they should think, of the poverty and the wretchedness that surround them! Their tables are pictures, not merely of abundance, but of luxury,—the aroma of the finest description of Tea, or of Mocha Coffee, arises from the superb silver or *Seures* vessel on their breakfast board; their dinner-table displays a profusion of the market's rarest and best. The furniture of their dwellings is expensive; their raiment is costly; the temperature of summer is maintained both night and day by well-trained menials, within their halls, whilst out of doors, there reigns a polar cold. Is this as it should be? Can this be right? This surely is not Christian conduct! In every direction, if they seek, they will find poverty, hunger, misery,—they will hear the cries of young children for food,—they will see the hot tears that blister where they fall, course from the eyes of wretched mothers surveying famishing offspring:—But hold! let us drop the curtain.

Honor to the Strangers' Friend Society! And do thou, Richard Yates, forgive the liberty we—who know thee not, except as a vender of teas and coffee—have perhaps taken with thy feelings. Pardon us, for we are of those who feel it may not be pleasant to the virtuous and the good, to have their good deeds blazoned abroad. It is a tribute we pay, not to thee, Richard Yates! but to Virtue!

The Strangers' Friend Society made known thy name to the Public as a doer of good in secret. As of the Public, we so learned to respect thee; and, as Odd-Fellows, we desire to exhibit thee as a model for Odd-Fellows.

THE ODD FELLOWS' CHRONICLE.

In announcing, in another place, the reasons which have induced us to change the name originally contemplated for this Magazine, we had occasion to allude to the periodical whose title heads this notice, and we now, with much satisfaction, give it a more particular notice.

The *Odd Fellows' Chronicle* is published Monthly, at Douglas, in the Isle of Man; it is of the same size and form as *Chambers' Edinburgh Journal*, and its appearance does great credit to the Manx press. Besides much matter more immediately connected with the Order, relative to its history, principles and prospects, it contains a very fair sprinkling of articles, which come more properly under the head of General Literature.

The *Chronicle* is issued in connection with a branch of the Order, for which we have ever possessed and enter-

tained a high regard—we mean the Manchester Unity. That body has in view the same elevating objects, and pursues the same philanthropic course, which the I. O. of O. F. on this Continent, has devoted all its energies to promote. The latter has ever been proud to own the former as its parent and fountain source; and the change of working, which, after many years of brotherly intercourse and communion, severed all relation between them, was strenuously, though unavailingly, opposed by the Order on this side of the Atlantic. Gladly—most gladly—would we hail their re-union; and we trust the day is not far distant, when the differences which now exist shall be laid aside, and all true Odd Fellows—to whatever body they belong—shall cooperate with heart and soul, towards the great object that animates us all—the advancement of the moral and physical welfare of ourselves and all mankind.

E. H.

THE ODD FELLOWS' OFFERING FOR 1846.

"How the Order is increasing!" is sure to be the concluding exclamation, whenever two Odd Fellows, from different parts of the country, happen to meet and compare notes on its progress in their respective districts. The volume before us is one very sufficient evidence that the saying, though trite, is true.

The weekly and monthly periodicals, that are found in almost every district where the Order has been established (our own amongst the number) would of themselves show that Odd Fellows are an educated and reading class, and abundantly numerous, too, to support and reward those who cater for their peculiar tastes. When we find, however, that not only these—which we may consider as necessaries—but a handsome Annual like that now before us, which may justly be classed as a luxury—of literature, receives ample and increasing encouragement from year to year, it surely requires no statistics to prove the extent and importance of our beloved Order.

The *Odd Fellows' Offering* for 1846, contains seven Engravings and a Vignette, which may compare favorably with the embellishments of similar works on this Continent, although, in this department, if so disposed, we think we might point out a fault or two. The typography is such as might be expected from the press of Messrs. McGowan and Treadwell (both gentlemen, by the way, amongst the stoutest pillars of Odd Fellowship in the State of New York;) the binding is handsome, and richly ornamented with appropriate symbols; and, altogether, the mechanical execution is well worthy of the Annual of Odd Fellowship.

With regard to the literary portion, we regret that we cannot express ourselves so fully contented. Most of the articles are up to Magazine standard, and did they appear in that form, would receive a hearty welcome: an Annual, however, is of higher pretensions; contributions to its pages are subject to severer criticism, and regarded with less indulgence.

The best article in the volume is "The Shipwrecked

Odd Fellow," by P. G. Charles Burdett, of Oriental Lodge, New York, we believe. In the form of a pleasingly written tale, he sets forth, very clearly and forcibly, the advantages to be derived—at home and abroad, in health, sickness or distress—from a participation in the benefits of Odd Fellowship. We shall take an early opportunity of enabling our readers to judge of the correctness of our eulogium, by transferring the tale to our pages. Among the other contributors we rejoice to notice several ladies, who bear willing tribute of praise to the excellence of our Institution; sharing its benefits, though excluded from its mysteries. We must not omit to mention a well told story of "Character" by P. G. Sire Kennedy, and an ingenious paper by P. G. Lossing, entitled "The Recognition."

Although, as already intimated, we do not pretend to yield to the *Odd Fellows' Offering* our meed of unqualified praise, we have yet, we trust, said enough to recommend it to the notice and encouragement of our readers. E. H.

We have given, in this number, a very full and interesting account of the Anniversary Meeting of Albion Lodge, No. 4, taken principally from the *Quebec Mercury*. Our readers in other parts of the Province, will gather from it, we are certain, a high opinion of the continued and increasing success of the Order in our Sister City, as well of the intelligence and zeal of its leading members.

The following is the inscription on a handsome gold medal, presented to J. H. Hardie, P. G., of the Albion Lodge, No. 4, Quebec, by several of the Montreal Brethren:—

A TOKEN OF RESPECT AND ESTEEM,
PRESENTED TO
H. P. J. H. HARDIE, P. G.
BY HIS BROTHERN OF
THE INDEPENDENT ORDER OF ODD FELLOWS
OF THE CITY OF MONTREAL.
1845.

A very handsome medal was also presented to Bro. George Matthews, P. G., by his brethren of Queen's Lodge, No. 2, bearing the following inscription:—

PRESENTED TO
P. G. GEORGE MATTHEWS,
OF QUEEN'S LODGE, NO. 2,
I. O. O. F.
AS A MARK OF THEIR GREAT ESTEEM.
Novr. 25, 1844..

On Thursday, the 5th February, the I. O. O. F. will hold a Grand Celebration in their Hall, Great St. James Street, at which all the *Elite* of the Order will be present, decorated with the insignia of their rank. Music, addresses, and odes, will diversify the entertainments of the evening, and a supper will be given at ten o'clock, suitable, in elegance, to the good taste which has so peculiarly distinguished Odd Fellowship in Montreal. It is expected from the known ability and tact of the gentlemen who are conducting the arrangements, that the Festival will be one of the most brilliant assemblies that our good city has ever witnessed.

The following is a list of the Officers of the different Lodges in Canada, so far as we have been able to collect. The Lodges in Quebec, St. Johns, and Belleville, will oblige us by forwarding, in time for the February number, a correct list of the Officers elected and appointed to serve during the present quarter.

GRAND LODGE OF CANADA.

MONTREAL.

M. W. Grand Master,.....Wm. Rodden,
R. W. Deputy G. M......Thomas Hardie,
R. W. G. Warden.....W. A. Selden,
R. W. G. Secretary.....R. H. Hamilton,
R. W. G. Treasurer.....J. M. Gilbert,
R. W. G. Chaplain.....John Holland,
R. W. G. Marshall.....M. H. Seymour,
W. G. Conductor.....Joseph Frazer,
W. G. Guardian.....C. F. Clarke,
Grand Representative.....W. M. B. Hartley, *P. G. M.*
District Deputy G. M......John R. Healey, for the
District of Quebec.
D. D. G. Sire.....S. C. Sewell.

PRINCE OF WALES' LODGE.—NO. 1.

MONTREAL.

Bro. Wm. Slack, *P. G.* Bro. H. F. Jackson, *Sec'y.*
" D. Mackay, *N. G.* " A. H. Scott, *P. Sec'y.*
" R. Cooke, *V. G.* " W. Ewing, *Treasurer.*
D. Mair, *W.*; A. Wilson, *C.*; Jas. Williamson, *R. S. N. G.*; T. H. Barry, *L. S. N. G.*; W. Scholes, *R. H. V. G.*; H. Horne, *L. S. V. G.*; — Patton, *J. G.*; R. Warren & J. H. Hewitt, *R. & L. S. S.*
Meet every Tuesday Evening, at half-past Seven o'clock.

QUEEN'S LODGE.—NO. 2.

MONTREAL.

Bro. H. H. Whitney, *P. G.* Bro. W. Easton, *Sec'y.*
" John Irvine, *N. G.* " Geo. McIver, *P. Sec'y.*
" C. C. S. DeBloury, *V. G.* " John O. Brown, *Treas.*
James Scott, *W.*; P. G. Charles Clarke, *C.*; C. W. Maçon, *R. S. N. G.*; James Gibson, *L. S. N. G.*; John McDonnell, *R. S. V. G.*; Dr. David, *L. S. V. G.*; Wm. Snaith and N. Ryan, *R. & L. S. S.*; Frederick Lane, *J. G.*
Meet every Wednesday evening at half past seven o'clock

COMMERCIAL LODGE.—NO. 5.

MONTREAL.

Bro. R. H. Hamilton, *P. G.* Bro. Jas. Moir Ferres, *Sec'y.*
" John Dyde, *N. G.* " Saml. Hedge, *P. Sec'y.*
" Chris. Dunkin, *V. G.* " A. H. Armour, *Treas.*
— Dyde, *W.*; John Smith, *C.*; H. E. Montgomerie, *R. S. N. G.*; Thos. A. Begly, *L. S. N. G.*; G. S. Carter, *R. S. V. G.*; H. Jarmy, *L. S. V. G.*; A. S. Menzies, *J. G.*; John Murray, *O. G.*
Meet every Monday Evening, at half-past Seven o'clock.

ORIENTAL LODGE.—NO. 7.

STANSTEAD.

Bro. Joseph C. Chase, *N. G.* Bro. D. B. B. Cobb, *Sec'y.*
" John W. Baxter, *V. G.* " A. T. Foster, *Treas.*

HOCHELAGA ENCAMPMENT.—NO. 1.

MONTREAL.

H. H. Whitney, *C. P.* Wm. Easton, *Scribe.*
John O. Brown, *H. P.* H. E. Montgomerie, *Financial Scribe.*
J. Cushing, *S. W.*
C. S. C. DeBloury, *J. W.* Christr. Dunkin, *Treasurer.*

CORRESPONDENCE.

To the Editor of the ODD FELLOWS' RECORD.

SIR,—The eye of the uninformed and uninitiated may often rest on the *odd* title of your periodical; some may even venture to peruse it, in search of the objects sought to be attained by the Independent Order of Odd Fellows. If you will permit a place in your columns, to the following feeble attempt, on the part of an humble member of that Institution, to set forth its claims and pretensions, as they appear to him, it is at your service. But if any look for eloquent description or lofty panegyric, they must seek the effusions of those trained to discourse in the language of the Order, and who are familiar with the daily exercise of its principles.

We can scarcely expect that Odd Fellowship should yet have spread itself throughout the length and breadth of the land; or diffused its benefits, with an unsparing hand on all who boast the name of Odd Fellows. It is but a few brief months since the standard of the Order was unfurled in our midst; it had no distinguished leaders to fight its way, no orators to plead its cause, but a Spartan band of Brothers gathered round, and pledged themselves to its defence. That little band have now become an army, its influence has been silently spreading East and West, and we number in our ranks hundreds whom we may be proud to call our Brethren: yet but little pomp and parade, few public calls, processions or celebrations have been resorted to, for the attainment of this desired object. The doubts of its success have vanished—and the respective Lodges have scarcely had time to adopt a proper system of laws, so much of their time has been occupied in the proposition and initiation of members. To what is its success attributable? I answer, the excellence of its principles! and although there are many who have not yet had occasion to claim its protective and relieving hand, yet they know not the day when adversity may change their position in society, or leave their families dependent on the cold charities of a selfish world. The man who now basks in the sunshine of wealth, may be to-morrow the inhabitant of a hovel; his wife and children, accustomed to be to all the luxuries of life, may want its necessities.—Can anything be more rational than a provision for such emergencies, in a manner at once certain and economical. If Odd Fellowship did this alone, would it not have a strong claim on our affections and support? But if, in addition, it is calculated to make men benevolent, to cultivate feelings of brotherly kindness and honesty, habits of industry and temperance, and watch over the persons, property and moral character of its members—if this can be accomplished through its instrumentality, will not all who have it within their reach, grasp at the benefits it offers, and join hands with their fellow travellers through the pathway of life?

Yours is a selfish Institution! says one—why not distribute your charity to all? I answer: The object of our Institution is to band together for mutual relief and support, without distinction of race, opinion, or religion. Its secrecy and the exercise of the ballot box, are intended to secure these objects to worthy individuals. This end, it may be, is not always attained; some must undoubtedly be admitted to our ranks, who afterwards prove themselves unworthy of our confidence, and others are rejected, whose virtues should entitle them to join hands with us around the watchfire of Odd Fellowship. Men's prejudices and passions cannot always be restrained—the secrecy of the ballot box should be inviolable, and being the only efficient means of protection, its inconveniences are submitted to. The frequent friendly meetings in the Lodge Room have a tendency to soften the asperities, and settle the difficulties that occasionally arise among members of the Order; they afford opportunity for reporting the condition of our Brethren, who are confined to beds of sickness, or

in distressed circumstances—for visits of Brethren from foreign lands, who may require advice, employment, or assistance—to devise means for the more ample extension of the principles on which Odd Fellowship is founded, and incite the members zealously to perform the duties incumbent on them as Odd Fellows.

The ceremony of initiation is intended to impress the minds of the uninformed and uninitiated with the solemnity of the obligations they have assumed, and the secrets imparted are for the purpose of confining the benefits secured by our constitution, to Odd Fellows alone. These benefits are not a charity, but a right, to which all members in good standing are entitled, and a fund is provided for their payment by initiation and other fees—paid into the hands of the Treasurer, who gives security for his safe custody and management of the funds.

I ask then, in conclusion, if intelligent and worthy men, whose interest it is to join our ranks, will be deterred from so doing, by the sneers of the ignorant and prejudiced, or shall the honesty of our course, in Friendship, Love and Truth, prevail!

Yours, &c.

H—.

PROCEEDINGS OF THE R. W. GRAND LODGE OF THE PROVINCE OF CANADA, I. O. O. F., FROM ITS INSTITUTION TO THE CLOSE OF ITS SESSION IN 1845.

MONTREAL, November 16, 1844.

At the request of P. G. W. M. B. Hartley, the following Past Grands met at the Prince of Wales' Lodge Room, viz.:—Brs. Wm. A. Selden, Thos. Hardie, from the Prince of Wales Lodge, No. 1; George Matthews, Stephen S. Sewell, W. M. B. Hartley, J. H. Taaffe, from the Queen's Lodge, No. 2; and John W. Gilbert, from the Prince Albert Lodge, No. 3.

Br. Wm. A. Liddell, of the Prince of Wales Lodge, No. 1, presented his credentials, and took his seat as a member.

The above mentioned Brethren were petitioners for a Grand Lodge for the Province of Canada.

Grand Rep. Br. Albert Case, of South Carolina, informed the meeting that he was the bearer of a Charter for a Grand Lodge for the Province of Canada: he then read his credentials, which were laid upon the table for examination.

Broth. Case, after expressing the gratification he felt in being honoured with the mission to Canada, and his thanks for the warm reception he had received, proceeded to install the following Officers:—

Br. Wm. M. B. Hartley—Most Worthy Grand Master.
Br. George Matthews—Right Worthy Deputy Grand

Master.

Br. Thomas Hardie—Right Worthy Grand Warden.

Br. Wm. A. Selden—Right Worthy Grand Secretary.

Br. Stephen C. Sewell—Right Worthy Grand Treasurer.

Br. Wm. Rodden—Grand Marshall.

Br. John H. Taaffe—Grand Guardian.

The Lodge was then opened according to most ancient form.—G. M. Hartley in the Chair.

The Revd. A. Case addressed the Throne of Grace, in an appropriate prayer.

The following Resolution, moved by G. M. Rodden was unanimously adopted:—

“Resolved, That this Grand Lodge avail itself of the privilege, granted by the Supreme Grand Lodge, and confer the Past Official Degrees of Past Secretary, Past V. G. and N. G., or the Past Grands in good standing, who have served as Noble Grands for the first or second quarter after the formation of a Lodge, although they may not have filled the Chairs of V. G. or Secretary.”

Br. S. C. Sewell, who had been named as a Committee to wait upon Br. Case, and invite him to a public dinner, reported:—That he had conferred with Br. Case, and that the next Tuesday evening, at six o'clock, was named as the time when the said dinner should take place.

It was moved by G. M. Rodden:—That this Grand Lodge do authorize the G. M. to grant dispensations to subordinate Lodges, in the interval between the sittings of this Grand Lodge, if any application shall be made in due form.—Carried.

The Grand Lodge then adjourned.

MONTREAL, November 30, 1844.

The G. L. of Canada met, pursuant to adjournment. All the members present except R. W. G. T. Sewell and G. G. Taaffe.

Moved by G. S. Selden, seconded by D. G. M. Mathews:—That this G. L. adopt the constitution and laws of the G. L. of New York State, so far as that may be practicable, until its own be complete.—Carried.

The G. M. reported:—That since the last meeting he had been applied to by Brs. Hilton, Hardie, J. Hardie, D. Milligan and Peek, all brethren in good standing for a dispensation to open a Lodge in Quebec, to be hailed as Albion Lodge No. 4, and that he had, accordingly, authorized G. W. T. H. Hardie to organize the said Lodge, and to install its officers.

G. W. T. Hardie reported:—That he had attended to the duties of his office.—Report received and filed.

The G. M. named D. G. M. Mathews, G. Mars. Rodden and G. W. Hardie, as the Committee on Elections and Returns.

C. P. Ladd presented his certificate and took his seat as G. Rep. of Prince of Wales Lodge, No. 1.

On the motion of D. G. M. Mathews, the thanks of the G. L. were given to P. G. Jno. Hardie for his exertion in establishing the order at Quebec.

On the motion G. W. Thos. Hardie, the dispensation granted by the G. M. to Albion Lodge, No. 4, of Quebec was confirmed, and it was ordered that a charter should be granted in lieu of the said dispensation, as soon as the G. L. should be furnished with blank charters.

On the motion of G. M. Rodden, it was ordered, that all Officers who should be absent from any meeting of the G. L., should be fined five shillings.

The G. L. then adjourned.

MONTREAL, December 5, 1844.

The G. L. met this day pursuant to adjournment.

All the members were present except R. W. G. T. S. C. Sewell.

D. G. M. Mathews, the Committee appointed to collect money to pay off the debts of the G. L., reported:—That he had been unsuccessful in his attempts to carry out the object for which he had been appointed.—Report accepted.

On the motion of G. W. Thos. Hardie, a dispensation to open a Lodge was granted to Brs. Wm. Rodden, Wm. A. Selden, Wm. H. Colt, Thos. Woodside, Jacob H. De Witt, Robinson, Ruston, Michael Babcock, R. S. Whitney, R. H. Hamilton, R. H. Evans and J. Cushing—the Lodge to be known and hailed as The Commercial Lodge No. 5.

G. G. Jno. H. Taaffe resigned his office of Grand Guardian.—Resignation accepted.

The G. M. appointed P. G. Gilbert to be Grand Guardian.

The G. L. then adjourned.

MONTREAL, December 16, 1844.

The Lodge met this evening pursuant to adjournment.

P. G. Mathews presented three letters, being the first

correspondence relative to the establishment of the order of O. F. in Canada. The letters were filed, and thanks were given to D. G. M. Mathews for the donation.

On the motion of the Grand Master D. G. M. Mathews and G. Mars. Rodden were appointed a committee to procure a convenient lodge room.

On the motion of R. W. G. W. Hardie the dispensation to the Commercial Lodge, No. 5, was confirmed, and a charter granted.

On motion, the G. M. appointed D. G. M. Mathews a special Deputy, to install the officers of the Prince Albert Lodge No. 3.

The G. L. then adjourned.

MONTREAL, January 6, 1845.

P. G. Melanethon H. Seymour, presented his certificates as the representative of the Queen's Lodge No. 2: they were ordered to lie over till the next Lodge night.

R. W. G. M. Wm. Rodden, the committee appointed to confer with the Prince of Wales Lodge on the subject of the renting of its room, for the meetings of the G. L. reported:—that he had rented the Lodge Room of the Prince of Wales Lodge, at the annual sum of £10.—Report accepted.

The Committee appointed to frame a Constitution and Bye-Laws, presented its report.—Report accepted, and action upon it ordered to be had at the next meeting.

The G. L. then adjourned.

MONTREAL, January 11, 1845.

The Lodge met this evening pursuant to adjournment.

D. G. M. Mathews presented his design for charters. The design was ordered to be finished.

The quarterly report of the Prince of Wales Lodge, No. 1, was read, and referred to the Committee on Elections.

On motion, it was ordered, that the Secretary should be directed to write to the subordinate Lodges to point out to the members the impropriety of mentioning the names of persons rejected at the ballotings; and also to warn them against exposing notices of their appointments on Committees of investigation, as to the characters of parties proposed.

The G. L. then went into Committee of the whole upon the consideration of the Constitution and Bye-Laws, as framed by the Committee named to consider that subject.

The Committee reported progress, and the G. L. then adjourned.

MONTREAL, January 15, 1845.

This evening the G. L. assembled pursuant to adjournment.

The meeting was occupied entirely with the consideration of the Bye-Laws and Constitution proposed by the Committee on those subjects.

MONTREAL, January 18, 1845.

This evening the G. L. assembled pursuant to adjournment.

The G. L. resumed and completed the consideration of the Bye-Laws and Constitution, and G. W. Hardie, and G. M. Rodden were directed to prepare an engrossed copy of the said Bye-Laws and Constitution, as agreed upon. The G. L. then adjourned.

MONTREAL, February 5, 1845.

This evening was held the first regular Quarterly Meeting of the Grand Lodge of Canada.

The certificates presented by the undermentioned P. G.'s were referred to the Committee on Elections and Returns.

P. G. Joseph Fraser, Prince of Wales No. 1; P. G.

M. H. Seymour, Queen's Lodge No. 2; P.G. Willima Hardie, Prince Albert No. 3; P.G. Wm. Hilton, Albion No. 4.

The Secretary was ordered to sign visiting cards, and distribute them among the several Lodges, charging nine pence for each card: he was also directed to order two hundred and fifty visiting, and one hundred clearance cards from the Supreme Grand Lodge.

The Committee on Elections reported, that they had found the certificates of P. G.'s Fraser, Seymour, W. Hardie, and Hilton correct. Report accepted.

The Quarterly Reports of the Prince of Wales Lodge No. 1, of the Queens No. 2, of the Prince Albert No. 3, and of the Albion No. 4, were received and referred to the Committee on Elections.

P. G.'s Fraser, Seymour, and W. Hardie, were instructed in the Side and G. L. degrees, and took their seats as members of the G. L.

A communication from the Commercial Lodge was read and fyled: it appointed P. G. Wm. Rodden and P. G. Wm. A Selden to be the representatives of that Lodge in the G. L. The above named brethren then took their seats.

The Committee appointed to consider of the best means of procuring a new Lodge Room submitted a plan. It was ordered to lie over till the next meeting.

MONTREAL, February 6, 1846.

The G. L. met this evening, pursuant to adjournment.

The Committee on Elections and Returns, to whom the quarterly reports of the subordinate Lodges were referred, made the following Report, viz. :—

They had examined the reports of the Prince of Wales Lodge, No. 1, and had found it to be correctly drawn up with the exception that the amounts in the cash accounts were not carried out in currency; and that under the head of elections, the proper names of the parties ballotted for were omitted. The same remarks applied to the Report of No. 2. The Reports of No. 3 and No. 4, were correct in every particular. They, accordingly, recommended that the two reports which were correctly drawn should be received, and that the other two should be referred to the sitting Past Grands, for amendment.

It was moved by R. W. G. S. Selden:—That the report of the Committee be received.

It was moved, in amendment, that the Reports of the subordinate Lodges, and that of the Committee be referred to the Supreme G. L.—Lost.

Moved, in amendment, by G. M. Hardie:—That the said Reports do lie on the table.—Lost.

Moved by R. W. G. M. Rodden, seconded by R. W. G. Gilbert:—That the Reports of Lodges, No. 1 and 2, be referred to their sitting P. G.'s.—Carried.

The Committee appointed to consider the best means for procuring a New Lodge Room, reported progress. A motion to discharge this Committee, was lost.

G. W. Hardie resigned his office on the Committee of Elections and Returns.

P. G. Seymour was appointed to the vacancy.

It was moved that the Committee be authorised to treat with Mr. Bourne or Mr. Stephens, for the purchase of premises, for a Lodge Room.

MONTREAL, February 11, 1845.

The G. L. met this evening pursuant to adjournment. The Committee on correspondence reported as follows:—

We, the undersigned, to whom was referred the communication from the Commercial Lodge No. 5, submitting the Bye-Laws of that Lodge, to the approval of the G. L., beg leave to recommend, that the said communication be received, and fyled, and that final action be taken by the G. L. upon the subject of the said Bye-

Law, as soon as the Committee to whom they have been referred, shall have reported thereon.

(Signed,)

G. MATTHEWS,
T. HARDIE,
W. LIPEDELL.

The recommendation of the Committee was adopted.

The same Committee farther reported upon the communication from the Prince of Wales Lodge No. 1, complaining of the non-attendance of qualified officers to confer degrees, and requesting the G. L. to interfere to prevent a recurrence of the same difficulty, that the G. L. could not interfere in the manner desired, owing to the circumstance that no Degree Lodge existed, but they recommended, that each Lodge should be reminded that it possessed the power within itself of repressing this misconduct on the part of its officers, and that it might exercise it either by way of fine, or by the removal of the officers complained of.

The report was received, and the recommendation adopted.

The same Committee further reported upon the communication from the Prince of Wales Lodge, by which the G. L. was informed of the vote by the said Prince of Wales Lodge, of a subscription for 100 copies of the address of the D.D.G.M. Albert Case, delivered before the I. O. of O. F. The Committee recommended that the said communication be fyled, and that the 100 copies of the address should be furnished, accompanied by the account. The Report was received and the recommendation adopted.

The Committee further reported upon a communication from the Albion Lodge No. 4, relative to the rejection of several individuals proposed for election to that Lodge, and to the suspension of one of the brethren belonging thereto. The Committee recommended that the said communication be placed on the fyle; and that a book should be kept in which the names of all persons who had been, or who should be, thereafter, rejected, suspended, or expelled, should be entered. The report was received; and it was ordered, on the motion of G.W. Hardie, seconded by G.S. Selden, that whenever an individual ballotted for in any subordinate Lodge should be rejected, it should become the duty of the Secretary of that Lodge, to notify this occurrence to this G. L. without note or comment; and that thereupon it shall become the duty of the Grand Secretary to notify the fact to all the other subordinate Lodges. The same action to be taken in all cases of suspension or expulsion.

The Committee for the Supervision of the Bye-Laws reported, that they had examined those proposed to be adopted by the Prince of Wales Lodge No. 1, and that they had found nothing unconstitutional in them; but that some of the articles were badly arranged, and they accordingly recommended that the Bye-Laws be handed back to the sitting representative of that Lodge for the purpose of pointing out to him the want of order existing in the present form.

The same Committee reported upon the Bye-Laws of the Commercial Lodge No. 5, that one of the clauses in the 3rd section of the 5th article, was wholly at variance with the 7th section of the 8th article of the G. L., as well as with the 15th resolution of the R.W.G.L. The Committee therefore recommended that the said Bye-Laws be returned to the Commercial Lodge No. 5, through the Grand Secretary, with instructions to expunge the following words from the 3rd section of the 5th article, "except by recommendation of the Committee, and passed by a vote of the Lodge."

It was moved by P. G. Seymour, seconded by G. Mars. Rodden, that the Bye-Laws of the Commercial Lodge, No. 5, be referred back to the said Lodge for revision, in accordance with the recommendation of the Committee on Bye-Laws of this G. L., and that they be finally returned to the Lodge, after they have been properly corrected and approved of by the Com-

mittee for the supervision of Bye-Laws of this G. L.—Carried.

G. M. Rodden submitted the following report relative to the arrangements for a Lodge Room.

"In behalf of the Committee appointed to treat with Messrs. Stephens and Bourne, I beg to report, that we have made offers to both those gentlemen, according to the instructions received at the last meeting, and that they declined to accept our proposals. We, therefore, beg to be discharged."

The Committee was discharged accordingly, upon the motion of P. G. Frazer.

Upon the motion of P. G. Frazer, it was ordered, that the Committee appointed to procure a draft of the charter, be authorized to have fifty copies of that document printed, together with fifty copies of the diploma.—Carried.

The Election Committee reported, that the Election for the Queens Lodge had been found to have been carried on correctly. The report of the said Election was therefore received.

On the motion of G. S. Selden, it was ordered, that a Committee of three should be appointed by the G. M. to draw up articles of association for the building of an Odd Fellow's Hall.

The G. M. named D. G. M. Matthews and G. W. Hardie.

The Committee on the Bye-Laws and Constitution of the G. L. reported, that they had examined the Bye-Laws and Constitutions draughted for the G. L. and that they handed them in, with the request that they might be read, and that some slight alterations might be made in accordance with the suggestions of the Committee.—The report was received, and the recommendation adopted.

The Bye-Laws were, accordingly, read as far as the eight article.

The G. L. then adjourned.

MONTREAL, February 13, 1845.

The G. L. met again this evening pursuant to adjournment.

The reading of the Constitution and Bye-Laws was proceeded with.

Upon the 7th Section of the 8th Article being read, It was moved by G. M. Rodden, seconded by P. G. Seymour:—That the words "one black ball be found, the question shall lie over, and be acted upon the next night, by ballot, without debate or comment," be struck out.

Upon the motion of G. M. Rodden, seconded by P. G. Seymour, the vote was taken by Lodges.

YEAS—G. W. T. Hardie, Prince of Wales Lodge, No. 1, 4 votes—4.

NAVS—P. G. Seymour, Queen's Lodge, No. 2, 3 votes; P. G. Hilton, Albion Lodge, No. 4, 1 vote—4.

Prince Albert, No. 3, and Commercial, No. 5—No vote.

The Chairman asked leave to decline giving the casting vote.

It was, therefore, moved by G. S. Selden, seconded by G. G. Gilbert:—

That the question do lie over till the next meeting of this G. L.

The votes were again taken by Lodges, with a like result.

The rest of the Bye-Laws were then read and passed.

The Committee on Correspondence reported that they had taken into consideration a communication from the Commercial Lodge, No. 5, in which a statement was made, that great inconvenience was suffered from the want of a Constitution, and a desire expressed that information should be afforded them as to the time when that deficiency would probably be supplied. The Lodge complained, farther, of the inconvenience

arising from its being compelled to meet in its present Lodge-Room, and mentioned the anxiety of its members to learn what measures were in progress to provide more suitable accommodation for its meetings.

The Committee recommended that the Commercial Lodge, No. 5, should be informed that the Grand Lodge had the Constitution of the said Commercial Lodge under its consideration, and that the inconvenience resulting from the want of it would soon be obviated, and that with regard to the Lodge Room, the G. L. could only say, that the consideration of the subject was at present under the consideration of a Special Committee.

The Report was adopted, and the Secretary directed to address a communication to the Commercial Lodge, embodying the information conveyed in the report of the Committee.

The Lodge then adjourned.

MONTREAL, February 15, 1845.

The G. L. met again this evening, pursuant to adjournment.

It was moved by G. Mars. Rodden, seconded by P. G. Seymour:—That the Committee appointed to draw up articles of association, for the building of an Odd Fellows' Hall, be now discharged.—Lost.

It was then ordered, on motion, that the words, "or before," and the words "on transportation," be struck out of the 2nd Section of the 8th Article of the Constitution, and the following words inserted, "other than the necessary travelling expenses of the officers who may be deputed for that purpose." Carried.

The amendment in the 2nd Section of the 8th Article of the Constitution, proposed at the last meeting by G. Mars. Rodden, was then put and decided by the votes of the Lodges.

YEAS—G. W. Hardie, Prince of Wales No. 1, 4 votes—4.

NAVS—P. G. Hilton, Albion No. 4, 1 vote—1; Queen's No. 2; Prince Albert No. 3; and Commercial No. 5—No votes. The amendment was accordingly lost.

Moved by Sec. Selden, that the words "one black ball" be struck out of the 2nd Section of the 8th Article, and the words "two black balls" be inserted in place thereof. Lost.

Article 10 was then read and adopted.

The Rules of order of the G. L. of the State of New York were read, and the following amendment introduced, viz.:—The introduction of the word "Lodges" after the word "subordinate" in Rules No. 4 and 15.

The Rules were then referred to a Committee.

The Chairman named G. Mars. Rodden and G. W. Hardie to be said Committee.

It was then ordered, on motion, that a copy of such rules as related to subordinate lodges, should be submitted to each subordinate lodge.

It was moved by G. W. Hardie, seconded by P. G. Seymour,—That whereas uniformity should be observed in conferring degrees, and whereas it is the opinion of the members of this G. L. that uniformity in that part of the proceedings of the Order can be carried out in no other way it is desirable than by conferring degrees in a Degree Lodge, regularly constituted.—It is therefore resolved, that the Grand Secretary be requested to send a communication to the Prince of Wales Lodge, No. 1, to the Queens, No. 2, and to the Commercial, No. 5, recommending them each to appoint three members to form a Committee for the purpose of conferring upon the subject, and preparing a report to be submitted to the other Lodges at the earliest day possible.

The G. L. then adjourned.

A true and faithful friend is a living treasure; a comfort in solitude, and a sanctuary in distress.

It is better to be of the number of those who need relief, than of those who want hearts to give it.