

graceful in its brotherhood, instils. With these few observations, explanatory of the design and title of our work, we are content to place our first number before our readers—and if, in their acceptance of our labours, we should confer on them any portion of useful instruction or welcome amusement—if we succeed in weaning but few from the grosser pleasures of life, to the more refined enjoyments of literary pursuits—if we can sow but the seeds of a literary taste, the ripening of whose after fruit, though long deferred, shall in the end pour its generous stream into the minds of our fellow men, our task will be achieved, and Odd Fellowship will have erected another trophy, worthy of the principles she professes, and the benefits already recorded of her.

In conclusion, it may not be amiss to remark, that Loyalty is one of the standing principles of Odd Fellowship, and that the first toast drank in an Odd Fellows' Lodge, is—"The Queen!" God bless her!!!

ON THE CONSTITUTION AND PROSPECTS OF ODD FELLOWSHIP.

(From the English Odd Fellows' Quarterly Magazine.)

It might form a subject of deep meditation to the observer of human nature, were he to reflect upon the trouble and waste of time which mankind have in all ages expended upon objects which, if attained, could not of themselves be of any possible utility. How much energy has been brought into requisition—what difficulties have been overcome—what dangers encountered, merely to solve a useless proposition, or set at rest an abstract theory! Foremost, perhaps, amongst these magnificent nothings was the endeavour to discover the sources of the Nile. Of what consequence was it for the civilized world to know whether the head of this river was to be found in the mountains of Abyssinia, or whether it drew its sources from that immense lake or inland sea from which it was imagined that the Niger also took its rise? We may take as a set-off the knowledge which that enterprising traveller, Bruce, has been enabled to give us of the customs and manners of nations, then but little known; but these are merely collateral subjects—the knowledge attained may be said to be picked up by the wayside, and can in no way add to or detract from the object originally aimed at. Are not some of the members of our Order following in the same track? What ingenious disquisitions have been wasted—what absurd, yet plausible, theories have been invented to account for the origin of Odd Fellowship! We see it, like the Nile, fertilizing and blessing the regions through which it flows, and we ought to hail it as a broad stream of philanthropy, rolling onward in its majestic course through this vale of sorrow, its tributary streams lending their aid to effect its glorious objects—to lessen the amount of human misery—to bind man to man in the bonds of brotherhood, and to infuse amongst us a spirit of universal charity and love. We cherish the hope that it may go on secure in its might and majesty, conquering and to conquer, until not only individual man is bound to man, but community to community, and nation to nation—we trust that it may sweep from its path the withering blight of prejudice, and soften by its benign influence the difference of clime, of creed, or of education, until throughout the vast regions of the globe man shall be taught to look upon

man in the true spirit of kindness and love, and the claim of brotherhood shall be acknowledged even to the ends of the earth. It is not too much to affirm that these glorious results are within the scope of Odd Fellowship—that the flame, which is only now beginning to burn with a pure and steady light amongst us, may be increased until it becomes a beacon to the world, teaching men to shun the evils of existence, and pointing out to them a safe refuge and a secure haven from the sorrows of this transitory life. It may not, then, be amiss to take a brief glance at the constitution and prospects of Odd Fellowship, and to shew the power which it possesses, more than any other society or community, of effecting the greatest good to the greatest number. What matters it whether Odd Fellowship took its rise, as some fanciful theorists would endeavour to make us believe, when the Roman legions marched through conquered Britain, or whether it owes its origin to an obscure drinking club in the suburbs of London? To us it is the same—the past is shrouded in mystery, but the present is our own, and the future it becomes us to prepare for. We do not seek to throw around the Institution the splendour of an illustrious origin, or dignify it by claiming for it the merit of antiquity, nor do we wish to prove our peculiar superiority over other bodies by enumerating a long list of noble or wealthy brethren. There can be little doubt that it owes its existence and present proud position, to those whom it is so admirably adapted to benefit, namely, the working classes. They, in all probability, first conceived the idea of how great a blessing such a provision against disease and poverty, if permanently established, must prove to them; and with all that energy and enthusiasm which are necessary to the carrying out all great projects, they commenced their benevolent crusade. To the untiring perseverance and shrewdness which are the distinguishing characteristics of intelligent English workmen, we hesitate not to attribute what is most valuable and praiseworthy in Odd Fellowship.

In examining the constitution of our Order it would be unnecessary, nay improper, to attempt to enter into detail—circumstances, which it is absolutely impossible to foresee, are continually occurring to render minor alterations necessary. It is upon these matters that conflicting opinions generally arise, and we by no means desire to provoke controversy. Whilst we carefully eschew these points, we may be allowed to examine the fixed and general principles of the Order, so that we may satisfy ourselves that the foundations on which we rest are secure, and that our superstructure is of a solid and lasting nature. Sufficient power has been vested in the hands of the executive portion of our government to make our laws obeyed and respected, yet every care has been taken to secure the individual independence of Lodges. This is one of the great bulwarks of our stability, and we should scarcely assume too much if we were to assert that it is the rock on which Odd Fellowship is founded. The early labourers in the vineyard of the Order, though men who perhaps possessed few of the advantages of education, were principally persons of strong natural abilities, and the results of their efforts indicate a deep knowledge of the workings of human nature.

The internal affairs of Lodges are under the control of their own members, subject only to those laws which are necessary to the well-being and good government of all; and, therefore, every member feels that he has an *individual interest* in the prosperity of the Order. By thus ensuring to him the right to a voice in the management of affairs, you also raise in him a principle of self-respect; he sees clearly the necessity of preserving good order and paying due obedience to the laws in that portion of our community to which he more particularly belongs, and thence, by a natural transition, becomes a firm supporter of order when applied to the whole body. It may almost be laid down as a general maxim amongst us, that the members of our best regulated Lodges are always to be found the most strenuous supporters of our laws, and the most ready to assist the executive government in the due exercise of their authority. An objection may be urged that at times there are found amongst us some who feel inclined to carry this liberty to too great an extent—to set aside all necessary restraint, and riot in a wanton exercise of the power entrusted to them; but such evils are never of long continuance, and we generally find that they work their own cure. In every instance where disturbances have arisen amongst us, they have ended in uniting us in a more strong and enduring bond: as the gale which sweeps over us, and is disastrous in its present effects, may perhaps be instrumental in bearing disease and death from our shores. Let us, then, be careful in our course of legislation, and never allow the excitement of temporary matters to cause us for one moment to swerve from the fixed and immutable

principles of our Institution. It has been by the sacrifice of individual thoughts and feelings to the general good that we have hitherto progressed so prosperously and harmoniously, and whilst similar motives actuate us, so long may we confidently anticipate an increase in numbers and moral strength. To say that there exists no body which can at all be paralleled with our own, is to assert a fact which no one will be hardy enough to endeavour to controvert. Whilst commercial difficulties have pressed heavily on all classes, and party spirit has agitated the nations generally, our community has withstood the shocks which it had to encounter, and continued to advance steadily in its course. The excellence of the objects we have in view, and the purity of our intentions, are the grand secrets that protect us, and insure us the support of those who have the good of their fellow-creatures at heart. The more we are known, the more shall we be appreciated; we pride ourselves on the deference which, as a body, we have ever paid to those powers which are placed above us, and on our unswerving labours for the amelioration of the evils which are incident to humanity. We are convinced that so long as these feelings animate us we shall meet with that support and respect to which we are entitled, and which has hitherto been so cheerfully and lavishly bestowed upon us.

ASTRONOMY, GEOGRAPHY, MECHANICS, &c.

In matters of General Literature, our labours will extend over oft trodden ground to gather up the pearls which have been overlooked, or only partially exhibited by those who have preceded us in the walks of Natural and Moral Philosophy. As to Astronomy,

“ We, though from Heaven remote, to Heav'n will move
 With strength of mind, and tread the abyss above;
 And penetrate, with an interior light,
 Those upper depths, which nature hid from sight.
 Pleased we will be to walk along the sphere
 Of shining stars, and travel with the year;
 To leave the heavy earth, * * *
 * * * * *
 To look from upper light, and thence survey
 Mistaken mortals wand'ring from the way.”

The tiny creations of the Great Supreme are not less wonderful than His greater works: in many particulars the former are indeed more lovely and of deeper interest, requiring only the attribute of magnitude to show their several proportions and beauties to the human eye. To these little wonders, which crowd the earth, the sea, and air, a portion of our time, attention, and space, will be devoted. That the unlettered multitude of old heeded them not, was the fault of the lesser multitude, which, having gathered to themselves all that appertained to mental gratification, selfishly refused to quench therewith the thirsty minds, or to inoculate thereby the intellects, of those in search of knowledge. Happily, an era has arrived, when there is no want of disposition on the part of the educated many, to cultivate the barren wastes in the human mind—to sweep from their surface the hideous and destructive weeds of ignorance—and utterly to eradicate therefrom the roots of darkness.

It is our intention to prepare for an early number, as elaborate a paper as possible for our Magazine, of the mighty works of the Author of Nature, in reference to Astronomy. We, therefore, invite all lovers of the study of this most exalted science, to furnish us with any matters connected with Astronomy in this Hemisphere, which may be new, or little known, even to the learned in the great schools throughout Europe.

Addison says:—“If we consider the fixed stars as so many vast oceans of flame, that they are each of them attended with a different set of planets, and still discover new firmaments, and new lights that are much further in those unfathomable depths of ether, so as not to be seen by the strongest of our telescopes, we are lost in a labyrinth of suns, and worlds, and confounded with the immensity and magnificence of Nature.”

STATISTICS OF READING.

(From Knight's Weekly Volumes.)

THE monthly issue of periodical literature from London is unequalled by any similar commercial operation in Europe. 227 monthly periodicals were sent out on the last day of May, 1844, to every corner of the United Kingdom, from Paternoster-row. There are also thirty-eight periodical works published quarterly—making a total of 265. A bookseller, who has been years conversant with the industry of the literary hive of London on Magazine-day, has favoured us with the following computations which we have every reason to believe perfectly accurate: The periodical works sold on the last day of the month amount to 500,000 copies. The amount of cash expended in the purchase of these 500,000 copies is £25,000. The parcels despatched into the country, of which very few remain over the day, are 2000. The annual returns of periodical works, according to our estimate, amount to £300,000. Mr. M'Calloch estimates them at £264,000. The number of newspapers published in the United Kingdom, in the year 1843, the returns of which can be obtained with the greatest accuracy through the Stamp-office, were 447. The stamps consumed by them in that year were 60,592,001. The proportion are as follow:—

| 1843. | |
|------------------------------|------------|
| 79 London newspapers | 31,692,092 |
| 242 English provincial | 17,058,056 |
| 8 Welsh | 339,500 |
| 69 Scotch | 5,027,539 |
| 79 Irish | 6,474,764 |
| 447 | 60,592,001 |

The average price of these papers is, as near as may be, five pence; so that the sum annually expended in newspapers is about £1,250,000. The quantity of paper required for the annual supply of these newspapers is 121,184 reams, some of which paper is of an enormous size. In a petition to the Pope in 1471, from Sweynheim and Pannartz, printers at Rome, they bitterly complain of the want of demand for their books, their stock amounting to 12,000 volumes; and they say, "You will admire how and where we could procure a sufficient quantity of paper, or even rags, for such a number of volumes." About 1200 reams of paper would have produced all the poor printers' stock.

Such are the changes of four centuries. We recapitulate these estimated annual returns of the commerce of the Press:—

| | |
|---|------------|
| New books and reprints | £435,600 |
| Weekly publications, not newspapers | 100,000 |
| Monthly publications | 300,000 |
| Newspapers | 1,250,000 |
| | £2,085,600 |

The literary returns of the United Kingdom, in 1743, were unquestionably little more than 100,000 per annum. What has multiplied them twenty-fold? Is it the contraction or the widening of the market—the exclusion or the diffusion of knowledge? The whole course of our literature has been that of a gradual and certain spread from the few to the many—from a luxury to a necessary—as much so as the cotton or the silk trade. Henry VIII. paid 12s. a yard for a silk gown for Anne Boleyn, a sum equal to five guineas a yard of our day. Upon whom do the silk mercers now rely, upon the few Anne Boleyns, or the thousands who can buy a silk gown at half a crown a yard? The printing machine has done for the commerce of literature what the mule and the Jacquard loom have done for the commerce of silk. It has made literature accessible to all men.

The Vicar of a Parish in the North of England, has, in his love for Odd Fellowship, and as an inducement to procure Members, offered to pay the Entrance Fee of all his Parishioners, who are eligible for initiation.—*Manchester Guardian*, November, 1844.

OF THE PREVALENCE OF ONE CLASS OF IDEAS, AND ITS EFFECTS, UPON THE MIND.

(From our Scrap Book.)

Being advocates for study, we may in this article treat of a habit which is very frequently injurious, and sometimes even fatal to the mind of ardent students; we mean the habit of perpetually applying our mind to one particular branch of study.

One chief cause of the ignorance of mechanics, and other laborers, is, their perpetual application to one particular pursuit. To this their attention is rivetted, and though, perhaps, they may excel in it, they have neither taste nor capacity for any other pursuit. By degrees, their minds, however capacious they may originally have been, become narrow and incapable of enlargement, and they are unable to make any considerable application. There is, however, one very favourable circumstance in their case; though their minds are limited, they are not destroyed, for their occupation, though it yield no intellectual profit, does not press with injurious partiality upon their intellect, but leaves it free for the reception of all impressions of sensible objects. Thus, though after serving an apprenticeship to a mechanical art, a man's mind is* so narrowed, that it would be a hopeless task to endeavour to imbue it with any considerable intellectual capacity; yet, we find that such men are by no means destitute of shrewdness in the general affairs of life, or of interest and concern in its every day occurrences. Their minds, therefore, are *limited, not warped.*

If, instead of devoting our attention to different branches of study at different times, we incessantly pursue one combination or one department of ideas, we either destroy the mind altogether, cause it to be capable of exerting itself only upon its one habitual subject, or, upon all others but that, we bring on a general weakness and irritability of the mind, which, with its symptomatic bodily disorders, is called nervousness. In the first case, we produce actual insanity; in the second, partial insanity and delusion; and in the third, a mixture of both, more terrible than either of them.

It is thus, that those who have devoted their lives and energies to search after the "Philosopher's Stone," have generally terminated their career in a mad-house. The same portion of the brain, being kept in a perpetual state of vibration, becomes diseased, and ultimately communicates its morbid irritability to the entire cerebral mass; and, according to the degree of violence of that irritability, the delusion is partial or entire.

With these facts before our eyes, it behoves us to be exceedingly careful to pursue no one class of ideas so exclusively as to allow one class of vibrations perpetually to bear upon the brain. By changing our studies frequently, we relieve the mind, and we may keep it occupied for a greater length of time upon *several subjects successively*, than we can upon any one of even the least trying and abstruse.

DOMESTIC HAPPINESS.—The great end of prudence is to give cheerfulness to those hours which splendour cannot gild, and acclamation cannot exhilarate. Those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments and disguises which he feels in privacy to be useless encumbrances, and to lose all effect when they become familiar. To be happy at home, is the ultimate result of all ambition, the end to which every enterprise and labour tends, and of which every desire prompts the execution. It is, indeed, at home that every man must be known by those who would have a just estimate of his virtue or felicity—for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honour and fictitious benevolence.—*Johnson.*

* *There have been exceptions*, but so few, that the general rule is almost the universal one.