

Grand Master, Officers and Brothers of the Manchester Unity Annual Moveable Committee, for their unwearied exertions, tried fidelity, and unremitting industry, in advancing the interest, and promoting the prosperity, of the Independent Order."

At this Communication the Returns showed the number of thirty-one Subordinate Lodges, under the jurisdiction of five Grand Lodges—the Grand Lodge of the District of Columbia being now added to the four which had originally constituted the Supreme Grand Lodge. The term of four years for which P. G. M. Wildey had been elected Grand Sire, having now elapsed, he was again chosen, almost unanimously, to fill the same office.

In the course of the subsequent year, the Order was established in New Jersey, Rhode Island and Delaware, and showed increasing prosperity in all the Old States, with the single exception of Massachusetts, where a state of dissension and disorganisation unfortunately existed. The report of the Grand Lodge of Pennsylvania at the annual communication of 1839, alone showed a larger number of Lodges than the whole Order in America could boast of in the preceding year that Right Worthy Body having under its jurisdiction thirty-three subordinate Lodges, one Subordinate and one Grand Encampment, and four Degree Lodges.*

Our Right Worthy Grand Secretary, R. H. Hamilton, left Montreal about the commencement of the present month, for the purpose of installing the Officers Elect of the various Lodges lately established in Canada West. Our brethren there will, we are certain, be much gratified by his visit; and his experience in the working of the Order will enable him to be of great service in the instruction of the infant Lodges. We hope to receive from our R. W. Brother, on his return, much interesting information as to the state and prospects of Odd Fellowship in the western portion of the Province.

The Brothers residing in Bytown, we understand, are anxious to establish the Order in that place, and, we believe, they will have an opportunity of doing so, on the return of G. S. Hamilton, who carries with him the requisite authority for opening a Lodge in that locality.

* This is the first institution, by regular organisation, of a body in the Order, for the exclusive purpose of conferring the degrees. Formerly, it was a general practice for the members to assemble at their Lodge House on the Sabbath day, and for the N. G. of the Lodge, or such person as he might select for the purpose, to "deliver lecture" as it was termed. It was then changed to meeting on some convenient evening in the week, but without organisation, or any certainty of being provided with competent assistance to perform the ceremony with proper effect. This practice obtains under many of the Grand Lodges of the present time. The Grand Lodge of Pennsylvania was the first to discover the means by which the N. G.s of the Subordinate Lodges could be relieved from duties ostensibly theirs, and to transfer the same to those who had gradually acquired experience, and whose attention would not necessarily be diverted from improving in their qualifications, by the cares and responsibilities incident to the charge of the Lodge while in session, and of the sick and distressed during its vacation. The example has been followed by other Grand Lodges, with signal advantage to the efficiency of the administration of the degrees, and to the uniformity of work.—Note to Journal of Proceedings of G. L. of U. S.

BE NOT OVER-RIGHTEOUS!

How can one be over-righteous? will perchance be the exclamation of the reader as glances his eye on the above motto: Surely one cannot be *too* righteous? True; but there is such a thing as *prudery* in morals, and affectation, even in religion. Therefore, we repeat the admonition—be not over-righteous!

Perhaps there are none so dangerous to morals and religion, as these over-righteous folks. The profligate is certainly not so, for the *bane* of his conduct is accompanied by the *antidote* of loss of respect: vice is—as the fabulous apples—beautiful to the eye, but filled with ashes. Profligacy, though oft-times luscious to the taste, is felt and acknowledged even by the profligate, to be painful in its effects—destructive as the cholera. Punishment follows vice, in one shape or another, as certainly as night follows day. The open foe of morals and religion is, therefore, not so dangerous as your over-nice and over-scrupulous moralist or religionist.

Odd-Fellowship has not less to dread from him of scrupulosity so nice, and withal so rigid and stern, that the venial errors of youth or of fashion, are reprobated as severely as the crimes against society of the audacious and the hardened. The light dance, or the merry viol, are to him abominations; and he attempts their proscription by the Lodge! For the frailties of our nature, he can make no allowance. Mirth and pleasure flee his presence. He is a Puritan, tricked out in regalia. Benevolence, the cynosure of Odd-Fellowship, is made a subsidiary. Charity—that covereth a multitude of sins—he demands shall be covered with sackcloth. He may be likened to a Protestant Trappist. He walks with measured tread, raises the warning finger with the precision of a drum-major, and fixes his eyes on sublimated sanctity, with almost as little divergence as the Hindoo enthusiast who keeps his optics fastened on the bridge of his nose for a life time, to honor Vishnu or propitiate Kali.

Far be it from us to be blind to evil doing, or to encourage, by over-leniency, the practice of immorality; on the contrary, no one is more fully convinced than the writer, of the incompatibility of habitual transgression of morality by Members, (involving respectability of character), with the maintenance of the Order's respectability,—but there is a proper limit to severity, as to leniency; and it is far less reprehensible, far less dangerous, to overstep the limits of the latter, than of the former. Too much kindness, like too much of anything, is bad, but even its badness is accompanied by an appeal to the feelings far more likely to be listened to, than the stern voice of severity overmuch.

The dog who lost the meat by catching at its shadow in the water, is the type of him who attempts moral reform by excessive scrupulosity; grasping at too much influence, he loses what his general conduct may have conferred on him. As it is easy to take a horse to the water, but impossible to make him drink, so tyranny, undue severity, or aught compulsory, will assuredly have a prejudicial effect on Moral Reform.