

"By order of the committee, and in the bonds of F. L. and T.

"JOHN A. KENNEDY, Chairman of Committee.

"211 Greenwich Street, New York.
New York, April 12, 1839."

At the adjourned Annual Communication of the Grand Lodge, held at Baltimore in April 1840, the above named Committee, in reporting their proceedings, announced that so much of their communication as related to the transmission of the annual P. W., had been readily complied with by the Manchester Unity; the Committee expressed their regret, however, that no proper information had been afforded them as to the late change in the work of the Order, but added, that a Resolution of a friendly nature having been passed by the A. M. C. of the previous year, hopes might yet be entertained of an adjustment of all the differences between the two branches of the Order. They concluded with recommending the following Resolutions, which were accordingly adopted by the Grand Lodge:

Resolved.—That this Grand Lodge fully reciprocates the feelings and wishes expressed by the A. M. C., held at Birmingham, 1839, in Resolution No. 46; and assures the Order in Great Britain, that no means will be left unused which will tend to accomplish the perfect good understanding between the Order in the two hemispheres, and which will ensure a regular and certain communication of all important information.

Resolved.—That the Corresponding Secretary be authorized and instructed to communicate to the Grand Master and Board of Directors of the A. M. C., the travelling passwords, and the term of their duration."

The subject of the admission of Brothers from foreign countries was further brought under the notice of the Grand Lodge, in the Annual Report of the Grand Sire, submitted at the above Session; and was referred to the consideration of a Special Committee, whose Report, made in the following terms, was adopted by the Grand Lodge, as a general regulation:—

"That no individual claiming to be admitted to visit or deposit a card in a Lodge of these United States, shall be so admitted unless he shall present a card, signed by

an authorized officer of the Lodge, and a card, signed by the Secretary of the A. M. C.; and unless he shall be able to work his way by the regular S. P. To. and G., known to the Order."

This regulation, of course, led to the exclusion of the Brothers of the Manchester Unity; but only so long as the new signs, &c., adopted by that branch remained uncommunicated to the Grand Lodge of the United States. Indeed, considering that on the correctness of this symbolic language the Order places its sole security from imposition, no other course could justly have been anticipated.

At the above mentioned Session in 1840, P. G. M. Zenas B. Glazier, of Delaware, was installed Grand Sire, and P. G. M. James L. Ridgely, of Maryland,—a worthy Brother who has perhaps contributed more than any one else, except Past Grand Sire Wildey, to the general prosperity of the Order—was for the first time appointed to the office of Grand Secretary, which he has since held uninterruptedly.

Besides the different States which have been previously enumerated, the Order was now established in Connecticut, Arkansas, Tennessee, and South Carolina, and the Grand Lodge of the United States, at the period we have now reached, held jurisdiction over five Grand, and twenty-nine Subordinate Encampments, fourteen Grand and one hundred and forty-one Subordinate Lodges, besides several Degree Lodges, not enumerated.

Insurance Members.

In almost every Lodge there are some whose only object in becoming members of the Order was for the purpose of effecting an insurance upon their health. They enter the Fraternity under the solemn obligations, yet their promises of fidelity are as empty as poverty's larder. They never think of attending to the calls of the unfortunate for aid; nor are they seen inside of a Lodge—except to pay up their dues—

so as to be sure that, in case of sickness, they would be entitled to benefits. They never watch by the bed of a sick brother, nor do they visit the widow and fatherless. They take no O. F. publication, and their whole knowledge of, and interest in the Order, consists of dues and benefits. They know that if they pay—cents per week, they will be entitled to—dollars per week in case of sickness. The sooner all such are out of the Order, the better it will be for the Institution; and we beg of those who love the pure principles of Odd-Fellowship, never to propose or vote for any one whose principal object appears to be based on pecuniary considerations. There are too many of that class already connected with the Institution. Give us the Odd-Fellow whose generous soul responds to the call of suffering humanity, where it may be found; who extends the open hand of charity to all in need; whose constant attendance at Lodge meetings is evidence of a correct understanding of his obligations; who uses his endeavors to become acquainted with the excellencies of the Order; whose enlarged philanthropy makes him anxious to get all the information in his power of the progress of the Fraternity throughout the world, and who is willing and anxious to inform and improve the minds of others. Such a one is an Odd-Fellow indeed! Reader, is it so with you?
—Banner of the Union.

Odd-Fellowship in Minnesota.

Even to the farthest West does Odd-Fellowship extend. In the new territory of Minnesota, scarcely redeemed from the savage wilderness, we find our Order rearing its proud head. With civilization and intelligence it marches hand in hand, and, as we believe, is destined to advance continually, until the glorious principles upon which it is based shall be acknowledged and practised by all mankind. In the *Ark* for August, we find a letter from P. G. Grand Master John G. Potts, of Galena, Illinois, the energetic D. D. Grand Sire of Minnesota. Bro. Potts had just returned on a tour to the territory, and had gone at the instance of Bro. G. Sire, on business of the Order. On the 2nd day of June, at St. Paul, he instituted and opened Hennepin Lodge, No. 4, being the second Lodge at that place. On the evening of the same day, assisted by P. G. M. Woodward, of Illinois, he instructed the Fifth Degree members of both Lodges, and conferred the Ladies' Degree upon five ladies, wives of members of St. Paul Lodge, No. 2. Next day he proceeded to the town of St. Anthony, at the Falls of St. Anthony, and instructed the Fifth Degree members of John G. Potts Lodge, No. 3, and conferred the Ladies' Degree upon four ladies. On the next day he returned to St. Paul, and proceeded to Stillwater, on Lake St. Croix—convened Minnesota Lodge, No. 1; where he was instructed to correct some irregularities in the work. This matter being attended to satisfactorily, he instructed the Fifth Degree members, and conferred the Ladies' Degree upon six Ladies. Having thus discharged the duties of his mission, he returned to Galena. Bro. Potts says the ladies in Minnesota are highly pleased with the Degree of Rebekah. A remark of one of the ladies at Stillwater contains much truth. She said: "If such are the principles inculcated by the Order, Odd-Fellows should be much better men than they are."—Pittsburgh Token, Aug. 14.

PRESENTATION OF A MEDAL.—An interesting ceremony took place recently in Washington city, at Friendship Lodge, in the presentation of a heavy and valuable solid gold medal to Mr. John E. Stanley, of that city, by a Baltimore Lodge of Odd-Fellows, in acknowledgment of Mr. Stanley's kind attention to a member of the latter Lodge during his sickness and sudden death, which occurred at Washington. The presentation was made by the hands of Messrs. Richard Marley and James Somerville, deputed for that purpose.—Token.

Temperance.

John Alcohol, My Joe.

John Alcohol, my Joe John,
When we were first acquaint,
I'd money in my pockets, John,
Which now I know there aint.
I spent it all in treating, John,
Because I loved you so;
But mark me how you've treated me,
John Alcohol, my Joe.

John Alcohol, my Joe John,
We've been too long together,
So you must take one road, John,
And I will take the other;
For we must tumble down, John,
If hand in hand we go,
And I will have the bill to foot,
John Alcohol, my Joe.

Intemperance—Purity essential to Worshipers—Difficulty of Removing Vicious Habits.

From the Pittsburgh Token.

It is recorded in the Bible that when the tabernacle of the Lord of Hosts had been reared up in the wilderness by the children of Israel, and when God had instituted Aaron and his sons as priests to minister in His sacred habitation, He gave Aaron this express command: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever, throughout your generations." From this it is seen that God communicates his dislike to be served by men whose senses should be troubled by the use of strong drink. He intimated his will that the priest, standing in the divine presence, should be in the full possession of all his mental faculties, and truly represent the image of God, in which man is created. The manner in which the priest was to appear before the Deity may surely be taken as a prototype for a man to appear in his most dignified position. The Jews claimed to have been styled of God "a kingdom of priests." How much more should we at the present day, whose "souls are lighted from on high," be considered priests, and prophets and kings! Are we not created in the image of our Maker? Are our minds not enlightened and developed to a great degree unknown to the darkness of the Jewish ages? If it was God's will that he should be worshipped not only by those whom He especially appointed to offer sacrifices and burn incenses, but that all people should be priests, worshipping their Creator in the temple of the universe all the days of their lives,—if this was the will of God as expressed to the undeveloped understandings of the Israelites, it certainly applies with great force to the people of the present day. Where is the place, or the time, we may consider ourselves dispensed from the duty of rendering service and worship to our Creator? Should we not, therefore, strive at all times to be worthy of standing in the presence of our God? Should we ever allow ourselves to be carried away so far as to disavow the stamp of divinity which the Almighty has set upon us, and to degrade ourselves below the brute creation?

But it is sometimes urged that no harm can result from a man occasionally indulging in liquors, if he does not make a usual practice of it. We can never be too careful in these matters; we should not place too firm a confidence in our power of controlling our actions. Occasional indulgences are too often apt to grow into habitual usages, and any vicious habit when it has once taken possession of us, is as difficult to eradicate as it is to suppress nature. In fact, our habits become, as it were, a part of our nature, they consolidate into essential ingredients of our existence, and you will frequently hear a man say "this is my nature, I cannot help it," when in reality, it is but a habit which might easily have been stifled in its rise.

The ancient rabbis, we learn from their writings, were extremely solicitous to warn the people from falling into the vice of drunkenness, and often severely inveighed against the immorality of such excesses. Even in their day it was held to be almost impossible to cure a man of drunkenness,

when once the vice had taken hold of him. "The drunkard," says a learned rabbi, "first parts with his money, and then his silver vessels. Copper vessels will do me the same service," says he. Then he exchanges his copper utensils for earthen ones, saying, "these no doubt will do as well." Indeed he would even deprive himself of these last, if he could procure drink for them. Like other vices, drunkenness endures with a man throughout his lifetime, and does not leave him at the verge of the grave."

We have found somewhere this old anecdote, in corroboration of the words just quoted:

There was once a man, so much given to drink, that he sold all his furniture in order to procure wherewith to satisfy his pernicious thirst. His sons had long seen with deepest sorrow, the evil to which their father had abandoned himself; and they said to one another, "if we allow our father to continue much in this manner, he will leave us nothing to inherit." All the gentle means which they could imagine they employed to induce him to desert such a ruinous and disgraceful habit, but it was all in vain, he went on drinking to excess as he had done heretofore. Resolved to leave nothing untried, in order to cure their father of this vice, the sons carried him one day, when he was in a senseless state of inebriation, to a cemetery, and laid him down in a cave where the dead bodies were usually placed. They flattered themselves that when he should awake from his profound sleep, the picture of terror, by which he would be surrounded, would lead him to reflect seriously on his past life, and he might then renounce a habit which was attended by such evil consequences; he would gladly forgive an act which, however disrespectful in itself, would so greatly benefit him in the result.

With these thoughts they left him. On the following morning they hastened to the cave, expecting to find their father weak from the want of food and drink, and cured from his vicious habit of drinking. But what was their surprise when they entered the cave, and discovered their father with a bottle in his hand, which he held to his lips with great delight in order to draw from it whatever was left of its contents. A number of bottles some empty, some full, lay around. The sons spoke to him and asked him what had happened, but his senses were drowned with the wine, and he could not answer.

It had thus come to pass: Some persons were carrying a quantity of wine, with the intention of introducing it into the city clandestinely, in order to defraud the revenue. But perceiving the king's servants at a distance, and fearful of being discovered they had concealed the forbidden goods in this cave, which appeared to be a place not likely to be searched, and left them there intending to bring them into the city at a more favorable opportunity. While this took place, the man was fast asleep, and did not dream of what was going on near him. When he awoke in the morning, and found himself in so dark a place, surrounded with corpses that filled the cave with stench and putrefaction, he was very much afraid. But the faint glimmer of light, which made him perceive the horrors of the abode in which he was, disclosed to him likewise the rich stores by his side. The sight of so unexpected a treasure filled him with joy. All ideas of death and the grave vanished from his mind; he began to open one bottle after another, drank to his heart's delight, and became as drunk as ever.

In this state his sons found him. Overwhelmed with vexation and grief, they exclaimed: "Woe to us! all our trouble is in vain. We can do nothing to cure him of his weakness, and it becomes our duty to conceal it from the world, for it really proves incurable. Let us carry him home, and put in his chamber all he can require, in order that he be no longer exposed to public scorn."

And they did so, convinced that bad habits are seldom to be eradicated, and inveterate vice does not leave the unfortu-