

The progress of the Order in all North America, has been such as to astonish those who have early and late labored in its behalf. At this period, there is somewhere in the vicinity of a thousand Lodges, and belonging to these, and enlisted in the great army that is marching onward under the banner of Friendship, Love and Truth, are probably 100,000 members. These lodges and brethren are scattered over the vast extent of the country. They are found here in her Majesty's dominions, and from your most Northern altar, over the vast extent of country are kindred altars, around which brethren assemble; and you will find them on the sea board and the interior—on the plain and the hill top—till you reach the Rio Grande. We look back from the lofty eminence to which our Order has attained—we see it in its several stages of progress from its introduction into North America until now, with mingled feelings of surprise and delight. A little time has passed since the feeble band congregated to rear the first altar; and now, after 27 years, it has erected its temples and dedicated its altars to a practical benevolence as deep as the wants of a wide spread humanity.

The Roman's boast was, that he would stamp upon the earth, and armies would obey the summons. With a power superior even to the Roman boast, Benevolence has spoken, and responsive voices have been heard like mighty thunderings from the mountain and plain, the hill top and glen,—proclaiming a continent responsive in tones of manly determination; while relieved Widows and redeemed Orphans mingle their shouts with the reverberating sound, like the chorus of angel voices.

Thus, the organization of associated benevolence, which in the old world was impaired by associated vice, was transplanted in this Western Hemisphere; and here the impure was after a few years discarded—and unincumbered Truth, Love and Friendship found a genial soil, and are operating in the heart, fraternizing mankind, and improving the masses. They came under the name of Odd-Fellowship, and while exerting their hallowed influence here, they send their light and warmth back to the Old World. They are there purifying the organized masses—quenching the strange fire upon the altars, and causing a pure incense to arise to heaven. The objects of our Institution are well understood. We have in a measure manifested the sincerity of our professions. In the world's eye we have been brethren,—we have raised up the weak and down-trodden,—smoothed the pillow of death,—solaced the widow's wail, and trained the orphan to usefulness and respectability. But yet we have labors to perform—there remains wo and misery—there is yet immorality and orphanage—there is need of our cherishing and practising "love" one to another, and of extending this principle wherever is want, or ignorance exists. It should be ours to

"Grasp the whole world of reason, life and sense,
In one close system of benevolence."

The practice of this height of charity, consists mainly in contributing to the permanent good of each other. This is a chief object of our Institution—it would diffuse the knowledge of the great brotherhood—and of our duties, and thus unite men together in fraternal union. If "the design of friendship is to make two or more one," then is that principle an important one in our fraternity. Nature has implanted the necessity of