

mental distress, afforded by sympathizing brothers to those to whom they are bound by the endearing ties of Fraternal Love, could I enumerate to him the widowed hearts comforted by the sympathy manifested for their bereavements—could I array before him the fatherless children protected by the regis of our Order, and educated under its guardian auspices; how trifling, in comparison with these imperishable monuments of its beneficial action, would its pecuniary relief appear.

In the pursuit of happiness, mankind should not undervalue that inward satisfaction to be derived from having occupied towards his fellow-man, that social position for which he has been so happily qualified, and for which he has been so certainly designed by the Author of his existence.

"God, working ever on a social plan,
By various ties, attaches man to man;
He made at first, though free and unconfin'd,
One man the common father of the kind;
That every tribe, though placed as he sees best,
Where seas or deserts part them from the rest,
Diff'ring in manners, language, and in face,
Might feel themselves allied to all the race."

To carry out the designs of Providence—to cement the alliance intended by the "Grand Sire" of our race, the Order advances with sure and rapid steps. To bind man to man, by mutual good offices, Odd Fellowship endeavors to rivet on the anvil of his reason, by the power of love, those endearing links which, expansive as charity, and indissoluble as eternal Truth itself, shall enchain heart to heart, man to man, creature to Creator.

To impede the progress of the Order in the fulfilment of its high destiny, the efforts of slander and malevolence, of error and prejudice, are vainly directed—their shafts fall harmless from the armor of proof, in which it has been encased by the genius who presides over and protects its virtuous endeavors.

Among the many objections which have been urged against Odd Fellowship, the most frequent has been the secrecy with which its proceedings are conducted. In answer to this objection, I shall merely assert that this secrecy is of paramount importance to the success and permanent prosperity of the Institution, as the initiated can testify. Whenever any evil fruits shall be apparent in society, resulting from this secrecy, then, and not till then, can it, in fairness, be used as an argument against us.

There is a slander in common circulation against the tendency of Odd Fellowship, which needs refutation.

It is the assertion by the ignorant or malevolent, that the tenets of the Order are at variance with true religion.

This charge, though utterly without foundation, uncontradicted, might mislead the uninformed.

For its falsity, I appeal to those within the Order, who, as ministers of the Gospel, are commissioned to promulgate the redeeming effects of a self-sacrificing Saviour's love.

I appeal to the requisitions, the usages and customs of the Fraternity, to refute this foul slander.

As a proof of its falsity, I would state that it is a positive requirement of the Institution, that a candidate for admission, previously to being received within the Order, should truthfully give an affirmative answer to the question, "Whether he is a believer in a Supreme Being?" Without such affirmative answer, the candidate, far from being admitted within, would never even reach the threshold of a Lodge.

I would ask the slanderer, when next a victim shall have been selected from among the members of the Order—when next Death,

"And come he slow, or come he fast,
It is but Death who comes at last,"

When, I say, Death shall have claimed from one of our Brotherhood, the penalty exacted of all mankind, in consequence of the original sin, I would ask the slan-

derer to accompany the immortal remains of that victim to their earthly resting place—I would ask to witness the last act of the Fraternity, e'er the cold earth closes for ever over all that is left of their departed brother. The act to which I allude, is the deposit of evergreen made by the bereaved, in the grave of him they have lost.

'Tis a simple act—yet hath it much meaning. 'Tis an evidence of the conviction in the midst of the depositors, "that their brother is not dead,"—that "he but sleepeth,"—"that he shall rise again." 'Tis emblematical of that eternal verdure of the soul, which e'en the fell Destroyer of the mortal pent-house of the immortal spirit, dare not attempt to blast.

It is the object, and no doubt the high destiny of Odd Fellowship, by opening a field for the culture of the moral and religious feelings of our nature, by expanding our hearts for the admission of charitable, social and fraternal sympathies; and by the favorable influence it exercises over our intellectual capacities, to bring about that peaceful millenium, when "the lion and the lamb shall lie down together"—and when

"Man, Creation's tyrant, shall cast aside,
His sword and sceptre, pageantry and pride;
While in his soften'd looks, benignly blend
The sire, the son, the husband, father, friend."

All the means necessary to be used to enable man to arrive at this blissful state, have been placed within his reach by a wise and considerate Providence; and shall he hesitate to use them? Shall he resist the influence of the better feelings of his nature? Shall he continue selfishly to wrap himself in the flimsy mantle of cold indifference? Shall he remain deaf the appealing voice of Charity? Shall his heart be hardened against the impressions of Sympathy?

Forbid it Love! Forbid it God!

What reason can man urge why he should restrain his sympathetic impulses, and prevent their indulgence from having its natural and beneficent effect upon his fellow man?

Can he, in consequence of wealth or exalted rank, feel that he does not need the sympathy of others, and be unwilling to impart that which he stands in no need of receiving?

I would say to such that Fortune is fickle; Rank deceitful:

That, though to-day, a palace may scarcely content them—to-morrow they may long for the shelter of a hovel. Though, to-day, the flattery of the courtier may scarcely gratify their vanity, to-morrow the good word of the beggar may be eagerly sought for.

"Frat man, how various is thy lot below!

To-day though gales propitious blow;
And peace soft gliding down the sky,
Leads Love along, and Harmony;

To-morrow the gay scene deforms

Then all around,

The Thunder's sound,

Roll's rattling on through heaven's profound,
And down rush all the storms."

I cannot close my remarks without paying a tribute to the enterprising spirit which has in so short a time, erected this edifice.

At the same time that it would be an affected delicacy in me not to attribute the origin of the undertaking and its ultimate completion to the enthusiastic ardor of the members of "Neptune Lodge," to which I have the honor to be attached, I would not detract in the slightest from the gratitude which is due to those without the Order, who have so materially aided with their wealth and counsel. To all who have been instrumental in its erection—to all who have come to the work with hands with hearts in them, I would tender the thanks of those who are interested in its success.

I would state that the basement or lower story is to be occupied as a school-room. The first or principal story is intended as a Lyceum, Lecture-room or Libra-