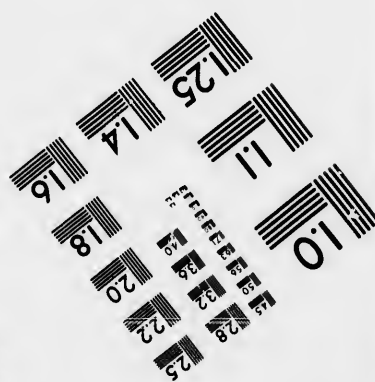
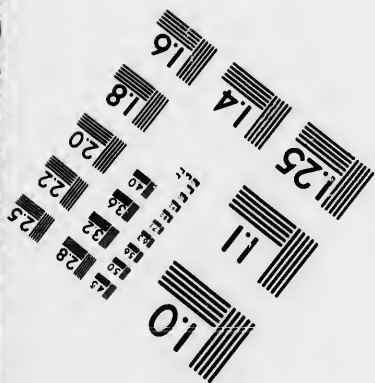
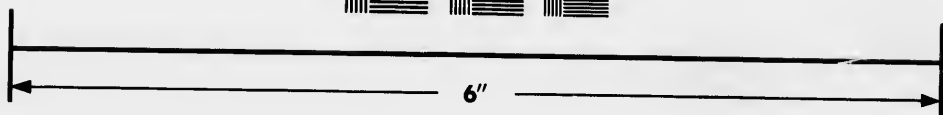
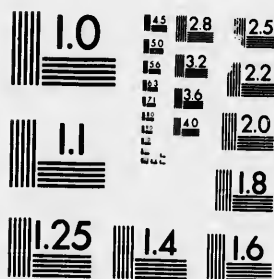


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

0  
1.5  
1.8  
2.0  
2.2  
2.5  
2.8  
3.2  
3.6  
4.0

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

1.0  
1.5  
1.8  
2.0  
2.2  
2.5  
2.8  
3.2  
3.6  
4.0

**© 1993**



The copy filmed here has been reproduced thanks to the generosity of:

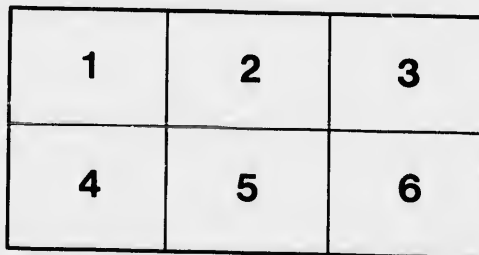
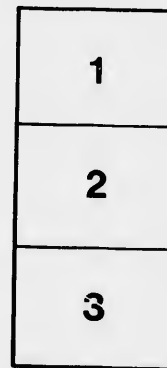
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

qu'il  
e cct  
t de vue  
ge  
ation  
qués

*Albert Case*  
**ADDRESS**

DELIVERED BEFORE

*Till 2655  
Not in Gray*

**ORIENTAL LODGE No. 7.**

OF THE

**INDEPENDENT ORDER OF ODD FELLOWS,**

ON THEIR FIRST ANNIVERSARY,

**AT STANSTEAD,** *Canada*

JULY 29, 1846.

BY REV. ALBERT CASE, D. G. S., GRAND LODGE U. S.

STANSTEAD:

L. R. ROBINSON, PRINTER.

1846.

ORIENTAL LODGE ROOMS, Rock Island, July 30, 1846.

DEAR SIR AND BROTHER :

We have the honor to inform you that the undersigned have been appointed by Oriental Lodge No. 7, to request a copy for publication of the Address delivered by you on the first anniversary of said Lodge. Permit us to hope you will favor us in this respect; and we beg leave to say, your compliance with our request, will be equally gratifying to those not having the pleasure of listening to you on that occasion, as to those who did.— We would also improve this opportunity to tender to you, in behalf of said Lodge, assurances of our very high consideration.

With respect and esteem, we remain, yours in F. L. & T.,  
SAMUEL L. FRENCH,  
JOHN G. GILMAN,  
JOSEPH C. CHASE.

Rev. ALBERT CASE, D. G. Sire, &c. &c., Worcester, Mass.

ROCK ISLAND, July 30, 1846.

SIRS AND BRETHREN :

Your kind note of this day, in behalf of Oriental Lodge, requesting a copy of my Address, has been received. I am not insensible to its many imperfections, and I am apprehensive that you may have estimated it too highly; but as you seem to regard its publication calculated to advance the fraternal interests of our Institution, I submit it to your disposal, satisfied if it shall in any small degree aid in effecting the object designed.

Be pleased, Brothers, to accept for yourselves and for the Lodge you represent, assurances of my gratitude for your kindness, and of my very high regard and consideration.

Very truly thy Brother in F. L. & T.,

ALBERT CASE.

Past Grands—S. L. FRENCH, J. G. GILMAN, J. C. CHASE.

## ADDRESS.

"THE DESIGN OF FRIENDSHIP, IS TO MAKE TWO OR MORE ONE. MEN OUGHT TO BE UNITED."

*Pythagoras.*

GRATIFIED, I trust we all feel, that we are permitted to assemble together on this interesting occasion. I feel a great degree of pleasure in witnessing the union and harmony of Odd-Fellowship exemplified in this gathering of Brothers of different political and religious tenets, and subjects of different Governments. Among the ancient Jews, we read that the people assembled to be numbered, and that on such occasions, the several tribes of Israel, each springing from a common ancestor, assembled by thousands. They went to make a census of their numerical and available warlike strength. But no warlike summons has brought us together. We come not to dig up the hatchet, or whet the tomahawk, like Indian tribes—we come not to light the beacon fires of a Scottish foray, nor to draw the line of *fifty-four forty*, or *forty-nine*; but in the peaceful garb of brothers have we come into God's sacred temple, on an errand of peace and love,—an errand fit to be consecrated in such a place, and by such a band of brothers. I congratulate you, my brethren, on this assembling. It is matter of gratulation to our wide-spread Order, that we assemble here in the spirit of Odd-Fellowship this day,

"Not as the conqueror comes,  
But the true and honest hearted,"

have you come up here, in accordance with an ancient and honorable usage, to celebrate an event which to you is full of deep interest, and to the Order, yea, to the world, important.

People of all nations have been accustomed to celebrate by festivals or otherwise, the annual occurrence of days on which events of moment have transpired. They have commemorated by Anniversary celebrations the rise of nations, and communities,—the uprising of philanthropy, morality, and virtue, as well as the war-founded throne of power.

You meet now to commemorate the birth of Oriental Lodge, No. 7, into the great family of our honorable Fraternity. Twelve months have rolled away, and are numbered with the past, since your Lodge was Instituted. You have the privilege of knowing if your principles as Odd-Fellows, are serviceable when reduced to practice; and from the retrospection to gain lessons of instruction to guide and influence you in coming time.

That you have not been disappointed in your early formed opinions of the utility of the Institution, is evident from the fact, that you regard the establishment of your Lodge, an event worthy of commemoration. I have no doubt it is so regarded by the Grand Lodge and the Fraternity of Canada, and I the more heartily congratulate you on this anniversary, on this account.

It matters not to what form of Government the man belongs, whether it be Despotie, Monarchial, or Free,—around the altar of Odd-Fellowship he will always meet with a friend, protector and brother. It matters not

whether he has bowed to idols with the Pagan—performed a pilgrimage to Mecca with a Mahometan—acknowledged no Divine laws but the Mosaic—or bows with the Christian in thankfulness to his Father, for the gift of his Son: If he believes in the Supreme Being, and presents the requisite testimony, he will be received at this Altar with outstretched arms, and every thrill of his heart will be met with a responsive throe of sympathy.

Our doors are guarded from the intrusion of the curious, the idle and immoral, as well as the malicious assaults of those who are ignorant of our tenets, or knowing them abhor them, because they are too pure for their corrupt hearts. Yet the most humble and destitute approaches the tabernacle with confidence, and the swift revolving door exhibits to his ravished eyes—friends and brothers, ready to extend the hand to receive him, and swift to minister to his every want.

It has been matter of astonishment to many individuals, that an associated body, or a society consisting of such apparently discordant materials as our Fraternity is composed of, has lived, prospered, and gives such undoubted evidence of continued existence and usefulness.

They have not yet fully learned all the peculiarities of our Institution. They have not yet learned that the passions engendered by the bickerings of party, and the more cruel denunciations of theological sects, find no door of entrance into our asylum. But when they have learned this, they will see that much of the fruitful source of discord and disunion is dried up and removed;—when they learn that the Odd-Fellow bows at an altar where Love and Truth reign—where Justice, Temperance and Charity are inculcated—where

“Friendship, on wing ethereal flying round,  
Stretches her arm to bless the hallowed ground,  
Humanity well pleased there takes her stand,  
Holding her daughter Pity in her hand:  
Here Charity, which soothes the Widow’s sigh,  
And wipes the dew-drop from the Orphan’s eye;  
Here stands Benevolence, whose large embrace,  
Uncircumscribed, takes in the human race”—

there will be no more astonishment that Odd-Fellowship has succeeded in establishing its altars, and bound thousands together in harmony—that our Institution has prospered, and will go on acquiring numerical and moral strength, achieving new victories, until selfishness, and hatred, and base principles, shall dissolve and die.

There is nothing very surprising in seeing every nation, sect and caste, paying a deep regard and reverence to those principles which form the motto of our Order, and which are so universally admitted and admired. No! It is rather a matter of surprise that all who know our principles and our practices—who know the power of Odd-Fellowship to fraternize, moralize and bless—do not rush to our Lodges, and learn all the incentives to the performance of high moral duties. But there is a kind of scepticism in some minds respecting Odd-Fellowship. The Infidel is inclined to oppose Christianity, because its doctrines appear mysterious to him. The man who is not even acquainted with the machinery of the Lodge-Room, and yet imagines and pronounces and denounces as sin the very good he *must* and *does* see, utters from his heart the declaration of the

I  
d  
h  
t  
n  
t  
e  
b  
n  
e  
s  
t  
F  
a  
s  
te  
tu  
p  
fo  
th  
th  
in  
ra  
w  
th  
p  
Id  
st  
of  
th  
be  
It  
in  
w  
ac  
isp  
w  
wh  
me  
bu  
tor  
ce



Infidel relative to Christianity. Thus does he distrust his own eyes, and declare, inferentially, from the predisposed baseness of his impure heart.

This dark principle has prevailed long enough. All associations which have stepped forth with an open hand and a generous heart, and labored to ameliorate human suffering, have been the objects of its hatred.

Cain hated Abel. The sympathy, affection and good will of Abel, was not possessed by Cain—who hated and slew his brother. Ignorance of the principle which lived in Abel's breast—together with its concomitant envy, gave birth to wrath; and then its offspring, murder, all hideous and blood-robbed, appeared to shroud the trembling earth in gloom. We do not, however, claim that Abel was an Odd-Fellow, although he manifested the virtues of Odd-Fellowship; nor do we rank Cain with the opposers of Odd-Fellowship at this day. Yet we say, Cain was ignorant of the principles of Abel—he hated him for his gentleness and love. Odd-Fellowship is opposed by those who are ignorant of some of its forms; and who feel that its principles are too pure and holy to abide in whited sepulchres.

It is not my intention to detain you long with the antiquity of our Fraternity. I have no desire to claim remote antiquity for the organic structure of Odd-Fellowship. It matters not whether the fanciful idea so often put forth, that the foundation stone of Odd-Fellowship was laid by our forefather Adam—whether it was organized in the Roman camp, among the Druids, or Egyptians, or at a later period, be correct or not. We know that it has been organized as a system—that it is of human origin, based in principles which are coeval with the great Divinity. We know that it ranks among the most honored and useful of human institutions. It has withstood the assaults of its enemies. The unbridled fury of the ignorant, the more artful falsehoods and subtle insinuations of the demagogue have passed by, without scathing its pillars, or dimming the lustre of its chain. Idle and impotent are, and ever will be, the puny efforts of malice, or the strong arm of bigotry and superstition, against the inculcation and practice of those sublime virtues of our Order, which have a common God for their origin, and a boundless universe for their temple. Their efforts have been put forth against our Institution with a zeal worthy of a better cause,

"While like a sunny rill,  
Silent, yet gaining still,  
Deeper and wider our influence has spread;  
Soothing the Widow's fears,  
Wiping the Orphan's tears,  
Strength to the weak—to the fatherless bread."

It is, however, not surprising that the progress of the Order was opposed in Europe and America at an early day. Much of the prejudice that was aroused against it, was in consequence of its partaking of the character of a convivial association; for such was its character in both hemispheres. No wonder, then, that an enlightened and moral community would spurn the professions of the members of the Institution which, whilst it claimed to exert a moralizing and elevating influence among men, presented little if any evidence of the truthfulness of the profession, but rather evidence against the profession and the influence, in the custom which was known to exist, and the practice of conviviality in the recesses of the Lodge-Room. The public saw, indeed, a beautiful theory

Do you can believe...

presented, but they saw an example in antagonism with that theory, and they could not trust it as an agent of good, till they saw it separated from evil practices, and its members, in their associated capacity, throwing off the burdens; leading out the institution into the field of promise and of hope, and presenting it in its purity, redeemed from hurtful custom, unmarred by evil practices, gained for it a favorable public sentiment, and restored health, and life, and vigor to its native principles.

The Independent Order of Odd-Fellows, to which we look as our Parent, had its origin in Manchester, Great Britain, in the year 1819. Odd-Fellowship, in some form, had doubtless existed independent of the name, and so had the name existed, and the form in part, without much of the spirit, as early as the middle of the 18th century.

In 1788, the poet Montgomery composed an Ode for a society in London, which had for their motto, "Friendship, Love and Truth," and our own Ridgely says, "from the perfect agreement between the language used, and the practice of the ancient Odd-Fellows, we are justified in believing that was a society of Odd-Fellows." We are not enough interested in those ancient organizations, to trace their history farther; they had the name, it is true, but the similitude between their clubs and the Independent Order of Odd-Fellows now existing, is discernible only in name.

There are different communities, distinct from each other, which proceeded from the parent stock in England,—all professing to labor in the cause of humanity; and among them is the Independent Order of Odd-Fellows, Manchester Unity, from which we derive our authority. The Manchester Unity numbers more than 400,000. The Grand United Order of Odd-Fellows, Sheffield Unity; Ancient Order; Bolton Unity; Imperial Order, Nottingham Unity; United Order, Leeds Unity; Imperial Order, Paddock Unity; and the Independent Reformed Order of Odd-Fellows. We sincerely hope the last will prove what its name indicates, a Reformed order of Odd-Fellows in England, and gathering health and power from a conformity to our customs and practices, it may exert a salutary influence which shall be felt, and help to regenerate and reform the others who are Odd-Fellows in name.

The Supreme Head of the Order on the Western Continent has recognized the year 1819, as the period of the introduction of the Independent Order of Odd-Fellows into this Western Hemisphere. The formation of Washington Lodge No. 1, at Baltimore, Md., under the superintendance, and by the efforts of the venerable Past Grand Sire Thomas Wildey. He loved the Institution from his initiation into it in England—he saw the wholesome influence it might exert in the land of his adoption,—he labored to plant and nourish it there, and how well he succeeded in his labors of love, can be told you in almost any part of the Hemisphere,—for all abroad, throughout its length and breadth, floats the banner of Odd Fellowship, and under it are marshalled the countless hosts who delight to look to Wildey as the Father and Founder of Odd-Fel-

• "When Friendship, Love and Truth abound

Among a band of brothers,

The cup of joy goes gaily round

Each shares the bliss of others."

lowship in North America. In Scriptural times, revelations of future glory and grandeur were suffered to burst upon the vision of the patriarchs and prophets of those days, and the land of promise was permitted thus to display itself before the longing eyes of some who were never to set foot therein. When Father Wildey planted the Order in America, he saw not its future glory—he could not by anticipation have beheld it as it now is, numerous, useful and respected,—but he has entered into more than the land of promise—he sees that the seed has taken root and bro't forth abundantly; and his heart beats with joyous emotions, when he thinks that all over the Continent his brethren are glorying in the principles of Friendship, Love and Truth.

Could the old Patriarch be permitted to be with us this day,—as poor Rip Van Winkle was restored to the bosom of his descendants,—with what a shout of joy would we meet him and pledge ourselves anew, to adorn the temple he labored to rear, and to perpetuate the name and the spirit of Odd-Fellowship, till time itself shall cease to be.

The reformation, or regeneration, to which the present condition of the Order is so much indebted, took place in 1824. From that time the hitherto languishing Institution, began to gain strength, and after a few years, a new era in its history commenced. It had shaken off the cumbersome customs—turned all its energies and abilities to the proper interests of the Order, and directed its funds in wholesome channels, and it began to be appreciated as an Institution that did much, and promised more in coming time, for the elevation and comfort of mankind. It went on, increasing in numerical and moral force, until it extended all over your neighboring Union,—it has planted its Altars in the far West, away at the place of the sun's setting—

“ Where rolls the Oregon,  
And hears no sound  
Save his own dashing.”

It has erected its altars in every State of the Union, and here in Canada it is zealous in the performance of its mission. In 1843, it was under the auspices of the Grand Lodge of the Western Continent, introduced into Canada. Prince of Wales' Lodge was then organized at Montreal, afterwards arose Queen's Lodge and then Prince Albert's Lodge.—Then succeeded the Grand Lodge of the Province of Canada, which I had the honor of instituting at Montreal, in Nov., 1844. It now numbers nineteen subordinates and many members. There are also four Encampments and one Degree Lodge, all engaged, and all successful in extending the principles which fraternize mankind and cement them together as a band of brethren. The Province of Canada is keeping pace with the neighboring States, and taking the lead of some of them in Odd Fellowship. The germ which was borne from England, in the heart of an Englishman, transplanted in the United States, has extended its branches and its influence, until all North America is favored with its light and warmth. It could not be bounded by national lines, but looking to the good of a common humanity, it reaches out all abroad,—erects its altars, gathers its votaries, and inspires them with that Friendship which produces a oneness of sympathy and affection, and causes each to recognize in each a brother, whether he be of his own country and tribe, or of a different one.

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

this principle in our hearts, and made the culture of it an agreeable and useful labor.

If the unity of humanity is desirable, then is Friendship important, for it has a tendency to unite men, and to strengthen the bond of union; for it arouses to duty and to sympathy—it unlocks the store-house of benevolence, and, Howard-like, the individual goes forth blessing and blessed.

Lord Bacon has well said, that “a crowd is not company, and faces are but a gallery of pictures, and talk but a cymbal where there is no love”.—It is a mere and miserable solitude to want true friends; without a friend the world is but a wilderness. A “faithful friend is the medicine of life”—a panacea for many of the ills of existence. One reason of the petty jealousies and wranglings of men, is their want of knowledge of each other. One chief reason why men are alienated from each other, and refuse the kind offices of life, is their ignorance of each other. Our Institution brings them together on a common level—the high and the low, the rich and the poor meet together, and feel that the Lord is the maker of them all. Their discordant opinions on church and state—their prejudices and uncharitableness, is here laid aside—they meet at an Altar, dedicated to Friendship, Love and Truth—they meet as Brothers—they cultivate an acquaintance, they come to see that which is good and praiseworthy in each other; their animosity and coldness is removed; they become inspired with the principle of Love, and the truth of man’s relation; Friendship exerts her power to unite, and they are bound in fraternal bonds by the mystic chain.

True Friendship hath no sting, no shade of gloom;  
 A lovely blossom ’tis of fadeless bloom,  
 Whose witching perfume scents alike the air  
 Breath’d ’neath the cottage roof, or palace fair;  
 A gem emitting rays refulgent, bright,  
 Alike in day-light’s glare, or darksome night—  
 A brilliant lamp whose oil, like her’s of old,  
 Is unconsumed—a flame that ne’er grows cold:  
 A sparkling stream that gurgles sweet along,  
 Brightening the flowery groves it flows among,  
 Till sinking with a low and gentle sigh  
 Upon some ocean-billow mounting high,  
 It mingles with its waves—thenceforth to be  
 A PART, a portion of the boundless sea.  
 Such is the friendship that, unchanging, throws  
 A halo round life’s scenes until they close,  
 And such the mystic tie that links each band  
 Of truthful “Odd-Fellows” throughout our land.

Nor does the influence affect only those who bow at the altar; they go forth to the world, to make known the truth that “men ought to be united;” to show that men can fraternize, and, leading the way, they exert an influence that shall tell on generation after generation, until the Millennium come.

The principles and inculcations of our Order exert an influence over its members, and that influence extends to their associates, and again to the beholder; and increases the moral order, the social feeling, the friendship and purity, and consequent happiness of the whole community. The Lodge prevents many from running into temptation. We are naturally social beings, and when provision is made for the cultivation and satisfaction of our social nature in the Lodge-Room, the avenues to criminal

amusement are closed, by the more attractive paths that lead to the blessed retreats of Odd-Fellowship. From these retreats profanity, intemperance, dishonesty and hatred are excluded; and temperance, justice, honor, watchfulness and good will are inculcated. Many a fond wife has been blessed by the reforming spirit of Odd-Fellowship, and many a kind sister has lifted her voice in thankfulness, that the father and brother have been rendered better, and even restored, by the influence of the principles inculcated in the Lodge, and the association with those who have become imbued with the principles, and do breathe them.

The beneficial influence of our Institution has to a great extent been acknowledged by the world. It tends to unite men of different nations and communities, and thereby cements the bond of human brotherhood, and prepares them in state policy and in social intercourse to promote human welfare. The sick Brother, at home or abroad, is provided for to a greater extent than in any other human institution—yea, even greater than in the church. The Brother disabled, is strengthened by sympathy and funds; and dying, he receives all the attention that could be paid by his own family circle. Then, again, his companion and his little ones are provided for,—they are protected, and made as comfortable as the sympathy, counsel, care and moneys of brothers can make them. This attention to the Brother is paid, whether he be at his own fire-side, or abroad from his family and his home; for, in the peculiar language of Odd-Fellowship, he reveals himself a Brother, and finds Brothers, as companions and parents at his home. This favor may now be enjoyed in almost any land, for Odd-Fellowship cannot be bounded, and her votaries dwell in every civilized clime. Numerous are the instances which might be cited to assure you of the facts I have stated.

An Odd-Fellow, a citizen of New England, J. J. Rogers by name, was lately wrecked in the South Pacific Ocean, and afterwards carried to New South Wales by a British vessel. On arriving there, he found two Lodges of Odd-Fellows—made known his circumstances, the fact of his shipwreck, &c., and the brethren furnished him with all necessary clothing, paid his passage to England, and gave him forty dollars to support him until by his own labor he could provide for himself. A seaman from New York City was wrecked on a Southern coast—he reached the city, where brethren provided for him, and sent him home with a month's wages to feed his family.

A lady, with her husband, came from England some years since.—When they left their native land they were in comfortable circumstances; but her husband became feeble, and lingered long, till their little all was expended. He died, and left her destitute and needy, far from home, among strangers. The last mite had been expended—she was in want. Her husband had bowed at an Odd-Fellow's altar in the Old World; but the circumstance had not been brought to her mind until, in examining his papers after his death, she found the card he received from his Lodge in England. She did not then think it would become a talisman to administer to her wants. But a short time after, she heard that a Lodge of Odd-Fellows was to be formed on a particular evening, in the town where she dwelt. She wrote a note stating her necessities, enclosed the card, and on the night of Installation of the Lodge, she sent it. The amount was immediately raised for her relief and comfort, and with tears of grati-

tude she acknowledged her thanks, calling down blessings on our then infant Institution. In the language of Inspiration she said—"The blessing of him that was ready to perish shall descend upon thee; for thou dost relieve the stranger, and cause the widow's heart to rejoice."

I need not cite to you the numerous instances on record, where the widowed mother has publicly blessed our Institution for its benefactions to herself and her offspring; many of them are known to the world, and they have secured for the Institution the blessings of the widows and orphans, and their prayers for its progress and future triumphs. Orphans are provided for, reared up and educated, in all sections of the country where Odd-Fellowship exerts her power. Thousands of children who have been left fatherless, on this continent, have found fathers and protectors in Odd-Fellows' Lodges. They came like those little ones who approached the Savior, when he took them in his arms and blessed them—they came, and are receiving the benefactions of the Order. The Lodge is a father to them. And not content with this, the Fraternity has the praise-worthy object in view, of raising and endowing a College for the reception and education of the orphans of Odd-Fellows.

I have told you of one instance where the widow of an Odd-Fellow received the benefits of our Order, and that among strangers. Thanks to the generosity of the Brotherhood, the wife or widow of a worthy Brother may now receive from the Lodge such evidence as will enable her in any land, to convince the Odd-Fellow that she is entitled to all the attention and support the Brother himself would be; and by that evidence she can secure respectful attention and relief, if need be, even among strangers; for she can appeal to Brothers, and wherever the banner of Odd-Fellowship is unfurled, her appeal will be responded to by those who will delight to counsel, relieve, protect and bless. I would suggest to ladies the propriety of urging their husbands to become Odd-Fellows, if they are not, that they may secure the privilege of a card to themselves. And to the parent, I would say, you can recommend to your son no better way of gaining friends, advisers, and good moral, temperate associates, than by joining an Odd-Fellow's Lodge. He will, by that means, obtain a passport to the best of society, and find brothers as parents and protectors in every land.

Odd-Fellowship exerts a moral, social and beneficial influence. It is a moral society—a life and trust association; and its praises are sung by happy voices throughout the land. While it does not claim to be a religious institution, only in the practice it requires, and in manifesting the fruits of "pure and undefiled religion," which is "to visit the widow and fatherless in their affliction, and to keep himself unspotted from the world"—yet, no Atheist can become an Odd-Fellow. If he refuse to acknowledge, while yet his foot is on the threshold of the Temple, that he believes in God the Supreme Governor of all, the door will not open to his view. It admits of no sectarian views; but, like the rainbow of heaven, while it circumscribes all mankind, it gathers into its symbolic chain men of every kind, creed, nation and faith, and inculcates *charity* to all men.—Charity, that heaven-born principle, which, like Mercy—

"Droppeth as the gentle dew from Heaven  
Upon the earth beneath. It is twice blest—  
Blessed in him that gives, and him that takes."

I trust it will not be thought egotistical, if I inform you that the funds of our Order are raised for special purposes, and the returns of the Order show that they are sacred to those purposes, viz: of relief and support to Brothers, their widows and orphans.

The returns to the General Grand Lodge, for the year ending June 30, 1845, show a gain of members by initiation, in one year; of 22,862. The revenue amounted to \$449,194. The whole number of contributing members was near 100,000. Relief had been extended to 6,534 Brothers, and 476 widowed families. The total amount paid for relief, during that year, was \$124,669, to which we may add 9 Grand Lodges which failed to make report of relief extended, and doubtless show near two hundred thousand dollars expended for the benefit of the sick Brethren—the support of the Widows and Orphans of our beloved Order.

It is asked if our funds are scattered broad-cast to every wanting person? We answer, our Lodge funds belong to the Brethren and their families. Our individual funds *may* be given as freely as those of any other men. The Lodge funds being held sacred to the Order, we must have the privilege of preserving them exclusively for the Order. We must have the means of ascertaining whether those who would appropriate them, are entitled to that privilege. In protection to Brothers—to widows and orphans, our institution is eminently distinguished. See ye the lone orphan, for whom no mother's bosom throbs in soft sympathy!

“See ye the widow forced in age for bread,  
To strip the brook, with mantling crosses spread;  
To pick the winter's faggot from the thorn,  
Then seek some nightly shade and weep till morn.”

These are the objects of the Odd-Fellow's tender regard. Perhaps there is no association of men that can with more truth say:—“When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me, because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not, I searched out.”

But it is often alleged that ours is a secret society, and that the secrecy peculiar to it cannot be reconciled with the benevolence it professes. We remark that ours is not a secret society. Is that a secret society, whose principles are spread out all bare and beautiful before the world—whose members are publicly known *as* members—whose laws, places of meetings, and practices are understood by the whole community. No! That is a secret association whose plans, purposes, places of meeting and membership, are all concealed—who keep banded together like robbers and assassins, unknown to others. The Carbonari of Italy, or the band intent on stratagems, treason and strife; these may be termed secret societies; but not ours, although we observe the principle of secrecy. The secret principle is not peculiar to Odd-Fellowship. We use it for self-protection. A man without secrecy is said to be an open letter, for every one to read. If our Lodges were thus open, we might expect that every mendicant and drone that has the power of locomotion, would dishonestly live on our funds, till none would be left for the sick and distressed, the widow and the orphan among ourselves.



Every profession, every art, every trade, has its secrets. Empires and states have their secrets. Families and churches have their secrets, and I doubt much if there is a heart in this assembly but what is the repository of some secret. Secrecy is observed in every condition of society. And yet, we don't think of speaking of secret empires, secret states, secret churches, and secret families. Why, then, charge Odd-Fellowship with the crime of being a secret society? It observes the secret principle, but we have yet to learn that it is more sinful for our Order to seal its letters, than it is for a church or state to do the same.

This secrecy is no novel doctrine. The Egyptians veiled their religion and politics under its impenetrable mask. Lycurgus, among his constitutional laws, required that every one keep secret whatever was done or said. The duty of secrecy is taught and enjoined in the Scriptures.—Solomon forbade drunkenness in a King, because it is an enemy to secrecy—and added, “He that discovereth secrets is a traitor, and he that conceals them is a faithful brother.” A wise man also said—“Whosoever discovereth secrets loses his credit.”

The first Christians were accustomed to pledge themselves to one another by a solemn declaration similar to the covenant among Odd-Fellows. Pliny who wrote in the first century, reports to the Emperor Trajan, that “the Christians were wont to meet together in the night and bind themselves to secrecy,”—that though they might recognize each other in the multitude, they should not be known as associates by the world.

Tertullian, a Presbyter of Carthage, who died about A. D. 216, says, “None are admitted to religious mysteries without having secrecy enjoined.” Minacius Felix, who wrote a learned and eloquent defence of the Christian religion, which Lardner thinks was published in A. D. 210, states that “the Christians *know one another by secret signs, and love one another almost before they are acquainted.*”

The Master of Christians enjoined secrecy upon his followers, and thereby recognized the principle for which we are contending. “When,” said Christ, (Matt. 6, 3) “thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret.”

If the secrecy we enjoin is beyond this, it is only to protect our funds from imposition, that we may be able to do “alms”; but it is further objected that the privileges of the Order are conferred upon the worthless and immoral. We desire not to receive such, until they shall have reformed. But, we may be deceived. We cannot see the motives of every individual. We are sometimes imposed upon, no doubt. If we are deceived, the Institution ought not to be censured, but those who are guilty of the deception. It is unjust to blame any society, for the evil conduct of its members, unless the society sanctions, or is blind to that ill conduct.—The best things may be abused. Our holy religion has been perverted to base ends. Have ye not seen hypocrisy and sin in the church—at the altar of God? Have ye not seen wrangling and strife on account of a slight difference in creeds? But christianity is not to blame for these abuses. They furnish no argument against christianity; nor should the immoral conduct of a member, be attributed to Odd-Fellowship.

It has been objected further, that our Order requires the time of its members, and that females are not permitted to enter our Lodges. But if it be a useful institution, if its privileges are invaluable, it must of course

require some time on the part of those who would participate in its toils and privileges. There is little of good acquired without toil, and patient steadfastness in the pursuit. The Lodge requires as small a portion of time, as any other assembly, or any pursuit which yields as great reward. And it is not for himself alone that the votary at the shrine of Odd-Fellowship, pays his weekly visits. It is to secure the blessings of the institution to others—to his wife and children, and to generations that shall live after him. But what shall we say to the objection that ladies are not suffered to become Odd-Fellows? We say the fact that they cannot be admitted, is a compliment as high as we can pay them. They require not the incentives of Odd-Fellowship to induce them to practice the virtues it enjoins. Where else can the repository of truth, so readily be found as in woman? Temperance which is taught and enjoined in the Lodge, is her habit. Where will you seek prudence, but in the modest refinements of woman? Charity can hardly be personified, but in the character of helpless children clustering round, and hanging on the angelic eyes of woman.

The intelligent Ledyard, who had visited every quarter of the globe, and carefully observed the disposition and habits of both sexes, says:—"In all countries, civil and savage, I have found man rude, cruel and inhospitable; but in no country, savage or civilized, have I ever addressed woman in the language of decency and politeness, but I was responded to with kindness and attention." Odd-Fellowship, although entirely sensible of the advantages it is capable of conferring, would not ask that she should bow at its altar, of whom it is said,—

"Hers is a mild and gentle power  
That prospers in affliction's hour;  
And when the heartlessness of friends  
Falls, like a pestilence, and brings  
To Hope's own fair imaginings  
Its withering breath; then woman lends  
Her words of solace; and her smile  
Like moonbeams on a ruined pile,  
Comes with an influence to bless  
Where all seemed drear and comfortless;  
And sheds around such holy light,  
As makes e'en desolation bright."

Such are the sentiments of our Institution, in reference to woman, and the regulation which forbids that she should participate in our mysteries, is equally as proper as her exclusion from seats in Parliament, or from the command of navies and armies, or from

"the tented field,  
Where column after column wheel;  
Where cannons roar and chargers reel,  
Amid destruction's revelry."

Still we ask her influence and her approval, and she can bid Odd-Fellowship "God speed," without sullyng the chastity of her pure spirit. We ask females to witness the effects of our principles, and as they love good order, and moral and benevolent companions and neighbors, to approve our exertions to improve humanity. Cheer on your husbands and brothers and lovers in their exertions to perpetuate and extend the blessings of Odd-Fellowship.

BROTHERS,—you have seen the triumphs of Odd-Fellowship over sect

and party; you have seen it binding in fraternal union those who were estranged by political and religious tenets. It takes men of the most discordant opinions in politics and religion, and brings them together, instructs them in the good qualities of heart they possess—leads them to see they are brethren—to labor and fraternize together as such. This has been one tendency of our institution,—where party spirit, strife and animosity raged, severing friends and relations, it has calmed the elements of strife—brought men of all parties together, and consolidated them into an union that has been efficient in banishing discord and contention from the community, and establishing the reign of friendship and good will. We have witnessed its effects where christian sects have been arrayed against each other; when they have associated in Lodge, they have discarded the spirit of hatred and come to respect and love each other.—Odd-Fellowship raises above and controls party, and therefore is it designed to make men one in purpose, one in affection. Its power has been felt among men of different sects, different parties, different nations and governments. It unites them together upon principle, and never, no, never, let the relative positions of their governments be what they may—can these Odd-Fellows forget that they are Brothers. The links of that symbolic chain that encircles them cannot be sundered by the waters that separate, or the lines that bound the nations. Odd-Fellowship is doing its part to prepare the way for the coming of that glorious era foretold by the old seers of God, when the spirit of the Supreme Majesty shall walk forth in power, and say to the raging winds of human passion—“Peace! be still”—and a holy calm shall ensue—a calm in which the spirit of war shall be forgotten, and

“To ploughshares men shall beat their swords,  
To pruning hooks their spears,”

and man shall be redeemed from every antagonistic principle, and united in Friendship, Love and Truth.

Methinks I see *this day*, reasons that strengthen my hopes in this great triumph. Bright and prosperous be the career of Odd-Fellowship, and when men are thus redeemed and united, when they shall “learn war no more,” but there shall be universal peace and good will that shall ever prevail—may it be seen that Odd-Fellowship—the hand-maid of Christianity, has faithfully performed its mission.

BRETHREN, a year has passed away since your Lodge was organized. You hail its anniversary with delightful emotions. You have cause to rejoice at the triumphal arches you have erected, and with becoming solemnity to acknowledge your gratitude to the God in whom you trust.

BRETHREN—I congratulate you, on your success and prospects. Ye have done well. Bright and inviting are the prospects before you. I rejoice with you on your first anniversary; at peace among yourselves and with the fraternity, respected by all around whose respect can do you good; if you go on in the practice of the benign principles, you shall remain a firm pillar of the Grand Lodge of Canada—you shall aid in cementing the whole fraternity throughout the world in one form and spirit and family; having one desire, one purpose, and a uniformity of practice; one Word, and Grip, and Sign. Brethren, let us hope, while we labor, that Odd-Fellowship may yet possess a universal language. Then shall we realize the bright visions of Glory that now appear to beam on

the future, and see yet nobler triumphs of our Order. Then will the links in our chain be bright and well riveted, and our Institution will stand,

"Like some tall cliff that lifts its awful form,  
Swells from the vale, and midway leaves the storm;  
Though round its base the rolling clouds are spread,  
Eternal sunshine settles o'er its head."

The work has been well begun. I beseech you, Brethren, persevere.—The edifice has been reared and adorned with beauty; let its name be embalmed in the heart's best affections—and its pillars be entwined with a wreath of glory. Go on Brethren, and if in after time, the destitute and the homeless come up to where your banner waves, may it be said—

"And he who came of all bereft,  
To whom malignant fate had left  
Nor home, nor friends, nor country dear,  
Finds home, and friends, and country here."

As members of the Fraternity, high responsibilities rest upon us. The highest blessings which Odd-Fellowship enjoys and conveys, are to be perpetuated, unimpaired and untarnished, by us, to be delivered down to our successors—or as they descend, go with the seeds of decay and death implanted by our neglect or selfishness. The importance of our position cannot be overrated. This Order is to stand, a monument of the benevolence of man and of the blessings of the Supreme.

Throughout our whole jurisdiction our Order is prosperous and respected. I shall carry with me evidence of your prosperity, and your devotion to Odd-Fellowship. I shall assure the Parent Grand Lodge that with all her children Odd-Fellowship is the same. I congratulate you on the fact that you are aiding to enlighten and fraternize humanity, and as others have the happiness to make your acquaintance, may they find it agreeable as I have. I can ask for them nothing more at your hands. I am satisfied that deep in your hearts you cherish a desire that men should be united; and that you will steadily inculcate and practice the principles which tend to make them one. I know you will labor, that Odd-Fellowship shall go out wider, and yet with power, until the vast universe is flooded with its light, and animated with its spirit; until those who now cherish selfishness, enmity and hatred shall come in peace and good-will, and prove men, all united in Friendship, Love and Truth shall go up the song of oneness and joy like the mingled voices of many waters!

From the kindness I experienced on a former visit to the Brethren in Canada—from the known hospitality of the people of your Province, and of the Odd-Fellows in particular, I anticipated a fraternal and happy interview with the members of Oriental Lodge. Great as were my anticipations, they compare not with your kindness and courtesy. I came among you a stranger; I was greeted by warm-hearted brothers—I am surrounded by such! This is Odd-Fellowship—I feel it in the warm grasp, I see it in your generous countenances—I hear it in kindly breathings of affection. I judge not alone by external appearances, when I say, you are Odd-Fellows. I speak in all sincerity, your kindness makes me feel,

"That ties around my heart are spun  
That cannot, will not be undone."

