# THE MEMPHIS DAILY APPEAL.

ESTABLISHED 1840. MEMPHIS, TENN., TUESDAY, APRIL 25, 1875 VOL 35, NO 98


THE nine and the sixteen will live in song and story.

"THERE'S no rest for the wicked." We shall never hear the last of this new charter.

THE husband of Adelina Patti, the Marquis d'Caux, is reported to have been killed in a duel in Russia.

THE United States steamboat inspectors at New Orleans are investigating the conduct of the tugs during the steamboat conflagration there Friday.

SECRETARY OF THE INTERIOR DELANO has postponed his resignation indefinitely by the advice of friends, and out of respect for his party associates, and in view of the party interests.

WE understand that one of the leading members of our board of aldermen has consulted a leading lawyer of the city in regard to the election by the general council of police and fire commissioners, and that the answer is such as to lead to the belief that an appeal to the courts is the next thing in order.

THE Louisiana levee company and others have brought suit against Thos. A. Scott and H. S. M'Comb, in New Orleans, for two hundred and eighty-two thousand dollars, for violation of contract. They charge that Scott and M'Comb agreed to furnish all the capital necessary to enable the company at all times to perform its contract with the State, but failed to do so; consequently this suit.

THE first of the "spelling bees," under the management of Mr. Tracy, came off last night at the Theater, and proved quite a success. The attendance was large, and the enjoyment as rare as previous announcements lead most of our people to imagine it would be. A spirit of good humor prevailed from the first, and the audience was kept on the "broad grin" most of the time. There will, no doubt, be a crowded house tonight. Manager Tracy deserves and the orphans need it. We must encourage both.

WE surrender very much of our space this morning to a full report of the proceedings incident to the commemoration by the Odd-Fellows of Memphis of the fifty-sixth anniversary of their order, which, it will be seen, were of an unusually interesting character. The address by Colonel R. P. Duncan, which reviews the whole field occupied by the noble order, is lengthy, but marked by an ability which does him infinite credit, and the order full justice. The brethren were not allowed to monopolise the Theater. Quite a number of their friends were present, embracing many ladies, who graced the occasion and increased the *eclat* of it.

THE court of claims has made a decree in accord with the opinion before rendered in the Arkansas Hot Springs case. The decree declares that the plaintiff's case is not a legal or equitable title to the property, and that the title rests absolutely in the United States. The court directs that the property be taken and possessed by a receiver to be appointed by the court of claims, who shall take charge of and rent out the same for use, until congress shall by law direct how the same shall be disposed of. A receiver is not to be appointed until a final decree is rendered, and he is not to take possession of the property until it has been adjudicated by the supreme court to be the property of the United States.

MEMORIAL DAY was observed at Augusta, Georgia, with unusually imposing ceremonies. The corner-stone of the Confederate monument was laid. In his speech General Evans said: "Let us do nothing to keep alive the passions of the war; to study its lessons is prudence; to profit by its teachings is good; to stir up old animosities is madness. The voice of the monument will not be for war, but for peace. It will say to us that the Confederacy has expired; its great life went out on the purple tide of blood that flowed from the hearts of its sons we have buried, and we do not intend to exhume its remains. We are utterly defeated, and we dismiss our resentments. Sadly we parted with our dear old cross of stars, which we followed through many storms of shot and shell, but we take with the true of southern honor the staff that holds the flag of the stars and stripes. I respond with the truest of feeling to-day to the fraternal words of General Bartlett spoken at the centennial of the first battle of the old revolution."

### THE EXPRESS ROBBERS.

**Their Appearance in the Court-room Yesterday—A Motion for Severance Overruled.**

The rumor that the trial of the express robbers would be commenced yesterday filled the criminal court-room at an early hour with a crowd of anxious spectators. The prisoners were brought into court, not for trial, but to hear arguments from their counsel on the question of "severance" of their cases, or a separate trial for each. Colonel Logwood, who represents Ed. H. Johnson, argued that his client could not have a fair and impartial trial if tried with Matt Morris, on the ground that the latter had pleaded guilty when first arraigned, and that he had made a full confession of his guilt, while his client had made no confession and pleaded "not guilty." Colonel Adams, who represents John Woods (and Ed. H. Johnson jointly with Colonel Logwood) based his argument for separate trials on somewhat similar grounds; and Colonel Eldridge, who represents the negro Henry Johnson, wanted a separate trial for his client because he would be able to show that he was only a "pliant tool" of the other rascals, and that he could not be considered equally guilty with them, because he belonged to an "inferior race." Mr. Eldridge was quite eloquent in his remarks. G. P. M. Turner, counsel for Matt Morris, did not want a severance, but would be satisfied to try their cases together, though he knew his client was no more guilty than the others. Attorney-General Wright, on behalf of the State, spoke against a severance, and his honor, Judge Flippin, promptly decided in his favor, saying that the arguments presented for separate trials were very weak, and deserved little attention. So the whole batch will be tried together, and considering the array of legal talent engaged we may expect considerable public interest will be excited when the trial comes off, which will be some time next month.

## ODD-FELLOWS' PARADE

**The Fifty-Sixth Anniversary of the Establishment of the Order in the United States—Grand Procession.**

**[illegible] Lodges and [illegible] Encampments Fully Represented—A Very Creditable and Handsome Display.**

**Impressive Ceremonies at the Theater—Oration by Brother R. P. Duncan, of Chickasaw Lodge No. 8**

**A Memorial Day Long to be Remembered by the Brothers Linked by "Friendship, Love and Truth."**

Yesterday, the fifty-sixth anniversary of the Independent Order of Odd-Fellows in America, was duly celebrated. Owing to the disagreeable day the parade was not as grand as had been expected, but the members of the order who participated evinced much interest, and seemed only too happy to do honor to an occasion which commemorated the introduction of their noble order into this country. Fifty-six years ago yesterday the order began existence in this country; since then it has made rapid strides, and advanced from one end of the land to the other. Its membership has been increased daily, and to-day the order is one of the great and respected organizations whose virtues, benevolence and charity contribute so much to the onward progress of a nation's glory and civilization. Each day witnesses some new achievement in the broad field of humanity which Odd-Fellowship traverses, and each anniversary attests the strength and triumphs of the organization, the stability of its foundation, and points proudly toward that great future that will be opened to its useful and laudable work. But we need not speak at length of the character of the Independent Order of Odd-Fellows; its good works, excellent members, and self-made memorials attest the grandeur of the organization and give evidence of its magnificent achievements. In Memphis yesterday the rain did not prevent the parade previously arranged for by the lodges, nor did it prevent the public witnessing the procession of the order through the streets and enjoying the pleasant and appropriate exercises at the Memphis Theater. By two o'clock

THE PROCESSION FORMED

at the hall on North Court street, and moved out to Second in the following order:

Chief Marshal P. R. Athy, mounted on horse, and accompanied by the following assistant marshals on horse: E. O. Molton, P. C. Smith, C. A. Beehn, and A. E. Kennedday.
Arnold's Brass Band.
Gayoso and Memphis Encampments Nos. 8 and 39.
Brothers Initiatory of the White, Covenant, Royal Blue, Remembrance, and Scarlet Degrees.
Members of Memphis Lodge No. 6, Chickasaw No. 8, Schiller No. 140, Banner No. 147, Bluff City No. 187, and the Bartlett Lodge.
Carriages containing the Orator of the Day and Officers.

THE LINE OF MARCH

was as follows: Up Second street to Market; from Market to Main; down Main to Beale; from Beale to Second; up Second to Jefferson, and down Jefferson to the Memphis Theater.

THE SPECTATORS.

The sidewalks along the route of the procession were thronged with interested spectators, who seemed really pleased to know that the Odd-Fellows were celebrating their anniversary. Among the spectators were many ladies, who watched the procession with as much interest as did the men. The good work, the generous charity, the unswerving charity of the Odd-Fellows in Memphis during the yellow-fever epidemic of 1873, are remembered by the public, and cannot soon be forgotten. Hence it is that such an occasion as that so handsomely celebrated yesterday is looked upon with no ordinary feelings by the public of our city. It recalls the fact of the noble work done by the Odd-Fellows during the prevalence of the fearful disease which robbed so many households of their loved inmates, and made desolate the hearts of the old and the young, the rich and the poor. To witness, then, the celebration of the day that gave to America the existence of an order so grand, is a pleasure, a great pleasure, to a people who have felt and can appreciate with deep gratitude the charitable work and unstinted kindness of its members when sorrow, desolation and death dwelt amongst us. We are glad to know that the Odd-Fellows of Memphis have again done themselves the credit of honoring on another anniversary, and in a manner most commendable, as the day was dark and rainy and cheerless, in fact of such character as might have disheartened and discouraged others than the true members of a noble order. The successful manner in which the procession was conducted, as the pleasant exercises at the theater, of which we are to speak, was due to the efficient efforts of the committee of arrangements, consisting of the following gentlemen: Messrs. W. S. Bruce, J. D. Danbury and S. S. Garrett, of Memphis Lodge, No. 6; Messrs. C. M. Carroll, I. C. Snavely and R. D. Frayser, of Chickasaw Lodge, No. 8; Messrs. J. G. Schmidt, Frank Dris and Charles Bonner, of Schiller lodge, No. 140; Messrs. J. B. Hays, J. K. Lytle and J. Kittey, of Banner lodge, No. 147; Messrs. D. T. Porter, J. R. Jones and B. F. Holland, of Bluff City lodge, No. 187; Mr. P. C. Smith, of Gayoso Encampment, No. 8, and Mr. C. H. Plischke, of Memphis Encampment, No. 39.

AT THE THEATER.

When the procession, upon arriving in front of the Theater, halted and opened ranks, Chief Marshal Athy and his assistant marshals rode through the ranks to the front, and were followed by the orator of the day and the officers in carriages. The officers, marshals, orator and members then entered the Theater in double-file, the former taking positions upon the stage, the scenery of which, represented an elegant drawing-room with arched doorways and windows hung with rich curtains and lace of scarlet, gold and purple that blended quite appropriately with the glittering and varicolored regalia of the gentlemen. Pendant from the garlands that meet in the middle of the proceneum were three large evergreen links, the emblem of which was in keeping with the occasion and the order. From under the gaslight along the gallery, where the evergreen festoons hung, were wreaths on links of evergreen, which added quite an attractive feature to the interior of the Theater, the dress circle of which was filled with a large assemblage of ladies and gentlemen. The members of the order occupied seats in the parquette, while the galleries were also thronged with interested spectators.

THE ORDER OF EXERCISES

was properly introduced by a grand overture from the orchestra, after which the assemblage was called to order by Noble Grand Carroll. A beautiful prayer was then offered by Rev. Dr. Sylvanus Landrum, and then was sung, with an orchestral accompaniment, the following "Thanksgiving Hymn."

All glorious, mighty Lord, to Thee
Our grateful song we raise;
Blest source of our prosperity,
Thy guardian care we praise.

Our Order, once a little band,
In weakness and in fear,
Besought the guidance of Thy hand,
Its thorny path to cheer.

The few, through Thy preserving care,
Are now a mighty host;
And Thou, who hearkened to our prayer,
Shall be our constant boast.

On [illegible] Our weary [illegible] have gone;
But Thou, although long, eventful years,
Hast safely led us on.

Then joyfully our hymns of praise,
In gratitude we frame;
Our hallelujahs thus we raise
To Thy Almighty name.

The usual "ceremony" for such an occasion was then observed by Noble Grand Carroll and Past Grand William Henry, in which the lesson, order of the Grand Lodge, and the objects and beauty of Odd-Fellowship were given or touched upon. After the conclusion of the interesting ceremony, the *Anniversary Hymn*, as given below, was sung to the tune of "Old Hundred," with orchestral accompaniment:

Father of love! whose tender care
Hast kept us through another year;
With tuneful voices, now we raise,
Our hearts to Thee in grateful praise.

For mercies past, for joys to come,
For health, and happiness, and home,
For friendship pure, for love and truth
That crown our age and cheer our youth.

Accept our thanks, our labors bless,
And to our efforts grant success,
And to Thine honor we will raise
Unceasing hymns of prayer and praise.

Noble Grand Carroll then introduced Mr. B. P. Duncan as the orator of the day. This gentleman then delivered an interesting and highly instructive address, which was listened to quite attentively and most appreciately enjoyed by most of the assemblage. We herewith present

MR. DUNCAN'S ADDRESS.

LADIES AND GENTLEMEN, AND BROTHERS OF THE INDEPENDENT ORDER OF ODD-FELLOWS—These elaborate ceremonies indicate the celebration of an event impressed with no ordinary character. This gorgeous pageant, these decorated banners, these glittering jewels and this vast assemblage, remind us that another cycle is past in the history of Odd-Fellowship, and that we are summoned to celebrate her fifty-sixth anniversary in the American States. How grand the thought! How sublime the theme, if commensurate with the sentiments which the occasion inspires! You will pardon me, then, my brothers, if, under the magnitude of the duty assigned me in the imposing ceremonies of the day, I approach its performance with that degree of unaffected diffidence and embarrassment its importance commands. I shall invite you to the lingering walk along the margin of "Pierian streams;" through beauty halls, or fields of literature, decorated with garlands of genius and poesy; I shall not invite you to read with me the beauty of the "stars, which are the poetry of heaven, in whose bright leaves we seek to read the fate of men and empires." We shall discuss no hot questions of modern political strife, statecraft, diplomacy, finance or laws; nor shall we descend to exhume the buried relics of nature, that we may interpret the philosophy of her hidden beauties. The sublime thesis which claims our attention to-day overtops and overshadows mere questions of science and art, statecraft or diplomacy, finance or law. Its infinite conception staggers the intellect which seeks to interpret its symbols or unfold its mysteries. Its dimensions are incomprehensible, whether we consider the source whence it sprung or the object to which it aspires. As when the traveler approaches in the distance some vast mountain pile, the towering grandeur of whose form multiplies as it is neared, so does the contemplation of this great theme to-day rise in grandeur before us, its summit reaching the throne of the Deity, while the corner-stone of its sublime philosophy is the *fatherhood* of God and the *brotherhood* of man. In the exposition of that grand *unity*, in connection with the ceremonies of the day, I obey the summons. I am not at liberty to decline, and make my example in the line of *duty* but the apotheosis of my precepts. Each and all of us have duties to perform, my brothers, and the harmony and good of society, as well as the elevation and perpetuity of our order, requires that each in the sphere assigned him should heed its commands. Odd Fellows must therefore discharge their

DUTY TO THE ORDER,

whether in the humble exegesis of its principles or in the ministration and practice of its universal charities. Our noble old chieftain, now resting from his labors in the Grand Lodge above—peace to his memory—the immortal Lee, whose genius, valor, and patriotic devotion shed undying luster upon Confederate arms, and whose fame and deeds—rich legacies to mankind—are embalmed in the literature of the civilized world to-day, once said that, "In the lexicon of life the sublimest word is duty." It was England's great captain of the seas, he who disputed with Neptune the trident of the deep, Lord Nelson, by whose intrepid daring and skill the English navy was made the pride of the world, who, on the eve of the bloody battle of Trafalgar, exclaimed to his squadrons: "England expects every man to do his duty." Duty, my brothers, is the bright talisman whose magic wand blesses and sweetens every relation in life, and will be our anchor in the great sea of the future. Every act of heroic valor and endurance, whether in peace or war, derives its chief glory from duty performed. It gilds the renown of the soldier and inspires the patriotic devotion of the citizen. It smoothes the pillow of the dying, brightens his passage to the tomb, builds mausoleums for the bones of the dead, and erects monuments for the commemoration of their virtues. So Odd Fellowship "exhorts every man to do his duty," in which, my brothers, if we fail, Ichabod! Ichabod! will be written upon the walls of our deserted temples, and the glory of our achievements will be eclipsed in the lassitude of our own degeneracy. She, too, has trials to endure and to overcome, dangers to confront, victories to achieve, and conquests to direct, brighter and more enduring than was ever won from an ensanguined field or wrung from the serried ranks of advancing battalions. But her victories are not of the sword; her conquests and her fame are not wrung from bleeding ranks driven to slaughter by the red hand of war; nor are the monuments erected to commemorate her deeds and to perpetuate her glory reared upon the bones of the dead or cemented by the blood of the slain. Her march is not traced by the ruin and devastation of war drunk with the intoxication of its own excesses, nor are her altars lit up with the glare of burning houses or flaming cities. No spoils of a

"HOLY ALLIANCE"

for purposes of bloody persecutions by church or state, signalize her victories or elaborate the glory of her conquests. Hers, brothers, is a grand crusade of "Peace on earth and good will to man." Her mission is the cultivation and practice of universal benevolence and charity, while upon her banners are emblazoned the shibboleth of Friendship, Love and Truth, with every virtue which can embellish and adorn human character. The anniversary of that proud event in the American States—the birthday of American Odd-Fellowship—inspires the sentiments we feel in common to-day, as we come to lay the offerings of our homage upon her hallowed shrine; to rekindle the embers of our devotion upon her sacred altars, and swear to perpetuate her lineage, untarnished to future generations.

THE ORIGIN OF THE ORDER OF ODD-FELLOWS

is involved in much obscurity and doubt. The grand principles upon which its foundation rests are coeval with the birth of man, but its parentage as an *organized* institution we are unable definitely to ascertain or conjecture. From the earliest authentic annals of the order, however, we first find it planted on English soil, in the early part of the last century, where it grew and flourished with the hardy Britons, whence it was transplanted and recast in the mould of American civilization. Of its great antiquity, therefore, we cannot boast; yet skilled and curious antiquarians, searching 'mid the relics of buried centuries, deciphering their hieroglyphics and investigating their language, speech, manners and their customs, have located its origin in the twilight of centuries. In their "love for the mysterious and their blind veneration for antiquity," they have sought to gild the glory of its present achievements with the solemn sanction of ages. Our great progenitor, Adam, is by one Rabbinical author said to be the founder and patron of the order. Tradition places its origin among the Jewish priesthood, by Moses and Aaron; another in the Roman camps, while another traces it from the Goths, the Huns, the Moors, through Spain, Portugal and France, thence to England, where we find it in the eighteenth century. Such traditions, my brethren, are simply the wild vagaries of speculative fancies. Odd Fellowship needs neither the aristocratic sanction of age, the smiles of royal favor, nor priestly mystery to ennoble and dignify its origin, or to gild the record it has achieved. She needs not the aid of adventitious circumstances, or power to elaborate her name, for to-day she stands amid the civilization which surrounds her, the grandest moral achievement of the century which gave her birth. Its origin, we have said, is involved in obscurity and doubt. We cannot affirm, in point of time, when it did or did not exist. We only know that in the early part of the last century the rays of its feeble light were first seen struggling through the gloom which surrounded it. It was in Old England, "Merrie England," yet conservative England, whence we sprang as a people, and derived our laws, our language, and our customs; that grand old empire, whose classic soil is rich with the monuments of her greatness; upon whose generous bosom we were nurtured in the principles of liberty, but who subsequently ruined our digestion in cramming our loyalty with "stamp acts;" amid her free institutions and among her hardy sons the order of

ODD-FELLOWSHIP WAS FIRST KNOWN TO EXIST.

In 1745 the annals of the time mention the Odd-Fellows lodge as a place "for comfortable and recreative evenings." Later, in 1788, the poet Montgomery throws the halo of his genius around the three "golden links" of Friendship, Love and Truth, and thereby gives us another landmark in the direction of its origin. But beyond the eighteenth century we cannot trace the lineage of this giant offspring, whose "shadow was to fill the land." Be that as it may, the time when this prodigy of the last, and, I may add, the wonder of the present century, may have been born, is not a factor in the estimation or measurement of her grand proportions, for her record has made her immortal. It is curious and interesting to observe, viewing the order as it exists to-day in its government, its ritual and its principles, exciting our pride and commanding the admiration of the world, that the earlier lodges were as much addicted to convivial as to domestic practices. "The beer-mug, the pipe and the toast circulated freely;" song and jest made mirth as the cup went round, while the sublime principles of the order were eclipsed by nights of carousing bacchanals and the sensual gratification of the hour. Pardon me if I give you a rollicking lodge song of the times, as indicating the features of its early history. It is this:

"Let us be social, be generous, be kind,
Let each take his glass and be mellow;
Then we'll join heart and hand, leave dissension behind,
And each prove a hearty Odd Fellow."

But these convivial features found their license in the customs of the time, and were less unseemly to the civilization of that age than to the present. All social and moral societies, and many church meetings, possessed such convivial features, and even the clergy were "stimulated freely with intoxicating drink and the fumes of tobacco." This was at a time, my brothers, when "the rude forefathers of the hamlet" maintained the "ancient customs of the realm." The wonder is, that the order whose proud record we celebrate to-day had not gone down in one long night of gloom and oblivion, never to have been resurrected, even, in the land of its birth, or re-enthroned upon American soil. But a new era dawned upon Odd-Fellowship. In 1809 the leading thinking men of the order, disgusted with its convivial features, attempted a reform, but without satisfactory results. In 1813 another and more successful attempt at reform was made at Manchester, in England, when a number of the lodges seceded from the "United Order of Odd-Fellows," and instituted the present "Independent Order," under which proud name we exist as an order to-day. Revelry and feasts, the beer-mug, the cup and the toast were eliminated from its liturgy, interdicted and condemned, when the "Independent Order," under "the moral influence of sober practices, rapidly grew in numbers and influence, overshadowing the rival whence it sprung." In 1825 a new impulse was imparted to its growth by a change in its general government, when the order in England sprung forward to a new career of influence, prosperity, and usefulness. Such, my brothers, is an epitome of the origin and history of the order, from its earliest annuals to the time when it was transplanted in the new world and grew and flourished under the benign influence of American institutions. Its history is remarkable, able and

INSTRUCTIVE,

and that it exists to-day is attributable to the inherent force and vital energy of its divine principles. Alarmed at its secrecy and its rapid growth, the "power of Rome" was hurled against its existence but without effect. It was brought for a time under the espionage of the house of Brunswick, and its progress impeded for a while, but like the smothered flame, it gained new energy by its imprisonment, when bursting forth, its lurid light dissolved the superstition that would quench its flames, and rekindled the embers it would extinguish. Its power and influence ebbed and flowed with the tides of the sea—now advancing, now receding, yet whether in revelry or song, the jocund feast or the *mellow* hours, benevolence, charity, brotherly love and mutual relief, were written in unfading letters upon its altars. But if Odd-Fellowship drooped under the influence of such baneful practices in the land which gave it birth, it was reinvigorated and re-enthroned upon American soil. "The scepter which had departed from Judah" was restored to "Wildey," a "lineal son of theirs succeeding." The grandest epoch in the annals of the order was its organization in the American States, and the brightest pages of its wonderful history embrace the record of its effective utility under the egis of American civilization. On the twenty-sixth day of April, A. D., 1819—just fifty-six years ago to-day—in the proud city of Baltimore, where wealth, culture, refinement and an enlarged philanthropy have been the heritage of persons for generations past, the order of American Odd-Fellowship was founded. Thomas Wildey, John Duncan, Richard Rushworth, John Cheatham and John Welsh, met in Baltimore and instituted its sublime mysteries in the New World. These humble men, under the leadership of the genius, enterprise and philanthropy of the immortal Wildey, there laid the corner-stone of that grand superstructure whose altars to-day smoke with the sacrifice of near five hundred thousand devoted worshipers. They it was who transplanted upon our soil the germ of our institution, which has taken root, grown and flourished, until it has spread over the continent, from the ice-bound regions of the lakes to the orange-groves of the gulf; from where the morning sun first bathes in the crested waves of the fretted Atlantic, beating against its rugged shores, to where he sinks to rest on the golden coast of the calm Pacific; which has found a lodgment in the South American States and in the islands of the sea; which has retraversed the sea to the land whence it sprung, on a grand mission of humanity, from its empire in the west; is now spreading over the map of Europe, breaking through its petrified forms of rooted selfishness and bigotry; is now teaching her ancient dynasties lessons in the warm impulses of an enlarged humanity, and erecting upon their soil, ghastly with hecatombs of the slain, temples whose mysteries are *Peace*. Aye, sirs, the priests who minister in her temples view the sunlight of almost every zone, and gather for the decoration of her altars flowers kissed by the dewdrop of almost every clime. But, say some of our enemies, you are trenching on the domain of the church, invading our sanctuaries, and substituting a moral code for faith in the christian religion. Others affect to condemn the secresy of the initiative ceremonies and government of our order. Others say, your charities and your benefactions are exclusive; the brotherhood you teach embraces only the members of your organization. We answer: That the christian church embraces every phase of human obligation and duty—civil, moral and religious—no one will deny.

ITS UNRIVALED EXCELLENCIES

present the most perfect, complete and beneficent system of moral and christian reformation known to the world. But why should it seek to exclude from the domain of humanity, institutions which uphold its authority and approve its sanction; which draw their lessons and authority from the same source; recognize the same God? Should we abolish the civil constitution and authority of the State because, forsooth, the christian church embraces like obligations, counsels obedience to the laws, restrains vice and condemns crime? Would the church advise charities to the poor, feeding the hungry, clothing the naked, visiting the sick, burying the dead and educating the orphan? These are among the cardinal virtues of our order. Will she expunge from her canons the sacred principles of friendship, love and truth. These we teach and practice. Would she ignore in her precepts and practice the sublime conception of the universal brotherhood of man and its co-relative duties and obligations? They are the corner-stone and foundation of Odd-Fellowship. No, no. The grand mission of the church and Odd-Fellowship does not, cannot, clash or be opposed. Each is a part of a grand system to regenerate man; to relieve the miseries of the race. They are planets, fixed stars in the moral heavens, with orbits assigned them by the divine architect, revolving in the plane of humanity, and subject to the same master law. But the church—the christian church—must confess that in time it has been (and may be in the future) the nursery of religious fanaticism; intolerant and tyrannical. The bloodiest and most cruel wars have been waged in its interest against *heretics* and *unbelievers*, and the hecatomb of its victims attest the intensity of the strife. Fiercer and more unrelenting than the strife of political parties; than the wars of the red and white rose, disputing the possession of the English crown, its embittered hate ends only in the grave. "Catholic" and "Protestant" have each baptized their banners in bloody, religious fratricide, and the coalition of either with the civil government has signalized its power by its butcheries. This I say not in censure of the church, but as a plea for Odd Fellowship. Thank Heaven, under the broad ægis of Odd-Fellowship, in the universal brotherhood it proclaims and practices, there is no room for division or sect. *Toleration* for the opinions of others, liberty of conscience for all, are among the sublimest lessons inculcated from her liturgy. Can the christian church answer as well? Let the voice of impartial history respond. Odd-Fellowship rises above the jealousies of church or sect, and with charity and toleration to all mankind, claims their homage and devotion. "But," says another, "your secret signs and words are objectionable." We answer, why? They are designed for our protection, and to prevent any unworthy applicant receiving or enjoying our benefaction. Every relation and department in life, from the family circle to the departments of state; from the hovel to the palace; the banker, the merchant, the man of letters and the man of figures, the scientist and the philosopher, the wise man and the fool, all have their secrets aloof from the world, and which no prying curiosity can discover. It is their own business and for their own protection. Shall we be condemned for claiming any less? Our objects and aims, our constitution and laws are published to the world and have become matters of public history. What else should they desire to know? Another says, "You are exclusive in the ministrations of your charities and benevolence. The brotherhood you teach is confined to your own order." The brotherhood we teach, my friends, circumscribes and embraces the whole race of man, and if it be that you bright worlds which deck the brow of night are peopled with the creations of God's highest handiwork, then will it reach the stars and sweep with them the circuit of their grand evolutions.

OUR "MUTUAL RELIEF"

is shared only by the members of the order and their families, because they have paid a consideration for it and are entitled to claim it by reason of their devotion to her principles. Fill our treasury from the coffers of the State add to it "as the sands of the sea-shore," and all mankind will be made glad with the munificence of our benefactions. But what are the *practical* results of Odd-Fellowship during the brief period of her history? Let the statistics of the order demonstrate the problem. Examining them, the returns embracing the jurisdiction of the grand lodge of the United States alone, and we find that up to the year 1830 no *data* are given, but from that time to the year ending September, 1874, the total revenue paid in was $46,285,595 23; the total relief expended was $17,813,432 23; while the total number initiated was 872 529. Nearly *fifty millions of money* paid in, my brothers, for the sublime purpose of the order! With the summers of scarce more than half a century upon her brow, how great her power, and how grand her accomplishments! We search the annals of the ages for a parallel in the rapidity and grandeur of her developments, and we find not one! We invoke the voice of the past for a precedent in the glory of her conquests, and it is silent! It was the pride of the eighteenth century to have given "a local habitation and a name" to Odd-Fellowship, but it was a higher glory for the century following to have resurrected her from her supineness and her degeneracy, and reared her to the progressive proportions of her present colossal grandeur. It was in old England that we first behold its flickering flame penetrating the dense atmosphere of the age, gladdening the desolate and forsaken, bringing comfort and consolation to the sorrowing, clothing the naked and feeding the hungry. But it is in the new world, giant daughter of an illustrious mother, to which the spirit of civil and religious liberty, seeking shelter from persecutions in the old, fled for safety and repose, and claimed an empire for the temples erected for their future worship; it is here that the moral grandeur which clusters around the form of Odd-Fellowship, stimulated by the genius and enterprise of American civilization and philanthropy, witnesses its sublimest exhibition and development. With what exultant pride, then, my brothers, should we unite in the joyous pageant of the day, and contemplate the celebration of her birth, what sublime emotions should thrill our bosoms as we behold her sons in this vast assemblage, met to commemorate her name and virtues? The day we celebrate! All over this broad land to-day; across the sea into Europe; on the islands of the sea, the admiring gaze of half a million of worshipers is directed to the same grand event—the birth of American Odd-Fellowship. Shade of the departed Wildey! We invoke today the inspiration of thy spirit, which spoke into existence American Odd-Fellowship; whose devotion nurtured it in its infancy and its helplessness; whose genius reared it to its present grand proportions. The day we celebrate! No less dear to us as an order is the anniversary of

AMERICAN ODD FELLOWSHIP,

than is the birthday of American liberty to the American people, when the yoke of British tyranny was broken, the independence of American colonies proclaimed, and subsequently maintained, by the sword. Both mark proud epochs in the history of American institutions. But Odd-Fellowship, my brothers, is not only an organization for distributing charities and for mutual relief—it is likewise a great moral instructor. Her history is founded on the word of God, and "inculcates the observance of every christian duty." It lifts the mind "from nature up to nature's God," while around the solemn circle of her sacred shrines, she draws the curtains of a united brotherhood, and leaves behind the strife and treachery and selfishness which mars the record of human life. She teaches by symbol and allegory, drawn from holy writ, and enforces her lessons by the solemn sanction of its holy precepts. The significance of her degrees as we ascend the scale of her sublime mysteries, excites the admiration and cultivates the heart. In the vestibules of her temple we are taught the lessons of an unselfish humanity, the grand brotherhood of man. In the first degree we are taught the loveliness of charity and a warm and expansive benevolence and sympathy for the race of man. From the second we learn the beauty of fraternal affection. From the third, self-sacrificing friendship and devotion. From the fourth, universal love, expanding beyond the confines of the order, and reaching out into the great sea of humanity. While ascending still the grades of its progressive beauties, we reach the fifth and last degree, the lesson of which is truth, eternal truth, that sublime principle reposing in the bosom of Deity, and which is the keystone of the arch of all his wonderful creation. It was my purpose here, my brothers, to trace the beautiful lessons to be learned from each of our expressive symbols, images which speak to us in the alphabet of nature herself; but my time will not permit. You will pardon me, however, while I detain you with a few thoughts drawn from one of the most beautiful and expressive, yet most familiar, symbols of the order, and direct your attention in the channel of its philosophy. I allude to the beehive, whose emblem is associated industry, labor, order, system, good government; and in the faithful application of which mainly depend the glory and perpetuity of Odd-Fellowship. This familiar symbol likewise reminds us, my brothers, of that terrible curse pronounced by God upon our first parents, when driven from Paradise in the morning of their creation: "In the sweat of thy face shalt thou eat bread." From that busy tribe, whose laws, customs and habits have afforded lessons of wisdom to all ages, we, too, derive most wholesome instruction. They extract from the beautiful flower its sweetest properties, and distil from its opening petals a nectar—fit libation for the gods. So, my brothers, we should extract from life's history its ennobling virtues, and labor in the cultivation of its brightest and holiest aims. Ignore, my brothers, the lesson drawn from *this* familiar symbol, and the "Independent Order of Odd-Fellows" will become degenerate, and like the proud temple of Karnak, its ruins will remain sad relics of departed grandeur. To its beneficent results we are greatly indebted for her present glory, and upon them must rely for its future influence and power. It blesses and ameliorates the fallen condition of man, and is the chief factor in all individual and national development. It purifies the atmosphere of all social, civil, moral and religious institutions; ennobles the individual and enriches the State in all the elements of mental and material greatness. There is

NO EXCELLENCE WITHOUT ORDER,

system, industry, in every department of life. The minister of God, expounding the doctrines of salvation to dying men; the poet reveling in the regions of fancy and creative power, beautifying and adorning our literature; the sculptor, with the plastic touch of the "Grecian chisel;" the philosopher, with his theories of nature and her laws; the lawyer, with his volumes and his briefs; the banker, with his stocks and his bonds; the merchant, with his gains and his losses, and the mechanic, sweltering at his heated forge, as he beats the flying sparks like *diamond cataracts* from his ponderous anvil, all emphasize the universality and power of this inexorable law, without which achievements in the mental and material universe are

[CONCLUDED ON FOURTH PAGE.]

### DIED.

WILLIAMS—On the 26th inst., at the residence of J. M. Williams, 429 Vance street, at 1:15 a.m., HENRY WILLIAMS, in the 65th year of his age.

Funeral and Masonic services at Pleasant Hill Church, near Shelby depot, this (TUESDAY) evening at 4 o'clock. Services also by Rev. Dr. Stainback at 11:30 a.m., at the residence of his son, J. M. Williams, 429 Vance street. Carriages at Hoist's.

KIRWAN—At his late residence, 250 Washington street, A. C. KIRWAN, aged 51 years, 3 months and 20 days. [Baltimore papers please copy.]


**Ice Cream Parlors Now Open**

FOR the reception of ladies and gentlemen, where only the best will be served. Also, fine Confections and Cakes on hand and made to order by

SPECHT & WALTER, 37 Madison st.


### MASONIC NOTICE.

A special communication of DeSoto Lodge, No. 299, will be held this (TUESDAY) evening, April 27th, at 8 o'clock, for work in M. M. degree.

All M. M.'s are fraternally invited.

By order. ED. WOERNHAM, W. M.
R. W. SHELTON, Secretary.

### Attention, Knights Templar.

THE members of St. Elmo Commandery, No. 15, U. D., are hereby notified to meet at Exposition building this (TUESDAY) afternoon, April 27th, at five o'clock, for drill.

By order. R. F. HALLER, E. C.
R. W. SHELTON, Recorder. ap27

### Templars' Guards.

THE Templars' Guards will meet for drill, this (TUESDAY) evening, April 27th, at SIX O'CLOCK. By order.

JACKSON P. CREWS, Captain.
CHAS. H. RAINE, O. S. ap27


**TRADE SALE.**

Ladies' Custom-Made Shoes, Boots, Clothing, Dry Goods, Etc.

**AT AUCTION,**

THIS MORNING, TEN O'CLOCK,

By A. E. Frankland's, 195 & 197 Main st.

**TEXAS LAND**

FOR SALE OR EXCHANGE.

I OFFER for sale in the Southwestern part of Texas 32,000 acres of land, all lying in a body; rich and admirably adapted for stock raising. Title perfect. I will sell low for cash, or will exchange for a well improved plantation in the Mississippi bottom.

April 27, 1875. REES B. EDMONDSON
ap27 No. 39 Madison st.


### NOTICE IN BANKRUPTCY.

District Court of the United States, for the District of West Tennessee.—In the matter of W. N. Thompson, Bankrupt.—In Bankruptcy.

THE undersigned hereby gives notice of his appointment as assignee of W. N. Thompson, of Jackson, Madison county, Tennessee.

O. WOOLDRIDGE, Assignee.
Memphis, March 17, 1875. mh18 th


**CONSTIPATION**

SHOULD not be regarded as a trifling ailment—in fact nature demands the utmost regularity of the bowels, and any deviation from this demand paves the way often to serious danger. It is quite as necessary to remove impure accumulations from the bowels as it is to eat or sleep, and no health can be expected where a costive habit of body prevails.

TAKE SIMMONS' LIVER REGULATOR

**PILES.**

How many suffer torture day after day, making life a burden and robbing existence of all pleasure, owing to the secret suffering from Piles. Yet relief is ready to the hand of almost any one who will use systematically the remedy that has permanently cured thousands. No drastic, violent purge, but a gentle assistant to nature.

**THE FAVORITE HOME REMEDY**

Is warranted not to contain a single particle of Mercury, or any injurious mineral substance, but is **PURELY VEGETABLE**, containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all diseases caused by Derangement of the Liver and Bowels.**

**Simmons' Liver Regulator, or Medicine,**

Is eminently a Family Medicine; and by being kept ready for immediate resort, will save many an hour of suffering and many a dollar in time and doctors' bills. After over Forty Years trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most **ESSENTIAL SPECIFIC** for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, bad taste in the mouth, bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a Diseased Liver.

**FOR DYSPEPSIA OR INDIGESTION,**

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a remedy in Malarious Fevers, Bowel Complaints, Restlessness, Jaundice, Nausea, **IT HAS NO EQUAL.** It is the Cheapest, Purest and Best Family Medicine in the World.

**CAUTION.**

Buy no Powders or Prepared SIMMONS' LIVER REGULATOR unless in our engraved wrapper, with Trade Mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Ga., and Philadelphia.
FOR SALE BY ALL DRUGGISTS.

TAKE

**SIMMONS' LIVER REGULATOR**

For all Diseases of the Liver, Stomach and Spleen.

As a remed