

THOUSANDS IN ONE

Odd Fellows Observe Fittingly Anniversary of Foundation of Order

H. F. STEVENS' ORATION

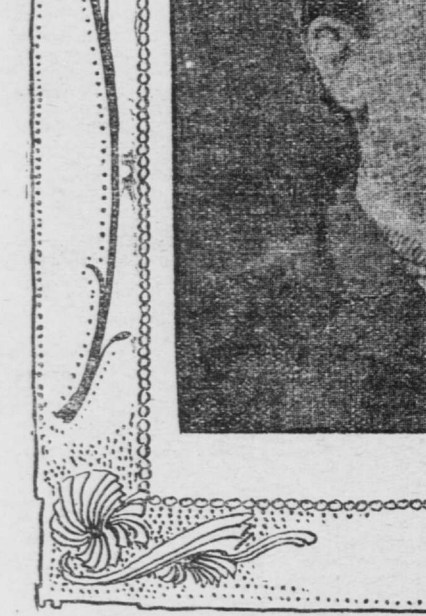
Delivered an Eloquent Address on "A New Commandment"—Elaborate Exercises at the Auditorium.

Odd Fellows of the Twin Cities and a number of the neighboring towns to the number of 4,000, united yesterday in commemorating the eighty-third anniversary of the foundation of their order. The services were held at the Auditorium in this city, and were preceded by a grand parade of the lodges in uniform or regalia.

The parade formed at Rice park, and headed by a platoon of mounted police, started from that point at 2:30, marching down Sixth street to Fifth, and thence to Minnesota, to Eighth, and thence to the Auditorium. Capt. J. J. McCarty acted as chief marshal, assisted by O. J. Schilling, Fred Keith and M. Standecker.

The parade was divided into four sections, the first of which was made up of Canton No. 3, and the three cantons of Minneapolis in uniform. The second section consisted of the subordinate lodges of Minneapolis and the lodges of Stillwater, White Bear and Hopkins, and other neighboring places. The third and fourth sections were made up of St. Paul lodges. Each section was headed by a brass band. There were, it has been estimated, between three and four thousand men in line, and the parade, with the lodge emblems and banners and the uniforms of the officers and regalia of the members, presented a most imposing sight.

When the procession reached the Auditorium, the Odd Fellows and the Daughters of Rebekah took seats on the main floor of the building and in the first tier of the galleries.



HIRAM F. STEVENS,
Orator of the day.

of the raised seats, while others occupied the spacious galleries. The stage was occupied by the speakers and the officers of the grand lodge, exalted master, department council, and staff.

When the exercises began, about 3 o'clock, the immense building was well filled, the only vacant seats being in the rear portion of the upper balcony. After a musical selection by the band, Rev. A. B. Meldrum opened the services with prayer, and Col. C. R. Wilkinson, D. G. M., delivered a brief introductory address, in which he stated the purpose of gathering, and in some measure reviewed the history of Odd Fellowship.

Another selection by the band was followed by a song: "The Sabbath Day," by the Odd Fellows' quartette.

The principal speaker of the day was Hon. Hiram F. Stevens, whose subject was "A New Commandment." His address was as follows:

H. F. Stevens' Speech.

We celebrate today the eighty-third anniversary of the founding of the order of Odd Fellowship in America. Those who follow will definitely set forth the manner in which this magnificent sum of \$100,000,000 has been applied to the relief of deserving distress, stating the facts clearly, for no one can trace the countless streams of its beneficence which have flowed as quietly and secretly as summer brooks through forest solitudes.

Struggling at first against prejudice and bigotry, the order has survived all opposition, and now stands as the most powerful hierarchy of Christendom has found it expedient to withdraw the ban it had pronounced against its membership, and it has become a prominent factor in every benevolent and civilizing effort. It is not the policy of the order to publish its achievements, but to one who has observed its beneficence needs further proof of its good work. Nor should we overlook its social aspect, which since the order of Rebecca has been instituted, distinguishes it from all other fraternal societies, and awakens among its members a strong and lively interest in each other's welfare and success. The mental training gained at its business sessions is highly useful and instructive.

We have reason to be proud of its achievements and to look forward with hope and confidence to its future career. It is not the policy of the order, however, to dwell upon its statistics or eulogize its membership, but to join with you in learning that we may observe the lesson which the occasion suggests, the part that fraternal organizations have taken in the work of civilization, and their mission in that respect. The membership of such societies throughout the country is estimated at not less than 6,000,000. According to the methods by which population is estimated, it is fair to suppose that those composing the families of these members number more than 20,000,000, or more than one-third of the entire population of the United States. That such an aggregation of organized activity can exert a powerful influence upon the destiny of a nation cannot be denied. Their benevolent character, in general, justifies the belief that, when their privilege and duty is fully understood, they will accept and faithfully discharge their purpose or function to teach moral or religious truths, except in

so far as the principles of the order indicate them. But confident that I speak not to those who believe that death ends all; nor, yet, to many of those who think they think that they think that they do not know, but rather to those who believe in destiny—I see as the first step in considering wherein such privilege and duty lies—to point you to the "Great Designer," to whose existence scripture, science and tradition alike bear witness, and whose first creative work was the sea-bound earth, with her majestic moun-



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He was elected to the Nebraska legislature the same year and re-elected in 1887. He was appointed secretary of the territory in 1888, to fill the vacancy caused by the death of Thomas L. Cunningham. He served until May, 1891, part of the time as acting governor. He was elected to congress in 1890, but was unseated as the result of a contest. He was four times nominated by his party for governor of Nebraska, but was defeated each time. He was a stalwart "gold man," and had an early falling out with Mr. William J. Bryan, whom he vigorously opposed. He was identified with many agricultural and horticultural organizations.

Changed Man Since His Son Died.

LINCOLN, Neb., April 27.—News of the death of J. S. Morton came as a shock to his friends in Lincoln. Since the death of his youngest son, Carl, a year ago last January, Mr. Morton had been a changed man, and his intimate friends say that he then experienced indirectly hastened his own breaking down. Mr. Morton had the greatest pride in his state, and particularly his home, Arbor Lodge. Since his retirement from President Cleveland's cabinet as secretary of agriculture, Mr. Morton had lived quietly at Nebraska City, and his friends in Lincoln, who he founded and edited the Conservative, a weekly publication. At the time of his death he was president of the Historical society and a member of the Nebraska board of commissioners of the Louisiana Purchase exposition. Mr. Morton was the proprietor of many public enterprises at Nebraska City, and leaves a valuable estate.

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One hundred and thirty years before the Christian era Herod of Alexandria used steam as a motive power in some simple device. For ages little if any further use was made of it. In the seventeenth century Savary began to apply it to useful operations. Then came the discovery of Watt, Stephenson and Fulton; and, finally, the wonderful devices that have almost annihilated time and space and revolutionized mechanical operations; while labor-saving machinery bids fair, sooner or later, to take away the curses pronounced at Eden's gates, that by the sweat of his brow man should eat his bread. But meanwhile, side and plain were robbed in verdure; forests sprang up; the ascending chain of life had begun; fragrant, graceful and beautiful life—but it was insensate, and the design was still incomplete. Again Omnipotence acted, and from protoplasm the ascending grades of animal life commenced.

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On the same day that one of the Pharisees, learned in the law, stood up and tried him, saying, "Master, what shall I do to inherit eternal life?" and he said unto him, "What is written in the law, how dost thou read it?" And he, answering, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." But he, desiring to justify himself, said, "And who is my neighbor?"

He evidently regarded as his neighbor only him whose dwelling house adjoined his own. Thereupon the Master spoke to him the parable of the good Samaritan. And so, when he came to lay down his life for the world, he made it unambiguous. He sent it forth as an arrow shot into the air—tipped and winged for the longest flight. Now was this junction intended only for his disciples, for, in praying for his disciples, he said, "I pray for those who shall believe in me through their word, that they may all be one." Hence it includes all men, everywhere and always.

Act as the Samaritan Did.

Therefore it summons each of us, and unerringly describes our neighbor as every fellow being who needs anything that we can grant him; and it bids us fill his wants to that extent, and, perhaps, it implies that we should take the journey for these only, and that we may often meet our neighbor in such plight.

It summons us not only to a wider application in respect of the object of the commandment, but to a much wider construction of the subject. We are to love this universal "neighbor" in such manner and to such degree as to fulfill all his needs, and to be ready to lay down our lives for him. But the rule of love is to embrace faith and truth and every grace and virtue. What these graces and virtues are, we have clearly declared in the great apostle to the Gentiles, when he said:

"Whatsoever things are true, and honorable, and just, and pure, and of good report—if there be any virtue and any praise, these things do." And that it might be removed beyond all question, he, the master logician of all the ages, compares love with a multitude of virtues, all of which he declares it includes, thus:

Patience—"Love suffereth not."

Kindness—"And is kind."

Generosity—"Love envieth not."

Humility—"Love vaunteth not itself, is not puffed up."

Courtesy—"Doth not behave itself unseemly."

Bustling—"Seeketh not her own."

Good Temper—"It is not easily provoked."

Guilelessness—"Thinketh no evil."

Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth."

You all remember how, clearly and beautifully that text was discussed by the peerless Drummond, who in his short life contributed more to comfort and

reassure those whom the assaults upon the Bible, made in the name of modern science, had disturbed, than any and every man who has lived in modern times. How he took up the commandments and precepts, one by one, and demonstrated so clearly as he had done, embraced and satisfied them, one and all.

It remains only to apply the new commandment to our individual cases; and this is the privilege and duty of each of us. It is not in the mistaken sense, by which, through mistranslation, the subject has been so long obscured—treating that all-comprehensive virtue as signifying the gift of clothing, food, and shelter to mendicants who stop our way or burden our conscience. It was a sad mistake. It is and most comprehensive, cheering and radiant word in any and all languages—kindness, love. And what does it imply? How do we love ourselves? Do we aspire? If so, we are inclined to lead this universal neighbor, as far as we can, to the same level as we are, and to lead him now, if fitted, and if not, as far as we can, to aid in fitting him, and then to lead him, into every scene, circle and every other sense, if unhappily they do not now perceive them, to the beauty, fragrance and harmony through which nature speaks, and to all those delightful pursuits by which lovers of nature testify their appreciation of the works of nature and of nature's God.

These are the weightier matters of the law. There will always be "meat and anise and cummin" to tithe as heretofore, but in the sweet satisfaction and the greater reward of the new commandment which obedience to this command will bring us, such duties will seem trivial.

These I have said are our privileges. They are also our solemn and unavoidable duties; the entire responsibility for their discharge or neglect rests with us.

"It matters not how straight the gate, How charged with punishments the scroll, Thou art the captain of my fate, Thou art the master of my soul."

Then, following an interlude by the band, Mrs. Antoinette Curtis, P. N. G., delivered a brief address upon the teachings and mission of the Rebekahs, in which she outlined the work of the women in Odd Fellowship, and set forth in an able manner the good accomplished by the Rebekahs.

Message From Philadelphia.

Winn Powers announced that he had received from Past Grand Master Henry Strouse, who is now ill at the home of his son, Fred, in Philadelphia, a message of congratulation to the Odd Fellows of this city. The message, he said, was too long to be read at this time, but he would state that Mr. Strouse had wished to express his appreciation of the work of the Odd Fellowship.

The Odd Fellows' quartette sang "Remember Now Thy Creator," after which a closing address was delivered by Frank L. Powers, P. G. M. Mr. Powers, in his remarks, dwelt principally upon the benevolent work of the Odd Fellows and the judicious use which had been made of the \$100,000,000 expended by the order in charitable work in the course of the eighty-three years of its existence.

Death Takes J. S. Morton

Continued From First Page.

ject found himself in opposition to congress.

The ex-secretary was the author of Arbor day, April 22, which began to be observed generally during his incumbency as head of the department of agriculture, and is now generally observed in all the states. His constant motto was to "plant trees," having it stamped in large letters under a picture of a tree on his stationery. He was an inveterate letter writer. He found great enjoyment in answering the communications from farmers, and it was no unusual occurrence for him to call on a farmer, and to read the answers he was writing to farmers, often giving out portions of them for publication.

Biographical Data.

The ex-secretary was born April 27, 1832. He was exactly seventy years old, today having been the anniversary of his birthday. He was of Scotch-English descent. He was born in the town of Union, New York, but his parents moved to Michigan when he was very young. He was a graduate of Union college, New York. Mr. Morton was connected editorially for a number of years with the Detroit Free Press and the Chicago Times, and then located at Belleville, Neb., in November, 1884, where in April following, he issued the first number of the Nebraska City News.

He was elected to the Nebraska legislature the same year and re-elected in 1887. He was appointed secretary of the territory in 1888, to fill the vacancy caused by the death of Thomas L. Cunningham. He served until May, 1891, part of the time as acting governor. He was elected to congress in 1890, but was unseated as the result of a contest. He was four times nominated by his party for governor of Nebraska, but was defeated each time. He was a stalwart "gold man," and had an early falling out with Mr. William J. Bryan, whom he vigorously opposed. He was identified with many agricultural and horticultural organizations.

YORK STATE TOWN SUFFERS FROM FIRE

Property Valued at Over Half a Million Is Wiped Out at Glens Falls.

GLENS FALLS, N. Y., April 27.—A fire broke out at Glens Falls, causing a property loss of over half a million dollars. The fire started in the clothing store of Webb & Co., and thence spread to a large plant of the Joseph Fowler Shirt and Collar company, occupying the upper story of nearly the entire block. Then the flames communicated to the neighboring buildings. The destruction of the Fowler shirt plant throws nearly 600 operatives out of employment. The insurance will nearly cover the losses.

recognition of civil and intellectual rights in the civil polity of ancient Greece.

Answer to Cain's Question.

The question of Cain to his accuser—"Am I my brother's keeper?" is one that has been variously answered throughout the ages. When we observe the immense difference between the highest type of the intellect, and the lowest, and the degraded Bushman of the African wilds, it would seem that fraternity, in its broadest sense, could not bridge the chasm