The Columbian.

VOL. I.—NO. 19. BLOOMSBURG, PA., FRIDAY, MAY 10, 1867. PRICE FIVE CENTS.

THE FLORENCE

SEWING-MACHINES

ARE THE BEST IN THE WORLD.

Salesrooms, 630 Chestnut Street, Philadelphia, Pa.

While a large number of Machines have been offered to the public, some of which possess points of excellence and acknowledged merit, we have long felt what others have experienced, the necessity of a Machine more perfect in its mechanical structure, combining in the

HIGHEST DEGREE

SIMPLICITY WITH DURABILITY,

and while capable of doing a

GREATER RANGE OF WORK,

one that could be easily understood and comprehended by all.

To supply a Sewing-Machine free from the objections attached to others has been no easy task; for we not only had to surpass other Machines, as they appeared years ago, but also as improved from time to time by more recent experience.

This we boldly claim has been accomplished by the liberal expenditure of capital, and the patient, untiring labor of years; and in presenting our Machine to the public, we shall make strong assertions respecting its merits, which we are prepared to substantiate in every particular.

Discarding the Chain and Loop, or Knit stitches, we adopted the

LOCK STITCH

(alike on both sides of the fabric), which is regarned by the masses as best suited to all kinds of work. But to meet objections sometimes urged against this favorite stitch, we have added the Knot, Double Lock, and Double Knot, either of which is

STRONGER AND MORE ELASTIC

than the Lock; thus enabling the operator to select a stitch

PERFECTLY SUITED

to every grade of fabric, and where necessary, sew seams much stronger than it is possible to do by hand.

THE FLORENCE

makes

FOUR DIFFERENT STITCHES

with as much ease as ordinary Machines make one, and with as little machinery.

The result of repeated tests has been all we could desire, and from its first introduction the Florence has gained hosts of friends, and been regarded as a

HOUSEHOLD NECESSITY;

proving that the public fully appreciate the many advantages combined in the Florence Machine. Over all others, the Florence must be seen to be fully appreciated.

We claim for the

FLORENCE

the following

ADVANTAGES

over any and all

SEWING-MACHINES IN THE WORLD:

☞ It makes four different stitches, the lock, knot, double-lock, and double-knot, on one and the same machine. Each stitch being alike on both sides of the fabric.

☞ Every Machine has the reversible feed motion, which enables the operator, by simply turning a thumb-screw, to have the work run either to the right or left, to stay any part of the seam, or fasten the ends of seams, without turning the fabric.

☞ Changing the length of stitch, and from one kind of stitch to another, can readily be done while the Machine is in motion.

☞ The needle is easily adjusted, and does not skip stitches.

☞ It is almost noiseless, and can be used where quiet is necessary.

☞ Its motions are all positive; there are no springs to get out of order, and its simplicity enables any one to operate it.

☞ It does not require finer thread on the under than for the upper side, and will sew across the heaviest seam, or from one to more thicknesses of cloth, without change of needle, tension, breaking thread, or skipping stitches.

☞ The Hemmer is easily adjusted, and will turn any width of hem desired.

☞ No other Machine will do so or at a range of work as the Florence.

☞ It will hem, fell, blind, gather, braid, quilt, and gather and sew on a ruffle at the same time. It has no springs to get out of order, and will last a lifetime.

☞ It is fully protected and licensed by Elias Howe, Jr., and our own Letters Patent.

The taking up of the slack-thread is not performed by the irregular contraction of a wire coil or uncertain operation of springs. The precision and accuracy with which the Florence draws the thread into the cloth is unapproached by any Sewing-Machine hitherto offered in the world.

We furnish each Machine with "Harmon's Self-Sewer," which guides the work itself, and is of incalculable value, especially to inexperienced operators.

While possessing the above, and many other advantages, the Florence is sold at corresponding prices with other first-class Machines, and a careful examination will fully substantiate all that we have claimed for it, and justify the assertion we now make, that it is the best sewing-Machine in the world.

We warrant every Machine to be all that we claim for it, and to give entire satisfaction, and will give a written warranty, if required.

Liberal arrangements made with those who buy to sell again. Further information may be had by inclosing stamps to the General Office of the Florence Sewing-Machine Company, 630 Chestnut Street, Philadelphia, Pennsylvania.

PRICES OF MACHINES.

No. 1, Plain.—This Machine makes the lock and knot stitches, and has the reversible feed.. $65
No. 2, Florence.—Gold-ornamented Machine, with drawer, and light cover, without leaf; makes all the four stitches, and has the reversible feed..... $75
No. 3.—Silver-plated Machine, ornamented; table oil-finished walnut, with heavy half-case, lock and drawer; makes all the four stitches, and has the reversible feed..... $81
No. 4.—Silver-plated Machine, highly ornamented, and makes all the four stitches, and has the reversible feed.
Polished mahogany table..... $86
Polished Rosewood Table..... 92
No. 5.—Walnut table, in oil..... 92
Mahogany table, in oil..... 98
Rosewood table, in oil..... 105
No. 6.—Walnut, oil finished..... 114
Mahogany table..... 125
Rosewood table..... 150

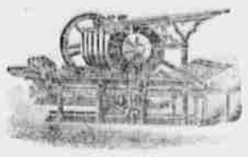
G. G. EVANS, General Agent,
630 Chestnut Street, Philadelphia.

BRIDGE ELECTION.—AN ELECtion for Officers of the Catawissa Bridge Company for the ensuing year, will be held at the public house of J. B. Kistler, in the town of Catawissa, on *Monday, the 20th day of May, 1867*, between the hours of one and four o'clock, P. M.

JOHN SHAUB, Secretary.

Catawissa Bridge Office,
April 5, 1867.

THE COLUMBIAN,



A Democratic Newspaper,

IS PUBLISHED EVERY FRIDAY MORNING AT

BLOOMSBURG, PENN'A.

THE principles of this paper are of the Jeffersonian School of politics. These principles will never be compromised, yet courtesy and kindness shall not be forgotten in discussing them, whether with individuals, or with contemporaries of the Press. The unity, happiness, and prosperity of the country is our aim and object; and as the means to secure that, we shall labor honestly and earnestly for the harmony, success and good fame of our organization.

TERMS OF ADVERTISING:—One square (ten lines or less) one or three insertions, $1.50; each subsequent insertion 50 cents.

SPACE.	1M.	2M.	3M.	6M.	1Y.
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One column	15.00	18.00	20.00	30.00	50.00

Executor's and Administrator's Notice $3.00; Auditor's Notice $2.50. Other advertisements inserted according to special contract.

Business notices, without advertisement, ten cents per line.

Transient advertisements payable in advance—all others due after the first insertion.

☞ It is, in all cases, more likely to be satisfactory, both to subscribers and to the Publishers, that remittances and all communications respecting the business of the paper, be sent direct to the office of publication. All letters, whether relating to the editorial or business concerns of the paper, and all payments for subscriptions, advertising, or jobbing, are to be made to and addressed

BROCKWAY & FREEZE,
"Columbian Office,"
BLOOMSBURG, PA.

Printed at Robison's Buildings, near the Court House, by CHAS. M. VANDERSLICE, FRANK R. SNYDER.

THE LOST CAUSE,

THE ONLY STANDARD OFFICIAL

SOUTHERN HISTORY OF THE WAR.

By Edward A. Pollard, of Virginia.

SAMUEL SCHWEPPENHISER OF MIFFLIN Township, has procured the Agency of Columbia County, for the sale of the above work. It comprises a full account of the rise and progress of the late Southern Confederacy, the campaigns, battles, incidents and adventures of the most gigantic struggle of the World's history. Complete in one large volume of nearly 800 pages, with

TWENTY-FOUR SPLENDID STEEL

PORTRAITS

of distinguished Confederate leaders. The history of the vanquished has too often fallen to the pen of the victor, and to insure justice to the Southern people, the work must be taken by some Southern man who is willing to devote his time and talents to the vindication of his countrymen, in a history which shall challenge the criticism of the intelligent, and invite the attention of all honest inquirers, such a work will be of peculiar interest at the present time, and should find a place in every family in the South, and is of the utmost importance to the people of the Southern States. Mr. Pollard, of all writers in the South, is doubtless the best qualified to prepare a complete and standard history of the War, just to contrast the present and future generation fairly, and worthy record of the greatest struggle and, of a cause best, save in honor, having been employed during the entire period of the War, as editor of the Richmond newspaper. [adv'tg.

PELOUBET ORGANS AND MELODEONS.—Unanimously awarded the First Class Medal,

"FOR THE BEST CABINET ORGANS,"

American Institute, New York, October, 1866.

Being pronounced superior in quality, power and variety of tone, after an number of competitions.

"As the best instruments upon American were there competitors, which have won the highest world have nothing left to compete, and we now 'lay honors,' retired from world's competition."

They have also taken the first premium wherever exhibited throughout.

PEDAL ORGANS, one, two and three banks of keys—$[illegible] to $1,000. Without pedals, single and double bank in great variety, $60 to $600. These organs, with their unequaled power, quality of tone, beautiful solo stops, strength of chorus, unequalled pedals, and general organ-like effects, are superior for churches, halls, parlors and schools. They are put up in cases of solid walnut, finely veneered Walnut or ebonized and gilt, with elegant moulding, and of the best workmanship; it has long intended that such instrument shall be a model of its class. All instruments down to a fine octave portable Melodeon, have the beautiful Tremolo stop, without extra charge.

A large assortment constantly on hand at our General Wholesale and Retail Warerooms, 80 Broadway.

Our illustrated circular and price lists, with new styles, are now ready. Send for a circular.

PELOUBET, GILPIN & CO.,
Manufacturers, No. 80 Broadway,
[adv. 6-2m.] New York City.

HAINES BRO'S. PIANOS.

THE PIANO OF AMERICA.

These Pianos are universally acknowledged by connoisseurs and artists equal to the best. Many testimonials, from eminent musicians, and many thousand city and country purchasers, including large numbers of the High Schools, Seminaries, &c.

These Pianos have not only stood the continual use and heavy practice of one year, but have been the last fifteen years in the almost satisfaction of those using them.

They have taken premiums and medals wherever exhibited, such has been the demand for Pianos, that Messrs. Haines Bros. have been compelled to enlarge their works to the extent of 20 to 30 Pianos a week.

Having now one of the most extensive and complete establishments in the United States, factories alone covering over three-quarters of an acre of ground, enabling a storage of 220 feet on the Avenue.

They are undoubtedly the cheapest first class Pianos in market. Fully warranted for 5 years. Send for illustrated circular.

HAINES BROS.,
[adv. 27-3m.] 333, 335, 337, 339, 341 & 343 East 27th St., near 3rd Avenue, New York City.

N. B. STILES,

LICENSED AUCTIONEER,

FOR THE THIRTEENTH PENNSYLVANIA DISTRICT,

Always to be found at the Orangeville Hotel, in Orangeville. Sales of real or personal property attended to promptly and on reasonable terms. Consignments collected and sold on commission. A share of public patronage respectfully solicited.

Orangeville, February 15, 1867—3m.

AUCTIONEER.

MOSES COFFMAN,

Having followed the profession of Public Vendue Cryer for many years, would inform his friends that he is still in the field, ready and willing to attend to all the duties of his calling. Persons desiring his services should call or write to him at Bloomsburg, Pa. [mar29'67.

NOTICE.—ALL PERSONS KNOWing themselves indebted to the undersigned on Book Account or by Note, are respectfully to make payment to the undersigned on or before next. Those failing to comply with this notice, will have their accounts, &c., placed in the hands of the proper officer for collection.

SLOAN & MILLARD,
and A. K. SLOAN.

Orangeville, Feb. 22, 1867.

EMPIRE SHUTTLE SEWING-MACHINES are superior to all others for FAMILY AND MANUFACTURING PURPOSES. Capable of the latest improvements, are speedy, noiseless, durable, and easy to work.

Illustrated Circulars free. Agents wanted. Liberal discount allowed. No misrepresentations made.

Address EMPIRE S. M. CO.,
[aug 8-1y 629 Broadway, New York.

Original Poetry.

FOR THE COLUMBIAN.

THE SOUL'S REFUGE.

BY MARIAN ROSS.

"*For my yoke is easy and my burden is light.*"

Art thou struggling, constant struggling
'Gainst the many ills of life?
Art thou ever daily meeting
Some new trial, pain or strife?
Look above, a voice is calling
In the spirit's cheerless night,
"Learn of me, my yoke is easy,
And my burden it is light."

Doth the syren voice of pleasure,
Seek to lead thy feet astray?
Are thy foes all busily forging
Fetters to ensnare thy way?
Heed them not, but spurn the tempter,—
Listen to the promise bright,
"Learn of me, my yoke is easy,
And my burden it is light."

Doth the world frown darkly on thee,
Heaping censure on thy head?
Doth the busy tongue of scandal
Fill thy aching heart with dread?
Then obey that gentle mandate
Which would guide thy spirit right
"Learn of me, my yoke is easy,
And my burden it is light."

Art thou waiting, patient waiting,
Till this earthly strife shall cease?
Art thou ever fondly longing
For eternal joy and peace?
Turn from earth, a voice is calling
From thy Father's mansion bright,
"Learn of me, my yoke is easy,
And my burden it is light."

Miscellaneous.

THE GOLD-BUG.

[CONCLUDED.]

"It is now time that we arrange our key, as far as discovered, in a tabular form, to avoid confusion. It will stand thus:

5	represents	a
†	"	d
8	"	e
3	"	g
4	"	h
6	"	i
*	"	n
‡	"	o
)	"	r
;	"	t

"We have, therefore, no less than ten of the most important letters represented, and it will be unnecessary to proceed with the details of the solution. I have said enough to convince you that ciphers of this nature are readily soluble, and to give you some insight into the *rationale* of their development. But be assured that the specimen before us appertains to the very simplest species of cryptograph. It now remains to give you the full translation of the characters upon the parchment, as unriddled. Here it is:

"'A good glass in the bishop's hostel in the devil's seat forty-one degrees and thirteen minutes northeast and by the north main branch seventh limb east side shoot from the left eye of the death's head a bee line through the shot fifty feet out.'"

"But," said I, "the enigma seems still in as bad a condition as ever. How is it possible to extort a meaning from all this jargon about 'devil's seats,' 'death's-heads,' and 'bishop's hotels?'"

"I confess," replied Legrand, "that the matter still wears a serious aspect, when regarded with a casual glance. My first endeavor was to divide the sentence into the natural division intended by the cryptographist."

"You mean, to punctuate it?"

"Something of that kind."

"But how was it possible to effect this?"

"I reflected that it had been a point with the writer to run his words together without division, so as to increase the difficulty of solution. Now, a not over-acute man, in pursuing such an object, would be nearly certain to overdo the matter. When, in the course of his composition, he arrived at a break in his subject which would naturally require a pause, or a point, he would be exceedingly apt to run his characters, at this place, more than usually close together. If you would observe the MS., in the present instance, you will easily detect five such cases of unusual crowding. Acting upon this hint, I made the division thus:

"'A good glass in the Bishop's hostel in the Devil's seat—forty-one degrees and thirteen minutes—northeast and by north—main branch seventh limb east side—shoot from the left eye of the death's-head—a bee-line from the tree through the shot fifty feet out.'"

"Even this division," said I, "leaves me still in the dark."

"It left me also in the dark," replied Legrand, "for a few days; during which I made diligent inquiry, in the neighborhood of Sullivan's Island, for any building which went by the name of the 'Bishop's Hotel;' for, of course, I dropped the obsolete word 'hostel.' Gaining no information on the subject, I was on the point of extending my sphere of search, and proceeding in a more systematic manner, when, one morning, it entered into my head, quite suddenly, that this 'Bishop's-Hostel' might have some reference to an old family, of the name of Bessop, which, time out of mind, had held possession of an ancient manor-house, about four miles northward to the Island. I accordingly went over to the plantation, and re-instituted my inquiries among the older negroes of the place. At length one of the most aged of the women said that she had heard of such a place as *Bessop's Castle*, and thought that she could guide me to it, but that was not a castle, nor a tavern, but a high rock.

"I offered to pay her well for her trouble, and, after some demur, she consented to accompany me to the spot. We found it without much difficulty, when, dismissing her, I proceeded to examine the place. The 'castle' consisted of an irregular assemblage of cliffs and rocks—one of the latter being quite remarkable for its height as well as for its insulated and artificial appearance. I clambered to its apex, and then felt much at a loss as to what should be next done.

"While I was busied in reflection, my eyes fell upon a narrow ledge in the eastern face of the rock, perhaps a yard below the summit on which I stood. This ledge projected about eighteen inches, and was not more than a foot wide, while a niche in the cliff just above it, gave it a rude resemblance to one of the hollow-backed chairs used by our ancestors. I made no doubt that here was the 'devil's-seat' alluded to in the MS., and now seemed to grasp the full secret of the riddle.

"The 'good glass,' I knew, could have reference to nothing but a telescope; for the word 'glass' is rarely employed in any other sense by seamen. Now here, I at once saw, was a telescope to be used and a definite point of view, *admitting no variation*, from which to use it. Nor did I hesitate to believe that the phrases 'forty-one degrees and thirteen minutes,' and 'northeast and by north,' were intended as directions for the levelling of the glass. Greatly excited by these discoveries, I hurried home, procured a telescope, and returned to the rock.

"I let myself down to the ledge, and found that it was impossible to retain a seat upon it except in one particular position. This fact confirmed my preconceived idea. I proceeded to use the glass. Of course, the 'forty-one degrees and thirteen minutes' could allude to nothing but elevation above the visible horizon, since the horizontal direction was clearly indicated by the words, 'northeast and by north.' This latter direction I at once established by means of a pocket-compass; then, pointing the glass as nearly at an angle of forty-one degrees of elevation as I could do it by guess, I moved it cautiously up or down, until my attention was arrested by a circular rift or opening in the foliage of a large tree that overtopped its fellows in the distance. In the centre of this rift I perceived a white spot, but could not, at first, distinguish what it was. Adjusting the focus of the telescope, I again looked, and now made it out to be a human skull.

"Upon this discovery I was so sanguine as to consider the enigma solved; for the phrase 'main branch, seventh limb, east side,' could refer only to the position of the skull upon the tree, while 'shoot from the left eye of the death's-head' admitted, also, of but one interpretation, in regard to a search for buried treasure. I perceived that the design was to drop a bullet from the left eye of the skull, and that a bee-line, or, in other words, a straight line, drawn from the nearest point of the trunk through 'the shot,' (or the spot where the bullet fell,) and thence extended to a distance of fifty feet, would indicate a definite point—and beneath this point, I thought it at least *possible* that a deposit of value lay concealed."

"All this," I said, "is exceedingly clear, and, although ingenious, still simple and explicit. When you left the Bishop's Hotel, what then?"

"Why, having carefully taken the bearings of the tree, I turned homewards. The instant I left 'the devil's seat,' however, the circular rift vanished; nor could I get a glimpse of it afterwards, turn as I would. What seems to me the chief ingenuity in this whole business, is the fact (for repeated experiment has convinced me it *is* a fact) that the circular opening in question is visible from no other attainable point of view than that afforded by the narrow ledge upon the face of the rock.

"In this expedition to the 'Bishop's Hotel,' I had been attended by Jupiter, who had, no doubt, observed, for some weeks past, the abstraction of my demeanor, and took especial care not to leave me alone. But, on the next day, getting up very early, I contrived to give him the slip, and went into the hills in search of the tree. After much toil I found it. When I came home at night my valet proposed to give me a flogging. With the rest of the adventure I believe you are about as well acquainted as myself."

"I suppose," said I, "you missed the spot, in the first attempt at digging, through Jupiter's stupidity in letting the bug fall through the right instead of through the left eye of the skull."

"Precisely. This mistake made a difference of about two inches and a half in the 'shot'—that is to say, in the position of the peg nearest the tree; and had the treasure been beneath the 'shot,' the error would have been of little moment; but 'the shot,' together with the nearest point of the tree, were merely two points for the establishment of a line of direction; of course the error, however trivial in the beginning, increased as we proceeded with the line, and by the time we had gone fifty feet, threw us quite off the scent. But for my deep-seated impressions that treasure was here somewhere actually buried, we might have had all our labor in vain."

"But your grandiloquence, and your conduct in swinging the beetle—how excessively odd! I was sure you were mad. And why did you insist upon letting fall the bug, instead of a bullet, from the skull?"

"Why, to be frank, I felt somewhat annoyed by your evident suspicions touching my sanity, and so resolved to punish you quietly, in my own way, by a little bit of sober mystification. For this reason I swung the beetle, and for this reason I let it fall from the tree. An observation of yours about its great weight suggested the latter idea."

"Yes, I perceive; and now there is only one point which puzzles me. What are we to make of the skeleton found in the hole?"

"That is a question I am no more able to answer than yourself. There seems, however, only one plausible way of accounting for them—and yet it is dreadful to believe in such atrocity as my suggestion would imply. It is clear that Kidd—if Kidd indeed secreted this treasure, which I doubt not—it is clear that he must have had assistance in the labor. But this labor concluded, he may have thought it expedient to remove all participants in his secret. Perhaps a couple of blows with a mattock were sufficient, while his coadjutors were busy in the pit; perhaps it required a dozen—who shall tell?"

THE LION IN HIS OLD AGE.—When a young lion reaches the age of two years, he is able to pull down a horse or an ox; and so he reaches his eighth year, when his talons, teeth and mane are perfect, and he grows no more. For twenty years after he arrives at maturity his talons and fangs show no signs of decay; but after that he gradually grows "cubbish." He is no longer a match for the tremendous buffalo; he prowls around the cattle krawls, and snatches a lamb or a kid just as he did when he set out with his parents, nearly thirty years before. A woman or a child at night shares the same fate. His strength and sight now decline more and more, till the mighty lion grows lean and mangy, and crawls about from place to place, eating any offal he can pick up, and despising not even so small an animal as the field-mouse; and he starves and dies, or is fallen on and slaughtered by a few cowardly hyenas, or is discovered unable to move beneath a tree, and knocked on the head by some wandering Jew.—*South African Paper.*

KEEP pace with the times, or drop out of line and make room for others.

SERMON

Preached in the M. E. Church, Bloomsburg, on the Annual Thanksgiving Day of the I. O. of O. F., April 26th, 1867.

BY REV. J. R. DIMM.

PUBLISHED BY REQUEST OF THE ORDER.

"*CHARITY NEVER FAILETH.*"
First Corinthians, 13th chapt. 8th ver.

This is the first annual Thanksgiving day appointed by the Independent Order of Odd-Fellows. You have met today to express to Almighty God your gratitude for the *preservation* by Him, of your Order.

First, since its organization in the world; Second, during the late war which convulsed our Union; Third, through the past auspicious year.

Individuals have their hereafter.—Governments, institutions and associations exist, as such, only in this world. The reward or punishment of the individual is reserved for eternity. That of a government, institution or organization may be administered in time, by its continuation or overthrow. If God, therefore, permit any organization to continue through ages, it must be because he sees in it some feature that he approves, and desires to use for the tettering of the condition of man. An organization so widespread as that of the Odd-Fellows, especially in England and America, cannot have escaped His notice. For good or for evil, it must exert a mighty influence in both countries. If God had not seen in it some feature to approve, or else, some power which he might use to scourge the sins of rebellious creatures, He would have caused it to crumble long ere this; and now it would be numbered among the things that have passed into history.

That you exist to-day as an organization so widely extended therefore, is evidence that you possess some feature in theory or practice, which God designs to use for the elevation of the human race. That feature we think is the embrace, as a fundamental principle, of *christian charity*, the subject of our text. Hence we invite your attention to *christian charity as the chief corner stone of true Odd-Fellowship.* "Charity never faileth." 1. What is this christian charity? The whole chapter, from which the text is taken, is devoted to the definition and exaltation of this christian virtue. It is held up, in this chapter, as being far preferable to the gift of tongues, the power of speaking various languages, even though they be the tongues of angels. It is represented as being superior to the gift of prophecy, the ability to foresee future events and foretell them. It is held as more important than active beneficence, the bestowal of alms upon the deserving poor. It is said to be more influential for good than martyrdom itself, for the true cause of Christ.

Charity is represented as eternal in duration. It never faileth. Prophecies shall fail—yea even now the gift has been withdrawn from men. And when all has been fulfilled that has been foretold which shall beat the end of time, even the memory of the gift will fade from the mind, and man almost forget in realization what had been foretold in prophecy. Like the Queen of Sheba, he will reflect that not the half had been told him. Tongues shall cease. The multiplication of languages was the penalty of sin and folly at the tower of Babel. Without sin in the world, that penalty shall cease. All the land shall speak the language of heaven. Other language will cease to be spoken. Or, perchance, no language will be needed. We may then have power to receive ideas by intuition. As God communicates His will to angels, so angels may communicate with each other. At all events tongues shall *cease.*

Knowledge shall vanish away. Our present knowledge is but little. It is but comparative. It comprehends a few ideas. When *all* is revealed, then this little will vanish into insignificance. When the sun rises, the stars recede from view. When heaven bursts upon the view the lesser light shall be absorbed by the greater, and thus our little knowledge shall fade away as nothing. But charity never faileth. Faith and hope shall live with it when "the everlasting hills" have been removed, when the earth has been changed—and when the universe itself has been wrapped up as an old garment. But, while faith, hope and charity abide in the eternity to come, charity will be the greatest. *Faith*, the confidence we have in God—though we have entered upon realization—will still exist. Nay, it will even grow stronger, since it has grown, in part, to be knowledge. *Hope*—the desire and expectation of gaining a higher degree of perfection, will still live. For we shall be but neophytes even on entering heaven. We shall have *begun* a scale of more speedy exaltation. But it will only be begun. Not five degrees alone, are in this scale, nor thirty-three nor a hundred. But step by step, the climax reaches on through all eternity. Therefore Faith and Hope *abide.* They will exist as attributes of the soul while it continues. But *charity*—their sweetest sister—will be the *greatest.*

Charity is love, grown out in action. It is the practical result toward our fellow man, of all our religion.—It is the characteristic of God which wrought us salvation, that by which He is inclined to pardon sin. It is that which animates the angels in their errands of mercy to mankind. It is that which constitutes the bond of union between the sons of God in glory. It is charity alone that will bind this jarring world in peace, and introduce the millenium. As then, we have seen that this Christain charity is *eternal in its duration*, and that it is *the chief attribute of the Christian character*, we are led to notice in the second place 2—*That Institutions, and Associations* STAND *as they have it*—FALL *as they lose it.* The oldest institution in the world is the church. The association next in age is probably that of Freemasons, and the third is that which to-day holds its thanksgiving. The church has been preserved in the person of some one or a few, through all ages since the creation of Adam. Freemasons date their origin from the first building of Solomon's Temple. There is some difference of opinion in regard to the origin of Odd-Fellows as to its date. One writer claims an existence for them among the Goths and Huns in the fourth century of the Christian era; in Spain, in the fifth century, in Portugal, in the sixth, and in France in the twelfth. He represents that Odd-Fellowship was carried from France into England, by John DeNeville, and other Knights who formed there what was called "The Loyal Lodge of Honor," which in the eighteenth century, was changed into the Order of Odd-Fellows. There are other writers who ascribe various other beginnings to your order; but we regard them as so fanciful or palpably erroneous as to be unworthy the time and place necessary to give them a respectable notice, and will pass them in silence. It is true, however, that in the latter half of the eighteenth century, Lodges, or Societies of mechanics and laborers existed in London, calling themselves "Ancient and Honorable Loyal Odd-Fellows." These met almost solely for convivial purposes. But certain friends of reform opposed to this feature of the society's character, called a convention in 1813, and formed the "Independent Order of Odd-Fellows." This new form of the association had as its object the aid of the poor, the support and care of the sick, the defrayal of burial expenses, and the relief of the widows and orphans of its members. Here they incorporated into the system the principle which was destined to give them perpetuity. Beneficence or true Christian charity was a recommendation to all men and from this point onward they began especially to flourish. In 1819 they were transferred to the United States by the organization of Washington Lodge No. 1, in Baltimore, Md. And though not yet fifty years old on this continent in 1860 there were according to official returns in the United States 3,548 lodges, and 173,818 members. The amount paid for relief in that year was $548,749.95, and for other charitable purposes $72,450.95 and the total amount paid to these purposes in thirty years was $8,178,528.41. Now it takes a mind but slightly inductive to infer from this history that just as your association has practiced christian charity, it has flourished. For since the embrace of that principle as the main characteristic, your numbers have increased far more rapidly than in any preceding period of your history. And we might also conclude that just in proportion as you practice charity in the future, in that ratio will you increase and flourish.

But as a part of the division under which we are speaking we are prompted to notice that—as you lose christian charity, you will as any association decay. Look at the church in its numerous branches; When any branch loses the Apostolic charity and simplicity, that moment piety begins to decay, and then the whole organization. Of this we see examples every year. Thus it is that whole congregations are disbanded and die out entirely. Thus it is that some associations have passed away. But to the historian, the most forcible illustration of an association practically ignoring the principle of christian charity, is found in the case of the Mohammedan religion. Islamism started out with as fair prospects of success as any organization, religious or otherwise, that has ever figured on the page of history. Islam means full submission to God. What fairer profession could have been made in that day? The system was eclectic. "Mohammed designated himself as the restorer of the pure religion revealed by God to Abraham. As the messenger of God he required his pagan countrymen to leave their idols and adopt the worship of the one true God; of the Jews to exchange the law of Moses, intended for only a limited period, for the new and final revelations given to him; of the christians, to cease worshipping Christ as God, as inconsistant with Monotheism and with the true doctrine of Christ himself. To say the least of it this was a fair presentation to the world as it then stood. On their first promulgation, the doctrines of Mohammed spread with amazing rapidity. But, though every Moslem was compelled to give the fortieth part of his income to support the poor yet charity was not one of the main planks in their religious platform. And no sooner had they gained, by moral suasion and the merit of their doctrines, sufficient power to levy an army, than they gave the lie to all profession of charity by the forcible propagation of their religion in numerous battles It is indeed true that by the power of the sword their religion was forced upon many nations of the world. But as soon as that power ceased to be exerted, their influence began to wane even among those nations where that religion had prevailed. And gliding a little at first, it soon began to precipitate headlong, until now the Moslem influence which once claimed the supremacy of the world, embraces but a few insignificant provinces. A few tribes in South Africa have indeed, been converted to Mohammedanism during late years. But their success even here arises from two causes which coincide with the very idea we desire to convey. First. The natives embrace this religion because they are ignorant of any other. Second. Because the Moslems themselves have been touched by the charity of the christian religion and make that characteristic more prominent than ever before.

Efforts have been made of late years to rouse the spirit of the Saracen among the Mohammedans and renew the bloody onset against christianity; but the more intelligent and wealthy have become so much imbued with the charity of the christian church, that they have seen that the sword is not the most successful instrument in the propagation of any religion. Thus it may be seen that here is an institution, that once claimed the empire of the world, and yet it is declining toward decay. As it practised charity toward men, it succeeded. All it gained by the power of the sword it lost as fast as it gained it and the progress it is making now, if any, is gained by the recembrace of that once discarded charity.

Learn then, that as you practise true charity among yourselves and towards others, you will increase and be propagated. As you neglect it, God will forsake you, you will be divided among yourselves, and your prestige among men will be lost. The moral sense of the age is so highly cultivated, that all may judge for themselves. You must stand upon the merit of your actions. And when public opinion judges your institution to be morally deficient men will withdraw their influence from it.

3, God will be with you just in proportion as you carry into practice the principles of true christian charity. It is evident that God has laid and is now engaged in carrying out the great plan of regenerating man and elevating the human race. His great design is to restore man to the position which he occupied before the fall. To this end He will make use of every institution that in its purpose falls in with His design. But the ax is laid at the root of the tree, and every tree—individual, association or church—that bears no fruit—unto this end—will be hewn down and cast into the fire. As you practice and cultivate the principle of true christian charity you will fall in with the design of God in elevating the human family. Charity is the great characteristic of the church itself, and as this is your main principle, you may not only lead men to avow that principle as connected with Odd-Fellowship; You may lead them right on through your association into the church. Unite your religion with your Odd-Fellowship—I say your *religion*—not your denomination—and it will make you powerful to carry forward your plans. You have a powerful means of appealing to men of your number to accept religion. The rules of your Order require you to approach your members immediately upon learning that they are sick. You go to smooth the pillow of the weak and make the bed of the dying. You are present as Odd-Fellows when man feels most his need of religion. The kindness you show him and his family introduce you to his affections. He is disposed to accept the food for the soul as well as the medicine for the body. And as you lift the dark veil of care from the widow's brow and wipe the tear from her eye in this world, we believe it to be in accordance with your principles to brighten her prospects for a future world. Hence may you labor for the salvation of your members.

Nor would this be foreign to the example of the Savior himself. For his miracles wrought upon the body, were to be but introductory to the conferring of blessings upon the soul. He raised the widow's son to make the widow and her friends believers in himself, as well as real worshippers of the true and living God. He awoke the daughter of Jairus to show to her father and his nation that the power of life and death resided in himself and to open up the way for their asking still more blessing. He called forth a Lazarus from his grave to show to his sisters and their friends that he had the power of resurrection and was the source of all blessing in death as well as life. And there was not one instance of a miracle performed upon the body, by which some one was not led to believe, and open the way for receiving blessing for the soul.

Thus when you go to watch by the bedside of a sinking brother, to soften his couch while he lingers—to lift his trembling form and touch his fevered lips with the cooling draught, it is your privilege in a peculiar sense to instil the gentle teachings of the meek and lowly Jesus. And when you close his sightless eyes in death, and straighten out his body and dress it for the grave, it is yours to point the widow and the orphan to that God who tempers the wind to the shorn lamb and will not suffer us to be tried above that we are able to bear.

4. But in conclusion—the church lives upon piety—the government lives upon the intelligence of her people and their obedience to law—and associations live upon *principle*. What the food is to the body—what thought is to the soul—what piety is to the church—what law is to the government—such is principle to an association like your own. Let not that principle, as those of the politician too often are, be but a pack-horse to carry you into power, and to be discarded whenever you have accomplished that journey. But once the principles are chosen, let the association stand or fall by the principles. We have shown you that the principle of charity is immortal. It will not only be operative in time. It will abide throughout all eternity.

Men may change; generations may pass away; thrones may totter and fall and dynasties cease upon the earth; governments may be revolutionized; empires cease their light and go out in the darkness of anarchy or the jarring world be bound in the bonds of peace by the coming Savior—yet will principle remain the same. Right will be right and wrong will be wrong. While God remains God, the one will be approved—the other condemned. Having chosen right principles we only need adhere to them and we will be safe. Having chosen your main principle stand by it and you will stand. The tooth of time which marks all things but principle with age and decay, will leave you still unscathed. Charity will preserve you while age follows in the track of age. "For now *abideth* faith, hope and charity—these three, but the greatest of these is charity." Go on then, Brethren of the mystic tie; "and giving all diligence, add to your faith, virtue; and to virtue, knowledge; to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." "If ye do these things ye shall never fall." 2, Peter, 1, 7-10. Study to know the will of God toward a sinful, but redeemed world. As you discern God's plans for the regeneration and elevation of the human race, fall in with those plans, as the genius of your institution qualifies you to do. Then when God comes to sum up the results of human life in the world, and to reward those who have assisted in the elevation of man, he will find for you, some niche in the great celestial palace, where you may observe in the society of heaven the result of the operations of your darling principle—charity throughout all eternity.

Then will you be able to thank God for his preservation in time—for his approval in eternity, you have been preserved. Centuries alone comprehend your secret history. Fifty years have measured your existence in the United States, yet they have been eventful years. A rebellion, the most gigantic the world has ever seen, has appeared upon the stage of human action performed its bloody drama and passed away. States have been disorganized, churches in fragments riven—associations split never to be united and even families divided; but you are *one*. Like the oak in the forest that has seen the fall of its fellows, your branches are still extending preserved by that hand that restrains wind and tide and causeth the wrath of man to praise it. For this you owe him your heartfelt thanksgiving. I believe the past year has been one of more than ordinary activity in your order. If Odd-Fellowship is a blessing, then you may thank God that so many have come to a knowledge of it. And you may also ask God to go with you during the coming year. It is well that you recognize God in all your doings. This itself is an assurance of his favor. You have embraced one of the principles of his holy religion, as the fundamental plank in your platform. As you stand upon it and really to it you will be co-workers with God. Go forward. Feed the hungry—clothe the naked, succor the needy and bind up the wounds of the afflicted. Comfort the widow, sustain the orphan, and with tender hand lay in the lonely worthy departed brother. So shall your life be long and your end peace.

To be united we must go in —Ed.