

ORATION

Delivered before Clearfield Lodge No. 198 I. O. of O. F., at Curwensville, Pa., at the late anniversary of American Independence.

BY LEWIS JACKSON CRANS.

Although I feel assured that I occupy a position which should be filled by one of the many in this assembly more competent to address and please you than myself, yet, my brethren, it is to me a source of great pleasure to meet with you on this occasion, to celebrate in a becoming manner, the day so dear to Americans and lovers of liberty, our National Birth Day.

Indeed I always find pleasure in meeting with those who are bound together by the most sacred of human ties—Friendship, Love and Truth.

My ear is pained— My soul is sick with every day's report— Of wrong and outrage with which earth is filled— And I love to fly to that Lodge (though in some vast wilderness,) Where rumor of oppression and deceit Of unsuccessful and successful war, can never reach. Where all is harmony. Where we can think of our duties to our God, not as sectarians—our duties to our country, not as partisans—and our duties to our fellow-men, as men. Buried from the world and its vanities we can, as we must in the grave, meet on the same broad platform—where rich and poor, learned and unlearned, the nobility and the commonality mingle as with equals; where men of all denominations can subscribe to one article of faith, believe that "out of one blood God created all nations," and have one object in common, the welfare of mankind. Such a meeting should this be. Let us this day lay aside our party distinctions, our religious differences, in order that the day may pass off pleasantly—that none who have participated in the festivities of the day can remember the celebration with feelings of aught like pain. I know that you, my brethren, will do so—that you will remember the teachings of the Order, and deport yourselves like men, and convince those fair ones—your wives, your mothers, your sisters, and "that near one still, and a dearer one"—that have honored us with their presence, that Odd Fellows are not much worse than some other men. You may possibly do more: There are some among us who are not of us, and your conduct may cause those who are almost persuaded to be Odd Fellows, to become Odd Fellows indeed.

Ladies and gentlemen—As it has devolved upon me to address you, I have determined to detain you a short space of time while I make a few remarks on Odd Fellowship, its character and its laws. Having, until the eleventh hour, expected that another, to whom an invitation was addressed and who was unable to be in our midst to-day, would occupy this proud position, I have been unable to devote to the subject the time and attention which its importance demands. Should I, therefore, fail to please, you must not blame the subject—for it is good—but him who now throws himself upon your indulgence.

If reliance is to be placed upon the sacred writings, from which we draw our most pure and ennobling lessons, we must believe that man was created pure, fell, and is now under the curse of the law—that he is a slave to his passions and in this condition is capable of any thing. Whilst in this state the mass have followed the inclinations of the flesh, some having the same unlimited power to do evil, have abstained therefrom and done good. In all ages and countries such men have existed, and wishing to ameliorate the condition of their fellow beings, have devised means more or less successful, to raise man out of the mire in which he wallowed. Such men deserve our warmest commendation. To such men Odd Fellowship, and its kindred associations, owe their origin.

In defending Odd Fellowship I am well assured that much could be said at which many would take umbrage. And who, let me ask, would take offense? There are two classes of men arrayed against us. The one opposes us not because Odd Fellowship has a dangerous tendency—not because Odd Fellowship is not engaged in works of benevolence—but because they feel interested in causing others to believe that Odd Fellowship is dangerous to the best interests of the nation, and capable of no good. The other class of which I spoke are the dupes of the former. Having hatred and ignorance armed to the teeth, do you wonder that the Order has been vilified and abused, its objects misrepresented, and that to connect oneself with it required some degree of moral courage. But notwithstanding the abuse which has been heaped upon us, Odd Fellowship has been progressing, with but one object in view; we have used every means to gain our end, and we have gone on conquering to conquer. Our opponents have been foiled in every undertaking. In every place where Odd Fellowship has obtained a foothold the wisest and the best have connected themselves with the Order. An intelligent community have examined the arguments of our opponents. They have discovered that the latter class have not proven all things and held fast to that which is good, while the former have unjustly assailed us—assuring us that

Truth crushed to earth shall rise again— The eternal years of God are ours— Whilst Error wounded, writhes in pain, And dies amidst her worshippers— What is Odd Fellowship? I will first tell you what it is not. Odd Fellowship is not a political combination. It seeks not to introduce the reign of terror, or of despotism—it asks no change of government—it seeks not to overthrow those in

power. It can exist in any country—under any government. It flourishes in *la belle France* as well now under a constitution, as it did in February last under a king. Odd Fellowship has in its ranks Whigs and Democrats, abolitionists and conservatives, republicans and monarchists—men of all parties and men of no party,—and surely none within the hearing of my voice can be weak enough to believe that such a motley group, composed of men who would rather die than forsake their principles, can be led to believe alike on questions of a political nature. Even could they be led to believe alike such a belief could have no origin in an Odd Fellow's Lodge, for the introduction of such subjects there is prohibited. If Odd Fellowship interferes not with the political principles of its members, neither does it attempt to control them in a religious point of view; for we endorse that article of the Constitution of Pennsylvania which declares that "all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences."

Odd Fellowship is an institution which desires to fraternize mankind, and thereby improve man's condition. Believing that all derive their existence from one source, it teaches its members to look upon mankind of every nation, kindred, and tongue, as brethren, and to vie with each other in doing good to the poor and distressed members of the human family. While it interferes not with the duties men owe to their God, their country, or their fellow-beings, it at the same time strives to make them more zealous Christians, purer patriots, and better members of a family. It teaches its members to look upon the Divine Ruler of the universe as the source of all power and goodness. It demands of them to uphold the laws and support the powers that be, and commands them to love their neighbors as themselves. It has been urged against Odd Fellowship that its members are bound by the most solemn oaths to aid each other under every circumstance—that Odd Fellows must support their brethren, even though they should be in the wrong, and screen each other from justice. Such, my friends, is not the case. Odd Fellows are commanded to aid and counsel one another. When in want, we aid—when in distress, we relieve; and we are ever willing to advise a brother as to what course he should pursue. We will not step forward to aid a brother who has violated the law. Odd Fellowship was instituted for no such end. It desires to see the supremacy of the law sustained, and when a brother commits any heinous crime it punishes him by expulsion or otherwise. Yes! Though our right eye should offend, we would pluck it out and cast it from us.

Odd Fellowship is in its character beneficial and charitable. It wars against vice in every form, and strives to elevate the moral character. It provides a common fund to aid its brethren in sickness and distress, and at the same time exerts itself in relieving those who are not of its own household. But we should not boast.

To relieve the distressed, to visit the sick, to moisten the parched lip and speak words of comfort to the dying—to bury the dead, provide for the widow and fatherless, and educate the orphan, are but a few of the duties Odd Fellows have undertaken to perform. Acts like these persisted in for days, months, years, have established the character of our Order—a character which cannot be lost unless you, my brethren, prove recreant to the trusts which you have voluntarily assumed. Brethren, I know that you will sustain the character of the Order, even though you should, like the ministering angel at the siege of Monterey, die at your post.

Odd Fellowship is a secret society; the nature and object of our organization require us to be such. When a man connects himself with the Order, he is the same weak mortal, liable to err, that he was before his admission. We cannot immediately change his character. We point out to him his duty and erect barriers to prevent his falling. Our brethren often fall, and then it becomes our duty to advise or if needs be to punish. These things Odd Fellows alone should know, and therefore we permit none but our own family to witness the disgrace which has befallen one of its members, for fear that those who have no interest in our weak brethren may cause them to think hard of our chastening, and forsake those who would as gladly clasp them in their arms as a mother her first born. Again, all men have more or less pride about them, and there are but few who would not be offended were you to offer them charity. Were we not a secret society, many connected with the order would scruple about receiving that which they have a right to demand, for fear that others might think that they were recipients of charity. Every Odd Fellow knows that it is his duty to give as well as receive attention in case of suffering. We all feel with Burns—

"Afflictions sons are brothers in distress, A brother to relieve how exults the bliss."

Like every well ordered family we have our secrets, and we keep them. We do nothing at our meetings of which we are ashamed, although we say and do many things which we are anxious that Madam Rumor should not hear of. When we meet together we speak freely, knowing that what we say there will not be repeated elsewhere, or at least not to our harm. Do we in this respect act differently from you? When you visit each other, you forget formality—you speak your minds freely, because you think that those in whose company you are, are honorable people, persons who have some respect for the pro-

prieties of life. You do so under the implied promise that whatsoever you say or do is considered sacred. You are sometimes deceived. You sometimes place confidence in those unworthy of such, and your desire to be with them, which was formerly strong, becomes extinct. You avoid those who love to retail the small tittle-tattle. In this respect Odd Fellows agree with you. They desire communion with none but those who are worthy of confidence. They hold as worse than heathens those who betray their trust, for the heathens consider it a great crime to violate confidence. Shall the Odd Fellows of this day pay less respect to the rules which govern respectable people than the Lacedaemonians? It is recorded of the Lacedaemonians, that at their public repasts only about fifteen persons sat at one table. Children were introduced at these tables as so many schools of sobriety. They were all allowed to jest without scurrillity and were not to take it ill when raillery was returned, for it was accounted worthy of a Lacedaemonian to bear a jest, but if any one's patience failed he had only to desire them to be quiet, and they left off immediately. When they first entered, the oldest man present pointed to the door and said "not a word spoken in this company goes out there." The admitting of any man to a particular table was under this regulation. Each member of the company took a little ball of soft bread in his hand and dropped it in a vessel which a waiter carried round. If he approved of the candidate, he did not alter the shape of the ball—otherwise he pressed it flat. A flattened ball was considered a negative, and if but one such was found the person was not admitted, for it was thought best that the whole company should be satisfied with each other.

"Give me the privilege of making the songs of a nation and I care not who frames its laws." This was the remark of a close observer of nature. When you look around and calculate how great an influence the songs—the poetry of a people have in moulding their character, you see that the quotation I made were the words of a wise man. You can also understand why those enthusiastic admirers of liberty—the French, are filled with life at the sound of the Marseilles—why the Switzer when he hears that simple mountain air, *Ranz des baches*, melts into tears and desires to return to "his own—his own dear mountain home," and also, why our own soldiers can march to instant death while they hear above the booming of the cannon, our Yankee Doodle. Songs can do much towards forming character. Sentiments expressed

"In words that breathe and thoughts which burn" must exert a powerful influence on individual characters, but to form the character of a nation, laws must be enacted. The adoption of wise laws will benefit any nation or association. To its laws our Order owes much of its success.

If Napoleon deserves credit from mankind for no other reason, he certainly does for furnishing his people with a good system of laws suited to the times. The Code Napoleon has received more praise for its brevity, comprehensiveness & beauty, than I have time or inclination to relate. Several European nations have paid it the deserved compliment of adopting it in preference to the complicated system of laws which we derived from the mother country, which had its origin in the feudal times, and which has been styled by some "the perfection of reason." France and those countries which have adopted her code of laws, owe much of their success to this code. There the many are protected in their rights from the encroachments of the few. Here as in England the few are enabled by our expensive and complicated laws to retain their usurped rights in opposition to the many.

We have selected a code of laws which as far excels the code Napoleon as it does the common law. We have examined Blackstone—consulted Lycurgus, we have remembered the code Napoleon and have not forgotten Justice. From these and other sources we have compiled our laws, and on comparing them with the laws of nature, we find they are identical. The commands are few and simple. They may all be embodied in few words and though written in a character no smaller than that in which Caligula penned his laws, be contained on a space no larger than one's thumb nail. Show thyself a man. Such is the sum and substance of our laws.

"The days of King David drew nigh that he should die and he charged Solomon his son, saying, I go the way of all the earth, be thou strong therefore and show thyself a man." Search history, sacred and profane, and nowhere can be found a more instructive lesson. Neither before nor since the days of the Psalmist has the advice given upon a dying bed been more appropriate than that delivered by King David to his son. "Show thyself a man." Show thyself a man, or in other words, perform every duty imposed upon you. These few words embrace man's duty, place him in what situation you may.

To all, the command is given—and to you, brother Odd Fellows, it applies with much force. To each and every Odd Fellow present, I say, show yourself a man. Brethren, you have assumed great responsibilities. As Odd Fellows, it is your duty to raise the standing of the Order. Do nothing then, by which your characters can suffer, for you may thereby injure the cause. Let not your conduct suffer when compared with that of those who have for a long time been doing battle in the cause of human rights. Preserve your characters unscathed. You can lose nothing by

it. Maintain your dignity—man thereby gains the respect of his fellow men. Let your character be without blemish, for on you depends the usefulness of the Order to which you are attached.

Within a few short weeks, a man advanced in years, died where you ever might have seen him, at his post. He was plain in his habits and his dress. Unacquainted with him you would pass him without notice. I said he died, and thro' out the length and breadth of this fair land you could hear nothing save expressions of sorrow. Was it a religious sect mourned the loss of one of their most renowned champions? No! None thought of the church which he belonged to. They only remembered that he feared and worshipped the God which they adored. Had one of the great parties of the day lamented the death of a distinguished leader? No! He whom they mourned was not a Whig, nor yet a Democrat—but an American statesman. During his life, it is true that Adams advocated the peculiar measures of one of the parties. But on his decease the people—not a party—felt their loss and honored him by a spontaneous outbreak of feeling, for they knew him then, only as a devout Christian—a pure patriot—and an honest man.

The character which Adams had acquired and which commanded for him the respect of a nation, it is in the power of every one of you to obtain. You may not be called upon to perform the same duties which he did. You may not be come as well known as he was. It may be your lot never to enter the halls of legislation or leave the place of your nativity. But it is in your power to establish as great a character as he had. You must pursue a straight-forward course and on all occasions show yourself a man. Man is so constituted that he must give the preference to the man of best character. Man is ever measuring himself by those who surround him, and although he generally desires to be greatest, he seldom makes an effort to be what he desires. I have said you can each carve for yourself a name honorable among men. You can acquire great characters, but you must be unceasing in your exertions. Are you rich? You have less to battle with and greater facilities. Are you poor? Your credit will be so much the greater if you reach the goal. Are you poor, friendless and uneducated, redouble your exertions. Let your condition be what it may, a bright reward is in store for you. Brethren are you prepared to strive among yourselves, and with those who are not of us for the brightest crown? Faint not. "Be strong therefore and show yourselves men." Forget not that to be men—true men, you must perform your every duty to your Maker, your country, and your fellow beings.

In closing, permit me to thank the Gentlemen present for their attendance on this occasion, and also to tender to those Ladies who have honored us with their presence and smiled upon our efforts, the most grateful acknowledgments of Clearfield Lodge, No. 198, I. O. of O. F., assuring them at the same time that should they ever desire our aid, that every Odd Fellow will show himself a man.

Curwensville Celebration.

According to previous arrangements, the members of Clearfield Lodge No. 198 I. O. of O. F., met at the public house of D. Livingston for the purpose of celebrating our National birth-day. At about 2 o'clock p. m., the procession was formed in regular order under the guidance of the Marshal, and escorted by a band of Martial music, marched into the village where the procession was joined by a number of Ladies, when they repaired to the grove immediately west of Curwensville.

The exercises commenced by singing one of the Odes of the Order, after which the Declaration of Independence was read by James A. Cathcart.

Music—The Star Spangled Banner After which the company partook of a most sumptuous repast, prepared by Mrs. Chambers.

The following persons were then announced as the officers of the day.

- President. JOHN L. CUTTLE. Vice Presidents. A. M. HILLS, D. LIVINGSTON, CHARLES R. FOSTER. Secretaries. B. Hartshorne, J. A. Cathcart, John Patton, A. J. Hemphill.

Orator. L. JACKSON CRANS.

After the Oration of Mr. Crans, the President read the following

REGULAR TOASTS.

- 1st. The day we celebrate. We hail the return of the day which gave rise to the vital principles of Odd Fellowship, all men are born free and equal. 2d. The men of '76—Odd Fellows—because good men and true. 3d. Horn R. Kneass, R. W. G. S.—A ripe scholar, able lawyer and sound jurist—under his rule Odd Fellowship must prosper. 4th. Grand Lodge of Pennsylvania—May its every effort to mend the 'breaches' of the Order be successful. 5th. The President of the day—One of nature's selectmen, The Grand Lodge could not select a better representative. 6th. Friendship, Love & Truth—The jewels of every true Odd Fellow. 7th. Odd Fellowship—Like the age progressive. May its usefulness increase and its influence extend, until mankind form one family. 8th. Woman—Let the toast be dear woman.

9th. France.—The birth place of Lafayette. 10th. Pope Pius IX.—A reformer of whom the world expects much and will receive more.

11th. The memory of George Washington. 12th. The President of the United States.

VOLUNTEER TOASTS.

By J. A. Cathcart.—Pennsylvania, the Keystone State—may the arch never be broken.

By B. Hartshorne.—Sylvio Encampment No. 74, at Brookville, young in years, old in knowledge.

By J. B. Heisey.—May the onward upward progress of the I. O. of O. F., terminate as successfully as did Gen. Putnam's escape from the enemies of his country down the steep at Horseshoe.

H. B. Beisel.—Odd Fellowship—twink-like its standard principles Friendship & Truth are inseparably bound by the angelic principle Love.

By J. B. McEnally.—The patriots of Europe. We are separated by distance but united in heart.

After the toasts were read, another Ode was sung when the procession reformed and was marched back to the place of starting, where they were dismissed, all much pleased with the exercises.

CAUTION.

CAUTION is hereby given to all persons against purchasing a note of hand given by me to John F. Williams, for about \$25 dollars, dated about the 1st of June, instant, as I have not received value for the same, and will not pay the same unless compelled by law. R. M. SMILEY. Brady township, June 20, 1848.

NEW STORE; AND New & Cheap Goods.

HERMAN, BLOOM, & Co., respectfully inform the public that they have opened a New Store in the town of Luthersburg, Clearfield county, where they have on hand a large assortment of SPRING AND SUMMER GOODS, GROCERIES, HARDWARE, &c., which they intend selling CAEAP. The public are invited to call and examine their stock.

Horses, Cattle, Grain and Lumber taken in exchange for goods. HERMAN, BLOOM & CO. Luthersburg, May 8th, 1848.

MACKAREL, SHAD, HERRINGS, PORK, HAMS & SIDES, SHOULDERERS, LARD & CHEESE, Constantly on hand and for sale by J. PALMER & CO., Market street wharf, Philadelphia. Ap. 18—3m.

NOTICE.

All persons desirous of settling the claims of Zebulon Parker, patentee of Reaction water wheels, are hereby notified that settlement can be made on application to J. L. CUTTLE, Esq., at his office in Clearfield. JOHN MOORE, Ag't for Z. PARKER. June 9, 1847.

BATHING BATHING

At the Unionville Infirmary, Situated about six miles West of Miesburg on the road leading from Bellefonte to Philipsburg.

The subscribers would respectfully inform the public that they are now prepared to receive patients at the above establishment on the most reasonable terms. They have fitted up a variety of the most approved Baths, such as Warm, Cold, Shower, Douche, Medicated and Vapor Baths, having a supply of the purest water. With proper attention to bathing, diet, exercise, and the addition of such Botanic Medicines as will aid nature, they batter themselves that persons laboring under disease in its various forms such as

Rheumatism, Dyspepsia, Liver Complaint Jaundice, Inward Weakness, Palpitation of the Heart, Asthma, Fever of all kinds, Female Complaints, Coughs, and all other diseases originating from Colds, Salt Rheum, Diseases of the skin in general, Nervous complaints, and a variety of other diseases arising from impurities of the blood and obstructions in the organs of digestion, may receive as much benefit here as under any other treatment they may apply to. All cannot be cured, but most will be benefited, and many extraordinary cures have been performed. Galvanic Electricity will also be applied in cases that would be likely to be benefited by that agent. As no mineral poison nor deadly narcotics will be used about the establishment, the afflicted who wish to preserve their constitutions from the effects of such drugs, and those who from sad experience have proved what are their bitter fruits, would do well to come and give our motto a trial. WASH AND BE HEALED. WM. UNDERWOOD, M. D. DAVID SPENCER. June 20, 48.—3t. cd. 3

Meeting of County Comm'rs.

PERSONS having business to transact with the board of Commissioners of Clearfield county, will take notice, that said Board will be in session at their office, in the borough of Clearfield, on Monday, the 4th of September, (next) Attest.—H. P. THOMPSON, Clk. Comm'rs Office, 29th June, 1848.