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FRIDAY, MAY 11, 1877.

ODD FELLOWSHIP.

DELIVERED BY HON. W. G. PIPER, APRIL 20TH, 1877, AT JUNCTION CITY, LANE COUNTY, OREGON.

CORRESPONDENCE. JUNCTION CITY, April 20, 1877.

W. G. PIPER, Esq.: Dear Sir and Bro.—Below you will find a copy of a resolution adopted by Oasid Lodge No. 41, I. O. O. F., on Saturday night at our regular meeting.

Resolved, That it is the desire of Oasid Lodge No. 41, I. O. O. F., that Bro. W. G. Piper furnish a copy of the address conferred by him at Junction City, April 25th, 1877, to the Albany papers for publication.

HARRISBURG, Or., April 27, 1877.

HON. W. G. PIPER: Dear Sir and Bro.—At a regular meeting of Oasid Lodge, held this evening, I was instructed to read to you the address you delivered on the 25th last, published in the Albany papers, believing it to be for the good of the brotherhood at large.

THE ADDRESS.

Noble Grand, Brethren, Ladies and Gentlemen:—With the salutations of this eventful day, I feel highly honored by the Order of Odd Fellows in being permitted to address an assemblage composed, as this one is, of so many intelligent Odd Fellows, as well as non-members; and in my endeavor to discharge this duty acceptably to you, and creditably to myself, appropriate words may fail me, but I feel duty to appreciate the honor conferred so soon after my arrival in and location on the banks of your beautiful Willamette, in your growing and prosperous young State, and trust I am not insensible of the obligation imposed.

In many parts of the world the present may be regarded as an era of rejoicing, especially in the United States. We speak not gratefully through the theme be of the priceless blessings of liberty, nor recount its triumphs; but we come to celebrate the triumphs of peace. No wail of vanquished foes mars our festal joys; no blood-tainted gifts, with haughty pride, seek to appease an angry deity; but our triumph is the luxury of doing good, our virtue offering the smile of the widow and the orphan whom our charities have relieved and our sympathies consoled.

The world is drawing together in much closer unity and fellowship in all those intellectual and elevating relations that make people free, wise and happy. Grand jubilees and festal days are of common occurrence. In our beloved land, "the home of the free," the Centennial year, "the American Independence" has dawned upon us.

The objects and aim of our institution is, at this day, so generally understood and appreciated, that they have, in a great measure, ceased to attract attention by their novelty, or to excite prejudice by their form and mystery. We claim now to be judged by our fruits, yes, as our public celebrations are rare, I deem it not amiss to invite attention to some of our claims to popular favor and sympathy.

The ingenuity of some members of our Order has found pleasant exercise in tracing out for us an illustrious descent, which has resulted in developing many points of resemblance between our own and several of those mystic associations which have in some form or other distinguished most of the nations of antiquity. But these inquiries, though pleasing and interesting to the antiquarian, find but slight favor with us. An illustrious lineage alone is justly disregarded alike by society and individuals.

principles, we fear not the judgment of candid and virtuous men. We enter into no dissertation upon virtue and happiness, such as have enlisted the profound genius of Plato and Aristotle, and a host of others.

For while the busy, meddling memory of the lone mourner, in barbarous succession muses upon the past endearments of their softer hours, tenacious of the theme, we "seek again those chords to bind, which human woe hath rent apart. To heal again the broken heart."

Friendship with us is something more than a name. It is a living, substantial reality. Perfect equality is not merely a theory but a fact. We recognize no artificial distinction, rich and poor, the pride of place and power, and the fanciful humility of toil are alike ignored.

Our public men necessarily become more enlightened, virtuous and patriotic; our citizens more industrious and elevated in the scale of human life by the inspirations of their thoughts and inspirations.

The Divine behest, "Go preach my gospel to every creature," remained in a great measure necessarily disobeyed, until good and pious men united in the printing and distribution of bibles and tracts, in the equipping and sending forth to the nations of those soldiers of the cross, before whom even now the walls of paganism seem crumbling, and whose ministrations the scripture seems to approach fulfillment in our day.

To what men do the wily demagogue as well as the pure patriot resort, in wielding the strong arm of government, but to the political associations called parties? And so throughout the whole many plan of society, associations are formed to effect every purpose, good, bad, and indifferent, to build up and tear down—in one word, to command success.

but that selfishness which one school of philosophy holds to be the ruling moral principle, had so far sufficed to chill "the noblest impulse generous mind can feel," that but one Howard was found to illustrate and ennoble an age.

No ostentatious parade accompanies our relief; no published documents certify to our generosity. But secret and unexpended to vulgar view in the hour of disease, suffering and death, in the city and on the mountain, in the palace and in the hovel, when all nature is smiling her approval or the lowering clouds sweep big tears of sympathy, our brothers discharge their joyful or mournful duty.

"I count no favor from the hands we scorn," for the relief extended is "not of grace," but of right. It is confined to no class nor condition of life, but the same measure is flung to each. The tenderest ties which break with every ruse, under our system, meet with no rude jars.

we draw the drapery of his couch around him, and lay him down to pleasant dreams.

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"Heaven born charity bears its errands to earth on the beams of the sun. The cold it warms, the blind it enlightens, the lost it discovers and reclaims, the desponding it inspires with hope, and the timid with confidence and joy."

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dignity of human nature, no organization short of Divine institution is capable of fulfilling all these requisitions in their broad scope.

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shall yet reap an abundant harvest. No stately pile or marble tablet attests our labors in this behalf, but we trust that the intelligence which we as an Order have aided to develop, will survive when the marble would have mouldered away.

Let me call your attention to a few facts and figures as taken from the Grand Secretary's report of the Grand Lodge of the United States, held at Philadelphia, Pennsylvania, ending Sept. 18th, 1876, to wit:

Subordinate Lodges, 6,303; Rebekah Degree Lodges, 879; Grand Encampments, 30; Lodge Members, 451,689; Encampment Members, 87,450; Relief by Lodges, \$1,510,854 21; Relief by Encampments, 180,965 43; Relief by Rebekah Lodges, 7,045 33; Revenue of Lodges, 4,193,995 45; Revenue of Encampments, 488,421 55; Revenue of Rebekah Lodges, 32,154 70;

1876, Initiations, 930,780; Members relieved, 719,189; Discontinued Members, 37,977; Members deceased, 65,481; Total relief, 22,273,330 63; Total receipts, 60,055,928 54; Expenses, 37,782,597 84.

The Grand Secretary continues, to wit: "I rejoice, my brethren, to offer you sincere congratulations on the general prosperity which rewards our labors everywhere."

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said planet, in defiance of astronomy, declares to be derived from itself. Their influence is very far from being proportioned to the value of their labor.

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like that of her husband, meets with some opposition. It is to maintain, without ostentation, a Christian household in the White House, and to preserve in dress and manners a genuine Republican simplicity.

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