

ODD FELLOWS ANNIVERSARY

**Historical Address Delivered
By Hon. C. B. Moores
Last Night**

A VERY COMPLETE OUTLINE OF THE INSTITUTION OF ODD FELLOWSHIP ON THIS COAST—SALEM HISTORICAL LODGE—THE ORDER THE WORLD OVER.

(From Sunday's Daily.)

On December 6, 1877, just twenty-five years ago tonight, on the stage of Reed's Opera House, in this city, it was my privilege to read a historical review of Chemeketa Lodge, No. 1, I. O. O. F., the mother lodge of this jurisdiction, upon the occasion of the celebration of its 25th anniversary. This evening ends another chapter of twenty-five years in the history of that lodge and of Oregon Odd Fellowship. In the presence of a new generation, and facing new conditions, from an eminence of fifty years, we have again called a halt, to indulge, for a brief hour, in contemplation of the past, and in congratulations that the future is full of hope and promise. Fifty years in retrospect seems but an atom of time. Fifty years, stretching out into the future, with all its hidden and boundless possibilities, seems to almost trench upon the very domain of eternity. What is held in store by the coming fifty years outruns imagination, and is beyond the ken of the most exuberant prophecy. No period of equal length, since the morning stars first sang together, has ever even remotely approached the commercial and political and inventive development of the fifty years that lie just behind us. In 1852 the fathers of Oregon Odd Fellowship stood upon the utmost confines of an undeveloped continent, and the threshold of a half century, the drawing aside of whose curtains would have revealed a dazzling apocalypse, luminous with glories such as had never before entered into the remotest conceptions of man. December 6, 1852, was one of the red letter days of the pioneer era of Oregon. In a certain material and comparative sense that day lies centuries behind us. It was the opening portal of a new and marvelous era. The charter members of Chemeketa Lodge, with worthy co-laborers in other fields of effort, then laid the foundation stones of what is soon to be the seat of a great commercial empire. Tonight, facing new conditions, that have brought in their train new and complete responsibilities, we meet to pay tribute to these modest heroes of an earlier day, to draw new inspiration in contemplation of their work, and to renew our pledges that the future work of this Order shall be worthy of the best traditions of its past. The occasion is itself historic. We are met to commemorate the work of the past, rather than to speculate upon the possibilities of the future. Conditions seem to require that any address upon such an occasion shall be historical in its character, yet we are admonished that local history may be made dreadfully dull in the telling. The historical sketch must hit only the high places, although it is down in the valleys that we find the strong historical currents that determine the destinies of men and of nations. "Local history," we are told, "is the ultimate substance of national history." The history of a nation is only the history of its villages, written large, and it is the largeness of the scale that gives dignity and spirit. So, we may assume, the history of our composite of national charities and benevolences factually is the history of the local agencies in that work. These local agencies are the ultimate substance of that national aggregate of benevolence that is one of the glories of the age. As the country ante-dates the town—as communities widen into states—as colonies develop into nations—so the work of the obscure lodge, and the scarcely less obscure Order, widens and develops, and becomes a living and active and controlling force, that makes itself apparent in the amelioration of the condition of hundreds of thousands in the nation at large. No more potent agency in the amelioration of the condition of man exists than American Odd Fellowship. No more worthy branch of that great Order exists than that which has been doing its work in Oregon during the fifty years that have ended tonight, and this anniversary occasion invites consideration of the history of that branch of the Order. Only the bare outlines of that history are possible at this time, and what is given necessarily suggests little or nothing of the real spirit of the Order.

For much that follows relating to the early history of Odd Fellowship in Oregon we are indebted to a sketch prepared many years ago by Hon. E. M. Barnum, the first Grand Master of the Grand Lodge of Oregon. From this Grand Lodge sources, we gather that the earliest recorded efforts to establish Odd Fellowship in Oregon occurred in the year 1848. There were in that year applications looking toward that end from Washington, from St. Louis and from Massachusetts. P. C. M. S. Y. Atlee, of Washington, D. C., was one who made application for this purpose to Thomas Sherlock, who was then Grand Sire. Some brothers in St. Louis also applied for authority to institute a lodge in that city and remove the same to some point in Oregon. Neither of these applications was granted. Early in the same year application was received from Gilbert Watson, P. G. of Massachusetts, for a dispensation to establish a lodge in Oregon City on his arrival there. He represented that five Odd Fellows were in a party, and was about to start for Oregon, and when his representations to the P. G. of the Massachusetts Grand Lodge were received without warrant of law. The G. L. U. S. attempted, however, to legalize the act by afterwards forwarding to Bro. Watson a new charter in the place of the one first given, and that year covered into its treasury \$30 to the credit of "Oregon City Lodge, No. 1," a wall of Odd Fellowship that was destined

to find its permanent home thousands of miles distant from the place originally designated by its sponsors. This defective charter, which was intended for a lodge in Oregon City, and which was legalized by a subsequent vote of the G. L. U. S., was the official nucleus around which was gathered the first lodge of Odd Fellows west of the Rocky Mountains. It took root, however, not in this northwestern state, but, by a singular chance, in Honolulu, away out in the waters of the Pacific, and there today, in the hall of "Excelsior Lodge, No. 1," is doubtless hanging that old charter, which, but for a singular chance, might today be hanging in the hall of "Oregon Lodge, No. 2," at Oregon City. The constitution may not have followed the flag to those distant islands of the Pacific, but it is a satisfaction to know that in less than fifty years the flag followed the charter of that pioneer lodge, and now commands the allegiance of every patriotic citizen in the land of its adoption. Adverse winds and stormy seas carried that charter thousands of miles out of its course, and that is at least one circumstance that made December 6, 1902, the fiftieth anniversary of Oregon Odd Fellowship, and brought us together upon this occasion.

The Sovereign Grand Lodge of the United States, learning of this failure to transplant the order into this territory, made several other efforts to do so.

In his report to the Sovereign Grand Lodge, in 1848, Grand Sire Horn R. Kneass says: "In May last I received from Bro. William Towers, M. W. G. M. of the District of Columbia, a communication upon the subject of establishing lodges on the Pacific Coast, particularly in Oregon, and suggesting to me a ready means by which that object can be accomplished in the event of my seeing no impediment in the way of authorizing so important a step. The introduction of the light of Odd Fellowship to that remote region would no doubt contribute, in a great degree, to make that comparative wilderness smile and blossom with the fruits of civilization and impart additional warmth to the hearts of the sparsely scattered population of that recently explored seaboard. Yet I was constrained to defer to the decision of this body, made at its last session, in the hope that at the reassembling of the representatives at this session, some efforts might be made to send the glad tidings of our brotherhood across the Rocky Mountains and proclaim them in accents of fraternal love upon the ocean-bound coast of Oregon."

Plans to carry into effect these suggestions took form in the appointment of P. G. Alex. V. Frazer, of the District of Columbia as a "special commissioner" to establish and supervise the Order in California and Oregon and in the islands of the Pacific during the absence of the Grand Lodge. Bro. Frazer was sent out by the Government in that year to supervise the United States Service on the Pacific Coast. He was commissioned for his work as an Odd Fellow, as a Special Deputy Grand Sire of the order, September 23, 1848. The discovery of gold in California so modified his duties as a Government Revenue officer that he never came to Oregon—another circumstance which had its weight in bringing us together upon this occasion. By a somewhat singular coincidence, Bro. Frazer did, however, visit Honolulu, and bearing a regularly issued charter from the G. L. U. S., intended for "Oregon Lodge, No. 1," he made use of it in placing "Excelsior Lodge, No. 1," at that place, on a proper footing. From that time until 1850, nothing seems to have been done toward introducing the order into Oregon. In 1850 there was a feeble effort made, but without result. In 1851 the Odd Fellows of Salem and Portland began to canvass the matter of organizing subordinate lodges. In December of that year, while the Territorial Legislature was holding its first session in the old University building, located where the University gymnasium now stands, and the Supreme Court was meeting in that imposing structure known as the Bennett House, which was located on the southeast corner of the block on which this Odd Fellows' Temple now stands, notices were distributed by Bro. E. M. Barnum inviting Odd Fellows to meet and discuss the question of organizing an Odd Fellows Lodge. To this call Bro. E. M. Barnum, E. N. Cooke, Samuel E. May, A. W. Ferguson, C. S. Woodworth and J. R. Hardin responded, and on January 7, 1852, a strong petition for the establishment here of a subordinate lodge was forwarded to the G. L. U. S. While this petition was being considered by those in authority, the matter of choosing an appropriate name for this new lodge by Odd Fellowship was being considered by the petitioners. "Chemeketa Prairie" was the name by which the site of Salem was originally known, and the name which was selected for this new lodge perpetuates the place of its birth. It was adopted at the suggestion of Dr. Wm. H. Willson, the original proprietor of the town site of Salem, who gave, and after whom is named, the beautiful park in this city known as Willson's Avenue. Chemeketa—the name selected—signifies in the Indian dialect "the old home," or the "old camp." After various delays on the part of the petitioners in forwarding the cards, a warrant for "Chemeketa Lodge, No. 1," was issued on the 16th of August, 1852, to P. G. E. M. Barnum, with special commission to open the lodge. The five brothers whose names appear in the original warrant are, E. M. Barnum, E. N. Cooke, R. F. Harding, Cyrus S. Woodworth and Joel Palmer. A gloomy, dingy garret on the third floor of what was known as a half story structure then standing across Commercial street, from, and somewhat south of, the Wilamette Hotel, was fitted up as the first home of the lodge. After its session of the winter before, in the old University building, the Legislature had also taken quarters in the "Reactor building," and was occupying humble apartments on the second floor. Housed in this old barn in the somewhat suspicious and doubtful companionship of an Oregon Legislature, Oregon Odd Fellowship first saw the light of life. Chemeketa Lodge was here instituted on December 6, 1852.

Upon the first page of the first volume of the record books of the lodge, under the heading, "Salem, Oregon, Territory, December 6, 1852," we read as follows: "In accordance with a charter for a subordinate lodge of the independent Order of Odd Fellows, issued by the G. L. U. S. to Bro. E. M. Barnum, E. N. Cooke, R. F. Harding, C. S. Woodworth and Joel Palmer, and by

virtue of a warrant from the Grand Sire of the Grand Lodge, W. W. Moore, dated August 16, 1852, Special Deputy Grand Sire E. M. Barnum proceeded to institute at Salem, Marion county, and in the Territory of Oregon, a subordinate lodge of Odd Fellows, to be known and hailed as 'Chemeketa Lodge, No. 1, I. O. O. F.' The brothers named in the charter being all present, together with sundry other brothers, a lodge, was opened in due form, the instituting officer, E. M. Barnum, in the N. G.'s chair; Bro. J. A. Riperton in the V. G.'s chair; Bro. S. E. May, Secretary; Crawford Geddes, Guardian, and the same named as above, Chemeketa Lodge, No. 1, with all the immunities, rights and privileges of a subordinate lodge of Odd Fellows. (Signed) E. M. Barnum."

Under the same date follows this: "The brothers of Chemeketa Lodge met in their hall at Salem, pursuant to an appointment by Special Deputy Grand Sire E. M. Barnum, and the lodge having been duly opened by that officer in the N. G.'s chair, the members thereat proceeded to an election of officers to fill the first chairs of said lodge. The following brothers were thereupon chosen, to-wit: B. F. Harding as N. G.; E. N. Cooke as V. G.; C. S. Woodworth as Secretary; and Joel Palmer Treasurer. The Special Deputy Grand Sire E. M. Barnum then proceeded to install said elected officers into their respective chairs in the lodge. The following brothers were appointed to the Grand offices for assisting in the installation, viz: Bro. J. A. Riperton as Grand Warden; Samuel Black, secretary; Luther Carey, Treasurer; Bro. Vineyard, Guardian; S. V. Miller, Marshal.... Bro. S. E. May and A. W. Ferguson were admitted on card.... Petitions for membership were received from I. N. Gilbert, C. P. Cooke, Milton Shannon, W. K. Leveridge, Al Zieher, and C. A. Reed. (Signed) C. S. Woodworth, Secretary." With this the initiatory work was done, the entering wedge was driven, the order was no longer a mere dream or hope, but a reality, and Odd Fellowship, in this remote region, obtained a foothold on this Northwest coast from which nothing can drive it in all the years to come. The second meeting of the lodge was held December 8, 1852, at which time G. A. Reed was introduced as an Ancient Odd Fellow, and Albert Zieher was received by initiation. Of the brothers hereinabove named J. A. Riperton and C. A. Reed still survive and are now residents of Portland. Bro. Reed was formerly Adjutant General of this state and several times represented Marion county in the Legislative Assembly. Bro. Zieher was afterwards United States Marshal of the state of Oregon, and for many years a prominent citizen of Portland. Bro. E. M. Barnum, an attorney of high character, was the leading competitor of the late Hon. John Whiteaker as a candidate for the first Governorship of the state of Oregon, being defeated at the polls by a narrow margin. He was afterwards a leading citizen of the Territory of Utah, where he died a number of years ago. B. F. Harding afterwards represented Oregon in the United States Senate, and was at one time judge of this judicial district. C. S. Woodworth was long a leading business man of the city, dying about a year ago, the last survivor of the original officers of Chemeketa Lodge. E. N. Cooke was eight years Treasurer of the State of Oregon. S. E. May was eight years Secretary of State of the State of Oregon, and served two terms as Grand Master of the Grand Lodge of Oregon, the only case of his kind in its history. General Joel Palmer was many years one of the most conspicuous of Oregon's pioneers, especially in the Indian service. In 1870 he was the Republican candidate for Governor of this state, and was defeated by Governor Grover by a small majority. The public careers of these brethren indicate the high character of the men who laid the foundations of Odd Fellowship in this state.

Of all those who united with Chemeketa, the mother lodge, prior to 1860, but three survive as Odd Fellows today, viz: Brothers C. A. Reed, of Portland, and John G. Wright and John Hughes, of Salem.

On May 5, 1853, the Grand Lodge of Oregon met in the hall of Chemeketa Lodge, and in conjunction with that lodge proceeded to the ground, and there dedicated what we now know as the Odd Fellows' Rural Cemetery, one mile south of Salem, which is believed to be the oldest Odd Fellows' Cemetery on the Pacific Coast, and which now perhaps numbers a much larger population than the Capital City of the state.

The first public celebration of the order, which was indulged in by brothers from all parts of the territory, took place in Portland, under the auspices of Samaritan Lodge, No. 2, April 26, 1853, at which time a creditable demonstration took place, closing with an oration at the M. E. church by Bro. E. M. Barnum. On August 13, 1853, in the hall of Chemeketa, No. 1, was organized the first Rebekah Degree Lodge in Oregon, at which time Mesdames Samuel R. Thurston (afterwards Mrs. W. H. Odell) E. N. Cooke, C. A. Reed, S. E. May, J. A. Riperton, with several brothers, were initiated, and Mrs. E. M. Barnum and Mrs. Wiley Kenyon appeared as visitors. On March 21, 1853, a committee was appointed by Chemeketa Lodge to arrange for the funeral obsequies of Bro. Samuel R. Thurston, Oregon's first delegate to the National Congress. He had died on shipboard, off Acapulco, on his way home from Washington, and was buried at that place. By resolution of the Legislative Assembly of Oregon his body was exhumed and brought to Salem for burial. It was buried just in the rear of the First M. E. church of Salem, the ceremony being in charge of Chemeketa Lodge. This was the first funeral ceremony performed under the auspices of the order in Oregon, and was largely attended by brothers from various points. On April 25, 1858, the anniversary of the order, Bro. Thurston's body was again exhumed and removed to its present resting place in the Odd Fellows' Rural Cemetery, under the auspices of Chemeketa Lodge, as provided by the sister lodges of the jurisdiction.

Chemeketa Lodge bore, a conspicuous part in the institution of all the pioneer lodges of the Oregon jurisdiction. Bro. E. M. Barnum, one of Chemeketa's charter members, instituted at Portland, on April 8, 1853, Samaritan Lodge, No. 2. Following this, on December 31, 1853, was the organization of Oregon Lodge, No. 3, at Oregon City. On July 25, 1854, Albany Lodge, No. 4, was organized. On April 23,

1856, representatives were chosen by Chemeketa Lodge for a convention to be held in Salem on April 28th of that year, to petition the G. L. U. S. for a Territorial Grand Lodge. The petition of this convention was granted, and on Thursday, May 23, 1856, was designated for the organization of such Grand Lodge at Oregon City. This Grand Lodge was composed of Chemeketa, No. 1; Samaritan, No. 2; Oregon, No. 3, and Albany, No. 4. The aggregate membership of the order in the territory at that time was 114. The first preliminary session of the Grand Lodge was held at the Odd Fellows' Hall, in Oregon City, when Bro. E. M. Barnum was chosen the first Grand Master. The organization was fully completed on the 19th of July following.

The members of that Grand Lodge were: From Chemeketa Lodge, No. 1, E. M. Barnum, C. A. Reed, C. N. Terry and Jonathan O'Connell; Samaritan Lodge, No. 2, J. C. Carson, Seth S. Slater, Israel Graden, H. W. Davis, H. Seymour and Z. N. Stansbury. Oregon Lodge, No. 3, Amory Holbrook, Thomas Charman and Wm. P. Burns.

The Patriarchal Branch of the order had its origin in Oregon in the institution of Ellison Encampment, No. 1, in 1857.

The first Grand Master of the Oregon Grand Lodge was E. M. Barnum. He has been succeeded in turn by H. W. Davis, Wm. P. Burns, S. S. Slater, Samuel E. May, Ezra St. John, A. G. Hovey, J. H. Douthett, Samuel E. May, L. Blinsson, William Morton, John T. Bloomfield, Silas Z. Dyer, J. M. Bacon, William Dierdorff, E. L. Bristol, Hon. J. T. Apperson, A. J. Marshall, Hon. H. G. Struge, Prof. T. M. Gatch, Hon. H. N. Dolph, W. J. Snodgrass, Hon. H. H. Gilroy, John Kenworthy, I. W. Case, Hon. Phil Mettschan, J. A. Boyer, Chas. E. Sliton, Hon. J. J. Walton, W. C. Tweedale, R. Alexander, H. E. Doseh, C. L. Palmer, Dr. O. D. Doane, Hon. Geo. H. Burnett, P. P. Gates, A. D. Helman, Dr. W. T. Williamson, L. C. Parker, T. J. Stites, Hon. W. I. Vawter, Hon. Claud Gatch, H. B. Wells, Hon. J. K. Weatherford, J. W. Welch, J. H. Nelson and Robert Andrews.

Amory Holbrook was the elected first representative to the Sovereign Grand Lodge, but as he could not attend, the vacancy was supplied by the election of Geo. H. Jones.

The first Secretary of the Grand Lodge was Wm. P. Burns. After one year's service he was succeeded by Chester N. Terry, who served seven years, he by John M. Bacon, who served fifteen years; he by A. N. Gamble, who served five years; and he by E. E. Sharon, our present Secretary, who has served nine years.

The Grand Treasurers have been Chas. Pope, Z. N. Stansbury, Geo. H. Jones, Thos. Charman, Geo. M. Stroud, who served four years; R. Moores, who served eighteen years; John G. Wright, T. O. Barker, and Dr. B. E. Mills.

This, in brief, is the local history of a great movement that had its inception on American soil nearly eighty-four years ago. When, on Monday, April 26, 1819, five Englishmen met at the "Sign of the Seven Stars" at Lupton's, on Second street, in the city of Baltimore, to institute Washington Lodge No. 1, I. O. O. F., they little dreamed that on December 6, 1902, there would be commemorated, at a point on the Pacific Coast, thousands of miles away, the fiftieth anniversary of the introduction of their order into this remote region. Thomas Wilder, untaught and but a master spirit, the evangelist of the order, with the faith of a devotee and the zeal of a crusader, preached the gospel of fraternity as exemplified in Odd Fellowship, for full forty years, and when he ended his life's work, he left behind him forty-two jurisdictions and a membership of 200,000. Yet he perhaps little dreamed that in another forty years the order would cover the continent and elsewhere within its folds a membership of more than one million souls. In 1819 American Odd Fellowship comprised a band of five obscure English mechanics in the city of Baltimore. Since that time it has developed into an army of more than a million patriotic American citizens, representing every trade, profession and branch of industry.

In England there are today over 300,000 members of the parent body—the Manchester Unity of Odd Fellows. In the United States and Canada there are seven secret benevolent orders, whose membership exceeds a quarter of a million. In numbers, Odd Fellowship leads them all.

The last accessible reports of the supreme bodies of these various orders obtainable at the beginning of the present year showed their membership in the United States and Canada to be as follows:

No. Odd Fellows	1,227,628
No. Masons	902,601
No. M. W. A.	642,957
No. Knights of Pythias	518,944
No. A. O. U. W.	429,000
No. Red Men	259,469
No. Woodmen of the World	252,150

The reports of the Sovereign Grand Lodge for the year ending December 31, 1900, showed the following as the record of Odd Fellowship for that year:

Widowed families relieved	5,674
Brothers relieved	112,764
Paid for the education of orphans	83,205
Paid for burying the dead	721,853
Paid for the relief of brothers	2,928,028

Total disbursed for benevolence.....\$3,876,926

These disbursements for a single year represent nearly eight times the amount to be raised by a two year levy, of the proposed Law and Charity appropriation, which our bucolic and journalistic economists would have us believe is to bankrupt the taxpayers of the state. It is nearly four times as much as the imperial state of Oregon spends yearly upon all of its insane, its criminals, its judiciary, its high priced officials of every grade, and all of its other expenditures of every description. Every day over 300 brothers are relieved by this great order. Every day \$469 is disbursed for the relief of her widowed families. Every day \$2,009 is spent in the burial of her dead. Every day \$3,808 is spent in the relief of suffering brothers. Every day of the 365 sees the disbursement of more than \$10,000 in the relief of want and suffering and distress. Yet, with the memory of the living men, this order, that now makes its yearly disbursements of millions of dollars in charity and benevolence, in-

cluded within its membership just five men, a coach spring maker, a printer, a currier, a house and ship painter, and a mahogany sawyer—five men of plebeian birth, English aliens, hatched in a new enterprise in the city of Baltimore, only forty miles distant from the National Capital, which barely five years before, had been destroyed by British troops. How well have these men, aliens and plebeians though they were, compensated their adopted country for the ruin wrought by British arms, in giving life and form to this great system of benevolence, that has been for nearly three generations past and is to be for generations to come, an unflagging and abundant source of comfort and support for millions of the citizens of their adopted country. In the association of these simple men there was underlying a high purpose and lofty ideals. In its origin the social feature was dominant, but there was yet evidence, ever present, of a serious purpose. It was an animating and controlling purpose, in harmony with the spirit and expression of the quatrain—having deep concern

"For the wrongs that need resistance,
For the cause that lacks assistance,
For the future in the distance,
For the good that we can do."

The unfading lust of merit is results. We have little concern for the tradition that traces the order back to the Jewish Legion under Titus, or the less fanciful account of its origin in the 18th century. To the boast of the degenerate, that he could trace his ancestry back for nine generations, came the pertinent response: "Ah, you can? Well, what else can you do?" A pedigree without a personal record, is but an empty boast. A coat of arms that represents nothing but antiquity is a badge of dishonor. Odd Fellowship merits your confidence, not because of its ancient origin, but because of the assurance that it measures fully up to the requirements and the responsibilities of the 20th century; because its fifty years in this state have shown fifty years, in this state have shown that its professions have been consummated in its daily history; because its ceremonies have been pure and elevating and ennobling; because the lessons of its ritual have been absorbed and practiced and transmitted into form and substance, in its daily ministrations. No man reaches his idols. No benevolent institution fully meets its professions. No church practices all the requirements of its creed. There is something of divinity in every agency for the uplifting of man, and the lack of one is supplemented by the work of another. Too often are hungry souls fed on the husks of doctrine. Too often in the congenial task of preaching foreordination, and total depravity, and purgatory and perdition, do we ignore the supreme importance of a simple faith, and pure living and high ideals. The more there is of toleration and practical sympathy, and the less there is of dogmatism and self-righteousness, the less do the fraternalties wait for the expense of the church, and the less the necessity for stated meetings to discuss the cause and the remedy for decreased religious interest.

"Tis not the wide phylactery
Nor stibborn fast, nor stated prayers
That makes us saints; we judge, the tree
By what it bears.

And when a man can live so fast
From works, on theolog's trust,
We know the blood about his heart
Is dry as dust."

The fraternal brotherhoods take issue with the churches upon nothing that is essential or fundamental. They are natural allies, filling places left vacant and doing supplementary work. Humanity is hungry for sympathy and companionship. Hundreds of thousands, homeless in every real sense, swarm the highways and the byways of life. To satisfy the heart hunger of the world's wanderers is the highest ideal of the fraternal brotherhood. In the consistent adherence of Odd Fellowship to the essentials of Christianity and in its devotion to the every day wants of dependent humanity is found the secret of its strength, its power and its influence. Alty years in Oregon. Operating in its own circumscribed field of effort, it has seen the great outside world advancing with the tremendous strides of a planetary giant, treading almost upon the domain of omnipotence. Its work has run parallel with a fifty years' development of steam and electricity—a fifty years' that discovered the telephone, the phonograph, the X-ray and the wireless telegraph—a fifty years that has seen our railroads grow from 10,000 to over 200,000 miles and our telegraph lines from 15,000 to 1,600,000 miles, and Oregon develop in population from 15,000 to 500,000, and the Nation, advancing at the rate of one million a year, from 23,000,000 to 39,000,000.

Standing tonight upon this eminence of fifty years, and looking back upon a pathway luminous with achievements that dazzle, and inspire and embolden—we see great armies coming up the slope; we see kingdoms grow and principalities arise; we hear the crash and the thunder of war; a people freed; a continent conquered by the force of civilization; the flag floating over distant seas, and American thought and invention and enterprise dominating the world.

A modest contingent in the procession that sweeps along in this world movement is the fraternity whose banners are inscribed with the sentiments: Friendship, Love, Truth, Benevolence, Charity, Sobriety, Mutual Relief, and Universal Brotherhood—sentiments that are sacred, and pregnant with hope and comfort and inspiration. During all of these years, in comparative obscurity, it has been doing holy work, relieving the distressed, visiting the sick, burying the dead, caring for the widows, educating the orphan, establishing its libraries, building its temples and founding its asylums. In the face of its record of glory is a mockery. Its credentials are its works. Its record for all these years—the pioneer, the moulding, the shaping, the preparation, the laying of the corner stone, that record is our warrant for declaring that Odd Fellowship is Christianity in its essentials; that Odd Fellowship is good citizenship; that good Odd fellow is the good American; and that the work of the fraternity is worthy of all acceptance as an augury for the betterment of the man and the citizen, redounding to the credit and the profit and the glory of the Nation, and the age in which we live.

PASSED TO FINAL REST

Ex-Speaker Reed Succumbed This Morning

SHORTLY AFTER TWELVE

When Distinguished Patient Breathed His Last and Departed

**VICTIM OF URÆMIA—CHANGE
CAME YESTERDAY MORNING.
TRANSFUSIONS OF SALINE SO-
LUTIONS WERE POWERLESS.
CONSCIOUS UP TO LAST HOUR.**

WASHINGTON, Dec. 6.—Thomas Brackett Reed, ex-Speaker of the House of Representatives, and for many years prominent in public life, died here tonight at 12:10 o'clock in his apartments in Arlington. The immediate cause of death was uræmia.

The change for the worse was noted in Mr. Reed's condition early this morning. At 9:30 o'clock he was given a subcutaneous saline transfusion in order to stimulate his kidneys, which were failing to perform their proper functions. At 5 o'clock this afternoon the saline solution was again administered, about three quarts of the fluid being used. The heart became weaker and weaker, but the patient retained consciousness until 11 o'clock tonight, when complete coma came on.

At the bedside when he died were Mrs. Reed and Miss Katherine Reed, Doctors Gardner, McDonald, Bishop and Godnow and the doctor, Mr. Reed's mind was in such a slight dudge during the day that he did not recognize the seriousness of his condition. He was cheerful and conversed with those about his bedside. When it became apparent that he would not survive his illness, his wife and daughter were notified and they remained constantly at the bedside until the distinguished patient breathed his last.

With only a faint hope of saving his life, oxygen was administered throughout the day. Mr. Reed had been suffering from Bright's disease for some time, which reached the acute stage today, and this furnished the immediate cause for alarm. He passed away peacefully and without pain. No arrangements have been made for the funeral.

Mr. Reed came to Washington Monday to attend to some business before the United States Supreme Court. He was taken ill that day and went to bed. He had a slight attack of appendicitis, but later kidney trouble developed.

The Latest Bulletin.
Washington, Dec. 6.—The physician in attendance upon ex-Speaker Reed at 8:30 tonight issued the following bulletin: "Mr. Reed's condition is not so favorable; uræmic symptoms are becoming more pronounced. Almost total suppression of the kidney functions."

A DISGRACEFUL AFFAIR

**FIRST FIGHT IN FRENCH CHAMBER
OF DEPUTIES—DUEL WILL
FOLLOW.**

PARIS, France, Dec. 6.—The Chamber of Deputies was the scene of a violent disturbance this afternoon during which a general melee occurred in the space in front of the Tribune, resulting in the summoning of the Military Commandant of Palais Bourbon with a platoon of colonial infantry, who forcibly ejected the two disorderly members who had declined to retire after the order for their temporary expulsion had been voted.

The affair was the outcome of much feeling which has been aroused lately between the Government's supporters and the minority. The Government had declined to close Parliament today for a holiday recess and this was resented by the minority on the ground that the Chamber should remain in session to discuss the budget. The feeling was intensified when the Revisionist Deputy Gauthier made a savage attack on the Government for its laxity in prosecuting the parties connected with the Humbert scandal.

He called on Minister of Justice Vaille for an explanation of the affair and the Minister made an emphatic retort. He closed with the declaration that Frederic Humbert had been a Boulangist Deputy. Deputy Couffon, a Socialist, exclaimed that Minister Vaille's statement was a lie.

M. Syveton, a Nationalist member, addressed the Ministers with angry imprecations, and the two angry elements surged back and forth, exchanging blows with clenched fists for several minutes.

The President of the Chamber called on M. Syveton and M. Couffon to apologize for their conduct. They refused and both were expelled and escorted out by the military. M. Syveton said Minister Vaille was the aggressor and he had sent his seconds to the Minister. The seconds of M. Syveton and Vaille will make the final arrangements for meeting their principals on Monday.

BOLD ROBBERS FOILED.

BOISE, Idaho, Dec. 6.—A bold hold-up was attempted this evening at the meat market and grocery store of Hyatt & Vickery, in the center of the town. Two masked men, each carrying two loaded guns, entered the meat market about 9 o'clock and while one held up George Ley, the other slipped into the grocery and covered John Hyatt. Thomas D. Vickery, who was in the office, seized a pistol and opened fire. At the first shot one of the robbers fell. He quickly regained his feet and with his companion ran through the meat market, both men firing without effect at Ley as they left the building. No arrests.