

# ODDFELLOWSHIP TRIUMPHANT

## Its Origin and Progress.

### QUEBEC TO THE FRONT—A GRAND FRATERNAL RALLY.

Eloquent Address by Bro. Jas. T. Johns, of Ottawa.

Thursday evening, January 28th, was a red-letter event for members of our order in the city, when at the hall, No. 5 Place d'Armes Square, under the auspices and management of Hochelaga Degree lodge and Canton Mount Royal No. 1, Patriarchs Militant, several hundred brothers and their friends assembled, notwithstanding the most severe and unfavorable weather, to listen to the able and eloquent address of Bro. James T. Johns, of Ottawa,—who was especially invited for the occasion,—and to the excellent musical programme which had been so carefully arranged and provided. A distinction in particular was afforded the occasion by the presence of Grand Master J. Wilson, Jr., who occupied the chair; Deputy Grand Master A. Philips, who had the seat of honor; on the right Bro. George Varey, P.D.D.G.S., an Oddfellow of forty-two years standing; on his left, James D. Allen, Grand Master of Manchester Unity of Oddfellows; A. M. Featherstone, Dominion Council Royal Templars; Thomas Liggett, Grand Master Workman, A.O.U.W.; W. C. Scott, P.G., Argyle Lodge, Napanee, Ont., and the speaker of the evening, Bro. James T. Johns. The musical portion of the programme was participated in by Bros. G. Freeman, W. Grant, G.H. McLeod and Bro. C. W. Read, and Messrs. F. Dribis, Geo. Parks, H. Upton, H. Hover and the Bell male quartette, composed of Bro. C. W. Read and Messrs. H. Greenough, H. Morton and Maticc, whose vocal and instrumental contribution was well received. Upon being introduced by the chairman, Bro. Jas. T. Johns was loudly applauded. After thanking the chairman, the committee of arrangements and the brethren, upon the honor conferred upon him by inviting him to come from Ottawa to address them upon the principles and objects, the origin and growth of Oddfellowship, he spoke in part as follows:

"The first public notice of an organization under the name of Oddfellows was in England in 1745, and the titles of the officers of the lodge were taken from the Order of Gregorianus, which met at St. Albans in May, 1736. The Manchester Unity was formed in 1809, and the natal day of the Independent Order of Oddfellows was the 26th day of April, 1819, at the 'Seven Stars,' in the city of Baltimore, Md., its father and founder being Bro. Thos. Wildey, who having left England, where he was a member of

the Manchester Unity, had sought the United States as his future home, and, arriving there, at once commenced his work to surround himself with a like fraternity to that which he had learned to love so well on the other side of the Atlantic." Here Bro. Johns interestingly described how Bro. Wildey persistently searched for the necessary five to initiate a lodge, how he met Bro. John Walsh, and how those two advertised, worked and waited patiently at the "Seven Stars" for the necessary long-sought brothers, and were rewarded by the appearance of Brothers Richard Rushworth, John Duncan and John Cheatham, when, in the highest glee their hearts could possess, they instituted Washington lodge. He then traced the progress of the order, showing that in September, 1821, Washington lodge had twenty-one members; and, in addition, Franklin lodge, Baltimore, Massachusetts lodge, Boston, and others had already been started, the Grand lodge formed, and in 1823 Grand lodges in New York, Massachusetts, etc., started. The establishment of the Grand lodge of the United States, now the Sovereign Grand Lodge, was instituted on September 25th, 1825, with Bro. Thos. Wildey as Grand Sir, and the procuring of the independent charter from the Manchester Unity in 1826, and the present state of the order, showed a total subordinate membership of 1,000,000, with 11,222 lodges, an encampment membership of 133,857, with 2,651 encampments, 253,493 Rebekahs with 4,117 lodges, 491 cantons, with 15,428 chevaliers, real estate to the value of \$16,445,598 66, homes for the widows and orphans and infirm Oddfellows, 26 in 17 jurisdictions, at a value of \$818,000 and 3,913 acres; members relieved, 1,992,280; widowed families relieved, 221,734; total relief, \$71,288,702 95 from 1830 to 1895; relief in 1895, \$3,333,923.74; members deceased from 1830 to 1895, 192,730. Membership in Canada, 35,000. Membership in Quebec in 1886, 13 lodges, 773 members; membership on August, 1896, subordinate lodges 29, members 2,391, Rebekah lodges 10, members 611, encampments 5, members 156; relief during the year, \$8,038 61; widowed families relieved \$1,212 74; orphans educated, \$122 50; brothers' wives buried, \$210, while the total of the Ontario encampment membership is 3,499. The eloquent brother then described the origin of Oddfellowship, which he said originated in the human heart, came from human affection, and was encouraged by human love, and was combined and established in a reign of selfishness, when all classes were separated and the need of brotherly companionship was sorely wanted. Its objects were social and benevolent, and it stands as the champion for mutual relief and protection, loyalty to the flag of your country, to honor, morality, temperance, law, charity, purity; to care for the sick, bury the dead, protect the widow, feed and clothe and educate the orphan, to cultivate social graces and encourage true

manhood, to make men better citizens, better Christians, better husbands, better brothers. Becoming grandiloquent, the talented speaker said: "You cannot be an Oddfellow in spirit and in truth unless you are grateful to your Creator, faithful to your country, and fraternal men;" and in a convincing, fascinating and clear manner referred to the several degrees. The initiatory degree gave an impressive representation of the story of life and death. It showed that friendship cannot exist without affection and sympathy, that it leads to brotherly love, and must be indelibly stamped with truth. A break in any one of the links breaks the chain. Love was representative of God. God is love. God loves us. It means to fill our brothers' lives with sunshine, to purify and beautify their lives by our own example. Truth was a cardinal virtue, a principle only too often violated, but which, being left out, obliterates friendship and love and breaks the entire chain, as one can neither be a friend or have love and be untruthful. The speaker pleaded for the inseparable adherence to that cardinal principle which, when held firmly to, brings in its train and holds fast friendship and love. The speaker, after illustrating the value of Oddfellowship in a foreign land, touched upon the Patriarchal or Encampment branch of our order, which he designated as the "crowning glory of Oddfellowship," which contained degrees than which there were none more beautiful or impressive. They teach hospitality as it was exercised by the Patriarchs of old; toleration, which tells you to be firm and honest, yet to permit others to think and act for themselves, by which conduct we induce all to live as brothers, to make love sway the hearts of all; courage and patience, possessing which one reaches safely and reposes in his reward after the turmoil of life is over. He pleaded to have this branch of our order receive more attention in the future than it has in the past, to have it right after night mentioned in the subordinate lodges, in the degree lodge, subordinate lodges to invite encampment members to deliver addresses, and at all times to have the candidate to consent to take the further degrees after he has received the degree of truth. He urged united action on behalf of the Patriarch Militant. The degree is based upon the principle of universal justice, and was adopted to secure membership, inspire interest and to add to the financial operations of the order. It is an essential portion of our order, and the more attention you attract to the order and the stronger this branch becomes, the more powerful will our order become. Its usefulness has many features. It does escort duty when required; it secures young blood in the order; it gives to its members elegance of carriage, grace of movement, dignity of bearing, and cultivates honorable and chivalrous conduct. There is nothing so imposing as the cantonment on parade with the rich trappings of purple and gold glistening in the sunlight, lending pomp