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A BRIEF HISTORY

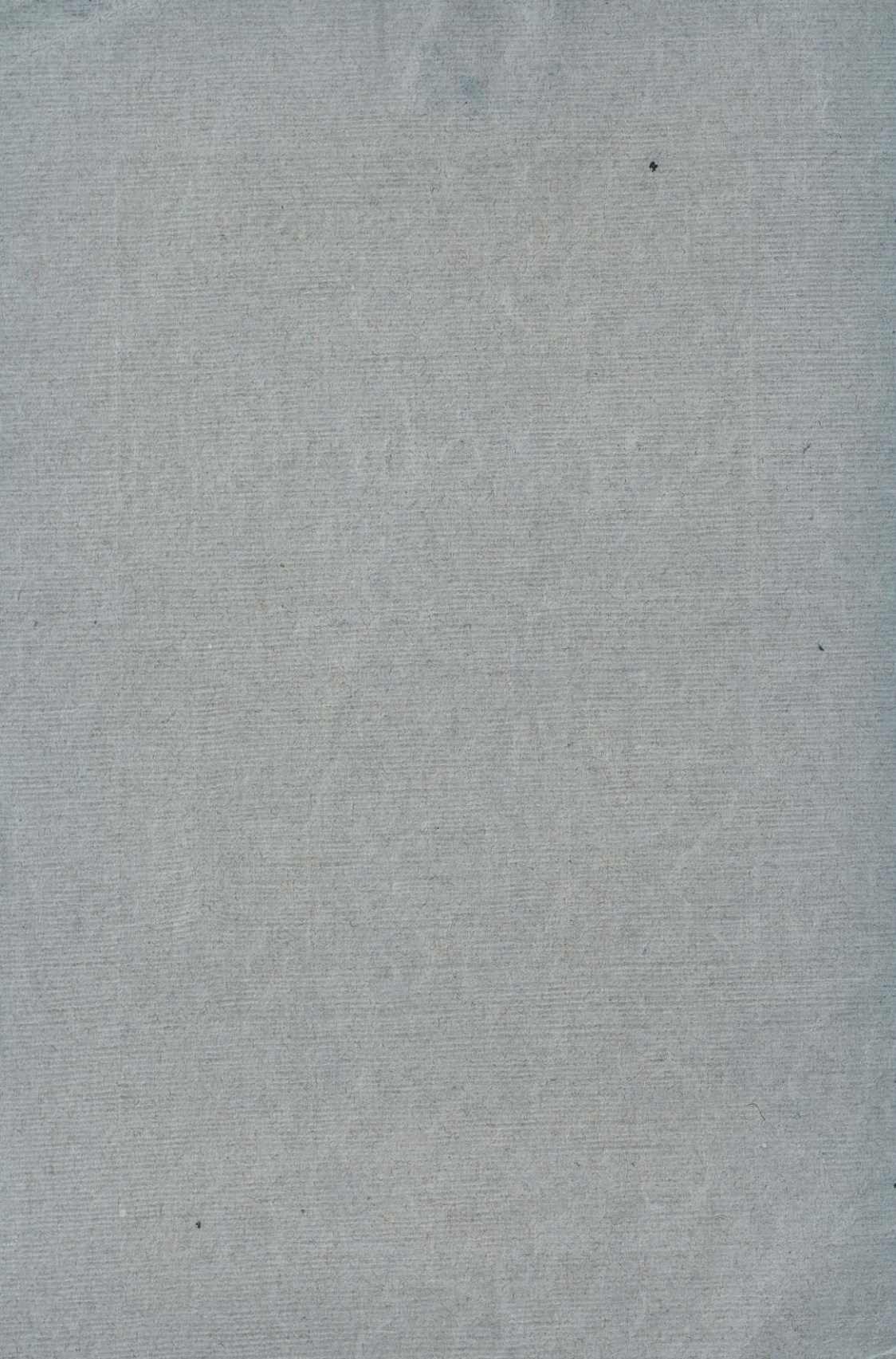
OF

Patriarchal Odd Fellowship



IN

WEST VIRGINIA





C. L. SIMPSON, Grand Scribe

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PREPARED BY
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INTRODUCTION

The Evolution of the Patriarchal Order

The study of the origin, growth, and influence of Odd Fellowship upon man is proving as interesting and fascinating to the philanthropist as to the antiquarian; and, though of less than a century's growth, the author or authors of the early ceremonies of introduction into its symbolism are nearly all unknown at this early day. The same is true of those to whom we are indebted for the enlargement of its beneficent influence and its subsequent degrees.

We know that to Thomas Wildey, and his early associates, we owe the successful formation of the present organization, and that to James L. Ridgely and his compatriots, we are indebted for the firm foundation of brotherly love and advanced morality upon which the Order was reconstructed, even in Father Wildey's time; but to whom to credit its several degrees, and their classification, we are in grave doubt.

The Order of Odd Fellowship may be said to have been the result of evolution, and it is a pleasing study to follow its growth from the earliest record, at the commencement of the nineteenth century, consisting of one degree only, and that conferred over an ale house, to the present time, when we find the lodges, encampments, cantons and rebekah lodges of the American Order of Odd Fellows occupying palatial halls and temples, with a dozen or more degrees to charm and instruct its votaries.

With these additional lessons and enlarged symbolism, and with the unparalleled increase in its membership, its moral growth has kept pace until, from the ale house for a lodge room, and its keeper for the host, no body of the Order is now permitted to meet in such a place; no intoxicating liquors are allowed where its members are congregated, and no "ale house-keeper" is eligible to membership.

As we have before spoken and written we here repeat:

Patriarchal Odd Fellowship had its origin in the desire so inherent in man to surpass others and reach a higher pinnacle than that attained by the mass of his fellowmen. Be it in wealth, official station, or social life, there are always a few who aim to surpass all others. In science, also, in literature, or mechanics; on the farm, in the work shop, or studio; the philosopher is ever searching for new truths, the sailor for safer and more direct routes across the trackless ocean, and the soldier for more effective weapons whereby to defend the country's flag. This is as it should be, for without ambition to be in the forefront of one's occupation or profession there would be no progress, and the civilization of the twentieth century would be resolved into Egyptian darkness. The Bellamy idea of living in such an advanced age as he described in his work, "Looking Backward," would be destructive of all ambition and all progress. Such a life would soon degenerate into social anarchy. There is no symmetry of form except that found in contrast with deformity; no beauty except in contrast with the ugly, and no good except in contrast with the bad. Our world and civilization are just as each should be, giving free scope to ability, perseverance, courage and ambition. It was the desire to attain a higher summit in Odd Fellowship, and the ambition to surpass the parent Order in England, which led to the Patriarchal Old Fellowship in America.

THE RITUAL AND THE EARLY ENCAMPMENTS

GOLDEN RULE DEGREE—As in the early organization of all societies, the records of this Order are very meagre, the founders knowing little of the importance to which the society might grow, or of the eagerness of future generations to know about its parentage. The first mention we have of any degree, which is in the series of Patriarchal or Encampment degrees, is that now known as the Golden Rule degree, there being three in all and named as follows: "Patriarchal Degree," "Golden Rule Degree," and "Royal Purple Degree." They are nowhere known by number, but are in the order above named. The earliest reference to this degree is to be found in the journal of the Grand Lodge of Maryland and of the United States, February 22, 1821, the day of its institution by the Past Grands of the

Order. At this formation the charter of Washington Lodge No. 1 of Maryland and of the United States was surrendered, and the "Grand Lodge of Maryland and of the United States" was organized, with Thomas Wildey as Grand Master, and a charter was given to the body surrendering all its powers granted by the Order in England, naming it Washington Lodge No. 1 of Maryland." In the record of the new Grand Lodge we find the following: "Past Grand William Larkam having been duly admitted to membership, the Golden Rule degree was then conferred on five Past Grands."

In considering means to provide for the support of the "Grand Lodge of Maryland and of the United States," among the other sources of revenue, was the tax of seventy-five cents for the Golden Rule degree. Who this Past Grand William Larkam was, and how he came in possession of the Golden Rule degree, and if he was admitted for the purpose of communicating it, the records fail to show. That Nester of Odd Fellowship, the lamented James L. Ridgely, believed the degree to have been of English origin, but in this conclusion we cannot coincide. Brother Ridgely said:

"No records attest its origin or history. It first appeared at the organization of the Grand Lodge of Maryland and of the United States, February 22, 1821. Six Past Grands, only, were present on the occasion; one of them had the degree and conferred it upon the other five. Wildey was certainly not the instructor, or the faithful minutes, which never forgot him, would have set it down. The minutes is suggestive: 'Past Grand Larkam having been duly admitted to membership, the Golden Rule degree was conferred on five Past Grands.' This seems to settle the question of an English origin, and that Larkam brought it over and gave it out. There has been surmises that it was not imported, and was in fact Entwisle's work, but there is no foundation for the theory."

With this conclusion we beg to differ, as it is our belief that Past Grand John P. Entwisle, the first Deputy Grand Master and the second Grand Secretary was the author of the Golden Rule degree. The records to which Brother Ridgely refers was not in print until 1844; and they were then, with the valuable assistance of Past Grand Sire John A. Kennedy, made up of bits of manuscripts, a few printed leaves, and from the memory or recollection of old members, collated and put into form in which we now have them.

Brother John P. Entwisle was the unquestioned author of

that scenic and dramatic Covenant degree, the best of the Subordinate Lodge degrees, as also the degree of Remembrance. We believe that the Golden Rule degree was, also, the work of Entwisle, from the fact that it is in the same line of thought, teaching friendship and toleration at all times, and under all circumstances, although surrounded by danger. In scenic and dramatic effect the Covenant and Golden Rule degrees are on identical lines and teach the same lessons of undying friendship, and toleration of the opinions of others. We do not take Brother William Larkam into consideration, as no where is it shown that he had recently come over from England with a new degree; and if he had, it would certainly have been recorded as his name and presence; neither do we know that he was not of Baltimore and never had crossed the great deep. We do know that when Past Grand McKormick returned from England with a degree, the Patriarchal, that it was soon known, made a matter of record, and he was paid for having gone out of his way to have it conferred upon him. Brother Larkam was elected the first Grand Conductor of the Grand Lodge of the United States, appeared at the quarterly sessions several times, and passed from the records in 1823, having been expelled from the Order.

If further evidence be required that the Golden Rule degree is of American origin, we certainly have it in James Spry's "History of Odd Fellowship, Manchester Unity," published in London, in 1867, in which—speaking of the session of the Annual Movable Committee May, 1825, (Four years later than the introduction of the Golden Rule degree) the governing body corresponding to our Sovereign Grand Lodge—Brother Spry said:

"Many improvements were suggested and adopted for the Unity; and the Patriarchal degree was instituted, and ordered to be printed and promulgated for the instruction of Past Officers in the principles of Odd Fellowship, of which the only portion recognized by the Order at the present time is the Royal Purple degree."

Nowhere in that record, or in Spry's history, is there any mention of the Golden Rule degree as any part of the work of the Manchester Unity—or that it was ever a part of their work—and we, therefore, conclude that it must be American and the work of Brother Entwisle.

American degrees in Odd Fellowship were not in favor with the Manchester Unity, which accounts for their not adopting the Golden Rule degree; as witness the following,—referring to the Whit-Monday, 1827, meeting of the Annual Movable Committee, Spry said:

“A Past Grand’s degree was instituted this year, and the Covenant and Remembrance degrees abolished. These degrees had been worked in America (still are) by the brothers there, and brought to this country by Grand Master Thomas Wildey, who was here on his mission to obtain a Grand Charter for the United States.”

It is not a fair statement of the visit of Brother Wildey, then Grand Sire, to say that he was in England “on his mission to obtain a Grand Charter for the United States”; as he was there of his own motion, and to learn what, if any, changes had been made in the work, and to give the Manchester Unity the benefit of his experience, and present those brethren with the Covenant, Remembrance and Grand Lodge degrees, which were abolished the next year as above stated. Grand Sire Wildey said of his visit, that for “six successive nights he attended lodges, sometimes two,” and before leaving Manchester the brethren suggested the presentation to him of a gold medal in commemoration of the visit, to which he replied:

“That if it was their wish to present him with a token of esteem he would prefer, to anything else, a charter for the Grand Lodge of the United States, confirming the one granted by the Duke of York Lodge, Preston.”

This was conceded, and the charter was presented with a complimentary address to the Grand Sire.

THE PATRIARCHAL DEGREE—This degree, now the first of the Encampment series, is undoubtedly of English parentage, and was adopted by the Manchester Unity in session of Committee at Huddersfield, May 23, 1825.

The Patriarchal degree was the work of a Past Deputy Grand Master named Smith, a member of the Duke of Norfolk Lodge, No. 55, now on the roll as Wigan Lodge, No. 55, and was brought to America by Past Grand McKormick, of Maryland, and conferred on Grand Sire Wildey and Deputy Grand Sire John Welch by authority of the Annual Movable Committee of Manchester, England. Ten dollars was voted Brother McKormick for expenses from Liverpool to Manchester, where he went

to receive the degree, and the Grand Lodge charged one dollar to each of the seven members upon whom Grand Sire Wildey conferred it: Brothers Charles Common, Maurice Fennell, Past Deputy Grand Master Thomas Scotchburn, John Boyd, John Roach, Charles Brice, and Grand Secretary William Williams.

It will be observed that in the adoption of the Patriarchal degree May 23, 1825, mention is made of the Royal Purple degree as follows:

“Of which the only portion recognized by the Order at the present time is the Royal Purple degree.”

ROYAL PURPLE DEGREE—By whom this degree was presented, and when or where adopted, in Annual Movable Committee or the American Grand Lodge, we know not, as upon that subject the records are silent. In searching for facts we turn from the English record of May 23, 1825, to the record of the Grand Lodge of the United States—the title having been changed and the words “Grand Lodge of Maryland” dropped in 1824—and in adjourned session of the Grand Lodge of the United States March 30, 1825, we find the following entry:

“Ordered that the Grand Lodges be informed that there is a color on their charter for a degree (Royal Purple) which they have not received, and that it will be forwarded as soon as possible.”

Of this “Order” Brother Ridgely said that the Royal Purple was referred to here, that it had recently been received, but owing to it being devoid of appropriate lectures, it was only known to Grand Master Wildey and Deputy Grand Master Thomas Scotchburn. That distinguished brother, also, said that he believed the degree to be of American origin, that it was introduced into the Grand Lodge by Grand Sire Wildey, but he did not think it the work of Wildey. This may be true, but the objections always advanced, and by none more than Ridgely, against crediting to Wildey any part in the production of these new degrees was: “That no one believed in his ability to produce them.” In other words, that Wildey was unlettered and of no literary ability. The critics of that “Grand Old Man,” Thomas Wildéy, overlooked the fact that there are two kinds of education: “book larning,” as expressed in the south; “culcha,” in the East, an experience with mankind, as the man of

the "Wild West" would say. Of the latter, Brother Wildey had a world's university education, as his labors prove.

Literary ability is not to be derided, but the most accomplished scholar is often superseded by one of finer and deeper thought, as it is attested by the several revisions of the ritual; each thought in its day to be perfect; but the sublime idea of one common brotherhood under the One Father—put into practical every-day life as inculcated by that distinguished Brother Thomas Wildey—can never be improved, much less superseded by any man, no matter what his accomplishments. The man who conceived the Royal Purple degree was one who, beneath the grooves of "Mineral Point, Wisconsin," sought to impress the Patriarchs of that new territory with his own ideas as to the proper manner in which to illustrate the "journey of life" as there set forth; and to do it in nature's own halls, with the blue-vaulted canopy of heaven over, and the mazy green of nature all about him. There, away from all prying eyes, away from the busy activity of the mining camp—with but one All-seeing Eye, the eye of the Great Father of man to look upon them—Thomas Wildey sought to impress on the minds of the brethren his own conception of the Royal Purple degree. The thought and germ of that degree was Wildey's; the compilation of its text was the work of Entwisle, John Boyd, and others, with whom the father of the Order consulted. It is in the same line of thought, with its dramatic work and presentation of characters, as the Covenant and Golden Rule degrees, so much so, as to bear upon its face the stamp of the author of those works.

The fact that we find mention made of the Royal Purple degree in the American records two months earlier than in the English, that several months later we have the Patriarchal degree transmitted from the Manchester Unity, and no further mention of the Royal Purple degree in their records, seems proof positive of its American origin. Not only were the Grand Lodges of the several states notified of this degree in March, 1825, but at the annual session of the Grand Lodge of the United States April 25, 1826, the amendment to the constitution, previously submitted, was adopted, fixing the fees for the Golden Rule and Royal Purple degrees—the two American degrees—at \$20.00. It was not, however, until the session of September 5, 1831, that, on motion of James L. Ridgely, the Royal Purple

degree became a necessary qualification for Representative to the Grand Lodge of the United States.

Patriarchal Hospitality—Having traced the origin of the patriarchal degrees, and endeavored to fix their authorship, we leave to others the pleasure, or duty, just as they may view it, of speculating upon their philosophy, or theorizing upon their symbolism. It is our pleasure to deal with the realism of those degrees, and it requires no vivid imagination, or far-drawn theory, to see the beautiful lesson of duty and obedience to God, and hospitality to the stranger, as illustrated in the lives and customs of the ancient patriarchs—a virtue so much neglected in this every-day age. Among primitive people it is never overlooked nor forgotten, and none are more mindful of that duty than the Arab, among whom the ancient patriarchs dwelt. To partake of a pinch of salt, eat a bit of bread, and drink a cup of sweet water with the Arab, is to covenant with those people and cement an eternal friendship. Such is the lesson of this degree, and stupid must be he who fails to see and understand it.

THE GOLDEN RULE—The Golden Rule Degree beautifully and eloquently illustrates the great corner stone of Odd Fellowship, the Fatherhood of God and Brotherhood of man. It forcibly teaches the principles of "Toleration," that to differ with each other in creed is not a crime, and inculcates the Golden Rule, "Whatsoever you would that men should do to you, do you even so to them." And such a lesson, that if the candidate profits thereby, cannot fail to hasten the millennium, "the dawn of that day when swords shall be beaten into plough-shares and spears into pruning-hooks, and war shall be known no more." Such will be the effect of "Toleration," and such is the lesson of this degree. All mankind assert the right to think each for himself, and act as he thinks best. Why then cannot the spirit of toleration be cultivated until every man concedes the same right to others which he claims for himself? No monitor is needed to point out to the candidate that the lesson of the Golden Rule degree is a practical and universal, broad and philanthropic application of the true spirit of toleration; that genuine tolerance which concedes to our fellow-man the freedom of thought and freedom of action which each one so strenuously claims for himself.

THE ROYAL PURPLE LESSON—The Royal Purple Degree is a miniature representation of the journey of life, with its dangers, temptations and trials incident thereto, and the certain reward of perseverance, honor and uprightness. We turn now to a review of our life's labor, and the pilgrimage of man. The dangers and pitfalls which encompass us are here graphically depicted; while awards for honor, probity, and perseverance are found in the welcome received at the "High Priest's Tent." How truthfully the journey of life is presented, only those who have made it can attest and appreciate. If there can be any lesson or symbolism in all Odd Fellowship to be compared with the Golden Rule Degree, that of the Royal Purple is the best; and, supported as it is with those pillars of strength, "Faith, Hope and Charity," he must be an indifferent Odd Fellow who is not better for having been permitted to enter its tent, officiate at its altar, and subscribe to its lessons of universal toleration; there is but one God, and all mankind are brethren.

There has been much confusion in the records as to the proper name for this degree. First, it was called the "fifth degree," because it held that place in the series, and followed the "Golden Rule Degree,"—its present position; second, it became known as the "Past Grand Degree;" third, it became the "Mazarine Blue Degree;" fourth, it was called the "Purple Degree," and fifth, the name by which it is now known, the "Royal Purple Degree."

The Evolution of the Ritual—Few are the words which can be used in this connection, for we are trespassing upon the border-land of the known and unknown. As will be readily surmised, the early patriarchal degrees were crude and fragmentary; more signs, words and symbols than lessons, and more easily forgotten. Gathering together the various papers extant, relating to these degrees, a complete work was considered and adopted in the Grand Lodge of the United States October 9, 1835, with the following named brothers present:

James Gettys, M. W. Grand Sire; Robert Neilson, R. W. Deputy Grand Sire; William Crouch, R. W. Grand Secretary, P. T.; Augustus Mathiot, R. W. Grand Treasurer; William Cullimore, W. Grand Guardian, P. T.; and Thomas Wildey, Past Grand Sire, and the following Grand Representatives, viz.: James L. Ridgely of Maryland, Charles Mowatt of New York, Howell Hopkins of Pennsylvania, Andrew E. Warner of District Columbia, Zenas B. Glazier of Delaware, Henry S. Sanderson of Ohio, Samuel Lucas of Louisiana and John Pearce of New Jersey.

The Revision of 1835 was an important step forward for the encampment branch. That action did not materially change the construction of the Patriarchal Degrees, but added substance to them. The Order, and its personnel, had radically changed, since the days when Father Wildey and a small group of his countrymen, mostly mechanics in humble life, used to meet convivially in the upper room of a tavern, and there initiate and confer degrees on the few applicants. Its capabilities as a great fraternal association had become patent to many thinking persons, and men of every culture, education, and honorable position in society, were seeking membership, and demanding that its Ritual should be made a system of teaching the grand truths of human brotherhood more consonant with the intellectual wants of its membership.

Another move which also aided the growth of the Order was the translation in 1840 of the encampment Ritual into German, and at the same session a still further advance was made toward strengthening the Patriarchal branch by a proposition to give to Grand Encampments the same representation in the Grand Lodge of the United States, that the Grand Lodges had at that time. The movement did not succeed at that session, but was renewed at the session of 1841 and adopted. Representatives from Grand Encampments took their seats for the first time at the session of 1842, when Maryland and New York delegates appeared, and it was an important era for the Patriarchal members, giving them for the first time a full representation and an equal voice in the legislation for the Order.

In 1842 still farther progress was made by the adoption of the Grand Encampment Degree, a matter that had been agitated as early as the session of 1835. The Past Official Degrees of P. H. P. and P. C. P. were also adopted and promulgated, and were in force until September 20, 1844, when they were withdrawn.

At the session of 1843, seven Grand Encampments were represented. Other important occurrences now claimed the attention of the brethren in this country. The disaffection between the Order in America and that in England had been gradually growing greater for several years, and it now culminated in a complete and final separation and alienation by the adoption of the resolution on pages 576,577 S. G. L. Journal as follows:

To the R. W. Grand Lodge of the United States: .

The Committee on Correspondence, to whom has been referred so much of the report of the Grand Secretary as relates to the English and home correspondence, respectfully ask leave to report:

By reference to the journal of 1842 it will be seen that a resolution was adopted by the Committee on Foreign Mission, and unanimously adopted, declaring "that until the Annual Moveable Committee shall restore the work of the Order to its ancient form as known and used in the United States, or until the resolution passed at the Isle of Man Annual Moveable Committee, proposing to establish lodges in America, be rescinded, all intercourse shall cease between the two bodies.

This resolution, together with several copies of the journal of the proceedings generally, was forwarded by the Grand Secretary early after adjournment of the last session, to the Manchester Unity, but there has been no official acknowledgment of the official communication enclosing the same. Notice of the determination of this body upon the subject having thus timely given, sufficient opportunity has been afforded to the Manchester Unity to reconsider its resolves, which introduced so much confusion in the Order by confounding the common language in the two hemispheres. But no such reconsideration has taken place. On the contrary, by a reference to the minutes of the Board of Directors at Manchester, on the 10th day of June, 1843, it will be seen that instead of resuming the position which the Annual Moveable Committee once held, it has pertinaciously adhered to the new one, and recommended the deputies then assembled to empower the officers of the Order and Board of Directors to take such a course for the carrying out of the resolution of the Isle of Man and Wigan Annual Moveable Committee, on the subject of American Mission, "as to them may seem prudent and advisable, with a due regard to the welfare and peace of the Order in England, viz.: the opening of lodges in America." Whether there be sincerity in the declarations of our trans-atlantic brethren, it will be no difficult matter to determine, when this Grand Lodge shall hear of the events which have already been controlled by the Manchester Unity upon American soil.

Representing as this Grand Lodge does the entire Independent Order of Odd Fellows in the United States, in its only true and legitimate form, your committee, influenced alike by an abiding desire to preserve the common weal of our extended brotherhood, and considerations of justice to, and respect for the ancient and venerable institutions, are unanimously of the opinion, after a full examination of the entire matter submitted to their deliberations, that the time has come when this Grand Lodge should forthwith sever the connection between its self and the Manchester Unity, and hold all such persons as adhere to or acknowledge a dependence upon the Manchester Unity, as enemies to the purity, the peace, the integrity and the advancement of Odd Fellowship and strangers to its principles and purposes.

They therefore submit the following resolution:

Resolved, That all connection between the Manchester Unity and this

Grand Lodge be and hereby is forthwith vered, and that to this Grand Lodge belongs the exclusive authority to erect lodges and encampments of Odd Fellows upon any part or section of the globe.

Resolved, The Grand Secretary be instructed to forward to each Grand and subordinate lodge and encampment, working under a charter from this Grand Lodge, a copy of the foregoing resolution.

The Revision of 1845—In 1846 the revised work which had been adopted at the session of the year previous, went into effect, thus giving the Order the beautiful ritual which our older members recollect was in force from 1846 to 1881. But few now remain in active membership who worked under the Patriarchal Ritual that was in use prior to the revision referred to, but these declare that the one adopted in 1845 was vastly superior to its predecessor, and the system of Patriarchal Degrees had now reached a consistent of beauty, solidity and interest, which was a great improvement on any previous attainments.

As was to be expected the Encampment Branch at once took a rapid forward movement. In 1845 there were 146 Subordinate Encampments and 6,847 members. Five years later (1850) there were 499 Subordinates and 19,722 members. And in 1855 there were reported 30 Grand Encampments, 630 Subordinates and 23,081 members. But even in the midst of this prosperity the reefs were not far off.

Many of the readers of this sketch can remember that under the Ritual used from 1845 to 1881 the complaint was made by the members that the Subordinate Degrees lacked a certain element of dramatic interest which the Encampment Degrees possessed. Members going through the five Lodge Degrees often felt surprised at their bareness. But on entering the encampment (if they did not become discouraged before going thus far) they found their desire fully gratified. In time this led many of the members to become somewhat dissatisfied with and tired of the lodge work, where there was so little opportunity to display dramatic skill, and this feeling, perhaps, reacted eventually on the Order at large, retarding its zeal and activity. In seeking a cause for this very many good Odd Fellows arrived at the conclusion that since the Encampment Degrees were said to be so interesting and beautiful, while the Subordinate Degrees were not, it would be a good move to dispense with the Patriarchal Branch and attach its degrees to the Subordinate Lodge.

The Mergement agitation then commenced in Grand Bodies and in periodicals of the Order, and for years caused heated debates in the Grand Lodge of the United States, to some extent injuring and retarding the growth of the Encampment Branch during that period by filling the minds of the membership at large with distrust of its permanency. The mergement movement first makes its appearance on the records of the Grand Lodge of the United States by a petition from the Grand Encampment of Wisconsin, presented at the session of 1851, "to abolish encampments." It promptly received a quietus, but a similar proposition made its appearance in 1853, and this time with more support, but it was indefinitely postponed.

In 1854, however, similar requests were received from several Grand Bodies and referred to the Legislative Committee who reported in favor of the measure and appended a resolution providing that a Special Committee of five be appointed to prepare a plan of mergement and report at the next session. The report was tabled, but the resolution was adopted. At the session of 1855 the committee reported at length a plan to merge the two branches, but for some reason the Grand Lodge refused to consider it. (See Journal, pages 2455-2458.) Thus the movement went over to the session of 1856, when its friends opened the campaign early in the session by a resolution authorizing the appointment of a committee of five "to report a revision of the Work and Lectures of the Patriarchal and Subordinate Lodge Degrees—abolishing the Patriarchal as a separate and distinct branch and merging the same in the Subordinate Lodges; retaining the same number of degrees that now exist, but reducing them as to length and otherwise improve them, etc., and report at the next session." After much earnest debate the first portion of the resolution, down to and including the word "Degrees," where it first occurs, was adopted, and the rest of it rejected. But the next day when the Grand Lodge was about to ballot for the Committee on Revision, so provided for, the resolution was reconsidered and laid on the table.

The irrepressible conflict, however, was renewed in 1857, in the shape of resolutions from the Grand Lodge of New York in favor of the proposal rejected at the previous session, and they were referred to the Committee on the State of the Order, who reported in favor of the general proposition, and added a

resolution that a special committee of five be appointed "with instructions to revise the entire Secret Work and report at the next session a plan for merging the Degrees; and also report suitable charges and lectures which would be appropriate after such merging." Much debate ensued when this report was considered, and it was finally indefinitely postponed.

This was almost the end of the merger agitation—certainly in any definite form in the Sovereign Grand Lodge. Some feeble references to it were made, now and then, and in 1874 a protest of the Grand Encampment of Pennsylvania against "Mergement," was presented, (See Journal, pages 6223, 6224), and to dispose of this vexatious question for all time, the Sovereign Grand Lodge declared:

"That the sole right and privilege to confer the Encampment Degrees having been granted by this R. W. Grand Lodge to the several Grand Encampments in their respective jurisdictions, it is regarded as a solemn compact, that cannot be recalled or revoked by this body, so long as the said Grand Encampments shall keep inviolate their obligations to this R. W. Grand Lodge," is but declaratory of the existing law found in the third section of Article I. of the Constitution of this Grand Lodge; that this Grand Lodge has the power "to deprive such State, District or Territorial Grand Bodies of their Charters, and annul their authority; provided, that such deprivation or annulment shall only be made for violation of the laws of this Grand Lodge."

Thus the advocates of "Mergement" learned that their plans could not be accomplished except by voluntary surrender of all Encampment Charters.

The Revision of 1909 we believe to be a greater improvement and that it will add much to the upbuilding of Patriarchal Odd Fellowship.

ELEVEN REASONS WHY ALL ODD FELLOWS SHOULD BECOME PATRIARCHS.

1. Because it is Odd Fellowship advanced and emphasized. If you love and approve our teachings you ought to be anxious to learn all about it. Advance and "go on." To stand still means to fall behind.

2. Because it is an honor and distinction. To become a patriarch you must have proven yourself not only a good man,

but also a true Odd Fellow. A patriarch's badge is therefore a double badge of honor.

3. Because it broadens your mind and character. If you wish to do good this gives you an additional chance to do so.

4. Because it gives you greater privileges and advantages. In proportion to the amount of dues you pay, and work you do, you have as much more benefits than in the subordinate and greater social advantages.

5. Because the encampments draw the neighboring lodges in close companionship. Our membership is drawn from many lodges, and we learn to know and like each other better by personal contact in camp.

6. Because it teaches true and unselfish hospitality which is beautifully illustrated in the encampment degrees.

7. Because it strengthens our faith in the principles we have been taught, and teaches implicit obedience to the tenets of the Order.

8. Because it shows us how to honor and revere age and experience. "A wise son maketh a glad father."

9. Because it exemplifies the Golden Rule—the sum total of all law, than which there is no higher law, as between man and man, ever written. It is the very essence of Friendship, Love and Truth.

10. Because it shows you the happy change which Odd Fellowship will bring about when one law shall bind all nations, tongues and kindreds of the earth, and that will be the law of universal brotherhood.

11. Because it shows you the true philosophy of our journey along the pathway of life. There is no rest but one.

PATRIARCHAL ODD FELLOWSHIP IN WEST VIRGINIA

A clear and comprehensive understanding of Patriarchal Odd Fellowship in West Virginia cannot be had without reference to the jurisdiction of Virginia. The introduction of the Patriarchal Order in Virginia was entirely different from that of any other, even of the older States. It was a clear case of asking for one thing and getting another; or, as is sometimes the case, a man asks for more than he expects so as to get what he wants. October 6, 1835, Deputy Grand Sire Robert Neilson

presented to the Grand Lodge of the United States the petition for a Grand Encampment of Patriarchs to be located in Wheeling, signed by seven brethren of that city as follows: Thos. B. Edmondson, Peter W. Kenneday, Jas. H. White, Robt. L. Holmes, George Orr, Frederick A. Wandelohr and Jos. H. Curran.

The following resolution was adopted:

Resolved, That the petitioners be granted a charter for a subordinate encampment, to be opened in Wheeling, and called Abrams Encampment No. 1, of Virginia.

January 11, 1836, this Encampment was instituted, but as the records in those days were not as carefully kept as today the name of the instituting officer is missing in the records. Also the following Encampments were instituted by authority of the Grand Lodge of the United States.

Neilson No. 2 at Richmond, Wildey No. 3 at Portsmouth, Jerusalem No. 4 at Norfolk, Widows Friend No. 5 at Winchester, Glaziers No. 6 at Petersburg, Virginia No. 7 at Lynchburg, Demaseus No. 8 at Smithfield and Salem No. 9 at Hampton. These Encampments remained under the jurisdiction of the Grand Lodge of the United States until the annual session of that body in 1842, when a charter was granted to establish a Grand Encampment for the jurisdiction of Virginia, when the above Encampments worked under the jurisdiction of the Grand Encampment of Virginia. A number of Encampments were instituted by the Grand Encampment of Virginia, but the records fail to show anything but the date of the institution and the first officers and we take it from that that they must be the charter members, they are as follows:

Jefferson Encampment No. 13, Harper's Ferry, instituted October 15, 1847. Officers: Geo. Dugan, C. P.; Sam M. McWilliams, H. P.; John Llewellen, Sr. Wr.; Joe R. White, Scribe; H. L. Clowe, Treasurer, and John P. Folk, Jr. Wr.

Paran Encampment No. 19, Parkersburg, instituted December 14, 1848. Officers: R. W. Dickenson, C. P.; P. G. Van Winkle, H. P.; Jacob Cline, Sr. Wr.; H. A. Sawtell, Scribe; John Mather, Treasurer, and Ashbel Shepard, Jr. Wr.

Eumenia Encampment No. 20, Clarksburg, instituted September 10, 1849. Charter members: Albert A. Somerville, A.

C. Smith, Luther Haymond, Cyrus Vance, James M. Jackson, G. G. Dangson, John Edmundson, Cruger W. Smith and Edward J. Link.

Mountain City Encampment No. 26, Fairmont, instituted April 21, 1851. Officers: F. C. Pitcher, C. P.; Thos. G. Steele, H. P.; L. H. Pierpont, Sw. Wr.; E. B. Hall, Scribe; H. Fleming, Treasurer, and J. C. Pitcher, Jr. Wr.

Valley Encampment No. 30, Shepherdstown, instituted September 17, 1853. Officers: John D. Staley, C. P.; D. W. Cameron, H. P.; T. Johnson, Sr. Wr.; Thos. H. Turner, Scribe; Abraham Harris, Treasurer, and T. R. Lewis, Jr. Wr.

William Tell Encampment No. 34, Wheeling, instituted February 15, 1855. William Kinkle and eleven others withdrawing from Abrams Encampment No. 1 to form this Encampment to work in the German. The first officers and members: John Parr, C. P.; John Hoffman, H. P.; William Kinkle, Sr. Wr.; Geo. Muller, Jacob Bergin, Christ Wildy, H. Heim, Jacob Kallenbarger, John Weisgarber, Aug. Goize, H. Bahre and F. Muller.

Walford Encampment No. 36, Wellsburg, instituted August 23, 1859. Charter members: Alex. Lattimer, O. W. Longfitt, John D. Brown, John D. Nicholls, James M. Duvall, Jos. R. Naylor and Richard T. Roberts.

WEST VIRGINIA—The act of Congress of the United States creating the State of West Virginia, passed December 31, 1862, a measure growing out of the civil war, of necessity led to the formation of another Grand Encampment in the territory previously forming a part of the State of Virginia. A petition filed in the Grand Lodge of the United States at the session of 1863, asking for such Grand Body. To that request of five Encampments the Grand Lodge of the United States returned answer, that it would be inexpedient and that

“No action should be had that will in any manner prejudice our brethren of the Grand Encampment of Virginia against this Grand Lodge”—assigning other reasons, among which were the following: “That the question of the constitutionality of the admission by Congress into the Union of the State of West Virginia has already been submitted, or is about to be, to the Supreme Court of the United States, and should their decision be adverse to the action of Congress, we might find ourselves with two Grand Encampments in the same State, the jurisdiction of one including that of the other.”

The Encampments were then put under the immediate care of the Grand Sire, he was directed to appoint a District Deputy Grand Sire to look after the same.

The Supreme Court of the United States having sustained the validity of the act of Congress in admitting the State of West Virginia into the Union of States, and the civil war being ended, Grand Sire Isaach M. Veitch, in September, 1865, called attention to the situation and asked the Grand Lodge to consider

“Whether the supervision of the Encampments therein should not be relinquished to their respective jurisdictions, or whether the Grand Lodge of the United States will erect a Grand Encampment in West Virginia, petitioned at the session of 1863.”

Grand Representative Edward H. Fitzhugh, of Virginia, asked and obtained leave to withdraw the petition presented in 1863, and immediately refiled the same when it was referred. September 23, 1865, the charter was granted.

It will thus be seen that through the fortunes of war Wheeling received a reply to its petition of October, 1835, and was granted a Grand Encampment.

GRAND ENCAMPMENT OF WEST VIRGINIA—In granting the charter for this Right Worthy Grand Encampment eight subordinates were transferred from the jurisdiction of Virginia to that of West Virginia, the first of which was the Patriarchal body Abrams No. 1, organized January 11, 1836. The seven others as follows: Jefferson No. 13, Harpers Ferry; Paran No. 19, Parkersburg; Eumenia No. 20, Clarksburg; Mountain City No. 26, Fairmont; Valley No. 30, Shepherdstown; William Tell No. 34, Wheeling, and Walford No. 36, Wellsburg.

The convention preliminary to the institution was held in Odd Fellows Hall, Wheeling, December 5, 1865, Thomas G. Steele, Special Deputy Grand Sire, officiated, and the Grand Encampment of West Virginia duly constituted with the following Grand Officers: Thomas G. Steele, Grand Patriarch; Joseph Toliver, Grand High Priest; William Shaw, Grand Senior Warden; William W. Blanchard, Grand Scribe; Richard T. Roberts, Grand Treasurer and William Taylor, Grand Junior Warden.

At the institution of the Grand Encampment of West Virginia honored itself by adopting the constitution, laws, etc., of Virginia, prefixing “West” wherever the name occurred.

The Committee on Finance presented the following report, which was, on motion, received and adopted:

To the R. W. Grand Encampment of West Virginia:

The Committee on Finance would respectfully offer the following resolutions for your consideration and adoption:

Resolved, That a capitation tax of one dollar per member be paid to this Grand Encampment by the Subordinate Encampments in this State, for the term ending March 31, 1866.

Resolved, That the sum of ten dollars be charged for a new charter, to each Encampment in this jurisdiction, now working under a charter granted by the Grand Encampment of Virginia, and that a sum of thirty dollars be charged for all charters granted to new encampments.

L. F. BEELER,
H. A. UTHMAN,

Committee.

The Committee on Charters presented the following report, which was, on motion, received and adopted:

To the R. W. Grand Encampment of West Virginia:

The Committee on Charters would respectfully present the following resolution for your consideration and adoption:

Resolved, That the Subordinate Encampments in this jurisdiction be numbered from one upwards, the Encampments taking precedence in accordance with their numbers when working under the Grand Encampment of Virginia..

JOSEPH TOLIVER,
W. R. KELLY,

Committee.

- No. 1, Abrams Encampment, Wheeling, West Virginia.
- No. 2, Jefferson Encampment, Harpers Ferry, West Va.
- No. 3, Paran Encampment, Parkersburg, West Va.
- No. 4, Eumenia Encampment, Clarksburg, West Va.
- No. 5, Mountain City Encampment, Fairmont, West Va.
- No. 6, Valley Encampment, Shepherdstown, West Va.
- No. 7, William Tell Encampment, Wheeling, West Va.
- No. 8, Walford Encampment, Wellsburg, West Va.

Commencing under favorable auspices with a roster of eight Encampments and a membership of 241. It is impossible to give more than the early history of the establishment of the Grand Encampment. Since the beginning of Patriarchal Odd Fellowship in West Virginia its growth has been sturdy and healthy. The scope of this paper forbids the itemizing of each year's rec-

ord of relief work done. We have, however, made a computation of the records of our benevolent operations during the past forty-four years, and the grand totals, as found on the records, show the following figures:

Number of Patriarchs relieved during the 44 years.....	3,684
Number of weeks for which benefits were paid.....	21,047
Number of Patriarchs buried.....	769

Amount paid as funeral benefits during the forty-four years	\$ 7,085.70
Amount paid as weekly benefits and relief of widowed families	70,745.92
Education of orphans and other special relief.....	46,911.85

Total amount paid out for relief.....\$124,743.47

A grand record to be proud of, to be sure.

Perhaps we are unable to realize just what a great flood of widows tears of sorrow have been dried, how many cries of anguish of orphaned children have been stilled, and how many rays of sunshine have been sent into many a despondent heart as a result of this work of love on our part, but we can content ourselves with the assuring knowledge that in this line of pursuit we have at least tried to do our full duty.

A large number of Encampments have been instituted since the Grand Encampment assumed control of affairs.

Many of these were started upon their career under most encouraging conditions, giving fair promise of adding strength and prestige to our Order. Others were given life by Grand Patriarchs to satisfy their own personal ambitions to be able to report so many additions to our numbers, without having considered the probability of success or even the advisability of such a proceeding, and like a season of mushroom growth which propagates during the night but cannot endure the glorious light of day, lack of interest, hard times and various other causes precipitated the inevitable result, many have surrendered their charters.

But Patriarchal Odd Fellowship in West Virginia has come to stay. From the small nucleus of eight Encampments at the time of the organization of the Grand Encampment, it has developed into a body controlling one hundred and eleven Encamp-

ments with a membership of four thousand one hundred and eighty-six.

In thus presenting to you, my brethren, a limited and necessarily brief extract, I have tried to get all the facts concerning the subject, and have dug deep and earnestly into the musty archives of the past. I have been able to produce cold facts, figures and dates only, leaving it to you to animate these with the spirit of charity and benevolence which they represent, by your own intimate knowledge of the principles and the work of this, the highest branch of our beloved Order.

It was created as a fitting crown to the noble work of the Subordinate Lodge; it was intended to be an incentive to the Brother, who had acquired Odd Fellowship, to join the select and higher grade; to supplement and, if possible, improve the work of charity and brotherly unity by the teachings of a universal brotherhood of man and the fatherhood of God.

And now in conclusion, let us ask ourselves whether or not Odd Fellowship in West Virginia is still laboring assiduously and earnestly for the upbuilding of this higher branch of our Order.

The records of the present time will hardly vouchsafe an affirmative reply to that question. It is for you and me—for all of us—to resolve upon the betterment of these conditions.

Let us, each and all, go into the Subordinate Lodges filled with determination there to seek out the Brother whose zeal and interest in the lower branch of our Order would seem to entitle him to become a member of the Patriarchal family, and induce him to offer himself as a candidate for that pilgrimage which will lead him to the highest pinnacle of Odd Fellowship and open up to him the richness, the grandeur, the beauty and meaning of this, the greatest and grandest of fraternal organizations in the whole world.

C. L. Simpson.

