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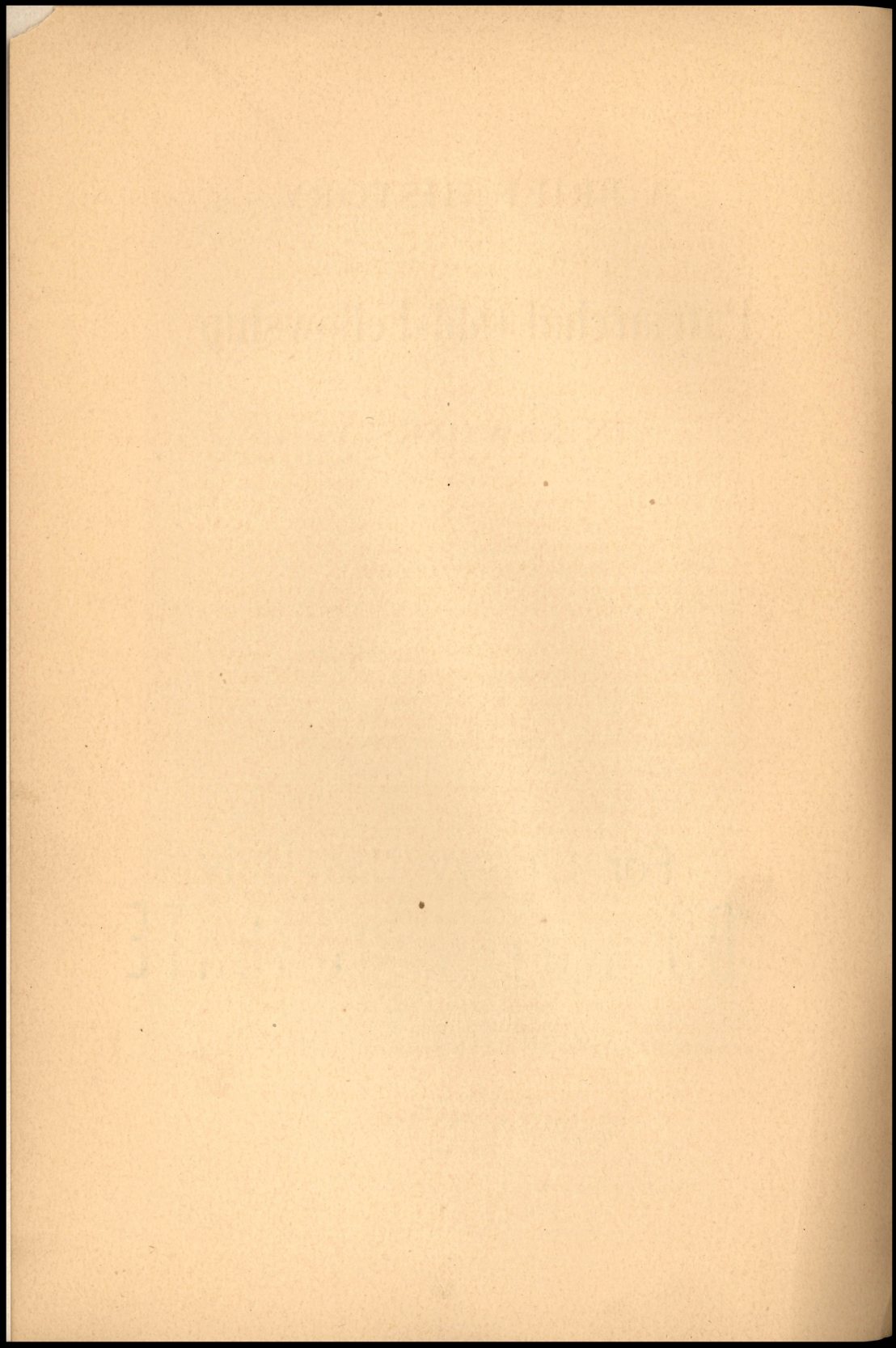
A BRIEF HISTORY
OF
Patriarchal Odd-Fellowship
IN NEW JERSEY

PREPARED AND READ BY
FRANK R. JUMMEL, GRAND SCRIBE,
AT THE SESSION OF THE
GRAND ENCAMPMENT OF
PATRIARCHS, I. O. O. F.
HELD ON MAY 4TH, 1909, AT NEWARK, N. J.

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History of Patriarchal Odd Fellowship in New Jersey.

Grand Patriarch and Representatives:

The timely suggestion of Brother Henry D. Speakman, P. G. P., for an observance of Patriarchal Odd Fellows' Day, for an observance of the anniversary of the institution of Patriarchal Odd Fellowship in New Jersey, found its climax in a recommendation that your Grand Scribe prepare and read a paper upon the "History of Patriarchal Odd Fellowship in New Jersey," and it is the adoption of this suggestion by the Committee on Recommendations which places me to-day before you in the entirely new character of an historian, a character which I regret to say seems but little adapted to my makeup, and in which, I fear, I shall make but a sorry debut.

However, I have tried to get at all the facts concerning the subject assigned to me, and have dug deep and earnestly into the musty archives of the past in order to find the true gilding of glory that still adheres and ever will adhere to the cause and the work of the Patriarchal branch of Odd Fellowship in this Jurisdiction.

From the very meagre but yet most interesting records at my command, it appears that Patriarchal Odd Fellowship in New Jersey antedates the institution of the Grand Encampment of this Jurisdiction by not less than ten years, that Grand Body not having been created until May 11th, 1843, when it was instituted by Grand Sire John A. Kennedy, while as early as July 4th, 1833, Industry Encampment, No. 1, of Patriarchs, I. O. O. F., of New Jersey, had been instituted in Paterson and formally opened by Grand Sire Thomas Wildey, and inasmuch as all the standard records, those of the Grand Lodge of the United States as well as those of our own jurisdiction, agree literally upon this point, July 4th, 1833, must be accepted as the date of the official birth of Patriarchal Odd Fellowship in New Jersey, and July 4th of each year should be designated by this Grand Encampment as the proper day for the observance of anniversary exercises of Patriarchal Odd Fellows' Day in this jurisdiction.

Further research reveals the fact that other Encampments besides Industry, No. 1, were in existence in New Jersey prior to 1843, namely:

Trenton Encampment, No. 2, was instituted in Trenton, by Grand Sire Samuel H. Perkins, late in October, 1837, after a charter had been granted by the Grand Lodge of the United States on October 2d, 1837.

Mount Ararat, No. 3, was instituted in Newark, by Grand Sire John A. Kennedy, on March 30th, 1842.

Olive Branch, No. 4, was granted a charter by the Grand Lodge of the United States on September 22d, 1842, and Grand Sire John A. Kennedy instituted the Encampment in Trenton, on September 26th, just four days later.

Mount Sinai, No. 5, was instituted by D. D. Grand Sire Sylvester Van Sickell in Jersey City, on March 22d, 1843, and their charter received its confirmation on September 21st, of the same year by the Supreme body.

During the recess of the Grand Lodge of the United States, in the year 1843, a petition, emanating from Encampments Nos. 2, 3, 4 and 5 was presented to Grand Sire J. A. Kennedy praying for a charter under which to organize the Grand Encampment of New Jersey.

The Grand Sire acceded to the request, and the Grand Encampment of Patriarchs, I. O. O. F., of New Jersey, was instituted under dispensation, and became the governing body of Patriarchal Odd Fellowship in this jurisdiction on May 11th, 1843, just about sixty-six years ago.

The action of Grand Sire Kennedy was ratified and confirmed by the Grand Lodge of the United States, on Thursday, September 21st, 1843, and a charter directed to be issued.

At this period the affairs of Odd Fellowship were apparently in an unusually prosperous condition in this State. At the session of the Grand Lodge of the United States held in that year, particular mention was made of the progressive work being done in the following words: "The Order in both branches has been blessed with the highest degree of success within the limits of the State of New Jersey; the administration of the past year has been one of great zeal, and the gratifying result which has attended the labors of our Brethren in that Jurisdiction are worthy of the highest commendation."

It may be noted as a matter of historical interest that New Jersey was the seventh jurisdiction to adopt and embrace Patriarchal Odd Fellowship.

The very first Encampment of Patriarchs in the United States was formed in Maryland in the year 1827.

Until the advent of that Encampment the several so-called Patriarchal Degrees were conferred upon Past Grands only, in the body of the Grand Lodge, or at a meeting of a so-called District Committee, except the Golden Rule Degree, which on very rare occasions was bestowed as a special token of esteem and mark of confidence upon Scarlet Degree members in the Manchester Unity.

The limitation of these degrees to Past Grands only, became to be looked upon in some quarters as onerous and unjust, and on the sixth of May, 1827, a number of the members of the Grand Lodge of Maryland held a meeting and determined upon applying to their Grand Lodge for a charter authorizing them to open an "Encampment of Patriarchs" with power to confer the Patriarchal, Golden Rule and Royal Purple Degrees on worthy members of the Scarlet Degree in good standing. Whereupon the Grand Lodge of Maryland on the fifteenth day of the same month granted their prayer on the payment of "forty dollars," and on June 14th, 1827, the first officers of the new encampment, with John Boyd as "Grand Patriarch" and Thomas Wildey as "High Priest" were duly installed into their several offices.

For a long time this organization was styled and known as the "Encampment Lodge." The dispensation authorizing its existence, however, denominated it "The Encampment of Patriarchs," and as such it continued to distinguish itself for quite a period, when it was rebaptized as "Encampment No. 1," and retained that name until August 24th, 1832, when the more fitting appellation of "Jerusalem Encampment, No. 1, I. O. O. F." was applied to it, and is known by that dignified name until the present day.

Report of the action of the Grand Lodge of Maryland, granting a charter for the establishment of an Encampment Lodge being made to the Grand Lodge of the United States at the session held in Baltimore, Md., on May 1st, 1828, the following far-reaching resolution, virtually creating the Encampment Branch, placing the sanction and stamp of approval upon its existence, and recognizing it as being a means of doing great good to the entire fraternity, was presented and adopted:

Resolved, That the Grand Lodge of the United States most strenuously recommend the establishment of Patriarchal Encampments throughout the different states, as they will prove of considerable use and benefit to the Independent Order.

Proof enough, my brethren, that the superlative beauties of the Patriarchal Degrees, reflecting then as they do to-day, in a purely crystallized form as it were, the superb yet earnest teachings of the Subordinate Lodge, had exercised their absorbing influences

over our brethern of nearly a century ago, fully convincing them of the utility and adaptability of these degrees as important factors in aiding to understand the teachings of the creed of the Fatherhood of God and the brotherhood of man.

Accordingly we find the newly authorized branch launching out upon its solemn and beneficent career, Maryland having taken the initiative in 1827; Pennsylvania came next in 1828, Delaware in 1831, Louisiana and Ohio both in 1832, New York on June 28, 1833, to be followed on July 4, 1833, only six days later, by our own precious Jurisdiction of New Jersey.

From this very date Patriarchal Odd Fellowship began to take root and foster in Jersey soil, although it must be admitted with rather varying success at times.

You will probably recall that the name of Industry Encampment, No. 1, did not appear as one of the applicants for a Grand Encampment charter. The reason for this was the fact that under a resolution presented by Wm. C. Branin, Grand Representative of New Jersey, and adopted, the charter of No. 1 had been reclaimed for cause by the Grand Lodge of the United States in October, 1840, and the Encampment was consequently not in existence at the time of application. However, the valuable document which meant so much to the brethren of Industry, No. 1, was again procured by G. R. Staats S. Morris in 1845, and finally restored to the former members on February 14th, 1846.

Olive Branch Encampment, No. 4, one of the applicants for the Grand Charter in 1843, survived its institution only until 1850, when it ceased to exist and surrendered its charter.

This charter was afterwards (in 1873), upon the application of brothers for a new Encampment in Jersey City to be called Palisade Encampment, granted to the applicants upon the adoption of the following report of the Committee on Petitions to the Grand Encampment:

"Your committee would most respectfully report that they have examined the petition presented for an Encampment to be located in Jersey City Heights, and would recommend that the charter of Olive Branch Encampment, No. 4, which has been defunct for over twenty years, be granted to them, and the name be changed to Palisade, if the petitioners so desire."

I believe it was neither the intention nor the desire of the Committee on Recommendations, that this sketch should be comprehensive enough to contain or present the history of each Encampment from the time of institution down to the present, or to the period of the surrender of their charter; such a task would have required much more time than I had at my command.

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

Many of these were started upon their career under most encouraging conditions, giving fair promise of adding considerable strength and prestige to our order; and 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, and the wholesale surrender of charters became the rule.

But Patriarchal Odd Fellowship in New Jersey had come to stay. From the small nucleus of four Encampments at the time of organization of the Grand Encampment, it had developed into a body controlling twenty-six Subordinates in 1851. By 1859 this number, for the reasons stated above, had been reduced to nine Encampments.

But at this time a wholesome reaction took place; with the advent of more prosperous times, wiser counsels prevailed, and by the application of sound business methods, we find the Encampment branch again forging ahead and gaining. To-day it has grown to be an organization comprising fifty-nine Subordinate Bodies with a membership of 3,640 Patriarchs, 1,150 of whom have attained the rank of Past Chief Patriarch. While this growth may possibly appear to be quite a satisfactory one to many of you, still it seems to me that withal we have not been as successful in our attainment of results as prevailing conditions and existing opportunities at times would have seemed to warrant.

When glancing at the cold and barren figures of the record page, we observe that with the beginning of the year 1883 we numbered fifty-one Encampments in our jurisdiction, and I hope to be pardoned for the assertion, but a net gain of eight Encampments during twenty-five years, at least fifteen of which were the most prosperous years in our country's entire history, shows a lamentably small amount of progress.

Yet, my brethren, notwithstanding this very slow numerical advance, we can point with most pardonable pride to a grand record of benevolent works, which must be placed to our credit in the humanitarian practices of relieving the distressed, the sick and the fallen by the wayside.

The scope of this paper forbids the itemizing of each year's records of relief works done. I have, however, made a computation of the records of our benevolent operations during the last fifty-five

years, and approximating expenditures for the first ten years of our existence, inasmuch as during those years Subordinate Encampments had not been required to furnish relief reports to the Grand Body.

The grand totals, as found on the records, show the following figures:

Patriarchs relieved during sixty-five years,	12,996
Number of weeks for which benefits were paid,	101,566
Patriarchs buried,	1,500
Paid for funeral benefits,	\$59,818 85
Paid for weekly relief, and the relief of widowed families, education of orphans, and other special relief,	283,242 15
Total amount paid out for relief,	<u>\$343,061 00</u>

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.

My brethren, I must dwell with just a few words upon the Uniformed Degree Camps of our Order, because they form, even though a small part of our history.

Actuated by a desire, or perhaps realizing the necessity, of infusing new life and greater enthusiasm into the Encampment Branch, the Sovereign Grand Lodge, as the Grand Lodge of the United States has been styled since 1880, determined to add a more or less spectacular degree to the already existing branches, and the institution of the Uniformed Degree Camps was the result.

Four of these Uniformed Degree Camps were established within the precincts of New Jersey during the year 1883, namely on:

January 10th, Newark Uniformed Degree Camp, No. 1, Newark.

January 11th, Jersey City Uniformed Degree Camp, No. 2, Jersey City.

March 21st, Capital City Uniformed Degree Camp, No. 3, Trenton.

April 23d, Industry Uniformed Degree Camp, No. 4, Paterson.

And to these were added during 1884:

Ridgely Uniformed Degree Camp, No. 5, Camden.

Hope Uniformed Degree Camp, No. 6, New Brunswick.

My lamented predecessor, Brother Lewis Parker, in his annual report for 1884, had this to say of the new acquisition to Patriarchal Odd Fellowship: "The Uniformed Degree Camps are flourishing, and their influence is plainly felt by our branch of the Order. Their tendency has been to awaken renewed earnestness in our Encampments, which has resulted in enlarged membership, greater efficiency and financial strength."

Notwithstanding these good reports, however, the Sovereign Grand Lodge determined to cut the career of the Uniformed Degree Camps short, and by legislation, enacted during the session of 1885, merged them with the newly-created Patriarch Militant Cantons; these Cantons, according to the provisions of the enactment, receiving their charter direct from the headquarters of their army.

It may be quite pertinent at this time to ask what these Cantons have accomplished for P. O. F. in New Jersey. The result must certainly be considered to be very problematical, and I feel myself wholly incompetent to risk an answer to the query.

At the meeting of the Grand Encampment in 1907, this Grand Body enacted legislation, which was fully supported and confirmed at the session held in 1908, to separate its sessions from those of the Grand Lodge. In speaking of this change, P. G. P. Speakman comments thereon as follows:

"Hitherto, the highest branch of our beloved Order has never reached the fullest development which its exalted position has naturally entitled it to, as its Grand Body has been overshadowed by the numerical strength of the Grand Lodge, to which body we are, however, greatly indebted for financial assistance and the fraternal care of many of its brilliant leaders, which help, though, may have tended to subordinate it and stunt its growth. Now, by action of the Grand Encampment at its last session, it has become a more independent organization and given an opportunity to become better known by its own individuality, under the leadership of men who have spent years in its service, possessing a comprehension of the beauty of its exalted truths and lofty ideals."

To-day we meet for the first time under these newly enacted conditions in Newark, the grandest Odd Fellows' resort in our jurisdiction. I trust that the efforts of us all in inaugurating this new era, this independent life as it were, may be crowned with unbounded and most substantial success.

During our history, covering a period of sixty-six years, it has been our privilege and pleasure to honor sixty-five brethren and bestow upon them the rank of Past Grand Patriarch; of these, twenty-two still adorn the realms of the living, and Brother J. H. Wilson, P. G. P., of Trenton Encampment, No. 2, occupies the post

of honor among these as Senior Past Grand Patriarch, having served this Grand Encampment as presiding officer in 1866.

Of those who have gone to the great beyond, we delight in pointing with special pride and pleasure to the distinguished services of such Patriarchs as Joseph L. Lamb, 1857; Theo. A. Ross, 1863; J. Barton Smith, 1883; Henry Quackenbush, 1884, and Garret Simonson, 1885.

Thirty-one brothers have been entrusted with the representation of this Grand Encampment in the Sovereign Grand Lodge, and out of this long line of able and distinguished men we discern through the mists of the past as especially worthy of mention, that acknowledged master of the secret work of our Order, who was respected and loved by each and every Patriarch of New Jersey, Aaron B. Crane, who served this Grand Body from 1871-1887, also Representatives Lewis Parker and George N. Nutt, the two inseparable companions and friends of many years, both of whom acquitted themselves ably and intelligently, and with unstinted and thoroughly disinterested devotion, the former from 1882 to 1887, the latter from 1894 to 1901.

Theo. A. Ross, P. G. R., who was so prominently identified with every phase of Encampment work, and who served the Grand Lodge of this jurisdiction as Representative from 1863 to 1874, was appointed Assistant Grand Secretary of the Sovereign Grand Lodge, and served as such from September 26th, 1874, until November 19th, 1881, when he was appointed Grand Secretary of the Sovereign Grand Lodge By Grand Sire Luther Glenn, to fill the vacancy caused by the death of that most illustrious Grand Secretary James L. Ridgely; at the succeeding session of the Sovereign Grand Lodge, Brother Theo. A. Ross was elected Grand Secretary and continued to fill the office until September 22d, 1896.

Prior to 1876 thirteen Grand Scribes immortalized themselves in that capacity, until our dearly beloved Brother, Lewis Parker, was selected to assume these duties, and which he continued to perform for more than thirty consecutive years with most distinguished honor to himself, and to the entire satisfaction of every Patriarch in this jurisdiction.

Since the demise of the venerable Grand Scribe in 1906, and by your own preference, your historian of to-day has identified himself with the work, history and general existence of this Grand Body in a manner which he sincerely hopes may prove thoroughly acceptable to yourselves and to all the Brethren and Encampments which you represent.

We have on our membership roll Past Grand Patriarchs and Past Grand Representatives, but my Brethren Past Grand Scribes and Past Grand Treasurers exist on memory's page only—all

except the present incumbents of these two offices have gone to their eternal reward.

Brother Alfred J. Doan, who has also been honored with the title of Past Grand Patriarch (in 1890), and after a service of six years in the Sovereign Grand Lodge (in 1903) with that of Past Grand Representative, holds forth as the present occupant of that most important office of Grand Treasurer, having succeeded Brother James C. Robbins, who had served from 1898 to 1906.

This last-named Brother had also distinguished himself by valuable services as Grand Patriarch during the term 1890-1891.

Nine Grand Treasurers in all have taken care of the funds during the sixty-six years of the Grand Encampment's activity, and of those not as yet mentioned the names of the following are probably best remembered:

Staats S. Morris, who served from 1848-1852.

Oliver Pierce, who served from 1873-1881.

Wm. H. Courter, who served from 1882-1897.

In thus presenting to you, my Brethren, a limited and necessarily brief extract from the records of Patriarchal Odd Fellowship in New Jersey, 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 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 New Jersey 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 a betterment of these conditions.

Let us, each and all, go into our 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 shall lead him to the highest pinnacle of Odd Fellowship, and open up to him the richness, the grandeur, the full beauty and meaning of this, the greatest and grandest of fraternal organizations in the whole world.