

*The Scottish Rite of Freemasonry*  
*In Minnesota*  
*1867 - 2001*





*The*  
**SCOTTISH RITE**  
*of*  
**FREEMASONRY**  
*in*  
**MINNESOTA**



1867-2001

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## ALLEGIANCE



**T**HE BODIES of the Ancient and Accepted Scottish Rite, sitting in the Valleys of Saint Paul, Minneapolis, Duluth, Rochester and Hibbing in the Orient of Minnesota, acknowledge and yield allegiance to the Supreme Council (Mother Council of the World) of the Inspectors General, Knights Commander of the House of the Temple of Solomon of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America (whose See is at the Grand Orient of Charleston in the State of South Carolina) now sitting at Washington, D.C.

C. FRED KLEINKNECHT, 33°  
SOVEREIGN GRAND COMMANDER

DAVID KRUGER, 33°  
GRAND SECRETARY GENERAL

DANIEL F. LEVENDUSKI, 33°  
SOVEREIGN GRAND INSPECTOR GENERAL IN MINNESOTA

# MINNESOTA SCOTTISH RITE HISTORICAL COMMITTEE

Duane E. Anderson, 33° I.G.H., Chairman (1940 - 2000)



Jack I. Morehouse

## Valley of Saint Paul

Jack I. Morehouse, 33° I.G.H.

Gerald E. Rhoads, 33° I.G.H.

Larry R. Wert, 33° I.G.H.



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Rodney M. Larson, 33° I.G.H.



Dean L. Lapham

## Valley of Duluth

Robert D. Yates, 33° I.G.H.



Rodney M. Larson

## Valley of Rochester

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Michael G. Bjellos, 32°



Robert D. Yates



Jon K. (Ken) Allsen



Richard E. Latvala



Derral L. Thompson



James R. Bjorkquist



David M. Carlson



Michael G. Bjellos



**Duane Edwin  
Anderson  
1940 - 2000**

*"His work was  
not done yet his  
column is broken"*



The familiar phrase from the ritual of the Master Mason degree is particularly appropriate in reflecting on the life of the late Illustrious Duane Edwin Anderson, 33° Inspector General Honorary and Charter Chairman of the Minnesota Scottish Rite Historical Committee. Illustrious Brother Anderson was charged with the responsibility of preparing this work on *The Scottish Rite of Freemasonry in Minnesota 1867-2001*.

A mathematician and educator by profession and a Masonic historian by avocation, he was marked equally by his devotion to the classroom and the students under his charge, and by the zeal he displayed for all that he set out to do in the Masonic fraternity.

In preliminary feasibility discussions prior to the official appointment of the Minnesota Scottish Rite Historical Committee, Illustrious Brother Duane Anderson's forthright counsel and encouragement cleared any clouds of doubt that may have existed about the project. He willingly and with great enthusiasm accepted the chair, and the project

was on its way as he outlined the procedure, made suggestions about the book's content, and offered his professional assistance to members of the Committee. All was well and projected completion dates were being considered. Then tragedy struck!

On March 8, 2000 Illustrious Duane Anderson's earthly journey suddenly came to an end in the halls of the Mathematics Department at the University of Minnesota, Duluth, which he headed and where he labored for 32 years. What heretofore had been a phrase in a familiar Masonic ritual, now had become, to hundreds of Masonic brothers, a stark reality of the uncertainty of our earthly lives. "*... his work was not done, yet his column is broken.*"

Overcome with sadness but inspired by the leadership and dedication engendered by Illustrious Duane E. Anderson, the Minnesota Scottish Rite Historical Committee continued on in its efforts, in memory of their leader who had made it all begin.

His vision and his guidance will live on throughout the pages of this book and his legacy of devoted and assiduous service for the Craft will ever be an example for us to emulate.



## Albert Pike

SOVEREIGN GRAND COMMANDER, 1858-1891

Born in Boston, Massachusetts - December 29, 1809

Died in Washington, D.C. - April 2, 1891



*"That which we do for ourselves dies with us . . . that which we do for others lives forever."* - Albert Pike, 33°



## DEDICATION

*This work is dedicated to the Scottish Rite brethren of ages past in the Orient of Minnesota, whose gallant efforts, vision and enduring loyalty to the aims and purposes of the Scottish Rite of Freemasonry have set a legacy for future generations to emulate in their humanitarian service for all mankind.*



## Preface

*The Scottish Rite of Freemasonry in Minnesota 1867-2001* had its genesis in June 1988. Its roots grew among serious and active Scottish Ritters who realized the great Masonic legacy handed down by our brethren of past generations. Their enthusiasm created a desire to emulate past generations and to preserve the present for those who will follow us in the future. This desire led to appointment of the Minnesota Scottish Rite Historical Committee and to the first efforts that have resulted some fourteen years later in the volume you now hold.

This committee, designed to provide input from all Valleys throughout the Orient of Minnesota, was charged with researching and documenting the Scottish Rite in their respective areas. The Committee hoped to expedite its work and complete the book within 12 to 18 months. Unfortunately, midway along in the work of the Committee, tragedy struck with the untimely, sudden death of its chairman, Illustrious Duane E. Anderson, 33°. This notwithstanding, the committee resolved to continue on, although belatedly, and complete the work that Brother Duane had so energetically begun and nurtured until his passing.

Our late Brother Duane once wrote, "A wise man said that history is philosophy teaching by examples." The history of the Scottish Rite in Minnesota is replete with a multitude of examples handed down by our Scottish Rite ancestors. Each generation built upon the successes of their predecessors in the march for all that is just, right and good in the service to all mankind. This volume is intended as a memorial to those dedicated Scottish Rite Masons who came before us, to those who labored incessantly, often enduring tremendous difficulties and hardships, and to whom we, of this generation, owe so much.

Today, this volume in your hands is a testimonial of the dedication and perseverance exemplified by the members of the Minnesota Scottish Rite Historical Committee. They



accepted the challenge and worked tirelessly, often under trying circumstances, to bring this work to completion for future generations.

It is my sincere hope that all Scottish Rite members will find this volume a source of inspiration and enlightenment. Let us each take up the torch of service to all mankind that has been passed to us by past generations and fulfill our duties to transmit unimpaired the guiding tenets of the Scottish Rite to those that will follow us in generations to come.

Daniel F. Levenduski, 33°

Sovereign Grand Inspector General in Minnesota

# The Scottish Rite of Freemasonry





# The Scottish Rite of Freemasonry

## SCOTTISH RITE CREED

Human progress is our cause, liberty of thought our supreme wish, freedom of conscience our mission, and the guarantee of equal rights to all people everywhere our ultimate goal.

THE SCOTTISH RITE OF FREEMASONRY, Southern Jurisdiction, is more than buildings, degrees, regalia, and feasts. While these are certainly a most necessary component of its existence, it is also alive and active in our communities, our state and nation for the betterment of mankind.

Within recent years, for example, it has made a distinctive contribution to our society in the Statue of Liberty Centennial in 1986.<sup>1</sup> In Minnesota, the Scottish Rite has consistently echoed the precepts of The Supreme Council such as the Separation of Church and State, the advancement of Public Education and responding to aid and assistance in times of disasters and emergencies. While these initiatives benefited our society at large, Minnesota Scottish Rite's dedication to help alleviate speech disorders in children through our Childhood Language Disorders Clinics may well be the greatest gift to future generations.

To more properly discuss the philosophy and mission of the Scottish Rite, we may well turn to the writings of the Supreme Council and to those who have been in positions of leadership over the years.

The greatest philosopher of the Scottish Rite, Albert Pike, described the purpose of the Supreme Council in the following manner:

The chief purpose of the Supreme Council formed at the beginning and steadily pursued ever since, has been to make The Ancient and Accepted Scottish Rite, a Masonry, which the man of intellect and the scholar might find it profitable to devote himself to; to embody in its teachings all the great truths taught by wise and good men in all ages; to comment upon and give the true interpretation of the symbols of the



Blue Masonry; to ascertain and fully develop the special idea embodied in the beginning in each of its own degrees; to appeal to the intellectual and the moral sense only of its Initiates, leaving display and parade to other branches of the great Order; to indulge in no scenic pomp or theatrical representation; to so arrange the work of its Degrees that they may be conferred at small expense, and that Lodges and Chapters may prosper wherever a Blue Lodge could be decently and creditably maintained.

It wished and meant to gain influence and power in the world and to exert these for the good of Humanity; to become one of the agencies of our Father in Heaven for the dissemination of truth among men; to teach such doctrines in regard to the Diety and the human soul, and the existence of sin and wrong and evil in the world, as reasonable men can believe, and so to make men wiser as well as better — doctrines to which the Hebrew, the Mahometan and the Parsee, as well as the Christian, can assent and which all these can with equal zeal disseminate.<sup>2</sup>

Sovereign Grand Commander James D. Richardson, 33°, who held office from 1900 to 1914, when delivering his "Allocution" in 1901 in a "persuasive and memorable passage concerning the teaching purpose of the organization"<sup>3</sup> said: "Scottish Rite Masonry has not attempted to propagate any creed, save its own simple and sublime one, of faith in God and of good works; no religion save the universal, eternal and immutable religion, a religion such as God planted in the heart of universal humanity. Its votaries may be sought and found alike in Jewish, Moslem, and Christian temples. It is a teacher of the morals of all religions; it is the preacher of good and not of evil, of truth and not error."<sup>4</sup>

Sovereign Grand Commander Richardson in this same address put forth what has become a de facto mission statement of the twentieth century for the Scottish Rite.<sup>5</sup> This statement is reprinted in full as an epigraph to the chapter.

*The Scottish Rite Sun*, the official publication of the Minneapolis Valley of the Scottish Rite, in October 1927 printed the policies of the Supreme Council.<sup>6</sup> These policies reflected

the thinking and views of the Scottish Rite in the period between the great wars. The opening statement noted: "The Supreme Council has always favored free public education, the use of English as the language of instruction, the separation of church and state and the inculcation of patriotism in the schools." Additionally the Supreme Council favors:

1. A federal department of education with a secretary in the President's cabinet.
2. A national university at Washington, supported by the government.
3. The compulsory use of English as the language of instruction in the grammar grades.
4. Adequate provision for the education of the alien population, not only in cultural and vocational subjects, but especially in the principles of American institutions and popular sovereignty.
5. The entire separation of church and state and opposition to every attempt to appropriate public moneys, directly or indirectly, for the support of sectarian institutions.
6. The American public school, non-partisan, non-sectarian, efficient, democratic, for all the children of all the people; equal educational opportunities for all.
7. The inculcation of patriotism, love of the flag, respect for law and order and underlying loyalty to constitutional government.<sup>7</sup>

More recent publications of the Supreme Council, Southern Jurisdiction, have again spelled out those values, philosophy, mission and beliefs that make the Scottish Rite a relevant institution as we enter the 21st Century.

Writings by Sovereign Grand Commander Henry C. Clausen, 33°, Dr. Raymond W. Miller, 33° Grand Cross, and Sovereign Grand Commander C. Fred Kleinknecht, 33°, reflect the Scottish Rite's more contemporary inspirations for itself and society.

Dr. Raymond W. Miller in an instructive pamphlet entitled "Why Scottish Rite" has suggested seven reasons for the Rite's existence:

1. Since the formation of the Grand Constitutions, The Scottish Rite has stood for faith in the Supreme Being as Creator, Friend and Judge.
2. The Scottish Rite believes that each person should be respected as a dignified individual.
3. It believes that we should find unity in diversity.
4. It believes that, as individuals, we should accept diversity of religious views as a right and duty.
5. It believes that every person should be allowed and encouraged to attain the highest career with his talents and best efforts.
6. It believes that education should be within the reach of every person.
7. It believes in freedom for the individual and that he, in turn, owes reciprocal freedom to others.

He goes on to note that the Scottish Rite also counts among its guiding precepts, "The pride of patriotism, love of flag and country, respect for law and order, loyalty to the principles of sovereignty of the people and of citizen control, civil and religious liberty, and free enterprise, as set forth in our constitutional Bill of Rights."<sup>9</sup>

Sovereign Grand Commander Clausen, one of the more prolific writers that the Scottish Rite has seen in recent decades, wrote several books and pamphlets that directly relate to our topic.<sup>10</sup> One of his pamphlets, "Misconceptions of the Scottish Rite Mission," begins with a general statement of principles. These, again, reinforce the values of Scottish Rite Masonry. He reports: "We believe in spiritual values. We stand for moral virtues. We have a traditional code of ethical conduct but also pursue the search in deep introspection or union with a God of infinite beneficence and love. The latter is inward but is taught along with the outward focus on social interaction. The development of our Brethren is, therefore, both internal and external."<sup>11</sup>

In the same pamphlet Sovereign Grand Commander Clausen records the words of General Douglas MacArthur, 33°, who served as an Active Member of the Supreme Council



of the Philippines. MacArthur noted a moral code of Freemasonry that:

embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplifted man.

Its requirements are the things that are right, and its restraints are from the things that are wrong.

Inculcating doctrines of patriotism and brotherly love, enjoying sentiments of exalted benevolence, encouraging all that is good, kind and charitable, reproofing all that is cruel and oppressive, its observance will uplift everyone under its influence . . .

To do good to others, to forgive enemies, to love neighbors, to restrain passions, to honor parents, to respect authority, to return good for evil, not to cause anger, not to bear false witness, not to lie, not to steal—these are the essential elements of the moral law.<sup>12</sup>

Sovereign Grand Commander Clausen, in “What Is The Scottish Rite,” suggests the overall mission of the fraternity can be summarized thus:

To seek that which is the most worth in the world;

To exalt the dignity of every person, the human side of our daily activities and the maximum service to humanity;

To aid mankind’s search in God’s Universe for identity, for development, and for destiny;

And thereby achieve better men in a better world, happier men in a happier world, and wiser men in a wiser world.

Our ultimate goal, simply stated, is mankind’s moral and spiritual and intellectual development.<sup>13</sup>

He goes on later in this writing to note:

We stand for positive programs, but fight with moral courage and enthusiasm every force or power that would seek to destroy freedom, including spiritual despotism and political tyranny. We believe and teach that sovereignty of the state resides in control by the people themselves and not in some self-appointed dictator or despotic totalitarian. We therefore advocate complete separation of church and state, absolute freedom and protection of religion, press and assembly, and the

dignity of every individual. Those we consider vital for the ultimate liberties and independence of our people.

Ours, therefore, has been a strong voice for human dignity, justice, morality, and civic responsibility. Through our teachings millions of men and women have discovered an opportunity to lead more rewarding lives. The example of our actions has been as stirring and inspiring as that of our collective commitment to true human progress.<sup>14</sup>

Our present Sovereign Grand Commander C. Fred Kleinknecht, in his pamphlet "Light to Light," observes that "Scottish Rite Masons are active on local, state, national and international levels."<sup>15</sup> Among other activities, we fund scholarships for students and teachers, provide programs for young people and services for the aged, assist young people to overcome language and learning disorders, help crippled children to walk at such advanced medical centers as the Scottish Rite Hospitals in Atlanta and Dallas, support and create patriotic programs to remind Americans of our great national heritage and the importance of maintaining it, advocate absolute separation of church and state as a mainstay of freedom, advance the public school system as a guarantee of intellectual liberty for today and tomorrow, support environmental causes to sustain planet Earth for future generations, champion the family as the cornerstone and solid building block of our nation, and combat substance abuse through educational programs aimed at youth and anti-drug campaigns directed to the general public.

The writings, proclamations, and pronouncements of Scottish Rite Masons from Sovereign Grand Commander Pike to Sovereign Grand Commander Kleinknecht and the Supreme Council suggest that the Scottish Rite philosophy, goals and mission have been consistent over time. Since its founding in this country in 1801 the Scottish Rite has remained consistent in its defense of "Americanism" writ large, the separation of church and state, and the support of public education. Scottish Rite, like all of Masonry, strives

to make good men better while serving society through its works and charity.

What better way to conclude our introduction to the Scottish Rite of Freemasonry than to reproduce the "Declaration of Principles of the Ancient and Accepted Scottish Rite of Freemasonry Southern Jurisdiction, U.S.A. (Mother Supreme Council of the World)":

The Supreme Council of the Scottish Rite of Freemasonry, S.J., U.S.A., reaffirms its unswerving loyalty to the United States of America and affirms that the fundamental purpose of Freemasonry is to improve and strengthen the character and education of the individual, the quality of the community, particularly its moral and ethical values.

This purpose can be attained best by a broad basis of principle upon which humankind of every race, color, sex, creed or religious or ethnic group can unite. Such a basis can be set by practicing *out* of the Lodge that which is learned *in* the lodge and by engaging in visible and significant programs of service to the community such as advocating patriotism, drugs and alcohol education, youth programs, and a quality public school education as well as supporting all worthy philanthropic causes which are recognized by the United States. To that end, Freemasonry stands for truth and justice, liberty and enlightenment as well as philanthropy, along with public and private service for all human beings. The Supreme Council expects strict observance by its members of the laws of their country and respect for the flag.

Another Scottish Rite principle important to the freedom of the American people is the separation of Church and State. This is so because the history of nations has shown that when religion controls government, political freedom dies; and when government controls religion, religious freedom perishes. Therefore, the Supreme Council advocates complete separation of Church and State, absolute freedom and protection of religion, press, assembly, and the dignity of every individual.

The preservation of unity of purpose and devotion to principles held in common is essential to Freemasonry. The Supreme Council, therefore, affirms its continued adherence to that time-honored rule of Freemasonry which forbids the



discussion within tyled doors of creeds, politics, business and commercial interests, or other topics apt to excite personal animosities.

It is the strongly held belief of the Supreme Council that brotherly and sisterly love must continue to be the principle mainstay of any Masonic body or organization. Thus it believes that it is destructive to the unity and strength of legitimate Masonic Bodies everywhere to deny visitation requests by an individual, regardless of color, creed, or religion, who has the proper credentials in hand, that is, a current dues card issued by a particular Lodge recognized by the Grand Lodge of the Jurisdiction where visitation is requested, plus a current dues card and patent from a Consistory of a Supreme Council recognized by the Mother Supreme Council of the World.<sup>16</sup>

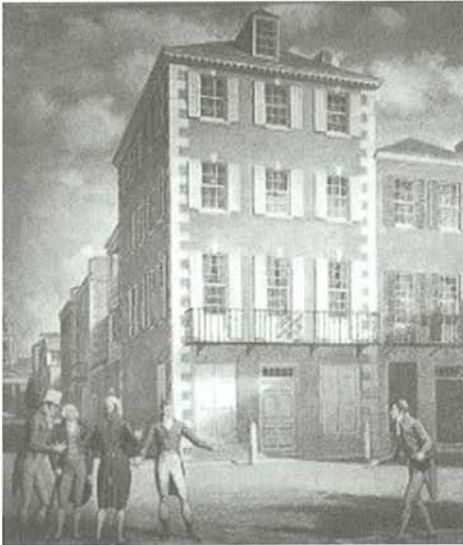
## NOTES

1. American Masons contributed 2 million dollars to restore the Statue of Liberty whose creator was a Mason.
2. James D. Carter, *History of the Supreme Council, 33rd Degree, A. & A. S. R. of Freemasonry, S.J., U.S.A., 1861-1891*, "The Supreme Council," Washington, D.C., 12967, p. 317.
3. William L. Fox, *The Lodge of the Double Headed Eagle*, University of Arkansas Press, 1997, p. 145.
4. Fox, p. 145.
5. Fox, p. 145.
6. *The Scottish Rite Sun*, October, 1927, p. 1.
7. *The Scottish Rite Journal*, p. 1.
8. Dr. Raymond W. Miller, "Why Scottish Rite," Reprinted from the *New Age*, June, 1976.
9. Miller, *The New Age*, June 1976.
10. Sovereign Grand Commander Clausen's books included: *Stability, Strength and Serenity* (1987), *Messages for a Mission* (1977), and *Beyond the Ordinary* (1983); pamphlets included "Parochial-Scholastic Suicide" (1975) and "Toward the Sound of the Guns," (n.d.).
11. "Misconceptions of the Scottish Rite Mission," Pamphlet, Supreme Council, 1983.
12. "Misconceptions of the Scottish Rite Mission"
13. "What Is The Scottish Rite," Pamphlet, Supreme Council, 1973. This pamphlet was reprinted on many occasions.
14. "What Is The Scottish Rite"

15. "Light to Light, The Scottish Rite Today," Reprinted from *The Scottish Rite Journal*, February 1991.
16. "Declaration of Principles," *The Scottish Rite Journal*, May 1993.



# **Origin of the Ancient and Accepted Scottish Rite of Freemasonry**



## Origin of the Ancient and Accepted Scottish Rite of Freemasonry

THE RECORDED HISTORY of Freemasonry began six hundred years ago with the oldest constitution for operative Masons known as the Regius Poem, a collection of so-called “Old Charges” written for the craft in 1390 AD. Also known as the Halliwell Manuscript of the British Museum, this poem tells of an assembly of Masons with Prince Edwin that took place in the city of York, England in 926 AD, when rules of conduct known as “Old Charges” were first established. Such documents were later to be known as Gothic Constitutions and contained regulations for the craft.

The Gothic style of architecture, which began in the region surrounding Paris in the year 1135, gained popularity over the earlier Romanesque style for church construction in all parts of Catholic Europe. Craftsmen—operative Masons—of exceptional boldness and originality created this extraordinary style of architecture to construct the great cathedrals of Europe. By 1350 the first permanent operative lodges appeared, but the operative era and hence its operative lodges began to fade from the picture around 1550 when new Gothic construction ended. The Lutheran Reformation, begun in 1517, meant church construction would never again be quite the same.

By 1600 the first non-operative Masons, later to be known as speculative or philosophical Masons, were admitted to the lodges. Operative Masonry had a short revival after the Great Fire of London in 1666 when newly established building codes required fire-resistant masonry construction, but as speculative Masonry grew it gradually dominated the lodges. On June 24, 1717, the premier grand lodge of the world, the Grand Lodge of England was established with Anthony Sayer as its first Grand Master. Two years later the Fellowcraft Degree, or Second Degree, was formulated.

In 1723 the Presbyterian clergyman James Anderson published an influential work on Masonry, *The Constitutions of the Freemasons*. The first Masonic book published in America, this book of general regulations governing the craft was printed by Benjamin Franklin, who served as a Provincial Grand Master. Anderson's second edition, published in 1738, mentions the Master Mason Degree, or Third Degree, for the first time.

By 1725 the first lodges appeared on the European continent in France and by 1733 in America at Boston. The Grand Lodge of France was organized in 1736 with English Masons serving as its first Grand Masters. During this same period, at the Grand Lodge of France, Chevalier Andrew Michael Ramsey, a tutor for the sons of the "Old Pretender" James III of the House of Stuart from England, gave his famous oration March 21, 1737. Some scholars believe "Ramsey's Oration" attempted to further that cause by connecting the origin of Freemasonry with Scotland. King James II, forced to abdicate the throne of England after becoming a Roman Catholic, fled to Paris, and Jacobites entered French lodges to seek French support for the Stuart cause.

In his oration Ramsey claimed that the secrets of Freemasonry were obtained by the Knights Templar in the Holy Lands during the Crusades, where these secrets had been hidden since the destruction of King Solomon's Temple. When the knights returned to Europe, these secrets supposedly returned with them. When their last Grand Master, Jacques de Molay, and every one of the five thousand Templars throughout France were arrested at dawn on Friday, October 13, 1307 by King Philip the Fair, the Templar Order sought sanctuary in other lands. Robert the Bruce of Scotland, recognizing the potential value of these trained and experienced monk-soldiers in his battles against England, offered them safe haven in his country. Ramsey's fanciful and romantic ideas of how Freemasonry supposedly came from



the Holy Lands and eventually to Scotland and then to England and the rest of the world, sparked an incredible interest in the development of the so-called "high degrees."

Chivalry, Christian knighthood, the Crusades, and Templarism lead to new degrees in Freemasonry. During the 18th century hundreds of Masonic and Masonic-like rituals were developed across Europe. Coil's *Masonic Encyclopedia* lists some 1,100 such rites and degrees. Others (such as James D. Carter, Historian for the Supreme Council, S.J.) estimate the number to be close to 3,000 or more. Ambitious writers searched history, philosophy and ancient religious texts for mystical ideas upon which to base a Masonic degree. The Bible, the Kabalah, the Ancient Mysteries, the Druids, and the mythologies of Egypt, Greece, Rome, India, Persia, and Scandinavia were all sources for possible degree themes.

The earliest documented records trace the actual beginnings of Scottish Rite Masonry to Bordeaux, France in the southwest corner of the country. In 1743 Bordeaux Masons organized the beginnings of a "Rite of Perfection" which consisted of seven to twenty-five higher degrees. The old French records used the French word "Ecossais" (meaning "Scottish") in conjunction with degrees that fostered Ramsey's notion of the Scottish connection with the origin of Freemasonry. Five years later, France exported these degrees to its possessions in the West Indies. In 1754 with the establishment in Paris of the Chapter of Clermont twenty-five degree system, the French Rite of Perfection catered to the military and the nobility. The Knights of the East were organized for the middle class two years later, and in 1758 the Emperors of the East and West for the nobility.

The Knights of the East and the Emperors of the East and West, which evolved out of the old Clermont Chapter, battled for supremacy over French Masonry during the next eight years. It was the latter group that issued the famous Patent, dated August 27, 1761, to Etienne (Stephen) Morin as an Inspector General with the authority to expand

the rite in the French West Indies and on the American mainland. In 1763 some Scots carried this rite to New Orleans, Louisiana and in the same year Morin appointed Henry A. Francken his deputy in Jamaica. The oldest known collection of Scottish Rite degrees in English is found in a document known as the Francken Manuscript. Francken formed the first Lodge of Perfection for this rite at Albany, New York in 1767. The rite spread to Philadelphia in 1782 and to Charleston, South Carolina in 1783.

The Emperors of the East and West adopted the Secret Constitutions of 1762 claiming jurisdiction over the first three degrees of Masonry. The two competing groups became one again in 1772. This unified group died out about 1780, but was reorganized at Berlin by Frederick the Great, King of Prussia, in 1786 when the Grand Constitutions of 1786 were adopted. Two Inspectors General of the twenty-five degree rite, the Count de Grasse-Tilly as Grand Commander and his father-in-law Jean Baptiste Marie de la Hogue as Lt. Grand Commander, fled the French West Indies for the American mainland when the blacks rebelled in 1791 at San Domingo in Haiti.

These two Frenchmen established a Grand Consistory of twenty-five degrees at Charleston, S.C. in 1797. Thousands of French refugees who had migrated to this country had settled directly in Carolina. French Protestants who settled in New York and other parts of the country soon discovered that Charlotte had a climate similar to their home country from which they were driven. In Charleston alone there were at one time as many as 16,000 French Huguenots. Protestants, Roman Catholics and Jews were all welcome in Charleston. Charleston's first Masonic lodge—Solomon's—was organized there in 1735 and other Masonic bodies followed shortly. It was inevitable that Charleston's tolerance and cosmopolitanism should be reflected in its Masonic organizations.



The Charleston Grand Consistory gave birth to the Mother Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry with its thirty-three degree system that we have today. The official birthdate was May 31, 1801, the anniversary of the day Frederick the Great assumed the throne of Prussia. The Patent was actually signed on May 25th. All other regular and recognized Supreme Councils of the Thirty-third Degree and their subordinate bodies today are descended directly or indirectly from this Mother Supreme Council of the World.

The Count de Grasse-Tilly, son of the French Admiral whose fleet helped Washington's Army gain the decisive victory at Yorktown, returned to Paris, France to establish a new Supreme Council of thirty-three degrees. This new council competed with the old twenty-five degree system in France. In order to settle the turmoil that resulted and to bring peace and harmony back to French Freemasonry, the Emperor Napoleon's brothers Joseph and Louis headed the old and new systems, respectively, with the old organization in charge of the first eighteen degrees and the new in charge of the remaining fifteen. It is also of interest to note that the Supreme Council for Scotland did not come into existence until 1846, and thus does not hold any priority to the name of the rite.

The same French Rite of Perfection of twenty-five degrees, frequently referred to as the "Morin Rite," conferred its degrees on the notorious Joseph Cerneau in Cuba. Cerneau, with very limited authority to spread the rite in Cuba, illegally established a clandestine "Scottish Rite" organization in New York in 1807. This organization complicated the spread of Scottish Rite Masonry in the Northern Masonic Jurisdiction for a long and painful period.

New York was home to two competing branches of the Scottish Rite from 1813 to 1867, the one started by Cerneau in 1807 and the other by Antoine Bideaud in 1813. The latter was made "regular" on September 21, 1813, by

Emmanuel de la Motta, one of the founders of the Mother Supreme Council in Charleston. At this time Scottish Rite Masonry in the United States became divided into northern and southern jurisdictions. However, it wasn't until 1827 that the Southern Supreme Council officially recognized the division; the fifteen states north of the Ohio River and east of the Mississippi River formed the northern jurisdiction while the remainder of the country with the various territories formed the southern jurisdiction.

The conservative Northern (Bideaud) Supreme Council was slow to expand compared to the bold, aggressive Cerneau organization that had a six-year head start. Both groups were dormant during the anti-Masonic period of 1826-1840 in the United States which followed the notorious "William Morgan Affair," and it took an additional twenty years for the fraternity at large to return to its previous levels.

Henry Atwood revived the Cerneau group in 1848-1849. In 1851 this Atwood body reorganized and Jeremy L. Cross, an active thirty-third degree member of the Southern Supreme Council, became the Sovereign Grand Commander of this illegal Cerneau northern organization that was in competition with the legitimate Bideaud body. A year later Atwood took over the Cerneau body from Cross. To complicate matters, the legitimate Bideaud body split in 1860 with the original group headed by its dictatorial Sovereign Grand Commander Edward A. Raymond in Boston and the splinter group by Killian H. Van Rensselaer. In 1863 the Raymond body merged with the Cerneau body. By the end of the Civil War, with Simon W. Robinson as the head of a united Cerneau-Raymond body that reorganized itself in order to become regular, they reconsolidated with the splinter Van Rensselaer body through the Concordat of 1867 at Boston. Finally, once and for all, the northern jurisdiction had one legitimate body which now included the former Cerneau Masons.

## **Albert Mackey, Albert Pike, and the 1859 Meeting in Chicago, Illinois**

The Mother Supreme Council or Southern Jurisdiction was relatively inactive until 1853. This was the year that Albert G. Mackey of the Supreme Council communicated in a single evening the degrees of the Scottish Rite from the 4th to the 32nd to Albert Pike at Charleston. Pike, the future Master Builder of the Scottish Rite and labeled by some as "the greatest Mason of this or any other age," had never entered a Masonic lodge until he was past forty. He became a Freemason in 1850 and had not heard of the Scottish Rite until 1853. That same year Pike was appointed Deputy Inspector for Arkansas. In 1855, the Supreme Council appointed a committee of five, four 33rd Degree Masons and Pike, a 32nd Degree Mason, to prepare and perfect new rituals from the 4th to 32nd degrees. In the end, however, the entire work fell on Pike.

Before he started, the degrees were mostly skeletal outlines or fragments. They only contained descriptions of the lodge or conferring body, titles and dress, opening and closing, obligation and signs of recognition, and occasionally a brief "history" or "lecture" of the degree.

Over a twelve-year period Pike collected and read a hundred rare volumes and hundreds of other volumes. He studied religious antiquities, symbolism, the ancient and oriental mysteries, the doctrines of the Gnostics and the Hebrew and Alexandrian philosophy, the symbolic blue lodge degrees and those of other rites. In the spring of 1857 Pike completed a preliminary draft of his "Magnum Opus," or "Great Work," a copy of the ritual from the 4th to the 32nd degree. In addition to a fleshed-out ritual, he included ceremonial detail and extensive lectures with each of the degrees. He retained the signs and passwords, but superimposed upon them motifs and symbolic themes from ancient ceremonies.



For his extraordinary service to the Rite, Pike received the 33rd Degree in 1857. He became an Active Member of the Supreme Council the following year and was elected Grand Commander in 1859. In six short years, someone who had never heard of the Scottish Rite was now its Grand Commander and had undertaken a project of rewriting all the rituals.

Pike went directly to work in rebuilding the Scottish Rite Supreme Council in the Southern Jurisdiction. During September of 1859 at Chicago, Illinois he attended the 17th triennial convocation of the General Grand Chapter of Royal Arch Masons with Albert G. Mackey. Pike and Mackey, both also active York Rite Masons, represented their respective states, Arkansas and South Carolina. At this meeting Mackey was elected General Grand High Priest.

Since this was a gathering of Masonic leadership from the entire country, both north and south, Pike saw an opportunity to strengthen the Scottish Rite. With Chicago outside of the territorial jurisdiction of the Southern Supreme Council, Pike requested and received permission from Grand Commander Josiah H. Drummond of the northern jurisdiction to confer the Scottish Rite work on several Masons that came from the southern jurisdiction. He opened a special session of the Southern Supreme Council to confer not only the 33rd degree, but all previous Scottish Rite degrees. Recipients included A.T.C. Pierson of Minnesota and Theodore S. Parvin of Iowa, both extremely influential York Rite Masons from their respective states who became active members of the Supreme Council the following year. The Southern Jurisdiction of the Scottish Rite was becoming a truly national body; expansion, however, had to wait until after the Civil War.

By 1868, after the war, Pike had completed all of the rituals after numerous revisions, including a Scottish Rite version of the first three symbolic degrees, the liturgy of the Rite, ceremonies of constitution and installation of all the

bodies, a funeral ceremony and a lodge of sorrow, and ceremonies of Masonic adoption, baptism, and reception of a *Louveteau* (sponsorship of a young man, such as a son).

The terrible strife of the Civil War had torn apart the country. Freemasonry, however, was one institution whose house remained united. A spirit of fraternalism seemed to sweep the country and many yearned to heal the country's wounds. Freemasons, the Grand Army of the Republic, the Knights of Pythias, the Odd Fellows and numerous other fraternal organizations enjoyed a healthy period of growth. Freemasonry, the oldest, most prestigious and widespread of these organizations, had included among its members many of our country's founding fathers. Fraternalism fulfilled an important societal need and Freemasonry found itself at the top of the social pyramid. The Scottish Rite, meanwhile, was poised to move into a dominant leadership role in Freemasonry.

James D. Carter in his *History of the Supreme Council 33rd Degree* believed that "the Rite of Perfection and other degrees, from which the Scottish Rite developed, were conferred with great pomp, dignity, color and display in imitation of the fashions established by the extravagant Court of the French monarchy." When the degrees came to the new world, however, they were stripped to the barest essentials for communication. Also, many of the original rituals in France were lost during the turbulence of the French Revolution. Even though Pike believed that the degrees should be received over an extended period of time and by but few men, the practice of Inspectors General, including Pike himself, of communicating the degrees to large groups of candidates with little delay became quite widespread. More candidates meant more funds for the purpose of building large temples and supporting various charitable activities.

The first known manifestation of this spirit in the southern jurisdiction took place at Lyons, Iowa from 1868 to 1872. There Masons built a magnificent temple, purchased



thousands of dollars of equipment, and initiated large classes (22 per year for 5 years) in what were to become known as "reunions." With large classes of candidates, it was not feasible to initiate each man individually. One man, an exemplar for the class, represented the others as he went through the ceremonies. The remaining class members witnessed the degree as it was conferred in the classical style of a morality play. A spirit of change prevailed, especially in the membership of the Rite. As the leadership in the Supreme Council changed, new leaders wanted to accomplish what had been done in Iowa.

The first demonstration of the use of theatrical staging and scenery took place in the Northern Jurisdiction at the Scottish Rite Temple in Chicago in 1893. The new temple with a stage was built in the American Express Company building in 1873, following Chicago's great fire of 1871. During the Columbian Exposition of 1893, Chicago played host to Scottish Rite visitors from around the world. Extensive costumes, scenery and lighting were showcased to the impressed visitors. Degree teams, costumes, staging, scenery, lighting, music, memorization of the ritual, and a modern stage in a beautiful auditorium all added greatly to the impressiveness of the work and created considerable interest and enthusiasm among the membership.

The Scottish Rite soon experienced phenomenal exponential growth in its membership. This growth was the result of several factors: overall improvement of the economy, improved system of public education, less public opposition to Masonry, active promotion of the Rite by an increasing number of local bodies, changes in the top leadership of the Rite, and the development of an impressive system of degree conferrals. From 1900 to 1930, the membership of the fraternity-at-large grew four-fold from 840,000 to 3,280,000. The Scottish Rite in the Southern Jurisdiction grew from 1,150 in 1880, to 10,570 in 1900, and to 299,786 in 1930. Because of the Depression, 1929 was the last year of growth

for the Rite until the early 1940s. The Rite once again had a long period of growth until the 1960s, when the membership began to decline, a trend that continues today.

The move from the lodge room floor to the stage of an auditorium for the conferral of degrees was accomplished in the Southern Jurisdiction at Little Rock, Arkansas in 1896, Wichita, Kansas in 1898, Guthrie, Oklahoma in 1901, and St. Louis, Missouri in 1902. Officers and members of the local subordinate bodies initiated this change, not the leadership of the Supreme Council. In 1901 Grand Commander James D. Richardson, in his first Allocution to the Supreme Council, wrote that, "The clamor for a ritual that can be dramatized and adapted to beautiful stage settings that are alluring to the eye and almost dazzling to look upon, should not be permitted to displace the lofty and sublime thought embosomed in words which will not make a pretty picture or ornament a gorgeous stage curtain."

The leadership of the Rite could not imagine in their wildest dreams the full impact of these changes. Ten years later Richardson again wrote, "If we had the same proportion of Scottish Rite Masons to the Master Masons throughout our entire Jurisdiction that we have in one of our states . . . we would have a total membership of about 250,000, as against our present membership of about 55,000." Little did they realize that by 1930 membership would exceed even the quarter-million mark. The dramatic presentation of the rituals on a stage with props, costumes, scenery, lighting and music to large Scottish Rite classes was probably the single most important factor in the tremendous rapid growth of membership and, ultimately, helped guarantee the long-term financial stability of the organization.

**Minnesota Territory  
and the Establishment  
of the Grand Lodge**





## Minnesota Territory and the Establishment of the Grand Lodge

ON MARCH 3, 1849 Congress passed the "Organic Act" creating a government for the Territory of Minnesota. At that time remote Minnesota was accessible only by steamboat up the Mississippi. Land passage was difficult at best. The nearest rail transportation was by a line under construction near Chicago, Illinois.

Boundaries of the territory included lands from the St. Croix and Mississippi Rivers in the West and from British possessions in the North and South by the recently created State of Iowa. Only a small piece of land, shaped as an arrowhead, where the Mississippi and St. Croix converged was open to settlement. The remainder of the land was held by various Native American tribes. Because the land had not been surveyed it was open to "squatter rights."

In 1829, General Zachary Taylor was the commanding officer at Fort Snelling. Twenty years later, as President of the United States, he appointed Alexander Ramsey of Pennsylvania as the first territorial governor of Minnesota, Aaron Goodrich as Chief Justice of the Territorial Court, Charles K. Smith as Territorial Secretary and Abraham VanVorhes as Land Registrar.

When Ramsey arrived in St. Paul in May 1849, "there were eight frame buildings and several bark roofed log cabins."<sup>1</sup>

Natives of Vermont, Pennsylvania and Maine carried out lumbering and logging operations in the areas around the site of Stillwater. A similar settlement was established around the present city of St. Paul. A smaller operation started by Franklin Steele of Pennsylvania and Charles T. Sterns of Massachusetts utilized the water power that was available in St. Anthony. These locations and Mendota plus widely scattered posts and missions constituted the settle-

ments in 1849. Under these circumstances Masonry began in Minnesota.

The first notice of a Masonic meeting was published in *The Minnesota Pioneer* on May 6th. The following notice appeared:

Members of the Masonic Fraternity in and near St. Paul, intend to meet together in a room over the pioneer office on Thursday evening next, May 31st, at six o'clock.<sup>2</sup>

On July 27, 1849 Masons who had been meeting for several months gathered to petition Grand Master Michael Z. Kreider of Ohio for a dispensation to establish St. Paul Lodge. The signers were rewarded when such a document was granted August 8, 1849.

The first meeting of St. Paul Lodge was held on September 8th, in the office of Worshipful Master Charles K. Smith where the dispensation was read and the lodge instituted. Daniel F. Brawley became Senior Warden and Lot Moffet the Junior Warden.

The first lodge room was in an attic of a house constructed of logs and weather boarded. Kegs were used for chairs and barrels set on end served as officers pedestals. A dry goods packing case served as an altar and a local tin-smith had made the officers' jewels. Illumination was provided by tallow dips, both dim and smoky.

On October 24, 1849, Charles P. Scott was initiated, passed and raised, the first candidate to receive Masonic degrees in Minnesota. To celebrate the occasion Scott's wife and others made aprons for the brethren.

Oliver P. Kelly, the second initiate, related his experiences fifty years later in 1899. Kelly was told by Smith that a few "rusty" Masons needed a candidate to work on and that he was a likely prospect. He recalled not being received in an anteroom but in the lodge hall in a corner screened off by curtain material hung on a pole. He remembers the facility resembling a blacksmith shop more than a lodge room. A

great deal of discussion followed as to the proper procedures for reception. His reception and progress about the room caused considerable debate as to the "proper nature of the work." When it reached an impasse, the Master struck the top of his barrel and instructed everyone to sit down including the candidate. Kelly remembers that the lecture was well done.

From 1849 to 1853 the lodge met only sporadically and did not file proper returns with the Grand Lodge of Ohio. Thus their charter was not issued until January 24, 1853. Of the original lodges in Minnesota, it is ironic that St. Paul Lodge was the first to meet, the first to receive a dispensation, the first to confer degrees, but was the last to be chartered as a Masonic Lodge.<sup>3</sup> On February 7, 1853 the officers were duly installed and the lodge constituted. A. T. C. Pierson, acting as proxy for the Grand Master of Ohio, installed the officers and constituted the Lodge in much improved surroundings on the third floor of the first brick commercial building constructed in St. Paul.

In November 1849, Harley Curtis, a lawyer and Mason from Stillwater, wrote H. K. Smith in St. Paul saying: "We have four more that we have found, which make eight brethren."<sup>4</sup> He asked Smith to come to Stillwater and examine them.<sup>5</sup> These Stillwater Masons desired to establish a lodge and wished to affiliate with the nearest Grand Lodge. The nearest Grand Lodge was located in Wisconsin. As they were not personally acquainted with the Grand Master in Wisconsin, they depended on Smith, a sitting Master, to vouch for them. Smith must have agreed to this request because a dispensation was granted October 12, 1850 by Grand Master William R. Smith. He granted the dispensation on the recommendation of the St. Paul Lodge officers. F. K. Bartlett was named Worshipful Master with Benjamin Allen as Senior Warden and William Holcombe as Junior Warden. This authorized the beginning of St. John's Lodge. St. John's was the first regularly constituted lodge in

Minnesota. They did not begin work, however, until August of 1853 after the establishment of Minnesota's Grand Lodge.

After this two-year delay, St. John's Lodge met October 9, 1852 to elect officers under a Wisconsin charter which had been issued in the intervening period. F. K. Bartlett was elected Worshipful Master with Henry N. Setzer the Senior Warden and William Holcombe the Junior Warden. Bartlett was a lawyer from St. John's Lodge in Boston, Massachusetts. Setzer was a lumberman from Missouri and Holcombe was also a lumberman and Receiver of the U.S. Land Office. It is interesting to note that St. John's was named after the lodge where the first sitting Master was raised. That Boston lodge was the oldest constituted lodge in North America founded in 1733 by Henry Price, the first Provisional Grand Master of New England.

The third pioneer lodge was Cataract No. 121 of Illinois. Chartered October 5, 1852, it was located in St. Anthony which is now part of Minneapolis. Only sixteen days after receiving its charter, officers were installed and the lodge was duly constituted by Emanuel Case acting as proxy for the Grand Master of Illinois. Its chief sponsor was Alfred Ames.<sup>6</sup>

The first formal meeting was held February 14, 1852 in the front parlor of Ord Godfrey's house. Godfrey was treasurer and one of the charter members. Because Ames was so anxious to have all members in the parlor, he asked Godfrey's sister to act as Tyler. We are told that she carried out her duties "in a most commendable manner."<sup>7</sup> At that meeting sixteen petitions were read, fifteen for degrees and one for affiliation.

Cataract Lodge later acquired a lodge room. The quarters were small and lacked anterooms. When there was more than one candidate for the Master Mason Degree, it was necessary to take candidates down the street and lock them in Emanuel Case's grocery store. When they were ready for the next candidate, a brother from the lodge opened the window and blew a whistle for him. It was probably under such



circumstances that J. George Lennox, the first petitioner, was raised to the sublime degree of a Master Mason. Lennox, a logger and a native of Lancashire, England went on to become first Grand Treasurer. Prominent settlers and lumbermen Charles T. Stearns and Franklin Steele were early members. Within eight months of receiving its dispensation, Cataract Lodge received forty-two petitions and raised thirty new members.

With the granting of a charter to St. Paul Lodge in 1853, the groundwork was laid for the establishment of a Grand Lodge for Minnesota. A.T. C. Pierson, Master of St. Paul Lodge, invited the Masters and Wardens of the other two Minnesota lodges to meet in St. Paul to constitute a Grand Lodge. This meeting was held February 23, 1853 in the quarters of St. Paul Lodge. Unfortunately a breakdown in communications occurred and St. John's Lodge was not represented. It appeared that the formation of a Grand Lodge would be delayed.

The original invitation to St. John's Lodge had not reached Stillwater until that day. Both the Master and the Junior Warden were absent from Stillwater on business, and only the Senior Warden, Henry Setzer, was in the village. He called a meeting of St. John's available members and informed them of the convention. VanVorhes objected to the formation of a Grand Lodge because a minimum of necessary lodges would be insufficient if the charter of one was revoked. Therefore that Grand Lodge would cease to exist and the two remaining lodges would have no authority to continue to work. His objection, however, must have been overcome. Setzer and VanVorhes left Stillwater early on February 24th with authority to act in the best interests of the lodge.

The convention had proceeded even though St. John's representative had not yet arrived. Cataract's A. E. Ames was elected president of the convention and Pierson became secretary.



Pierson presented a petition to proceed with the formation of the Grand Lodge. The petition was voted on favorably by all twenty-three representatives. Ames appointed Judge Aaron Goodrich of St. Paul Lodge and two others to draft a constitution for ratification the following day. A constitution was written by the light of a tallow dip in an all-night session. This short document had only four articles, nine rules of orders and three resolutions. Although brief, "it sufficiently professed obedience to the Ancient Landmarks, and to the established laws, usages, and customs of the fraternity."<sup>8</sup>

The convention was formed the following day and the lodge was opened in due form on the Master Masons Degree. With the arrival of Setzer and VanVorhes, from Stillwater, there was now legal representation from the founding lodges.<sup>9</sup> The proceedings of the previous day were read and ratified giving them the same effect as if all delegates had been there the previous day.

The constitution was read and adopted by sections and unanimously ratified as a whole. A resolution was offered by Goodrich that the convention proceed with the organization of the Grand Lodge by the election of officers for the ensuing year. The resolution was adopted and ballots were cast for the first officers of the Grand Lodge of Minnesota.

Ames, a physician and land speculator, was elected Grand Master. The Deputy Grand Master was Judge Aaron Goodrich, Chief Justice of the Minnesota Territory. Daniel Brawley, Senior Grand Warden, was a builder and brick maker. Grand Junior Warden went to VanVorhes who was Head of the Territorial Land Office.

Following the installation of officers the convention was closed. Grand Master Ames then proceeded to open the first official communication of the Grand Lodge of Minnesota. The only order of business was to grant charters to the constituent three lodges. Time-honored procedure indicated that the oldest chartering should be the first; thus, St.

John became No. 1, Cataract No. 2, with St. Paul No. 3. Because St. John had been the least active of the three original lodges, some dissatisfaction was expected as to the numbering. While harmony prevailed at the meeting, resentment at the numbering continued for some years.

The honor and distinction of being the first lodge founded in the territory west of the Mississippi and the first to receive a charter from the Grand Lodge of Minnesota went to Hennepin No. 4. "It was founded across the river from St. Anthony on the Fort Snelling military reservation. The dispensation was dated June 21, 1853."<sup>10</sup>

#### NOTES

1. Edward Johnstone, *Centennium, 1853-1953*, p. 4.
2. Ralph Turtinen, *More Than Bricks and Mortar; The Story of Minnesota Freemasonry*, pp. 35-36. *The Minnesota Pioneer* was the first newspaper published in the territory. It printed its first edition October 28, 1849.
3. "Quest Book, No. 6."
4. Johnstone, p. 7.
5. Its members explained: "That they had come from different lodges," meaning that no two members were learned in the same work. Johnstone, p. 9.
6. Alfred Elisha Ames, a physician, came to St. Anthony. He was one of the best informed Masons that ever entered the territory. He became the first Grand Master of Masons in Minnesota. p. 11.
7. "Quest Book, No. 6," Johnstone, p. 11.
8. "Quest Book, No. 6," Johnstone, p. 11.
9. Masters and wardens, or proxies, of the three constituent lodges were now in attendance.
10. Turtinen, p. 41.

# Sovereign Grand Inspectors General and Deputies in Minnesota

AZARIAH THEODORE CRANE PIERSON

March 1860 – May 1870

REV. DR. STERLING Y. McMASTERS\*

May 1872 – November 1875

GILES WILLIAM MERRILL\*

1871 – 1873 and 1875 – 1882†

DR. ALFRED ELISHA AMES

May 1874 – September 1874

GROVE BENJAMIN COOLEY\*

1875 – 1882†

ROBERT STRACHAN INNES

October 1882 – October 1886

SAMUEL EMERY ADAMS

October 1886 – March 1912

TREVANION WILLIAM HUGO

October 1913 – February 1923

ALBERT FENDERSON PRAY

October 1927 – May 1944

WILLIAM BURCHARD ROBERTS

October 1945 – May 1957

JOHN BENJAMIN TOMHAVE

October 1957 – July 1971

LOUIS KAER THOMPSON

October 1973 – July 1988

DANIEL FRANK LEVENDUSKI

October 1989 – present

\* Deputies only (did not become S.G.I.G.)

† With the deaths of Dr. Ames and The Rev. McMasters, Giles Merrill was appointed to cover St. Paul Valley and Grove Cooley for the Minneapolis Valley.



## AZARIAH THEODORE CRANE PIERSON

In relating the circumstances surrounding the death of Azariah Theodore Crane Pierson in his book *Centennium 1853-1953*, Edward Johnstone notes that from the time Pierson retired as Grand Master of Masons of Minnesota he



was often referred to as "Father Pierson." This affectionate salutation was so appropriate it stuck to him for the rest of his life. Grand Master J.A. Kiester in his address to the Grand Lodge of Minnesota in 1890, reporting on the death of Brother Pierson, said, "His name has been familiar throughout the American Masonic world for many years, and he has been connected in a prominent way with all the Masonic organizations of this state

from the beginning." Every Masonic organization in Minnesota, in tracing its history, will invariably encounter the name of A.T.C. Pierson in its records.

A.T.C. Pierson was born at Speedwell, near Morris Plains, New Jersey, on August 29, 1817. His family moved to Cincinnati, Ohio, when he was four, and then back to New Jersey after a year. They finally settled in New York a few years later. Pierson was educated in New York, and at age eighteen he married sixteen-year-old Miss Eleanor C. Berrien of Long Island, New York. It was a marriage that would last 54 years, and she was a great help to him in his Masonic work. He and his wife had three daughters. In 1837, at age twenty, he graduated from a medical school in New York, but it does not appear that he ever practiced medicine. He was a druggist supplies salesman for a short time. He came to St. Paul in 1851 as a confidential clerk to the superintendent of the Indian department working with the Winnebagoes, Chippewas and Sioux, a position he held until the Indian outbreak in 1862. He was then appointed as the chief "draughtsman" in the office of the Surveyor General in St. Paul.

Albert Pike, in his circular letter to the Ancient and Accepted Scottish Rite of the Southern Jurisdiction, said of Pierson that he "made himself known to me as a Mason in 1851, at the village of St. Paul, in the Territory of Minnesota, where he then resided. A mutual liking and occasional meetings followed, and our acquaintance ripened a few years afterwards into a friendship that lasted until he died." Another account of the same event added that it was "an acquaintance that was often strained, but never broken." Owing to the dominant personalities of both of these great Masons, some strife was inevitable, but their differences were never allowed to overcome the strength of their mutual respect and friendship.

Pierson became a Mason in 1851 and became aware of the Scottish Rite in 1853. It is not known when he received the degrees of the Rite, but he received the Thirty-third degree in 1859 in Chicago. Also in 1853, he convened the convention to form the Grand Lodge of Minnesota and was elected to serve as its secretary. A charter member of Ancient Landmark Lodge No. 5 in 1854, he served as its first Junior Warden. Strangely, with all his Masonic activity, this was the highest office he ever held in a blue lodge. In 1855, he was elected Deputy Grand Master, becoming Grand Master the following year and serving in that capacity for nine years. Brother Pierson was admitted to the Scottish Rite Supreme Council in March 1860 and was appointed Captain of the Guard. He continued to serve as an Active Member of the Supreme Council and as the Sovereign Grand Inspector General for Minnesota until his resignation on May 5, 1870.

Pierson served both the Scottish Rite and the Grand Lodge of Minnesota during a period of great stress and strife. New lodges were being chartered every year, and he began to visit each of these new lodges during a period when transportation was limited to horseback or boat. The first train service was instituted in 1862 when ten miles of track were opened between St. Paul and St. Anthony. Com-



munication was difficult, being limited to the mail service and the telegraph. The economic depression of 1859 and the coming Civil War complicated attempts to firmly establish Masonry and the Scottish Rite in Minnesota. Many blue lodges experienced difficulties during the Civil War as members left for military service. Scottish Rite activity was virtually nonexistent during the war years.

In 1866, at the first Supreme Council meeting after the war, Pierson was elected Grand Prior of the Supreme Council. On December 1, 1867, he issued a charter to Pierson Lodge of Perfection in St. Paul. This body never met, however, because the Thrice Puissant Grand Master, Charles Whippo Nash, was absent most of the time. The charter was reissued on May 7, 1869, and the first continuous lodge of Scottish Rite Masonry was founded under the leadership of Giles W. Merrill.

After the Civil War, Albert Pike renewed his efforts to strengthen the Supreme Council. A number of the Sovereign Grand Inspectors General, Pierson included, were not communicating with the Supreme Council. Pike, who had been elected Grand Commander in 1859, even lashed out at Albert Mackey, Grand Secretary, for being indolent. The Inspectors General were authorized to communicate the degrees and charter lodges, and to collect fees from which expenses could be deducted. Pierson was doing this not only in Minnesota, but also in other areas of the upper Midwest. However, reports were not being submitted, the Supreme Council was not advised of the names of those receiving degrees, and the fees were not being remitted to the Supreme Council. It was also reported that an illegal cipher was being used and that Pierson was infringing on the territory of Wisconsin of the Northern Jurisdiction. Of the latter charge, Pierson was exonerated. The St. Paul Valley also experienced unrest. Some members wrote to the Grand Commander accusing Pierson of wrongdoing. Others claimed that Pierson was being wrongly accused and unfairly pun-

ished. Although the whole truth may never be known, some felt that Pierson had dreams of founding a new jurisdiction with himself as its Grand Commander. Whatever the facts were, it is evident that there were differences of opinion both locally and at the Supreme Council.

Sovereign Grand Inspector General Pierson attended the Supreme Council Session in Baltimore in May 1870, where the disharmony came to a head. Pierson took a very active part in the sessions, but resigned as Sovereign Grand Inspector General. He was later removed from the roster of the Thirty-third degree and from membership in the Scottish Rite. However, he was held in such high esteem by his brethren in the St. Paul Valley that they voted him a life membership with no dues or fees required. He was always listed as a Thirty-third degree Inspector General Honorary in the St. Paul Valley, and he continued to participate in the activities of the valley including installation of officers and conferral of degrees.

He remained active in Masonry and made significant contributions to Masonry for the remainder of his life. The eloquent letter sent to all jurisdictions by Albert Pike following Pierson's death evidences his continued respect and admiration from the Grand Commander. Pike directed that the letter be read in lodge and that all "Bodies of the Obedience" are draped in mourning for sixty days for the death of an Inspector General.

There can be no doubt that Masonry in Minnesota is deeply indebted to A.T.C. Pierson for the energy, enthusiasm, and devotion that he gave to the fraternity. The Grand Lodge of Minnesota, the Scottish Rite, and the York Rite all owe their existence in part to the untiring efforts of this great man.

## STERLING YOUNG McMASTERS

Born in Guilford Court House, North Carolina on December 9, 1813, Brother Sterling Young McMasters, D.D., LLD, 33° was educated at the University of North Carolina, graduating with honors. He studied medicine but later abandoned this pursuit in order to enter the Methodist ministry. He later shifted his affiliation to the Protestant Episcopal Church.



In 1840 he left his native state to become rector of Christ Church at Alton, Illinois. In 1851 he accepted a Professorship at Western Military Institute in Kentucky. After only one year, he returned to Alton, leaving again in 1858 to become the President of St. Paul's College at Palmyra, Missouri. This institution, like so many others in the South, closed its doors upon the outbreak of the Civil War in 1861. Brother McMasters returned to Illinois where he enlisted as chaplain of the 27th Illinois Infantry Regiment. After only one year of service, suffering from poor health, he was forced to resign from the army.

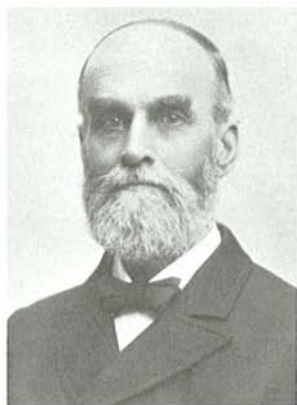
He came to St. Paul in 1863 as rector of Christ Church. He also served as Registrar for the diocese and as its Rural Dean. For ten years, he was a member of the executive council of the Minnesota Historical Society. In 1873, he accepted an appointment as Commissioner to the Vienna Exposition from the State of Minnesota. This position required him to spend two years in Europe, during which time he also made an extended trip to the Holy Land.

In St. Paul, Brother A.T.C. Pierson, 33°, communicated to him all the degrees through the Thirty-third. Upon Brother Pierson's death, Grand Commander Albert Pike appointed Brother McMasters his Deputy for Minnesota on May 6, 1872. McMasters served in that position until May 16, 1873

when he left the country. After his return from overseas, he resumed the office serving from April 23, 1874 until the time of his death on November 5, 1875.

## GILES WILLIAM MERRILL

Giles William Merrill was a builder, learning his trade from his father, a builder and contractor. Born in Falmouth, Maine, May 18, 1829, he built public and private buildings in some of the ship-building towns of Maine, Boston and New York. He came to Minnesota with a younger brother on May 19, 1855, and continued to build in the new fast-growing town of St. Paul. Buildings for which he was responsible in St. Paul include the old Union Depot, Christ Church, a wing of the old State Capital, which later burned and was rebuilt, the old Metropolitan Hotel and many other private and public buildings.



Giles W. Merrill was also a builder in the church and in masonry. He was a member and for many years a Trustee of the Central Presbyterian Church. In 1874 Giles Merrill was one of the founders of the Dayton Avenue Presbyterian Church. He was a trustee of this church for many years and when he died in 1918, he was the last surviving charter member.

Brother Giles Merrill was an active and distinguished Mason. He was initiated and passed on October 24, then raised October 25, 1850, in Casco Lodge, No. 36, at Yarmouth, Maine. He joined St. Paul Lodge, No. 3 where he was the Worshipful Master for a number of years. In 1885 he demitted from St. Paul Lodge, No. 3 to become a charter member of Summit Lodge, No. 163. The author of the history of St. Paul Lodge, No. 3 for the celebration of 1899, writes that "This is the only Masonic sin to be charged against Brother Merrill.



No man who has been Master of a Lodge for eight years should withdraw his membership because he can unite with a Lodge a few blocks nearer his residence. Of this he has our free forgiveness, without asking. No Master ever served his Lodge more faithfully or zealously than Brother Merrill." Brother Merrill was also lauded for keeping Lodge No. 3 together during "the financial stringency of 1858-60, and the heavy draft on our resources during the early years of the war."

Giles Merrill became active in York Rite Masonry in 1857. He served as High Priest of St. Paul Council No. 1, R.A.M., and as Grand High Priest of the Grand Chapter. He served three times as Master of St. Paul Council No. 1, was Grand Master of the Grand Council twice and Grand Treasurer for a number of years. As a member of Damascus Commandery, he served as Prelate for several years.

Sovereign Grand Inspector General A. T. C. Pierson communicated the Fourth through the Thirty-second degrees of the Scottish Rite to Brother Merrill in November 1866 at St. Paul. Merrill was the Thrice Puissant Grand Master, now the Venerable Master, of the Pierson Lodge of Perfection and the following Carmel Lodge of Perfection from 1869 thru 1887. Giles Merrill received the newly established honorary 32° Knight Commander Court of Honor in the first group honored by Albert Pike and the Supreme Council on May 6, 1872. He received the Thirty-third degree Inspector General Honorary in 1884.

Brother Merrill served as Deputy of the Inspector General from 1871 to 1873, functioning primarily as an aid to the ailing Rev. McMasters. From 1875 to 1882 he served as a Deputy in the St. Paul Valley at the same time that Grove Cooley served as Deputy for the Minneapolis Valley. J. T. Christison in his history reported that the early 1870s was "a time when struggles and discouragements begin to try the souls of those valiant brothers. Envy, jealousy and petty strife began...making for discord and ill will."



To get rid of some of the troublesome members, on April 21, 1873, following the instructions of the Grand Commander, Brother Giles W. Merrill, acting Deputy in behalf of Brother S. Y. McMasters, then Inspector General for Minnesota, declared Pierson Lodge of Perfection No. 1 dissolved, withdrew the charter and returned it to the Secretary General in Washington. At the same time, in his official capacity, he constituted Carmel Lodge of Perfection No. 1, having in his possession a charter which had been prepared by the Secretary General dated March 21, 1873. The new charter did not have the names of the unwanted men and so they were dropped from membership. The DeMolai Council of Kadosh in the St. Paul Valley was chartered in 1874. Merrill endorsed a petition for a Council of Kadosh for Minneapolis and requested information about forming a Consistory in St. Paul in 1880. Two Consistories in the Twin Cities, eleven miles apart, were regularly constituted May 4, 1880.

J. T. Christison, 33°, writing *The History of Scottish Rite Masonry in Minnesota* in the 1920s, says he “owes acknowledgment of the late Brother Giles W. Merrill, 33°, whose original notes are here presented with such additions and annotations as from time to time have seemed necessary to the more perfect elucidation of the text.” Christison, referring to the voluminous notes left by Brother Merrill, suggests that “we owe Brother Merrill a lot just for recording this valuable history of the early years of Masonry.”

Merrill was one of the oldest Blue Lodge members in the state when he died in St. Paul, Saturday, April 27, 1918, just a few weeks short of his eighty-ninth birthday. He had been an active Mason for sixty-seven years. Interment was in Oakland cemetery, with Summit Lodge performing the services.

## ALFRED ELISHA AMES

Alfred Elisha Ames was a pioneer in Minnesota history, specifically at St. Anthony Falls, the village that grew to become Minneapolis. He was also a pioneer of Minnesota Masonry. Although he had a long, distinguished career publicly, politically and masonically, his career as Sovereign Grand Inspector General of Minnesota was very short. Albert Pike appointed him on May 5, 1874, and he died September 23, 1874, just a month short of sixty years old.



At the Supreme Council session the fifth of May, on the nomination of the Sovereign Grand Commander, Brother Alfred Elisha Ames of Minnesota, was elected to receive the rank and decoration of Knight Commander of the Court of Honor. A short time later Brother Ames was nominated by Grand Commander Albert Pike, to receive the Thirty-third degree, with the rank of Sovereign Grand Inspector-General and Active Member of the Supreme Council. Illustrious Brother Alfred Elisha Ames of Minnesota and five others were introduced and received the Thirty-third Degree. Then Ames and two others were invested with the further mysteries of Sovereign Grand Inspectors General. They were crowned and proclaimed as Active Members of the Supreme Council *ad perpetuam vitam*. Inspector Ames took an active part in the rest of the session. Sovereign Grand Inspector Ames organized the Lodge of Perfection and Chapter of Rose Croix in Minneapolis before he died.

Brother Ames was born on a farm at Colchester, Vermont, December 14, 1814. At sixteen, he moved to Barnesville, Ohio with his parents where he became a brick maker and spent time studying to improve himself and to teach school. He married Martha A. Pratt in September 1836. They moved to

Chicago where he worked as a brick maker in the spring and summer and a rail splitter in the winter. Ames staked a claim on 160 acres outside of Bloiden, Illinois, but to hold the claim, he had to live on it the proper amount of time; he thereby divided his time between Bloiden and Chicago.

In 1838, he became acquainted with Stephen A. Douglas, became secretary of the Secretary of State, was private secretary to the Governor of Illinois and served as chief clerk of the House Committee. At this time he also started attending medical lectures at Rush Medical College in Chicago. Dr. Ames began the practice of medicine in 1841. He was elected to the Illinois House of Representatives and was appointed postmaster at Belvidere where he also practiced medicine. The Ames family moved to Roscoe in the 1840s. He practiced medicine, became postmaster, and was twice elected to the State Senate.

Brother Alfred Ames' Masonic record was equally impressive and exhaustive. He was made a Master Mason in Joliet Lodge, U. D., in Joliet, Illinois, March 4, 1845 at the age of thirty, and a charter member of Belvidere lodge where he served as Master in 1848. He established several other lodges in Illinois and served as Master of each.

Because Illinois was so full of malaria, Dr. Ames left in 1851. He went by wagon from Roscoe to Galena, and by steamer from Galena to St. Anthony's Falls where he took up a claim "under permit" of Colonel Lee, commandant of Fort Snelling, and entered into partnership with Dr. J. H. Murphy for the practice of medicine. His family joined him the following year.

Politically, he was elected to the first Territorial Legislature for Hennepin County. He became a Judge of Probate for the county, a postmaster in Minneapolis, a member of the Constitutional Convention in 1857, and he held numerous other political positions. It was said that "the history of this community written of those early times are full of Brother Ames' name."



On arriving in St. Anthony in 1852 at the age of thirty-eight, he began to "test and gather" Masons and formed Cataract Lodge U. D. of the Grand Lodge of Illinois, which in 1853 became Cataract Lodge No. 2 when the Minnesota Grand Lodge was formed. Brother Ames was elected the first Grand Master of Minnesota Masons in 1853, serving two years and attending most of the Grand Lodge sessions until his death. He became a charter member and Master of Hennepin Lodge four years later where he served as Master for seven years in the 1860s. The last blue lodge that he was instrumental in starting was Khurum Lodge, No. 112. Brother Ames served as High Priest in St. John's Chapter, R.A.M. and Eminent Commander in Zion Commandery. He was Grand Prelate of the Grand Commandery at the time of his death in 1874. In 1874, before his death, he organized the Minneapolis Lodge of Perfection and Chapter of Rose Croix, while serving his few short months as Sovereign Grand Inspector General for the State of Minnesota.

It was said that he was one of the best-informed Masons that ever entered the territory of Minnesota. In the Minnesota Grand Lodge Proceedings for 1875, Grand Master Charles Griswold said of the death of M. W. Alfred Elisha Ames, M.D., 33°: "He was summoned to appear before our Supreme Grand Master and he hastened to obey. That summons, for him, had no terrors; for his life work, which he has gone to submit for inspection, was well done; it was good work, true work, square work, such work as is always needed in the building of our Mystic Temple."

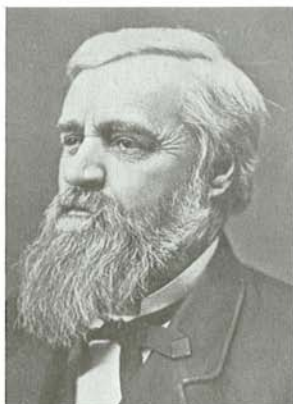
## GROVE BENJAMIN COOLEY

Grand Master Henry Denny, in his address at the opening session of the Grand Lodge of Minnesota Masons in January of 1885, said "we are fortunate in having here present with us today six of our Past Grand Masters a pleasure rarely experienced by any Grand Lodge. During the



past year it has pleased the Supreme Architect of the Universe to remove from this chain one of its brightest links, in the death of our Past Grand Master, Grove Benjamin Cooley, who died, after a short illness, in August 1884."

Born in Attica, New York, December 10, 1827, Grove Benjamin Cooley moved to Wisconsin in 1850 where he acquired a liberal education and, from 1853 to 1858, was a professor at Ripon College "teaching the dead languages and the higher branches of mathematics." He began studying law in 1857, and became a brother Mason at Reform Lodge No. 95 in Ripon, Wisconsin.



In 1858, Grove Cooley moved to Mantorville, a southern Minnesota town between Rochester and Owatonna. A practicing attorney, he was a member of the board of education at Mantorville and was elected to the offices of county attorney for Dodge County and judge of probate. In 1872 he was elected to the State legislature, where he served as chairman of the judiciary committee, reportedly distinguishing himself with his work.

Also in 1872 Grove Cooley moved to Minneapolis while finishing his two years at the legislature. He again practiced law until he was elected a judge of the municipal court of Minneapolis where he served for nine years. Because of failing health, he gave it up, returning to law again for the short time that was left for him.

Brother Grove Cooley joined Mantorville Lodge, No. 11 in Dodge County, Minnesota on January 11, 1859. He was elected Master of his lodge three times, serving from 1864 through 1866. In 1865 he served as Senior Grand Warden and as Deputy Grand Master in 1870. Because of his popularity and his work at Grand Lodge, his lodge brothers

made him an honorary life member of Mantorville Lodge the same year. Most Worshipful Brother Cooley was elected and served as Grand Master of Minnesota Masons in 1872.

After he moved to Minneapolis, Brother Cooley joined Khurum Lodge U.D. and became a charter member of Khurum Lodge No. 112. He was also a member and active in the Royal Arch, Council and Commandery of the York Rite. At the time of his death, he was Most Illustrious Grand Master of the Grand Council of Minnesota.

Grove Benjamin Cooley was active in the Minneapolis Valley of the Ancient and Accepted Scottish Rite and was elected to receive the rank and decoration of Knight Commander of the Court of Honour May 30, 1876. Grand Commander Albert Pike was having trouble finding and keeping Inspectors General and Deputies in Minnesota at this period. The following quote by Albert Pike, appeared in *The Transactions of the Supreme Council* for May 1876: "In Minnesota, since the death of our Illustrious Brother McMasters, the Illustrious Brethren Giles W. Merrill and Grove B. Cooley have been our Deputies at St. Paul and Minneapolis. From the latter I have no report." The two men served their respective valleys until Robert Strachan Innes was elected Sovereign Grand Inspector General in Minnesota in 1882. From 1875 to 1880 all work was at a practical standstill. The Preceptory and Consistory were organized in 1880 in the Minneapolis Valley, evidently with the help of Deputy Cooley.

The Honorable Grove Cooley was well liked by his friends and brother Masons. Upon his death, he was survived by his wife, still in Mantorville, and four children. Judge Cooley's remains came by train to Kasson, where the members of Mantorville Lodge met the train and escorted his body to the cemetery where he was buried with Masonic honors.

The Eulogy of the Grand Master in 1885 says of Cooley: "He was a ready and versatile writer, and has left many brilliant articles, both in poetry and prose, which will be

cherished by his brethren. His was a genial and noble nature, full of love for his brethren; generous to the degree of impoverishing himself in relieving the necessities of others, and ever ready to sympathize with their afflictions.”

## ROBERT STRACHAN INNES

Sources of biographical information about Illustrious Robert Strachan Innes, 33°, Sovereign Grand Inspector General in Minnesota from October 1882 to October 1886, are sketchy and inconsistent. From available information (*New Age Magazine*, August 1977 and *Transactions of The Supreme Council* 1899) he was either born in New York or Canada and in his early years removed to the United States, and cast his fortune with his adopted country.



What remains consistent in all accounts, however, is a sense of him as a refined and cultured gentleman, possessing rare intelligence and literary ability. In early life Illustrious Brother Innes became impressed with the Masonic order and became a Master Mason in Grand Rapids, Michigan on March 21, 1857. Lobingier's *History of the Southern Supreme Council* states he received "the Scottish Rite Degrees, Fourth to the Thirty-second, in Tennessee on March 21, 1863 while serving in the field as a soldier, from D. B. Tracy, a Deputy of the Northern Supreme Council for Michigan." On October 18, 1882 he received the Thirty-third Degree in The Supreme Council for the Southern Jurisdiction and was named Sovereign Grand Inspector General in Minnesota and an Active Member of The Supreme Council. He resigned in 1886 and became an Emeritus member of The Supreme Council.

Robert Strachan Innes, 33°, died at Newburgh, New York on June 16, 1899.



## SAMUEL EMERY ADAMS

Illustrious Brother Samuel Emery Adams was born in Reading, Vermont December 1, 1828. He was a descendant of the prominent Adams family of Massachusetts, his great grandfather having served in the Revolutionary War under Israel Putnam. His father Solomon Wright Adams, while not a man of great wealth, served his community in a number of public capacities and was for several years a representative in the state legislature.

Illustrious Brother Adams attended a number of academies at Chester, Springfield and prepared for college in the West Randolph Academy. In 1851 he entered Dartmouth College but was forced to leave the following year because of ill health. In 1853 President Franklin Pierce appointed him mail agent between Boston, Massachusetts and Burlington, Vermont, but he was forced to resign in 1855 because of a severe bronchial condition. In the fall of 1855 he visited Saint Anthony Falls for health reasons, was impressed with the new country, and decided to make Minnesota his permanent home. He arrived in Monticello June 1, 1856 to engage in "mercantile pursuits."



He was elected a senator while Minnesota was still a territory and continued to hold this position when the state was admitted to the union. He later became a "special agent" of the post office department serving both Minnesota and Iowa. Brother Adams was appointed receiver of the land office at Saint Cloud in 1860 and retired when the Republicans gained power.

In 1862 as a "War Democrat," he was appointed an army paymaster by President Abraham Lincoln. Brother Adams was breveted a Lt. Col. in 1865 "for meritorious service in the field."



He returned to Monticello from the war in 1866 and resumed his business activities while adding real estate to his commercial ventures. He was admitted to the bar in 1862 but only practiced law in his real estate transactions. In civic affairs he was president of the Monticello Board of Education, a position he held for many years. Illustrious Brother Adams was Master of the State Grange from 1876 to 1884 and was Grand Master of the National Grange for two years during that period. He was a member of a post of the Grand Army of the Republic and was editor and proprietor of the *Wright County Times*. In May 1863, he moved to Minneapolis and served as Alderman of the Fourth Ward from 1893 to 1905.

His Masonic career began November 2, 1853 when he was raised in Vermont Lodge No. 18. He was exalted in Burlington, Vermont Royal Arch Chapter No. 3 on February 14, 1855. He received the Council Degrees in Windsor Council No. 8. and was dubbed a Knight Templar September 19, 1855 in Burlington Commandery No. 2.

The degrees of the Scottish Rite (4th-32nd) were communicated to him by A. T. C. Pierson, 33°, Grand Prior of the Supreme Council on October 14, 1866. He was created a Noble of the Mystic Shrine February 4, 1892. He was coroneted a 33rd Degree Inspector General Honorary in Minneapolis on August 23, 1885 by Sovereign Grand Commander Albert Pike, and at Washington, D.C. on October 19, 1886 he attended his first Supreme Council as an active member. He was also a member of the Royal Order of Scotland. Illustrious Brother Adams was appointed Grand Herald of the Supreme Council in 1888, elected Grand Chancellor of the Supreme Council in 1895 and was elevated to Lieutenant Grand Commander in October 1901. At the time of his death he was chairman of the finance committee of the Supreme Council, a position he held for many years.

He was a charter member of Monticello Lodge No. 16, AF&AM, 1858; Saint Anthony Falls Chapter No. 3, Royal

Arch Masons, 1859; Damascus Commandery No. 1, Saint Paul; and Minneapolis Commandery No. 2, February 27, 1880. At the time of his death he was also a member of Minneapolis Lodge No. 19 and Minneapolis Mounted Commandery No. 23. Illustrious Brother Adams had been Junior Grand Warden and Senior Grand Warden of the Grand Lodge of Minnesota. He left the Grand line in 1862 to enter the army.

Brother Adams married Augusta J. Smith of Pittsford, Vermont July 21, 1859. She survived him as did her two sons and six grandchildren. He died after midnight March 29, 1912 of cancer of the stomach and complications. His funeral was held at his residence April first. At 2:30 p.m. that day, the Minneapolis Lodge of Perfection, engaged in degree work at the Masonic Temple, observed a moment of absolute silence as a mark of respect.

At the time of Brother Adams' passing Trevanion W. Hugo, 33°, Inspector General Honorary, Venerable Master of Kadosh in Duluth wrote:

A strong man of high character, the Prince amongst Masons has gone onward; we escorted him to the shore of the sea which divides the known from the unknown; we bade him God speed as he embarked on the voyage into the mists and fogs of an incomplete knowledge; the moaning of the sea on the bar which he had to cross was in tune with our sighs, and he passed from our sight accompanied by our hopes and the trust that all must be well with such a life of devotion, of honesty, of kindliness, of charity.

## TREVANION WILLIAM HUGO

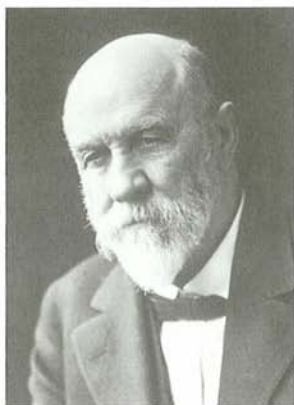
Trevanion William Hugo, 33°, Grand Cross, one of Duluth's most prominent citizens, was born in Cornwall, England on July 29, 1848 and came with his parents to Kingston, Ontario at the age of two. He attended the public schools and won the "Chairman's Scholarship" in two successive years. Prior to becoming an engineer, he served a five-year apprenticeship as a machinist with a foundry and engine works. He

then worked on lake steamers for twelve years as chief engineer and made his first visit to Duluth in 1877. In 1881 Illustrious Brother Hugo brought his family to Duluth and became part of that pioneer community where he accepted employment as chief engineer for several elevator firms.

In 1890, he was elected Alderman in Duluth and, upon taking office, was honored with the Presidency of the City Council, a capacity in which he served for eight years. He served as Mayor of Duluth from 1900 to 1904 and also served on the Public Library Board from 1895 to 1898. Following his retirement as Mayor, he became a member of the Duluth School Board and served as President of that body for many years.

Illustrious Brother Hugo was raised to the sublime degree of a Master Mason on April 6, in Minden Lodge No. 253 in Minden, Ontario, and affiliated with Palestine Lodge, No. 79 in Duluth on December 3, 1888. He received the Royal Arch degrees in Hamilton, Ontario in 1875 and demitted to Keystone Chapter No. 20 at Duluth in 1887 where he was High Priest in 1913. He was Knighted in Duluth Commandery in 1886 and was Eminent Commander from 1888 to 1890. Brother Hugo served as Grand High Priest, Royal Arch Masons of Minnesota in 1917, and Grand Commander of Knights Templar in Minnesota in 1892-1893. He was Potentate of Osman Temple, Shrine, St. Paul, Minnesota, in 1895-1896, and a charter member of Aad Temple in Duluth. It was he who suggested the name of "Aad" for the Duluth temple. He also served as Grand Councilor, Order of DeMolay for the State of Minnesota, Vice President of the Shrine Hospital for Crippled Children at Minneapolis, and Vice President of the Minnesota Masonic Home.

Elected a member of the Royal Order of Scotland in 1890, Brother Hugo organized the St. George Conclave,





Red Cross of Constantine at Duluth in 1899, serving as its first Puissant Sovereign. He served as Grand Sovereign of the West, the National organization of the Red Cross of Constantine in 1903 and 1904 and as Intendent General for that order in Minnesota from 1902 until his death. He also served in the high councils of the United States Society of Rosecrucians and was an honorary member of its Metropolitan College in England.

In the Scottish Rite, Illustrious Brother Hugo received the Thirty-second degree of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, in Minneapolis in 1887 and demitted to the Duluth Bodies on March 7, 1889 as a charter member. He became the first Venerable Master, first Wise Master of the Chapter of Rose Croix, first Commander of the Council of Kadosh, and the first Venerable Master of the Consistory, serving continuously as the Head of all Bodies until 1912. Illustrious Brother Hugo was elected a Knight Commander of the Court of Honour and coroneted a Thirty-third Degree Inspector General Honorary by The Supreme Council on October 21, 1890, and he received the Grand Cross of Honour on October 26, 1895.

Illustrious Brother Hugo had long been a personal friend of Sovereign Grand Commander Albert Pike, the most revered man of all time in the Scottish Rite. It must have been particularly pleasing to Illustrious Brother Hugo to receive his Scottish Rite ring from Sovereign Grand Commander Albert Pike shortly before Pike's death in 1891.

The Supreme Council appointed Illustrious Brother Hugo as Deputy of The Supreme Council on May 21, 1912. He was elected Sovereign Grand Inspector General in Minnesota on October 25, 1913, serving as Grand Chancellor of The Supreme Council until his demise on February 27, 1923 following a short illness.

Illustrious Brother Hugo contributed much to the Masonic Literature of the world. As an example, he was the only Mason in the world who ever wrote an appendix to



Albert Pike's *Morals and Dogma* that was accepted by The Supreme Council for publication.

An interesting sidelight to the life of Illustrious Brother Hugo came to the Valley of Duluth in 1973 when Illustrious Brother Louis K. Thompson, 33°, Sovereign Grand Inspector General in Minnesota, presented the Valley of Duluth with an oil painting of Illustrious Brother Hugo that had been found among some archives stored in the attic of the Minneapolis Scottish Rite temple. The portrait was originally hung in the House of the Temple in Washington, D.C. during the period when Illustrious Brother Hugo served as the Sovereign Grand Inspector General in Minnesota. The presentation by Illustrious Brother Thompson was made "on the condition that the painting never leave the Scottish Rite Temple in Duluth where it should be hung in perpetuity."

### **ALBERT FENDERSON PRAY**

Illustrious Brother Albert Fenderson Pray was born September 21, 1863 at Saint Cloud, Minnesota and died in Minneapolis May 1, 1944 at the age of 80 years. He was educated in the Minneapolis Public Schools and at Chester Military in Pennsylvania where he graduated with a degree in civil engineering. In 1888 he founded the Minneapolis Foundry Company. In 1885 he entered the insurance field as an adjuster and worked in that area until he retired in 1934. He was president of the Minneapolis Underwriters Association and the Minnesota Association of Insurance Underwriters.



Illustrious Brother Pray was associated, for many years, with the Minnesota National Guard. He was an expert marksman with both rifle and pistol as well as being proficient with the saber. He was with the National Guard for

over 20 years, rising to the rank of Brigadier General and retiring from the Guard in 1908.

Illustrious Brother Albert Pray began his Masonic career in 1899 when he was raised to the sublime degree of a Master Mason in Minneapolis Lodge No. 19. He served as its Master in 1908.

From the symbolic degrees he advanced to those of the Scottish Rite receiving his Thirty-second Degree November 12, 1903. He became active at once and was elected the Venerable Master of the Lodge of Perfection in 1918.

On October 22, 1913 he was elected Knight Commander of the Court of Honor and on October 11, 1917 an Inspector General Honorary. On October 25, 1925 he was appointed Deputy of The Supreme Council in Minnesota and served in that capacity until he became the Sovereign Grand Inspector General in Minnesota in 1927. He was Grand Master of Ceremonies in the Supreme Council for many years and was also a member of the Council of Administration. In addition he was one of the originators of the plan to acquire the present property of the Minneapolis Scottish Rite.

As a York Rite Mason he was exalted in 1904 in Saint John's Chapter No 9, was made a Royal and Select Mason in 1914 by Minneapolis Council No. 2 and was Knighted in Zion Commandery No. 2 in 1919. He was a member of the Minnesota Masonic Veterans Association, the Royal Order of Scotland and The Red Cross of Constantine. He became a member of Zuhrah Shrine on November 13, 1903 and was for many years the Drum Major of the Zuhrah Shrine band.

He became a member of the Grand Lodge in 1920 as the Grand Marshal and continued to advance up the line until he became Grand Master in 1926. He was also interested in the establishment of the Minnesota Masonic Home. As noted in the *Zuhrah Arabian* of January, 1923: "He as much as any one man (was) responsible for the establishment of that wonderful institution." He served as a member of the Masonic Home Board from 1914 to 1929 inclusively. The article in the

*Zuhrah Arabian* continues: "Noble Pray had many fine qualities, he ha[d] rare powers as an organizer, an inexhaustible supply of energy, determination and industry far beyond the average, and the courage of his convictions . . ."

## **WILLIAM BURCHARD ROBERTS**

William Burchard Roberts, 33°, Grand Cross, was appointed Deputy of the Supreme Council in Minnesota, on May 29, 1944 by Grand Commander John H. Cowles. Illustrious Brother Roberts became the Deputy following the death of Illustrious Brother Albert Fenderson Pray.

Brother Roberts was the son of Ella Thayer Roberts and George F. Roberts. Dr. George practiced medicine in Minneapolis from 1882 until the time of his death in 1914.

Deputy Roberts graduated from Central High School in Minneapolis. He studied medicine at the University of Minnesota for two years and completed his medical degree in Philadelphia. He interned in New York City and took post graduate work at John Hopkins in Baltimore and later in Vienna. While practicing medicine in Minneapolis, he served on the staffs of Minneapolis General Hospital, Asbury, Eitel and Saint Barnabas Hospitals. He was chief of staff at the latter two institutions.

On June 22, 1904 he married Elizabeth Brant of Chariton, Iowa. They had three children, a son and two daughters, one of which died in infancy.

In addition to his Masonic commitments, Brother Roberts was active in Boy Scouts and the Parent and Teachers Association of West High School in Minneapolis. He worked in the Order of DeMolay and maintained a membership in Saint Paul's Episcopal Church.





Brother Roberts was a member of Joppa Lodge No. 300. He became a member of the Minneapolis Consistory on April 12, 1917 and the Master of Kadosh January 6, 1925. As a result of his dedication to the Scottish Rite, he was invested with the rank and decoration of Knight Commander of the Court of Honor on January 2, 1922. Minnesota's Deputy was further honored by becoming a 33rd Degree Inspector General Honorary on October 23, 1925 and by receiving the Grand Cross in October, 1941.

He was a long-time friend as well as the personal physician of the late Albert Fenderson Pray.

### **JOHN BENJAMIN TOMHAVE**

Illustrious Brother John Benjamin Tomhave was born June 19, 1892 in Fergus Falls, Minnesota. He attended public schools and graduated from the State University of Washington at Seattle in 1914 as a pharmacist. He owned a drug store in Montevideo, Minnesota.



He was a member of the Minnesota Pharmaceutical Association and served as president and treasurer of that association and as a member of the Association's Executive Board. Additionally, he held memberships in the American Pharmaceutical Association and the National Association of Retail Druggists.

Illustrious Brother Tomhave was active in Minnesota educational affairs, Boy Scouts, and in church work. He was president and a member of the Montevideo School Board for thirty years. He was a charter member and president of the Montevideo Chamber of Commerce, the Kiwanis Club and the Montevideo Golf Club. He was past president of the Montevideo-Chippewa Hospital Commission,



a member of the Minneapolis Athletic Club and a member of Westminster Presbyterian Church.

Illustrious Brother Tomhave was the Master of Sunset Lodge No. 109 in Montevideo in 1918 and served as its Secretary from 1919 to 1938. He was Grand Master of Minnesota Masons in 1948 and Grand Secretary of the Grand Lodge of Minnesota from 1953 to 1954.

He served as a member of the Board of Trustees of the Minnesota Masonic Home and, in 1951, as the Board's President. He was a member of the Board of Directors, University Masonic Memorial Hospital Commission, and an honorary member of the Masonic Veterans Association of South Dakota. He was an Honorary Past Grand Master of the Grand Lodge of South Dakota, North Dakota, and of Alberta and Manitoba in Canada.

In the Scottish Rite, Illustrious Brother Tomhave was a member of the Minneapolis Scottish Rite Bodies. He was honored with the Rank and Decoration of Knight Commander of the Court of Honour in 1947, and Coroneted a Thirty-third Degree Inspector General Honorary in 1951. Brother Tomhave was appointed Deputy of the Supreme Council in Minnesota on June 13, 1957 and crowned an Active member on October 25, 1957.

In the York Rite, his affiliations included Montevideo Chapter No. 96, Royal Arch Masons; St. Paul Council No. 1 Royal and Select Masons; and De Payens Commandery No. 34, Knights Templar. Inspector General Tomhave was also a member of several allied organizations, including Zuhrah Temple of the Shrine, St. George Conclave No. 6, Red Cross of Constantine, Royal Order of Scotland, Sunrise Chapter No. 72 O.E.S., Masonic Veterans of Minnesota, and Educational Lodge No. 102 of Minneapolis.

Funeral services for Illustrious Brother Tomhave were held at the Minneapolis Scottish Rite Temple on August 3, 1971, with interment at Lakewood Cemetery.

## LOUIS KAER THOMPSON

Born June 8, 1908 in South Whitley, Indiana, Illustrious Brother Louis Kaer Thompson served as Sovereign Grand Inspector General in Minnesota from 1973 to 1988 and as First Grand Equerry of The Supreme Council, 33°. His contributions to Masonry were numerous.

His active Masonic career began in 1934 when he was raised to the degree of Master Mason in Minneapolis Lodge



No. 19. He served as Worshipful Master of his lodge in 1946 and held many leadership positions. Most notably, he served as Grand Treasurer of the Grand Lodge of Minnesota for twenty-two years (1955–1977).

Brother Thompson's Scottish Rite career began in the Valley of Minneapolis in 1946 when he became a Master of the Royal Secret. He served as the Venerable Master of the Minneapolis Lodge of Perfection from 1965 to 1967 and was invested with the Rank and Decoration of Knight Commander of the Court of Honour in 1957. On November 27, 1965 he was coroneted a Third-third Degree Inspector General Honorary. He served for many years on the Minneapolis Scottish Rite's Investment Committee and as Chairman of the Board of Trustees.

He was a member of all York Rite bodies, serving as Recorder, Viceroy and Puissant Sovereign of St. George Conclave, Red Cross of Constantine. He was also a member of Zuhrah Shrine in Minneapolis, and the Royal Order of Scotland where he served as its chairman of the Minnesota screening committee.

A banker by profession, Illustrious Brother Thompson had an outstanding career as a Trust Officer with the First National Bank of Minneapolis. He traveled the state extensively and became the most widely-known authority on

trust matters in Minnesota. He enjoyed this reputation until his retirement from banking after a span of forty-two years.

Typical of positive and compassionate actions throughout his life, Brother Thompson shared his financial expertise extensively on behalf of public and private charities. He was a co-founder and treasurer of the former Masonic Foundation of Minneapolis and its successor, the Minneapolis Scottish Rite Foundation. He served on the Board of Trustees of the Minnesota Masonic Home from 1973 to 1985. In the community, he was recognized as a premier fundraiser for the Red Cross, and the forerunner of what is now known as the United Way. He served as director and treasurer of School District No. 33, Hennepin County, Minneapolis.

Upon his retirement, to honor his tireless efforts on behalf of The Supreme Council, he was awarded Emeritus Member status.

He and his wife, Edith, were members of Calvary Lutheran Church of Golden Valley. Following a lingering illness, Brother Thompson died on September 22, 1990. The eulogy for Illustrious Brother Thompson in the transactions of the 1991 Supreme Council session closed with the following tribute: "the good he did will continue as an example for all who knew this outstanding man and Mason."

## **DANIEL FRANK LEVENDUSKI**

Illustrious Daniel Frank Levenduski, 33°, tenth in the line of succession of Sovereign Grand Inspectors General in Minnesota Scottish Rite history, was born in Duluth in 1922. He was elected Sovereign Grand Inspector General in Minnesota in October 1989 after having been appointed Deputy of the Supreme Council in Minnesota in July 1988. A well-known Masonic leader in Minnesota, he has an extensive background of Masonic experience. He has served as Master of Ionic Lodge No. 186, Duluth (1962), Venerable Master of the Duluth Lodge of Perfection (1971–1973),



Master of Kadosh of the Duluth Consistory (1984–1986), Editor of the weekly *Duluth Scottish Rite Bulletin* (1964–1976), and Chairman of the Sovereign Grand Inspector General's Advisory Conference (1982–1988).

He is a member of all York Rite Bodies, a Past Puissant Sovereign (1997) of St. George Conclave, Red Cross of Constantine, Honorary DeMolay Legion of Honor, an Emeriti



Member of Honour of the Supreme Council of the Ancient and Accepted Scottish Rite for the Republic of Poland, Representative of the Grand Lodge of Norway to The Supreme Council of the Scottish Rite for the Southern Jurisdiction, a member of the Supreme Council Committee on Publications, a former chaplain of Aad Temple A.A.O.N.M.S., Past Associate Guardian of Job's Daughters Bethel No. 2, and founding member of the

Duluth Scottish Rite Foundation and Scottish Rite Language Clinic for Childhood Language Disorders.

Brother Levenduski is a printer by trade, a craft with which he had been associated for fifty-three years, when he retired in 1988. He is a founder of Service Printers of Duluth, Incorporated (1950), a graphic arts and printing firm for which he served as President and General Manager until his retirement. He has been active in the Duluth Area Chamber of Commerce, Optimist Club of Duluth, Graphic Arts Advisory Committee for the Vocational Technical Institute in Eveleth, Minnesota, Chairman of the James Wright Hunt Scholarship Committee, former director of the St. Louis County Tuberculosis and Health Association, and former board member of the North Central Credit and Financial Management Association in Minneapolis.

Brother Levenduski attended the Duluth public schools, the University of Iowa, and North Dakota State University.



He is a World War II veteran, serving in New Guinea and the Philippines and is a member of the American Legion.

He and his wife, Mary, have one daughter, Cristine, a professor of American Literature and American Studies at Emory University in Atlanta, Georgia. The Levenduskis are members of St. Paul's Episcopal Church in Duluth.

Brother Levenduski, responsible for the fraternal welfare of Scottish Rite Masons in Minnesota, is known for his insistence on strict compliance with the highest degree of Scottish Rite principles. His leadership has made Minnesota Masons proud associates and supporters of the work he has undertaken for the Scottish Rite in the Orient of Minnesota. Among his most prominent accomplishments is his leadership in founding the Scottish Rite Foundation of Duluth and in establishing the Scottish Rite Childhood Language Disorders program in Minnesota and the first Scottish Rite Clinic for Childhood Language Disorders in Duluth.



## Prominent Minnesota Scottish Rite Masons



## Prominent Minnesota Scottish Rite Masons

### GEORGE WASHINGTON BENTLEY

War is neither romantic nor glorious, but it creates remarkable sagas. The World War I and American Legion career of Brother George Washington Bentley, 32°, Knight Commander of the Court of Honour, is just such a saga.

Brother Bentley voluntarily enlisted in the U. S. Army from his hometown of Montgomery, Minnesota on April 18, 1918. The Army put him in the Corps of Engineers because



he wanted to "get overseas fast," a wish that came true. He was assigned to accompany War Engineering Equipment shipments by train to the front lines from ports of entry. This was rugged duty and required special abilities.

When Lieutenant Colonel Theodore Roosevelt, Jr. called a caucus in Paris March 15-17, 1919 for the purpose of forming what became the American Legion, Brother George attended. Many years later, he served as President of the Society of American Legion Founders in 1981-82. As president, he was one of six surviving founders in the nation and the only survivor in the state of Minnesota. Brother Bentley was the Grand Marshal at the National American Legion Convention in Minneapolis on September 4, 1994.

On February 19, 1998, at a reception at the Minnesota Masonic Home, celebrating his 100th Birthday, his prominence was recognized by The Supreme Council who presented him with a Scottish Rite Certificate of Honor. At



this point he was the last surviving founding member in the United States of the American Legion.

Born in Montgomery, Minnesota on February 19, 1898, Brother Bentley was raised to the sublime degree of Master Mason in Sunlight Lodge No. 313 in St. Louis Park, Minnesota on June 8, 1929 and served as its Worshipful Master in 1937. He received the Thirty-second Degree of the Scottish Rite on May 18, 1950 and took an active part in the degree conferrals for many years in the Valley of Minneapolis. At the 1989 session of The Supreme Council of the Scottish Rite in Washington, D.C., he was elected to the rank and decoration of Knight Commander of the Court of Honour.

Brother Bentley passed on to the Celestial Lodge above on June 4, 1999 at the age of 101 years.



**George Washington Bentley, 32°, K.C.C.H., was presented the Scottish Rite Certificate of Honor at a reception celebrating his 100th Birthday at the Minnesota Masonic Home by Illustrious Edward W. Waldon, 33°, the S.G.I.G.'s Personal Representative in the Valley of Minneapolis.**

## **BERNARD WILLIAM BIERMAN**

Affectionately known as "Bernie," Bernard William Bierman was born on March 11, 1894 in Springfield, Minnesota, attended high school in Litchfield, Minnesota, entered the University of Minnesota in 1912, and graduated with a Bachelor of Arts degree in 1916. As an undergraduate athlete, Bernie's record was outstanding. In addition to participating in track events he excelled in football at the halfback

position and captained the undefeated Gopher team in 1915.

His first coaching job was in Butte, Montana where he coached at the high school in 1916. In 1917, following outbreak of World War I in Europe, he enlisted in the U.S. Marine Corps as a private, served until 1919, and left the service with the rank of captain. Following the 1941 football season, he was again called to active duty in World War II, rejoining the Marine Corps as a major and being discharged in 1945 with the rank of Lt. Colonel.



*Photo courtesy of  
Minnesota Historical Society*

Bierman's football coaching career really started in 1919 when he was hired as the head football coach for the University of Montana. Except for his military service and part of a year working at a Minneapolis bond house in 1922, football was the focus of his life until his retirement in 1952. Highlights of his coaching career include the following:

1923-24: Assistant to Clark Shaugnessy at Tulane University in New Orleans

1925-26: Head coach at Mississippi A & M

1927-31: Head football coach at Tulane University

1932-41: Head football coach at the University of Minnesota

1945-50: Head football coach at the University of Minnesota

1951-77: Professor Emeritus of Physical Education at the University of Minnesota

The period 1932 to 1941 at the University of Minnesota were truly the "Golden" Gophers' years. Under Bierman's leadership, the team's record for those 10 years includes:

Five National Championships (34, 35, 36, 40, 41)

Six Western Conference Championships (34, 35, 37, 38, 40, 41)

Five undefeated seasons (33, 34, 35, 40, 41)

21 consecutive games without defeat (33-36)

17 consecutive games without defeat (39-41)

His overall record at Minnesota was 93 wins, 35 losses, 6 ties, and 13 of his players were named All-American. The record for his career as head football coach at Mississippi, Tulane and Minnesota was 164 wins, 57 losses, and 11 ties. He was inducted into the National Football Hall of Fame and the Helms Hall of Fame, and in 1935 he was president of the American Football Coaches Association.

Bernie Bierman was the nation's foremost proponent of the Single Wing football offense. He was thoroughly familiar with the T-formation, which he used for the first time at Tulane in 1928, but he used it sparingly during the winning years of his teams. It is ironic that improvements in the "T" were perhaps the major reason for the losing season that led to his retirement under a flurry of public acrimony, stoked by the local newspapers. Bernie and his wife Clara lived in St. Paul after his retirement, and he remained at the University in a consulting role.

Brother Bierman's Masonic career began when he was initiated, passed, and raised in Louisiana Lodge No.102, Harahan, Louisiana, one of the small communities that later united to form New Orleans. It is located about four miles west of Tulane University. The Grand Lodge of Minnesota office has no record of Brother Bierman affiliating with a Minnesota Lodge.

Brother Bierman received his Scottish Rite degrees with the 1940 Spring Class in the Valley of Minneapolis. Receiving the Thirty-second degree, he became a Master of the Royal Secret on May 23, 1940. He remained a member in good standing until his death on March 7, 1977.



## PHILIP SIDNEY BRAIN, JR.

Historical accounts of war years often reveal a broad range of circumstances and situations from reality to the incredible. Philip Sidney Brain, Jr., 32°, K.C.C.H., whose life is a living example of serving others, is a person who, having experienced first-hand the devastations, the horrors and the human tragedies of war, has managed to use these unfortunate experiences to strengthen his spiritual posture.



Inducted into the Army in April, 1941, following tank training, he was sent to the Philippines with the 194th Tank Battalion in September of that same year. The Japanese attack on Pearl Harbor three months later stranded him there with other allied forces.

The defense of the Philippines was a lost cause from the outset. General John Vessey, Jr., Chairman of the Joint Chiefs of Staff for President Reagan summarized the ordeal of those defenders of the Philippines in the foreword he wrote for Brother Phil Brain's book *Soldier of Bataan*.

Phil Brain served with a relatively small part of our armed forces given one of those impossible tasks in early 1942 — the defense of the Bataan. A flurry of defense preparations in late 1940 and 1941 was too late, and by January 2, 1942 America watched as ill-equipped, ill-trained and ill-nourished allies fought desperately to delay the inevitable.

Brain was among those captured by the Japanese. On April 10 the Japanese assembled Brother Phil and his fellow prisoners for their march north to POW camps. He was held in two prison camps in the Philippines and then taken to Japan. For three and one-half years Brother Phil suffered the privations of being a POW, and he witnessed the indis-



criminate killing by the Japanese military. He was released in September of 1945.

Philip Sidney Brain, Jr., 32°, K.C.C.H. was born in Libby, Montana on June 23, 1914, the eldest in a family of three sons and three daughters. A year later the family moved to Minneapolis. Brother Phil's father, an educator and teacher, became an integral part of the Athletic Department at the University of Minnesota. He was an active Mason, serving as Worshipful Master of Khurum Lodge No. 112. His eldest son, Phil, Jr., would later follow in his father's footsteps, becoming a member of the Scottish Rite and the Shrine in Minneapolis.

As a youth, Phil Brain, Jr. became a Boy Scout and earned the Eagle rank. While attending high school he served as All-City Hi-Y President and as a volunteer leader for several YMCA groups. With his Dad's influence and through participation in YMCA and scouting programs, Brother Phil came to love the wilderness and camping.

After high school he enrolled at the University of Minnesota, selecting a major in physical education and a minor in English literature. His hope was to teach as his father had done. After receiving his degree from the University in 1939, he chose the YMCA as a career. He later attended graduate school at George Williams College in Chicago.

Following his discharge from the military in 1946, Brother Phil's commitment to serving others returned him to the YMCA, where he held several responsible assignments in various locations in Minneapolis. He retired from the YMCA in 1980 and formed his own financial development and consulting firm that earned him an international reputation as a renowned trainer of financial development specialists.

Always a popular speaker at Masonic banquets and special events, particularly in YMCA and church activities, he and his wife, Deloris, became active members of Hennepin

Avenue United Methodist Church where Brother Phil served as Lay Minister for Youth for several years.

Brother Philip S. Brain, Jr. is truly a man who places service above self. He writes in *Soldier of Bataan* of his personal philosophy molded by the hardships and horrors of his military career:

The nights were restful, and for me, very important. One could lie on the ground, put a canteen under his head for a pillow, look at the stars and be in a different world. Then one began to realize the relationship he must have with his God and the need of God to find his way with men.

Aboard the "Hell Ship" on his way to Japan later in the war, he writes:

Once again there was a saving factor, at least for me. On some nights the Japanese would remove the hatch covers, and one could look out and up at the beautiful stars and the deep blue sky. As I looked up into the sky, I wondered whether or not there was any place on the face of the earth that was still clean—whether there was any place where there was still laughter, where there was still love.

And as you looked out and up, and began to communicate with a force greater than yourself, you began to realize what is important in life. It isn't a matter of men trying to make a deal with God, saying, "If I get out, I'll do this or I'll do that." Instead one's sense of commitment becomes a sense of something new beginning to develop within one's self. And as dawn breaks, you feel a new strength in order to face the day a little bit differently.

On being a POW he wrote:

Although it may be strange for one to say this, I am grateful for those three and one-half years as a prisoner of war. It gave me a chance to assess my values and to determine what is really important in life. It gave me a deep appreciation for freedom, for the beauty of the earth, for friends and family, and for just being able to enjoy four lively, loving grandchildren.

## CURTIS LEROY CARLSON

It could well be said that the extraordinary life of Illustrious Curtis LeRoy Carlson, 33°, Grand Cross, from humble beginning to international renown as a business entrepreneur, truly symbolized the “American Dream.”

Born in Minneapolis, Minnesota, the son of middle-class Swedish-American parents, Illustrious Brother Carlson was founder and chairman of the Carlson Companies, an unusually diverse mixture of more than 100 businesses operating in more than 140 countries. Its brands include Radisson Hotels, TGIFriday’s restaurants and Carlson Wagonlit Travel.

Illustrious Brother Carlson was a natural salesman from the start. As a boy of eleven years, he had three newspaper routes and later operated a newsstand on a busy corner in Minneapolis. Immediately after graduating from the University of Minnesota in 1937, majoring in Economics, he sold Crisco shortening and Oxydol detergent for Proctor & Gamble. But the underpinnings of his empire were planted when he turned his attention to trading stamps, slowly convincing retailers that offering stamps to retail food shoppers—redeemable for gifts—would attract a high rate of repeat customers. In 1938 he formed Gold Bond Stamp Company with a \$55 loan, copyrighting his chosen name—“Gold” to signal its value and “Bond” to assure consumers of its safety. By the 1960s the trading stamp business had grown to a phenomenal extent and Carlson, with his innate aptitude for strategic planning, began to diversify his capital into other businesses.

Known for his generosity, integrity and entrepreneurial spirit, Illustrious Brother Carlson treasured his family, his church and his education from the University of Minnesota, contributing \$36 million over 50 years to his alma mater. The





university renamed its school of management the Curtis L. Carlson School of Management in his honor.

In the Masonic fraternity, Illustrious Brother Carlson became a Master Mason in Cataract Lodge No. 2, Minneapolis in 1946. He received the 32° in the Scottish Rite in 1947, was elected a Knight Commander of the Court of Honour in 1983 and coroneted a 33° Inspector General Honorary in 1987. At the 1991 session of The Supreme Council, he was elected to receive the Grand Cross of Honour.

Crediting Masonry as one of the underlying reasons for his success, Illustrious Brother Carlson wrote, "Being a Mason has contributed to my leadership skills, my self-esteem and my understanding of the collaborative experience. It instills the sense of individual responsibility, crucial for a healthy organization such as for our beloved Craft. Fraternal experience benefits our families, our communities and our nation."

The death of Illustrious Curtis LeRoy Carlson, 33°, Grand Cross, on February 19, 1999, at the age of 84 years, ended an extraordinary saga of an American business entrepreneur.

### **ARTHUR F. M. CUSTANCE**

Born in Hereford, England on January 28, 1866, Brother Arthur F. M. Custance was a son and grandson of clergymen in the Church of England. After a preparatory education, he studied at Lancing college and Brasenose college, graduating from Brasenose in Oxford, England, with the degree of bachelor of music. Following graduation, he taught school in Wales for a short time before leaving England for St. Johns, New Brunswick.

He came to the United States in 1892 to join the faculty of Duluth Central High School where he taught Latin, a position he held for thirty-four years. He was a strong advocate for the teaching of Latin in the curriculum of the public schools. To him Latin was the history and literature of a powerful and scholarly people, and knowledge of Latin deriva-



tives offered a deeper understanding of the English language. His courses were difficult but his classes were overflowing. Few could match his ability to interest students. To the community he was more than an individual—he was an institution. He left his impression upon all those he touched—his thousands of students who profited by his inspiration during forty years of teaching, his church friends who sat in awe at his deftness at the organ, and all those who knew him in his many Masonic relationships and who marveled at the many-sided versatility of his genius.

Brother Custance was a born musician, a natural organist; his compositions were admired and he had the rare ability of fitting words to them with his spontaneous gift of rhyme.



Serving as organist and choir master at St. Paul's Episcopal Church for 28 years, he also directed and coached the Ionic Lodge Male Chorus and the Scottish Rite Quartet. He compiled and arranged a volume *Ex Oriente*, containing selections suitable for use in all the degrees of the Scottish Rite. While the majority of these are his original compositions written expressly for these Degrees, the volume also contains arrangements and adaptations from the works of well-known composers. Many of his compositions are still used by many Masonic orders throughout the country.

In addition to being widely known for his musical work in the Masonic fraternity, hundreds of Brother Custance's other compositions and arrangements were published by nationally known publishers. His best known musical score is "Taps" written to the words composed by H. S. Spencer of the U. S. Navy. This song won the attention of John Philip Sousa, who programmed it many times.

Because of his musical ability Brother Custance was appointed to arrange and conduct the music at the dedication ceremonies of the present Scottish Rite House of the Temple in Washington, D.C. on October 18, 1915. The dedication program included several of his original compositions. He also served as Organist for the Scottish Rite Supreme Council, Southern Jurisdiction from 1919 to 1923.

Brother Custance was a recognized authority on Masonry. He was raised to the Master Mason degree in the Apollo University Lodge No. 357 at Oxford, England on June 16, 1887 and coroneted a Thirty-third Degree Inspector General Honorary by the Supreme Council, Southern Jurisdiction in 1919.

He died on August 21, 1926, leaving an indelible mark in the memory of all who were privileged to share his genius. A bronze tablet in his memory is displayed in the Valley of Duluth Scottish Rite Temple, a gift of the Scottish Rite Class of 1926. On it is inscribed: "Never was there a more faithful Brother." A deserved tribute to a Man and His Music.

## CALVIN ROBERTSON GRIFFITH

Calvin Robertson Griffith was born December 11, 1911 in Montreal. Quebec. He was raised to the Degree of Master Mason at Harmony Lodge No. 17 in Washington, D.C. He received the Scottish Rite Degrees at Minneapolis, Minnesota on April 17, 1974 and became a Knight Commander of the Court of Honour on October 16, 1989.



*Photo courtesy of  
Minnesota Historical Society*

After Brother Griffith's father died at an early age, Calvin was raised by his uncle Clark Griffith, a baseball Hall of Famer who owned the Washington Senators. Illustrious Brother Griffith began his baseball career as a bat boy on his uncle's team.

After spending time operating minor league teams in Chattanooga, Tennessee and Charlotte, North Carolina, he returned to the Washington Senators in 1941. When his uncle died in 1955, Brother Griffith became president of the club. Declining attendance led to the announcement on October 26, 1960 that the team would move to the Twin Cities.

Brother Griffith thus created the Minnesota Twins, the first major league sports team in the region's history. Since their move to the Twin Cities they have made three world series appearances, winning in 1987 and 1991.

Brother Griffith died of complications of a kidney infection in Florida on October 20, 1999 at the age of 87.

## **WALTER H. JUDD**

Walter H. Judd, medical missionary, Congressman, and Mason was born September 25, 1898 and entered the Celestial Lodge above February 14, 1994.

Illustrious Brother Judd was raised to the sublime degree of a Master Mason in Composite Lodge No.81 in Nebraska. He took all the degrees of the Scottish Rite in Minneapolis on January 5, 1943 and was coroneted an Inspector General Honorary October 20, 1961.

Illustrious Brother Judd was born in Rising City, Nebraska, a small prairie town of 500 where his father owned a lumberyard. Along with his sister and brothers, he attended a one-room school. It was here he decided to become a missionary. Later, as a medical doctor, he opted to go to China where he perceived the need for his services to be greatest.

His first tour in China began in 1925 and ended in 1931. He may have chosen to serve longer, but serious attacks of





malaria forced his early departure. He almost died of the disease, suffering 44 attacks during his residency there.

His time in China convinced him that he needed more training in surgery. When he returned to the United States he applied to Mayo Clinic for further training. While they were hesitant to accept him because of his age, he eventually gained admission and became an outstanding surgeon. He was on his way to a successful career when he was called by his Congregational Church to return to China. He returned to China, but this time to China's northern provinces where his chances of a recurrence of malaria were decreased. He was in Phensho from 1934 to 1938. His duties there required him to serve not only as a doctor but as an advocate of Christianity. He was forced to leave in 1938 because of the Japanese invasion.

In 1937, when the Japanese began moving from Beijing to Phensho, he decided to move his pregnant wife and two children out of China. Taking them to Hangchow, he waited for weeks to get them a plane out. He managed to get his family out of harm's way on one of the last planes that departed before the Japanese onslaught. Judd stayed because he felt an obligation to some 1,000 Christians under his care. When Plenchow fell to the Japanese in February of 1938, he became a virtual prisoner of the Japanese.

According to his biographer, Lee Edwards, Judd began praying for a means to exit China so that he could warn America of why Japan could be such a threat to America. His prayers were answered when he began treating a Japanese general for a venereal disease. When Judd cured the general, he was rewarded by being allowed to leave.

Upon returning to the U.S., the 40-year-old Judd was faced with a dilemma. Did he continue his medical practice or spend his time warning the American public of the Japanese threat? He opted to warn the American people.

During the next two years he gave over 1,400 speeches warning of Japan's power and pleading that we stop aiding



the Japanese economically in waging war. As he expressed it, "give up silk stockings now or your sons later." With the Roosevelt embargo in July of 1940, he felt his mission was vindicated and he returned to Minneapolis to practice medicine. He was practicing medicine when war came in December of 1941.

Because he had correctly forecasted Japanese aggression and because of his knowledge of Asia, he was eventually persuaded to run for congress. Duty outweighed all other considerations and he took the plunge into politics. His surprise victory over a popular Luther Youngdahl propelled him to congress.

During his 20 years in office, Congressman Judd was an active participant in organizations that worked to deny Communist China admission to the United Nations, and he supported several groups to "Free China" from Communist control.

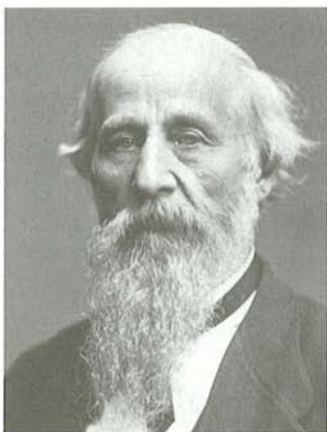
Brother Judd enhanced his national reputation as the keynote speaker at the Republican National Convention in 1960. This favorable exposure led Republican nominee Richard Nixon to consider Judd as a running mate. However because Judd refused to campaign on his own behalf, Henry Cabot Lodge remained the vice presidential nominee. Years later when Nixon and Judd were out of office, Nixon sent Judd a telegram suggesting that if he had been on the ticket, they "both would still be in Washington."

Against his better judgment, he sought reelection in 1962, even though redistricting ensured his defeat. He lost to DFLer Donald Frazer by only two percentage points.

After his "retirement" he became a radio commentator, wrote for *Reader's Digest*, and continued to speak out against Communism. While Walter Judd was considered a conservative because of his stand on Communism, he was a domestic liberal supporting the United Nations, increases in social security, and increases in the minimum wage.

## NORMAN WOLFRED KITTSON

Norman Wolfred Kittson, 32°, the first Almoner of the Pierson Lodge of Perfection of the St. Paul Valley Scottish Rite, served from 1869 through 1871. At Pembina, in the Red River Valley, Brother Kittson received the three craft degrees from Cataract Lodge No. 2, St. Anthony Falls. Cataract



*Photo by Zimmerman (1844-1909)  
Courtesy of  
Minnesota Historical Society*

Lodge had jurisdiction in Pembina in the Red River Valley even though it was located more than 400 miles away from St. Anthony. He affiliated with St. Paul Lodge No. 3 in 1856 and was Master in 1857. He was a member there until he died. Kittson was also on the roster of Damascus Commandery No. 1.

Born in Sorel, Canada, March 5, 1814, Brother Kittson moved to Minnesota in 1834. He is remembered as a great pioneer in the nineteenth century Minnesota territory and early statehood. Kittson County in northwest Minnesota is named after him. Following a short illness, Kittson died suddenly on May 10, 1888 on a train that had just left Chicago.

A fur trader, Brother Kittson was a friend and business partner of Henry Hastings Sibley, the first governor of Minnesota, in the American Fur Company. He worked out of Pembina, shipping his furs back to Mendota by using the Red River Ox carts. He also worked in the transportation industry at Fort Snelling, St. Paul and the Pembina Territory. He established a line of steamers and barges called the Red River Transportation Company that predated the arrival of the railroad. Brother Kittson was elected a member of the Minnesota territorial legislature from the Pembina District, serving four sessions. To attend the sessions held in mid-winter, he traveled the long, cold distance a few times by snowshoe and others by dog "sledge."

Brother Kittson established his residence in St. Paul in 1854, where the considerable property that he had owned since 1843 had become very valuable. He built a large house on the site where the St. Paul Cathedral is now located. He was elected mayor of St. Paul in 1858. He also owned Kittsondale, a million-dollar stable and race track in St. Paul.

Norman Kittson had at least two and perhaps four Native American wives. Later he married Mary Kittson, and they had five children. By some accounts, he had a total of twenty-six children, all of whom he provided for.

Brother Kittson was a friend, neighbor, and business partner of Brother James J. Hill, a member of Ancient Landmark Lodge No. 5. The two men were both Canadians of Scottish background. They worked together in gaining control of the railroads. When Kittson died, James J. Hill went on to become a powerful force in the railroad business.

Brother Norman Kittson, accumulated a vast fortune and reputation in business. He was also an outstanding public servant. He was one of Minnesota's foremost pioneers, and a devoted Mason.

## THE MAYOS IN MASONRY

The story of the Doctors Mayo in Rochester and their involvement with the Masonic Fraternity begins with William Worrall Mayo. Born near Manchester, England in 1819, Dr. William Worrall Mayo attended college in England and studied medicine at London and Glasgow. After emigrating to New York, he joined the westward migration, moving successively to Buffalo, New York and LaPorte, Indiana where he married Louise Wright. After a time in St. Louis, he arrived in Minnesota, settling in the village of LeSueur in 1861. He participated in the Sioux War of 1862, and then came to Rochester in 1863 to perform medical examinations for conscripts of the Union Army. Doctor Mayo and his family finally found in Rochester the spot in which they could plant their roots. In addition to his busy medical



practice and family demands, Doctor Mayo found time to serve actively in the community. He was an advocate of public education and populist causes, serving on the local School Board and also as Mayor. He also was elected to the Minnesota State Senate.

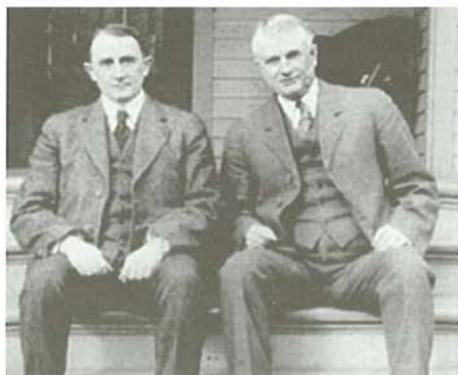
Doctor William Worrall Mayo petitioned Rochester Lodge No. 21, AF&AM, and received his degrees in 1863, shortly



after his arrival. In 1868 he became a member of Halcyon Chapter 8, R.A.M. and Home Commandery 5, K.T. While an active member of his Lodge, the press of his growing medical practice precluded much involvement in ritualistic duties. However, the minutes of the Lodge show him as a longtime member of

the Finance Committee and various other assignments.

The sons of Doctor William Worrall Mayo both grew up assisting their father in his medical practice, and both went on to become famous surgeons. The joint practice formed by these three, grew into the world-famous Mayo Clinic. The first son, Doctor William James (Will) Mayo, waited until the age of 59 to submit his petition to Rochester Lodge. Even though he was elected to receive the degrees, he never was able to find the time to come and receive them. The press of the burgeoning clinic and a full schedule of surgery naturally had to come first. Though not a member of the fraternity, Will still supported Masonic efforts. A loan from both Mayo brothers enabled Rochester Lodge to build their first Temple Building in 1900.





The second son, Doctor Charles Horace (Charlie) Mayo found Masonry earlier than his equally illustrious brother, and received his degrees at the age of 25 in 1890. He followed his father into the York Rite, receiving the Chapter degrees in 1890 and the Commandery in 1896. In 1921, Doctor Charlie traveled to Winona and received the degrees of the Scottish Rite. In 1935 he was elected by the Supreme Council to receive the 33rd degree of the Rite. He also served as Grand Orator of the Grand Lodge of Masons in Minnesota in 1924. Both Doctor Charlie and Doctor Will passed away in 1939.

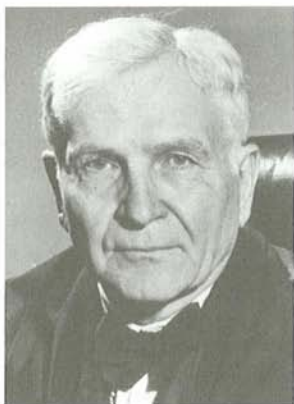
In 1920, a member of the third generation of Mayos was raised to the Degree of Master Mason in Rochester Lodge. Doctor Charlie's son, Charles William (Chuck) Mayo, followed his father's path through the fraternity. He joined the York Rite Bodies in 1922 and, much later, the Scottish Rite in 1967. Like his father before him, he also served as Grand Orator in 1968. During his term in this office he tragically died in an auto accident while on a Sunday drive around the family estate.

In 1924, the last of the Mayo petitions was read in Rochester Lodge. Joseph Graham Mayo, the younger son of Charles H. Mayo, received his degrees over the next year, finally being raised a Master Mason late in 1925. He was unable to progress further in Masonry due to his untimely death, also in an auto crash, in 1936.

The Mayos and Masonry are thus intertwined for the entire history of Rochester Lodge 21 and the Rochester Valley of the Scottish Rite. Not only were the Mayos active in Lodge affairs, but they assisted financially in the building of two Temples, one in 1900 and another in 1916 after the first one burned to the ground. They helped with building loans and also rented and occupied available space in both Temples to help house their always-growing group practice. As a family, they personify what Masonry is really about—service to their fellow men.

## GUNNAR HANS NORDBYE

Most Worshipful Brother Nordbye was born in Urskog, Norway on February 4, 1880 and was brought to this country by his mother the same year. He spent his childhood in Montevideo and Granite Falls in Western Minnesota and served for two years as a teacher in a rural school in Yellow



*Photo courtesy of  
Minnesota Historical Society*

Medicine County. He then attended the University of Minnesota and graduated from its law school in 1912. He passed the Minnesota bar and practiced law in Minneapolis until his appointment as a Minneapolis Municipal Judge in 1922. In 1925 he was appointed to the Hennepin County District Bench where he served until 1931.

In March 18 of that year President Herbert Hoover, during a Congressional recess, appointed him to fill the newly created fourth Judgeship for the United States District Court in Minnesota. Due to political maneuvering, he was not confirmed by the Senate until almost one year later. He served with great distinction on the Federal Court bench until his death on November 5, 1977. During his 35 years on the District Court bench, he earned the affectionate title of "Grand Seignor." He presided over cases ranging from the Governor's use of the national guard in response to violent labor disputes to the prosecution of syndicate boss Isadore "Kid Cann" Blumenfeld. He personally knew 19 of the 20 federal judges who had presided since Minnesota's statehood.

Judge Nordbye was married in 1915 to Eleanor Pfeiffer. They had two sons, Rodger and Richard, who both practiced law in Minneapolis.

Judge Nordbye was an outstanding Jurist and a remarkable person. He had a warm, friendly manner and was highly respected and admired by the legal profession and

citizens of Minnesota. His hobbies included raising flowers and trees, and hunting and fishing which often took him as far away as the Arctic Circle. He was an avid reader on a wide variety of subjects, followed closely the affairs of government, and was a most agreeable conversationalist.

He was known for regularly celebrating his Norwegian heritage with his habitual Norwegian toast to the sun at the annual Eighth Circuit Judicial Conference. According to a fellow federal judge, the unusual ritual involved climbing onto a rooftop at dawn, downing a shot of whiskey, saluting the sun, and exhorting the troops in Norwegian.

In spite of his heavy Judicial responsibilities, Judge Nordbye held and maintained a life-long interest in the affairs of Masonry and lectured extensively on the subject. He was raised in Khurum Lodge No. 112 in Minneapolis on March 12, 1914 and became one of their outstanding Masters in 1922. He was appointed to the Grand Lodge line and became the Most Worshipful Grand Master of the Grand Lodge of Minnesota in 1939. He presided at the Annual Communication January 17 and 18, 1940 in St. Paul.

During his tenure, he traveled the State extensively and lectured in numerous Lodges, laid cornerstones and even conducted the funeral services for a deceased Past Grand Master. In his address to the Grand Lodge, he stated that no part of the Grand Master's duties was more enjoyable than constituent Lodge visitations where he found the true spirit of Masonry was never wanting. He concluded his address by saying "this year has offered me an opportunity to speak to several thousand members of our Fraternity. I have endeavored to bring them an appreciation of Freemasonry and of the democracy in which we live." He concluded his address with "May God bless these United States, May God bless this great Fraternity."

The Scottish Rite of Minneapolis received Judge Nordbye among their membership on January 7, 1922. The Supreme

Council honored the Judge by investing him with the Rank and Decoration of Knight Commander of the Court of Honour in 1947 and further honored him with the Thirty-third degree on January 14, 1956. For more years than can be remembered, he served as Orator in the Fourteenth degree in the Valley of Minneapolis, lectured on Albert Pike's *Morals & Dogma* and on many special functions was the principal speaker. Other than Blue Lodge Masonry and the Scottish Rite, Judge Nordbye was not known as a joiner. He exerted great energy and time to these two organizations right up to the time of his passing from this earth to that house eternal not made by human hands on November 5, 1977.

### JENO F. PAULUCCI

Luigino (Jeno) Francesco Paulucci is the son of Italian parents who emigrated to Minnesota's Iron Range in 1912.



He was born in Aurora, Minnesota on July 7, 1918. Brother Jeno spent his early childhood in Hibbing, Minnesota where his father, after working in the sulfur mines in Italy, settled to work in the Northern Minnesota iron ore mines, when work was to be had. His mother operated a small grocery store in the front room of their home through the hard times of the Great Depression. As a child at age eleven,

Brother Jeno helped his family survive by stocking shelves and selling fruits and vegetables in a downtown market before and after grammar school.

Brother Jeno attended Hibbing Junior College, studying pre-law, until he determined that his talents and interests, influenced by his childhood experience in a grocery store, were in marketing and sales. He left college in 1937 to sell groceries to stores across the upper Midwestern states, thereby beginning his food industry career. A natural-born



salesman, who refers to himself as “just a peddler from the Iron Range,” he created, financed or led more than 50 world-wide companies and organizations in a career spanning more than 60 years of entrepreneurship. From a humble beginning when he borrowed \$2,500 for his first venture, Brother Jenò’s dedication to quality and value have put food on the shelves of almost every grocery store and family table in North America.

Always known as a political independent, Brother Jenò has advised and worked with nearly every President of the United States since President Eisenhower: Presidents Kennedy, Johnson, Nixon, Ford, Carter, Reagan and Bush. At the same time, he invested his personal time, talents, energy and finances in helping handicapped and disadvantaged persons, for which he was recognized as United States Employer of the Year.

Always a crusader for the common man, Brother Jenò is dedicated to the responsibilities of corporate America. He led many campaigns for special legislation to encourage private investment for the public good and spearheaded changes in the Minnesota Constitution and Mining Law through the Minnesota Taconite Constitutional Amendment that resulted in more than \$3 billion in steel industry capital investment in Minnesota’s ailing mining region, creating 20,000 jobs and more than \$1 billion in tax revenue for the region’s future in his beloved Minnesota. Brother Jenò also founded and led, through its first 17 years, the National Italian American Foundation, today’s strong voice for 25 million Italian Americans.

Always known as a caring man, following the sale of his first nationally-known corporation, he gifted \$2 million tax-free to the employees who helped him build the company. The Jenò and Lois Paulucci Family Foundation is known for its many acts of philanthropy.

Brother Jenò was initiated into Freemasonry in Trinity Lodge No. 282 in Duluth and raised to the sublime degree of Master Mason on November 7, 1947. He demitted to Glen Avon Lodge No. 306 in Duluth on December 11, 1950

and to Sanford Lodge No. 62 in Sanford, Florida on April 13, 1959, thus maintaining continuous Masonic membership for over 53 years. He received the Thirty-second degree of the Scottish Rite on November 14, 1949 in the Valley of Duluth. At the 1999 biennial session of The Supreme Council, Southern Jurisdiction, in Washington, D.C., he was elected to receive the rank and decoration of Knight Commander of the Court of Honour.

Today at the age of 83, Brother Jenö, often referred to as "The Incurable Entrepreneur," continues to follow one of his many personal credos: "We say that industry must work... constantly, tirelessly, stubbornly... to make its area a better place to live and earn a living; that making a profit is not its only responsibility."

## ARVID REUTERDAHL

Arvid Reuterdaahl, born in Karlstad, Sweden in 1876, came to the United States in 1882. Trained at Brown University, he began teaching mathematics there in 1897. He



held positions as professor of physics at Colby College in Maine, professor of theoretical and applied mechanics at Kansas City Polytechnic Institute, Dean of Science and Engineering at the College of St. Thomas and President of the Ramsey Institute of Technology. Dr. Reuterdaahl was well-known internationally as a scientist, mathematician, philosopher and artist. The author of over two hundred articles, brochures and books, he was the first in the United States to dispute the correctness of some of Einstein's theories.

As an Egyptologist, he investigated the astronomical significance of the dimensions of the Great Pyramid of Khufu in the Giza group. His writings and lectures on Egyptian picture writing of hieroglyphics are reflected in his picture "Writing the Papyrus Ani," where their translations

and phraseology have all been faithfully reproduced. The painting is unusual in that it speaks its own message directly from the canvas by means of the artistic Egyptian hieroglyphic characters. The message which it speaks is Masonic. The original suggested title for the picture was "Infancy of Masonry," however, Brother Reuterdaahl felt that, consistent with Masonic tradition, the story could be best concealed behind the name it now carries. The papyrus is now in the British Museum in London. The picture and plates showing the translation of the hieroglyphics and a map showing the location of the scene, together with a lantern slide, background notes and original pencil and pen sketches were presented to the Valley of St. Paul in 1950.

Reportedly Dr. Reuterdaahl devoted thirty years to study and research before he began to lay out the canvas. Started on March 24, 1930, the painting was completed at 9:30 p.m. on July 1, 1932. It required 3,641½ brush hours for completion, which if based on an 8-hour workday, six days a week, would represent nearly 1½ years of tremendously difficult work.

Brother Reuterdaahl was initiated an Entered Apprentice on November 7, 1924, passed to the Fellowcraft Degree November 28, 1924, and raised to the Degree of Master Mason in Summit Lodge No.163 on December 5, 1924. He became a Master of the Royal Secret on April 9, 1925 in the Valley of St. Paul. Brother Reuterdaahl entered the Celestial Lodge on January 13, 1933 at age 56, just six months and twelve days after completing his painting.

Other of his hand-written documents in the possession of the St. Paul Valley concerning Masonry are lectures on *The Bible & Masonry*, *Legend of the Third Degree*, *The 5x5 Letters ( Creed of Masonry)*, *The Knight Templars & Freedom* and *Effective Masonry*; hand-written notes and copies of published articles on *Maundy Thursday*, *Is Masonry Decadent?*, *Voice of the Sphinx*, *Tolerance*, *Masonic Theism*; and one typewritten manuscript of a short story entitled "The Masonic Mirror."

## DONALD E. RUDOLPH

Brother Donald E. Rudolph, 32°, is a recipient of the Congressional Medal of Honor, the nation's highest award to members of the armed forces who have risked their lives to perform an act of outstanding bravery in the presence of an enemy. Brother Rudolph was one of only 432 of the 16,353,659 service personnel on active duty during World War II to receive this award, and he was one of only ten men in Minnesota to be so honored.



*Photo Courtesy of  
HouseOfHeroes.com*

Brother Rudolph was born February 21, 1921 in South Haven, Minnesota. He was a member of U.S. Army, Company E, 20th Infantry, 6th Infantry Division, at Munoz, Luzon, Philippine Islands, where he distinguished himself for "gallantry above and beyond the call of duty" on February 5, 1943. His citation, proudly displayed at the Minnesota Military Museum, Camp Ripley, Minnesota, reads:

2nd Lt Rudolph (then T/Sgt) was acting as platoon leader at Munoz, Luzon, Philippine Islands. While administering first aid on the battlefield, he observed enemy fire issuing from a nearby culvert. Crawling to the culvert with rifle and grenades, he killed three of the enemy concealed there. He then worked his way across open terrain toward a line of enemy pillboxes which had immobilized his company. Nearing the first pillbox, he hurled a grenade through the opening, killing the enemy gunners and destroying their machine gun. Ordering several riflemen to cover his further advance, 2nd Lt. Rudolph seized a pick mattock and made his way to the second pillbox. Piercing its top with the mattock, he dropped a grenade through the hole, fired several rounds from his rifle into it and smothered any surviving enemy by sealing the hole and the embrasure with earth. In quick succession he attacked and neutralized six more pillboxes. Later, when his platoon was



attacked by an enemy tank, he advanced under covering fire, climbed to the top of the tank and dropped a white phosphorus grenade through the turret, destroying the crew. Through his outstanding heroism, superb courage, and leadership, and complete disregard for his own safety, 2nd Lt. Rudolph cleared a path for an advance which culminated in one of the most decisive victories of the Philippine campaign.

Following World War II, Brother Rudolph served as a Veterans' Administration Benefits Counselor at Fort Snelling.

He was initiated into Freemasonry in Ark Lodge No. 176 in St. Louis Park, Minnesota on March 13, 1946 and raised to the Master Mason degree on April 8, 1946. He was elected to receive the Scottish Rite degrees in the Valley of Minneapolis, receiving the Thirty-second Degree on April 12, 1973. He is also a member of Zuhrah Shrine. Presently he resides in Bovey, Minnesota and is a member of Itasca Lodge No. 208 in Grand Rapids, Minnesota. Brother Rudolph was honored at a dinner in the Valley of Duluth on March 10, 1994, where he was presented a Scottish Rite Certificate of Honor from The Supreme Council, Southern Jurisdiction in Washington, D.C.

## **HAROLD E. STASSEN**

In her biography of Harold E. Stassen, Lois Glewwe wrote:

Dignitaries waved, bands played and bombs burst in the snowy skies above downtown Saint Paul on March 31, 1944, as thousands lined the streets to watch the parade threading its way through the capital city to the Auditorium. Paramount Pictures was on hand to film the spectacle and radio announcers from stations around the globe set up their temporary studios in office buildings overlooking the grand event. Others converged on the plaza outside Swift and Company in South St. Paul while their counterparts crowded into the living room of the old farmhouse on Robert Street in West St. Paul. Over 70 million Americans would hear of the celebration on their parlor radios or see it in the Main Street movie house newsreels of towns and cities in every state in the

country. It was Harold E. Stassen Day in Minnesota. The former Governor whom the crowds gathered to honor was thousands of miles away on board an U. S. Navy Battleship in the Pacific Ocean. Even in his absence, their support was strong and sincere. He was their hometown hero who, unbeknownst to any of them, was about to embark on a life long journey that would change the course of world history.

Brother Stassen, born on April 13, 1907 on his parent's farm in West St. Paul, was a well-known Minnesotan long before Harold Stassen Day was celebrated. Many remem-



bered him garnering national attention as the youngest Governor in the nation when he assumed office in 1939. He had been in the R.O.T.C. while studying at the University of Minnesota and earned national honors as a marksman on the rifle team. When the nation was plunged into war in 1941, he resumed his military career and joined the staff of Adm.

William Halsey. He was present on the U.S.S. Missouri when the Japanese signed the official surrender documents in Tokyo Bay in 1945.

As a young boy, Harold Stassen, attended Republican gatherings with his father, where he became interested in politics and the legal profession. After graduating from Humboldt High School at age 15, he entered the University of Minnesota and passed the Minnesota Bar Examination at the age of 21. He immediately became active in the legal profession and Minnesota politics, finally being elected governor in 1938 at the age of 31. His tenure as governor brought about many reforms in state government and resulted in his reelection in 1940 and 1942. Some of his reforms were initially resisted by organized labor, but when the results were realized, both the AFL and the CIO supported his reelection in subsequent campaigns.

Possibly his crowning achievement was his involvement in the founding of the United Nations. Now 37 years old, Commander Stassen flew from Pearl Harbor to Washington D.C. in February of 1945 and met with President Roosevelt in the Oval Office. As a result of that meeting, Roosevelt appointed Stassen as one of the eight American delegates to the Founding Conference of the United Nations in San Francisco. Following the meetings with the president, he paid a quick visit to his family on his way back to the Pacific to rejoin his ship. Immediately following the death of Roosevelt, President Harry Truman reappointed Stassen to the delegation, and meetings began on April 25, 1945 in San Francisco. Even as the war continued to rage in Europe and the Pacific, the delegates met to forge the charter, which would become the foundation of the organization, to maintain the delicate peace which was to follow the war. The negotiations were often contentious and difficult, but Stassen's considerable skill as a negotiator often helped to settle the myriad differences between the delegates. Stassen was known for clarifying contentious points that were often the result of the language differences.

The negotiations dragged on for over nine weeks and many delegates were beginning to think that an agreement would not be reached. On June 26, it appeared that another day of endless arguments would ensue. Instead, after another appeal for reason put forth by the Americans, the room became very quiet when the challenge was issued to end the bickering. Each delegate who was ready to approve the charter was asked to stand. Slowly, one by one, the 300 delegates from 50 different nations began to stand until eventually the charter was approved and the United Nations was born. Harold Stassen was the last living signatory of the original charter of the United Nations.

Following the war, Stassen returned to Minnesota, but he kept his eye focused on national politics. His name was often placed in nomination as a candidate for the presi-



dency, but he was never successful in obtaining the Republican Party nomination. Nonetheless, the campaigns for the nomination became a forum in which Harold Stassen could present his views and influence the policies of the successful candidate. Never tiring of public service, he readily agreed to accept a cabinet level post created by President Dwight Eisenhower.

Stassen's friendship with Eisenhower had begun when he became President of the University of Pennsylvania. Eisenhower was then the president of Columbia University, and the two worked together on several projects. Reform and improvement, a theme that dominated all of his service to the nation, characterized his service to the University of Pennsylvania. His opinions and ideas on international politics were sought right up to his death on March 4, 2001.

Harold E. Stassen was raised to the sublime degree of a Master Mason on November 29, 1929, in Shekinah Lodge No. 171. He became an active member and worked through the officers' chairs in six years. He was installed as Master of Shekinah Lodge on January 14, 1939, just eleven days after being inaugurated Governor of Minnesota. Understandably, his Masonic activities were limited by the enormous demands of his high office, but the other officers of Shekinah Lodge filled the void when he was unable to attend. He joined the Scottish Rite Valley of St. Paul while he was governor. His involvement in state, national, and international politics for the next several decades prevented any active participation in the fraternity, but he maintained his membership in the Scottish Rite up until his death. In 1945, in recognition of his service to mankind and the nation, he was invested with the rank and decoration of a Knight Commander of the Court of Honour in the Scottish Rite. In 1987, to recognize his continuing commitment to world peace and welfare of all mankind, he was elevated to Masonry's high honor, the Thirty-third Degree, Inspector General Honorary. To further honor this great statesman and



native Minnesotan, the Grand Cross of The Supreme Council of the Scottish Rite was added to his honors in 1997. He is only the sixth Minnesotan to be so honored.

## HENRY HOPKINS WADE

Illustrious Henry Hopkins Wade, 33° Inspector General Honorary, educator, researcher and developer, holds an eminent place in the annals of the taconite mining industry in Minnesota. As a metallurgist at the University of Minnesota's Mines Experimental Station for forty-seven years, he was the driving force behind the development of the iron ore pellets, a process that modernized Minnesota's taconite industry. E. W. Davis, author of *Pioneering with Taconite*, praises the machines and methods developed by Illustrious Brother Wade. He retired in 1962 as Director of the University's Mines Experimental Station.



A native Minnesotan, Illustrious Brother Wade was born June 13, 1894 at Hopkins, Minnesota. He attended grade school and high school in Hopkins and graduated from the University of Minnesota School of Mines in 1915 with a degree—Engineer of Mines. During his professional career, his publications were *Mining Directory of Minnesota* (published annually) and several papers relating to iron ore beneficiation. He was always modest about his accomplishments. "To say I developed anything is an exaggeration," he told a newspaper reporter in 1987, "Anything that was done was a group effort." Illustrious Brother Wade's modesty notwithstanding, Governor Rudy Perpich proclaimed October 18, 1987 as "Henry Hopkins Wade Day" throughout Minnesota.

Illustrious Brother Wade became a Master Mason on December 10, 1917 in Albert Pike Lodge No. 237 in Hopkins, Minnesota and served as its Worshipful Master in 1929. He

received the Thirty-second Degree of the Scottish Rite in the Valley of Minneapolis on June 18, 1921 and was invested with the rank and decoration of Knight Commander of the Court of Honour on October 22, 1935. He was the Wise Master of the Minneapolis Chapter of Rose Croix during



Left to right: Ill. Daniel F. Levenduski, 33°, S.G.I.G. in Minnesota, Ill. Henry H. Wade, 33° and Ill. Samuel R. Parks, 33°, S.G.I.G.'s Personal Representative in the Valley of Minneapolis, at the presentation of the Thirty-third Degree Fifty-year emblem.

1936-37 and also served the Minneapolis Valley as Chairman of the General Office Management Committee for many years. He was coroneted a Thirty-third Degree Inspector General Honorary on October 21, 1941.

In 1991 Illustrious Brother Wade was significantly honored by The Supreme Council of the Scottish Rite, Southern Jurisdiction,

when he received the Supreme Council's Thirty-third Degree Fifty-Year emblem. The emblem was presented at his residence on behalf of The Supreme Council by Illustrious Daniel F. Levenduski, 33°, Sovereign Grand Inspector General in Minnesota, and Samuel R. Parks, 33°, Personal Representative in the Valley of Minneapolis. Illustrious Brother Wade is one of two members in over one-hundred years of the Scottish Rite in the Valley of Minneapolis to be so honored.

## LUTHER WALLACE YOUNGDAHL

Illustrious Brother Luther Wallace Youngdahl was born May 29, 1896 in Minneapolis, Minnesota. He was raised to the Sublime Degree of a Master Mason in Lake Harriet Lodge No. 277 of Minneapolis, Minnesota and received his

Thirty-second Degree at the Minneapolis Scottish Rite Temple December 30, 1922. He was Commander of the Kadosh from 1940 to 1942. On November 19, 1947, he was coroneted a Thirty-third Degree Inspector General Honorary.

Brother Youngdahl acquired his college education at both the University of Minnesota and Gustavus Adolphus College. He attended the University of Minnesota from 1915 to 1916 and transferred to Gustavus Adolphus where he received his Bachelor of Arts Degree in 1919. He was awarded his LLB Degree from the University of Minnesota in 1921.

Brother Youngdahl began his judicial career in Minneapolis in 1921 when he became an assistant city attorney. He served in that capacity until 1923, when he began practicing law with Judge Merrill C. Tift. This practice lasted until 1930 when he was appointed a Judge of the Municipal Court in Minneapolis. He moved to the Hennepin County bench in 1936 where he remained until 1942. In 1942 Judge Youngdahl became an associate judge of the Minnesota Supreme Court. He remained with the supreme court until 1946.

Illustrious Brother Youngdahl was elected governor of Minnesota in 1947, an office he held until 1951. During his tenure in this office, he was recognized for his work in mental health reform. He is also remembered for the abolition of gambling and the strict regulation of laws relating to alcohol.

In 1951 Governor Youngdahl was appointed a United States District Court Judge for Washington, D.C. In 1966 he became a Senior Court District Judge, a position he held until his retirement in 1978.

His devotion to constitutional principles was shown in his support of President Harry Truman when General Douglas





MacArthur was relieved of his command of United Nations Forces in the Far East. He was also an early opponent of Senator Joseph McCarthy of Wisconsin, publicly supporting Owen Lattimore when he was attacked by conservatives in congress for his supposed communist connections.

Governor Youngdahl received many honors and awards during his years of public service including being decorated with the Grand Cross, Royal Order of the North Star (Sweden) and the Order of the Lion (Finland). He is the author of *The Ramparts We Watch*.

He entered the celestial lodge above June 21, 1978.



# Valley of St. Paul

## LODGE OF PERFECTION

*Chartered: Pierson Lodge of Perfection No. 1 – December 1, 1867*  
*Carmel Lodge of Perfection No. 2 (later No. 1) – March 19, 1873*  
*Saint Paul Lodge of Perfection - October 23, 1935*

## CHAPTER OF ROSE CROIX

*Chartered: June 3, 1869*

## COUNCIL OF KADOSH

*Chartered: September 12, 1874 as DeMolai Council of Kadosh*  
*Re-named St. Paul Council of Kadosh – October 20, 1935*

## CONSISTORY

*Chartered: May 4, 1880 as Minnesota Consistory*  
*Re-named St. Paul Consistory – October 20, 1935*

*Prepared by*

JACK I. MOREHOUSE, 33° I.G.H.

GERALD E. RHOADS, 33° I.G.H.

LARRY R. WERT, 33° I.G.H.

THE ESTABLISHMENT and progress of the Ancient and Accepted Scottish Rite of Freemasonry in St. Paul follows closely the history of the State of Minnesota in many ways. St. Paul began as a small community on the Mississippi River and grew slowly at first. In 1849 enough Masons were present in the fledgling community for an advertisement to be placed in the *Pioneer* newspaper announcing a meeting of area Masons to be held in a room above the newspaper office. From this humble beginning, which is detailed elsewhere in this volume, the Masons of Minnesota established themselves and have been active continuously to the present time.

In 1852, a steamboat coming north on the Mississippi glided into the dock at what is now St. Paul. As the passengers disembarked, Brother Azariah Theodore Crane Pierson, an active Mason, stood patiently awaiting the arrival of one of the preeminent Scottish Rite Masons of that era. He soon saw an imposing figure descend the gangway. Albert Pike, 33°, was a large man, with long flowing hair and a full beard. Pierson introduced himself to the future Sovereign Grand Commander, and thus began a friendship that continued throughout their lives. The association of these two historic figures, though at times contentious and turbulent, had a profound and significant influence on the future development of Masonry and the Scottish Rite in Minnesota.

Brother Pierson evidently received the degrees from the fourth through the thirty-second from Pike during his subsequent visit to Minnesota. The manner of receiving the degrees at that time was solely through communication because there was an insufficient number of brethren in Minnesota to confer the degrees in full form. Illustrious Brother Albert Pike traveled extensively during those years, communicating the degrees to worthy brethren, and helping to establish Lodges of Perfection in many areas where Masons were present but had not yet formed into Scottish Rite

bodies. That Brother A.T.C. Pierson was actively involved in promoting the establishment of Scottish Rite Masonry in Minnesota is evident in his 1859 election to receive the Thirty-third Degree. He was crowned at a meeting in Chicago later that same year and quickly became an active member of the Supreme Council.

Formal organization of the first Lodge of Perfection did not take place until 1866, when thirty-five Scottish Rite brethren met to plan and organize. Some of brethren had received the degrees from the fourth to the thirty-second from Illustrious Brother Pierson, who by then had been appointed Inspector General for Minnesota. Others had received the degrees elsewhere prior to settling in St. Paul and had made themselves known to the Masons upon their arrival in Minnesota. Activity from 1859, when Pierson received the Thirty-third Degree, to 1866 was sporadic, no doubt owing to the absence of many of the state's Masons who were participating in the Civil War. Many lodges of the era ceased regular meetings because a large percentage of the brethren were serving in the military. When the conflict ended in 1865 and the brethren returned home, they once again focused their attentions on the fraternity, both in the blue lodges and in the Scottish Rite.

### **The Post War Years**

In the latter part of 1866, Illustrious Brother Pierson assembled the Scottish Rite brethren and took the first steps toward formal organization of the Rite in Minnesota. For much of the early history of their efforts, and for the details of the decades which followed, we are deeply indebted to Brother J.T. Christison, 33°. He compiled a history from the extensive notes of Brother Giles W. Merrill and organized the historical records left behind by the Lodges of Perfection that resulted. Much of this work is paraphrased from his records.

It was nearly a year after the initial organizational efforts before results were realized. In December of 1867, Brother A.T.C. Pierson issued a charter for the formal establishment of Pierson Lodge of Perfection No. 1. Illustrious Brother Pierson's high opinion of himself can hardly be overlooked either in naming the lodge after himself, or for allowing it to be so named. This would be viewed as highly irregular by today's standards. But the lodge proceeded to organize. Illustrious Brother Pierson at that time held the office of Grand Prior in the Supreme Council, as well as that of Sovereign Grand Inspector General for Minnesota. The officers elected to lead Pierson Lodge of Perfection No. 1 were as follows:

Charles Whippo Nash, 32°, Thrice Puissant Grand Master  
George Lambertine Otis, 32°, Senior Grand Warden  
Giles William Merrill, 32°, Junior Grand Warden  
Sterling Yancy McMasters, 33°, Grand Orator

Even though they were now formally organized and authorized to work as a Lodge of Perfection, no further progress was made. Brother Nash was absent from the state most of the time and meetings were not held on any regular schedule. On April 21, 1868, the lodge room burned and its records were destroyed, leaving the newly formed group with no meeting place. What few meetings were held had been devoted to learning the opening and closing ceremonies and for pleasure and fellowship among the brethren.

During that year a building had been constructed at the corner of Third and Wabasha Streets in downtown St. Paul. A committee, consisting of representatives from the various Masonic bodies then in existence, contracted for the exclusive use of the fourth floor of the new structure. It was duly dedicated and devoted to Masonic purpose and use by the Most Worshipful Grand Lodge of Minnesota at its annual communication in 1869. In the interim, several other Master Masons had been invested with the degrees of



the Scottish Rite, and it was decided that the time was right for a more formal and successful organization.

In April of 1869, a meeting was held in the Masonic Hall for the purpose of reorganizing Pierson Lodge of Perfection No. 1. Attending the meeting were Brothers G.W. Merrill, N.W. Kittson, F. James, C.W. Carpenter, S.Y. McMasters, A.B. Curry, C.F. Mahler, D.A. Monfort, S.A. Beecher, O.G. Miller and H.A. Wheeler. They applied to Pierson for a new charter which was granted. Brother Pierson simply re-issued the original charter, changing the date from December 1, 1868, to May 7, 1869. The following officers were elected:

Giles William Merrill, 32°, Grand Master  
Albert Bertrand Curry, 32°, Grand Senior Warden  
Delos Abram Monfort, 32°, Grand Junior Warden  
Sterling Yancy McMasters, 33°, Grand Orator  
Norman Wolfred Kittson, 32°, Grand Almoner  
Cephas Warner Carpenter, 32°, Grand Treasurer  
Charles Frederick Mahler, 32°, Grand Secretary  
Horatio Nelson Wheeler, 32°, Senior Grand Expert  
Josiah Marvin, 14°, Junior Grand Expert  
Orville Gilbert Miller, 32°, Grand Master of Ceremonies  
Samuel Adrian Beecher, 32°, Captain of the Host

Two of these brethren were clergymen, namely Rev. Sterling McMasters and Rev. Josiah Marvin. They were pastors at the Episcopal and Universalist churches respectively and later became active in the Scottish Rite.

On the evening of June 2, 1869, an opening meeting was held at the Masonic Hall and the new lodge was consecrated and the officers installed. A large group of the general public gathered to witness the ceremonies and celebrate the founding of the new Pierson Lodge of Perfection. Illustrious A.T.C. Pierson presided as Sovereign Grand Inspector General of Minnesota, and when the non-members had retired from the lodge room, a petition for the degrees was presented from Ahira Richardson, a man well known to

all present. A ballot was cast and he was elected to receive the fourth through the thirty-second degrees. Thus to Brother Richardson belongs the distinction of being the first Master Mason to be elected to receive the degrees in the Lodge of Perfection in Minnesota.

Pierson Lodge of Perfection No. 1 continued to work until April 24, 1872. By-laws had been drafted and adopted on December 6, 1869. However, the four years during which it operated as such proved to be troublesome times. Although the by-laws had been adopted, they do not appear to have been followed and dissension occurred within the brethren. When the charter was eventually surrendered, no mention of the by-laws appears in the record, and we can only assume that the lodge had worked in spite of, rather than in accordance with, its adopted document.

On April 24, 1872, the charter of Pierson Lodge of Perfection No. 1 was abandoned in favor of letters of constitution signed by the Sovereign Grand Commander and the Grand Secretary General designating it Carmel Lodge of Perfection No. 1. The original charter, never formally surrendered, remained in the vault (and survives to the present). The Lodge of Perfection, therefore, had two charters in existence. Thus it is that the Lodge of Perfection in St. Paul, under Pierson Lodge of Perfection and Carmel Lodge of Perfection, has operated uninterrupted from June 2, 1869.

The year following proved particularly unsettled. The precise nature of the dissension among the brethren is not stated, but it is described as envy, jealousy, and petty strife. It may have been that some of the brethren from the original Pierson group did not agree with the Carmel group. It may have been that the traditionalists and the reformers could not operate in amity. It may have been struggles for power and control of the newly created Lodge of Perfection. We can only speculate as to what personalities, egos and contentions befell the lodge during this obviously painful period. However, the problems were not long lived. Steps

were taken within a year to resolve the tension and move forward. Because tensions were so severe, members decided that it would be better to surrender the original charter, drop the dissenting members from the rolls, and begin anew.

A meeting was held on April 21, 1873, at which Brother Giles Merrill, 33°, acting as deputy on behalf of Brother Sterling McMasters, 33°, then the Sovereign Grand Inspector General, officially dissolved the Pierson Lodge of Perfection No. 1. Whether the troublesome brethren intentionally avoided the meeting or were not aware of its date and time is not known, but they were not in attendance. The original charter was withdrawn and returned to the Supreme Council. At the same meeting, acting in his official capacity, he constituted Carmel Lodge of Perfection No. 1 as the sole Scottish Rite body in St. Paul. The Sovereign Grand Commander must have agreed with the decision because the new charter dated March 21, 1873 was in Merrill's hands before the old charter was surrendered.

The results of this cleansing, if it may be called that, must have been for the better. Carmel Lodge of Perfection No. 1 continued to progress for many years thereafter. Brother Merrill is quoted as saying,

The brethren having charge of the work, maintained their faith in the principles of the Rite, —Truth, Justice, and Toleration, — and in process of time the other bodies of the Rite were organized, and after years of struggle and discouragement new members were enrolled who, on making a study of the principles and workings of this system of Masonry, became deeply interested and by their intelligent, persistent and long continued labors, have brought Scottish Masonry up to its present state of prosperity and efficiency.<sup>1</sup>

The first Thrice Puissant Grand Master elected in the newly constituted Carmel Lodge of Perfection No. 1 was Brother John Frazier Head. He was not present at the original installation because he was absent from the state, but was installed on his return. A surgeon with the United States Army at Fort Snelling, he was unable to complete his

term of office due to a military transfer out of Minnesota in 1875. He was active in the Lodge of Perfection from his first appearance in 1870 until his departure from the state. He was replaced by the election on February 28, 1876 of Brother Giles Merrill who served in the office until 1887. Brother Merrill was succeeded in 1887 by Brother William Henry Sterling Wright who served until his death on November 28, 1907. Thus from 1876 until 1907, a period of 31 years, the Carmel Lodge of Perfection No. 1 was under the direction of only two presiding officers. To them much is owed for the continued success and growth of Scottish Rite Masonry in Minnesota.

### **Notes of Interest**

Before looking at the administration of W.H.S. Wright, there are several items of interest worth mentioning. The Scottish Rite has weathered many changes throughout its existence in Minnesota.

The titles of the officers during this early period were quite different from those of the present. The presiding officer of the Lodge of Perfection was the Thrice Puissant Grand Master. The wardens were termed Senior and Junior Grand Wardens. The titles of the Orator, Almoner, Treasurer, and Secretary, and Master of Ceremonies were prefixed with Excellent Grand. The Experts were Respectable Grands and the line was completed by the Valiant Grand Captain of the Host.

In 1869, Brother A.T.C. Pierson was requested to obtain whatever paraphernalia was necessary for the presentation of the degrees and the operation of the lodge. Within a month he reported having secured the materials to make an apron and sash for each degree. He had also obtained five white robes and one black robe and an altar cloth. An engraver was in the process of making a jewel for each degree, and he suggested that a jewel of office should be



struck for each officer. This was approved and he proceeded accordingly.

In a meeting of December 5, 1869, it is recorded that, "All but the active members having retired, the report of the committee [on the by-laws] was taken up and adopted section by section." At a subsequent meeting in February, Brother Miller proposed that all the brethren having received the degrees in the lodge be declared "active" members. Thirteen members were elected to active membership as a result. A later note in the minutes states that there could be no more than twenty-seven active members in a Lodge of Perfection. The question naturally arises as to what constituted an "active member."

A reference to the old constitutions (1762-1786) reveals that, "Every Lodge of Grand Elect, Perfect and Sublime Masons, should have nine officers (not including the presiding officer) and no more than twenty-seven active members." We assume then that all but the active members were considered associate members and had no voice or vote in the proceedings of the Lodge. It is not clear when this distinction between active and associate members was eliminated, but it is interesting to speculate about what would happen today if all but those designated as "active" be dismissed whenever discussion or voting was to take place on important issues.

The previously mentioned dissensions and difficulties appear to have come to a head sometime in 1870 or 1871. At that time a letter was sent to the Sovereign Grand Commander Albert Pike making accusation against A.T.C. Pierson. As a result, Grand Commander Pike issued an edict stripping Brother Pierson of his office as Sovereign Grand Inspector General for Minnesota. Many of the brethren must have been in disagreement with the accusations because they recorded their objection to the action in a resolution adopted in favor of Brother Pierson on January 17, 1871. Further details of the tensions between Pike and

Pierson are presented elsewhere in this volume. Eventually the tension was resolved to some degree and Pierson was restored to favor, but not to his former office.

### **The Gay Nineties**

By the late 1880s the Scottish Rite Valley of St. Paul was becoming more and more active and more successful. Brother Giles Merrill, 33°, installed his successor at a meeting held on March 7, 1887. A resolution was presented "that the Lodge present to Brother Giles W. Merrill, 33°, who has served this Lodge so faithfully for so many years as its Venerable Master, a thirty-third degree jewel." Brother Wright, the new Venerable Master, was appointed to procure the jewel and the secretary directed to pay the cost.

Brother William Henry Sterling Wright, 32°, was elected to succeed Brother Giles Merrill. He and his officers were duly installed and a period of unusual activity in the lodge was begun. On October 17th four new members were elected to receive the degrees and ten petitions were received and referred for investigation. A new code of by-laws was adopted and new robes and regalia were ordered with an advance payment of \$300 being made. For the next few months the majority of their effort was directed at conferring and communicating degrees on the newly elected brethren. On April 30, 1888, eight brothers received the fourteenth degree in full form. On June 4th, dispensation was received from the Inspector General for the lodge to receive and act upon ten petitions. The petitioners were duly elected and the 4th, 5th, 6th, 7th, and 8th degrees were conferred or communicated. The increase in membership that was to continue for several decades had begun.

Also at this time, the first evidence of financial relief is recorded. On October 15, the brethren approved a motion that each of the four bodies of the Rite contribute \$25.00 to aid sufferers of Yellow Fever in Florida. At this same meeting seven additional petitions were received and approved.

Soon thereafter, the Rite contributed \$100.00 to the victims of the Johnstown flood.

The prosperity being enjoyed by the Scottish Rite was becoming evident in their increased activities. They authorized expenditures of \$75.00 for the choir, \$67.04 for curtain and hangings, and \$50.00 for refreshments. The secretary was directed to invest \$1,000 in interest bearing certificates.

The first meeting held in the year 1890 saw the presentation of six new petitions, all of which were referred to committee. They were duly approved, together with five previously elected, to receive the fourth to the eighth degrees. The secretary's report showed receipts for the year of \$8,300.81 and expenditures of \$7,213.78. The balance of \$1,087.03, combined with their interest bearing certificates worth \$2,040.00, gave them a current positive balance of \$3,127.03. This was a definite change from a decade earlier when they had requested remission of their obligations to the Supreme Council due to high operating costs.

Further evidence of their prosperity is found in a resolution passed in 1890. It reads, "Resolved that the Scottish Rite bodies are in favor of the proposition for new quarters, and will pay their full proportion for the rental therefor." At the next meeting \$2,000.00 was approved for expenditure by the finance committee as they saw necessary, for the acquisition and furnishing of new quarters. During the next year the Masonic bodies who had occupied the rooms on the fourth floor of the building at Third



From 1891 until the completion of the building at Smith and Sixth Street, this was the home of the Scottish Rite in St. Paul. This building was located on Fifth Street.

and Wabasha Streets moved to new facilities on Fifth Street. They maintained these new facilities until the completion of the building at Sixth Street and Smith Avenue.

Scottish Rite valleys throughout the Southern and Northern jurisdictions were seeing a marked increase in membership at this time. Previously, degrees had been conferred much the same as the conferral of blue lodge degrees. Candidates for the degrees were taken through each degree individually. This presented a long and laborious sequence of events for the candidate and severely restricted the lodge's ability to confer the degrees on large numbers of candidates. Only limited time was available for degree conferral and only limited space could accommodate those desirous of receiving the degrees. Sovereign Grand Commander Albert Pike single-handedly rewrote the fourth through the thirty-second degrees and restructured them into the more theatrical format in which they now exist. This enabled the class concept in which one principal candidate is led through the degree while his colleagues witness the presentation. Many more brethren could now participate in the presentation of the degrees and the degrees could be conferred on larger numbers of candidates. It was at this time that the membership numbers in the Scottish Rite began to show dramatic increases everywhere.

Scottish Rite Masons the world over were struck with profound grief and sorrow when on April 2, 1891, death finally overtook Sovereign Grand Commander Albert Pike. His contributions to Freemasonry in general and the Scottish Rite in particular cannot be overemphasized, and the entire Masonic fraternity mourned his passing. His name will forever occupy a place of singular importance in the annals of Masonic history. The respect and admiration that he earned are expressed in the resolution passed by Carmel Lodge of Perfection No. 1 and forwarded to the Supreme Council of the Southern Jurisdiction. It reads as follow:



Carmel Lodge of Perfection No. 1, representing the Masons of the obedience of the Supreme Council of the Southern Jurisdiction of the U.S. residing in the Valley of St. Paul, desires to pay a tribute to the memory of their late Grand Commander, Albert Pike. They realize that the adoption of the formal resolutions would but coldly express their regret at the great loss that has come upon the entire Masonic world, hence they decree that a page of the records of the Lodge, be devoted to his commemoration thus faintly expressing their regard for his public, private, and Masonic virtues. Of all the great men who have made Masonry illustrious; who have elucidated its history; who have in ritualistic labor, made its teachings worthy of the respect of cultured intellects; who have caused a stream of light to penetrate into the deepest recesses of its secret doctrines; who have brushed aside the dust of idle and foolish speculations incrusting its altars, and revealed the truth of its pure and symbolical teachings, Albert Pike, among the sons of men stands alone in his greatness. While the order endures, his name and his fame will ever increase, and if, in imitation of the church, Masonry should ever canonize its heroes, and the propagators of its faith, our Grand Commander would stand first upon the list of its saints.

The same genius, the same untiring industry given to literature, to law, or to politics, which he gave lovingly and unstintingly to the advancement of the Scottish Rite, would have made him famous as a scholar or a poet, the peer of any of the great lawyers of the Republic, or a leader among the statesmen of the nation. Nature crowned him with the richest of her gifts. He possessed a frame towering aloft among his fellows, a brain subtle and powerful for its work, a heart filled with charity and good will towards all men. Yet always ready to strike a blow in defense of what he believed to be truth, and equally ready to grasp in loving kindness, the hand of his adversary when the strife was over.

Wherever the Scottish Rite existed, the advice of the Grand Commander of our Jurisdiction was sought, and his opinions were instinctively recognized as having the force of LAW itself. From Australia and the lesser isles of the Pacific, from beneath the shadow of the pyramids, from the orients of the countries of South America, from England and the continent of Europe, his works of wisdom have molded the legislation and

controlled the action of all the Supreme Councils. Such was the influence of the man that at his death, the Supreme Council, over which he presided, was in very truth the Mother Council of the world, and ALMOST the dictator of the actions of her daughters. When he assumed the office in 1859, the Supreme Council was weak and partially moribund. The difference between the beginning and the ending represents the vitality with which he inspired her, the very life blood which he gave to her.

Ever green be his memory. Peace to his ashes. Rest to his soul. Through the frowning gates of death, leads the way to eternal life.

Several months after Albert Pike's death, early in 1892, the Masonic Union was formed. This consisted of three representatives from each of the Masonic bodies meeting in the new Masonic Hall. At this time the bodies meeting in the Masonic Hall in addition to Carmel Lodge of Perfection No. 1, were Ancient Landmark No. 5, St. Paul No. 3, Osman Temple, Damascus Commandery, Paladin Commandery, and Minnesota Chapter R.A.M.

Henry L. Carver, George R. Metcalf and Charles H. Worthen were chosen to represent the Carmel Lodge of Perfection No. 1. This organization has never been dissolved and today, functioning as the Masonic Temple Association, it continues to oversee the maintenance and use of the home of the St. Paul Valley. One of the Masonic Union's first official acts was to authorize Brother O.M. Metcalf to procure new scenery for the better exemplification of the degrees. The sum of \$300 was appropriated for this purpose and it was the first of many such improvements to be made in the coming decade.

At the first meeting of 1893, the Almoner received the princely sum of \$23.88, doubtless due to the increase in membership. The annual meeting of the following month saw the authorization of expenditures for the improvement of the stage lighting and the acquisition of addition equipment for the thirty-second degree. The enhancement of the stage

scenery, equipment, and costumes continued throughout the 1890s as the new degree format created by Albert Pike facilitated the conferral of degrees on ever-increasing numbers of Master Masons.

During the summer of 1894, the custom of “calling off” during the summer months began. No meetings were held from May 21st to September 17th of that year. With the heat and lack of air conditioning, and the absence of many brethren due to farming and vacations, meeting attendance would have been sparse.

Most of the remainder of the 1890s was spent improving the assets of Carmel Lodge of Perfection and the other three bodies of the Valley. Degree petitions continued to be submitted at the rate of five to ten per meeting, and the classes continued to increase in size. At one of the last meetings of the decade, Brother J.F. Lawless was authorized to spend \$500 for equipment and costumes for the De Molay Preceptory, Knights Kadosh, and the degrees of that body. Following the delivery of the costumes, the Valley of St. Paul reportedly had the finest costumes, scenery, and equipment available anywhere and the brethren were entitled to be proud of the accomplishments of the 1890s.

## **The New Century**

The opening year of the new century began in an atmosphere of optimism and enthusiasm. Carmel Lodge of Perfection No. 1 and the bodies of the Scottish Rite in St. Paul were growing by leaps and bounds, and the number of brethren active in the degree work was at an all-time high. Petitions were received at virtually every stated meeting.

The large number of petitions and the increasing size of the classes for degree conferrals swelled the treasury with degree fees. This financial windfall provided the funds needed to equip the valley with stage scenery, costumes, and props. The presentation of the degrees became more and more impressive as the professionalism of the presenta-

tions increased. As the new members of the Rite learned the principles and philosophy of the Scottish Rite and viewed the awesome drama unfolding before them, they energetically carried their enthusiasm back to the blue lodges and petitions continued to flow into the secretary's office.

Early in 1900 a motion was made, seconded, and carried that the officers of the valley should be elected for three-year terms. Brother W.H.S. Wright, who had served as Venerable Master since 1887, was re-elected and continued his distinguished service to the Rite in St. Paul.

An example of how quickly the Rite was growing is provided by the minutes of the meetings in the closing months of 1902 and the early months of 1903. In October fourteen new petitions were received and on November 17th an additional four were read. The December 15th meeting brought nine new petitions and seven candidates were elected to receive the degrees. At the first meeting in 1903 nine more petitions were read. It was decided at that meeting that all new candidates would be presented with a copy of Albert Pike's great work *Morals and Dogma*. This may account for the large number of these volumes that continue to be returned to the Scottish Rite and to the Grand Lodge office from the estates of deceased brethren.

The membership had grown as follows:

	February 1894	February 1904
Lodge of Perfection	164	382
Chapter Rose Croix	144	336
DeMolay Preceptory	121	311
Minnesota Consistory	80	299

Another milestone was reached in 1903. Between March 18th and March 30th, the valley conferred the fourth through the fourteenth degrees with every degree being presented in full form. This is the first recorded instance in the history of Carmel Lodge of Perfection No. 1 where all of the degrees were conferred in full form.



In 1904 we find the following notes in the minutes of the history that was written by Brother Christison: "Comparing the condition of the Rite at present with that of ten years ago he notes that in February, 1894, there was cash on hand of \$796.61, no investments, and very little paraphernalia. In February 1904 cash in the bank, investments, and paraphernalia totaled \$8,224.49."

The military nature of the York Rite attracted large numbers of Masons following the Civil War, and at the turn of the century, York Rite membership far outnumbered that of the Scottish Rite. But the increase in Scottish Rite interest at the close of the nineteenth century and the degree format created by Albert Pike closed the gap and in the coming decades the relative position of the two Rites would see a reversal that continues to this day.

Brother Christison further notes in his history that, "from 1905 to 1915, the bodies grew and prospered, the degree work, so far as the exemplification went, increased in efficiency and more workers were added until each degree of the Rite was paced under the direct supervision of some one individual who was held responsible for its proper presentation. Classes grew to unheard of proportions, and the general interest progressed by leaps and bounds."

On the evening of April 24, 1905, the Sovereign Grand Commander, Illustrious Brother James Daniel Richardson, 33°, honored the Valley with a visit. He was accompanied by the Venerable Secretary General, Brother Ford Webber, and Brother J.A. Whitcomb. The Sovereign Grand Inspector General for Minnesota, Illustrious Brother Samuel E. Adams, 33°, escorted them. After an informal reception to introduce the honored guests to the brethren, the fourteenth degree was conferred on Brother Joseph Manley Simpson. The music for the degree was performed by the Valley Orchestra and a Masonic quartet. Brother Christison, who was present for the conferral, commented that, "No one who saw that work will ever forget the calm, dignified manner and the commanding

presence of the Venerable Master (W.H.S. Wright). On one other occasion only did we see him rise to such heights, and that was when he took us all to Duluth and conferred the degree on his own son." The Grand Commander referred to it later as, "the most edifying presentation, as well as the most marvelously perfect rendition of any degree he had ever seen in any body of the Rite." It was a source of pride for the Valley for many years thereafter and an appropriate honor to be bestowed on the Venerable Master.

During the early years of the 20th century, Scottish Rite in St. Paul faced a space crisis. The lease of the Lodge Hall was about to expire, and the quarters were becoming cramped. Discussion centered around possibly re-renting the old facilities in the McQuillan Block, at Third and Wabasha. Communications were received from the officers of Summit and of Triune Lodge, Merriam Park, offering the use of their facilities as a temporary measure while more long-term decisions could be made. A movement once again surfaced calling for the various Masonic bodies to unite in acquiring a facility that could be the home of all the St. Paul entities then using the quarters on Fifth Street. However, in the end the lease at Fifth Street was renewed for an additional two years and it was not necessary to make an immediate change.

However, the seeds of the idea of having a Temple of their own, as opposed to continuing to rent, had been planted and refused to lay dormant any longer. On April 21, 1902, on a motion of Brother George R. Metcalf, a committee representing the various bodies of the Rite and the other Masonic bodies in St. Paul was formed to explore the idea of converting the Temple dream into reality. At that time the treasurer reported that the cash balance of the Scottish Rite was \$1,549.23 with total assets of \$5,932.23. Much work remained to be done.

During the spring months of 1905, the committee formed to investigate the acquisition of a permanent home for the

Masonic Bodies increased its activities. Called the St. Paul Masonic Temple Association, it was a temporary organization that worked diligently for the next two years. At the completion of its work it was renamed the Masonic Temple Association and continues to serve to the present.

Discussions centered around the type of structure that would most beneficially serve the needs of the craft and the location that would be most convenient. It was agreed that the downtown area would best suit the needs of all the



**This is the building that would be the home of the Scottish Rite and several other Masonic bodies until its condemnation by the state of Minnesota for the purpose of constructing Highway 35E through St. Paul.**

bodies that would be housed in the Temple. It was also agreed that the property that was owned at the corner of Fourth and Market Streets should be sold, and that was accordingly accomplished. The entire frontage on Smith Avenue from Fifth to Sixth was available and a motion was made to purchase the entire plot. The initial idea was to place the new Temple in the center of the plot leaving room for future expansion. Brothers Christison, Fishel, and

Gooch proposed that this be done but were “promptly and forcibly squelched” by the Venerable Master. Brother Wright (the Venerable Master) was of the opinion that no work should be commenced until all of the necessary funds had been accumulated, thus incurring no debt whatsoever in the process. The discussion became heated and passionate as the views and desires of the brethren were expressed. In the matter of accumulating funds, Brother Christison pledged



**The library of the Scottish Rite Temple at Smith and Sixth Street as it appeared in the early 1900s.**

to raise \$5,000 from the membership of Summit Lodge. Brother Will Wright immediately stated that it could not be done. At the next meeting, which was held in two weeks, the pledge had been fulfilled, and Brother Will Wright added an additional \$200 to show both his appreciation and his surprise.

However, the association ultimately decided to purchase only half of the block of property and harmony was restored



to the lodge. The association at that time included representatives from St. Paul Lodge No. 3, Ancient Landmark Lodge No. 5, Braden Lodge No. 168, Minnesota Royal Arch Chapter, Damascus Commandery, Paladin Commandery, Valley of St. Paul Scottish Rite, and Osman Shrine Temple. Brother A. Guthrie was elected President of the association, with Brother W.H.S. Wright elected to serve as Secretary and Brother John Mailer as Treasurer.

The deaths of Brothers Wright and Mailer in 1907 and 1908 respectively were the first interruption in the service of the Temple Association.

Initially the decision was made to limit the cost of the building to \$100,000. However, when the structure was finally completed, the cost had escalated to \$135,000 and additional funds had to be solicited from the members of the association. This proved to be a wise move, because within a decade the value of the building and its contents was estimated to be \$350,000.

### **Note of Interest**

The following interesting note is found in the historical comments of Brother J.T. Christison and is copied here from his work.

At the meeting on March 21, 1908, the secretary announced the death of Brother Henry Dustin Powers, 32°. Brother Powers was born at Lewiston, Maine, in 1857. He was by occupation a railway conductor in the employ of the Great Northern Railway. As an example of courage and devotion to duty, it is recalled of him that on September 1, 1894, he was in charge of passenger train No. 30, leaving Duluth at 1:00 p.m. bound for St. Paul: that when about thirty miles out of Duluth the smoke from forest fires became so dense that it was necessary to light the head lights. The train continued on its regular schedule until Hinckley was reached at 3:25 p.m. Here it was found that the outlying district of the town was on fire. To proceed further (towards St. Paul) meant a terrible loss of life for the people of that town. A consultation was held with Con-

ductor W.D. Campbell of the freight railway. Three empty box-cars were coupled onto the rear of the passenger train and 476 residents of Hinckley were taken on board. The fire in the meantime had made such headway that it was a menace to all on board, as well as to the train itself. After safely crossing over the river a stop was made and forty more refugees taken on. The train was then run back to Duluth, through burning forests and over bridges partly destroyed, stopping several times to take on others until nearly seven hundred persons were crowded in, and saved. The State Commission commenting on the truly courageous conduct of the train crews said, "Engineer Best and Conductor Powers remained steadfastly at their posts, and made up a train for the rescue of the sufferers, with as much coolness as if they were doing ordinary work, although they knew that every moment's delay diminished the chances of the successful escape.

By end of the decade, the Scottish Rite had lost most of the brothers responsible for the success of the Rite in the preceding years. But the invaluable efforts, energy, enthusiasm, and wisdom of Brothers Wright, Adams, Metcalf, and many others, did not pass away with them. They left the Carmel Lodge of Perfection and the Scottish Rite bodies of St. Paul with a legacy that survives to the present. It is not possible to overstate the importance of the work that was accomplished under their leadership.

### **Approaching the "Great War"**

The first decade of the twentieth century had seen large gains in membership and significant progress with the Scottish Rite in every way. The bodies of the Rite in St. Paul had made more progress than they ever dreamed could be possible. But, in spite of what may have seemed like accomplishments that could not be repeated, the Rite was about to see growth and progress that was unforeseeable when the new decade began. Now meeting in their new facilities at Smith Avenue and Sixth Street, they were entering a decade of prosperity which would culminate in the Great War in Europe.

On May 23, 1911, the Venerable Master opened the lodge and resumed its labors. Beginning at 9:30 a.m. with the fourth degree, the officers proceeded from the fourth to the seventh and called to refreshment at 12:30 p.m. At 2 p.m., work resumed with the conferral of the eighth through the thirteenth degrees, with a second call to refreshment at 5 P.M. Following the dinner hour, the lodge was again called to labor at 8 p.m., and the fourteenth degree was conferred on the sixteen candidates. Thus, for the first time, all of the degrees of the Lodge of Perfection, from the fourth to the fourteenth, were conferred in full form in one day.

It was also the custom of the Scottish Rite prior to and during this period to place a written eulogy in the records of the lodge upon the death of a brother. Numerous eulogies can be found following the meeting minutes of this era. The historical significance of this custom cannot be overlooked. Much of personal information about the officers and members of the St. Paul bodies of the Scottish Rite come from these obituaries. The custom was eventually abandoned when the membership grew to such proportions that recording each death in such detail became cumbersome.

It is worth noting that at the meeting held on October 16, 1911, fourteen petitions were presented. Of these, eight petitions with favorable reports from the investigating committee were approved. One petition with an unfavorable report from the investigating committee was rejected by the Venerable Master without the ballot being taken. Three petitions with favorable reports were rejected in the ballot box. And two petitions with favorable reports were tabled until further investigation could be completed. It is apparent from these results that the brethren were very serious in their charge not to admit into membership any person not meeting the high standards they sought in members. As the decade progressed, this pattern was observed numerous times in the minutes of the stated meetings.

On March 29, 1912, death came to Illustrious Samuel Emery Adams, 33°, Sovereign Grand Inspector General in Minnesota, and Lieutenant Grand Commander of the Supreme Council, Southern Jurisdiction. He had also served many other bodies of Masonry including the Grand Lodge of Minnesota. He served as Sovereign Grand Inspector General of Minnesota from 1886 until his death, a total of 26 years. Further details regarding Illustrious Brother Adams appear elsewhere in this volume.

At the meeting of January 20, 1913, a report was submitted by an *ad hoc* committee appointed to investigate and report on dues and fees. This had been done at the direction of Illustrious T.W. Hugo, 33°, the newly appointed Deputy of the Supreme Council for Minnesota. After conferring with the Scottish Rite bodies in Minneapolis and Winona, and finding that each required fees of \$150 for the degrees and annual dues of \$4.00, the committee recommended that the St. Paul bodies adopt a similar resolution. The following resolution was submitted:

Resolved that the fees for the degrees of the Rite, as conferred by the Bodies in St. Paul, from the fourth to the thirty-second inclusive, including rings, *Morals and Dogma*, and Patents be one hundred and fifty dollars without rebates, allowances or excuses of any nature whatever, and be apportioned to the different Bodies as follows:

Carmel Lodge of Perfection	\$30.00
St. Paul Chapter Rose Croix	\$30.00
Demolay Council Knights Kadosh	\$30.00
Minnesota Consistory No. 1	\$60.00
Total	\$150.00

The resolution passed. It was further resolved and passed that the dues be raised from \$3 annually to \$4 annually.

It must be noted that in 1913, the average worker was receiving wages of approximately \$12 to \$15 per week. Fees of \$150.00 for conferral of the degrees represented a significant investment for the petitioners. This reveals the importance that was placed on Scottish Rite membership at



that time. And it soon became evident that this substantial financial requirement did not slow the increase in petitions being submitted.

On Monday, May 19, 1913, a stated meeting was held by Carmel Lodge of Perfection at its lodge hall. After completing all other business, a resolution that had been introduced on April 21 was read and discussed. The resolution changing the regular meeting time from the third Monday of each month to the third Wednesday of each month was unanimously approved and the by-laws amended accordingly.

The membership continued to increase. However, the increase was not satisfactory to Illustrious T.W. Hugo, 33°, Deputy of the Supreme Council for Minnesota, as the following note from him was ordered read at the stated meeting in November.

Dear Brother Herbert,

I have the honor to announce that on the 25th October 1913, I was crowned an Active Member of the Supreme Council of the Thirty-Third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States and assigned to the office of Inspector General of the State of Minnesota.

It will be my solicitude and great pleasure to cooperate with all the Bodies of the Rite in Minnesota in every matter which may be for the progress and permanent benefit of the Rite in this Jurisdiction, the Bodies in the State and the members collectively and individually. Therefore, consider me at reasonable times and occasions at your service, as I shall consider you to be to me, and with a united effort I will be disappointed if we do not regain our former position in the roll of Jurisdictions under our Supreme Council of second or third from which position we have dropped to seventh in four years.

I must not be understood as advocating such a method as would raise our membership numerically at the expense of character and standing, but I know we can accomplish our object in both regards, if, only, the officers will look upon their duties as unfinished without efforts being made in that direction and enthuse their members with the same spirit of emu-

lation and determination, thus getting the impetus of hundreds of assistants amongst the members, who are not the brethren I think them to be, if each one does not possess an influence over at least one Mason not of the Rite of sufficient strength to induce his friend to become identified with it.

Kindly read this notice at one meeting of each of your Bodies and believe me,

Yours faithfully,

T.W. Hugo

The letter was evidently taken to heart because at the annual meeting of 1914, membership was reported to have increased from 666 to 738. The increase was accomplished even with almost ten percent of petitions rejected. High standards were being maintained and the membership increased. By 1915, membership had increased to 890. The increase continued throughout the coming years.

The stated meeting held on August 23, 1916, brought about another advancement. For the first time the minutes of the meeting were typewritten and pasted into the journal that contains the official records of the meetings. Previously, all records were hand written.

The first reference to the Great War in Europe appeared in the minutes of the stated meeting of February 14, 1917. "Immediately after dinner, the Venerable Master read a circular letter from the Sovereign Grand Commander in which he offered his services to the President of the United States to aid in bringing about peace between the Nations of Europe, after which the Box of Fraternal Assistance was passed."

The custom of written annual reports from the Secretary began in 1916. In the second such report the Secretary reports that there are now 190 members actively involved in degree work or serving on committees. He also expressed confidence that the number can be increased to 250 by 1917 when the St. Paul bodies began conferring the 19th and the 23rd degrees. By conferring these two degrees, the St. Paul

Valley would be in the enviable position of conferring all degrees in full form.

The war in Europe moved from an item of interest to a commitment with the entry of the United States into the conflict. Its effects were felt at all levels of American life including the Masonic fraternity as evidenced by the following entry in the minutes:

March 30, 1917

On this date Brother Henri Milton Herff, who was elected to receive the degrees March 21st, called at the Temple and stated that his Regiment had been ordered to leave the City at once, and as this was a case of emergency, Brother John Fishel, Venerable Master, communicated the fourth to the thirteenth degrees, and conferred the fourteenth degree, Perfect Elu, on Brother Herff. He was assisted by all the officers of the Lodge of Perfection.

This was the first, but not the last, emergency conferral of degrees. Members continued to leave the city to report for military duty. As often as was possible, emergency sessions were conducted for brethren waiting to receive the degrees who had without warning received orders to report elsewhere. Also, in respect for those completing military service, and in recognition of the meager pay of the soldiers, dues for the war years were remitted for all those in active service. At the stated meeting in October of 1917, a motion was made and carried that each member of the Scottish Rite in St. Paul who was engaged in military service should receive a gift package from the lodge, cost not to exceed \$5.00 per package. By the January stated meeting the thank you letters had begun arriving and were read in open lodge.

The third annual report was submitted in February of 1918. Many of the members were away in military service, but the attendance was reported to be the best in the history of the St. Paul Scottish Rite. The petitions continued to be submitted in unprecedented numbers and the growth continued. The annual report comments on the large number of petitions:

We believe every brother understands that the petitions for the degrees of the Rite are now secured by no systematic effort. We have believed that if we can keep on improving the work and if we can devote to the class time which will make them understand the foundation principles of our government and philosophy, that if by the charity we bestow, we show something practical as a result of the lessons we ourselves have learned, then that petitions would come recommended by interested brethren, desirous of seeing those they believed capable of appreciating the degrees taking them and the past year has seemed to confirm this opinion. To depend on and upon the general interest of the brethren, rather than petition hunting committees is our system.

On a sad note, while the petitions continued to arrive, the news from Europe also continued. Many brethren of the Rite were killed in action as the war progressed. Many others returned after receiving serious wounds. As in any war, the inevitable result was the loss of our most valuable resource — our people.

With the close of hostilities in Europe, the troops began returning to their homes and the attendance began to swell again. Sixty-four brethren attended the stated meeting of July 16, 1919, and they voted on seven new petitions. The following month 47 brethren were present, and they voted on an additional 31 petitions.

Also at the August meeting the following notice was read and ordered entered into the minutes:

Frank I. Whitney, the president of the Masonic Temple Association, died at St. Paul Minnesota, June 12, 1919.

He had been unanimously elected to that office at each of eleven successive annual elections.

To him, more than any other one man, we are indebted for this Masonic Temple.

When he was first elected in 1908, the question of building had been agitated at times for more than 40 years, but no accomplishments had resulted.

He brought to the enterprise a fund of sound judgment, good sense, and energy, and a determination and an enthu-



siasm which was contagious, infused life and compelled success.

His integrity, his ingenuity in devising ways and means, his personality and his high standing and credit in financial circles made it possible to build and equip this home of the Masonic bodies which meet here and turn it over to them with no lien of any kind.

Today it stands, unostentatious and yet in its appointments and equipment graceful and in utility for the time matchless—a lasting monument to his services and devotion to this association—typical too his character, symmetrical, beautiful and true, and of his life unassuming and abounding in usefulness.

He won the respect and esteem of all who knew him.

Thus passed Frank Whitney, who may well have been called the builder of the Temple. And thus ended the decade of the Great War.

## **The Roaring Twenties**

America had done its duty and “saved the world for democracy.” With the closing of hostilities in Europe, thousands of American men returned to be mustered out and to once again pursue their lives and careers in the land of promise. With their pockets full of “mustering out pay” and their enthusiasm and energy at an all-time high, they once again took their place in society, and Freemasonry once again began a period of unparalleled growth and prosperity. In Blue Lodges and in the Scottish Rite they found not only the wonderful tenets of Masonry, but also the camaraderie and fellowship they had come to enjoy in the military service.

When the veterans had settled back into civilian life, become employed, married, and started families, Masonry began to experience an influx of new members. At its regular stated meeting of November 9, 1921, Venerable Master W. S. Fullerton opened a Scottish Rite meeting attended by 75 members. The following notation appears in the minutes:

On account of the large number of petitions to be acted upon, motion was made and carried that the reading of the minutes of the stated meeting of July 27th, and intervening meetings, be laid over until next business meeting.

After approving the outstanding bills, eighty-seven petitions were read and voted upon. Of these, seventy-six were elected to receive the degrees of the Scottish Rite. Six were rejected and five were carried over pending further investigation. Of those rejected, three were rejected by the ballot and three were declared rejected by virtue of unfavorable reports from the investigating committee. It is evident at this meeting, and at several succeeding meetings, that the Masons of this era took their obligation to heart and admitted none who were not of good report and of good reputation in the community.

Also at this meeting, a motion was made and carried directing the secretary to write to Illustrious Brother J. T. Christison, requesting that he apply for a charter for a DeMolay Chapter in St. Paul. J. T. Christison had long been an active and respected member of the Carmel Lodge of Perfection in the Valley of St. Paul and was currently serving as Master of Kadosh.

At the stated meeting of April 5, 1922, after reading and approving an additional 21 petitions, a motion was made and carried unanimously that the sum of \$75.00 be appropriated to the same Brother Christison to be used in purchase of furniture and toys for "sub-normal" children at the Miller Hospital. Obviously, both Brother Christison and the Carmel Lodge of Perfection were active in charitable endeavors throughout the community.

The growth of Scottish Rite Freemasonry in St. Paul was evidently putting stress on the accommodations at Smith and Sixth Street, because at this same April 5 meeting, a letter from M.E. Kost about a new site for a Scottish Rite Cathedral was directed to committee for investigation. After investigating, the committee reported at the July

19 meeting that they had “viewed the site, which is in the immediate vicinity of the State Capitol Building, this location being on the corner bounded by Central Ave. on the north; by Wabasha Street on the south; and Cedar Street on the east: the tract running through from Wabasha Street to Cedar Street and practically facing the Capitol Building.” The committee at that time had no decided opinion to render and referred the subject to the membership for clarification of several points. A questionnaire was sent to the membership soliciting their views on the following points:

1. Does the Scottish Rite Body of St. Paul desire a building of its own, to be used exclusively for Scottish Rite purposes?
2. Should a suitable site be purchased at this time?
3. Should a site be selected in the vicinity of the State Capitol Building such as is proposed?
4. Should a site be selected in the vicinity of the present Masonic Temple?
5. If neither of the above locations is desirable, then where would be the best location?

The report further stated that “undoubtedly something would have to be done before long if the Scottish Rite in the Valley of St. Paul was to properly function in handling the many affairs it has taken up, in addition to its regular degree work, the DeMolay Chapter, The Baby Welfare work, the educational work, etc.”

It was also at this meeting on July 19, 1922, that Brother Langford presented a motion to form an Executive Committee. The activities of the Scottish Rite had reached such proportions that the Carmel Lodge of Perfection had become weighed down with the large volume of work required. Thus the “Head of the Bodies” was formed, with the Venerable Master of the Lodge of Perfection presiding as chairman of the group. It was further decided that, “While the head of each body has control and jurisdiction over matters which pertain exclusively to that body, a majority vote of the four

heads decided all questions affecting the Rite as a whole, and not otherwise provided for." Details of the duties and obligations and authorities of the newly created "Heads of the Bodies" were spelled out in detail in the report from the Executive Committee. Following discussion, the motion carried unanimously and the form of government established at that time continues even now into the 21st century.

The Scottish Rite bodies in St. Paul continued to grow and prosper as the country prospered during the "Roaring Twenties." Economic growth was evident everywhere and a new feeling of confidence bordering on euphoria dominated the national scene. By 1924, the Scottish Rite had hired two full-time nurses to staff its Baby Welfare Clinic. The grand sum of \$1,000 was allocated for the DeMolay Chapter for the purchase of necessary equipment, robes, and paraphernalia required by its continued growth. Later in 1924, it became necessary to hire a full-time executive secretary for "such work as may be assigned by the executive committee (Heads of the Bodies) and a salary of \$2,500 per year was approved. It was also decided that the bodies continue their child welfare work, begun as the Baby Welfare Clinic, and now to be known as the T.W. Hugo Child Welfare Memorial in honor of the Past Sovereign Grand Inspector General in Minnesota and dedicated Scottish Rite Mason.

For many years Brother George Herbert had served as Secretary of the Lodge of Perfection and had accepted the position of executive secretary when it was created. Apparently his health had been a problem for many years and he had been required to rest and recuperate on numerous occasions. But such was the value of his participation that he was elected to his position annually for many years. On October 21, 1925, the following letter appears in the minutes:

In view of the fact that I have been incapacitated by illness since January, 1917, and have thought it advisable to absent myself for considerable periods and the officers and brethren of the Scottish Rite have been willing that Brother G.A.



Gipple should act as my Deputy, it has been and still is my wish that he should be paid the salary voted to that office, this arrangement to continue until further notice from me. I hereby relinquish all claim to such salary and express my appreciation of the action of the brethren in re-electing me from time to time under these conditions.

By May 27, 1925, the question of where the Scottish Rite should be located had been settled. The Masonic Temple Association was formed in cooperation with the eight other Masonic bodies which held their meetings at the facility on the corner of Smith and Sixth Streets and title to the property was transferred from the Scottish Rite to the newly formed Temple Association. At the same time the property adjacent to the temple was acquired and a new building was erected to accommodate the needs of the Scottish Rite and to allow for enlargement of the auditorium and other meeting spaces in the temple. The new building was connected to the original structure. The expense of building the new structure and connecting it by doorways to the existing temple was born entirely by the Scottish Rite. Thus, it was not necessary to acquire new property or build in a new location. In May of 1926, a new corporation was formed and named the Scottish Rite Association of St. Paul. The new corporation held title and responsibility for the new structure that was built and added to the existing building—now owned by the Masonic Temple Association. The addition was dedicated for the exclusive use of the Scottish Rite.

By 1926, the DeMolay Chapter had grown and become a major influence on the hearts and minds of the young men who were members. Other chapters were proposed in the Twin City area and steps were taken to establish new chapters. At the meeting on September 26, 1926, the following resolution was unanimously adopted:

Be it resolved that this Body approve the report of the Advisory Council of the St. Paul Chapter Order of DeMolay, sug-

gesting that, if it be found advisable to establish DeMolay Councils at several points in the city, the Scottish Rite agree to the transfer of the sponsorship of the present Chapter to such body of Blue Lodge Masons in the city as may be approved by the Advisory Council.

Thus, the involvement of the Scottish Rite in initiating and supporting the first DeMolay Chapter in Minnesota was transferred to a Blue Lodge which maintains it to the present.

Also in 1926, the records were finally brought up to date with regard to petitions that remained approved but for which degrees had not been conferred. The influx of new petitions in the early part of the decade had been of such volume that 36 petitions were open five years later. The petitioners had not reported for their degrees and had not responded at any of the subsequent reunions. Therefore, on December 15, 1926, the petitions were declared cancelled, fees not to be returned.

By December 14, 1927, construction of the Scottish Rite Building was complete. At the stated meeting on that date, it was reported that the total cost of the structure and its contents had exceeded the subscriptions pledged by the brethren. The finance committee was authorized to sell bonds, then held by the Scottish Rite as investments, in an amount not to exceed \$30,000 to satisfy the indebtedness. The building was, therefore, free and clear of any liens or encumbrances as of the date of its completion. One of the first of many important functions to be held in the new facility was the annual communication of the Grand Lodge of Minnesota.

It is also interesting to note that at this time the Secretary of the Scottish Rite was furnished with an automobile to be used in the performance of his duties on behalf of the Scottish Rite. A loan was granted to Brother J. T. Kennedy, Secretary, in the amount of \$800 to purchase the automobile. The monthly allowance for upkeep and insurance was

\$55.00, this being returned to the Scottish Rite as reimbursement of the loan. When it became necessary to turn the car in for a new one, the loan was renewed and the repayment method continued so that the Secretary always had a reasonably new vehicle at his disposal for Scottish Rite transportation needs.

The cooperation of the various Masonic bodies in Minnesota during the late 1920s is evidenced by the following letter received from Brother Charles N. Orr, Grand Commander of the Knights Templar of Minnesota:

I have acknowledgement for your favor of August 29th, extending to the Grand Commandery of Minnesota the facilities of the Scottish Rite Bodies of the Valley of St. Paul, for the period of their Annual Conclave. I choose to believe that both Rites of Masonry are engaged in the great work of educating their votaries to a better understanding of man's individual responsibility to Almighty God. That one Rite emphasizes some features more than others is unimportant. To me it makes little difference in what order a man learns of Masonry's progressive lessons in the science of living so long as he learns them. In this spirit of a common brotherhood, moving towards a common purpose, I accept on behalf of the Grand Commandery of Minnesota, your kind and courteous offer.

While the Scottish Rite, Valley of St. Paul, was enjoying an unprecedented period of progress and prosperity, outside forces were at work which would signal a period of great difficulty for Masonry and the Scottish Rite. Membership was at an all-time high, activity abounded, the new building was completed and thankfully paid in full. But in October of 1929, the decade of the Roaring Twenties was closed with the crash of the New York Stock Market and the first signs of the depression that was to grip the entire nation. The euphoria of the latter years of the Roaring Twenties was soon to give way to the financial difficulties of the Depression years.

## The Depression Years

As the decade of the thirties opened, the Scottish Rite in St. Paul was enjoying unprecedented success. The dues had been raised in 1929 from \$4.00 to \$6.00 per year. The membership totals were at an all-time high and were reported for the state of Minnesota as follows:

Hibbing	667 Members
Winona	1,400 Members
Duluth	2,248 Members
St. Paul	2,738 Members
Minneapolis	6,140 Members

The receipt of dues from an ever-increasing membership and the degree fees received from petitions for membership had generated a substantial treasury. This allowed the Scottish Rite to move forward on many projects, including the building of the new structure adjacent to the hall at the corner of Smith and Sixth in St. Paul. However, this period of prosperity was about to fall victim to the economic woes that gripped the nation and the entire world following the collapse of the stock market.

At the stated meeting of September 2, 1931, Venerable Master Hubert L. Briggs reported that eight new petitions had been received. However, this was offset by a report that 230 brethren had not paid the dues for 1931. An additional 424 brethren remained in arrears for 1930. This was a problem that had not been a factor in the preceding years when only a very few brethren had been stricken from the rolls for non-payment of the annual dues. The large number of brethren now facing economic difficulty was growing as each day passed. An alarming trend was beginning to become evident. At the stated meeting of November 4, 1931, nine members were stricken from the rolls. Three brethren requested demits and six were stricken because they had been dropped from the Blue Lodge Membership because of non-payment of dues. These numbers, while not significant



at that time, were to swell to disastrous proportions in the coming years.

By 1932, as reported at the meeting held on February 3 of that year, the proposed budget could not be balanced. After considerable discussion of the individual items in the budget, each item was approved. However, all agreed that under the current economic conditions there was insufficient income projected to pay the approved items. Brother Charles N. Orr, Chairman of the Executive Committee, pointed out that money had been set aside during the prosperous years of the previous decade for just such contingencies. After lengthy discussion, Brother J. T. Christison expressed optimism, and the budget was passed without a dissenting vote.

Further evidence of the economic hardships of these years appears in a letter dated June 30, 1931. In this letter, Mr. Edwin Brickson requested the return of the fees which he had paid with his petition dated September 8, 1920. People were looking to any source possible to generate cash for living expenses. Apparently, Mr. Brickson remembered paying the fees for the degrees but had never reported to receive them. It was the opinion of those present that the secretary be directed to write to Mr. Brickson and decline his request.

By the end of 1932 the situation had deteriorated further. At the stated meeting in November of that year 24 demit requests were received and granted from brethren who were currently in good standing. In addition it was moved and seconded that the list of members delinquent in their dues for a period of three years be referred to the Committee on Delinquent Dues. It was further resolved that dues be remitted and demits issued to all on the list who, in the opinion of the committee, were entitled to this action by virtue of their situations. All remaining on the list would be stricken for non-payment of dues.

The committee met following the meeting. Dues were remitted from the relief fund for 78 additional brethren and demits in good standing were issued, notwithstanding

the fact that they were delinquent. The economic conditions were beginning to take a toll on membership. In one evening, the Scottish Rite had issued demits to 104 brethren who could no longer afford to pay the \$6.00 annual dues.

The pattern continued into the coming years. Carmel Lodge of Perfection and the Scottish Rite Bodies of St. Paul continued to be active, and they continued to confer degrees. However, the number of petitions received dwindled to a mere fraction of the quantity seen in the previous decade, and the number of demits and those stricken for non-payment of dues continued to rise. And the Scottish Rite was receiving an ever-increasing number of notices from the Blue Lodges that members had been stricken; thus requiring a similar action by the Scottish Rite. For example, at the stated meeting of January 3, 1934, 10 were issued demits, 54 were stricken for non-payment of dues, and 12 were stricken because they were no longer affiliated with a Blue Lodge. This brought the total membership loss for three months to 178. The widespread economic devastation brought about by the depression and the unprecedented unemployment brought havoc to organizations everywhere.

In March of 1934, the budget was approved for the year at \$7,631.00. The previous year's budget had been \$10,047.00. Belt tightening was evident everywhere. Capital City Lodge reported that they were unable to redeem the bonds which they issued to the Scottish Rite. The members voted to accept new bonds in like amount, with payments and interest deferred for two years in order for the lodge to continue with default.

By November of 1934, the situation had grown to such serious proportions that the Scottish Rite voted to impose a moratorium on dropping members for non-payment of dues. The Committee on Delinquent dues was empowered to grant additional time for members to pay their dues. The Committee was also granted additional authority to remit dues from the relief funds in cases where they deemed it appropriate under the circumstances.

In 1935, the Supreme Council, Southern Jurisdiction, informed all Scottish Rite bodies under their control of its desire to have the various bodies of the Scottish Rite named for their location. In St. Paul, the only body using St. Paul in their name was the Chapter Rose Croix. Therefore, Carmel Lodge of Perfection, DeMolay Council of Kadosh, and the Minnesota Consistory would have to change their names in accordance with the wishes of the Supreme Council. The brethren agreed to the name change for the Lodge and the Council, but voiced their preference for keeping the name of the Minnesota Consistory. By vote taken at that stated meeting, the name of Carmel Lodge of Perfection became the St. Paul Lodge of Perfection. Similar votes were being conducted around the country as all Scottish Rite Bodies came to be known by their location rather than by less identifiable names.

Also, later in 1935, the term of office for the various bodies of the Scottish Rite in St. Paul came under discussion. It had long been customary for all officers to be elected or appointed for a term of three years. To many of the members, this represented a commitment that was difficult to make. To participate in the offices of the Lodge of Perfection required a commitment of 15 years. This long period of service also worked to limit the number of brethren who could participate as officers. After considerable discussion of the pros and cons, members voted to change the term of office to two years. This also made it possible for more brethren to participate by assuming offices in the Rite.

By 1936, the number of brethren in arrears in their dues had abated. At the stated meeting of December 4, 1935, 47 were dropped for non-payment of dues, 36 had dues remitted from Scottish Rite funds, and 19 were dropped due to non-affiliation with a Blue Lodge. The depression was not over, but there were signs that things were improving economically. By March of 1936, the membership had dropped to 1,926 members. This represented a loss of 812 members in approximately five years. Had it not been for the

charitable nature of the organization in remitting dues of those it felt worthy and in dire circumstances, the losses would have been far greater. But it appeared that the worst was over, and there were signs that the economic hardships would soon further abate.

By the end of 1936, the Scottish Rite again began receiving petitions in more significant numbers. But the real sign of improvement in the conditions of the economy was the number of applications for reinstatement. In the majority of cases, the applications were approved regardless of the situation. In true Masonic tradition, unpaid dues were forgiven or ignored and the brethren were welcomed back with open arms. The membership continued to decline slightly due to deaths. But it certainly appeared that the end of the depression was near. By the end of 1937 the membership had stabilized at about 1800.

The remainder of the 1930s was devoted to regaining a balanced budget and rebuilding the membership and structure of the St. Paul Valley of the Scottish Rite. With the membership stabilized, plans could be made without fear that those in control of progress would not be forced by economic conditions to abandon their Masonic ties.

At the same time as the optimism was being restored to the membership and the Scottish Rite bodies, dark clouds were again forming on the horizon. At the stated meeting of the St. Paul Lodge of Perfection held on September 7, 1938, a request from the Sovereign Grand Commander was read. It called attention to the deplorable conditions of Masons in various countries of Europe, and urged contributions for relief of distressed lodges and brethren. The request was referred to the Executive Committee which met immediately following the stated meeting and approved a contribution.

The forces of evil were at work in Europe. Like the United States, Europe was just recovering from the worst economic conditions it had seen for centuries. But the recovery was overshadowed by the ruthless aggression of Hitler



and Mussolini, both of whom had banned Masonry from their own countries and the territories that they invaded. The depression was drawing to an end, but the difficult days of a world at war were just beginning.

## **The World War II Years**

As the 1930s came to a close, the forgiveness of past unpaid dues continued as the Scottish Rite bodies worked to put the difficulties of the depression years behind them. Numerous applications for reinstatement were approved with remission of past dues.

Noteworthy among the names of the petitioners for the degrees is that of Harold Edward Stassen. The Honorable Harold Stassen had served as Governor of Minnesota since 1931 and was known far and wide as an able statesman and pillar of the community. The Secretary read a letter from Brother A.F. Pray, Sovereign Grand Inspector General in Minnesota, in which he announced his selection of Brother Stassen to receive the degrees, acting under Sec. 26, Article IV of the Statutes of the Supreme Council, 1929. The Venerable Master then stated that this precluded the necessity of balloting upon his petition. Governor Stassen listed his occupation as Attorney at Law—now Governor of the State. He was a member of Shekinah Lodge No. 171. The Governor received the degrees in the Bodies of the St. Paul Scottish Rite while he was governor. He was thrice honored by The Supreme Council for the Southern Jurisdiction: in 1945 he was invested with the rank and decoration of Knight Commander of the Court of Honour, in 1987 coroneted a Thirty-third Degree, Inspector General Honorary, and in 1997 he received the Grand Cross of Honour, the highest honor awarded by The Supreme Council. Brother Stassen remained a member until his death in 2001—a tenure of 62 years.

The increased hostilities in Europe were becoming more evident as the decade opened. At the stated meeting on

December 4, 1940, a letter was received from Brother A.F. Pray, Sovereign Grand Inspector General, stating it was proposed that the Orient of Minnesota purchase an ambulance for use in the European War. The cost of a new ambulance was \$1,350.00 to be prorated according to membership among the five Scottish Rite bodies in the state. On motion of the Secretary, an appropriation of \$255.00 was made for the amount needed to buy the ambulance. The United States was not yet in the war, but it was evident where the sympathies of the people were focused.

The decade opened with the Scottish Rite in St. Paul listing 1,713 members. Plans were made to grant amnesty to all those brethren who had been members but had been stricken for a variety of reasons. While the constitution required that the dues be current for all years since becoming a member, authority was given to the Executive Committee to grant amnesty as they deemed appropriate. The majority of those seeking reinstatement were required only to pay the dues for the current year in order to be restored to membership. However, many of the members lost to the economic devastation of the depression years never returned.

The Executive Committee also approved sending a blank petition to every member of the Valley in an attempt to generate new petitions for the degrees. However, this effort did not appear to have been as successful as they had hoped.

Worsening conditions in Europe and elsewhere were in the headlines every day by the end of 1941. At the stated meeting of November 5, 1941, the Venerable Master turned the floor over to the Sovereign Grand Inspector General of Minnesota, Illustrious Brother A.F. Pray, who responded with a report of the session of the Supreme Council and told of \$1,000,000 being appropriated to aid persecuted Masons, their families and friends, wherever they may be. The situation was becoming more and more extreme in Europe and Asia as the Axis powers pressed their aggression into the countries of their

neighbors. Brother Stassen, the principal speaker at the Feast of Tishri, stressed "the intense gravity of the World situation." He urged that above all things we must be a united people if any good is to result from this chaos.

On December 7, 1941, a day that President and Brother Franklin D. Roosevelt declared would "live in infamy," the forces of Japan attacked the United States Navy at its Pacific headquarters in Hawaii. With that action and the dec-



**The Grand Cross Certificate of Honor is presented, on behalf of the Supreme Council, to Ill. Harold E. Stassen, 33°, at his home. (Left to right) Ill. Jack I. Morehouse, 33°, Brother Stassen, Ill. Daniel F. Levenduski, 33°, S.G.I.G. in Minnesota, and Ill. Merlin H. Kvaal, 33°.**

larations of war in the following days, the United States officially entered the hostilities with the Allies. At the next stated meeting of the St. Paul Lodge of Perfection, following the experience of the first World War, the lodge voted to remit the dues of all members who enlisted in the military services of our country.

With the memories of World War I fresh in the minds of many of the members of the St. Paul Valley, they immediately embarked on programs of support for those citizens who had



enlisted in the military services. On June 3, the Venerable Master stated that an invitation had been extended to Colonel Carl R. Gray, Jr., Commander of the Railway Military Engineers now in training at Fort Snelling, for his contingent to attend a Smoker and Entertainment at the Temple on June 12. This event was provided without cost to the military personnel, and attendance by members of the Scottish Rite was limited to those necessary to provide for the comfort of the guests. On September 2, the Executive Committee was authorized to offer the dining room of the Temple as a center of activity for local troops in training. Requests for demits due to the limited income of military personnel were routinely refused with their dues remitted and their membership maintained.

The membership had dropped to 1,640 in 1941. As military activity increased and the nation focused on the war effort, one might expect that the flow of new petitions would wane. However in 1942, applications for the degrees actually increased and the membership showed a net gain of 44 members to 1,684. This was probably a result of the desire of Masons now in the military to receive the degrees of the Scottish Rite before embarking to foreign destinations for an unknown period of time. Every effort was made to accommodate these applications prior to the scheduled departure date of the servicemen.

Increasingly, the civilian population had to adjust their activities to accommodate the needs of the military and the war effort. Critical resources were rationed. Items such as tires, rubber, green paint, nylon, sugar, meat, and other supplies needed for the war effort were in short supply. Consequently, in 1944 the Feast of Tishri was cancelled in favor of a night of entertainment. It was attended by 686 Scottish Rite Masons, their wives and guests.

Following the end of hostilities in Europe and Asia, activities quickly returned to normal. As the military services



returned to their peace time levels, the civilian population swelled with young men. The returning veterans came home with back pay and the GI Bill and quickly resumed pursuing the aspirations that had been so rudely interrupted by the war. At the annual communication of the Scottish Rite in 1945, membership was reported to be 1,787. This represented an increase of 120 members from the 1,667 reported in December of 1943. As those in military service began returning home, the number of petitions began increasing, and the size of degree classes began to grow. Discharges from the military services began almost immediately when the hostilities came to an end and the stream of returning veterans continued to escalate through 1946.

The volume of petitions received in the office of the secretary of the Scottish Rite Valley of St. Paul mirrored the change brought about by the cessation of hostilities. At the stated meeting in August of 1946, 19 petitions were read and approved. By September 11, the number had swelled to 64 candidates who appeared for the presentation of the 4th, 5th, and 6th degrees. The following month Scottish Rite received nine petitions for the degrees and two petitions for affiliation. Another 10 petitions for degrees were received in November, followed by 31 in December.

The 1947 lodge year opened with 47 new petitions as the desire for membership and fellowship continued to spread. The trend of withdrawals that dominated the early and mid-thirties was reversed, and the Scottish Rite in St. Paul was back on track and growing. On Saturday, February 19, 1947, the 4th through the 14th degrees were conferred on 86 additional new members. By the end of that year, the lodge established a screening committee to expedite the process of voting and approving the large volume of petitions. Brother Gerhard J. Bundlie spoke at length at the meeting held on November 5th, regarding the screening process that had been established in Minneapolis because they

were experiencing the same unprecedented growth. It was then moved and seconded that all new petitions be submitted to a screening committee for review and recommendation to the lodge at the stated meetings. It was further agreed that all brethren would have the right to make individual objection on any petition to either the Venerable Master or to any member of the screening committee. The motion carried and the committee was established.

At the March stated meeting in 1947 presentations were received from Brother Russell Swenson and Brother Walter Holmes on the "perils we face from certain religious groups." It is interesting that the attacks currently received from the religious right are not new to Masonry or the Scottish Rite, but have been present to a greater or lesser degree throughout our history. Being the largest and most successful entity in any field subjects one to criticism—especially when secrecy is involved and the door to misunderstanding is opened.

Long before the Minnesota Clean Indoor Act restricted smoking in public buildings, concern for the comfort and health of the members was shown by the Scottish Rite. At the stated meeting held on May 5, 1948, the members voted to eliminate smoking in all meeting areas and during official meetings. When the meeting opened, Venerable Master Emmet Christesen announced that since there were "only" nine petitions ready for ballot, the voting would be tabled in order to address other pressing business. In addition to the action regarding smoking, a contract for a new roof on the building was approved and Brother Carl S. Deither was appointed as Assistant Secretary without pay. It was further decided that due to the increasing costs and the inflationary pressure on the dollar, the price of meals would be raised to the kingly sum of \$1.00. The lodge had been charging \$ .50 for dinner and underwriting the cost over and above that amount. Considerable discussion ensued about how unreasonable it seemed to "double" the cost of the meals. However, the motion carried and the increase became effective immediately.

By November, the increasing burden placed on the Wednesday night meetings by the large number of candidates for degrees and the degree schedule was being felt. Tuesday night meetings for the purpose of voting on petitions was established so that Wednesday nights could be devoted to degree work only. At the first such special stated meeting, petitions were received and read from 35 candidates, all being approved to receive the degrees.

Degree work was also well attended. From the numbers reported in the minutes of the meetings, many sideliners witnessed the degrees. The secretary reported that refreshments were served to 265 on September 21, 1949, following the conferral of the 14th degree on 67 candidates. Allowing for the degree participants, this would mean that more than 150 sideliners witnessed the degree work.

The following quotation, taken from the report of Venerable Master Dean H. Field, illustrates the timelessness of the principles of the Scottish Rite. But for the date, the report could be submitted today and still retain its relevance. Brother Field observed in his report as follows:

The great impression gained by your Venerable Master during his incumbency, has been the great opportunity awaiting the St. Paul Valley for growth and influence upon the community, if we can but harness and organize the interest of our membership. What a message we have for the community in this critical period. The Scottish Rite is one of the real champions of the principle that Government exists to improve and ennoble the individual, as opposed to those devastating forces that would glorify the state and reduce the individual to subservience. What voices in America are stronger today than that of Scottish Rite Masonry in championing the continued separation of Church and State, and of opposing the subsidization of religious educational institutions by the allocation of public tax funds. We hear and see these days plans to break down the barriers between races and nationalities in our land, to end discrimination and give equal opportunity to all. But in Scottish Rite Masonry we offer a living example of

men of diverse origins working and mingling together, unselfishly and as friends and brothers.

As the decade of the '40s came to an end, membership was reported as follows:

Membership December 31, 1948	2221
Initiations	186
Affiliations	10
Reinstatements	14
Total	2431
Deaths	60
Demissions	12
Suspensions	5
Membership December 31, 1949	2354

### **The Fabulous Fifties**

The optimistic and enthusiastic attitude that carried the St. Paul Valley through the first half of the twentieth century continued as they entered the Fabulous Fifties and the second half of the century. But as happens occasionally, not all of the activities were in the best interest of the Craft and the Scottish Rite.

On January 31, 1951, W.B. Roberts, Sovereign Grand Inspector General, wrote to the St. Paul Valley of the Scottish Rite expressing his concern following the casting of a dark ballot on 17 applicants. The screening committee had approved the petitions of 49 only to have 17 rejected at the ballot box. Illustrious Brother Roberts expressed concern that the high percentage of rejections smacked of spite, envy, and malice, and was certainly an indication that somebody in the group was not acting in accordance with Masonic principles. Nine of the rejected applicants had received more than one black ball and those rejections were allowed to stand. The petitions of those eight applicants receiving only one black ball were reinvestigated and a favorable report submitted to the S.G.I.G. He declared the unfavorable ballot void and that a new ballot should be taken at the next meeting. He



also admonished all the brethren at that time regarding the sanctity of the ballot box and reminded all of their duty as Masons. He reminded them that it would not be too difficult to identify those who acted in an unmasonic manner and promised that any further abuse of the ballot process for personal piques or quarrels would be punished accordingly—"as had been done before." There was no further occurrence.

At the stated meeting of March 7, one observant brother pointed out the deteriorated condition of the ballot box and recommended that new ballot boxes be acquired. It's difficult to imagine in today's circumstances that our ballot box would be so overused that it would actually be worn out.

The membership continued to grow and by the end of 1952 the total had reached 2,534. Venerable Master Dean H. Field, in his biennial report, noted that the depreciation of the dollar and the increasing expenses of operation were bringing the valley closer to a financial problem. Three courses of action might stave off difficulties. Adoption of an austerity budget might reduce expenses, but would mean a reduction in services that would make the St. Paul Valley less attractive to potential new members. A membership drive would generate petition fees; however, this was considered ill advised. The only remaining remedy would be a dues increase.

The dues at this time remained at \$6.00 per year—a level that had been established before World War I. The large number of petitions over the years had provided the financial resources which enabled them to avoid a dues increase for so long. This situation would be observed in many other Masonic bodies as well and most would not realize the danger of relying on petition fees as income until the number of petitions decreased and a financial crisis was at hand.

A dues increase was inevitable; however, the Valley could not reach a consensus about the amount of the increase. At the next stated meeting, it was again discussed, but the matter was tabled pending further investigation into the obligations to the Temple Company. The issue of dues remained

a topic of discussion for the remainder of the year and ultimately no action was taken to increase the amount.

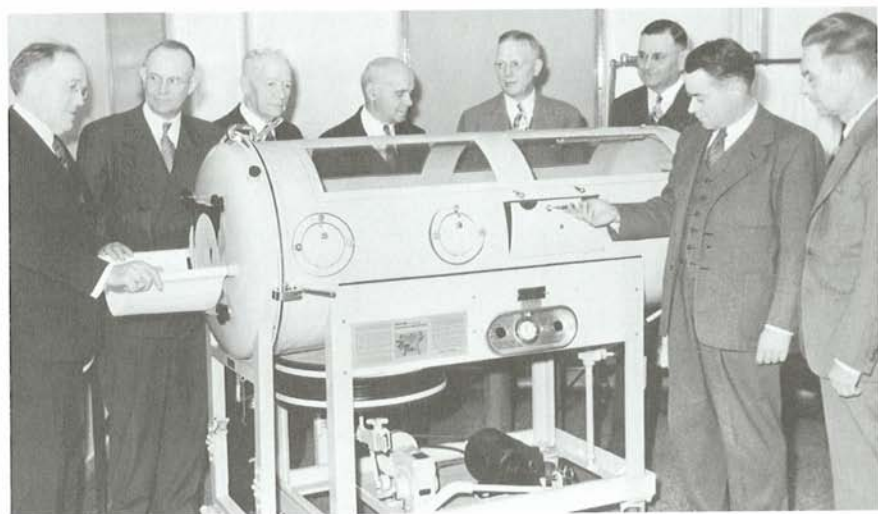
At the December 10, 1952 stated meeting 63 new petitions were received. With new petitions coming in at this pace, the lodge apparently decided that sufficient income was being generated for operations to be continued at the current dues level. Hindsight is always clearer than foresight, but it was now evident to both the Scottish Rite and to other bodies within the Masonic family that reliance on degree fees, raising fees, and income from petitions is not good fiscal management. It merely solves a financial problem for the present with no thought about the financial stability of the future. But for the time, the Scottish Rite Valley of St. Paul remained financially solvent.

Attendance at the stated meeting of March 11, 1953 strained the capacity of the meeting room as a record number came for the meeting. The secretary announced that the membership numbers were approaching a record high of 2,738 members reached in 1931. The amount of dues was again discussed and the brethren were encouraged to discuss it among themselves in preparation for a motion that would be presented in the fall. It was also decided to continue the practice of holding special meetings for the purpose of balloting on the large number of petitions being received, devoting Wednesday evening meetings to degree work.

By the end of 1954, the membership roll had swelled to 2,788—more than 50 over the previous record of 2,738 achieved in 1931. During the summer of that year, the financial questions that had been discussed for several years were finally addressed. After a lengthy and heated discussion, with predictions that the membership would never stand for the increases that were being proposed, the question was called and the ballot taken. After 29 years, Scottish Rite dues were raised from \$6.00 per year to \$9.00 per year. In addition, the dinner fee was raised from \$1.00 to \$1.25.

Subsequent records indicate that no protests were filed, no members were lost, and the increased cost did not have any effect on the appetite of the brethren.

On January 19, 1955, the fourth degree was conferred on 35 brethren, with Illustrious Brother Edwin J. Simon presiding. This was the first time that this degree had been conferred with a cast comprised entirely of 33° Masons. This



**This iron lung for children was donated to Ancker Hospital by the Scottish Rite during the polio scourge of the early 1950s. Scottish Rite Masons performed this example of philanthropy without mention in the minutes of the Rite.**

practice became tradition in the St. Paul Valley of the Scottish Rite and continues to the present. That same evening Brother Solly Robins presided for the conferral of the fifth degree and began a tradition of service to the Scottish Rite that continued for nearly half a century.

By February of 1955, the membership had grown to 2,830 and continued to grow throughout the year. The minutes of the stated meeting of November 2, 1955, refer to a discussion of the formation of the Masonic Cancer Relief Committee of Minnesota. This exploratory committee, in cooperation with all the Masonic bodies in Minnesota, even-



tually became the Masonic Cancer Center Research Fund, initially funded by the Scottish Rite Valley of St. Paul with a grant of \$1,500 to defray organizational expenses. The project eventually came under the control of the Grand Lodge of Minnesota and in 1958 resulted in the Masonic Cancer Research Building on the campus of the University of Minnesota. This major philanthropy continues to support the fight against this dread disease by funding research and clinical positions in the University Hospital.

In the annual report submitted in 1956, the secretary reported that the membership had grown to 2,915. The interesting aspect of this report is the other figures that were also presented. Deaths in the previous year were only 51. Eight members demitted and 21 were suspended for non-payment of dues. Hence, only 80 members were lost. The low number of deaths in comparison to the membership totals indicates that the average age of the members at this time must have been well below retirement age, an indication of the vitality of the St. Paul Valley at this time. This trend continued for another two decades before the percentage of deaths in relation to the membership totals began to increase.

Minutes from the August 1, 1956 meeting contain the first mention of the possibility of losing the Masonic building to the planned interstate highway. This discussion is detailed in the minutes as follows:

E.W. Johnson then cited the proposed construction of a new highway to pass to the west end of the Masonic building. This highway would be on a high level and place our building in an isolated position. Brother Bundlie then moved that a committee be appointed by the Venerable Master to investigate two things: the effect the proposed highway would have on the building and to investigate a possible new site for the Scottish Rite activities.

Wittich seconded and after discussion the motion was carried. This topic became the dominant subject of discussion at many subsequent meetings and for many years



rumors circulated regarding the fate of the building as the highway plans developed. The plans of the Highway Commission changed as often as the rumors. By February of 1957, a report was presented that definite plans had finally been drawn and the highway would in no way interfere with the building or the operations of the Masonic bodies that called it home. This would, of course, eventually prove incorrect—but not before numerous changes and many years.

On April 10, 1957, the secretary made an announcement that had not been heard in the St. Paul Valley for nearly two decades. The announcement was brief and to the point. It said simply, "No new petitions this evening."

Membership on January 1, 1958, was reported as 2,963. This figure was very close to the high membership total reached in 1931. Membership would remain at this level until the mid-sixties when a steady decline would begin and continue until the end of the century.

At the stated meeting of July 1, 1959, the Minnesota Consistory, which had resisted changing its name to reflect its location, received a letter from the Supreme Council on that subject. It had been several decades since the Supreme Council had instructed all Scottish Rite Bodies to accomplish the name changes, but the "Minnesota" Consistory has resisted. Sentimental attachment to a name can be extremely strong. However, by the late fifties the Supreme Council had exhausted its patience and the name change was made official by action of the executive committee, and the highest body of the Scottish Rite in St. Paul became known as the St. Paul Consistory.

A net gain of 25 new members brought the membership total to 2,988 at the end of 1959, but it was evident that the large gains in membership were to become a thing of the past. Significant losses were not yet occurring, but the large membership gains of the past were certainly slowing.

## The Sixties

In May of 1960 the Scottish Rite again realized that expenses were increasing. At the May 25, 1960 stated meeting the membership discussed and approved a \$3.00 increase in the dues, from \$9.00 to \$12.00 annually. This 33% increase would seem excessive by today's standards, but the financial problems of the Scottish Rite in 1960 were twofold. Inflation raised the operating expenses each year, but the real problem was the lack of income from petitions. During the period when membership had been constantly increasing, the Scottish Rite bodies enjoyed not only the dues of the new members, but also the income from the \$150 fee that accompanied the petitions. Increases in the dues were not necessary as long as the membership total increased each year. However, the combined effects of inflation and the ebbing number of petitions were more than the Rite could absorb, and the dues were increased as a result. This double-edged sword would also present itself to Blue Lodge Masonry in the coming years.

In August, 60 new petitions were presented and it appeared that the membership would again show positive gains. However, this was a short-lived phenomenon and the flow of petitions would soon dwindle once again.

Despite its slow growth, Masonry and the Scottish Rite enjoyed the respect and participation of many of Minnesota's prominent citizens during this period. At the Feast of the Council in January of 1961, the featured speaker was newly elected Governor Wendell Anderson. The Feast of the Council was very well attended to hear the remarks of the Chief Executive of the state.

A net gain in membership of 39 members raised the membership total to 3,037 in 1961. This would stand as the highest membership level to be attained in St. Paul. As evidence of the waning interest in membership, a planned one-day class in that year had to be cancelled due to a lack of petitions. It is unclear from reading the minutes whether

the lack of interest was expressed for the one-day concept or for the Scottish Rite in general, but within a very few short years, the membership totals would begin a steady decline, a decline that would continue at all levels of Masonry and in many other stalwart institutions in society. The changes in societal attitudes were affecting all aspects of American life.

It is interesting to note that probably the most active committee in the St. Paul Scottish Rite during the 1960s was the Visitation Committee headed by G.A. Friberg. Each month for many years Brother Friberg submitted a list of brethren that had been visited during illness, hospitalization, or long-term care in nursing home facilities. The list invariably contained the name of 30 to 50 brethren. The minutes lack information about the size of the committee, but accomplishing monthly visits to this large number of brethren must certainly have required many active and dedicated participants. In the finest traditions of our fraternity, compassion and concern were expressed for those in need throughout the 1950s and 1960s.

The minutes of the stated meeting held on June 5, 1963, note remarks by Rev. Blackburn on efforts by the late Pope John XXIII to bridge the divisions which existed between the Masonic Fraternity and the Roman Catholic Church. In a 1738 edict, Pope Clement XII had forbidden Roman Catholics to join the Masonic Fraternity on pain of excommunication. The first indications of a softening in the position of the church came with the Ecumenical Council called by Pope John in 1962. In his remarks at the Scottish Rite meeting, Rev. Blackburn stated his hope that the movement would be continued by Pope Paul VI, successor to John XXIII. Had the Rev. Blackburn lived long enough he would have seen his dreams come to fruition. While the ban still has not been officially removed, the relationship of the lodge and the church has improved considerably.

The first actual decrease in membership was seen in the 1960s. A net loss in membership of 106 members occurred in 1964 with the deaths, demits, and suspensions all increasing. This trend corresponded to similar numbers experienced by the Blue Lodges in the same year and would continue for many years.

Again in 1964, the proposed highway project came to the attention of the Scottish Rite. Action was limited to requesting a meeting with the Masonic Temple Association so that the Scottish Rite could state its position regarding the possible condemnation of the building and its acquisition by the state of Minnesota. It would be several years before this project reached a conclusion.

By 1965 serious discussions were under way to find a way to obtain enough new members to offset the high number of deaths occurring as the average age of the members increased. The secretary reported that there had been 92 deaths in the preceding 12 months. More frequent contact with the Blue Lodges was recommended.

Some aspects of active Masonry do not change. At the stated meeting of December 7, 1966, the problem of scheduling all the various activities of the occupants of the Scottish Rite facility was discussed. With several Blue Lodges, the Scottish Rite bodies, the York Rite bodies, the Eastern Star, and the youth organizations all using the building, scheduling conflicts were unavoidable. The secretary, Brother Emmet Christesen, recommended better communication between the groups as a possible solution to the difficulty. No further mention appears in subsequent minutes, so one can surmise that the problem was resolved.

In 1967 membership declines became serious enough to warrant the formation of a committee consisting of the Junior Wardens of each of the bodies. However, no consensus was ever reached as to how to proceed. The minutes of several subsequent meetings indicate disapproval at the lack of progress and the disappointing absence of activity on



the part of the committee. Eventually it was determined that this approach was not going to furnish the desired results, and the committee was disbanded.

In 1968, inflation again caught up with Scottish Rite Masonry, and the dues were raised to \$15.00 effective on January 1, 1969. As in the past, considerable discussion preceded the vote.

At the stated meeting of May 7, 1969, Brother Florian Herring, Venerable Master of the Lodge of Perfection, received the following note from the secretary:

There is a time for all things. After forty-six years of activity in the Scottish Rite, twenty-five as an active worker and nearly twenty-one as secretary it is now time that a younger man take over and direct the affairs of the Rite. I am very near to seventy-two years of age, and have been working for over fifty-four years. During most of this time I have been in the position of making decisions. I do not feel that I can continue to so do. Therefore it is my wish to retire completely on July 31, 1969. I will continue until such time as a replacement is named. - Signed Emmet R. Christesen

Replacing a person who has filled a position for 21 years was extremely difficult. His contributions to the Valley of St. Paul and the Scottish Rite certainly were commendable, and he is mentioned here to perpetuate his memory and honor his contributions.

In October of 1969, the Lodge of Perfection approved the expenditure of \$1,504 to repaint their dining hall, the final major maintenance project approved for the facility until the question of the proposed highway and the condemnation of the property could be resolved.

On December 10, 1969, the main topic of the meeting was the action of the National Council of Churches and the Canadian Council of Churches who provided support for 60,000 draft evaders then residing in Canada. The consensus of the brethren is reflected in the following resolution:

In so far as our duties and obligations of the Scottish Rite involve not only our duties to God, but to our country as patriotic Masons, it was felt that the Secretary should write letters both to the local paper and to the representative of the National Council of Churches establishing our Masonic position in this regard. It is our duty as Masons to continue the support to our National Government as free men and to do our patriotic duty whenever called upon to do so.

Any continued support of organizations that support draft evaders was discouraged.

The conflict then in progress in South Vietnam presented a new attitude toward our government and toward our armed forces. For the first time in our history as a nation, a war was being fought on foreign soil without the support of the people. In all previous wars, dues were remitted for those men in the military services, but during the Vietnam Conflict, no mention appears in the minutes of the Scottish Rite of our servicemen, and no dues consideration was ever passed. The only mention of the conflict is the discussion that resulted from the actions of the Councils of Churches of this country and Canada. It is obvious from the tone of the discussion that the brethren were not in agreement with the support given the draft evaders. However, little else was ever mentioned with regard to the very unpopular military action taking place in southeast Asia. In the two World Wars and during the Korean Conflict, packages were sent to servicemen, and special consideration was given to scheduling degrees for departing servicemen. But the Vietnam Struggle came and went with little or no official notice by the Valley of St. Paul.

### **Struggle in the Seventies**

By August of 1970, the condition of the building was becoming a problem. Major repairs were needed for the roof, but the impending loss of the building to the highway project was drawing nearer. Decisions regarding the building were being deferred until the state decided whether or

not it would exercise its right of "eminent domain" and seize the property.

A committee of talented, experienced, and influential brethren was appointed to address the problem of losing the facility to the highway development. The committee consisted of attorneys, elected officials, businessmen, and other influential men who might guide the Rite through this painful process. Because the work of the committee took place outside and in addition to the work of the individual bodies of the Rite, little mention can be found in the minutes or proceedings of the Valley. In addition to this committee, another group was appointed to begin a search for new property as the loss of the building at Smith and Sixth Street seemed more certain.

Because of the lack of information in the minutes, the story of the loss of the building at Smith and Sixth Street is reconstructed here from interviews and conversations with brethren who were there and remember the situation and the outcome. Many brethren now active in the St. Paul Valley remember the transition to the new building.

Literally thousands of Masons were raised into the fraternity in the building at Smith and Sixth. Thousands more advanced through the degrees of the Scottish Rite, the York Rite, the Eastern Star, and the youth organizations in the building. Memories were created and sentimental attachments were formed that would follow individuals throughout their lives. The thought of having their Masonic home confiscated by the state was heart breaking to many, and many resolved to fight the condemnation of the building and its destruction for a highway that was also unpopular. However, the more realistic among the members, while just as attached to the facility, knew that if the state decided to put the highway through the building, it could not be prevented.

Interstate Highway 35 provided north/south high-speed travel from the Mexican border south of San Antonio to



Duluth in the north. The highway separates into east and west branches a few miles south of the Twin Cities. The two branches then rejoin into one route north of the metropolitan area. While the freeway through Minneapolis was completed as part of the original project, the branch through St. Paul was delayed for many years after the completion of the Minneapolis branch. The property for its construction was acquired long before the actual construction of the eastern branch through St. Paul.

People resisted the construction of the highway. Even though the property had been acquired and the funding was available, there was resistance because of the possibility of noise and pollution from heavy truck traffic that would result from the new freeway. Debate and discussion continued in the legislature for several years with lobbying from citizens' groups and interested transportation organizations. Eventually the route was approved with restrictions to prevent the heavy truck traffic that was so feared.

When it became evident that there was no way to forestall the state's acquisition of the property, the Scottish Rite committee began to negotiate the most favorable terms possible for the sale of the building. Appraisers poured over the building and agreement was quickly reached on the financial settlement for the property. However, the representatives of the State of Minnesota, insisting that the letter of the law be followed, received title not only to the building, but to all its attachments as well. According to the law, that meant all fixtures that were a permanent part of the building. In the course of its seventy years of use by the Masonic fraternity, many Masonic "touches" had been added to the building. The door knobs all had a square and compass engraved on them, the light fixtures had Masonic symbols in the glass, and the stained glass windows contained Masonic emblems. Of utmost concern, the stage had nearly



100 priceless drops for the pageantry of the Scottish Rite degrees.

The stage drops had been originally painted by a professional scenery company in Chicago when the building was constructed, and the loss of these priceless antiquities would have been devastating. The State of Minnesota had no plans for any of the Masonic memorabilia other than its destruction along with the building. But as often happens, common sense took a back seat to the letter of the law, and the state insisted that in purchasing the building it acquired title to everything contained therein.

At this point, several influential members approached the state's decision makers to plead their case. What was said in these meetings remains unknown, but sanity prevailed and the Scottish Rite was given permission to remove the stage drops. The final settlement also included the funding for the construction of the tower in the building at 200 East Plato Boulevard to house the stage and the scenery. The value of this decision was born out recently in the studies done by Dr. Lance Brockman, Head of the Theatre and Dance Department at the University of Minnesota. Brockman's work on turn of the century stage scenery was advanced by his study of the Scottish Rite scenery in St. Paul, Minneapolis, and Duluth. Unlike most stage scenery, which is painted over and redesigned once the stage production is complete, our scenery has remained unchanged through the years, making these drops particularly valuable for scholarly research.

The ultimate irony in the loss of the building and the struggles that surrounded its surrender and abandonment is that after the building was razed and the site cleared, the route for the new highway was changed. Had the negotiation lasted long enough, there is the possibility that the building could have survived with all its memories and its Masonic symbolism.

The building currently occupied by the Scottish Rite, the fourth in its history, located at 200 East Plato Boulevard in St. Paul, was acquired by St. Paul Lodge No. 3, Ancient Landmark Lodge No. 5, and the Scottish Rite Valley of St. Paul following the loss of their home at Smith and Sixth Street. It is currently home to numerous bodies of the Masonic fraternity including the offices of the Grand Lodge of Minnesota, A.F.& A.M.

### **The Present**

Following the move to 200 East Plato Boulevard, the St. Paul Valley of the Scottish Rite continued its long history of offering further light in Masonry to the residents of the east side of the metropolitan area. The membership decline, like that of all the Masonic organizations, continued throughout the eighties and nineties. The loss of active members to transfer, relocation, death, and suspension made the conferral of all the degrees more and more difficult. By the late 1980s, only the five terminal degrees were being presented. Only the 4th, 14th, 18th, 30th, and 32nd degrees were conferred, with the other degrees communicated to candidates..

In the early years of the 1990s, activity began to increase. This was due to the intensive efforts of a cadre of dedicated members, many of them new Scottish Rite Masons, working toward a renaissance in the St. Paul Valley. Each year, more degrees have been conferred in addition to the obligatory five degrees. Currently the St. Paul Valley presents 14 of the degrees in full form and communicates the remaining degrees to new candidates. By the end of the decade, the membership saw its first net increase in numbers since the late 1960s. Activity continues to increase, attendance continues to blossom, and the newly created Ceremony of Remembrance and Renewal has become one of the best-attended Masonic events in the Twin Cities.

As the new millennium begins, the Scottish Rite Valley of St. Paul faces the future with confidence. There is a feel-

ing throughout the Valley that, with the constant ups and downs in membership, the St. Paul Valley is now back on the increase and the future is bright as we work toward our quest for "further light in Masonry."

### **Dr. James Trent Christison, 33°, and The Baby Welfare Association of St. Paul**

Dr. James Trent Christison wrote the history of the St. Paul Scottish Rite based on Giles W. Merrill's notes and history. Born in 1865 and died in 1946, Brother Christison was raised in Summit Lodge No. 163 in 1894 and served as Master in 1903-4. In the St. Paul Valley of the Scottish Rite, he received the Thirty-second Degree in 1906, was invested a Knight Commander of the Court of Honour in 1909, and was coroneted a Thirty-third Degree, Inspector General Honorary in 1915. He was Master of Kadosh of the St. Paul Consistory in 1911-1923 and again 1930-1938. In the York Rite he was High Priest (1907-8). Brother Christison, a physician in St. Paul, was active in forming the St. Paul Baby Welfare Association.

The St. Paul Baby Welfare Association originated with The Visiting Nurses Association. The nurses held a meeting on June 15, 1911, to discuss forming a Baby Clinic. There was a follow-up meeting on June 25th with members of various civic organizations. Those in attendance discussed the need for such a clinic, its educational value to the community and the possibilities it had to reduce infant mortality. A committee which included Dr. J. T. Christison was formed, and on June 30, 1911 the St. Paul Baby Welfare Association came into existence. Several different organizations and charities gave needed items and support to this new association. Dr. Christison became a member of the medical staff.

Brother Christison interested the St. Paul Scottish Rite in sponsoring one nurse and later two visiting nurses. The St. Paul Valley's sponsored nurses served St. Paul's West side,



in the area where the present Masonic Center on Plato is now located. They taught mothers better child care, encouraged better living conditions, got children into the clinics and furnished milk and food. This improved the living conditions for the mothers and babies.

The St. Paul Valley saw another need. Several small articles in the *Scottish Rite Journal* asked for the Scottish Rite brothers to volunteer their cars and time to "give auto rides to poor mothers and their children." This was evidently much fun for these people involved. The October 1926 issue of the *Scottish Rite Journal* reported "for the season ended in September as follows: One hundred and forty-seven mothers and children have been entertained with automobile rides which they appreciated very much."

After the Baby Welfare Association was well under way in St. Paul, Trevanion W. Hugo, Sovereign Grand Inspector General in Minnesota, learning of Brother Christison's work and of its possibilities for enhancing better health for children, interested the Duluth Valley in establishing The T. W. Hugo Baby Welfare Memorial. Other Valleys were then encouraged to expand upon this charity.

It is not known how long this service lasted, but it very likely ended with the advent of the welfare system. For its time it was a great charity that brought aid and assistance to the underprivileged mothers and their children. Credit for recognizing a need that could be filled by the Scottish Rite is certainly due to Trevanion W. Hugo.

#### NOTES

1. J. T. Christison, 1925, *The History of Scottish Rite in Minnesota*



## Valley of St. Paul - Officers

### Venerable Masters – Lodge of Perfection

1867-dissolved	Charles Whippo Nash*	1964-1966	Harold A. Wallberg*
1869-1873	Giles William Merrill*	1966-1968	Robert W. Bergstrom*
1873-1876	John Frazier Head*	1968-1970	Floran E. Herring*
1876-1887	Giles William Merrill*	1970-1972	Maurice Leonard Robins*
1887-1907	William Henry Sterling Wright*	1972-1974	Byron L. Lyons*
1907-1923	John Fishel*	1974-1976	Robert Stanley Johnsen*
1923-1927	James Denis Denegre*	1976-1978	Joseph Herman Kaplan
1927-1930	John Wade*	1978-1980	Solly Robins*
1930-1933	Hubert Leslie Brings*	1980-1982	Frank Ernest King
1933-1936	Edward James Thomas Simon*	1982-1984	George Matthew Friberg
1936-1938	Harold Albert Lindeke *	1984-1986	Peter Steven Ekholm
1938-1946	Gerhart J. Bundle*	1986-1988	William Ellsworth Rowe
1946-1948	Henry Otto Monge*	1988-1990	George William Carlson
1948-1949	Emmet Raymond Christesen*	1990-1992	Richard Lewis Freedman
1949-1952	Dean H. Field*	1992-1993	Merlin Howard Kvaal
1952-1954	Charles F. A. Schuldt*	1993-1994	Charles Joseph Luman
1954-1956	Carl Emerson Temple*	1994-1996	Bradford Wayne Everling
1956-1958	Clarence L. Schaffner*	1996-1998	Charles Leslie Anderson
1958-1960	George Paul Torgeson*	1998-2000	Gerald E. Rhoads
1960-1962	Leonard Alfred Hamrin*	2000-	Charles Victor Ferguson
1962-1964	Leslie Marlin Hansen*		

### Wise Masters – Chapter of Rose Croix

1869-1877	Delos Abram Monfort*	1945-1947	Irvin Oleth Burington*
1877-1884	Azariah Theodore Crane Pierson*	1947-1949	Henry Louis Biersach*
1884-1887	Charles Griswold*	1949-1951	Walter Schilling*
1887-1890	William Parker Jewett*	1951-1953	Harold C. Wittich*
1890-1900	Oscar Mack Metcalf*	1953-1955	Homer G. Heidt*
1900-1909	Isaac Seddon*	1955-1957	Howard B. Hover*
1909-1915	James Ridler*	1957-1959	Edward F. Sklenar*
1915-1927	Frederick James Banister*	1959-1961	Otto J. Thomssen†
1927-1930	Carl Cecil Brainard*	1961-1963	Edward Algren*
1930-1933	Charles Purnell Montgomery*	1963-1965	Winfred A. Mitchell*
1933-1936	Alfred Hinds Jenkins*	1965-1967	William Smith Cheyne*
1936-1943	James Duncan Ferguson*	1967-1969	Worth K. Rice*
1943-1945	Russell Frederick Swensen*	1969-1971	Sigurd A. Bertelsen*
		1971-1973	Roland W. Sandgren*
		1973-1975	Donald George McCree
		1975-1977	Burnell Emil Beerman*
		1977-1979	Otis Hickman Godfrey
		1979-1981	Donald Edwin Olsen

1981-1983	Bernard Charles Nice*	1992-1993	Peter I. Giron*
1983-1985	Arthur Walford Seaberg	1993-1995	John Charles Davenport
1985-1987	Charles Joseph Luman	1995-1997	George William Carlson
1987-1989	Floran E. Herring*	1997-1999	Russell Douglas Meister
1989-1991	Jack Ingram Morehouse	1999-2001	Michael Tod McDole
1991-1992	Robert W. Bergstrom*	2001-	Jerry James Johnson

### Commanders – Council of Kadosh

1887-1890	Orville Gilbert Miller*	1965-1967	Laurence M. Nelson*
1890-1893	William Parker Jewett*	1967-1969	E. Clayton Burgess*
1893-1897	Charles S. Bunker*	1969-1971	Thomas George*
1897-1900	James Fredrick Lawless*	1971-1973	Harold Morgan Benscoter
1900-1913	Eugene Woodward McCord*	1973-1975	Harold R. Abelson†
1913-1924	Fred John Bielenberg*	1975-1977	Robert W. Bergstrom*
1924-1930	Guy Chase*	1977-1979	Floran E. Herring*
1930-1933	Charles Noah Orr*	1979-1981	Peter I. Giron*
1933-1936	John Albert Andree*	1981-1983	Merlin Howard Kvaal
1936-1945	Clifford John Menz*	1983-1985	Harold Dennis Angel*
1945-1947	Russell Fredrick Swenson*	1985-1987	Floyd Kay Fullwiler
1947-1949	Harry B. Fullmer*	1987-1989	Andrew Peter Engebretson
1949-1951	Robert John Rice*	1989-1991	William Daniel Hawn*
1951-1953	Clarence W. Fry*	1991-1993	Charles Joseph Luman
1953-1955	William G. Burkman*	1993-1995	William Ellsworth Rowe
1955-1957	Allen C. Sulerud*	1995-1997	Robert Ernest Ferguson*
1957-1959	Carl W. Johnson*	1997-1999	Thomas Schultz
1959-1961	Sigurd A. Bertelsen*	1999-2001	Brian E. Beermann
1961-1963	Lawrence H. Ball*	2001	Henry Scott Paulson
1963-1965	Ronald Hazel*		

### Masters of Kadosh – Consistory

1880-1893	Orville Gilbert Miller*	1950-1952	Gustav C. Rasmussen*
1893-1905	George Rueben Metcalf*	1952-1952	Milton Phillip Firestone*
1905-1911	Louis George Hoffman*	1952-1954	Edward Arms Knapp*
1911-1924	James Trent Christison*	1954-1956	Rohland Henry Thomssen, Sr.*
1924-1930	Nathaniel Pitt Langford*	1956-1958	Gerhart Julius Bundlie*
1930-1933	James Trent Christison*	1958-1960	Clarence William Lindstrom*
1933-1936	John Albert Andree*	1960-1962	Fred Denfield*
1936-1938	James Trent Christison*	1962-1964	James P. Darrell*
1938-1940	John Albert Andree*	1964-1966	Dean H. Field*
1940-1944	Ira Christian Oehler*	1966-1968	Rohland Henry Thomssen, Jr.
1944-1946	Philip Clifford Reynolds*	1968-1970	Allen Christian Sulerud*
1946-1948	Henry Robert Grochau*	1970-1972	Otto J. Thomssen*
1948-1950	Einar William Johnson*	1972-1974	Lester J. Asfeld*

1974-1976	Floyd Kay Fullwiler	1988-1990	Henry Murray Paulson,
1976-1978	Winfield A. Mitchell*		Jr.
1978-1980	Earl J. Holcomb	1990-1992	Otis Hickman Godfrey,
1980-1982	Donald George McCree		Jr.
1982-1984	Robert W. Bergstrom*	1992-1994	Donald Edwin Olsen
1984-1986	Robert Clifford Baker	1994-1996	Jack Ingram Morehouse
1986-1988	Harry Michael	1996-2000	Marvin Lee Ellison
	Mickelson	2000-	Michael L. Hildebrand

### Secretaries

1869-1869	Charles Frederick	1926-1935	John Thomas Kennedy*
	Mahler*	1936-1943	John Wade*
1870-1870	R.F. Marvin*	1943-1945	Axel Richard Johnson*
1871-1871	Charles H. Leonard*	1945-1948	Francis C. Peabody*
1871-1872	Hagbarth Sahlgaard*	1948-1948	Carl S. Diether*
1872-1876	S. F. Sahlgaard*	1949-1969	Emmet Raymond
1876-1884	A. G. Burningham*		Christesen*
1884-1893	John Carl Terry*	1969-1980	Letcher B. Connell, Jr.*
1893-1893	Orville Gilbert Miller*	1980-1985	Robert Earl Larson†*
1893-1905	Andrew Peter	1986-1992	Donald Louis Herke*
	Swanstrom*	1992-	Larry Ralph Wert
1905-1926	George Herbert*		

### Treasurers

1869-1870	C. W. Carpenter*	1942-1946	Charles H. Edwards*
1870-1877	Charles H. Leonard*	1946-1957	John A. Rapue*
1877-1886	unknown	1957-1974	Carl E. Temple*
1887-1887	John Carl Terry*	1974-1986	Gordon R. Mosentine*
1888-1893	C. H. Worthen*	1986-1989	Marvin Lee Ellison
1893-1893	C. A. Hawks*	1989-1990	Frank Ernest King, Jr.
1893-1920	Denis Samuel Sperry*	1990-1993	Eugene Henry Leonard
1920-1935	James Edgerton Orme*	1993-2001	Otto Edward Raster*
1935-1935	John Wade*	2001	Chester E. Affolter
1935-1942	Arthur W. McNee*		

### Almoners

1869-1871	Norman Wolfred	1924-1945	Lewis William Stock*
	Kittson*	1945-1946	C. H. Edwards*
1871-1871	Monroe Sheire*	1946-1948	William S. Wright*
1871-1887	James Elbert Moore*	1948-1974	Otto H. Julen*
1888-191?	W. J. Godfrey*	1974-1978	Arthur P. Wilson*
1917-1921	Henry Ferdinand Stock*	1978-1984	Joseph Herman Kaplain
1921-1923	Howard William	1984-1991	Merlin Howard Kvall
	Kingston*	1991-	George William Carlson

\* Deceased

† No longer affiliated.



## The Court of Honour in Minnesota

### 33° Inspectors General Honorary - Valley of St. Paul

1859	Azariah Theodore Crane Pierson* (Active)	1925	Gustaf Widell*
1868	Charles Whipple Nash*	1927	Clifford Loyd Hilton*
1869	Rev. Sterling Young McMasters*	1929	Charles Noah Orr*
1873	John Frazier Head*	1931	Charles Purnell Montgomery*
1877	Orville Gilbert Miller*	1933	Benjamin Franklin Simon*
1884	Edward Arminius Hotchkiss*	1935	John Albert Andree*
1884	Giles William Merrill*	1939	Edwin James Thomas Simon*
1890	Dr. George Reuben Metcalf*	1939	Lewis William Stock*
1890	John Carl Terry*	1941	James Duncan Ferguson*
1890	William Henry Sterling Wright*	1941	Ira Christian Oehler*
1892	William Parker Jewett*	1943	Clifford John Menz*
1892	William John Charles Kenyon*	1943	Thomas Samuel Rishworth*
1892	Oscar Mack Metcalf*	1945	Gerhard Julius Bundlie*
1897	John Briggs West*	1945	Philip Clifton Reynolds*
1899	Clarence Edward Stone*	1947	Einar Wilhelm Johnson*
1901	Jehiel Weston Chamberlin*	1947	Robert John Rice*
1901	Harry Edward Whitney*	1949	Emmet Raymond Christesen*
1903	Frederick Edward Rice*	1949	Walter Sanberg Huntington*
1903	Isaac Seddon*	1949	James W. Ludington*
1906	Draper Alonzo Lindsey*	1951	Irvin Oleth Burington*
1907	James Frederick Lawless*	1951	Russell Frederick Swensen*
1907	Eugene Woodworth McCord*	1953	Martin Johansen Grindhem*
1907	James Edgerton Orme*	1953	Gustav C. Rasmussen*
1909	John Fishel*	1955	Homer G. Heidt*
1911	James Ridler*	1955	Walter H. Schilling*
1911	Henry Milton Tusler*	1957	Dean H. Field*
1913	Fred John Bielenberg*	1957	Rohland H. Thomssen, Sr.*
1915	Frederick James Banister*	1959	Fritjof A. Amundson*
1915	James Trent Christison*	1959	Charles F. A. Schuldt*
1917	James Denis Denegre*	1961	William C. Blaine*
1917	Nathaniel Pitt Langford*	1961	Harold C. Wittich*
1919	William Sommerville Fullerton*	1963	Earl H. Sauer*
1919	John Thomas Kennedy*	1963	Clarence L. Schaffner*
1919	Alfred George Pinkham*	1965	Ernest Clayton Burgess*
1921	Milton Phillip Firestone*	1965	Allen Christian Sulerud*
1921	George Herbert*	1967	Howard B. Hover*
1921	John William Nelson*	1967	Joseph S. Ryder*
1921	John Wade*	1969	Carl W. Johnson*
1923	Alonzo James Burningham*	1971	Frank Warren Ingham*
1923	Charles Steven Schurman*	1971	Maurice Leonard Robins*
1925	Guy Chase*	1973	Sigurd A. Bertelsen*
		1973	Floran E. Herring*
		1973	Byron L. Lyons*
		1975	Thomas George*
		1975	Winfield A. Mitchell*
		1977	Robert Walter Bergstrom*



1977	Rohland Henry Thomssen, Jr.	1993	Peter Steven Ekholm
1979	Joseph Herman Kaplan	1993	Charles Joseph Luman
1979	Donald George McCree	1995	Jack Ingram Morehouse
1981	Lester Jadwin Asfeld*	1995	Henry Murray Paulson
1981	Earl Joseph Holcomb	1997	George William Carlson
1983	Floyd Kay Fullwiler	1997	Alfred Louis Gunderson, Jr.
1983	Solly Robins*	1999	Marvin Lee Ellison
1985	Archie Louis Gingold	1999	Richard Lewis Freedman
1987	Burnell Emil Beermann*	1999	William Elsworth Rowe
1987	Harold Edward Stassen* G.C.	1999	Larry Ralph Wert
1989	George Matthew Friberg	2001	John Charles Davenport
1991	Merlin Howard Kvall	2001	Otto Edward Raster*
1991	Donald Edwin Olsen	2001	Gerald E. Rhoads

### 32° Knights Commander of the Court of Honour - Valley of Saint Paul

1872	Giles William Merrill*	1907	Frederick James Banister*
1874	Delos A. Monfort*	1907	John Fishel*
1880	George Hunsaker*	1907	Emil Hugh Koerner*
1880	Newton Irvine Willey*	1909	Patrick Henry White*
1884	William John Charles Kenyon*	1909	James Trent Christison*
1886	John Carl Terry*	1909	George Herbert*
1888	William Parker Jewett*	1909	Henry Milton Tusler*
1888	George Ruben Metcalf*	1911	Joseph Henry Carruthers*
1888	Edward Henry Milham*	1911	Alonzo James Burningham*
1888	William Henry Sterling Wright*	1911	James Robert Smith*
1890	Oscar Mack Metcalf*	1911	Henry Ferdinand Stock*
1895	Alfred George Pinkham*	1913	James Denis Denegre*
1895	Clarence Edward Stone*	1913	Milton Phillip Firestone*
1895	Andrew Peter Swanstrom*	1915	William Sommerville Fullerton*
1895	John Briggs West†	1915	Nathan Pitt Langford*
1897	Jeheil Weston Chamberlin*	1915	John William Nelson*
1899	Charles William Hornick*	1915	John Wade*
1899	Frederick Edward Rice*	1915	Joseph Paulinus Whitwell*
1899	Isaac Seddon*	1917	Guy Chase*
1901	Fred John Bielenberg*	1917	John Thomas Kennedy*
1901	Louis George Hoffman*	1917	Benjamin Franklin Simon*
1901	Eugene Woodworth McCord*	1917	Frank Irving Whitney*
1901	James Edgerton Orr*	1919	Carl Cecil Brainard*
1903	William Henderson*	1919	William Edward Cless*
1903	Lawrence Hope*	1919	Charles Edward Gooch*
1903	James Frederick Lawless†	1919	George Charles Knispel*
1903	Thomas Montgomery*	1919	Arthur Wilson Koeneke*
1903	Henry Chapman Shepard*	1919	Robert Earl Roberts*
1903	Edward Snow Wood*	1919	Charles Steven Schurman*
1903	Thomas Henry Warren*	1921	Thomas Henry Warren*
1905	Walter George Tubby*	1921	John Henry Boyd*
		1921	Benjamin Gorham*

1921	Clifford Loyd Hilton*	1949	John Alexander Rapue, Sr.*
1921	Walter Sanberg Huntington*	1949	Earl H. Sauer*
1921	Howard William Kingston*	1949	Walter H. Schilling*
1921	Charles Purnell Montgomery*	1949	Charles F. A. Schuldts*
1921	Thomas Morris*	1949	Rohland H. Thomssen, Sr.*
1921	Randall James Niles*	1951	Richard Wesley Allen*
1921	Thomas Samuel Rishworth*	1951	Fritjof A. Amundson*
1921	James Robert Ronicker*	1951	Dean Field*
1921	Charles Lawrence West*	1951	Homer G. Heidt*
1921	Gustaf Widell*	1951	Thomas X. Jones*
1923	Hubert Leslie Brings*	1951	Edward Arms Knapp*
1923	Ezra Anson Paul Russell*	1951	Harold Mechior Shudlick*
1923	Allan Blanchard Stewart*	1953	William G. Burkman*
1925	Frederick Edward Jenkins*	1953	Leonard A. Coppe*
1925	Charles Noah Orr*	1953	Carl S. Diether*
1927	Alfred Hinds Jenkins*	1953	George Paul Torgersen*
1927	Ira Christian Oehler*	1953	Harold C. Wittich*
1927	Isaac Oehler*	1953	David Zeff*
1929	John Albert Andree*	1955	William C. Blaine*
1929	Martin Johansen Grindhem*	1955	John Arthur Dumez*
1929	Lewis William Stock*	1955	Neil B. Freeman*
1931	John H. C. Schumacher*	1955	Sam Jack Goldman*
1931	Edwin James Thomas Simon*	1955	Howard B. Hover*
1933	James Duncan Ferguson*	1955	Carl W. Johnson*
1933	Jacob Fliegler*	1955	Clarence W. Lindstrom*
1935	Clifford John Menz*	1955	Oscar Andrew Ludwigson*
1935	Emmet Raymond Christesen*	1955	Clarence L. Schaffner*
1935	James W. Ludwigson*	1955	Allen Christian Sulerud*
1939	Gerhard Julius Bundlie*	1955	Carl Emerson Temple*
1939	Clarence Edward Krahmer*	1957	Gustave A. Friberg*
1941	Warren Gus Miller*	1957	Howard Edwin Hedman*
1941	Philip Clifford Reynolds*	1957	Frank Warren Ingham*
1941	Robert John Rice*	1957	Joseph R. Irving*
1943	Albert Marvin Bergstrom*	1957	Joseph S. Ryder*
1943	Irving Oleth Burington*	1957	Edward F. Sklenar*
1943	Henry Robert Grochhau*	1957	Govert Scott Stephens*
1945	Carl W. Cummings*	1959	Ernest Clayton Burgess*
1945	Henry Otto Monge*	1959	Ray Eugene Cummins*
1945	Francis C. Peabody*	1959	Frederick Denfeld*
1945	Harold Edward Stassen*	1959	David Morris Jeffrey*
1947	Armin Gustave Albrecht*	1959	Albert Oase*
1947	Henry L. Biersach*	1959	Walter Seeger*
1947	Allan Leo Firestone*	1959	Otto John Thomssen†
1947	Harry B. Fullmer*	1961	Sigurd A. Bertelsen*
1947	Einar Wilhelm Johnson*	1961	James Engle Darrell*
1947	Gustav C. Rasmussen*	1961	Floran E. Herring*
1947	Russell Frederick Swensen*	1961	Ingal George Olson*
1949	Harry Clyde Bailey*	1961	Maurice Leonard Robins*
1949	Earl Edward Conrad*	1963	Archie Louis Gingold
1949	Frank Corrin Hodgson*	1963	Leslie Marlin Hansen*
1949	Otto H. Julen*	1963	John Leonard Iverson*

1963	Byron L. Lyons*	1979	Donald Edwin Olsen
1965	Thomas George*	1981	Otis Hickman Godfrey, Jr.
1965	Alfred Louis Gunderson, Jr.	1981	Merlin Howard Kvaal
1965	Winfield A. Mitchell*	1981	Robert Earl Larson†*
1965	John Frederick Olsen, Jr.*	1981	Donald Walter Sarslow*
1967	Worth Kirkwood Rice*	1983	Robert Clifford Baker
1967	Rohland Henry Thomssen, Jr.	1983	Carl Herman Kornmann*
1967	Harold A. Wallberg*	1983	Bernard Charles Nice*
1969	Robert Walter Bergstrom*	1983	Arthur Walford Seaberg
1969	William Smith Cheyne*	1985	Donald Louis Herke*
1969	Joseph Herman Kaplan	1985	Charles Joseph Luman
1969	Lynn C. Klas*	1985	Henry Murray Paulson
1969	Peter Giron*	1985	William Ellsworth Rowe
1969	Mortimer Bernard Miley*	1987	George William Carlson
1969	Edward Sandels*	1987	Richard Lewis Freedman
1971	Edward Shirk Bohrer*	1987	Harry Michael Mickelson, Jr.
1971	Robert Stanley Johnsen*	1987	Jack Ingram Morehouse
1971	Donald George McCree	1989	Marvin Lee Ellison
1971	John Hamilton Quinn*	1989	Andrew Peter Engebretson
1971	Solly Robins*	1989	William Daniel Hawn*
1973	Harold Richard Abelson†	1991	Donald Lloyd Fackler†
1973	Lester Jadwin Asfeld*	1991	John Roger Kessler*
1973	Burnell Emil Beermann*	1991	Eugene Henry Leonard*
1973	Letcher Benjamin Connell, Jr.*	1991	Madison Mounts Overmoen
1973	Floyd Kay Fullwiler	1993	John Charles Davenport
1973	Leonard Alfred Hamrin*	1993	Robert Ernest Ferguson*
1975	George William Beavens*	1993	Larry Ralph Wert
1975	Harold Morgan Benscoter	1995	Bradford Wayne Everling
1975	Robert Colin Campbell*	1995	Otto Edward Raster*
1975	George Matthew Friberg	1995	Gerald E. Rhoads
1975	Earl Joseph Holcomb	1997	Charles Leslie Anderson
1975	Stanley William Whitson*	1997	Ray Noel Butwin
1977	Robert Franklin Bohrer	1997	Russell Douglas Meister
1977	Harvey Randel Hansen*	1999	Alyn Neil Dull
1977	George Axel Johnson*	1999	Charles Victor Ferguson
1977	Frank Ernest King, Jr.	1999	Michael Lee Hildebrand
1977	Gordon H. Mosentine*	1999	Jerry James Johnson
1979	Harold Dennis Angel*	1999	Michael Tod McDole
1979	Peter Steven Ekholm	2001	Brian Edward Beermann
1979	Albert Frederick Goetzke*	2001	Bruce Edward Mitchell
1979	Herman Francis Michael*	2001	Thomas Bernard Poch
		2001	Frank Joseph Spevak

\* Deceased

† No longer affiliated.





# Valley of Minneapolis

## LODGE OF PERFECTION

*Chartered: June 23, 1873*

## CHAPTER OF ROSE CROIX

*Chartered: January 5, 1874*

## COUNCIL OF KADOSH

*Chartered: February 9, 1880*

## CONSISTORY

*Chartered: April 15, 1880*

*Prepared by*

DEAN L. LAPHAM, 33° I.G.H.

and

RODNEY M. LARSON, 33° I.G.H.

## The First Years in the Minneapolis Valley

IN 1869 a few men who had received the degrees of the Scottish Rite in various places across the nation moved to Minneapolis. The Scottish Rite, already established in St. Paul, began in Minneapolis when Brother Alfred Elisha Ames took the first steps necessary to organize a new Valley.

Brother Alfred Elisha Ames, who moved to Minnesota in 1851, hosted the first Craft Lodge meeting in Minneapolis in his old "claim shanty." He was an active member of his Blue Lodge and York Rite bodies, and served as the first Grand Master of Masons of Minnesota. He received the honorary Thirty-third degree in 1854 in the Northern Jurisdiction, complicating his relationship with the Southern Jurisdiction. But fairness prevailed and he was deputized by the Sovereign Grand Commander, who soon recommended him for active membership in the Southern Jurisdiction Supreme Council. Albert Pike said, "[Ames] cordially united with me in my efforts to initiate reform, and has established at Minneapolis a flourishing Lodge of Perfection, and after due delay a Chapter of Rose Croix.... We have no more earnest, devoted, and intelligent workman in the jurisdiction than Illustrious Brother Ames."

Sterling Young McMasters, Deputy and Legate for the State of Minnesota, issued a letter, dated April 21, 1873, declaring Ames as his Deputy in the City of Minneapolis and authorizing Ames to organize Bodies and confer degrees not above the 30th. Ames conferred the 14th degree upon several Brothers between May 24 and June 6, 1873. On June 9, 1873, eleven Perfect Elus and two Masters of the Royal Secret (associated from St. Paul) signed a petition for a Lodge of Perfection in Minneapolis.

Sovereign Grand Commander Albert Pike issued letters of Patent on June 23, 1873 and assigned the name Excelsior for the new Lodge of Perfection. On Thursday evening, February 10, 1874, Illustrious Brother Ames

installed the first elected and appointed officers of Excelsior Lodge of Perfection No. 3.

In those early days the active membership in a Lodge of Perfection was limited to 27, and members above that number were termed "honorary" members. This limitation was removed shortly after the Minnesota charter was granted.

On December 13, 1873, Illustrious Brother Ames constituted Saint Vincent de Paul Chapter of Rose Croix No. 1 and installed its first officers. This was the first Chapter of Rose Croix in the state. A Council of Princes of Jerusalem (15° and 16°) had been instituted in St. Paul, but no Chapter had been formed there. The first four candidates in Minneapolis were advanced to the Eighteenth Degree on Maundy Thursday, April 2, 1874.

An interesting sidelight on the character of Brother Ames appears in the record of the first formal meeting of the new Chapter. It was the practice for each Knight Rose Croix to select a name exemplifying "one of the attributes of a Knight or Mason . . . by which he is ever afterward to be known." Brother Ames selected "Zeal" and it seems that all who knew him must have appreciated the appropriateness of the selection.

Illustrious Brother Alfred Elisha Ames died on September 23, 1874 and the rest of the decade became a time of struggle and discouragement for the Minneapolis Valley. Brother Giles Merrill, 32°, of St. Paul, Deputy of the Supreme Council during 1869-1882, assumed the duties of Special Deputy for Minneapolis.

Brother Merrill was a worthy representative, but he was too busy to devote much time to the affairs of the Minneapolis Valley. In 1880 Excelsior No. 1 sent a petition to the Supreme Council requesting remission of dues, suggesting major financial difficulties. No returns from the Minneapolis Bodies were recorded in the Transactions of the Supreme Council, 1878, though there is mention of some

communication sent from Minneapolis by way of Brother Merrill. Later it is clear that the dues were paid.

In 1879 Grand Commander Albert Pike visited the Twin Cities, but found that in Minneapolis "a quorum could not be brought together" to give him official reception and honors. He did, however, confer the Thirty-second Degree on five or six men. Earlier that same year, Grove B. Cooley, as Deputy of the Supreme Council, conferred the Thirty-second degree on an additional five or six men.

In spite of the general inactivity, some meetings were held and some work was done. It was the custom to confer the Fourth, Fifth and Ninth Degrees, communicating the rest, and then have a special session for conferring the Fourteenth Degree. Practically the activity in the Minneapolis Bodies was minimal from 1875 to 1880.

It is a matter of pride that the Chapter of Rose Croix never gave up entirely. While there was no apparent effort to maintain a monthly meeting schedule or confer degrees, the brethren maintained fraternal fellowship and met at least once every year. On several occasions they met to conduct a Maundy Thursday ceremony. Dues and donations were usually sufficient to cover the expenses, but in 1880 the Wise Master paid a considerable deficit from his own pocket. (This was repaid at a later meeting by a collection from the brethren.) These meetings and ceremonies were truly the only fraternal life of the Minneapolis Valley for several years. The record of this struggle for existence was generally prevalent throughout the southern jurisdiction at this time.

Brother Albert Enos Higbee moved to Minneapolis in about 1879 and the Minneapolis Bodies all paid tribute to him as a tireless, enthusiastic worker who loved the Scottish Rite and roused the brethren to resume active work. Doctor Higbee had been a member of three bodies in St. Paul before his move to Minneapolis. Once here he made himself known and, after some favorable communications with the Supreme Council, in 1880 he called a meeting at his office, resulting



in a new lease on life for the Minneapolis Valley. Since then it has never faltered.

Alfred Elisha Ames Preceptory of Kadosh was organized in early 1880, with twelve Thirty-second Degree and three Thirtieth Degree members signing the petition. A number of communications from the Supreme Council between January and April of 1880 discussed the requirements for forming a Consistory in Minneapolis. The first degree work of the new Consistory was recorded on March 11, 1881 when Brothers D.M. Goodwin and A.E. Higbee were consecrated Masters of the Royal Secret.

It was not until 1882 that a Minnesotan was crowned an active Thirty-third Degree for Minnesota, when Robert Strachan Innes of Minneapolis became Inspector General. A gala occasion in 1882 was the Maundy Thursday banquet. Notes of the affair, a full list of officers and members of St. Vincent de Paul Chapter, and the program for the ceremony are contained in the Official Bulletin of the Supreme Council, Vol. V, pp. 378-379.

A significant accompaniment to the turmoil and revival during this period was the arrival of Brother Samuel "Uncle Sam" Emery Adams. "Uncle Sam" was a farmer at Monticello, a school teacher, an alderman for the Fourth Ward in Minneapolis, and nationally known for his work in the Grange and the Scottish Rite. Brother Adams received the Scottish Rite degrees from A.T.C. Pierson in 1866. In 1878 he withdrew from the St. Paul Valley and affiliated with the Minneapolis Valley in 1880. When Albert Pike visited Minnesota in 1885, he crowned Adams a Thirty-third degree Mason. The following year Pike appointed Adams Inspector General for Minnesota and active member of the Supreme Council in 1886. The Transactions of the Supreme Council, 1912-1913 paid him tribute by saying: "He saw the Rite [in Minnesota] grow under his charge from about 60 members to about 2,700 members. Its satisfactory condition and progress is due to him more than to any other person."

## **An Active 40 Years Completed the First Half-Century**

The chronology of the next 40 years is summarized by the writers of the golden anniversary history as follows:

The outstanding events [from 1882 to 1922] have been:

- 1) The steady growth, necessitating larger quarters and increased work for the officers.
- 2) The attempt of a rival body to work in Minneapolis.
- 3) Certain periods of revived interest, notably in 1894 and the years just following, when the quality of the work improved and in 1921 when all the degrees were conferred in full.
- 4) The development of real cooperation among the four bodies.
- 5) Ending the policy of serving wine and liquor at meetings and banquets.
- 6) The organization of the activities of the Rite under Directors of the work.
- 7) The organization of clubs in other cities with excursions of members to those and other cities where Masons assembled.
- 8) The acquisition of a fine library and its use by a study club.
- 9) The incorporation of a Child Welfare program.

These events provide the skeleton upon which the following narrative of the 1882–1922 period is built.

### **1882–1888**

Under the encouragement of “Uncle Sam” Adams, the membership in the Minneapolis Consistory grew from 27 to 125 in 1884 and three members were chosen for honorary Thirty-third Degree rank. Even from our present viewpoint these statistics seem impressive, but when we look at the Scottish Rite in other states at that time it is clear that Minneapolis was among the leaders in the southern jurisdiction.

However, there were some real difficulties during this time. The most serious matter in all our history surrounded

the founding in 1884 of a Cerneau Scottish Rite body in Minneapolis. Cerneauism is only a matter of vague historical interest today, but at the time it was so serious a matter within Freemasonry that it merited an amendment to the Constitution and General Regulations of the Grand Lodge of Minnesota.

### **The Cerneau Rite in Minneapolis**

Minneapolis men who went into the Cerneau Scottish Rite found that their organization was authorized by the "Supreme Council, Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies," founded by Hopkins Thompson and Dr. Robert B. Folger, which claimed and seemed to exercise the same powers as our own Supreme Council. In many ways they found that there were advantages over our bodies; it was cheaper, and "there was rather more of enthusiasm and a rush to get in."

On June 19, 1884 the Thompson-Folger council sent J. T. Barker and a party to Minneapolis to institute the several bodies of their Rite in competition with our own bodies. Prior to that time, this Supreme Council had established no Consistories in the Southern Jurisdiction except one in Sacramento, California. It seems that the conflict in Minneapolis was part of an effort to maintain their claims to jurisdiction.

The Master of the Cerneau Lodge was a wealthy man who allegedly paid the way for many of his friends if they gave evidence of being good workers for the organization. Nevertheless, many of the men found, inside the walls, a good deal that needed apology and excuses. It is recorded that some men joined the rival body because they had been told that our organization did no work here.

At its founding the Minneapolis body had 76 members, more than any other Cerneau body at that time. In order to encourage the members, a "Grand Consistory" for Minnesota



was established in 1885, before any other bodies were formed, with a membership of about 150 men, making Minneapolis a stronghold of Cerneauism. Subsequently additional bodies were formed in St. Paul and Hastings, and a number of their men were crowned Thirty-third Degree.

The *Masonic Chronicle*, vol. 7, pp. 13-14, 1884-5 reported that "the [Cerneau] Lodge of Perfection was prepared at an early stage with the necessary properties to exemplify the degrees of that body and orders have been given for complete paraphernalia, jewels, furniture, etc., etc., for the higher bodies. Therefore, in the course of a few weeks, all will be in complete working order for the full ceremonial working of the various degrees in full costume by the able and efficient officers chosen by the bodies."

Both the A&ASRSJ and the Cerneau bodies obtained their members only from the Master Masons of the Grand Lodge of Minnesota; therefore, members of these opposing groups met as brothers in the blue lodges and York Rite bodies. Too often their feelings of rivalry introduced contention into the lodge. If the members of our bodies were in power, legislation was unfavorable to the Cerneau body and vice versa. If a Cerneau member sat in a body of the York Rite, it was difficult for a member of our Rite to advance in the York Rite and vice versa. As an example, at one of the elections in a Minneapolis Blue Lodge, the men favoring the Cerneau work voted together and changed the entire roster of lodge officers. At the next election there was a record attendance and the old line of officers was restored.

Bitter feelings were engendered almost beyond comprehension, but for a time no formal action was taken. Evidently there was hope that a peaceable settlement would be achieved without interference from any other bodies. However, both organizations grew, and the contest forced itself upon the attention of the Grand Lodge. Peace and harmony were being destroyed in the lodges and the Grand Lodge felt compelled to interfere.



A resolution presented at the 1887 session of the Grand Lodge (page 69 of the 1887 Annual Proceedings of the Grand Lodge of Minnesota) attempted to curb the activities of the Cerneau bodies:

It is a grave Masonic offense for any Mason to connect himself with or to remain with any society or organization...which is declared above to be irregular [referring to the Cerneau bodies]. No Master Mason shall hereafter connect himself with or remain with any such society or organization, or shall assist or be present at the observance in any such irregular body of any ceremony which shall adopt or be based upon or in any manner use the observance or ceremonies of the first three degrees.

This resolution did not pass. Finally in 1890 the matter became so serious that, like the Grand Lodges in several other states, the Grand Lodge of Minnesota decided it was time for a firm stand. After a difficult discussion, a resolution was adopted declaring the reception of or conferring of Cerneau degrees in Minnesota to be a Masonic crime. The proceedings of the Cerneau Supreme Council note that in 1890 the Minneapolis bodies under their control were "giving up."

## **A New Masonic Temple**

In 1885 and 1886 an agreement was made among the bodies and lodges in Minneapolis to cooperate in building a new Masonic Temple. The Scottish Rite bodies at that time met in the rooms of Minneapolis Lodge No. 19. The brethren of the Minneapolis Valley asked to be relieved of Supreme Council dues to enable them to participate in this construction. The request was refused, resulting in less than enthusiastic support for the building from the Valley. Scottish Rite subscribed to only a small amount of the stock in the Temple Association. Despite this setback, the Masonic Temple at the corner of Hennepin and 6th Street was completed and occupied in 1890, with the Scottish Rite bodies as one of the tenants.

The record of meetings shows a decline of interest in the Rite toward the end of this period. In 1888 only three meetings were held by each of the bodies. This may be due partly to financial hard times and certainly to the Cerneau conflict that was diverting so much energy. But the spirit of the fraternity never lagged.

The Maundy Thursday banquet in 1886 must have been an especially notable event, for it was reported in the *St. Paul Daily Globe* of 23 April, 1886, and the report was copied in the Official Bulletin of the Supreme Council.

The Maundy Thursday Banquet of St. Vincent de Paul Chapter of Rose-Croix, Ancient and Accepted Scottish Rite, was held at the West Hotel last evening and was the most recherché affair of the season, being marked by the attendance of the elite of the City.

The report then goes on to give the names of attendees and participants, the details of the program, the menu, the table arrangement, and the post-prandial toasts.

The program began in the parlors where the guests were welcomed by several notables including the heads of each of the bodies. This was followed by a "programme" [sic] of six musical numbers by various soloists and a quartet. The members of the Order and their guests were then escorted into the dining room to the accompaniment of music by Danz's Orchestra, where they were seated at an elegant table.

Full justice was done to the repast, Danz's Orchestra rendering the air from the *Mikado* while it was in progress. Merely the laugh went around, the blinding lightning outside detracting not one iota from the general gayety inside.

### 1888-1893

Following the "lean year" of 1888 substantial progress was made by all the bodies. The focus of most attention was the Temple and its furnishings, adapting it to the degrees and to its use by other organizations. Scottish Rite settled into its new home in 1891, and the beauty of the building was

pleasing to all. Also, good news arrived from the Supreme Council. Upon advice from "Uncle Sam" Adams, Inspector General, almost \$700 of dues were remitted.

Brother Trevanion William Hugo, a resident of Duluth since 1881, received the Scottish Rite degrees in the Valley of Minneapolis, receiving the 32° on December 4, 1887. He immediately began to organize the Scottish Rite in Duluth, and in 1889 the North Star Lodge of Perfection was chartered. *The Duluth Evening Herald* of October 25, 1889 reported that the night train was delayed to accommodate a party of Minneapolis Scottish Rite men who visited the work at Duluth the night before.

The Minneapolis Valley has not always acted as the darling of the Supreme Council. About 1890 some active brethren in the Southern Jurisdiction started

a movement to modify the organization of the whole Order. Concurrence with these ideas is shown in a resolution passed by the Minneapolis Consistory on November 3, 1891:

Resolved: That it is the sense of this Consistory that the system of terms of office of the officers of the Supreme Council...is repugnant to the American people, and to the Scottish Rite Masons in this Orient, and we therefore respectfully petition said Supreme Council to make the terms of office of



**Minneapolis Masonic Temple, 6th and Hennepin, Home of the Minneapolis Scottish Rite, 1890-1917.**



its officers elective for a certain term of years, and not for life, as at present.

In October 1892 the Consistory delegated J. L. Dobbin to attend the Supreme Council session and to petition the Supreme Council to "provide for a representative form of government." No action resulted "except that the delegates sent to Washington to present the matter came back home with the honor of Third-third degree, and reported it useless to discuss the plan farther."

An 1891 announcement from the Registrar of the Minneapolis Valley to All Brethren of the Rite listed the degree fees for the four bodies as \$25, \$25, \$25, and \$50 respectively. It is clear that the Scottish Rite was not a working man's club.

### 1893-1898

The mid 1890s was a period of fundamental reorganization. The death of Grand Commander Albert Pike in 1891 may have had something to do with the lassitude prevailing at the beginning of this period, but more likely the major causes were local.

The bodies were growing, but work was not improving in proportion, and attendance and enthusiasm were really poor. For example, a letter to the Secretary General in 1894 shows that it was so difficult to get a quorum that the Wise Master requested and received permission to communicate the Fifteenth, Sixteenth, and Seventeenth degrees without waiting for the Fourteenth Degree brothers to be elected in Chapter.

The laxity irked Dr. Higbee, then Master of Kadosh, who without publicity took matters in hand, gathered a group of young men, and trained them as a "degree team." On the day for the degree conferral he told his officers that they were excused for the day, and the new team proceeded to do the work better than it had ever been done in Minneapolis. This resulted in a stormy session later, but it set



the brethren to thinking and was probably responsible for the changes that followed.

At the next election young, active, enthusiastic workers were elected to the chairs. Of the old line only Dr. Higbee and one of his staff survived the revolution. From that beginning the conferring of all degrees "in full" became the ambition of the workers and was eventually realized.

The Consistory membership increased from 229 to 374. With the larger classes coming in, the Scottish Rite found it necessary to remodel and enlarge their quarters and provide a balcony for the musicians. The increase in class size was due to a purposeful effort to get more members. A "hustling committee" had been formed and their efforts were successful. The classes became so large that it became necessary to have some means of improving acquaintances among the new members. Class organizations were formed and class pictures were framed together and placed in the gallery.

Rapid growth inevitably led to some men not finding what they had hoped for, and delinquency in dues payment became a problem. Several schemes for encouraging prompt payment were tried. "Finally in 1895 a young lawyer, active in the Rite, ... was appointed to call on as many delinquent members as possible. He was voted a percentage on all delinquent dues paid while he was active, and succeeded in clearing the records of a large number of the brethren. Nevertheless a number had to be stricken from the roll."

Charity became an important subject in 1896. Before then most charity had been left to the Almoner and at times it kept him very busy. Several brothers were stirred by the Almoner's need, and a mass meeting of the bodies was called. The result was the formation of the Scottish Rite Board of Relief to work with and assist the Almoner. This Board was active until the larger Masonic Board of Relief was formed in 1915 to serve all Masonic cases in Minneapolis.

## 1898-1903

During the years surrounding the turn of the century, the Consistory grew from 374 to 563. "Uncle Sam" Adams was advanced to Lieutenant Grand Commander, Emeritus Inspector General Innes died, and the Secretary General visited and was honored at a special reception.

Purchase of Masonic Temple stock was a hot topic and a Fair was held to raise money. The Fair was a success and then there were discussions of how to invest the funds.

Special attention was continued toward delinquent members, with considerable care given to brothers who were in "temporary shortage," but indifference to duty resulted in prompt action.

David Waldo Knowlton took office and "for the first time the bodies had the service of a secretary whose books could be balanced and whose records are in order."

The Transactions of the Supreme Council 1889 reported that one Mason of every 20 in Minnesota was a 32° Scottish Rite member.

## Liquor and Wine

Surprising though it may be today, alcoholic beverages were a normal part of a Masonic dinner during the 19th century. Then as now, there were some who imbibed too freely. Some even joked that the out-of-town brothers only came to the convocations for a "four-day spree."

The old minute books regularly show sums paid to the wine company and brewing company, and the stories told by Dr. Higbee relate that at times even the box of fraternal assistance was used to supply the refreshments if no other funds were available. In one case in 1892, a \$61.25 bill from the Napa Valley Wine Company had to be investigated before it was paid.

The Maundy Thursday banquets frequently were the occasion when some would be too free with the liquor.

Numerous stories told to a historian in 1922 relate cases where alcohol caused disorder, disharmony, or inappropriate conduct at banquets and ceremonies. As a result a regulation passed in 1898 prohibited the use of intoxicants in the lodge rooms or at banquets. Five years later the Supreme Council placed a similar regulation into the statutes.

### **1903–1908**

The general peace, tranquillity, and prosperity of the previous five years continued. The Consistory membership again almost doubled to reach 939 members. Large blocks of Masonic Temple stock had been promptly paid for and the bodies looked for other types of investment. Organized Masonic charities had begun discussing the need for a Masonic Home, to be financed by \$50 memberships. The bodies each took memberships, and they purchased one for Inspector General Adams.

A number of changes in local and national regulations occurred during this period. The Supreme Council initiated a system of identification cards and dues receipts. Life memberships were discussed and a number of inconsistent resolutions and motions about this were recorded in the minute books. Only one honorary life membership was given.

### **1908–1913**

In 1910 the several organizations in the Masonic Temple formed a Library Association and presented plans for an enlarged library and club room. This was approved and carried out. The books had been housed in some large rooms on the second floor of the temple, a space also used by several lodges for dining. Under the leadership of Brother W. C. Allen, the new Library Association organized a study club and found a location in the basement of the temple which the library and club rooms shared. However, after the death of Brother Allen, the library became neglected. Interest flagged



and, after a few years, books began to be scattered. This eventually led to the remainder of the library being transferred to the new Scottish Rite Cathedral.

With the Consistory membership growing to 1,191 in 1913, it was evident that the rented quarters in the Masonic Temple were not sufficient to accommodate the growth. In the spring of 1913 an offer came to get a cathedral and it was accepted that fall.

The administration of Inspector General Samuel Emery Adams came to its end with his death in 1913.

### **1913-1918**

This was a period of great changes. The Consistory grew to 1,637 members, the business of the Valley was placed in the hands of the Lodge of Perfection, the new Cathedral was purchased and occupied, and the first World War took place.

The Supreme Council issued instruction that the feast day of the Lodge of Perfection was to occur in the fall of each year. Our major feast had always been the Maundy Thursday celebration of the Chapter, and the new directions, though followed, found little favor among the brethren.

In 1916 all four bodies agreed that the business and financial affairs of the Valley should be in the hands of the Lodge of Perfection. This eliminated much duplication and resulted in an improved sense of unity within the Valley. The new administration organized Directors of the Work to the benefit of all bodies. New equipment was purchased, and in 1917 the Scottish Rite Choir was organized.

Conferral of degrees was moved to evenings, rather than at four-day "continuous sessions." This plan developed gradually with small classes and has become the accepted practice.

### **The Great War**

When the United States entered World War I in 1917, the Grand Commander offered President Wilson the resources and services of the Scottish Rite. No specific duties were

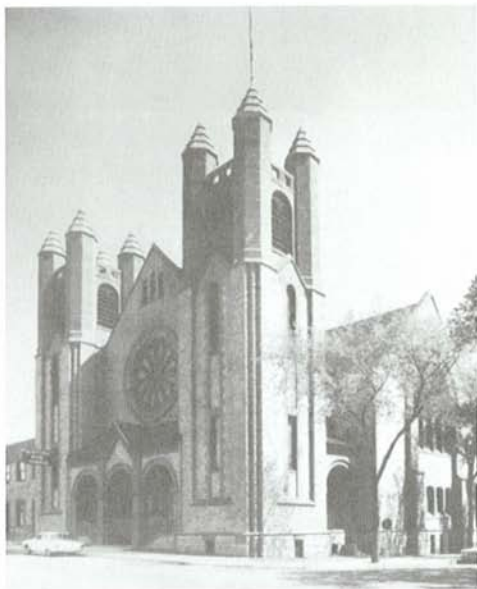


assigned but needless expenditures were curtailed and Liberty bonds purchased. Many men left for military service, and the lower floor of the new Cathedral was remodeled and turned over to the Red Cross.

After the Armistice in 1918, the brethren reacted by voting considerable funds to the entertainment committee. Lectures and concerts for the members had been hosted previously. Now with larger space, new equipment, and plenty of funds, the programs became more elaborate and were much talked of throughout the city.

### **The New Scottish Rite Cathedral**

The Minneapolis Scottish Rite bodies had rented quarters in a number of locations prior to purchasing the Cathedral at Dupont and Franklin. The first location was in "Masonic Hall" above Thompson's Clothing Store in Bridge Square on Nicollet Avenue, the commercial center of the city at that time. In the spring of 1874 the Lodge of Perfection rented a hall in Dayton's Block at Second Avenue South and Washington. In discouragement, they gave up the lease to Khurum Lodge the following winter. Then for several years the bodies met chiefly at the banquet table of a local hotel.



**Minneapolis Scottish Rite Cathedral at Dupont and Franklin, acquired in 1915.**

In late 1875 Brother J. H. Thompson relocated his clothing store to Hennepin Avenue, and Hennepin and Minneapolis lodges rented the

upstairs hall. When the Lodge or Chapter needed to use a lodge room, space was found in the hall. In 1880 the bodies took on new life. The Preceptory and Consistory were formed and a formal rental agreement was made with Hennepin and Minneapolis lodges.

When the new Masonic Temple was built on Sixth and Hennepin, the Scottish Rite bodies agreed to rent space on the fourth floor. The October 17, 1890 issue of the *Minneapolis Tribune* carried a story under the heading: "An Elegant Hall. Scottish Rite Masons Dedicate Their New Quarters in Masonic Temple."

On January 2, 1899 a fire was discovered in the Scottish Rite rooms of the Temple. Defective wiring had started a smoldering fire which filled the space with dense smoke. When smoke was seen by a group meeting upstairs, the fire was promptly extinguished. Few things were destroyed by the fire, but properties and paraphernalia had been coated with thick, tarry soot. Insurance covered the losses.

In 1902 \$5,000 was expended to remodel the newly rented fifth floor for use as additional space for the Rite, but even with the space on the fourth and fifth floors and the library and club rooms in the basement, overcrowding was a problem.

In 1913 the Fowler Methodist Church building at Franklin and Dupont came up for sale at a very attractive price. After meetings, discussion, and a month-long canvassing of the membership by Brother Al Pray, a meeting of the Lodge of Perfection was held to decide the issue. Two members spoke for purchasing the church building and two members spoke for a more ambitious plan of joining with Zuhrah Shrine and constructing a new and grander Temple in which several organizations might meet. The cautious view prevailed and members agreed to purchase the church property.

The Minneapolis Valley acquired the property on January 1st, 1915. Most of the purchase price was paid in cash, and very little alteration to the building was required. The

mortgage was soon paid and plans were made to add rooms to the east side of the building and a large dining room and kitchen in the basement. At the Maundy Thursday banquet that year, over 1,100 brethren were served at once in the new dining room.

The original Fowler Church, built in 1890, occupied the space that is now called the "Red Room." In 1895, the church expanded north to Franklin Avenue when the large space now called the "Main Auditorium" was added to the structure. After acquiring the building in 1915, the Minneapolis Valley immediately added rooms to the side of the structure and constructed the dining room, kitchen, and office areas in the lower level. These changes were completed in 1920 and were dedicated by the Grand Commander George Flemming and seven other active members of the Supreme Council.

One of the most notable features of the building is the large circular window located on the north side of the Main Auditorium. This Rose Window was donated to the building by Zion Commandery No. 2, Knights Templar in 1895 when the building was still the Methodist Church. (One can infer that the church's Bishop, Charles Fowler, was a member of the Knights Templar by observing that on the window is a scroll dedicating the window "To SIR KNIGHT BISHOP CHAS. FOWLER".) The window contains numerous combinations of Christian liturgical and Knights Templar ritualistic signs. The total composition of the window is beautiful in its own right, but Masonic and non-Masonic persons alike find study of the window's many symbols and signs particularly rewarding.

Eight other attractive windows line the Main Auditorium. These windows, built while the building was a Methodist church, are basically religious in content. The windows are located underneath the balconies, four on the west wall and four on the east wall. The four windows in the west are imaginative and symbolic, allowing the observer to construct his own "theme" for this set of windows. The four

windows in the east, however, each depict a great character discussed in the Old Testament: Abraham, Moses, Isaiah, and Jeremiah. Each one is identified by the biblical quotation found along the side of each window.

### 1918-1923

The classes had become so large (nearly 300 each in 1919 and 1920) that they were unwieldy. Even so, all degrees were conferred in full at this time. The need for communication with a rapidly growing membership led to the establishment of the *Scottish Rite Sun* in 1921.

Several subsidiary organizations developed during this period. In 1920 the Scottish Rite Woman's Club was started. Scottish Rite Clubs met in small towns and became very successful. As a convenience to their members, many of these clubs held local celebrations of the feasts, rather than traveling to Minneapolis. The Valley also took steps to incorporate a Child Welfare Corporation and formed a Masonic study group. For those who desired to participate in the degrees without having to memorize a part, the Scottish Rite Guard, under the leadership of the Captain of the Guard, trained in the drill regulations of the ancient ceremonies and were available for degree work and entertainment.

The Scottish Rite facilities were practically in constant use with the Rite and subsidiary bodies using about half the time and Joppa Lodge No. 300, the Order of DeMolay, and the Zuhrah band taking one evening each week.

In 1921 the practice of holding degree work each Thursday evening was begun and holding the business meetings on the first Tuesday of each month. Supper was served both before degree work and on business nights.

### The Library

The Scottish Rite bodies continued their financial support of the Library Association at the Masonic Temple, and when we got our new Cathedral an agreement was quickly



reached with the other active members of the Association to save the "neglected remnants of the library." The bodies appointed Dr. Thomas G. Lee librarian in June 1919 and appropriated \$25 for the library. By September he had obtained written consent from all the other members of the Association, and the books were moved from the Masonic Temple to the Cathedral.

A few hundred books and a thousand or more volumes of "transactions" formed the nucleus of the new library. Appropriations of \$2,000 in 1920 and \$1,000 in 1921 helped the library grow rapidly. Several noteworthy acquisitions were made.

The collection of Brother Rahders of Dakota was obtained for \$300. This collection included some rare works, several personal mementos of Albert Pike, and a large number of books autographed by Frederick Webber, 33°, Secretary General during Pike's term.

A collection of over 11,000 proceedings and transactions was obtained for \$650 from Brother Levoy when he moved from his home in 1920.

The John Henry Steele Consistory class donated one of the oldest known English Chain Bibles, bearing marginal notes in Latin by an unknown scholar in the Middle Ages. Also obtained was a copy of Albert Pike's limited edition work on Symbolism and a manuscript copy of an old French ritual for the Rite of Perfection.

## **Occasions of Merriment**

The record of the first 50 years of the Minneapolis Valley cannot end without mention of some humorous incidents that have been recorded. The following are taken from the 1922 history of the Valley:

A certain outspoken, prominent businessman often told how he took part in presenting a high degree and how many congratulations he received on his good work. However, the Master of the body told a different tale. The degree required

that the brother dress as an aged man with a long white beard. Now the man had not memorized his lines and had to refer to the book. The artificial beard interfered with his glasses and when his time came he surprised everyone by raising the whiskers to his forehead, putting on his glasses and, still concealing most of his face, parted the whiskers and peeked through to read his speech.

Another dramatic incident involved a degree where the walls of the city fell, revealing certain sacred objects that escaped the destruction. To manage the catastrophe, one brother stood in the wings holding up the wall until the time came. On one occasion this brother fell asleep and the wall fell down much too soon. At this moment all attention moved from the Altar to the brother, revealed fast asleep against a column.

In a presentation of the Nineteenth degree the room was decorated with flowers and a group of palms stood in the middle of the floor. While the candidates were placed in the west, some pictures were shown in the east. As the Preceptor began his lecture the Master of Ceremonies burst out, "Sir Preceptor, the candidates can't see the pictures for the bushes."

### **Retrospective on 1873-1923**

The first half-century was a period when the Minneapolis Valley struggled to determine what it could become. Masonry was new to Minnesota, the Supreme Council was being reorganized under Grand Commander Pike, and in Minneapolis the Scottish Rite shared the growing pains of our parent organizations. Strong leaders, with strong egos, in the Grand Lodge, York Rite, Scottish Rite, and Cerneau Rite, sought to shape the fraternal landscape according to their personal image. There was tumult, conflict, uncertainty, and misfortune to be sure, but there was also growth, creativity, and ultimate success.

The preceding history of those years was abstracted from a 135-page typescript written for the 50th anniversary

celebration in 1923. The document was well researched, quoting Supreme Council documents and publications, newspaper accounts, letters and files in the secretary's vault, minutes of meetings, and personal interviews with persons taking part in the events. Unfortunately there is no record of the names of the authors of this fine document. Even the beautifully bound 48-page program for the Golden Jubilee Reunion, which lists the names of almost everyone except the janitorial staff, fails to mention any authors.

### A Mature Organization

June of 1923, one of the hottest weeks of the summer, saw the Valley celebrate its 50th Anniversary with a week-long festival beginning with a sacred concert and memorial service on Sunday the 17th and concluding on Saturday the 23rd with an evening of entertainment. As the *Scottish Rite Sun* reported:

A half century ago, June 23rd, 1873 that little group of fourteen charter members, little realized that fifty years hence we would be celebrating the memory of that day by a Valley five thousand strong who had taken up the labors which once were theirs and are striving earnestly and diligently to build for future generations upon a foundation so firmly and wisely constructed by those who had gone on before.<sup>1</sup>

Degrees were conferred on 212 candidates Monday, Tuesday, Wednesday, concluding Friday with the 31st and 32nd Degrees. The class was so large that the first section of the 31st Degree required three sections. Starting times varied depending on the number of degrees conferred. A number of degrees were communicated because of time constraints, but the Chapter of Rose Croix and Consistory Degrees were presented in full form.<sup>2</sup> The charge for fees and degrees was \$150.00 This included a ring, a copy of *Morals and Dogma* by Albert Pike, and a Latin diploma and English Patent with leather tuck. Dues were \$40.00 without regard to residence or the degree attained.



The Heads of the Bodies suggested that all "genuine" Masons of the Valley set aside all work and attend each session of the program. The *Scottish Rite Sun* reported that the attendance was very pleasing to the Heads of the Bodies as they had not anticipated such a large turnout because of the torrid weather. Invitations were sent to every Consistory in the Northwest to participate in the ceremonies, and twenty-five Valleys were in attendance.

Thursday evening was reserved for the DeMolay who presented the Initiatory and DeMolay Degrees.<sup>3</sup> Special programs for the ladies included tours of the Shriners' Hospital (Tuesday), the Masonic Home (Thursday) and a trip on Lake Minnetonka and luncheon (Saturday).

An interesting aside was recorded in the program for the anniversary: It invited any member who could sing and read music to apply to the choir for membership by writing to the choir secretary.

The *Scottish Rite Sun* brochure concluded with hope for the future: "Let us profit then by our experiences of the past, using our past successes as stepping stones to a higher and better future, . . . As true men and Masons let us ask ourselves 'What does duty require for the future? And not what will be the results and our reward if we do our duty?' If we will be faithful to the precepts of our Rite, our future anniversaries will be the cause of much rejoicing."<sup>4</sup>

## The 1920s

The period of the 1920s was a time of almost unprecedented prosperity for the vast majority of Americans. This economic upswing was reflected in the growth of Freemasonry in general and the Scottish Rite in particular.

The Valley of Minneapolis had made tremendous gains in membership from its inception in the early 1870s and was projected to grow at an even faster rate given the increased population growth of this metropolitan area. This phenomenal growth is reflected in the following statistics:



Year	Members
1873	37
1883	62
1888	158
1893	280
1898	381
1903	649
1908	1080
1913	1364
1918	2014
1923	4721
1925	5527

Given this growth, a careful study of the future prospects for the Valley was made in 1925. The study concerned a number of factors in growth. The report concluded that the general prosperity of the community would undoubtedly be reflected in the number of candidates entering the Rite. While the number of candidates would depend on economic conditions, they felt they could project an average number of initiates over a ten-year period. They recognized that projections for Scottish Rite growth would have to consider the assumption of growth in the Blue Lodges. They felt the Rite would gain about 28% of Blue Lodge members. Thus approximately one out of four Symbolic Lodge members would seek membership in the Valley.

The committee felt that the present building accommodations would not attract the number of candidates necessary for the desired growth. They made the following building recommendations:

1. The candidates should have a preparation room with accompanying telephone, toilets, fountains, writing tables, and so forth to accommodate 300 men. It is doubtful if any one class would be larger than 300 in the next 10 years.
2. The choir and other musical groups need space for rehearsal. Their contributions to the Rite merit more adequate practice facilities.

10. to authorize the 19th Degree team to go to Fargo, North Dakota on November 17, 1926 to present the Degree in Fargo.
11. to advertise the fact that Consistory caps were available for purchase at \$3.25.(12/7/28)
12. to approve the expenditure of \$8.00 to a member who had lost his overshoes at a dancing party. (12/7/28)

### The 1930s

Although the 1930s was a difficult time for Masonry, the Minneapolis Valley continued to build a strong organization, adding new programs and activities, expanding existing programs and keeping attendance and participation steady throughout the depression years. Eventually every Tuesday and Thursday evening during the degree season saw the building filled with activities.

In 1931 a Dramatic Committee was formed. They gave their first performance Tuesday, February 9, 1932. The production *My Friend From India*, a play in three acts, lasted the entire evening. Seating proved less than adequate as 1,050 patrons crowded the auditorium for an evening of entertainment.

The Ritual Committee, under the direction of Willard W. Davis, 32°, was busy implementing changes in the ritual and developing what became known as the "prologues." The prologues were developed, as the *Scottish Rite Sun* noted, to assist the membership in acquiring a more complete knowledge of the degrees by providing a series of ten-minute talks preceding the degree work. The *Scottish Rite Sun* for January 29, 1934 reported: "The historic setting, or a connection of thoughts between degrees previously given, together with other material that may add interest, will compose the subjects."

Candidates could either receive all the degrees on a weekly basis twice a year or participate in the Fall and Spring Reunions which presented most degrees over four

consecutive days. Attendance at the 1937 Fall Reunion, according to the *Scottish Rite Sun* of May, 1938 was 1,038 and at the Spring Reunion 1,061.

As always in the Minneapolis Valley, education was given high priority. The April 6, 1934 issue of the *Scottish Rite Sun* announced that the "Education Hour attendance had doubled in recent years and the meetings then in their sixth consecutive year continued to provide further light in Masonry." The "Education Hour" which had started in the library was moved permanently to the Red Room in 1939 and was renamed the "Lecture Hour."

"The Lyceum" began in the late 1930s. According to the *Scottish Rite Sun* of February 4, 1937, this was a program "for Masters of the Royal Secret who wish information not found in the degree work and yet related to it by interpretation and who wish to express their own personal opinion or observation on the subject under discussion, this activity should have personal appeal."

The Dining Room Committee continued its busy schedule. In 1933 it served meals and luncheons on 43 occasions for a total of 10,872 plates at an average cost of \$.42. During the 14 years beginning in 1920, more than 256,680 meals had been served. The Heads of the Bodies were encouraging members in the same business to gather for dinner.

A report from the Entertainment Committee in 1936 indicated that since 1933, they had provided one dance and one entertainment program each month from October through April, except in December when the Scottish Rite Children's Party took the place of a dance. In these 3 years 38,336 people had been entertained averaging from 1,200 to 1,300 at the programs and 200 to 250 at the dances. The Committee started a Ladies' Night in 1935. This proved so popular, noted the *Scottish Rite Sun* for March 20, 1936, that a second annual Ladies' Night featuring a style show from Dayton's brought an attendance of 1,875 with at least 300 people being turned away.

Attendance proved remarkably stable during the 1930s. "For the last five years," reported the *Scottish Rite Sun* for October 30, 1936, "between 25,000 and 30,000 people per year have come and gone from the Temple" for social gatherings, degree work or ceremonial occasions.

The membership of the Minneapolis Valley was reported at 5,450 at the end of 1933. The November 24, 1939 *Scottish Rite Sun* reported the Consistory class of December 11, 1939 with 296 members was the largest that had ever finished in the history of the Minneapolis Valley.

The Heads of the Bodies were faced with a number and variety of questions and decisions during the 1930s. On November 19, 1931 they agreed that each body would have several members prepared to take parts in the Rose Croix funeral service. On January 29, 1931 they agreed that use of the Temple for private purposes be denied. They ratified an agreement November 11, 1931 to have a policeman supervise the parking lot at the cost of \$2.00 at each meeting. The cost would include a meal. On March 1, 1934 they authorized the Entertainment Committee to employ a police officer to watch the emergency exits during entertainments. It was decided July 7, 1933 to adopt an eight-page publication (of the *Scottish Rite Sun*) to be issued prior to the first of each month. On September 3, 1935 they adopted a resolution to change the name of Excelsior Lodge of Perfection to Minneapolis Lodge of Perfection. At the August 1, 1939 meeting the Heads of the Bodies voted to adopt a report of a special committee to establish a Minneapolis Scottish Rite Student Loan Fund at Carleton College in memory of William Furst. On November 29, 1937, the 33rd Degree was conferred in Minneapolis for the first time in 126 years.

### **The 1940s**

The Second World War affected all aspects of American society, and the Minneapolis Rite was no exception. In the 1943 Annual Report, the Director of Degrees reported many



personnel changes in degree work owing to "active war duty." Forty-six changes were made in personnel having important speaking parts of which five were presiding officers. Many new appointees came from the Scottish Rite Guards, a group that provided a ready pool of replacements. Despite the changes in personnel, there was no delay in beginning the first degree of the evening.

In a report dated February 18, 1946, the Membership Committee noted that 1945 was a very successful year, with 571 elected to receive degrees, 29 elected to membership and 53 reinstated. They had received 626 new petitions for degrees in the period from March 16, 1945 to February 26, 1946. During this period the Continuation Committee indicated that 102 candidates had received further degrees. Of this group 52 had completed the Thirty-second Degree providing additional revenue of \$6,350.00.

In 1947, the Continuation Committee reported that 163 candidates had advanced toward attaining the degree of Master of the Royal Secret. With these advancements, the difference in membership between the four bodies was reduced to 543, where at one time it exceeded 1,000.

Growth in membership created a continued need for additional space. Despite the recent changes in lobby and cloakroom entrances, there was still a need for additional space. A November 24, 1948 issue of the *Scottish Rite Sun* noted that the Lecture Hour had to be discontinued because of space limitations and the Class Reunions "were almost impossible." The Candidates' Room was too small, and the dining room required resetting each week. The Planning Committee thus reported to the Heads of the Bodies that temple enlargement was the only feasible alternative. After a two-year study, a decision had been made to enlarge the temple to accommodate increased weekly attendance and to provide for the larger classes of men entering the Valley.

Permission was granted to have plans drawn and bids secured for a 40'x80' addition situated immediately behind

the store next to the Franklin Avenue entrance and running back toward the parking lot. The contemplated addition would be two stories; the lower floor on the dining room level would be arranged for overflow seating and a game room, the upper floor arranged for candidates and providing for coat room and rest room facilities.

A special meeting on November 9, 1948 was called for by the Lodge of Perfection. The meeting was presided over by Brother J. Miles Martin, 32°, K.C.C.H., Venerable Master of the Lodge of Perfection. A resolution was introduced by Brother Gordon E. Bodien, 32°, K.C.C.H., Secretary of the Heads of the Bodies, asking for authorization to accept the lowest bids for the building, plumbing, and electrical work so construction could commence at once. Opinions were expressed "in a true fraternal spirit for and against the resolution." By a vote of eight to one, the motion prevailed for enlargement of the facilities, at a cost of approximately \$70,000.

On December 30, 1948 a banquet at the Temple celebrated the Diamond Jubilee of the Minneapolis Lodge of Perfection, constituted June 9, 1873 and the Minneapolis Chapter of Rose Croix, constituted December 13, 1873. A special edition of the *Scottish Rite Sun* for December 24, 1948 provided a brief history of the two bodies. Herbert C. Todd, 33° I.G.H., served as Master of Ceremonies for the banquet, Walter R. Myers, 32°, K.C.C.H., gave an overview of Minneapolis 75 years earlier and Frank F. Grout, 33° I.G.H., presented historical highlights of the two Bodies. Banquet tickets were \$1.00 per plate.

The Heads of the Bodies were J. Miles Martin, 32°, K.C.C.H., of the Lodge of Perfection, Gordon E. Bodien, 32°, K.C.C.H., Wise Master of the Chapter of Rose Croix, Lionel R. Upham, 32°, K.C.C.H., Commander of the Council of Kadosh, and Malcolm McLean, 32°, as Master of Kadosh, Consistory.

During the years of the Second World War a schedule of entertainment and degrees continued. Dances were held, as was the traditional children's Christmas program. The

*Scottish Rite Sun* for September 25, 1943 reported upcoming events including a vaudeville act, movies, and a dance for members only.

At a March 9, 1944 meeting, the Heads of the Bodies voted unanimously to give \$500 to the Red Cross with the admonition that this should not be viewed as a precedent. Relations with the Shrine continued in a positive vein as the Heads of Bodies agreed April 27, 1944 to allow the Shrine to borrow 18 pair of sandals. In 1944 the Heads of the Bodies drew up a resolution of sorrow at the death of Albert Fenderson Pray. They also agreed to have a sign posted in the front hall saying that "unvouched for brethren must show their parchment."

Activities abounded in the immediate post-war period as the Heads of the Bodies continued to conduct the business of the Temple. On March 7, 1946 they raised the salary of the Secretary to \$5,000 per year. On March 4, 1948 they agreed with the Dining Room Committee that \$.50 was not enough for meals and approved an increase to \$.75. On February 27, 1949 the Heads of the Bodies expressed the unanimous opinion that each degree should have a rehearsal including properties, lighting, music, and public address personnel. November 3, 1949 saw them agree to contribute \$150 to the George Washington Memorial through the Grand Lodge. On March 6, 1947, in an effort to do something for the city of Minneapolis, the Heads of Bodies decided to give motion picture equipment to Sheltering Arms. Sheltering Arms at that time served 61 polio patients.

## The 1950s

Visitors and guests to the Temple would be remiss if they did not view the meaningful, gracious, and attractive mural that graces the wall of the Candidates' Room. In 1952 a committee met with the artist, Brother Theodore Sohner, 32°, K.C.C.H., to discuss the possibilities of a large painting which would be hung on the east wall of the Candidates' Room.



The committee consisted of Lloyd P. Johnson, Walter R. Myers, Clinton M. Norton, and Dr. George A. Butters, all 33rd Degree Inspectors General Honorary. They discussed what the mural might include, what message it would try to tell, and what problems might be encountered in such a project.

The artist worked for over two years to complete the painting at a total cost of \$3,500 which by all standards was hardly enough to cover his expenses. The money for the project was given by fourteen Scottish Rite Classes. The canvas on which the mural was painted was imported from Belgium. The mural, covering an area of 528 square feet, depicts the advancement of civilization from darkness to light. The mural was dedicated on January 7, 1954.

A pamphlet written about the painting fittingly concludes that "the broken bits of Masonry (portrayed on the mural) reminds us of the frailty of our own human life, and while we think our greatness is still aspiring, we fall like autumn leaves to enrich our mother earth."

On May 7, 1956 the Valley was honored by a visit from Grand Commander Smith and his wife. This was the first time in many years that a grand commander had visited Minneapolis. Planning for the event was in the hands of Brother Arthur Weyh, 32°, K.C.C.H.

## **The Second Half of the 20th Century**

The Minneapolis Valley's busy schedule of activities continued in the 1950s and 1960s. In addition to "long degree" classes and Reunions, social activities were frequent. On October 2, 1952 the Heads of the Bodies voted to give William B. Roberts, S.G.I.G., \$500 to use as he saw fit to promote legislation for the "protection of our public school system and to the continuation of the principles of separation of church and state."

The Heads of Bodies agreed on February 20, 1969 to eliminate the practice of passing the almoner's box except



for terminal degrees. Almoner's boxes would still be present at the various entrances to the building. It was further reported at that time that the 28th Degree would be given in Winona September 12, 1962.

Illustrious Brother Louis K. Thompson, the Deputy of the Supreme Council, writing on the 100th Anniversary of the Lodge of Perfection remarked: "Scottish Rite Masonry erects its edifices of good citizenship among its members on premises that are worthy of being eternal as opposed to temporal. The messages contained in its educational processes are as true in these times as they were when your Bodies were formed and they will be just as true 100 years from now. We call your Body the Lodge of Perfection. We know that you will not achieve perfection, but this does not lessen your zeal for trying to achieve it."<sup>6</sup>

In a brochure on the anniversary, reference was made to the many achievements of the Valley. Membership stood at 237 in 1873, it grew to 4,720 in 1923, and to over 10,000 in 1973. The physical plant improvements included new card and candidate rooms, improved equipment for backdrop and scene changes, an improved lounge area for the brethren, and the dedication of John B. Tomhave Memorial Library.<sup>7</sup>

Valley members found themselves engaged in other Masonic activities in related bodies as well as allied youth groups. Eight of the sixteen surviving Grand Masters in Minnesota are members of the Valley. Illustrious Brother Louis K. Thompson, the Deputy in Minnesota, was the Grand Treasurer.

The Valley was led by Stanley E. Alquist, 32°, Venerable Master of the Lodge of Perfection; Norval W. Hodgson, 32°, K.C.C.H., Wise Master of the Chapter of Rose Croix; Raymond F. Gustafson, 32°, K.C.C.H., Commander of the Council of Kadosh; and Richard P. Larson, 32°, Master of the Minneapolis Consistory.



attending are given new insight into the meaning of Scottish Rite Masonry.

A number of policy changes were made by the Heads of the Bodies in the 1990s. On June 7, 1994 they agreed that the *Scottish Rite Sun* would no longer list the names of the degree team members so that the *Sun* could carry more news. Degree members would be listed on a special Thursday night supplement available in the lobby preceding the degrees. The Heads of Bodies also approved an increase in dues from \$25.00 to \$35.00. An "emergency" meeting was called July 16, 1990 to discuss the small number of candidates having registered for the fall class. After a great deal of discussion, the Heads of Bodies on March 5, 1990 consented to have coffee served after the last degree of the evening.

Community use of the temple was approved in 1994 for a Ukrainian concert. This special concert was held as a fund raiser to make it possible for children who were victims of the Chernoble explosion to be transported to the Shrine Children's Hospital. A very large and appreciative crowd attended the festivities.

### **The 125th Anniversary of the Lodge of Perfection**

September 24, 1998 was an important landmark for the Lodge of Perfection as it celebrated its 125th anniversary. Over 300 people joined in the celebration. In addition to the banquet, entertainment was provided by "Friends," an award-winning choral group.

Illustrious Brother Robert Hannon, 33°, S.G.I.G. in Arizona and an active member of the Supreme Council, delivered the keynote address. Illustrious Brother Hannon spoke about the future of Freemasonry and the Scottish Rite in particular. His eight-point program for the future success of all Valleys included:

- (1) We must become involved in leadership development.
- (2) We must look at finances very carefully.



- (3) We must be visible in the community as Masons.
- (4) We must support youth.
- (5) We must make our monthly meetings exciting.
- (6) We must keep our members active and involved.
- (7) We must use our time wisely by providing for quality activities.
- (8) We must engage in strategic planning.

Other activities included a 14th Degree ring ceremony and an awards program. The Venerable Master of the Lodge of Perfection was Brother Dale R. Seubert, 32°, K.C.C.H.

## **Our Choir**

The choir has been an important part of the Minneapolis Valley since its inception in 1919. Its first concert was given Friday, March 12, 1920. In addition to its traditional Spring Concerts, it provides music for a number of degrees. A report in 1967 documents the choir's participation in the 5th, 14th, 18th, 19th, 27th, 30th, and 32nd Degrees. They have richly enhanced the various degrees through their performance. Throughout the years they have provided entertainment in a variety of settings including:

- January 8, 1924 Hennepin Methodist Church.
- February 15, 1926 University Blue Lodge.
- September 8, 1929 Masonic Cornerstone Celebration at Tuttle Memorial Universalist Church.
- September 17, 1943 Installation of Saint John's Chapter #9 Royal Arch Masons at the Masonic Building at 6th and Hennepin.
- May 7, 1944 Hopkins High School for Albert Pike #237 and Ida McKinley Chapter 178 OES.
- May 18, 1943 Grand Lodge Centennium Program at the Saint Paul Municipal Auditorium.
- January 21, 1961 Mound Lodge #320.
- November 25, 1972 Sharon Lodge #104 at Willmar.
- April 16, 1978 Normandale Community College for Bloomington Lodge #340.



March 31, 1985 Minnesota Masonic Home.

March 31, 1990 Saint Cloud for the installation of Robert Papas as Grand Master.

May 27, 1998 Saint Paul Scottish Rite Remembrance Program.

In 1993 and 1994 *The Messiah* was performed as a joint endeavor of the Scottish Rite and the Zuhrah Shrine. Zuhrah's Orchestra and Chanters participated. This, like the Ukrainian Concert, brought many people to our facility for afternoons of excellent and charitable entertainment.

### **Furthering Candidate Education**

The candidate's understanding of the degrees has been greatly enhanced by the development of a "Degree Discussion" program. This recent innovation gives the candidate, and brethren who avail themselves of the opportunity, a chance to discuss the degree they have just witnessed.

Each candidate has a binder which contains a sheet of questions for each degree. These are discussed and answered during a 15-minute give-and-take dialogue immediately following the degree presentation. These sessions allow for candidate participation and provide an opportunity to raise additional questions for discussion.

The Valley is indebted to Ronald C. Parker, 32°, K.C.C.H., for this innovative approach to understanding the degrees. Others in the "Degree Discussion" include: Rodney Larson, 33° I.G.H., Joe Gonzales, 32°, K.C.C.H., Craig Lewis, 32°, Lutalo Toure, 32° and Dennis Chornenky, 32°.

Brother Theodore M. Martz, 32°, recently completed an attractive, comprehensive, and much needed *Orientation Guide to the Valley of Minneapolis*. While the primary purpose of the handbook "is to acquaint new candidates to the rich history of the Rite and this Temple in particular, and to explain some of the more observable conventions and procedures of our institution, it is hoped it will be useful and pleasurable to visitors of our Temple."

The *Guide* begins with a brief history of the Scottish Rite. Its complex origins are masterfully told in an understandable manner. This is followed by a brief but comprehensive history of the Minneapolis Valley itself and an explanation of the organization and structure of the Valley and also includes a schedule of degrees and special events. The *Guide* includes an overview of the building and its activities discussing the business office, stated meetings, publications, the library, and the general layout of the building itself. The concluding sections discuss the special features of the Temple including the windows and the mural. It also explains the Scottish Rite Childhood Language Disorders Program. The *Orientation Guide* fills a void in the history, organization and operation of the Valley.

### **Other Notable Brothers of the 20th Century**

Throughout its history the Minneapolis Valley has been fortunate in having brethren who have been recognized for their contribution to society, their professions, and to Masonry. These brothers are representative of those talented individuals whose membership has enriched the Valley.

**Tony R. Krall** – Brother Tony R. Krall, 32°, K.C.C.H., was installed as Grand Master of The International Order of DeMolay in Kansas City, Missouri in June of 1977.

He joined DeMolay in 1972 at Lacrosse, Wisconsin. Brother Tony became a Master Counselor of his chapter in 1976. He served in a number of state offices and, while an active DeMolay, was honored with the Degree of Chevalier.

Brother Tony continued his DeMolay activities when he moved to Minnesota by becoming associated with the state DeMolay Association. He became a member of the International Supreme Council of DeMolay as a Deputy Member and later as an Active Member. He is a member of Minnehaha Lodge No. 165. He received his Juris Doctorate from Hamline University in 1984.

**Lawrence C. Weaver** – The University of Minnesota Pharmacy College named a building in honor of Lawrence

C. Weaver, 32°, a member of Wayzata Lodge No. 205 and the Minneapolis Valley of the Scottish Rite.

Brother Weaver graduated from Drake University in 1949 with a degree in pharmacology, and he received a Doctorate in Pharmacology from the University of Utah in 1953. He was Dean of the College of Pharmacy, and Professor, Department of Pharmacology, School of Medicine, University of Minnesota, 1967–1984. He was Interim Dean, University of Minnesota College of Pharmacology from 1992 to 1994 and Dean Emeritus and Professor, College of Pharmacy starting in 1966.

It is extremely unusual for anyone to have a University of Minnesota building named after them while they are still living.

**Swan J. Turnblad** – At the turn of the century, a notable Brother of the Scottish Rite was renowned throughout the Swedish-American community in the upper Midwest.

Born in Småland, Sweden on October 7, 1860, Brother Swan J. Turnblad, 32°, emigrated to the United States with his family in 1868. He was educated in the Public Schools in Vasa, Minnesota, where his family resided. His professional career in journalism began as a printer, later joining the *Svenska Amerikanska Posten*, a Swedish language newspaper published in Minneapolis. In 1885 he became the editor and owner of that publication, a position he held until his retirement in 1920. In 1927 he returned as editor and owner of the *Posten*, holding that position until his death.

Throughout his career Brother Turnblad was the cultural leader of the Swedish-American community in the upper Midwest. In 1929 he founded The American Swedish Institute, an historic museum offering a variety of programs designed to celebrate Swedish culture. The Turnblad mansion, which houses the Institute, at 2600 Park Avenue in Minneapolis, is on the National Register of Historic places.



Brother Turnblad's Masonic career began on October 11, 1898 when he was initiated in the former Minnesota Lodge No. 224 AF&AM. He was passed to the Fellowcraft Degree on October 22, 1898 and raised to the sublime degree of Master Mason on November 15, 1898. He received the Scottish Rite Degrees in the Valley of Minneapolis: Fourteenth Degree March 25, 1899, Eighteenth Degree March 27, 1899, Thirtieth Degree March 28, 1899 and the Thirty-second Degree on March 29, 1899.

He and his wife, the former Christina Nilsson, were the parents of one daughter, Lillian Zenobia. Brother Turnblad died on May 15, 1933 at the age of 72 years.

### Scottish Rite Conferences

A new educational opportunity for Scottish Rite Masons and other Masons in Minnesota has been provided by the



**Alden C. Russell, 33°, keynote speaker at first Minnesota Scottish Rite Conference in 1991.**

development of the Scottish Rite Conference. This biennial event is organized and directed by Illustrious Brother Daniel F. Levenski, 33°, S.G.I.G. in Minnesota. Illustrious Brother John H. Lindgren, 33° I.G.H., serves as the local chairman for this conference which is held in the Minneapolis Scottish Rite Temple.

The first conference, held in August of 1991, focused on education and fellowship. The keynote address on the importance of Masonry was given by Alden C. Russell, 33° I.G.H., of Minneapolis. This was followed by a paper on the origins of the Scottish Rite by Duane E. Anderson, 33° I.G.H., of Duluth. The morning concluded with a video presentation on the new Scottish Rite Clinics for Childhood Language Disorders.



The afternoon session began with John H. Lindgren, 33° I.G.H., relating his impressions and experiences after attending the "Freedom Foundation" program at Valley Forge. This graduate seminar included consideration of such topics as the constitution, the Bill of Rights, and responsible citizenship. D. Hartley Barry, 32°, K.C.C.H., of Rochester then presented a paper on "The De-Christianizing of Freemasonry." A perspective on Freemasonry by a younger member was offered by Daniel F. Andrade, 32°, from Saint Paul. The program concluded with S.G.I.G. Levenduski speaking on the "Elements of a Double Eagle Program" and its revival in Minnesota.

The 1993 Conference was held in April with the keynote address given by Most Worshipful Edward W. Waldon, 33°, Grand Master of Masons in Minnesota. Illustrious Brother Waldon currently is the Personal Representative of the S.G.I.G. in the Valley of Minneapolis.



**Brother John H. Lindgren, 33°, serves as chairman of Minnesota Scottish Rite Conferences.**

The keynote address was followed by a presentation concerning the Bill of Rights from the perspective of those living in the Eighteenth Century and its present-day application. "For This We Staged A Revolution?" was the theme of the address of Benjamin H. Holt, 32°, K.C.C.H. Brother Holt attended a Summer Session of Freedom Foundation at Valley Forge focusing on the Bill of Rights.

"Masonry and Religion" was a topic receiving broad coverage in Masonic publications. This was especially true as a result of the Southern Baptist controversy. A discussion concerning this controversy was presented by Edgar J. Haugen, 33° I.G.H., and John H. Lindgren, 33° I.G.H. A

highlight of their presentation was a report on a seminar on the Southern Baptist action conducted by the Grand Lodge of Oklahoma.

Childhood language disorders were discussed by Dr. John T. Hatten of the University of Minnesota, Duluth. He highlighted those disorders relating to our own Scottish Rite programs in his address on "Inside Perspectives of the Scottish Rite Program for Language Disorders in Minnesota." The conference concluded with a discussion by Brother Terrence J. Becker, 32°, dispelling the illusion that Masonry was an organization of "old men." His address "Stand and Deliver" related to involvement of young members in our fraternity.

The 1995 Conference keynote address was delivered by Illustrious Brother Daniel F. Levenduski, 33°, S.G.I.G. in Minnesota. His speech related to the future of Masonry and the Scottish Rite in particular.

His presentation was followed by a talk given by Robert Ferguson, 32°, K.C.C.H., of Saint Paul concerning "Freemasonry and the American Judiciary." The morning concluded with attorney Morton W. Ryweck discussing the "Separation of Church and State." Both are topics of great concern for America and for the mission of the Scottish Rite.

Afternoon sessions addressed language disorders and Scottish Rite Symbols. Carol L. Roberts, M.A., CCC-SLP gave an overview of the services provided by the Scottish Rite Clinic for Childhood Language Disorders in Duluth. Brother Glenn C. Pfister, 32°, concluded the conference with "What Scottish Rite Symbols Mean to Me." This conference was well attended as were all of the programs. From 70 to 80 brethren received further light in Masonry.

The 1997 Scottish Rite Conference was devoted to the topic of "Public Education." Two outstanding educators addressed the assembled brethren. Brother Ben Holt, 32°, K.C.C.H., of Rochester Public Schools and Dr. John Davies, former Superintendent of Schools for Minneapolis, were the speakers. Their addresses were followed by group

discussions affording an opportunity to not only meet the speakers, but to provide for an informal question and answer session. The afternoon was devoted to a panel discussion with the two speakers and other educators from around the state. Sixty-six brethren availed themselves of this opportunity to become familiar with the topic.

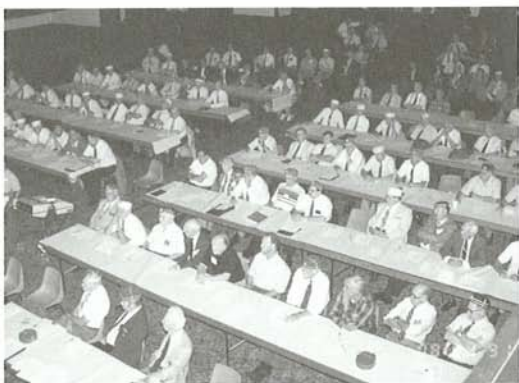
The 1999 state conference featured four outstanding speakers. Duane E. Anderson, 33° I.G.H., Junior Grand Warden of the Grand Lodge of Minnesota spoke on a new book being written on the Scottish Rite in Minnesota.

Professor C. Lance Brockman of the University of Minnesota discussed "Staging the Ritual of the Scottish Rite." Professor Brockman's "Theater of the Fraternity" project headlined the Minnesota Masonic Expo in Minneapolis in 1996.

Robert G. Davis, 33° I.G.H., General Secretary, Guthrie, Oklahoma Scottish Rite Bodies, described "The Future of the Scottish Rite and the Millennium" from his perspective. Illustrious Brother Davis is president of the International Philalethes Society, a Society that has been in operation since 1928. His special area of knowledge is Blue Lodge ritual.

The fourth speaker was Eric J. Neetenbeek, 33° I.G.H., Past Grand Master of Masons in Minnesota. He spoke on the subject of "Our Scottish Rite Philosophy."

This conference, like the previous ones, provided not only more, but new light to Masons.



**Scottish Rite Conferences provide new educational opportunity for Scottish Rite members in Minnesota.**



## **A Brief History of the Scottish Rite Foundation of Minneapolis**

On July 6, 1955, Minneapolis Lodge No. 19 authorized the signing of Articles of Incorporation creating the Masonic Foundation of Minneapolis. The name was changed to the Scottish Rite Foundation of Minneapolis on February 3, 1972.

At the time of the forming of The Masonic Foundation, Minneapolis Lodge No. 19 was located in the Masonic Building at 6th Street and Hennepin Avenue in downtown Minneapolis. In that building were other Masonic organizations and lodges which also became members of the Masonic Foundation upon paying dues. Joining Minneapolis Lodge No. 19 were Minneapolis Council No. 2, R.&S.M., St. John's Chapter No. 9, R.A.M. and Zion Commandery No. 2, Knights Templar.

In 1957 Minnesota Lodge No. 224, Zarthan Lodge No. 309 and Sunlight Lodge No. 324, also located in the Masonic Building, became members. The Minneapolis Mounted Commandery No. 23 and Ark Chapter No. 53 became members in 1961.

The four bodies of the Scottish Rite became members on September 26, 1963. About this time all of the Masonic organizations, except the four Bodies of the Minneapolis Scottish Rite, withdrew from the Foundation, and the four Bodies of the Scottish Rite assumed full leadership of the Foundation.

### **NOTES**

1. *Scottish Rite Sun*, Golden Jubilee Number. Vol. 2, No. 9, June, 1923. The pages were not numbered.
2. Communicated degrees included: LOP: 8, 9, 10, 11, 12; Council of Kadosh: 19, 22, 23, 24, 27, 28.
3. The brochure devoted a page to "DeMolay Notes." It reported that on May 11th the local degree team went on to present the degrees. 20 youths took the Initiatory Degree and 32 the DeMolay Degree. On that same page the Grand Scribe's report showed a remarkable growth of chapters in the United States



over the preceding four years. They had grown from 35 chapters to 866 by 1923.

4. Golden Jubilee Number, "Conclusions."
5. Others included: Alden, Anoka, Benson, Braham, Buffalo, Center City, Detroit, Excelsior, Hopkins, Lake Park, Mapleton, Montevideo, Northfield, Park Rapids, Pelican Rapids, Princeton, Red Wing, Renville, Robbinsdale, St. James, Sauk Centre, Savage, Wayzata, Windom, and Winsted.
6. Brochure: "Centennial Celebration of the Ancient and Accepted Scottish Rite of Freemasonry, Valley of Minneapolis, Orient of Minnesota, Southern Jurisdiction of the United States of America, 1873-1973."
7. In 1920, when the mortgage was paid, plans were made to add a number of rooms at the side of the Temple and a large dining room and kitchen in the basement. This was done in 1920. Sovereign Grand Commander George Flemming Moore and a staff of officers were here for the dedication. Seven Active Members of The Supreme Council were also in attendance for the Maundy Thursday observance. Over 1,100 brethren were served in the new dining room.

## Valley of Minneapolis - Officers

### Venerable Masters - Lodge of Perfection

1873-1874	Robert S. Alden*	1951-1953	Walter H. Merriell*
1874-1886	David M. Goodwin*	1953-1955	F. Howard Winney*
1886-1889	Henry R. Denny *	1955-1957	Howard T. Christensen*
1889-1892	Anthony Z. Levering *	1957-1959	Frank A. Wicks*
1892-1895	John H. Randall *	1959-1961	J. Merritt Freeman*
1895-1900	Clayton R. Cooley *	1961-1963	William P. Libby*
1900-1905	Oscar K. Richardson *	1963-1965	Merrill W. Mettler*
1905-1909	Hugh B. Marchbank *	1965-1967	Louis K. Thompson*
1909-1910	Thomas G. Lee*	1967-1969	Earl W. Johnson*
1910-1913	Charles A. Erdmann*	1969-1971	Clyde E. Hegman*
1913-1916	Albert L. Hazer*	1971-1973	Albert Meyer, Jr.*
1916-1917	August B. Darelus*	1973-1975	Stanley E. Ahlquist*
1917-1921	Edmund A. Montgomery*	1975-1977	Ralph L. Hultquist
		1977-1979	David R. Beede
1921-1924	Edgar F. Comstock*	1979-1981	Lyle W. Hanks
1924-1928	William A. Elliott*	1981-1983	Galen L. Schmick
1928-1931	Joseph A. Williams*	1983-1985	Robert F. Papas
1931-1933	Harry S. Swensen*	1985-1987	John P. E. Hegge
1933-1935	Charles A. Berger*	1987-1989	Vernon M. M. Lang†
1935-1937	George W. Critten*	1989-1991	Raymond W. Bonstrom
1937-1939	Arthur O. Lindquist*	1991-1993	Kenneth P. Hill
1939-1941	John G. Maclean*	1993-1995	Robert A. Nygaard
1941-1943	William Twenge*	1995-1997	Jeffrey N. Lewis
1943-1945	Herbert C. Todd*	1997-1999	Dale R. Seubert
1945-1947	Cyril L. Lamm*	1999-2001	Michael C. Powles
1947-1949	J. Miles Martin*	2001-	Mark A. Campbell
1949-1951	Carsten L. Jacobson*		

### Wise Masters - Chapter of Rose Croix

1873-1877	Moses W. Getchell*	1929-1932	William F. Holman*
1877-1881	William Lochren*	1932-1935	Fred G. Dustin*
1881-1883	Robert S. Innes*	1935-1937	Henry H. Wade*
1883-1886	Charles M. Foote*	1937-1939	John V. Martenis*
1886-1892	Hugh Kirkwood*	1939-1941	Corwin E. Gipson*
1892-1895	Joseph L. Dobbin*	1941-1943	Edward G. Perine*
1895-1898	Willard B. Pineo*	1943-1945	Walter R. Myers*
1898-1901	George H. Daggett*	1945-1947	Walter S. Rodgers*
1901-1904	Ralph D. Webb*	1947-1949	Gordon E. Bodien*
1904-1907	Timothy V. Moreau*	1949-1951	Harold R. Foster*
1907-1910	Henry Deutsch*	1951-1953	Charles A. Johnson*
1910-1913	Edward E. Nicholson*	1953-1955	John W. Straiton*
1913-1916	Levi B. Pease*	1955-1957	Olaf B. Fossum*
1916-1919	William S. McGregor*	1957-1959	Alvin B. Sheehan*
1919-1922	Walter F. Renich*	1959-1961	Glenn M. Chaplin*
1922-1924	Fred O. DeGroff*	1961-1963	Arthur L. Sahly*
1924-1927	Frank F. Grout*	1963-1964	Buford C. Swanson*
1927-1929	John H. Staddon*	1964-1966	Russell O. Miles*

1966-1966	Lynn M. Holmberg*	1984-1986	Emil L. Souba
1966-1968	Charles S. Anthony	1986-1988	James A. Johnson
1968-1970	Theodore C. Chalgren*	1988-1990	Franklin D. Johnson
1970-1972	Maurice A. Engen*	1990-1991	Bruce C. Humphrey*
1972-1974	Norval W. Hodgson*	1991-1993	Rodney M. Larson
1974-1976	Donald Dahl*	1993-1995	Gary A. Odegard
1976-1978	Robert E. Larson*	1995-1997	Allan J. Bornholdt
1978-1980	Kendall W. Conway	1997-1999	Bruce A. Johnson
1980-1982	Ralph L. Johnson*	1999-2001	Oliver T. Armstrong
1982-1984	Lawrence A. Larson*	2001-	Ronald T. Miles

### Commanders – Council of Kadosh

1880-1886	Albert E. Higbee*	1951-1954	Gerhart N. Sonnesyn*
1886-1889	John A. Schlener*	1954-1956	Clinton M. Norton*
1889-1891	Albert E. Higbee*	1956-1958	George H. Ahnmark*
1891-1895	Frank F. Davis*	1958-1960	Theodore Waldor*
1895-1900	Horace D. Dickinson*	1960-1962	Ralph H. Kurtzman*
1900-1903	John S. Dodge*	1962-1964	John R. Hendrickson*
1903-1906	Otto R. Fehlhaber*	1964-1966	Francis H. Faber*
1906-1909	Fred R. Salisbury*	1966-1968	W. Harold Cox*
1909-1912	August B. Darelus*	1968-1970	Arvid C. Westby*
1912-1916	Horace M. Weston*	1970-1972	Charles O. Rollefson
1916-1919	Gustave A. Petri*	1972-1974	Raymond F. Gustafson
1919-1922	Harry Moore*	1974-1976	Glenn A. Page*
1922-1923	Harry H. Weston.*	1976-1978	Sidney A. Sylvester
1923-1926	Samuel M. Judd*	1978-1980	Frederick D. Conrad
1926-1929	William S. McCartney*	1980-1982	Robert A. Westby
1929-1931	Willis R. Salisbury*	1982-1984	Stuart A. Lindman
1931-1934	Gaylord Warner*	1984-1986	Frederick B. Vihovde†
1934-1936	John G. Martner*	1986-1988	Harry H. Gyllenblad
1936-1938	Alvin L. Dretchko*	1988-1990	James O. Burlingame
1938-1940	T. Grant Raitt*	1990-1992	Neil A. Neddermeyer
1940-1942	Luther W. Youngdahl*	1992-1994	Maurice A. Engen, Jr.
1942-1944	Helmuth E. Maag*	1994-1996	William D. Emery
1944-1946	Lawrence T. Erickson*	1996-1998	Herbert C. Roy
1946-1948	John L. Martz*	1998-2000	Marvin W. Schendel
1948-1950	Lionel R. Upham*	2000	Reul Summers, Jr.
1950-1952	Daniel H. Bessesen*		

### Masters of Kadosh – Consistory

1880-1883	Caleb H. Benton*	1910-1912	Charles C. Reynolds*
1883-1886	Samuel E. Adams*	1912-1913	Charles E. Ovenshire*
1886-1889	James M. Williams*	1913-1918	Albert F. Pray*
1889-1896	Albert E. Higbee*	1918-1919	Frank J. Meyst*
1896-1897	Roland H. Hartley*	1919-1922	William C. Goodnow*
1897-1901	Edwin J. Forster*	1922-1925	Arthur B. Chamberlin*
1901-1902	Horace D. Dickinson*	1925-1927	William B. Roberts*
1902-1903	Clayton R. Cooley*	1927-1930	James S. Reynolds*
1903-1905	William P. Roberts*	1930-1933	Vernon G. Honstain*
1905-1909	William Hartley*	1933-1935	Clive T. Naugle*
1909-1910	Archibald A. Crane*	1935-1937	Homer B. Annis*

1937-1940	Arthur B. Ayers*	1971-1973	Samuel R. Parks*
1940-1942	John H. Gammell*	1973-1975	Richard P. Larson*
1942-1944	Fred M. Jelinek*	1975-1977	Arthur G. Haglund
1944-1946	Frank A. Feyder*	1977-1979	Kenneth B. Howard
1946-1948	Lloyd P. Johnson*	1979-1981	Edwin A. Martini, Jr.
1948-1949	Malcolm MacLen*	1981-1983	Lewis W. Lindeman*
1949-1951	John A. Weeks*	1983-1985	Lyle H. Bigwood
1952-1953	Clarence T. Gibson*	1985-1987	Kenneth E. Bohnen*
1953-1955	Ernest Ulrick*	1987-1989	Gerald L. Graves
1955-1957	Arthur W. Weyh*	1989-1991	Howard E. Johnson*
1957-1959	Donald C. Naugle*	1991-1993	John H. Lindgren
1959-1961	G. Donald Wennerlyn*	1993-1995	Dean L. Lapham
1961-1963	Harry T. Anderson*	1995-1997	Jerry B. Oliver
1963-1965	Carvel E. Clapp*	1997-1999	Ronald L. Nelson
1965-1967	David E. Palmer*	1999-2001	Gregg T. Hanson
1967-1969	Alden C. Russell*	2001-	Douglas J. Campbell
1969-1971	Russell G. Upham		

\* Deceased

† No longer affiliated.



## The Court of Honour in Minnesota

### 33° Inspectors General Honorary - Valley of Minneapolis

(Date Unknown)	William Simon MacGregor*	1922	Hon. Edmund A. Montgomery*
1874	Alfred Elisha Ames (Active)*	1922	Walter Frank Renich*
1882	Robert Strachan Innes*	1925	Guy Chase*
1883	Caleb Henry Benton*	1925	Fred Orville De Groff*
1884	Samuel E. Adams*	1925	William Kendrick Gill*
1884	James M. Williams*	1925	Frank Fitch Grout*
1885	William Eddy Richardson*	1925	George Washington Hageman*
1886	David M. Goodwin*		
1886	Samuel E. Adams (Active)*	1925	Samuel McPhail Judd*
1890	Joseph H. Thompson*	1925	Louis Kopfmann*
1892	Anthony Z. Levering*	1925	Charlie Edward Ovenshire*
1892	John A. Schlener*	1925	William Burchard Roberts*
1893	Joseph Leonard Dobbin*	1927	John Henry Staddon*
1893	John A. Randall*	1927	Harry Sylvester Swenson*
1895	Albert Enos Higbee*	1927	Albert Fenderson Pray (Active)*
1895	Samuel S. Kilvington*		
1897	Roland Hill Hartley*	1929	Dr. George Henry Thomas*
1899	Willard Byther Pineo*	1929	Harry Harvey Warner*
1900	Horace Danforth Dickinson*	1929	Joseph Albin Williams*
1901	George Henry Daggett*	1931	Herman Held*
1901	Edwin James Forster*	1931	Dr. William Frank Holman*
1903	Clayton R. Cooley*	1931	Irving Herman Robitshek*
1903	John Sylvester Dodge*	1933	Fred G. Dustin*
1903	David Waldo Knowlton*	1935	John Glen Martner*
1903	Horace Milton Myers*	1935	Dr. James S. Reynolds*
1903	Ralph Day Webb*	1937	Arthur Bingham Ayers*
1906	Ernest E. R. O. Fehlhaber*	1937	Alvin LeRoy Dretchko*
1906	William Preston Roberts*	1937	Clive Thornton Naugle*
1909	Henry Deutsch*	1939	Robert Hasley Conway*
1909	John Leslie*	1939	Carl Emil Johnson*
1911	Dr. Timothy Victor Moreau*	1939	Arthur Oscar Lindquist*
1913	August Benson Darelus*	1939	Orin Alanson Ringwalt*
1915	Stewart Gamble*	1941	William Burchard Roberts Grand Cross*
1917	Levi Beckley Pease*		
1918	Albert Fenderson Pray*	1941	Homer Burnham Annis*
1919	Louis Jennings Skinner*	1941	Corwin Elroy Gipson*
1920	Arthur Bishop Chamberlin*	1941	John Garfield MacLean*
1920	Edward E. Nicholson*	1941	Thomas Grant Raitt*
1921	Elting Houghtaling Comstock*	1941	Frank Frederick Short*
1921	Arthur Clarence Danenbaum*	1941	Henry Hopkins Wade*
1922	Albert Clearings Bantly*	1943	James Wesley Groves*
1922	Edgar Francis Comstock*	1943	Helmuth Elrod Maag*
1922	William Andrew Elliot*	1943	Andrew W. Munson*
1922	William Charles Goodnow*	1943	Edward Grandly Perine*
		1943	Herbert Cadwallader Todd*

- 1945 Charles August Berger\*  
 1945 George West Christie\*  
 1945 Willard Walter Davis\*  
 1945 Benjamin Butler Moore\*  
 1945 Willis Ruel Salisbury\*  
 1947 Fred Mathias Jelinek\*  
 1947 James Elmer MacMullan\*  
 1947 Clinton MacArthur Norton\*  
 1947 Andrew A. D. Rahn\*  
 1947 Roy Shippam\*  
 1947 Hon. Luther Wallace Youngdahl\*  
 1949 Frank Andrew Feyder\*  
 1949 Dr. John Henry Gammell\*  
 1949 Lesley A. Hanes\*  
 1949 Cyril Leo Lamm\*  
 1949 Malcolm MacLean\*  
 1949 Dr. Walter Raleigh Myers\*  
 1949 Walter Spottswood Rodgers\*  
 1949 Alfred William Strohmeier\*  
 1951 Gordon Ephriam Bodien\*  
 1951 James Edgar Carnegie\*  
 1951 Edwin Herbert Olson\*  
 1951 William Twenge\*  
 1951 Lionel Russell Upham\*  
 1953 George Henry Ahnmark\*  
 1953 Donald John Cowling\*  
 1953 Dr. James Miles Martin\*  
 1953 William Shadburne McCartney\*  
 1953 Wilfred Leslie McGimpsey\*  
 1953 Lester Pern Wakefield\*  
 1955 Lloyd Percy Johnson\*  
 1955 Hon. Gunnar Hans Nordbye\*  
 1955 Elmer Henry Sodergren\*  
 1955 John Joe Tarasar\*  
 1955 Amos Thompson\*  
 1957 Olaf Bernhard Fossum\*  
 1957 Leon Morgan Godley\*  
 1957 Fredric Alexander Keller\*  
 1957 Joseph Leo Seltzer  
 1957 Lloyd Samuel van Hook\*  
 1957 John Benjamin Tomhave (Active)\*  
 1959 Vartan Harold Aidian\*  
 1959 Otto Leo Danek\*  
 1959 Theodore Albert Schroeder\*  
 1959 Carl Sehlin\*  
 1959 John Allard Weeks\*  
 1961 Francis Eugene Edey\*  
 1961 William Scott Hunkins\*  
 1961 Carsten Ludvig Jacobsen\*  
 1961 Walter Henry Judd\*  
 1961 Stafford King\*  
 1961 Alvin Barrett Sheehan\*  
 1961 Laton St. Clair Smith\*  
 1961 Arthur William Weyh\*  
 1963 Harold Theodore Christensen\*  
 1963 John Robert Hendrickson  
 1963 Lionel Francis Johnson\*  
 1963 Rolland Lester Nelson\*  
 1963 Dwight Orrian Thomson\*  
 1965 Raymond Clarence Ewald\*  
 1965 Marshall Alderbert Peterson\*  
 1965 John Burk Sharpless\*  
 1965 Louis Kaer Thompson\*  
 1965 Frank Albert Wicks\*  
 1967 Rev. George Alison Butters\*  
 1967 Clyde Earl Hegman\*  
 1967 Russell Owen Miles\*  
 1967 Eskil Robert Olson\*  
 1967 Harmon Warren Ruliffson  
 1967 Nils Theodore Waldor\*  
 1967 George Don Wennerlyn\*  
 1969 Charles Stanley Anthony  
 1969 Meriwether Lewis Baird\*  
 1969 John Arthur Billman  
 1969 Joseph Francis Elias\*  
 1969 Merrill Warren Mettler\*  
 1969 Arvid Christian Westby\*  
 1971 Leslie Lutz Anderson\*  
 1971 Vernon Alton Baxter\*  
 1971 Vernon Emanuel Carlson\*  
 1971 Willard Harold Cox\*  
 1971 Ralph Alfred Humphrey\*  
 1971 Earl Walter Johnson\*  
 1971 William Peter Libby\*  
 1971 David Earl Palmer\*  
 1971 Samuel Rufus Parks\*  
 1971 William Prescott Sturtz\*  
 1971 Louis Kaer Thompson (Active)\*  
 1973 Morris Biatch\*  
 1973 Theodore Charles Chalgren\*  
 1973 Maurice Arthur Engen, Sr.\*  
 1973 George Douglas Peterson\*  
 1973 Charles Oscar Rollefson  
 1973 Alden Chester Russell, Jr.\*  
 1973 Robert Schmid\*

1973	Sanford Christofer Sathre*	1985	Donald Morris Severson
1975	Edwin Norman Barsness*	1987	Curtis LeRoy Carlson*
1975	Arthur Conrad Berge*	1987	Lester Cleo Davidson*
1975	Raymond Folke Gustafson	1987	Douglas Roger Elm
1975	Norval William Hodgson*	1987	Richard Carl Gylfee
1975	Carl Wilhelm Johnson	1987	James J. Harkness
1975	Albert Meyer, Jr.*	1987	Harold Frederick Hasenbank*
1975	Robert Allen Price	1987	Kenneth Bruce Howard*
1975	Frank Robert Thomson*	1987	Roy William Knealing*
1975	Russell Gilbert Upham	1987	Galen LeRoy Schmick
1977	Stanley Edward Ahlquist*	1987	Robert Arvid Westby
1977	Harold Wilfred Fridlund*	1989	William Anton Leo Anderson, Jr.*
1977	Archie Lawrence Mohn*	1989	James Orlin Burlingame, Sr.
1977	David Gordon Muhly*	1989	George Mathew Friberg*
1977	George Eugene Pannkuk*	1989	Henry Herbert Gyllenblad, Sr.
1977	Rudolf Oskar Pflugbeil*	1989	John Philip Earl Hegge
1977	James LeRoy Quade*	1989	Edwin Anton Martini, Jr.
1977	Clarence Jalmar Swalen*	1989	Robert Felton Papas
1977	Warren Frank Weck, Jr.*	1989	Lawrence William Bachman
1977	Maurice Hewitt Wise*	1991	Harvey Raymond Bergstrom*
1977	Karl Lindsten Ziegler*	1991	Lyle Henry Bigwood
1979	Alfred Ferdinand Aune*	1991	Rayburn Warren Bonstrom
1979	Carl Wilson Clessler	1991	Richard Leroy Dobbs
1979	Henry Suydam Knauff*	1991	Howard Edward Johnson*
1979	Roy William Kottke*	1991	Emil Edward Souba
1979	Helge Gerhard Olson*	1991	Curtis LeRoy Carlson/Grand Cross*
1979	Arthur Louis Sahly*	1993	Kenneth Earl Bohnen*
1979	John Edward Sanderson*	1993	Franklin Dudley Johnson
1979	Willard Merten Swanson*	1993	James Allan Johnson
1981	Robert Martin Ferris*	1993	John Harding Lindgren
1981	Thomas Aaron Hammond*	1993	Neil Ernest Neddermeyer
1981	Charles Harold Krenz	1993	Frank Donald Ronich
1981	Richard Perry Larson*	1993	Frederick Robert Rose*
1981	Robert Eugene Larson*	1993	Morton Wiley Smith
1981	Stuart Axel Lindman	1995	Maurice Arthur Engen, Jr.
1981	Harold Arthur Peterson*	1995	Leonard George Mathison
1981	Sidney Allen Sylvester	1995	Charles Mesken*
1983	Daniel Baeyen*	1995	Robert Allen Nygaard
1983	Herbert Gustave Carlson*	1995	Gary Alan Odegard
1983	Frederick Daniel Conrad IV	1995	Edward William Waldon
1983	Kendell William Conway	1995	Bernard George Zimpfer
1983	Ralph LaVerne Hultquist	1997	Gerald Lee Graves
1983	Lewis Walter Lindemer*	1997	Charles Lilley Horn, Jr.
1983	Dallas Clifford Messer*	1997	Orville Medford Kelley
1985	David Raymond Beede	1997	Dean Lowell Lapham
1985	Herbert Paul Bergstrom*	1997	Rodney Marvin Larson
1985	Lyle Willard Hanks	1997	William Edward Murman
1985	Ralph Lowell Johnson*	1999	Allan John Bornholdt
1985	Robert Lowell Johnson*		
1985	Lawrence Arthur Larson*		

1999 Raymond Strand Frandsen  
 1999 Eugene Daniel Kretchmer  
 1999 Jeffry Norman Lewis  
 1999 Ronald Lee Nelson  
 1999 Jerry Bruce Oliver  
 1999 Larry Neel Wigfield

2001 Sheldon Joseph Bernstein  
 2001 Mark Alan Campbell  
 2001 Marshall Robert Ginthner  
 2001 Bruce Allen Johnson  
 2001 Norman Karl Knafla  
 2001 George Harve Miller, Jr.

### 32° Knights Commander of the Court of Honour - Valley of Minneapolis

(Date Unknown) William Henry  
Crilly\*

(Date Unknown) Clark Horton  
Porter\*

1874 Robert S. Alden\*  
 1874 Delos A. Merriford\*  
 1874 Delos A. Munford\*  
 1876 Grove B. Cooley\*  
 1880 John Walworth Henion\*  
 1880 Robert Strachan Innes\*  
 1884 Samuel E. Adams\*  
 1884 Albert Enos Higbee\*  
 1884 James M. Williams\*  
 1886 Henry R. Denny\*  
 1886 David M. Goodwin\*  
 1886 Samuel S. Kilvington\*  
 1886 John A. Schlener\*  
 1886 Joseph H. Thompson\*  
 1890 Anthony Z. Levering\*  
 1892 Frank F. Davis\*  
 1892 Joseph Leonard Dobbin\*  
 1892 John H. Randall\*  
 1893 Robert D. Brown\*  
 1893 Joseph D. Darling\*  
 1893 Roland Hill Hartley\*  
 1893 Thomas Marshall Levering\*  
 1893 Emmet W. Rossman\*  
 1895 James F. Lawless\*  
 1895 Clarence E. Stone\*  
 1897 John Howard Abbott\*  
 1897 Clayton R. Cooley\*  
 1897 Horace Danforth Dickinson\*  
 1897 James Clark Haynes\*  
 1897 Hugh Kirkwood\*  
 1897 William Henry Lauderdale\*  
 1897 Willard Byther Pineo\*  
 1897 George Henry Simpson\*

1899 George Henry Daggett\*  
 1899 John Sylvester Dodge\*  
 1899 Edwin James Forster\*  
 1899 David Waldo Knowlton\*  
 1899 Horace Milton Myers\*  
 1901 Oscar Kelsey Richardson\*  
 1901 Ralph Day Webb\*  
 1903 Henry Deutsch\*  
 1903 Orie Ogilvie Whited\*  
 1905 William Miles Walker\*  
 1907 Joseph Beaumont Hingeley\*  
 1907 Griffith A. Morris\*  
 1909 George G. Eitel\*  
 1909 Gulian L. Morrill\*  
 1909 George Marshall Stowe\*  
 1911 Samuel Benjamin Washburn\*  
 1915 Joseph J. Kies\*  
 1917 Calvin Luther Brown\*  
 1917 William K. Brown\*  
 1917 Gustave Axel Petri\*  
 1919 George Elkanah Higgins\*  
 1921 George H. Kemp\*  
 1921 Ulysses G. Purrsell\*  
 1921 John Martin Rowley\*  
 1921 George Joseph Silk\*  
 1921 Carl John Smith\*  
 1921 William Robert Smith\*  
 1921 Harry Horace Weston\*  
 1922 William Jameyson Beal\*  
 1922 Arthur Mathias Chesher\*  
 1922 Dr. Raymond Delnois  
       Springer\*  
 1922 Robert M. Thompson\*  
 1923 August Mabry Card\*  
 1923 Anders N. P. Larson  
       Hakkerup\*  
 1923 Thomas Gleason Jones Pease\*



- |      |                                 |      |                            |
|------|---------------------------------|------|----------------------------|
| 1924 | Gustav Bachman*                 | 1939 | Clinton MacArthur Norton*  |
| 1924 | Merrill Bartlett*               | 1939 | Edward Grandley Perine*    |
| 1924 | Dr. George W. Diepenbrock*      | 1939 | Amos Thompson*             |
| 1925 | Albert Meyer Bank*              | 1941 | James Edgar Carnegie*      |
| 1925 | Robert Hasley Conway*           | 1941 | George West Christie*      |
| 1925 | James William Copeland*         | 1941 | Max Adolph Hoppenrath*     |
| 1925 | Thaddeus Gould Dolliff*         | 1941 | Fred Mathias Jelinek*      |
| 1925 | John Stonesifer Gilbert*        | 1941 | Walter R. Meyers*          |
| 1925 | Herman Held*                    | 1941 | Harry Wilder Ranks*        |
| 1925 | Raymond Ernest Johnson*         | 1941 | Robert Frederick Reed*     |
| 1925 | Herbert Cadwallader Todd*       | 1941 | Thomas Jackson Rennix*     |
| 1927 | Rey Dixon Boneau*               | 1941 | Walter Spottswood Rodgers* |
| 1927 | William Frank Holman*           | 1941 | William Twenge*            |
| 1927 | John Thomas Ludlum*             | 1941 | Luther Wallace Youngdahl*  |
| 1927 | James S. Reynolds*              | 1943 | George Henry Ahnmark*      |
| 1928 | Ira Melvin Cook*                | 1943 | Frank Andrew Feyder*       |
| 1928 | Benjamin Arthur Ege*            | 1943 | Leon Morgan Godley*        |
| 1928 | Edgar David Mickelsen*          | 1943 | Cyril Leo Lamm*            |
| 1928 | Henry Bunker Spence*            | 1943 | James Miles Martin*        |
| 1929 | Arthur Bingham Ayers*           | 1943 | Hon. Gunner Hans Nordbye*  |
| 1929 | Ray Lafayette Chesley*          | 1943 | Edwin Herbert Olson*       |
| 1929 | James Watson Cristie*           | 1943 | Roy Shippam*               |
| 1929 | Willard Boyd Heath*             | 1943 | Alfred William Strohmeier* |
| 1929 | Vernon Germain Honstain*        | 1943 | Dwight Orrian Thomson*     |
| 1929 | Carl Emil Johnson*              | 1943 | Lionel Russell Upham*      |
| 1929 | Walter Arthur Monnich*          | 1945 | John Selmer Aslakson*      |
| 1929 | Thomas Grant Raitt*             | 1945 | Gordon Ephriam Bodien*     |
| 1931 | Corwin Elroy Gipson*            | 1945 | Laurence Paul Erickson*    |
| 1931 | Almer Alvin Conrad<br>Newman*   | 1945 | Harvey Alonzo Hillgren*    |
| 1932 | Ernest Robert Hall*             | 1945 | Henry Harrison Hoover*     |
| 1932 | Gaylord Warner*                 | 1945 | Carsten Ludvig Jacobsen*   |
| 1932 | Arthur Oscar Lindquist*         | 1945 | Otto Herbert Japs*         |
| 1933 | Clive Hornton Naugle*           | 1945 | Lloyd Percy Johnson*       |
| 1935 | Halmer Burnham Annis*           | 1945 | Malcolm MacLean*           |
| 1935 | George Webster Critten*         | 1945 | John Luke Martz*           |
| 1935 | Henry Hopkins Wade*             | 1945 | Fred Walter Rich*          |
| 1937 | Helmuth Elrod Maag*             | 1945 | Horace Wills Roberts*      |
| 1937 | John Garfield Maclean*          | 1945 | Orley Charles Ross*        |
| 1937 | John Vansickle Martenis*        | 1945 | Benjamin Franklin Talbert* |
| 1937 | Benjamin Butler Moore*          | 1947 | Vartan Harold Aidian*      |
| 1937 | Clarence Wilt Thomas*           | 1947 | Albert Christian Anderson* |
| 1939 | Oscar Peter Ahlquist*           | 1947 | Samuel Calhoun*            |
| 1939 | Oscar P. Alquist*               | 1947 | William Finke*             |
| 1939 | Willard Walter Davis*           | 1947 | Clarence Thomas Gibson*    |
| 1939 | John Henry Gammell*             | 1947 | Earl William Harrington*   |
| 1939 | James Wesley Groves*            | 1947 | William Scott Hunkins*     |
| 1939 | James Elmer MacMullan*          | 1947 | Joseph Dottin Husbands*    |
| 1939 | Lou Francis Noble<br>McWhorter* | 1947 | Charles Anton Johnson*     |
|      |                                 | 1947 | Walter Hoskins Merriell*   |
|      |                                 | 1947 | William Elbridge Neudeck*  |

1947	Robert Elgin Sriver*	1953	Glenn Martin Champlin*
1947	Carl Sehlin*	1953	Harold Theodore Christensen*
1947	Joseph Leo Seltzer	1953	Richard Kingston Clark*
1947	John Burk Sharpless*	1953	Edwin Emil Coleman*
1947	Julius Gilbert Spokely*	1953	Myron Lawrence Derby*
1947	W. Rowland Thomas*	1953	J. Merritt Freeman*
1947	John Benjamin Tomhave*	1953	Ralph Alfred Haumphrey*
1947	Lloyd Samuel van Hook*	1953	Edward Johnstone*
1947	Lester Pern Wakefield*	1953	Walter Henry Judd*
1949	James Dunn Bain*	1953	Clairis Montravelle Kendall*
1949	Francis Eugene Edey*	1953	George Norman Ornes*
1949	Harold Reed Foster*	1953	Clyde Woodburn Sargent*
1949	David Jacob Ginsburg*	1953	Robert Ellsworth Scott*
1949	John Robert Hendrickson	1953	Norval Thompson Seland*
1949	Martin Johans Jensen*	1953	Alvin Barrett Sheehan*
1949	Wilfred Leslie McGimpsey*	1953	Cecil Wayne Shirk*
1949	Harry Albert Miller*	1953	Gerhard Nitter Sonnesyn*
1949	Eskil Robert Olson*	1953	Horace Van Valkenburg*
1949	Gus William Posthumus*	1953	Arthur William Weyh*
1949	Theodore Albert Schroeder*	1953	Frank Albert Wicks*
1949	Leonard Henry Shokneth*	1953	Francis Howard Winney*
1949	Elmer Henry Sodergren*	1955	Meriwether Lewis Baird*
1949	John Joe Tarasar*	1955	Leonard Lester Berglund*
1949	Ernest Ludwig Ulrich*	1955	Rev. George Alison Butters*
1949	Bjarne Kaasbol Wasmuth*	1955	Vernon Emanuel Carlson*
1949	Stanley Martin Werness*	1955	Arthur Barrett Dunham*
1949	August Rudolph Westerberg*	1955	Henry Arthur Elleby*
1949	Adolph Herman Woehning*	1955	Raymond Clarence Ewald*
1949	Carl Zapffe*	1955	Julius Hugo Goetze*
1951	Earl Palmer Baker*	1955	Fred Silas Gram*
1951	LeRoy Laird Barnum*	1955	Clarence Edward Grant*
1951	Daniel Holland Bessesen*	1955	Thomas Bedford Hicks*
1951	Floyd Wilson Brown*	1955	Clarence William Lindstrom*
1951	Vernon Earl Chase*	1955	Merrill Warren Mettler*
1951	Clarence Victor Croner*	1955	Russell Owen Miles*
1951	Carlos Werter del Plaine*	1955	Donald Clinton Naugle*
1951	Olaf Bernhard Fossum*	1955	Rolland Lester Nelson*
1951	Ralph Harold Kurtzman*	1955	William Sprunt*
1951	Carl John Lindquist*	1955	Buford Carlyle Swanson*
1951	John Roy Clayton McCre*	1955	Walter Earl Ward*
1951	Edward Ernest Munns*	1957	Ronald Black Carter*
1951	Howard Wayne Perkins*	1957	George Leonard Gustafson*
1951	Marshall Alderbert Peterson*	1957	Clyde Frank Hill*
1951	Robert Schmid*	1957	Lynn Maynard Holmberg*
1951	Laton St. Clair Smith*	1957	Albert Kenneth Johnson*
1951	John William Straiton*	1957	George Charles Larsen*
1951	Edwin Sedric Stranberg*	1957	Albert Lindhjem*
1951	Adolph Bernard Uhlin*	1957	Glen Otis Petree, Sr.*
1951	John Allard Weeks*	1957	Clause Fred Puffer*
1953	LeRoy Bowen*		

- 1957 Harry William Raetzman\*  
 1957 Theodore Harold Rittenhouse\*  
 1957 Arthur Louis Sahly\*  
 1957 Harold William Scharf\*  
 1957 Jacob Theodore Sohner\*  
 1957 Joseph Tarasar, Jr.\*  
 1957 Louis Kaer Thompson\*  
 1957 George Don Wennerlyn\*  
 1957 Arvid Christian Westby\*  
 1959 Leslie Lutz Anderson\*  
 1959 Cyril Orestes Brawthen\*  
 1959 Wilhelmus Bogart Bryan\*  
 1959 Carvel Erdman Clapp\*  
 1959 Willard Harold Cox\*  
 1959 Cyrus Edmund Field\*  
 1959 Luther Bradbury Gilbert\*  
 1959 Anton Gustav Hanson\*  
 1959 Ray Sterling Hardy\*  
 1959 Arnett Wells Leslie\*  
 1959 Clinton John Nelson\*  
 1959 David Earl Palmer\*  
 1959 Rudolf Oskar Pflugbeil\*  
 1959 Paul Emmons Sleeper\*  
 1959 Lynn Elkins Starkey\*  
 1959 Edward Warner Strohmeier  
 1959 Willard Merten Swanson\*  
 1959 William Leslie Wadsworth\*  
 1961 Harry Phillip Anderson\*  
 1961 Charles Stanley Anthony  
 1961 Arthur Conrad Berge\*  
 1961 Morris Biatch\*  
 1961 Edward Andrew Bolin\*  
 1961 James Harold Brown\*  
 1961 Theodore Charles Chalgren\*  
 1961 Harry Glen DeVault\*  
 1961 Raymond William Dindinger\*  
 1961 Ludwig Arstein Dyregrov\*  
 1961 Ernest Alfons Eklund\*  
 1961 Joseph Francis Elias\*  
 1961 Harold Wilfred Fridlund\*  
 1961 Ned Wellington Joubert\*  
 1961 Robert Malcolm Kalb\*  
 1961 Charles Harold Krenz  
 1961 Albert Greenberg Minda\*  
 1961 Harold Arthur Peterson\*  
 1961 Peter Joseph Radelle\*  
 1961 Ernest Franklin Sheffield\*  
 1963 Clarence William Andersen\*  
 1963 Edwin Norman Barsness\*  
 1963 August Carl Cyrotski\*  
 1963 Carl Goodvin Gilbert\*  
 1963 Merle Eugene Hammell\*  
 1963 William Henry Hendel\*  
 1963 Charles Raymond Hutchinson\*  
 1963 Lloyd Walter MacCurdie\*  
 1963 Harvard Benn Olson\*  
 1963 Stanley August Olson\*  
 1963 Glenn Alfred Page\*  
 1963 George Douglas Peterson\*  
 1963 Otto Gustav Reimann\*  
 1963 Harmon Warren Ruliffson  
 1963 Matthew Christian Tschida\*  
 1963 Russell Gilbert Upham  
 1963 Karl Lindsten Ziegler\*  
 1965 Alfred Ferdinand Aune\*  
 1965 John Barna\*  
 1965 Henry D. Diessner\*  
 1965 Francis Harry Faber\*  
 1965 Harry Fiterman\*  
 1965 Alfred Louis Gunderson, Jr.\*  
 1965 Thomas Aaron Hammond\*  
 1965 Earl Walter Johnson\*  
 1965 Samuel Rufus Parks\*  
 1965 Alden Chester Russell, Jr.\*  
 1965 Dabe John Shama\*  
 1965 Russell Smith\*  
 1965 George Henry Swanson\*  
 1965 Norman Paul Tyler\*  
 1965 Edwin Atwood Willson\*  
 1965 Maurice Hewitt Wise\*  
 1967 Emery John Anderson\*  
 1967 Theodore William Carlson\*  
 1967 Donald Arthur Dahl†  
 1967 Maurice Arthur Engen\*  
 1967 Ralph Frederick Gilbertsen\*  
 1967 Hilmar Carl Guntzel\*  
 1967 Raymond Folke Gustafson  
 1967 Harry Bodin Hanson\*  
 1967 Henry Suydan Knauff\*  
 1967 Roy William Kottke\*  
 1967 Roy James Lostetter\*  
 1967 Reynold Clyde Frank Malmquist\*  
 1967 Archie Lawrence Mohn\*  
 1967 Boris Momrik\*  
 1967 George Eugene Pannkuk\*  
 1967 James LeRoy Quade\*  
 1967 Charles Oscar Rollefson



1967	Walter Emil Schenk*	1973	Henry Foster Dever*
1967	Donald Layman Strohmeier*	1973	Richard LeRoy Dobbs
1969	Vermont Gotfried Anderson*	1973	Donald Herbert Drewitz
1969	Casper Rudolph Bjornson*	1973	Harold Frederick Hasenbank*
1969	Donald Alton Denley*	1973	Robert Edward Hunkins
1969	David Thomas Hackett*	1973	Guy Herbert Huston*
1969	Victor Fredrick Hansen*	1973	William Alvin Johnson*
1969	Norval William Hodgson*	1973	Charles Elmer Keefe*
1969	James Millard Jantaas*	1973	Charles William Keller, Sr.*
1969	Roy William Knealing*	1973	Rushford George Krouse*
1969	Charles Kenneth Knox*	1973	Lawrence Arthur Larson*
1969	Gottard Leonard Lagerstedt*	1973	Alrik Anton Lofgren*
1969	Albert Meyer, Jr.*	1973	William Warner Lundell*
1969	David Gordon Muhly*	1973	Clarence Jalmar Swalen*
1969	John Edward Sanderson*	1973	George Reuben Wilson*
1969	Marcus Oliver Sather*	1973	Bernard George Zimpfer
1969	Reuben Raymond Silverman*	1975	David Raymond Beede
1969	Earle Cecil Sly*	1975	George Woodruff Brodie
1969	Harry August Thielvoldt*	1975	Mead Benard Coalwell*
1971	Daniel Aden Arones*	1975	Kelsey Melville Countryman*
1971	Daniel Baeyen*	1975	Hans Robert Ernst*
1971	Herbert Paul Bergstrom*	1975	Arthur Gustave Haglund
1971	Carl Emil Bjorklund*	1975	James Richard Higgins
1971	Robert Clarence Burton*	1975	Kenneth Bruce Howard
1971	Herbert Gustave Carlson*	1975	David Maston Kennedy*
1971	Burton Ara Crocker*	1975	Donald Doane Kingsley*
1971	Stewart James Ehlers*	1975	Alvin Pardis Landru*
1971	Raymond Monroe Hauser	1975	Helmer Sevrin Moe*
1971	J. Ellsworth Heule*	1975	Duane Gerald Olson
1971	Clarence Weldon Holtzman*	1975	Laurell Emile Paegel*
1971	Carl Walter Jarnberg*	1975	Alfred Ludwig Paulson*
1971	Carl Wilhelm Johnson	1975	Arthur William Peterson*
1971	Michael Frederick Jordan*	1975	Otto Mauritz Thygesen*
1971	Warren Parry Kinzey*	1975	Frank Henry Timmers
1971	Richard Fred Liebly*	1977	James Orlin Burlingame, Sr.
1971	Stuart Axel Lindman	1977	Stanley Samuel Cederstrand*
1971	Sheldon Jay Marsh*	1977	Robert Leslie Chinnoek
1971	Clarence Roy Middleton*	1977	Lemuel Atlee Cotterman
1971	Arthur John Peterson*	1977	Oswald Melvin Eidsmo
1971	Forest Edward Price*	1977	Harley Sylvester Forsyth*
1971	Robert Allen Price	1977	Bradbury Richardson Gilbert
1971	John Hamilton Quinn*	1977	John Clifford Guptil*
1971	Raymond Lutz Sorrells*	1977	Lyle Willard Hanks
1971	Sidney Allen Sylvester	1977	Knut Horneland*
1971	James Alexander Thompson*	1977	Russell Earl Hoverson*
1971	Warren Frank Weck, Jr.*	1977	Ralph Lowell Johnson*
1971	George Adolph Werness*	1977	Norman Karl Knafla
1973	Karl Fredrick Brunkow*	1977	Edward Herman Lacaze*
1973	Carl Rex Canfield*	1977	John Nickolai Lund*
1973	Douglas Harold Cluff*	1977	Howard Sheldon Marker †



- 1977 Edwin Anton Martini, Jr.  
 1977 George James Munck\*  
 1977 Donald Walter Sanderson\*  
 1977 Owen Thomas Scharf  
 1977 Sidney Wesley Lyander  
       Schulz\*  
 1977 Max George Stine\*  
 1977 Frederick Bernt Vihovde†  
 1977 Robert Arvid Westby  
 1977 Larry Neel Wigfield  
 1979 William Anton Leo Anderson,  
       Jr.\*  
 1979 Harvey Raymond Bergstrom\*  
 1979 Earl Blaine Briggs\*  
 1979 Lester Nels Broman\*  
 1979 Carl Levin Dahlen\*  
 1979 Lester Cleo Davidson\*  
 1979 Alfred John Dill\*  
 1979 Murray Cecil Dover\*  
 1979 Richard Carl Gylfee  
 1979 Raymond Orion Hamer  
 1979 Kenneth W. Hokans\*  
 1979 Archie Miller Hoppenrath\*  
 1979 Oscar Norman Korsmo†  
 1979 Eugene Daniel Kretchmer  
 1979 Carl Manley Larson\*  
 1979 John Edgar Magnuson  
 1979 Harold James Nelson\*  
 1979 Robert Felton Papas  
 1979 Galen LeRoy Schmick  
 1979 James Erwin Talle\*  
 1979 Burton Conrad Thorsell\*  
 1979 William Franklin Truman\*  
 1979 Earl Tuttle\*  
 1979 Elmer James Youmans  
 1981 Joseph Barna\*  
 1981 Edward Carl Behringer  
 1981 Lyle Henry Bigwood  
 1981 Robert Lawton Chalmers  
 1981 Vernon Everett Cook\*  
 1981 Claire Willis Cornelison\*  
 1981 Tory LeRoy Dahlin\*  
 1981 Earl Norman Dorn\*  
 1981 Lloyd Robert Ferm\*  
 1981 Jerry Lew Herzog  
 1981 Paul John Janos  
 1981 Howard Charles Johnson\*  
 1981 Ernest Ralph Lindblom\*  
 1981 James Darrell McElwain\*  
 1981 Donal Pal Nelson\*  
 1981 Donald Burt Purrington  
 1981 John Orman Reinfeld\*  
 1981 George Augustus Roberts\*  
 1981 Harold Bauer Roth\*  
 1981 Rodney Dawain Schultz\*  
 1981 Donald Morris Severson  
 1981 Robert Lloyd Shomshak, Sr.\*  
 1983 Kenneth Earl Bohnen\*  
 1983 Curtis LeRoy Carlson\*  
 1983 Raymond Strand Frandsen  
 1983 Wiliam Phillip Gamache  
 1983 Gerald Lee Graves  
 1983 Arnold Owen Gustafson\*  
 1983 Wendell Luverne Hall\*  
 1983 James (J) Harkness  
 1983 John Philip Earl Hegge  
 1983 Vernon Maurice Manford  
       Lang†  
 1983 Carl Oscar Lundstrom  
 1983 George Charles Nolan\*  
 1983 Emil Edward Souba  
 1983 Walter Herman Wehmeyer  
 1983 John Henry Wellberg\*  
 1983 Spenser Whitney\*  
 1983 John Ellef Wick\*  
 1985 Francis Anderson  
 1985 Rayburn Warren Bonstrom  
 1985 Douglas Roger Elm  
 1985 Henry Herbert Gyllenblad  
 1985 Charles Lilley Horn, Jr.  
 1985 Arnold Henry Johnson\*  
 1985 Franklin Dudley Johnson  
 1985 Howard Edward Johnson\*  
 1985 James Allan Johnson  
 1985 Robert Charles Kinmore\*  
 1985 John Allan Larson\*  
 1985 Leonard George Mathison  
 1985 Carl Edward Nelson\*  
 1985 Kenneth Murdock Nicholson,  
       Sr.\*  
 1985 John Theodore Seland\*  
 1985 John Martin Westberg  
 1987 Earl Nils Amundson  
 1987 Lawrence William Bachman  
 1987 George William Carlson\*  
 1987 Herman Carmen DeGidio  
 1987 Herman Gliem\*  
 1987 James Murray Gordon\*  
 1987 Thorvald Peter Holte, Jr.\*  
 1987 Dale William Huber

1987	Bruce Carter Humphrey*	1993	Dale Roy Seubert
1987	Alva William Johnson	1993	Edward William Waldon
1987	Neil Johnson*	1993	James Alan Wikoff
1987	Orville Medford Kelley	1995	Sheldon Joseph Bernstein
1987	Robert Allen Nygaard	1995	Allan John Bornholdt
1987	Howard Ewald Quiggle*	1995	Douglas John Campbell
1987	Frank Donald Ronich	1995	Mark Alan Campbell
1987	Edward William Smith*	1995	William Henry Ellis
1987	Morton Wiley Smith	1995	Marshall Robert Ginthner
1987	Norman Willard Wangstad	1995	Gregg Thomas Hanson
1987	Edgar Ralph Zimmerman*	1995	Bruce Allen Johnson
1989	Gerald Lee Anderson*	1995	Herbert Cook Roy
1989	George Washington Bentley*	1995	Michael George Wahl
1989	Timothy Rossiter Davison	1997	Lloyd Charles Anderson
1989	James Reuben Gilbertson	1997	Oliver Terence Armstrong
1989	Calvin Robertson Griffith*	1997	John Norman Beaver
1989	Theodore Ernest Guth	1997	Philip Sidney Brain, Jr.
1989	Rodney Marvin Larson	1997	John Robert Dennis
1989	John Harding Lindgren	1997	Harold Stewart Holman
1989	Gerald Merwin Mulock	1997	Donald Warren Mathison
1989	Neil Ernest Neddermeyer	1997	Michael Christopher Powles
1989	Clifford Herbert Petersen*	1997	Robert Maurice Trover
1989	Frederick Robert Rose*	1997	Terry Allen Wade
1991	Maurice Arthur Engen, Jr.	1997	Richard Einar Westin
1991	Thomas Evans, Jr.	1999	Francis Eugene Book
1991	Vernon Bernard Finson*	1999	Robert Edward Erickson
1991	LeRoy Gretzer*	1999	Jesse R. Katz
1991	Kenneth Paul Hill	1999	Allan Lawrence Moe*
1991	Maurice Marshall Kotz*	1999	Carl Franklin Nelson
1991	Dean Lowell Lapham	1999	Ronald C. Parker
1991	Bernard Levenduski*	1999	Laton Charles Schwartz*
1991	Charles Mesken*	1999	William Claude Sowden
1991	George Harve Miller, Jr.	1999	Ruel Summers, Jr.
1991	William Edward Murman	2001	John Alfred Freeburg
1991	Gary Alan Odegard	2001	Joe Richard Gonzalez
1991	Hymen Sigel*	2001	Kenneth Harold Hanson
1991	Gordon Lindeberg Starr	2001	Dana James Hornquist
1993	James O. Burlingame, Jr.	2001	Malcom Norman Lindquist
1993	William David Emery	2001	Kenneth Wallace Miller
1993	Milton Louis Heiser*	2001	Dennis Don Paskeuric
1993	Jeffrey Norman Lewis	2001	Dewayne Roger Peterson
1993	Ronald Alexander Miles	2001	David Arnold Rahm
1993	Ervin Dean Moser	2001	Robert James Reed, Sr.
1993	Charles Winfred Nelson	2001	Robert John Selden
1993	Ronald Lee Nelson	2001	Roger Jerome Taylor
1993	Jerry Bruce Oliver	2001	Ernest Frederick Trebesch
1993	Marvin W. Schendel		

\* Deceased † No Longer Affiliated

# Valley of Duluth

LODGE OF PERFECTION

*Chartered: October 23, 1890*

CHAPTER OF ROSE CROIX

*Chartered: October 23, 1890*

COUNCIL OF KADOSH

*Chartered: October 23, 1890*

CONSISTORY

*Chartered: October 23, 1890*

*Prepared by*

DUANE E. ANDERSON, 33° I.G.H.

and

ROBERT D. YATES, 33° I.G.H.

SCOTTISH RITE MASONRY in the Valley of Duluth began four or five years prior to the establishment of the Bodies of the Rite in 1889. Frederick Doty, a Scottish Rite Mason from Minneapolis, was the Duluth ticket agent for the old St. Paul and Duluth Railway. Shortly after he had settled in Duluth, he suggested to several area Masons that they journey to Minneapolis to receive the degrees of the Scottish Rite. Siegfried Levy, Frederick Thomas Little and Edward Vail Mundy gave Doty their petitions, which he then sent to the Minneapolis Valley. These men were elected to receive the Lodge of Perfection degrees October 8, 9, and 10, 1885.

About this same time Cerneauism, a clandestine and fraudulent form of "mail-order" Scottish Rite Masonry, prevalent in Minneapolis and other portions of the state, attempted to secure a foothold in Duluth. The Cerneau Masons invited Brother Levy to join them at a cost of \$25, promising that they would make him a thirty-third degree Mason and give him an office in the State Grand Consistory of Cerneau Masons if he would join. After a letter from the Secretary of the regular Minneapolis Scottish Rite Bodies explained what Cerneau Masonry was, the Duluth brethren decided it was time to take preventative action. Discussing the problem with other area Masons, they secured the petitions of John R. Carey, D.W. Barnum, and T.W. Hugo who were elected to receive their Scottish Rite degrees on April 6, 7, and 8, 1887 at the Minneapolis Valley. These men formed a nucleus to recruit other area Master Masons into regular Scottish Rite Masonry, thereby thwarting Cerneauism in Duluth.

The 14th, 16th, 18th, and 30th degrees were conferred in Minneapolis while the remainder from the 4th through the 29th were communicated. This group of men later received the 31st and 32nd degrees of the Consistory by communication on December 4th that same year. These last two degrees were still not conferred in full form in Minnesota, for some years thereafter.



The first sojourning Scottish Rite Mason to join the group was Guy Wells, 32°, from Keokuk, Iowa, followed by Isaac Edwin West, 32°, from Dakota. Walter Van Brunt and G.G. Hartley received their degrees, including those of the Consistory, from the Minneapolis Valley, and Rish A. Gray received those up to the 14th degree.

This small group of men represented regular Scottish Rite Masonry in Northeastern Minnesota. They decided that the best thing to do was to establish a Lodge of Perfection so that they would receive information about the Scottish Rite. Establishing a Scottish Rite body in Duluth, they began the traditional Maundy Thursday Feasts in Duluth. The first annual Maundy Thursday gathering was held in 1886 in the home of Brother Levy where his wife prepared the classical “lamb and green peas” meal.



**The old Grand Opera House**

Brothers Levy, Mundy, Little, and Doty were joined in subsequent years by Brother Wells and other sojourners for the Obligatory Feast held upstairs of the old Grand Opera House at 4th Avenue West and Superior Street in Brother Levy's office. On March 26, 1891, the newly established Rose Croix Chapter assumed responsibility for the Maundy Thursday events, which were staged at the Temple Theater until 1894. In 1895 the event moved to the St. Louis Hotel. From 1897–1904 they were held at the Spalding Hotel, and in 1905 they moved to the current Masonic Temple on Lake Avenue and Second Street.

Early efforts to establish Scottish Rite in Duluth met with some opposition from Masons that did not want to organize another Rite in the area. They argued that no Northern Minnesotan had ever held any official position in any Scottish Rite Body. How could Duluth support yet another Masonic body, besides the Blue Lodge, with such a limited number of men in the area to hold office? To do a proper job of it would strain their human and financial resources.

Their reluctance waned, however, as Brother T. W. Hugo began to exert great influence. In time, the majority agreed to organize a Scottish Rite body, and in 1888 they petitioned Illustrious Brother Samuel Emery Adams, 33°, Sov-



**The Hayes Block – first meeting place of Scottish Rite in Duluth.**

ereign Grand Inspector General for Minnesota, to establish a Scottish Rite Lodge of Perfection in Duluth. The petition was signed by Brothers Trevanion William Hugo, Isaac Edwin West, John Richard Carey, Walter Van Brunt, Siegfried Levy, Delos White Barnum, Edward Vail Mundy, Guy Wells,

Frederick Thomas Little, and Guilford Graham Hartley, all holding the 32°, and Rish Ayer Gray, the 14°.

On the afternoon of Saturday, February 2, 1889, in the lodge rooms of Palestine Lodge No. 79, A.F. & A.M., on the third floor of the Hayes Block Building, then located on the southwest corner of Superior Street and First Avenue East, eight of the eleven petitioners (Little, Hartley, and Gray could not be present) gathered to organize the North Star Lodge of Perfection. Illustrious Brother Samuel E. Adams, 33°, Sovereign Grand Inspector General in Minnesota, was

warmly welcomed by the small, but enthusiastic group. All eight had attained the 32° in other valleys and were to become the first charter members of North Star Lodge No. 6. Five days later, on Thursday afternoon, February 7, 1889, they met in the same location to communicate the fourth through the fourteenth degrees to the first class of candidates in Duluth. Nine Master Masons—Jerome Eugene Cooley, John Henry LaVaque, Charles McMillen, William George TenBrook, John Perkins Johnson, August Grochau, Harry R. Harvey, George Rupley, and William Eddy Richardson—became new Perfect Elus and also charter members by special decree. The names of these nine men together with the eleven original petitioners appear on the “Letters Patent of Perpetual Constitution” for North Star Lodge of Perfection No. 6, a document signed October 23, 1890 in Washington, D.C. by Illustrious Brother Albert Pike, 33°, Sovereign Grand Commander, the most revered man of Scottish Rite Masonry.

Following the advancement of the first class, Sovereign Grand Inspector General Adams then proceeded to institute a Lodge of Perfection. With the entire assembly voting, the following were elected the first officers of North Star Lodge of Perfection: T.W. Hugo as Venerable Master, Isaac E. West as Senior Warden, John R. Carey as Junior Warden, Walter Van Brunt as Almoner, John H. LaVaque as Orator, Jerome E. Cooley as Secretary, and Siegfried Levy as Treasurer. Venerable Master-elect T.W. Hugo, destined to lead the Scottish Rite Bodies of Duluth for the next 34 years, then designated the following brethren to fill the appointive offices: William G. TenBrook as Master of Ceremonies, Charles McMillen as Expert, Delos W. Barnum as Assistant Expert, John P. Johnson as Captain of the Host, and August Grochau as Tyler. Inspector General Adams then officially installed this slate of elected and appointed officers, and the new Lodge of Perfection was ready for work. The Lodge immediately became very active and several classes of candidates were initiated during the first year. As activity



increased, it seemed as if Masonry in Duluth was about to outgrow its home in the Hayes Block.

Meanwhile, a popular Duluth landmark and cultural center of that time used by the Scottish Rite was destroyed. The Grand Opera House of Duluth burned down in 1889. In



**Masonic Temple/Opera House – Second Masonic Temple, 1890.**

*Photo Courtesy: Northeast Minnesota Historical Center.*

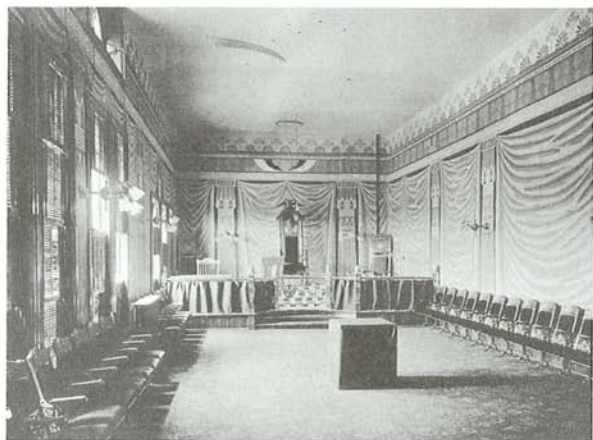
an effort to create a new cultural center and a new Masonic home, the Masonic Fraternity of Duluth decided to erect a building that would be a substantial and artistic monument to the city and to themselves. They built the magnificent Masonic Temple, a six-story building on the east side of Second Avenue East and Superior Street that was to house their Temple, the Temple Opera House, and the first permanent Duluth Public Library.

The cornerstone for the Masonic Temple was laid by the Masonic Fraternity with all the customary Masonic honors on August 28, 1889. The rear portion, the Temple Opera House, on which construction began earlier, held its grand opening October 21–22, 1889. The event featured Miss Rose Coghlan, the great stage actress, who performed in her brother's play *Jocelyn*. The Masonic Temple, immediately adjacent to the Opera Theater, opened in the spring of 1890. It was an exciting time when Palestine Lodge No. 79 moved its quarters to one of the upper floors and the Scottish Rite established their headquarters over the Temple Theater at the rear of the building.



1890 was also a year of honors for the Rite. On October 21st, T.W. Hugo, J.R. Carey, and I.E. West were all made

Knights Commander of the Court of Honour. During the same evening, Inspector General Adams coroneted T.W. Hugo an Honorary Inspector General, 33rd Degree, the first Duluthian to receive this high distinction. The A.T.C. Pierson



**Scottish Rite Consistory Room – Second Masonic Temple, 1890.**

*Photo Courtesy: Northeast Minnesota Historical Center.*

Chapter No. 4 of Knights Rose Croix was founded by Brother Hugo on January 22, 1890, with Sovereign Grand Inspector

General Adams again presiding at the institution ceremonies. The Zenith Council No. 3 of Knights Kadosh was created the next day with elaborate ceremonies, and October 23rd that same year Duluth Consistory No. 3 was formally instituted. The

“Letters Patent of Perpetual Constitution” for each of the four bodies were all dated October 23, 1890, and were signed by



**Blue Lodge Room – Second Masonic Temple.**

*Photo Courtesy: Northeast Minnesota Historical Center.*

Sovereign Grand Commander Pike. Forty-five years later, with Supreme Council approval on October 23, 1935, the names of these first three Scottish Rite Bodies were permanently changed to "Duluth" to agree with the Consistory name.

On January 8, 1891, Sovereign Grand Inspector General Adams came to Duluth and conferred for the first time the 31st and 32nd degrees. Following the degree work, the 32 candidates enjoyed a banquet and participated in the election of officers. Illustrious Brother Hugo had by now been



**Andrew E. Hagensen, 33°**

chosen presiding officer of all four bodies of the Duluth Scottish Rite. No other brother would preside over all four Duluth bodies of the Rite since that time until 1989 when Illustrious Brother Andrew E. Hagensen, 33°, became Master of Kadosh of the Duluth Consistory.

Hard hit by the financial panic of 1893, Duluth and the Scottish Rite began to recover in 1895. Then suddenly, at 1:00 a.m. on Sunday, October 13, 1895, fire broke out in the new building destroying almost all of the Scottish Rite equipment, furniture, and costumes and causing considerable damage to their beautiful new rooms. This was a terrible blow to the Valley. When the Supreme Council, meeting in Washington, D.C., heard the news, Sovereign Grand Inspector General Adams obtained a complete set of duplicate charters to replace those lost in the fire. He also furnished the Valley of Duluth with duplicates of the rituals, music, and other printed matter that was lost. At this same Supreme Council Session, W.E. Richardson received the 33rd degree and T.W. Hugo, 33°, received the Grand Cross, the highest possible honor of the order, as a mark of appreciation for work well done and services rendered in organizing the Valley of Duluth. The Grand Cross Jewel was

later presented to him by the Supreme Council on April 2, 1896 in Washington, D.C.

A month after the fire, on November 14th, Brother Hugo opened a Lodge of Perfection meeting in the offices of W.E. Richardson, 33°, at the American Exchange Bank Building for the purposes of communicating the degrees of the Rite to the class who had been elected and received the 4° and 5° at the Masonic Hall. The sixth through the thirteenth degrees were communicated to a class of 11 members. Afterwards the Rite moved in with Palestine Lodge, sharing the front corner of the Temple Opera House building, until the present Masonic Temple on Lake Avenue and 2nd Street was opened in 1905. The Temple Opera House, or Theater, later became known as the Orpheum Theater and eventually as the Norshor Theater. Because of the enduring impact of the 1893 depression and the fire, the Masonic Fraternity eventually lost the Temple Opera House to their creditors.

On May 30, 1899, Sovereign Grand Commander and Judge Thomas Hubbard Caswell, 33°, of San Francisco, California visited Duluth with Sovereign Grand Inspector General Adams to witness the 25th degree. This degree had recently been revised by Brother Hugo, who was a member of the Supreme Council Ritual Committee. Caswell and Adams both had great praise for the degree presentation that evening and were quite impressed with the Duluth interpretation.

The present Masonic Temple, began in 1904, was erected debt free by a Temple Association which included The Scottish Rite Bodies of Duluth, Palestine Lodge No. 79, Ionic Lodge No. 186, Duluth Commandery No. 18 of Knights Templar, and Keystone Chapter No. 20 of Royal Arch Masons. The cost was \$100,000. William A. McGonagle, 33°, Grand Master of the Minnesota Grand Lodge, A.F. & A.M., the first from Duluth, laid the cornerstone on August 10, 1904. Completed the following spring, the new Masonic Temple had its public unveiling on March 24, 1905. The





**August 16, 1904 – The Masonic Fraternity conducts the Cornerstone Ceremony for the current Masonic Temple.**

crowd of 2,000 Duluthians and visitors was so large that the musical program had to be given twice, first in the Blue Lodge room and later repeated to those in the Scottish Rite Auditorium. Past Grand Master W.A. McGonagle, 33°, gave the address of welcome to all assembled.

On April 18, 1905 Sovereign Grand Commander James D. Richardson arrived in Duluth. Joined in Duluth by Sovereign Grand Inspector General Adams, they pronounced that the degree work in progress was “well done” in a fine new Temple. Brother Richardson anointed Brother Rene T. Hugo, son of the Venerable Master, and other members of the spring class as new Masters of the Royal Secret. Brother Richardson consecrated this new Temple on August 19 and then, on the 20th, he was honored by over 400 Duluth brethren at a Maundy Thursday banquet. Brother Richardson was the second Sovereign Grand Commander to visit the Valley of Duluth.





**1905 – New Masonic Temple completed.**

*Photo Courtesy: Northeast Minnesota Historical Center.*

The first Maundy Thursday Obligatory Feast of the Duluth Scottish Rite Rose Croix Chapter was held on March 26, 1891, and “Relighting of the Lights” took place the following Easter Sunday. Traditional toasts at the Feast were given by T.W. Hugo, I.E. West, W.G. TenBrook, and W.E. Richardson. Brother Hugo also read a telegram from Albert Pike, Sovereign Grand Commander of the Order, and J.B. Noyes spoke in behalf of the class of 1891.

From their organization, until 1912, the founder of the Scottish Rite Bodies in Duluth, Brother Trevanion W. Hugo, 33°, was the presiding officer of all four bodies simultaneously. A man of great vision, enthusiasm, and organizing ability, Brother Hugo was nationally recognized as one of the most eminent Masonic scholars. Under his leadership the Scottish Rite Bodies of the Valley of Duluth became nationally known for soundness of organization, character of degree work, and for their altruistic activities.

The Duluth Scottish Rite reached out to the community and to the world at large. The Temple became a center of Masonic social activities. In 1909, Sunday afternoon classical concerts on the new \$12,000 Scottish Rite pipe organ were opened to the public. The Masonic Free Concert Season remained a popular attraction in Duluth for several years.

On October 20, 1909 the Duluth Scottish Rite Bodies assisted in the organization of the Iron Range Lodge of Perfection in Hibbing, Minnesota. The Iron Range brethren then would journey to Duluth to finish the work of the three remaining bodies. And in 1909, on the evening of December 29th, the Duluth Bodies invited Master Masons from the Masonic Lodges in the area to participate in the observance of the 100th anniversary of the birth of Grand Commander Albert Pike, 33°. Organ and vocal music selections, a Masonic oration, personal reminiscences by T.W. Hugo, and selected readings of some of Brother Pike's poetry rounded out the centenary exercises. By 1914 the Duluth Scottish Rite membership had grown to 1,000.

### **Valley of Duluth Philanthropies**

From the very beginning in 1889, charity was considered to be central to Scottish Rite work in Duluth. As Illustrious Brother T. W. Hugo wrote, their duty was "to extend the influence of our sympathies, broaden our charity, expand the sphere of our usefulness, assist, encourage and defend the Brethren, protect the oppressed, right the wronged, raise the fallen, relieve want and distress, enlighten the people and serve well the commonwealth, for this is Masonic work." Brother Hugo insisted that Masonry should not confine itself to the lodge room. He believed, "that the proper place for Masons to work was not necessarily within the tyled recesses of the Lodge, but in the highways and byways of life where many thousands of God's children were in dire need and many of them in despair."

At first, the Rite's charitable work was directed by an elected Almoner and handled on an *ad hoc* basis. It was his duty to seek out worthy objects of charity, to visit the homes of those in distress and, wherever possible, to bring relief in the name of Freemasonry. To carry out his work, the Almoner had a separate fund over which he was responsible to his Sovereign Grand Inspector General. This pattern continues today, but with the passage of time, certain general programs of philanthropy have also emerged that require the efforts of the entire membership. The first of these became known as "The Well Baby Program" and was handled by the Infant Welfare Department.

In 1910 when an epidemic of Cholera Infantum struck Duluth with disastrous effect, the Scottish Rite was very active in combating this epidemic. As a direct result of this experience, Brother Hugo conceived and established the Infant Welfare Department of the Scottish Rite Masons of Duluth, a clinic which began in a hospital tent with one full-time nurse in charge. The aim of the clinic was not to treat disease but to keep babies well. Nurses and doctors were in charge of home visitation. The needy and poor of all races and creeds throughout the city were given a helping hand. Babies were examined by medical doctors and nurses who volunteered their medical skills while other volunteers helped prepare formula and keep records. Babies in need of special help were referred to their family doctor. Within a few months the clinic was moved to the Masonic Temple at Lake Avenue and Second Street.

This approach proved successful and in a short time four other clinics were opened throughout the city, some in the basements of Masonic Temples. Mothers and prospective mothers came for advice, education and free pure milk for their children. Under the Infant Welfare Department many health care professionals and volunteers gave freely of their time and skills. Remembered particularly were Drs. Olin W. Rowe, R.E. Nutting, S.N. Litman, R.J. Eckman, G.O. Kohlbry,



the Interns of St. Mary's Hospital, Chief Nurse Ida MacGregor and the many members of the Junior League. By spring 1959, over 210,000 babies up to 8½ years of age, had received assistance from the Duluth Infant Welfare Clinic system, but it became obvious that the need was greatly diminished. In 1963 the program was officially terminated after more than 50 years of outstanding service.

So notable were the results of this program that statistics showed a substantial decrease in the infant mortality rate in Duluth. The death rate for babies, 122 per 1,000 in 1911, dropped to 29 per 1,000 by 1935. While advances in medical science were responsible in a great measure for this change, the Scottish Rite's clinic system also played a vital part in saving Duluth children. The city government gave direct credit to the Masonic Fraternity for this great saving of human lives. The Duluth model for these clinics was adopted by many other cities around the country, some of them surviving into the 1960s until Federal Welfare legislation phased out their importance.

### **Disaster Followed Disaster**

Just eight years after the Cholera epidemic, another disaster struck—fire. In northeastern Minnesota, one month before the 1918 Armistice, a devastating forest fire swept through the area that destroyed entire communities including Moose Lake and Cloquet. More than 700 people died, 2,100 were injured, and tens of thousands were homeless and destitute when 1,500 square miles were consumed and over 4,000 homes destroyed. The October 12, 1918 forest fire was one of the worst in the entire history of our country. The Masonic Fraternity did its part to help others, and once again, the brethren had served their fellow human beings in need.

Colonel Hubert V. Eva, 32°, K.C.C.H., head of the Army National Guard in Duluth, opened the Duluth Armory to the homeless and ran the State of Minnesota Disaster Relief



Program. Past Grand Master William A. McGonagle, 33°, administered the Grand Lodge relief program, and Brother T.W. Hugo, 33°, G.C., opened the Masonic Temple to the homeless and hungry refugees from the fire. The Supreme Council sent Brother Hugo \$1,000 to be used for the fire relief effort. Only a change in the wind saved the city of Duluth, since the fire had already reached the outskirts. At Brother Hugo's own home, the sky above was solid grey smoke and the winds thundered for days. The family had to lengthen the garden hose to extinguish sparks on the cedar shingles of the roof blown into the center of town from the fire.

### **Duluthians and Scottish Rite Mourn a Leader**

Thursday, March 28, 1912 was a sad day for the Valley of Duluth. "Our friend is dead; our benefactor is no more," wrote Brother Hugo. Lieutenant Grand Commander Samuel Emery Adams, 33°, Sovereign Grand Inspector General in Minnesota, died at his residence in Minneapolis. He was affectionately known to the Duluth brethren as "Uncle Sam" and was dearly missed. Illustrious Brother Hugo was appointed the new Deputy of the Supreme Council for Minnesota on May 21st by Sovereign Grand Commander Richardson, and was crowned the Sovereign Grand Inspector General the following year on October 25, 1913. When Grand Commander Moore resigned in 1921, the new Grand Commander appointed Brother William A. McGonagle of Duluth as Marshal of the Camp for the Supreme Council and, at that time, Brother Hugo attained his highest elected position in the Scottish Rite, that of Grand Chancellor of the Supreme Council, a position he held until his death in 1923. No Duluth Scottish Riter would be elected a member of the Supreme Council for the next 66 years until Illustrious Brother Daniel Frank Levenduski, 33°, became Sovereign Grand Inspector General in October 1989.

## DeMolay Comes to Minnesota

Illustrious Brother Hugo brought the first chapter of DeMolay for boys to Minnesota and to the city of Duluth in December of 1920. Owing to his efforts, the Duluth Consistory of the Scottish Rite secured a charter from the national headquarters in Kansas City, Missouri and agreed to sponsor this chapter. Brother Hugo appointed Duluth Chapter's first Advisory Council headed by "Dad" Frank B. Carey, 32°, K.C.C.H. On April 16, 1921, just two years after the formation of the Mother Chapter in Kansas City, Illustrious Brother Hugo, acting for the Grand Councilor of DeMolay, assisted by the Worshipful Masters of the five Duluth Lodges, instituted the first DeMolay chapter in Minnesota at Duluth. Fifty-one boys took the initiatory degree. After the



**Ivan H. "Doc" Northfield, 33°, Grand Master of DeMolay, 1963.**

work had been exemplified by the Advisory Council, the boys organized their chapter and elected their own officers. Brother Hugo served Minnesota DeMolay until his death on February 27, 1923, as the State Deputy for the Supreme Council. The Duluth Bodies have maintained an unbroken sponsorship of this chapter for the last 80 years and have furnished many illustrious Masons for the Advisory Council to guide the boys' progress. Three of these brethren have gone on to head the state organization as

Brother Hugo once did, and one, Dr. Ivan H. Northfield, 33°, became Grand Master of the International Order of DeMolay.

Duluth's five Blue Lodges (Palestine, Ionic, Euclid, Lakeside, and Trinity) had a banner year in 1920. The Lodges experienced a phenomenal growth in membership—a net gain of 453 members, as contrasted with 131 and 264 the previous two years. Ionic, for example, held 66 communications

that year with an average attendance of over 72 and raised 106 new Master Masons. Trinity, the youngest lodge, raised 156. The year 1921 would prove to be even better with 510 new Master Masons. A sixth lodge, Glen Avon, was planned for the Hunter's Park area. All the lodges were prospering and so was the Scottish Rite. The air in Duluth "buzzed" with Masonic activity.

In March 1920, a third Grand Commander of the Scottish Rite, George Fleming Moore, 33°, journeyed to Duluth after a Reunion in Minneapolis where he dedicated their present Scottish Rite Cathedral, held a K.C.C.H. investiture, conferred the thirty-third degree, and participated in the Maundy Thursday Feast. In Duluth he attended a Court of Honour dinner on Saturday and the "Relighting the Lights" ceremony Easter Sunday. Over 1,000 Masons were in the Duluth Scottish Rite Auditorium that morning to witness the impressive ceremony. Supreme Council Organist, Brother A.F.M. Custance, 33°, from Duluth, accompanied by the Scottish Rite double quartet, provided the music. It was a fitting climax to an exciting week for Scottish Rite Masons in Minnesota.

The record-breaking membership year of 1921 for the lodges generated added enthusiasm for the Scottish Rite. By December of that year, the Valley of Duluth had over 2,200 Scottish Rite Masons. Some of the brethren, beginning to become impatient, pushed the building committee toward providing new and more comfortable quarters. The crowded Temple could not effectively handle the class of 300 candidates planning to complete their degree work by Easter. And with all the other occupants of the Lake Avenue Temple, it was time to find a new home. The Valley owned the property at the corner of London Road and 13th Avenue East, across the street from the Duluth Armory in the Plaza area, and this seemed to be an excellent building site. Detailed plans were drawn-up for a bold, new Scottish Rite Cathedral for the Valley of Duluth. It was to be a modern four-story steel



and concrete structure plus basement. The exterior was to be covered with white limestone and marble trim. The front



**Architect's plans for new Cathedral (1921) that were abandoned.**

of the building would face toward a city park which extended down to Lake Superior. The building would have a banquet hall that could seat 450, and the armory just 60 feet across the street seated 2,000. The new auditorium would hold 1,200, have a stage twice the size of the current stage, and could be rented for civic functions. There would be dressing rooms, robing rooms, club rooms, lounges, rehearsal rooms, a large library and candidates' room, storage rooms, and a large meeting room equipped in every way for the new Duluth Chapter of DeMolay.

The Cathedral would also house the Infant Welfare Clinic with children's rooms, nurses' quarters, and doctors' examination rooms. It was to cost between \$500,000 and \$600,000 and would be paid for by membership contributions in a fund drive. Completion was planned for 1923 with a projected spring class of 500 new Masters of the Royal Secret.

of the building would face toward a city park which extended down to Lake Superior. The building would have a banquet hall that could seat 450, and the armory just 60 feet across the street seated 2,000.

The new auditorium would hold 1,200,



**Auditorium of proposed Cathedral.**



## Tragedy Strikes

Brother Hugo, who had served the Scottish Rite so brilliantly for many years, was a driving force behind the planned Cathedral. A civic leader as well as an active Mason, Brother Hugo served as an Alderman of the 4th Ward and President of the City Council for eight years, President of the Board of Education for several years, Mayor of Duluth twice from 1900–1904, a practicing and consulting mechanical engineer, an extremely active local historian, a Masonic scholar, the head of numerous Masonic organizations at the state and national levels, Grand Patriarch of the Grand Encampment of America for the Odd Fellows, President of the Minnesota Odd Fellows' Home in Northfield for 10 years, husband, father of two sons, and grandfather. Then tragedy struck! Brother Hugo died February 27, 1923. His family, friends, and Masons from all over the country mourned. "His work was not finished, yet his column was broken." Even though the new Scottish Rite Cathedral would not be constructed, Duluth Masons would never forget T.W. Hugo, a man who served the fraternity for more than 50 years. Approximately 80 Duluth Master Masons erected a more lasting temple in his honor. Duluth's seventh lodge, T.W. Hugo Lodge No. 318, was chartered in his memory. Illustrious Brother T.W. Hugo honored the generation in which he lived, and honors all members of the Duluth Valley for having passed this way before them. He served his fellow man with a generous heart and his daily life exemplified the high principles of the Masonic Order. He was indeed a "Soldier of Light," a man, and, in truth, a Mason.

Brother Hugo's concern for the character development of boys must have inspired the brethren in the Valley to help other young men, for on November 6, 1924 the Scottish Rite Bodies decided to sponsor the Boy Scout Troop of the Children's Home. The worldwide Boy Scout movement had only been in the United States for 15 years and in Duluth for 7 years when the Scottish Rite got involved. This troop

was known as the "Eagle Patrol" or "Troop 33" in honor of the Scottish Rite. Initially nine boys joined under the leadership of the first Scout Master, Brother Felix Seligman. The Scottish Rite Bodies' sponsorship of Duluth Troop No. 33 of the Boy Scouts of America has been maintained without interruption since that time. Hundreds of Duluth area boys have



**Frank J. Benkoski, 32°**

benefited from the leadership offered in this active scouting program. The Scottish Rite also sponsors a camp located on Hunter Lake, for use by youth groups, including Boy Scouts, DeMolay, and Job's Daughters. The facilities of this 32-acre tract, known as Camp Benkoski after its donor, Brother Frank J. Benkoski, 32°, have contributed to the development of many young people in our area.

Today the Scottish Rite continues to work with DeMolay and Boy Scouts. The Almoner continues to have the responsibility of representing the membership of this Valley in the dispensing of charities from the Almoner's Fund, which is created from voluntary contributions of our brethren. The Almoner, in effect, carries the perpetual "Light of Charity" for us, and in anonymity gives hope, cheer, and material aid to those in want and distress without regard to race, color, or creed.

### **Foundation Established**

To further facilitate its philanthropic and charitable programs, the Valley of Duluth established the Scottish Rite Foundation of Duluth on November 9, 1981. The Foundation was chartered as a private not-for-profit corporation under the provisions of the State of Minnesota Nonprofit Corporation Act, Minnesota Statutes, Chapter 17 on November 25, 1981. Under the provisions of the United States Internal Revenue Service, the corporation was designated a

501(c)3 private foundation, permitting tax-free charitable contributions to the Foundation.

The Valley of Duluth charter members forming the corporation and its first Board of Directors were: Daniel F. Levenduski, 33°, Clifford H. Grindy, 33°, Andrew E. Hagensen, 33°, Milan Grozdanich, 33°, Howard T. Hagen, 33°, John D. Morrison, 33°, H. James Harper, 32°, K.C.C.H., and Cedric I. Peterson, 32°, K.C.C.H. The first officers of the Foundation were: Daniel F. Levenduski, 33°, President; Clifford H. Grindy, 33°, Vice-President; Andrew E. Hagensen, 33°, Secretary; and Cedric I. Peterson, 32°, K.C.C.H., Treasurer.

The first charitable effort of the Foundation was a Scholarship Program providing two full-tuition scholarships for students in any degree program within the College of Liberal Arts or the College of Science and Engineering at the University of Minnesota, Duluth. This began a relationship between the University of Minnesota, Duluth and the Scottish Rite. The scholarship program benefited many students, but as other scholarships became available through the local blue lodges with the help of the Minnesota Masonic Foundation, the Duluth Scottish Rite scholarship program was temporarily discontinued in 1984.

### **Language Disorders Clinic Established**

Subsequently the Foundation, inspired by similar efforts in other Orients of the Southern Jurisdiction, began plans to establish a Scottish Rite Clinic for Childhood Language Disorders in Duluth. In this facility professional clinicians, working with parents and children to develop their language and communication abilities, would help young children with communication difficulties to live successful lives. Consultation, assessment, and treatment for language disordered young people under the age of nine, regardless of creed, color, or national origin, with no charge to the family, would become a reality for children in this entire area.



September 8, 1990 was a festive day in the Valley of Duluth when two significant events were celebrated. The new Scottish Rite Clinic for Childhood Language Disorders, sponsored by the Scottish Rite Foundation of Duluth, the first in Minnesota, was dedicated on the campus of the University of Minnesota, Duluth. Heading the dedication ceremony was our Sovereign Grand Commander Illustrious C.



**June 16, 1990 – First check presentation to the University of Minnesota-Duluth for the new Childhood Language Disorders Clinic. Left to right: Daniel F. Levenduski, 33°, S.G.I.G. in Minnesota, Dr. Lawrence Ianni, U.M.D. Chancellor, and Robert M. Sederberg, Jr., 33°, President, Scottish Rite Foundation of Duluth.**

Fred Kleinknecht, 33°, Sovereign Grand Inspector General in Minnesota Daniel F. Levenduski, 33°, University of Minnesota, Duluth Chancellor Dr. Lawrence Ianni and Director of the Scottish Rite Clinic Carol R. Roberts, M.A., CCC-SLP. Distinguished guests at the dedication were: Grand Master of Masons in Min-

nesota Robert F. Papas, 33°, Sovereign Grand Inspector General in California H. Douglas Lemons, 33°, nationally renowned Hollywood actor Ernest Borgnine, 33°, Sovereign Grand Inspector General in Iowa Harry S. Barrows, 33°, Sovereign Grand Inspector General in South Dakota Marvin K. Bailin, 33°, and Deputy of The Supreme Council in North Dakota John H. Ramlo, 33°. Following the dedication all in attendance were guests at a luncheon in the Scottish Rite Temple dining hall.

Officers and Directors of the Scottish Rite Foundation of Duluth recognized at the clinic dedication were: Robert M.



Sederberg, Jr., 33°, Clifford H. Grindy, 33°, Andrew E. Hagensen, 33°, Cedric I. Peterson, 32°, K.C.C.H., Howard T. Hagen, 33°, H. James Harper, 32°, K.C.C.H., John D. Morrison, 33°, and Mark T. Signorelli, 32°.

On September 8, 1990, the Northern Minnesota Masonic Celebration commemorating the 100th Anniversary of the Scottish Rite Bodies of Duluth was also held at the new Duluth Entertainment and Convention Center. Spirits were high at the well-attended Centennial Banquet with over 400 brethren and guests feted at an elegant steak dinner. Earl L. Henton, 33°, was Master of Ceremonies and Ernest Borgnine, 33°, Hollywood, California, was the featured entertainment.

The Centennial Committee headed by Donald B. Shank, 32°, K.C.C.H., as chairman, included Duane E. Anderson, 33°, J. Alfred Dillan, 33°, Clifford H. Grindy, 33°, Milan Grozdanich, 33°, Robert J. John, 32°, K.C.C.H., Andrew E. Hagensen, 33°, Earl L. Henton, 33°, Robert M. Sederberg, Jr., 33°, and Donald C. Wright, 33°.

From its very beginning the Scottish Rite Clinic continued a pattern of growth. With several part-time pathologists and volunteer assistance and a budget of \$20,000 in 1990–1991, it has grown to a staff of two ASHA certified speech/language pathologists, an on-call ASHA Certified pediatric audiologist, an office manager and the Clinic director. The budget for the year 2001 is \$160,000. Demand for clinic services continues to exceed our resources.

It became obvious by 1999 that additional space was needed to house the growing clinic operations. The Foundation Board responded by acquiring a building at 28 West Second Street in June 2000 and, under the direction of Illustrious Glenn H. Liljegren, 33°, Personal Representative of the Sovereign Grand Inspector General in Minnesota, a new fully functioning clinic was in operation by September. With 2,200 square feet of space, the new facility consists of four therapy rooms, two observation rooms, an audiological

sound suite, state-of-the-art equipment, a large play area, a spacious reception area, an outdoor playground and adjacent parking area. Thanks largely to Minnesota Scottish Rite Masons, interested foundations, grateful parents and Duluthians, the facility was paid for within a year.

The clinic serves children from birth to nine years of age. It provides speech/language assessments, hearing assessments, direct therapy, parent education and professional consultation. In its first ten years of operation it has served over 400 families. The average length of time a child remains in therapy is 2½ years. The clinic provides services, without charge, to all children and families, regardless of race, color



**The Scottish Rite Clinic for Childhood Language Disorders.**

or creed. Since its opening, the Clinic has had a waiting list, and our challenge has been to establish a sufficient endowment to meet future needs of children with language disorders.

All Scottish Rite Masons in the Valley of Duluth may take pride in the organized philanthropic efforts that have served the public need, but we must not forget the untold story of brother helping brother in individual need when we remember the Almoner.

As we pause and reflect upon the full import of what the founders of the Scottish Rite Bodies in the Valley of Duluth have bequeathed to the present, we should be mindful of the duties and responsibilities incumbent upon each and every one of us to preserve this legacy. We would be wise to consider the words of Brother and Reverend Joseph Fort Newton:

Those sturdy men who set up the altar of Masonry on the frontier of this commonwealth were prophetic souls. They

were men of faith who builded better than they knew, as men of faith always do. They believed in the future, in the growth of large things from small beginnings, and in the principles of Masonry as the true foundation of society and the fortress of a free state. They knew that the Masonic Lodge is a silent partner of the home, the church, and the schoolhouse, toiling in behalf of law and order, without which neither industry nor art can flourish, and that its benign influence would help to build this commonwealth in strength, wisdom and beauty.



**1990 – Newly renovated Scottish Rite Temple.**



## Valley of Duluth - Officers

### Venerable Masters – Lodge of Perfection

1890-1912	Trevanion W. Hugo*	1965-1967	Howard T. Hagen
1912-1916	Edward K. Coe*	1967-1969	Mark M. Jollymore*
1916-1919	Arthur P. Cook*	1969-1971	Samuel J. Larson*
1919-1922	Charles A. Bronson*	1971-1973	Daniel F. Levenduski
1922-1925	Henry E. Grieser*	1973-1975	Clifford H. Grindy
1925-1927	John Q. Adams*	1975-1977	Andrew E. Hagensen
1927-1928	Frank B. Carey*	1977-1979	Irving Gerald*
1928-1931	Harry L. Rowe*	1979-1981	Milan Grozdanich*
1931-1934	Norma VanBrunt*	1981-1983	John D. Morrison
1934-1937	Arthur J. Ward*	1983-1985	Edgar J. Haugan*
1937-1940	George G. Davies*	1985-1987	Roy D. Hudson
1940-1943	Erling Berg*	1987-1989	Robert J. John
1943-1946	John C. Johnson*	1989-1991	Warren H. Peterson
1946-1949	Henry Halenbeck*	1991-1993	Cedric I. Peterson
1949-1951	Edwin A. Martini*	1993-1995	Arnold S. Carlson
1951-1953	Raymond H. Erickson*	1995-1997	Ray E. Ecker*
1953-1955	Charles B. Diers*	1997-1999	Charles M. Bell
1955-1957	James B. Enochs*	1999-2001	Richard L. DeBolt
1957-1959	Arthur Sundeen*	2001-	Raymond G. Christensen
1959-1961	Clesson H. Wiles*		
1961-1965	M. Dean LaGrange*		

### Wise Masters – Chapter of Rose Croix

1890-1912	Trevanion W. Hugo*	1965-1967	Martin A. Hudson
1912-1916	Harry W. Cheadle*	1967-1969	Howard Bakke
1916-1919	Carl F. Wiberg*	1969-1971	John L. Haveman
1919-1922	Charles S. Palmer*	1971-1973	John W. Fraser*
1922-1925	Leonard Young*	1973-1975	Martin H. Larson
1925-1931	Mason M. Forbes*	1975-1977	Cedric I. Peterson
1931-1934	John D. Deighton*	1977-1979	Melvin J. Barncard*
1934-1937	Walter B. Congdon*	1979-1981	Lawrence W. F. Berg
1937-1940	Ellis J. Butchart*	1981-1983	Donald C. Wright*
1940-1943	Henry C. Bolthouse*	1983-1985	Robert Arndt †
1943-1946	Henry L. Fedi*	1985-1987	Edward A. Merry
1946-1949	Darrell D. Bandy*	1987-1989	Duane E. Anderson*
1949-1951	Erling Berg*	1989-1991	Dennis R. Pederson
1951-1953	Leonard I. Theobald*	1991-1993	James L. Kohtala
1953-1955	Earl L. Keen*	1993-1995	Anthony P. Keane, Jr.
1955-1957	William F. Hitter*	1995-1997	David R. Bakken
1957-1959	Thomas Johnson*	1997-1999	Dean G. Paulson
1959-1961	Raymond H. Erickson*	1999-2001	Terrence J. Becker
1961-1963	Runar C. Erickson*	2001-	Rual L. Lee
1963-1965	Andrew E. Hagensen		



### Commanders – Council of Kadosh

1890-1912	Trevanion W. Hugo*	1965-1967	Sidney J. G. Skinner*
1912-1917	Clyde W. Stilson*	1967-1969	A. Millard Ward
1917-1922	Charles E. Adams*	1969-1971	J. Alfred Dillan*
1922-1925	William K. Gill*	1971-1973	Andrew E. Hagensen
1925-1929	Walter N. Trenerry*	1973-1975	Howard W. Bakke
1929-1931	Ralph J. Davis*	1975-1977	Bertil C. Carlson*
1931-1934	Donald McLennan*	1977-1979	Clifford H. Grindy
1934-1937	Charles Foster*	1979-1981	Duane E. Anderson*
1937-1940	William J. Archer*	1981-1983	Carl E. Erickson*
1940-1943	Bertram S. Adams*	1983-1985	James D. LeBlanc
1943-1946	William O. Bissonett*	1985-1987	Cedric I. Peterson
1946-1949	Edward J. Egan*	1987-1989	Richard B. Stavig
1949-1951	Erwin P. Schafer*	1989-1991	James H. Neetenbeek
1951-1953	H. Earl Farnam*	1991-1993	Eric J. Neetenbeek
1953-1955	R. James Coole*	1993-1995	Gene L. Foote
1955-1957	John E. Moerke*	1995-1997	Raymond G. Christensen
1957-1959	Harry Lofgren*	1997-1999	David R. Michelson
1959-1961	Fred A. Alfons*	1999-2001	Alan G. Adams
1961-1963	Walter E. Johnson*	2001-	David R. Bakken
1963-1965	Lee M. Larson*		

### Masters of Kadosh – Consistory

1890-1912	Trevanion W. Hugo*	1966-1968	Harry Lofgren*
1912-1919	Renwick B. Knox*	1968-1970	James K. Underhill*
1919-1920	Carl F. Wiberg*	1970-1972	William W. Widstrand*
1920-1923	William A. Cant*	1972-1974	Robert M. Sederberg, Jr.
1923-1926	Clyde W. Stilson*	1974-1976	Mark M. Jollymore*
1926-1928	Charles A. Bronson*	1976-1978	Thomas M. Brunner*
1928-1929	Leonard Young* (acting)	1978-1980	Arthur W. Danielson*
1929-1935	Walter N. Trenerry*	1980-1982	Earl L. Henton*
1935-1937	Leonard Young*	1982-1984	Derral L. Thompson
1937-1938	Henry W. Cheadle*	1984-1986	Daniel F. Levenduski
1938-1941	Henry E. Grieser*	1986-1988	John A. Gernert*
1941-1947	Walter B. Congdon*	1988-1990	Donald J. Edstrom
1947-1949	Joseph H. Jordan*	1990-1992	Andrew E. Hagensen
1949-1951	Ivan H. Northfield*	1992-1993	Richard E. Latvala
1951-1954	Arthur J. Ward*	1993-1995	John D. Morrison
1954-1956	Charles Foster*	1995-1996	Donald C. Wright*
1956-1958	William O. Bissonett*	1996-1997	Edgar J. Haugan*
1958-1960	Henry Halenbeck*	1997-1999	David M. Carlson
1960-1962	Edwin A. Martini*	1999-2001	Jack M. Young, Jr.
1962-1964	Leonard I. Theobald*	2001-	Dennis R. Pederson
1964-1966	James B. Enochs*		

### Secretaries

1890-1910	Jerome E. Cooley*	1961-1969	Thomas Johnson*
1910-1915	Henry Nesbitt*	1969-1970	William F. Hitter*
1915-1926	A. Burr Porter*	1970-1991	J. Alfred Dillan*
1926-1944	Charles S. Palmer*	1991-1994	Richard B. Stavig
1944-1957	Alvris N. Rule*	1994-1995	Robert J. Williams
1957-1961	William F. Hitter*	1995 -	Robert D. Yates

### Treasurers

1890-1894	Siegfried Levy*	1953-1961	Vernon K. Falgren*
1894-1928	John P. Johnson*	1961-1975	William F. Hitter*
1928-1947	Colin Thomson*	1975-1995	Norman A. Hanson*
1947-1953	Thomas Johnson*	1995-	James A. Denney

### Almoners

1890-1893	Walter Van Brunt*	1953-1955	Edward J. Egan*
1893-1903	John R. Carey*	1955-1960	Lee M. Larson*
1903-1910	Henry S. Ely*	1960-1961	Thomas Johnson*
1910-1919	Alfred Le Richeux*	1961-1973	Arthur Sundeen*
1919-1922	Richard A. Webster*	1973-1984	Daniel F. Levenduski
1922-1925	Ralph J. Davis*	1984-1993	Milan Grozdanich*
1925-1934	Carl F. Wiberg*	1993-1995	Andrew E. Hagensen
1934-1945	J. Dennis Deighton*	1995-	James L. Kohtala
1945-1953	Walter N. Trenerry*		

\* Deceased

† No longer affiliated.

## The Court of Honour of Minnesota

### 33° Inspectors General Honorary - Valley of Duluth

1890	Trevanion William Hugo*	1949	Edward Joseph Egan*
1895	William Eddy Richardson*	1951	Henry Halenbeck*
1897	George William Buck*	1951	Edwin Anton Martini*
1897	John Richard Carey*	1953	Erwin Peter Schafer*
1897	Jerome Eugene Cooley*	1953	Norma VanBrunt*
1899	Sheldon Lord Frazer*	1955	Thomas Johnson*
1901	William Albert McGonagle*	1955	Arthur John Ward*
1901	William Chester White*	1957	Raymond Harold Erickson*
1903	Bernard Silberstein*	1957	Ivan Herbert Northfield*
1905	Robert Edward Denfeld*	1959	Lee Martin Larson*
1907	William Day Underhill*	1961	William Frederick Hitter*
1909	William Alexander Cant*	1961	Harry Lofgren*
1909	Jesse Norton*	1963	Mark Dean LaGrange*
1911	William Baird Patton*	1963	Arthur Sundeen*
1913	Henry Wakefield Cheadle*	1965	James Benjamin Enochs*
1913	William Hausmer Hoyt*	1965	Leonard Irvin Theobald*
1915	Renwick Barwise Knox*	1967	Verner Gustave Johnson*
1915	Clyde Woolsey Stilson*	1967	James Kraft Underhill*
1915	Frank Augustine Wildes, Jr.*	1971	Andrew Emanuel Hagensen
1917	Arthur Purdon Cook*	1971	Daniel Frank Levenduski
1917	Rene Trevanion Hugo*	1973	William Gordon Adams
1917	John Perkins Johnson*	1973	Johan Alfred Dillan*
1919	Arthur Frederick Musgrave Custance*	1973	Mark Matthew Jollymore*
1919	Parker Malone Paine*	1973	George Bowers Spurbeck*
1919	Walter Northey Trenerry*	1975	Clarence Theodore Engwall*
1921	Bertram Sage Adams*	1975	Clifford Harold Grindy
1921	Charles Augustus Bronson*	1975	Elvin Franke Hildebrandt
1921	Olin Wallace Rowe*	1977	Thomas Michael Brunner*
1923	John Quincy Adams*	1977	Robert Mayford Sederberg, Jr.
1923	Leonard Young*	1977	Wallace August Tengquist*
1925	William Kendrick Gill*	1979	Melvin Jay Barncard*
1927	Carl Fredrick Wiberg*	1979	Irving Urban Gerald*
1929	Mason Merrill Forbes*	1979	Milan Grozdanich*
1931	Charles Wilson Ramshaw*	1979	Derral Lee Thompson
1933	Charles Sumner Palmer*	1981	Carl Edward Erickson*
1935	Henry Charles Bolthouse*	1981	Norman Arden Hansen*
1937	John Denis Deighton*	1983	Howard Theodore Hagen
1939	William John Archer*	1983	Donald Charles Wright*
1941	Walter Bannister Congdon*	1985	Edgar J. Haugan*
1943	Charles Foster*	1985	Earl Leland Henton*
1945	John Harris Harding*	1987	Duane Edwin Anderson*
1945	Joseph Henry Jordan, Jr.*	1987	Floyd Hughbert Buckley*
1947	Erling Berg*	1987	John Adam Gernert*
1947	Melvin Thiel Mahan*	1989	Richard Elias Latvala
1949	William Ogden Bissonett*	1989	Jon Dennis Nylander
		1991	Wallace Charles Hallberg*



1991	John Duclos Morrison	1999	Charles Miller Bell
1991	Donald Byron Shank*	1999	Anthony Patrick Keane, Jr.
1993	Glenn Howard Liljegren	1999	Robert Doughty Yates
1993	John Melvin Young, Jr.	2001	James Lawrence Holmgren
1995	Eric John Neetenbeek	2001	Robert James John
1997	Alan Gregory Adams	2001	James Roger Latick*
1997	Arnold Sanborn Carlson		

### 32° Knights Commander of the Court of Honour - Valley of Duluth

1890	John Richard Carey*	1915	Arthur Frederick Musgrave
1890	Trevanion William Hugo*		Custance*
1890	Isaac Edwin West*	1915	Frederick Ernst Hough*
1892	Jerome Eugene Cooley*	1915	Walter Northey Trenerry*
1892	William George TenBrook*	1915	Henry VanBrunt*
1893	Delos White Barnum*	1915	Carl Frederick Wiberg*
1893	George William Buck*	1917	Charles Melville Dorway*
1893	Sheldon Lord Frazer*	1917	Hubert Victor Eva*
1893	William Eddy Richardson*	1917	Alonzo Blackburn Kirk*
1895	Robert Edward Denfeld*	1917	Parker Malone Paine*
1897	John Thomas Armstead*	1917	Charles William Ramshaw*
1897	Bernard Siberstein*	1917	George Henry Spurbeck*
1897	William Chester White*	1917	Charles Trezona*
1899	William Albert McGonagle*	1917	Newton Harris Wilson*
1901	Jesse Norton*	1919	Bertram Sage Adams*
1903	Henry Smith Bryan*	1919	John Quincy Adams*
1903	Henry Simpson Ely*	1919	William John Archer*
1903	Henry Nesbitt*	1919	George Thomas Ayres*
1903	William Day Underhill*	1919	Rufus Wilbur Hitchcock*
1905	William Alexander Cant*	1919	Olin Wallace Rowe*
1905	Albert Abbott Farrington*	1919	Leonard Young*
1907	Henry Wakefield Cheadle*	1921	John Ridgely Burgo*
1907	Arthur Purdon Cook*	1921	Frank Browning Carey*
1907	John Jenswold, Jr.*	1921	Edward Kirk Coe*
1907	Charles Wesley More*	1921	George Stewart Gillespie*
1909	Robert Forbes*	1921	Bernard William McReady*
1909	William Hausmer Hoyt*	1921	Hiram Elven Olson*
1909	William Baird Patton*	1921	Oliver S. Olson*
1909	Clyde Woolsey Stilson*	1921	Aaron Burr Porter*
1911	Renwick Barwise Knox*	1921	John Edwin Rice*
1911	Albert Clark Osborn*	1923	Mason Merrill Forbes*
1911	Frank Augustine Wildes, Jr.*	1923	Scott Lord Holtzlander*
1913	Joseph Danly Budd*	1925	Charles Sumner Palmer*
1913	Rene Trevanion Hugo*	1925	John Ludvic Williams*
1913	Alfred LeRicheaux*	1927	Henry Clarks Bolthouse
1915	Charles Augustus Bronson*	1927	Henry Elmore Grieser*
		1929	Arthur Howard Brown*



- 1929 John Denis Deighton\*  
 1929 William Albert Hicken\*  
 1931 Lyonel Ayres\*  
 1931 Donald McLennan\*  
 1933 Erwin Peter Schafer\*  
 1933 Norma Van Brunt\*  
 1935 Walter Bannister Congdon\*  
 1937 Charles Foster\*  
 1939 Joseph Vaclav Beran\*  
 1939 Clifford Eugene Gullingsrud\*  
 1939 Joseph Henry Jordan, Jr.\*  
 1941 Ralph James Davis\*  
 1941 John Cooper Johnson\*  
 1941 Melvin Thiel Mahan\*  
 1941 Arthur John Ward\*  
 1943 Erling Berg\*  
 1943 Axel William Erickson\*  
 1943 Earl Lloyd Keen\*  
 1945 Earl Alexander Archie\*  
 1945 William Ogden Bissonett\*  
 1945 Edward Joseph Egan\*  
 1945 Henry Halenbeck\*  
 1947 Charles Barnard Diers\*  
 1947 Edward William Johnson\*  
 1947 Samuel Nathaniel Litman\*  
 1947 Edwin Anton Martini\*  
 1947 Ivan Herbert Northfield\*  
 1947 Alvriz Normal Rule\*  
 1949 LeRoy Lucius Brainerd\*  
 1949 Christ Damgard\*  
 1949 Raymond Harold Erickson\*  
 1949 Henry Leonard Fedi\*  
 1949 Thomas Johnson\*  
 1949 Almon Fayette Kimball\*  
 1949 Lawrence Alger Peters\*  
 1951 Edward LeRoy Gruber\*  
 1951 Christopher Richard Knowles\*  
 1951 Harry Lofgren\*  
 1951 William Kay McLennan\*  
 1951 Joseph Ernest Stapleton\*  
 1951 Leonard Irvin Theobald\*  
 1953 Jasper Franklin Barncard\*  
 1953 James Benjamin Enochs\*  
 1953 Henry Earl Farnam\*  
 1953 Lee Martin Larson\*  
 1953 Richard Lawrence Rowe\*  
 1953 Lawrence Dell Stratton\*  
 1955 Ervin Kenneth Brown\*  
 1955 Robert James Coole\*  
 1955 Vernon Kermit Falgren\*  
 1955 William Frederick Hitter\*  
 1955 Harold Friedrich Reich\*  
 1955 Arthur Sundeen\*  
 1957 Fred Algot Alfons\*  
 1957 Dean Darius Kanne\*  
 1957 John Edward Moerke\*  
 1957 John Field Nelson\*  
 1957 Walter Theodore Wiberg\*  
 1957 Clesson Herbert Wiles\*  
 1959 Vernon Gustave Johnson\*  
 1959 Harris Stafford Jones\*  
 1959 Mark Dean LaGrange\*  
 1959 Arthur Edward Manthey\*  
 1959 Royce Vernon Peterson\*  
 1959 Walter Ephraim Wilson\*  
 1961 Harold Ernest Johnson\*  
 1961 George Bowers Spurbeck\*  
 1961 Ernest Ludwig Swanson\*  
 1961 James Kraft Underhill\*  
 1961 William Warren Widstrand\*  
 1963 Lloyd Reginald Schafer\*  
 1963 Donald William Schmidt\*  
 1965 William Gordon Adams  
 1965 Clarence Theodore Engwall\*  
 1965 Earl Robert Jackson\*  
 1965 Daniel Frank Levenduski  
 1965 Clifford Richard Olson\*  
 1967 Howard Theodore Hagen  
 1967 Elvin Franke Hildebrandt  
 1967 Pharis Hamline Sarff\*  
 1969 Howard Winfield Bakke  
 1969 Johan Alfred Dillan\*  
 1969 Clifford Harold Grindy  
 1969 John Luther Haveman  
 1969 Mark Mathew Jollymore\*  
 1969 Robert Mayford Sederberg, Jr.  
 1969 Dale Wayne Stoneburner  
 1971 Carl Edward Erickson\*  
 1971 Wallace Charles Hallberg\*  
 1971 Samuel James Larson\*  
 1971 Wayne Alexander Salo\*  
 1971 Wallace August Tengquist\*  
 1973 Melvin Jay Barncard\*  
 1973 Thomas Michael Brunner\*  
 1973 Irving Urban Gerald\*  
 1973 Milan Grozdanich\*  
 1973 Norman Arden Hansen\*  
 1973 Earl Leland Henton\*  
 1973 Warren Ben Kregness

1973	Theodore Roosevelt Landgren*	1987	Alan Gregory Adams
1973	Oscar Emmanuel Malwick*	1987	Robert James John
1973	Robert Henry O'Rourke*	1987	Glenn Howard Liljegren
1973	Darrel Lee Thompson	1987	Dennis Roy Pederson
1975	John Adam Gernert*	1989	Ray Elmer Ecker*
1975	Clarence Alfred Olson*	1989	Ray Otis Jacobson
1975	Cedric Iver Peterson	1989	Edward Alvin Merry
1975	Francis Joseph Slaght*	1989	Edward Frederick Schroeder*
1975	Henry Richard VanGeest*	1991	David Sinclair Bouschor
1975	Arthur Millard Ward	1991	David Milton Carlson
1977	Bertil Carl Carlson*	1991	Raymond Gordon Christensen
1977	Nicholas Stephen Chanak*	1991	Donald James Edstrom
1977	Arthur Walter Danielson*	1991	Eric John Neetenbeek
1977	Lawrence Albert Engel*	1991	Warren Howard Peterson
1977	Edgar J. Haugan*	1993	Terrence John Becker
1977	John William McIntyre*	1993	Seymour Sherwin Chez
1977	Raymond Kenneth Price*	1993	Anthony Patrick Keane, Jr.
1977	Donald Charles Wright*	1993	James Lee Kohtala
1979	Duane Edwin Anderson*	1995	Charles Miller Bell
1979	Floyd Hughbert Buckley*	1995	Eugene Lawrence, Jr.
1979	John William Fraser*	1995	Lee Richard Russell†
1979	Raymond John Kohtala	1995	John Louis Sordi
1979	John Duclos Morrison	1995	Robert Doughty Yates
1979	Jon Dennis Nylander	1997	Richard Edward Harri
1981	Robert Martin Arndt †	1997	James Lawrence Holmgren
1981	Stanley Milton Copiskey	1997	James Roger Latick*
1981	Gene LeRoy Foote	1997	Clifford Homer Wiklund
1981	George Frank Hall*	1999	Elmer Ernest Carlson
1981	James Duane LeBlanc	1999	James Albert Denny
1983	Arnold Sanborn Carlson	1999	Jeno Francesco Paulucci
1983	Donald Anton Dathe*	1999	James Henry Proctor
1983	Ralph Alexander Hansen*	1999	Joseph Rosenzweig
1983	Harry James Harper	1999	Norman Ray Voigt
1983	Richard Elias Latvala	2001	James Robert Bjorquist
1983	Donald Byron Shank*	2001	Murdeth George Downs
1983	John Melvin Young, Jr.	2001	Paul Kenneth Gunderson
1985	Archie Joseph Hemming*	2001	Richard John
1985	Roy Rollis Hudson	2001	Rual Leonard Lee
1985	Norman Kenneth Miller*	2001	Robert James Monroe
1985	Richard Benjamin Stavig	2001	Robert LeRoy VonAlman

\* Deceased

† No longer affiliated.

# Valley of Winona/Rochester

## LODGE OF PERFECTION

*Chartered: October 20, 1899*

## CHAPTER OF ROSE CROIX

*Chartered: October 20, 1899*

## COUNCIL OF KADOSH

*Chartered: October 20, 1899*

## CONSISTORY

*Chartered: October 24, 1901*

*Prepared by*

JON KENNETH ALLSEN, 33° I.G.H.



WHILE THE SCOTTISH RITE BODIES OF WINONA, later Rochester, are currently the established base of Scottish Rite Masonry in Southern Minnesota, other, earlier efforts were made to establish the Rite in smaller towns across the southern part of the state. The period from 1870 to 1880 was one of great Masonic activity in Minnesota. Sovereign Grand Commander Albert Pike visited the state three times in this period, chartering Lodges of Perfection in Red Wing (1879), Mankato and St. Peter (both in 1880). These three Lodges of Perfection, though instituted with the enthusiasm of local brothers, proved unprofitable, and the majority of new members preferred to travel to St. Paul or Minneapolis to receive their degree work.

The three Lodges of Perfection all appear in the September 1882 *Report to the Supreme Council*: Harmony Lodge of Perfection of Red Wing with 22 members, Osiris Lodge of Perfection of Mankato with 11 members and Delta Lodge of Perfection in St. Peter with 10. However, these bodies soon dropped from view as their memberships were absorbed into the St. Paul and Minneapolis Valleys. In the annual reports to the Supreme Council, Mankato makes its last appearance in 1890. Red Wing and St. Peter continued reporting until 1893 when they too disappeared.

A new geographical center for Scottish Rite was forming a bit further to the south, just remote enough from the Twin Cities that a new Valley could be formed there and thrive. On the evening of February 19, 1898 a meeting was held to formally organize a Scottish Rite Valley in Winona, Minnesota. The lodge room on the third floor of the Post Office Block was crowded. Fifteen Scottish Rite Masons, who were the original petitioners to the Grand Orient of Minnesota for a charter, attended. Presiding was the Sovereign Grand Inspector General in Minnesota, Samuel Emery Adams, 33°. Also present were other Scottish Rite brethren who had accompanied him from the Twin Cities for the occasion. Sovereign Grand Inspector General Adams opened



the meeting under his own dispensation and performed the duties of organization, including holding elections for the new Lodge of Perfection and installing the new officers for a term of one year. The first of many "boxes of fraternal assistance" was passed, and the newly installed Almoner found himself with the princely sum of \$3.60 with which to begin his duties.

The first officers to serve the Winona Scottish Rite were Venerable Master Will H. Laird, 32°; Senior Warden John W. Lucas, 32°; Junior Warden Otis M. Botsford, 32°; Secretary Frank E. Gartside, 32°; Treasurer Paul E. Baumgartner 32°; Master of Ceremonies Harry W. Clarke, 14°; Almoner Isaac C. Slade, 32°; and Orator Leslie L. Brown, 32°. Brother Lucas, a member of the Valley of Fargo in the Grand Orient of North Dakota, was unique in that he was the only charter member not a member of the Minneapolis Valley. Brother Clarke was also unique in that he was the sole charter member who had yet to attain the 32nd Degree, holding at that time the 14th Degree of the Rite.

These officers, together with their fellow petitioners, formed a cross section of public officials and businessmen in Winona. The other charter members were Charles Coleman, 32°; George F. Crise, 32°; Thomas Gartside, 32°; John M. Moore, 32°; Arthur O. Slade, 32°; James A. Tawney, 32°; and James E. Totman, 32°. The original fifteen charter members would serve as an example and magnet to other Freemasons in the Winona area, ensuring the rapid growth of the Winona Valley of Scottish Rite over the next few years.

Freemasonry was already well established in Winona by 1898. The Grand Lodge of Minnesota, founded in 1853, issued a dispensation for the formation of a lodge in Winona in 1855, then a budding Mississippi River port with a population of 350. This dispensation was never acted upon but another one, issued shortly thereafter, resulted in the formation of Winona Lodge No. 18 in January of 1857.

The city was incorporated that same year, numbering about 3,000 residents, only six years after its founding. As the gateway to a vast area, ripe for economic development, Winona was ideally placed. The Winona & St. Peter Railroad established a link with the new settlements then growing along the rails all the way to the South Dakota border. Serving as a transportation hub, Winona linked the fertile and productive lands to the west and the population centers of the east. This, coupled with the already booming lumber industry in the area, ensured steady growth for the city and its residents.

The charter members of the Blue Lodge at Winona reflected the prosperity and potential of the little river town which then sat on the edge of a great frontier. These included such men as Henry Huff, hotel owner and founder of the *Winona Weekly Express*, Captain Sam Whiting, editor of the *Winona Republican*, John Iams, Winona County's first sheriff and C.F. Buck, territorial legislator and prominent politician.

The second major phase of the growth of Masonry in Winona came with the founding of the York Rite Bodies. In 1863, Winona Chapter No. 5, Royal Arch Masons, was formed. In the following year, Coeur de Lion Commandery No. 3, Knights Templar was instituted. The addition of these bodies to the already active Blue Lodge ensured even more growth and activity within the fraternity.

Upon his return to the Twin Cities, Sovereign Grand Inspector General Adams completed the paperwork needed to establish the Winona Scottish Rite bodies. The Southern Jurisdiction of the United States delivered charters for Winona Consistory No. 7, Winona Chapter of Rose Croix No. 5 and Winona Council of Kadosh No. 4 on October 20, 1899. The remaining body, Winona Consistory No. 4, was chartered directly by Sovereign Grand Inspector General Adams on May 26, 1900.

The chartered officers of the Lodge of Perfection remained the same as those installed by Sovereign Grand Inspector General Adams months before, except that a new secretary had appeared. Frank Gartside had been replaced by Joseph Julius Helmer, who also served in the same office for the other bodies.

The officers of the other three bodies also were drawn from the original fifteen petitioners. The archives of the Winona/Rochester Valley contain demits for each of these brothers from their original Scottish Rite Valley. Brother Helmer, the new secretary, constitutes a small mystery. He was not one of the original fifteen and no petition for affiliation exists for him in the archives prior to 1900. It can only be assumed that he still maintained his membership elsewhere at this point in time, and later affiliated with the Winona bodies.

Even before the finalized charters were safely in hand, the Winona Scottish Rite brethren were wasting no time. While still working under dispensation, a charter class received the 4th through 14th degrees on December 29 and 30, 1898. The eighteen new members provided resources and manpower to further the work in the infant organization. A glance at the occupations listed on the petitions tells us that the community leaders that formed the original fifteen members were followed into Scottish Rite by a vigorous cross section of the young Masons of Winona. Of the eighteen candidates, seven were engaged in sales, two were railroaders, and three were printers. Others included a tax assessor, a bookkeeper, a lawyer, a postal worker, a lumberman and a factory foreman.

All but one of the new members came from Winona, the exception being a brother from nearby Lake City. This would soon change. The railroad which connected Winona with the smaller towns to the west also connected the Masonic community of southern Minnesota. The jurisdiction of the Winona Scottish Rite covered the full width of the state to

the South Dakota border, an area still only sparsely populated. However, the word quickly spread among the small Blue Lodges to the west of the opportunity to gain further light in Winona. Within the first decade of its existence, many members came to join Scottish Rite in Winona from the western lodges. A quick search of the archives for this period shows a large number of petitions from Rochester, Mankato, Austin, Owatonna, New Ulm, and others of the blossoming agricultural communities in the Winona jurisdiction.

As Scottish Rite membership grew among the remote lodges of the Valley, degree teams were formed along community lines. This enabled even a small group of local men to practice together and maintain their proficiency toward those occasions when they would accompany their own local candidates to Winona for a reunion, and proudly participate in their initiation. This notion of local "ownership" of one (or more) degrees still exists today in the Winona/Rochester Valley and is an important foundation for continuing the work of Scottish Rite ritual in southern Minnesota.

The number of people using the Masonic facilities above the Winona Post Office increased sharply with the addition of Scottish Rite activities to the Blue Lodge and York Rite bodies already in existence. Additional stress was placed on the facilities because the Scottish Rite ritual's reliance on dramatic presentations required space for stage props and costuming. Thus it was not surprising that thoughts of a larger and separate Masonic Temple building soon occupied the minds of the officers and members of the Winona bodies. The process was begun in April of 1906, when Winona Lodge No. 18 formed the Winona Masonic Benevolent Association (WMBA). Its stated mission was to provide for social and cultural benevolence, plus the dispensation of charity. Additionally, it was to plan and arrange for the building and ongoing maintenance of a Masonic Temple, and to oversee the construction of the building. The new facilities were



planned to satisfy the requirements of the York and Scottish Rite bodies as well as those of the Blue Lodge.

The building committee appointed by the WMBA quickly moved to find a suitable site. After investigation of a few other properties, they settled on the southwest corner of Main Street and Fifth Street. The WMBA purchased the land, then occupied by a house and a barn, on May 26, 1906 for \$9,000. The next step was to obtain the services of an architect, and a call for bids was issued.

The firm of Huehl & Schmidt of Chicago was initially chosen by the WMBA to design the new temple, but after working together for more than a year, the estimates for their design were still almost double the amount budgeted by the local Masons. In August of 1908, the job was turned over to architects Warren Powers Laird and C.F. Osborne of Philadelphia. Laird, being the nephew of Will Hayes Laird, president of the WMBA, and the grandson of Warren Powers, the first High Priest of Winona Chapter No. 5 Royal Arch Masons, was closely connected to Winona through family and Masonic ties. In just two months, a design was completed that satisfied the WMBA.

In October of 1908, the WMBA hired local contractor John Lohse to build the new Masonic Temple at an estimated cost of \$40,050. On November 21, 1908 the laying of a large cornerstone, appropriately engraved with square and compass, marked the beginning of the construction. Prominent local architect Charles G. Maybury, though retired, agreed to serve as Superintendent of Construction. Maybury, one of Winona County's earliest settlers, had been responsible for the design of the Winona County Courthouse, all of the city's public schools, most of the downtown's commercial blocks and many churches and large residences in the area.

In the early years of the Twentieth Century, Winona had grown to more than 20,000 residents. The initial prosperity based on lumber and steamboat trade was becoming a thing of the past, but the city was moving with the eco-

conomic changes of the times. The old Winona & St. Peter Railroad had passed into the hands of the Chicago & Northwestern which established their divisional headquarters in Winona. The milling of grain arriving from the west remained an important part of the local economy. The growing Watson Medical Company, plus numerous other industries, assured that Winona remained a stable economic force, and many new buildings and commercial blocks arose in the city. This was the time of the Period Revival in American architecture, and the brick and stone Beaux Arts design of the Masonic Temple fit in well.

With the construction of the new building well underway, the Winona Masonic Benefit Association in mid-1909 turned its attention to the interior, notably the procuring of state-of-the-art scenery and stage equipment for the temple. The structure was designed with a large two-story central lodge room, at the west end of which was a large stage with an elaborate proscenium arch. The upper stage was planned as a fly loft to house approximately 100 canvas drops that, when lowered, could be mixed and overlaid as required to provide backdrops for various scenes in the ritual. The remainder of the third floor of the building consisted of storage and robing rooms around the upper stage level. Also on the third floor, at the east end was a smaller lodge room facility, with shuttered wooden doors opening on a balcony. The first floor of the building provided for activities of a more public nature. In addition to a large banquet hall, smaller meeting rooms and guest amenities were provided.

The large Lodge Room was, of course, the heart of the building. Two notable elements made it a premier Masonic facility. The first element was the fully outfitted stage at the west end. Sosman & Landis of Chicago provided 98 canvas drops that could be combined to form any of 59 different scenes, covering the requirements of all of the Masonic bodies using the facility. Props and costumes were provided, also in support of the ritual. A marble lighting board

was installed to control the auditorium and stage lighting. All this wonderful new equipment gave rise to furious activity among the brothers who needed training and practice in its operation and maintenance. A strong cadre of stage workers formed among the Winona brethren that did much, though typically out of sight, to weave scenes with Masonic drama and give a professional feel to the result.

The second notable element of the auditorium was the three-manual Weikhardt organ, purchased in 1910 at a cost of \$13,000. The organ loft occupied the upper balcony, with ranks of pipes incorporated in the oriels flanking the proscenium arch of the stage. A series of dedicated musicians, playing this magnificent instrument, brought the ritual to life and impressed generations of candidates.

In December of 1909, little more than a year after the cornerstone was laid, the construction of the new Winona Masonic Temple was completed. The interior spaces were richly paneled in mahogany and the furnishings reflected the latest trends. The Masons were highly respected in Winona, and the completion of the temple only served to heighten their presence in the community. And one of the primary focuses of the new facility was the burgeoning Scottish Rite bodies.

The minutes for the meeting of Winona Lodge of Perfection on December 3, 1909 close with the words "Last meeting in the old hall." The first Scottish Rite meeting in the new facility followed on January 7, 1910.



**Winona Masonic Temple**

*Photo courtesy of the Winona County Historical Society*



By the end of 1909, Scottish Rite membership in Winona had grown from the original fifteen to four hundred. Petitions from the Valley's archives, received up to the time of the move into the new building, show that a majority of these came from communities outside of Winona. Most of the degree teams by this time were based in other communities. However, the temple was Winona's as were the critical skills necessary to back up the degrees. When degree teams made their junkets to Winona once or twice a year, they were able to don costumes already laid out for them. They then performed their dramatic degree work on a stage set that was managed and lit with a high degree of professionalism. Appropriate music accompanied the degrees. Meals, includ-



**Brother Charles Mayo, 33°. (Photo taken in 1923)**

*Photo courtesy of the Mayo Foundation*

ing full banquets with entertainment, were planned, prepared and served to the visiting Scottish Rite Masons and their guests. All of these critical services were provided by generations of Winonans and their ladies. Like all such behind-the-scenes efforts, the Winona workers received far less recognition than they deserved, but they gladly served together for years in those capacities. It was these people who really constituted the backbone of Scottish Rite growth.

Many men, from many walks and stations of life came to receive the Scottish Rite degrees in the new facility at Winona.

Few were more prominent in their professions than a member of the first class of candidates in January of 1910. Doctor Charles Horace Mayo, a member of Rochester Lodge



21, traveled to Winona and became a Scottish Rite Mason at that time. Already an eminent surgeon, he and his brother, Doctor William Mayo, were already well on the way to establishing the world-famous medical center and clinic which still bears their name. Doctor Charles Mayo, a generous and active supporter of all aspects of Masonry, received the Thirty-third degree prior to his death in 1938.

The Masonic Temple at Winona was always a social hub for the city. Masonic events held there attracted large numbers of people. The twice-yearly influx of Scottish Rite Masons for their four-day Reunions were only one factor of its importance to the community. The dances sponsored by the Acacia Club, founded in 1913, offered top orchestras from around the area and remained popular well into the 1930s. Because of the excellence of the facilities, Winona also has hosted area Masonic Conferences for more than eight decades. In addition to the formal meetings and social events, the Temple's quiet and private meeting rooms also attracted the prominent men of the city, Masons all, who



**The auditorium of the Winona Masonic Temple, circa 1950.**

*Photo courtesy of the Winona County Historical Society*

surely discussed and decided many key community issues in those fraternal surroundings.

At some point, a group of local Scottish Rite Masons began to use the theatrical equipment and costumes to present a production known as the "Exemplification of the Second Section of the Third Degree." In contrast to the Scottish Rite rituals, this offering was made available to all Masons. It was presented at least once a year, with an accompanying banquet, and served to raise funds for various Masonic projects. A booklet published by Winona Lodge No. 18 in 1957, on the occasion of their centennial observance, notes that hundreds of Masons "have visited Winona to witness this spectacle and now the presentation is known even beyond the borders of Minnesota as the 'Passion Play of Masonry.'"

The unique spaces contained in the Temple offered even more opportunities to serve the community. At the time of its opening, the ballroom's capacity of 600 made it by far the



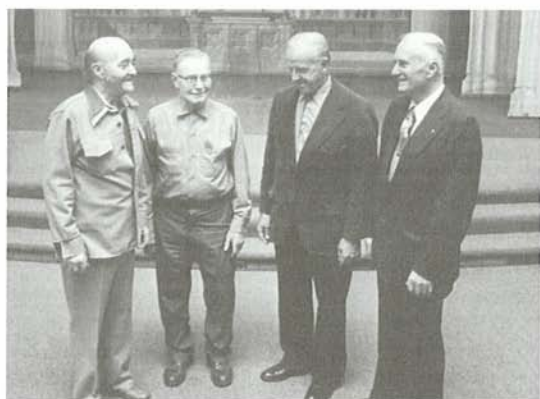
**Willard L. Hillyer, 33<sup>rd</sup>, long-time president of the Winona Masonic Benevolent Association.**

largest gathering space in Winona, and it became a popular place for community events. From 1912 to 1922, the First Church of Christ Scientist used the first floor of the building for their weekly services. The building also hosted Charity Balls for the Winona Hospital Auxiliary, and many other civic projects such as blood drives, community meetings, lectures and political speeches.

In 1922, fire destroyed the State Teachers College (now Winona State University). The Masons offered their building, excluding the lodge rooms, for the college's use, and classes were held in the building until a new facility for the school was completed in 1925. Another

fire in 1946 destroyed the Winona YMCA building, and again the Winona Temple was volunteered. Office space and meeting rooms served the YMCA staff until a new building was erected for them.

In the 1930s, with the Great Depression, the popularity of Masonic membership across the country began to erode, and the Winona Scottish Rite bodies followed the trend. The years of World War II saw the Winona Temple as a center of charitable and patriotic events, supporting our troops and the war effort. In the later 1940s, as usually seems to follow times of war in the United States, men again flocked to Masonry and other fraternal organizations. This resurgence offered vital new energy in the persons of enthusiastic new Scottish Rite Masons, many of them returning veterans, who found in the Rite a personification of the patriotic values for which they had sacrificed so much.



**Four pillars of the Scottish Rite at Winona: (left to right) Cy Hedlund, Art McDonald, Roland Stover, and Lester Peterson. (circa 1970)**

*Photo courtesy of the Winona County Historical Society*

In 1978, the Winona Scottish Rite numbered some 1,700 members. Louis K. Thompson, then Sovereign Grand Inspector General for Minnesota, made the decision to move the Valley's headquarters to Rochester, a more centrally located community. Neither the Winona nor Rochester Masons had sought this move, but they were left to work out the details as best they could. Costumes and movable props necessary for the ritual were moved to Rochester, but the spectacular fixed props and painted drops remained in place. Winona was



left with a Masonic Temple larger than required for the remaining Masonic bodies there, and in 1979 the WMBA sold the building to the City of Winona, retaining a lease agreement to the second and third floors. The city converted the first floor to a Senior Citizens Center. This move has allowed the imposing structure to survive, and in 1997 it was placed on the National Register as a historic building.

The city of Rochester, about forty miles west of Winona, was first established in 1854 during the wild and woolly period of land speculation following treaties with the Sioux, that freed up large areas for settlement west of the Mississippi. Many tiny hamlets appeared across the region and, owing to mutual competition, they sometimes disappeared. Rochester thrived primarily because of the fertile land nearby plus a number of rapids on the Zumbro River which could provide power. A tenuous link with Dubuque via stagecoach was the tiny hamlet's only lifeline until the coming of the railroad in 1864, with the Winona & St. Peter providing a connection to the east. Later, Chicago & Great Western added a northerly linkage to St. Paul.

Masonry came to Rochester in 1858 with the formation of Rochester Lodge No. 21. Soon thereafter Home Commandery No. 5, Knights Templar and Halcyon Chapter No. 8, Royal Arch Masons were also formed. As in other growing villages and towns, the members of the lodge played an active role in the community.

In 1863, an energetic young English immigrant moved to Rochester from LeSueur, Minnesota. Doctor William W. Mayo had been sent by the federal authorities to oversee medical examinations for the Union Army, and he soon became a permanent resident. The medical practice he established later expanded under the guidance of his two sons, Doctor William J. Mayo and Doctor Charles H. Mayo, and led to the world renowned Mayo Clinic. Even with his busy medical and family duties, W.W. Mayo found time for many community activities. He was active in politics, serv-



ing the city as both mayor and alderman, and also a term in the state legislature.

Three months after arriving in Rochester, William W. Mayo petitioned Rochester Lodge No. 21 for the degrees of Masonry. He was raised a Master Mason on October of 1863. Although he never held a line office, he was an active member of the lodge and a long-time member of the Finance Committee. One of his sons, Charles H. Mayo followed his footsteps into Masonry as did two of his grandsons. His other son, William J. Mayo, actually petitioned for the degrees and was elected, but due to his grinding schedule, he was never able to receive the degrees.

It is impossible to tell the history of Masonry in Rochester without mentioning the Mayos and their ongoing commitment to the fraternity. In 1897, after having met for years in rented halls, the lodge decided to build its own building and acquired property on the corner of Second Street and First Avenue SW. Bids were let and construction began in 1900 on a three-story structure, that would house lodge activities on the upper floors and provide rental property on the street level. A two-story extension was added to the west end at the Mayo's request. After completion, the extension and the entire first floor were then rented by the Mayos to house their growing group practice. A generous loan from C.H. Mayo formed a major portion of the funding for the building project.

In 1914, the Mayo Clinic built their own large building in the same block and moved most of their operations there, still maintaining the Masonic lease to house their administrative offices. In 1916, the Masonic Building was destroyed in a fire and rebuilt on the same site, again with financial backing from the Mayos. This building in 1978 housed the Scottish Rite in addition to those bodies already in residence.

The focus of Scottish Rite in Southern Minnesota now turned to Rochester. The Rochester Masonic Temple Association (RMTA) met quickly to determine how best to include

Scottish Rite in their facility. In 1978, the Rochester Masonic Temple was adjacent to the Mayo Clinic in the downtown area, a landmark since its erection in 1916. Featuring comfortable lodge rooms and banquet facilities on its upper floors, with rental properties on the ground level, the building amply served the needs of the Masonic bodies already meeting there. However, the Scottish Rite ritual demands unique facilities for its dramatic presentations, and the Rochester Masonic Temple's designers had not foreseen these requirements when the building was conceived. The RMTA had to deal quickly with two major problems in the summer of 1978 in order to provide a Scottish Rite venue with no break in continuity.

The first problem, that of storage, was solved immediately. Funds were allocated and storage closets, with a robing



**The Rochester Masonic Temple, home of the Winona/Rochester Valley of the Scottish Rite from 1978 to 1987.**

area included, were built on the third floor in time to receive the props and costumes moved from Winona. Many Rochester Scottish Rite members will remember the day of the move in July of 1978 as one of the hottest on record. The idea of a group of men, some rather past their most active

years, running up and down three flights of stairs with boxes and other bulky loads certainly gave rise to concern on the part of some. But the day passed without any strokes or coronaries, and when evening fell, the properties were installed in their new home.

The second major problem, the actual presentation of the Scottish Rite degrees, required even more innovation. The

Rochester Masonic Temple's main lodge room was sufficient in size to accommodate large groups of members and candidates, but had no stage. Sound and lighting systems were adequate for Blue Lodge and York Rite degree presentation, but fell far short of those at Winona. Another major hurdle was that the critical cadre of workers to perform the behind-the-scenes work did not exist, but committees were formed quickly to start the necessary organization and training of willing volunteers.

Because of the physical limitations of the Rochester lodge room, it was decided to attempt to simulate the Winona stage sets by producing 35mm slides of the various scenes, and projecting them on a large portable screen, with the other movable props being used as before. Accordingly, a professional photographer was dispatched to Winona. With the cooperation and assistance of the members of the stage crew there, the correct combinations of drops to form the scenes for each degree were lowered and photographed, in turn. A large portable screen was purchased by the RMTA, together with the necessary projection equipment.

With some trepidation, the Scottish Rite Masons of Rochester hosted their first reunion in the Fall of 1978. Degree teams arrived from all over Southern Minnesota to see what was available to them. A large, stand-alone screen occupied the west end of the lodge room, with lines of chairs for the class at the east end. In between, new stage hands moved unfamiliar props in and out of the already crowded area with as much confidence as they could muster. Extension cords were festooned across the floor to handle projection and lighting needs. Fortunately, good humor and patience prevailed as the day wore on. No grumbling was heard among members or candidates, and members of the degree teams were already tailoring their stage work to "do better the next time."

In spite of a somewhat rocky start, Scottish Rite in Rochester still managed to thrive, thanks to the efforts and



enthusiasm of its members all over Southern Minnesota. While all members felt that the work in Winona had been something special, everyone made the best of it and tailored the staging of the degrees to best fit the new location, while preserving their dignity and moral lessons throughout. Reunions were held twice a year in the downtown location until 1987 when a major urban renewal project was announced for the city of Rochester.

Forced out of their building by condemnation proceedings, the RMTA negotiated a financial settlement with downtown developers that allowed the purchase of another property. A property at 2002 Second Street Southwest was purchased with rental spaces fronting on the street. The rear of the building was extensively remodeled to provide a Masonic Center with a large lodge room, lounge and office areas on the main floor. A basement level houses modern kitchen and banquet facilities, plus storage and robing areas for all Rochester Masonic bodies meeting there. Two major shortcomings of the downtown location were also solved in the new facility. A large off-street parking area occupies the rear of the property, and an elevator provides access to the lower level.

At the time that the new Masonic Center was created, various design options were evaluated to enhance the presentation of the Scottish Rite degrees. High-quality sound and lighting systems were included in the renovation plans for the building.



**The Rochester Masonic Center, home of the Rochester Valley of Scottish Rite since 1987.**



The addition of a full stage with fly loft was discussed at length, but financial realities had to prevail. If future growth of Scottish Rite should allow such a major addition to be built, the layout of the building is at least sufficient to allow for it. In the meantime, the clumsy portable screen of downtown days is replaced by a large motor-driven screen, concealed in the ceiling, and the old Winona scenes are now projected by a pair of 35mm projectors built into the far wall.

In recent years, the Winona/Rochester Valley of Scottish Rite has been an active force in Masonry across southern Minnesota. Diminishing class sizes reflect the current national downturn in fraternal affiliation, but the quality of those men who enter the organization remains at a high standard. One innovative approach has been to “take the show on the road.” Numerous trips have been made to

Tracy, a community on the far western edge of the Valley, where the 4th through 14th degrees are conferred over a two-day period. This effort requires a great deal of planning at both ends, plus the sheer logistics to move a truckload of costumes and props, and the



**A truck load of costumes and props awaits unloading, at the Masonic Temple in Tracy, Minnesota.**

required stage and robing crews. Other outreach activities include holding annual Feast of Tishri observances at Tracy and Mankato, in addition to the one held at Rochester.

During its twenty years in Rochester, Scottish Rite has continued the civic service and philanthropic tradition begun in Winona a hundred years ago. As we embark on our second century and a new millennium, the Winona/Rochester Valley of Scottish Rite Masons will continue to prosper and serve.

## **Winona/Rochester Valley Charitable Activities**

During its long tenure in Winona and then more recently in Rochester, the Scottish Rite has actively pursued charitable actions and community support. In many cases, these acts have been collaborative in nature since it is not always possible to separate the actions of the Rite from those of the other Masonic Bodies and the governing Temple Board. In addition to the usual ongoing support of public education in terms of scholarships and other financial aid, plus the necessarily anonymous actions of the Almoner, two other unique activities deserve to be mentioned here.

The Temple at Winona holds a rare distinction. It was once used as a college. In 1922, the State Teachers College (now Winona State University) was destroyed by fire. Local churches and schools offered space so classes could continue, but none had the capacity to provide the necessary long-term facilities until a new college could be built. The Masons offered the Temple, excluding the Lodge Room only, for the use of the college. Classes were held in the Temple until 1925 when the new Teachers College was completed.

In Rochester, a different need of the community resulted in a unique solution by the Fraternity. With the growth of the Mayo Clinic, legions of patients and their families converged on the city. Many of these were Masons or their dependents. It was perceived that an opportunity existed to serve these visitors and a Hospital Visitor was appointed, paid jointly by the Grand Lodge and other local Masonic bodies, with office space provided in the Temple. A series of dedicated men served over many years, daily providing everything from a friendly handshake and greeting to physical and financial assistance to Masons and their dependents.

## Valley of Winona/Rochester - Officers

### Venerable Masters – Lodge of Perfection

1898-1903	Will Hayes Laird*	1969-1971	John R. Jones*
1903-1916	George P. Tawney*	1971-1975	Lyle E. Briggs
1916-1937	Carl Gerlicher*	1975-1978	L. Donald McLeod
1937-1944	Willard L. Hillyer*	1978-1981	Howard R. Quesenberg
1944-1947	George W. Engstrom*	1981-1984	D. Hartley Barry
1947-1953	Guy E. Raymond*	1984-1987	Glen E. Rollings
1953-1956	A. Grant Burleigh*	1987-1990	Philip G. Soderberg
1956-1959	Gordon A. Ostrom*	1990-1993	J. Kenneth Allsen
1959-1963	William J. Cole*	1993-1996	Raymond L. Hinze
1963-1966	Charles F. Stroebel*	1996-1999	Kris D. Johnson
1966-1969	Lester O. Peterson*	1999-	Robert L. Stone

### Wise Masters – Chapter of Rose Croix

1899-1903	John W. Lucas*	1963-1966	Julius W. Opheim*
1903-1910	Henry J. Willis*	1966-1969	Glenn M. Paullin*
1910-1923	Charles M. Morse*	1969-1972	Charles F. Stroebel*
1923-1932	Lorin W. Smock*	1972-1977	Vernon C. Barker*
1932-1938	Ludwig J. Luhman*	1977-1980	Jerry R. Korstad†
1938-1940	Herman F. Pagel*	1980-1983	Glen E. Rollings
1940-1945	Frank A. Sheehan*	1983-1986	Warren K. Clark
1945-1950	Samuel A. Boyd*	1986-1989	Ralph E. Carter
1950-1955	Kenneth E. Chick	1989-1992	D. Hartley Barry
1955-1957	Adolph M. Loeken*	1992-1995	Howard A. Rions*
1957-1960	Arthur J. Mc Donald*	1995-2000	Gaylord C. Maxson
1960-1963	William E. Green	2000-	Kirk Kottschade

### Commanders – Council of Kadosh

1900-1903	Otis M. Botsford*	1967-1970	Arnold E. Ulrich*
1903-1916	Welcome J. Smith*	1970-1973	Roland F. Stover*
1916-1932	Guy F. Streater*	1973-1976	James W. Cochran*
1932-1940	J. Rex Chappel*	1976-1979	Donald F. Schroeder*
1940-1946	Jay L. Christopher*	1979-1982	John W. Loutzenhisser
1946-1951	Frank A. Sheehan*	1982-1985	Philip G. Soderberg
1951-1955	Glenn B. Burbach*	1985-1988	Gerald R. Flickinger
1955-1959	James A. Walz	1988-1991	Harold B. Kimble
1959-1964	Harold S. Streater†	1991-1994	Charles A. Schleder
1964-1967	L. Donald McLeod	1994-	Warren K. Clark



## Masters of Kadosh – Consistory

1900-1904	Frank E. Gartside*	1969-1972	William E. Green
1904-1910	Otis M. Botsford*	1972-1975	William O. Finkelnburg*
1910-1930	Orville F. Burligame*	1975-1978	Arnold E. Ulrich*
1930-1938	William L. Baldwin*	1978-1981	Glenn M. Paullin*
1938-1940	Ludwig J. Luhman*	1981-1984	Frederick A. Ulrich
1940-1947	J. Rex Chappel*	1984-1985	Frederick D. Raber†
1947-1948	John Druey*	1985-1987	J. Kenneth Allsen
1948-1953	Willard L. Hillyer*	1987-1990	Howard R. Quesenbery
1953-1956	George W. Engstrom*	1990-1993	John W. Loutzenhiser
1956-1960	Guy E. Raymond*	1993-1996	William M. Holme
1960-1963	Glenn B. Burbach*	1996-1999	Benjamin H. Holt
1963-1966	James A. Walz	1999-	Sean W. Krause
1966-1969	Julius W. Opheim*		

## Secretaries

1899-1900	Frank E. Gartside*	1963-1972	Merrill O. Holland*
1900-1926	Joseph J. Hillmer*	1972-1978	Roland F. Stover*
1926-1947	George A. Polley*	1978-1993	Ralph D. Johnson
1947-1963	Samuel A. Boyd*	1993-	Harold B. Kimble

## Treasurers

1899-1919	Paul E. Baumgartner*	1977-1981	John H. Wright*
1919-1938	Frank A. Lemme*	1981-1984	Charles E. Schwoch*
1938-1945	Harry L. Harrington*	1984-1993	Robert N. Bowers*
1945-1967	J. Rex Chappel*	1993-2000	James P. McMullin†
1967-1977	Lyle G. Morcomb*	2000-	Howard D. Quesenbery

## Almoners

1899-1900	Frank E. Gartside*	1968-1974	Glenn B. Burbach*
1900-1926	Joseph J. Hillmer*	1974-1978	James A. Walz
1926-1947	George A. Polley*	1978-1993	Ralph D. Johnson
1947-1968	Samuel A. Boyd*	1993-	Harold B. Kimble

\* Deceased

† No longer affiliated.



## The Court of Honour in Minnesota

### 33° Inspectors General Honorary - Valley of Winona/Rochester

1901	Will H. Laird*	1957	J. Noble Robinson*
1903	Otis M. Botsford*	1961	George H. Doble*
1903	John W. Lucas*	1961	James E. Keill*
1905	Paul E. Baumgartner*	1961	Harry L. McMillen*
1909	Edward Douglas*	1963	Charles A. Risser*
1911	Frank E. Gartside*	1965	Milford L. Moen*
1911	George P. Tawny*	1969	L. Donald McLeod
1913	Henry J. Willis*	1969	Charles F. Stroebel*
1913	Welcome J. Smith*	1971	Merrill O. Holland*
1915	Joseph J. Hilmer*	1971	Julius W. Opheim*
1917	Orville F. Burlingame*	1971	William P. Sturtz*
1919	Alonzo T. Stebbins*	1973	William E. Green
1921	Carl Gerlicher*	1973	James A. Walz
1921	Guy F. Streater*	1975	Merrill L. Starr*
1923	Charles M. Morse*	1977	James C. McMartin*
1925	William N. Kendrick*	1977	Arnold E. Ulrich*
1929	Lorin W. Schmock*	1979	Glenn M. Paullin*
1931	William L. Baldwin*	1981	Glen E. Rollings
1935	Charles H. Mayo*	1981	Ralph D. Johnson
1939	Ludwig J. Luhman*	1981	Howard R. Quesenberry
1945	John Druey*	1983	Vernon C. Barker*
1947	J. Rex Chappell*	1985	Robert N. Bowers
1947	Jay L. Christopher*	1987	John W. Loutzenhiser
1949	Frank A. Sheehan*	1989	Philip G. Soderberg
1949	Willard L. Hillyer*	1991	D. Hartley Barry
1951	Samuel L. Boyd*	1991	Harold B. Kimble
1951	George W. Engstrom*	1993	Allen I. Koenig
1953	Glenn B. Burbach*	1995	J. Kenneth Allsen
1955	Albert F. Kuske*	1997	Warren K. Clark
1955	Guy E. Raymond*	2001	Norman W. House
1957	Earl W. Harrington*	2001	Calvin A. Smith

### 32° Knights Commander of the Court of Honour - Valley of Winona/Rochester

1899	Will H. Laird*	1905	Joseph J. Hilmer*
1901	Otis M. Botsford*	1905	Frederick A. Wood*
1901	Frank E. Gartside *	1909	John W. Peck*
1901	John W. Lucas*	1909	Charles A. Boalt*
1903	Nathan Sickle*	1911	Alfred Beinhorn*
1903	George P. Tawney*	1911	Orville F. Burlingame*
1903	Henry J. Willis*	1911	Simon S. Strouse*
1903	Welcome J. Smith*	1913	Leonard Redding*
1905	Paul E. Baumgartner*	1913	Alonzo T. Stebbins*

1913	Charles M. Morse*	1953	Sam A. Erickson*
1915	William E. Browning*	1953	Simon Johnson*
1915	Martin Blacklin*	1953	Adolph M. Loeken*
1915	Everett C. Johnson*	1953	Harry L. McMillen*
1917	Carl Gerlicher*	1955	A. Grant Burleigh*
1917	Guy F. Streater*	1955	Kenneth E. Chick
1919	Ervin E. Smith*	1955	Thomas B. Hicks*
1919	William N. Kendrick*	1955	Kyle L. Matteson*
1919	John Druey*	1955	Herbert C. Reed*
1921	Will H. Richardson*	1955	Erwin H. Ruhsam*
1921	John M. Rowley*	1955	Charles L. Risser*
1921	Ludwig E. Hassinger*	1955	Julius W. Opheim*
1921	Guy E. Steves*	1957	Lyle E. Briggs
1921	Ralph C. Teague*	1957	William G. Lauer*
1921	William L. Baldwin*	1957	Gordon A. Ostrom*
1925	John L. Krogstad*	1957	Milford L. Moen*
1925	Lorin W. Schmock*	1957	James A. Walz
1925	James A. Melone*	1957	Arnold E. Ulrich*
1927	Samuel A. Rask*	1959	Harold R. Atwood*
1929	Linn Whitmore*	1959	William J. Cole*
1929	O. Emil Werner*	1959	John A. Johnson*
1931	Charles A. Kratz*	1959	John R. Jones*
1933	Charles H. Mayo*	1959	Arthur H. McDonald*
1933	Ludwig J. Luhman*	1959	Clarence E. Moen
1933	J. Rex Chappell*	1959	Andrew F. Remington*
1935	Willard L. Hillyer*	1959	George W. Scheer
1937	Frederick H. Rollins*	1961	Roy K. Carpenter*
1939	Carl F. Olson*	1961	George R. Gordon*
1939	Herman F. Pagel*	1961	Odell Lee*
1941	Jay L. Christopher*	1961	Harold P. Rekstad*
1941	Frank A. Sheehan*	1961	Charles F. Stroebel*
1943	Eddy S. Gunn*	1963	Miles Cagley*
1945	Samuel L. Boyd*	1963	Rex H. Hill*
1945	George W. Engstrom*	1963	Arthur J. Walz*
1945	Albert F. Kuske*	1963	Merrill O. Holland*
1947	Samuel J. Millar*	1963	William P. Sturtz*
1947	George A. Polley*	1963	William E. Green
1947	Glenn B. Burbach*	1965	Arthur C. Brightman*
1947	Earl W. Harrington*	1965	James W. Cochran*
1947	J. Noble Robinson*	1965	LaVeran H. Kline*
1949	Horace G. Seaton*	1965	James C. McMartin*
1949	Herbert I. Howe*	1967	Glenn C. Jones*
1949	Guy E. Raymond*	1967	Andrew G. Phelps*
1949	George H. Doble*	1967	Harold S. Streater†
1951	Clarence H. Crawford*	1967	Gerhardt G. Wendt*
1951	John W. Donehower*	1967	Robert N. Bowers
1951	Vernon Gates*	1969	Walter A. Dopke*
1951	Datlof F. Hardt*	1969	Lester O. Peterson*
1951	Jasper I. Van Vranken*	1969	Merrill L. Starr*
1953	John De Groot*	1971	Fred R. Eastman*

1971	Cyril A. Hedlund*	1985	Allen I. Koenig
1971	Jerry R. Korstad†	1987	Gerald R. Flickinger
1971	Donald F. Schroeder*	1987	John K. Kalb*
1971	Glenn M. Paullin*	1987	Myron L. McNeil
1973	Harold M. Brainerd*	1987	Howard A. Rions*
1973	William O. Finkelburg*	1988	William T. Hubbard
1973	Charles E. Schwoch*	1989	Thomas M. Ireland†
1973	Roland F. Stover*	1989	Douglas R. Magnus
1973	Vernon C. Barker*	1991	C. Newell Glarner
1975	William W. Dodge*	1991	William M. Holme
1975	Neil F. Lybarger*	1991	Benjamin H. Holt
1975	Merrill A. Peterson	1993	John D. Hanson
1975	D. William Tiffany	1993	Raymond L. Hinze
1977	Keith A. Reinert*	1993	Clair L. Baker
1977	Anton Steinke*	1993	James P. McMullin†
1977	John H. Wright*	1995	Arthur E. Marben
1977	Glen E. Rollings	1995	Ronald W. Ramlo
1977	Howard R. Quesenbery	1995	Curtis J. Reinert
1979	Norman W. House	1995	Douglas N. Sharp
1979	Donald D. Karow*	1997	Kris D. Johnson
1979	Ralph D. Johnson	1997	Gaylord C. Maxson
1979	John W. Loutzenhiser	1997	Wayne L. Trapp
1979	Philip G. Soderberg	1997	Charles Baltos
1979	Warren K. Clark	1999	Robert W. Amundson
1981	D. Hartley Barry	1999	Leslie E. Gill
1981	J. Kenneth Allsen	1999	Donald B. Hicks
1983	Bernard M. Asper*	1999	Allan R. Shufelt
1983	Roy A. Boyea*	1999	Robert L. Stone
1983	Harvey E. Butterfield*	2001	Charles D. Albrandt
1983	Frederick A. Ulrich	2001	Arthur J. Gray
1985	Edward O. Olson*	2001	Dale J. Henry
1985	Calvin A. Smith	2001	Christopher A. Koenig
1985	Harold B. Kimble		

\* Deceased

† No longer affiliated.





## Valley of Hibbing

LODGE OF PERFECTION

*Chartered: January 9, 1910*

*Prepared by*

RICHARD E. LATVALA, 33° I.G.H.

DERRAL L. THOMPSON, 33° I.G.H.

JAMES R. BJORKQUIST, 32°, K.C.C.H.

DAVID M. CARLSON, 32°, K.C.C.H.

MICHAEL G. BJELLOS, 32°

## **Scottish Rite and Minnesota's Iron Ore Industry**

**T**HE OPENING and growth of iron ore mining in Northern Minnesota parallels the starting point and development of the Scottish Rite in Minnesota's iron range areas. Even though Minnesota has five iron ranges, the mighty Mesabi, known as the "Sleeping Giant," near Hibbing dwarfs all others.

Nature shaped the Mesabi Iron Range more than two billion years ago. In a geologic period of at least a million years, grains of iron and silica sand collected beneath a vast shallow sea. Intense heat and pressure gradually squeezed these iron-bearing sediments into a hard, flinty rock containing 20–30% iron.

In some places the silica was washed away, leaving pockets of softer natural iron ore called Hematite, which yielded twice as much iron. These lodes were scattered along the Mesabi. In 1857, Frank Hibbing, a German immigrant came to the United States as a boy with his parents and eventually entered the lumbering business in Duluth. In 1892, believing that ore deposits might extend westward from Virginia, he acquired several leases near a lumber camp at what was later to be the city of Hibbing named in his honor.

Tests soon proved that the iron ore deposits on his leases were among the highest quality of any yet found. In quick succession iron ore mines were discovered and opened in several surrounding locations. Most early mines were operated as underground mines, but the large deposits were soon converted to open-pit operations, forerunners of the big iron ore mines, typical of the Mesabi Iron Range.

## **Hibbing Valley of the Scottish Rite Begins**

Monday, November 16, 1908 is a historic day in the annals of the Scottish Rite on Minnesota's Iron Range. On that day sixteen Scottish Rite Masons held a meeting in the Hall of Mesaba Lodge No. 255, A.F. & A.M. in Hibbing for the

purpose of signing a petition for the constituting of the Iron Range Lodge of Perfection to be located in Hibbing, Minnesota.

The original signers of that petition were Brothers William Wearne, Thomas Hall, Robert Murray, Fred A. Klass, Walter Trenerry, J. L. Stewart, Frank A. Wildes, Greer H. Thompson, George Eddy, A.E. Pfremer, Clark F. Corey, C. A. Simpson, George Lerch, Percy W. Donovan, Stephen O. Geiser, and James A. Robinson.

One month later, at a meeting on Tuesday, December 8, 1908, Illustrious Trevanion W. Hugo, 33°, Special Deputy for Illustrious Samuel E. Adams, 33°, Sovereign Grand Inspector General for the State of Minnesota, assumed the East, stated his authority to constitute the Iron Range Lodge of Perfection, and proceeded to open the Lodge, assisted by:

W.A. McGonagle, 33°	Grand Minister of State
Jerome E. Cooley, 33°	Grand Secretary
Clarence B. Miller	Grand Marshal
W.H. Hoyt	Senior Warden
E.K. Coe	Junior Warden
A. N. Hugo	Master of Ceremonies
C.O. Townsend	Expert
B.N. Haupt	Assistant Expert
Henry Van Brunt	Tyler

Using the Ceremony of Constitution and Inauguration for Lodges of Perfection as prescribed by the Supreme Council of the Southern Jurisdiction A.&A.S.R. of the United States, a Lodge with the distinctive title of Iron Range Lodge of Perfection was duly and regularly constituted.

The 31 charter members of the Iron Range Lodge of Perfection were:

George F. Brooks	Emil F. Remer
Frank W. Bullen	James A. Robinson
Percy W. Donovan	Dana C. Rood
Stephen O. Geiser	William N. Rowe



Thomas Hall  
 Frederick A. Klass  
 John F. Lindberg  
 George Lerch  
 John McDowell  
 Robert Murray  
 Charles W. More  
 Joseph H. Nelson  
 Edward A. Phelps  
 Alfred E. Pfremmer  
 Marshall E. Pearce  
 John A. Redfern

Willard G. Shane  
 Arthur P. Silliman  
 Charles S. Simpson  
 Joseph L. Stewart  
 Phillip R. Thomas  
 Greer H. Thompson  
 Walter N. Trenerry  
 Anton Tancig  
 Frank A. Wildes  
 William W. Webb  
 William G. Williams

## MEMORABLE ANNIVERSARIES

### The 40th Anniversary

The 40th Anniversary of the Iron Range Lodge of Perfection was celebrated at a reunion on May 7 and 8, 1948 in Hibbing, Minnesota. The Iron Range Lodge of Perfection Officers during this anniversary were:

G.R. Ekola, 32°	Venerable Master
Karl F. Nolte, 32°	Senior Warden
Pharis Sarff, 32°	Junior Warden
M.T. Mahan, 33°	Secretary
M.V. Borgeson, 14°	Treasurer
B.S. Adams, 33°	Almoner
J.F. Nelson, 14°	Orator
C.N. Harris, 32°	Master of Ceremonies
V.G. Henk, 32°	Expert
George A. Borgeson, 32°	Assistant Expert
Robert E. Jackson, 14°	Captain of the Host
A.W. Wood, 32°	Tyler

On Friday evening, May 7, 1948, the Brethren at the reunion and their ladies had the pleasure of being entertained by a two-hour show, "Stairway to Stardom" at the Hibbing High School auditorium. This was followed by an

on-location 10 p.m. news broadcast by the well-known Twin Cities news anchor, Cedric Adams. A tea and open house were hosted by the Iron Range Lodge of Perfection Officers on Saturday afternoon, May 8, 1948, for the new class of candidates, members and their ladies.

The Brethren were feted at an elegant reunion banquet and program in the temple dining room Saturday evening. Illustrious William B. Roberts, 33°, Sovereign Grand Inspector General in Minnesota, the principal speaker of the evening, delivered an inspiring and important message about the progress of the Scottish Rite in the Iron Range area. The DeMolay boys served the banquet prepared by the Ladies of Eastern Star. The Hibbing High School Quintet, under the direction of Brother Steffen, 32°, furnished music for the evening. The Shrine Chanters of Aad Temple in Duluth rendered special vocal numbers for the occasion.

While the reunion banquet for the brethren was being held at the Temple, the Ladies Banquet was underway at the Androy Hotel. The anniversary festivities were brought to a close with a ten-piece orchestra and vocalists entertaining the reunion guests as they danced the evening away at the Grand Ball in the high school gymnasium.

The 40th Anniversary Class, numbered 58 new members:

Roy B. Adolph	Oscar H. Hagglund	Richard E. Latvala
Byron K. Anderson	Richard H. Hastings	Sander Lawrence
Palmer H. Barg	Theodore E. Hautala	Russell Ledoux
Olaf T. Berge	Leonard G. Hedman	Iver Lerohl
William E. Carls	Thomas Hewett	Edward Mandy
Kenneth S. Carlson	Eugene Hines	Wilbur Marshall
Vernon W. Carlson	Arvid E. Jackson	William McCallun
James P. Comfort	Benjamin Jacobson	Clare McManus
Winfield J. Connor	Wilho F. Jokela	Paul Morton
David Deutsch	James K. Kerr	Charles Nelson
Richard B. Franks, Jr.	John J. Kerr	Thomas Parish
Earle L. Frykman	Richard K. Killien	Howard Parks
Edward P. Ganzer	Wayne W. Koskela	Kenneth Parks
Robert M. Gross	Harvey E. Latvala	Frank Paskvan

John Quinlan  
John Raymond  
John Reisinger  
Harvey Remer  
Seass Rockwell  
Ray Saari

Ormond Seavey  
Glenn Shields  
Arthur Sjostrom  
Clarence Stangler  
John Talmadge

Merlyn Timmerman  
Stewart Vaughan  
Eli Vuicich  
Robert Walker  
Hans Wallin

## **The 50th Anniversary**

While the historical ups and downs of the Iron Ore Mining industry marked the economic scenes during its first half century on Minnesota's Iron Ranges, the mission of the Scottish Rite remained steadfast, and the Iron Range Lodge of Perfection continued to flourish.

The Golden Jubilee celebration of the founding of the Iron Range Lodge of Perfection was held October 24 and 25, 1958 in Hibbing, Minnesota. Venerable Master Walter E. Wilson, 32°, and Illustrious Melvin T. Mahan, 33°, Secretary of the Lodge, headed the arrangements for the celebration.

Regular officers opened the Lodge in form Friday morning and exemplified the work of the various degrees throughout the day. Friday evening, Bud Jacobson, well-known Minneapolis showman, served as master of ceremonies for a very entertaining program furnished by Peteys Theatrical Agency of Minneapolis. Bud presented his "gentleman pick-pocket" act and introduced several other acts including "Cole, equalibrist" by vocalist Maxine Carroll; juvenile musical act Tommy and LuAnn Nygard; Harris Nelson's "Instrumental Comicalities"; roller skating by the "Royal Whirlwinds"; and acrobatic novelty action by "Tommy and His Girls". In addition to the Twin Cities professional troupe, lodge members Walter Wilson, 32°, Earl Keen, 32°, K.C.C.H., Erwin Schafer, 33°, and Wilbur Marshall, 32°, displaying their theatrical skills, had a part in the program, and all agreed they acted like professionals. Everyone enjoyed the very entertaining evening.

Saturday afternoon October 25, 1958, Venerable Master Wilson opened a regular session of the Lodge. A delegation of several brethren from Duluth, headed by Illustrious Charles Foster, 33°, were also in attendance and brought congratulations and fraternal greetings on behalf of the Valley of Duluth. After the opening, Illustrious John B. Tomhave, 33°, Sovereign Grand Inspector General in Minnesota, was officially received.

On Saturday evening, a Golden Jubilee Banquet was held for the lodge membership at the Hibbing High School cafeteria. Victor Hulstrand, 32°, served as toastmaster at the banquet. He introduced Sovereign Grand Inspector General John B. Tomhave, 33°, who spoke briefly.

Duluthian Thomas Johnson, 33°, then asked to approach the speakers' table and, on behalf of the Duluth brethren, presented the Iron Range Lodge with a Communion Service. Venerable Master Walter E. Wilson, 32°, graciously accepted the gift on behalf of the Lodge and thanked Brother Johnson for this courtesy. William F. Hitter, 33°, Secretary of the Duluth Bodies, then introduced the members of the Duluth delegation: Brothers Charles Foster, Hy Gruber, Norma VanBrunt, Clesson Wiles, John Moerke, Ray Erickson, James Coole, Arthur Sundeen and Harry Lofgren.

Toastmaster Hulstrand then introduced the principal speaker for the evening, Dr. Donald Cowling, president-emeritus of Carleton College in Northfield, Minnesota and one of Minnesota's leading educators.

At the same time, the ladies were enjoying their banquet at the Hibbing Masonic Temple. The Aad Temple Chanters from Duluth entertained at both banquets and were well received. All who registered, as well as the guests and Class received favors.

The Golden Jubilee Class of new members, numbering 34 were:

James W. Avant	Charles L. Cutter	George C. Haidos
Delbert J. Cowling	Edward R. Grierson	George N. Haidos



Harold V. Hansen	Michael H. Mavis	Eldred Phillips
Grover E. Hines	Walter J. McGuire	Alfred Quaall
Donald L. Holcomb	Alvin G. Moody	Robert Raich
Walter E. Horn, Jr.	Harold A. Naros	James E. Rhude
Donald C. Kimball	Robert G. Neubauer	Charles Ross
Einar E. Koivisto	Howard F. Messner	Ben Stein
David J. Koskinen	Albert Norman	N. C. Sweningson
Donald Lindahl	Wayne Paakonen	Paul Widstrand
Milan Lolich	Walter Peterson	Stanley Yovetich
Kenneth Lundgren		

### **Iron Range Lodge of Perfection Changes to Hibbing Lodge of Perfection**

At the Annual Meeting on December 16, 1964, the Iron Range Lodge of Perfection received a request from the Supreme Council and Sovereign Grand Inspector General in Minnesota, Illustrious John B. Tomhave, 33°, to change the name of the Iron Range Lodge of Perfection to Hibbing Lodge of Perfection to conform in name to the other lodges in the State. Following a lengthy discussion, Brother William W. Widstrand, 32°, K.C.C.H., made a motion that this be done and offered a resolution explaining the reason for such a change. A copy of this resolution was to be sent to the membership for action at the January meeting. However, due to numerous other commitments, action on the resolution to change the name was not taken until the February meeting, when it was passed unanimously.

### **The 75th Anniversary**

During the third quarter-century of its history, diminishing activity in the nation's iron and steel industry resulted in several mines closing on Minnesota's Iron Range, and the membership in the Hibbing Lodge of Perfection began to reflect membership declines similar to that in many other organizations, fraternities and community groups throughout the nation. Notable in the Hibbing Lodge of Perfection is the large number of current members who have

maintained their membership for over fifty years and continue to participate as actively today as when they first joined. To celebrate and honor these pioneers of the Lodge for their untiring efforts and devotion to the Lodge since its inception, a 75th Anniversary celebration was held on October 29, 1983. This tribute was exercised with utmost care in order to preserve the heritage handed to us by these pioneers of Scottish Rite Masonry on the Iron Range. The committee appointed to plan this effort consisted of:

Thomas M. Brunner, 33° Roger B. Peterson, 32°  
 Derral L. Thompson, 33° Alfred S. Diehl, 32°  
 Harold V. Sanders, 32° Richard E. Latvala, 32°, K.C.C.H.  
 Dale W. Stoneburner, 32°, K.C.C.H.

The Hibbing Lodge of Perfection Officers at the 75th anniversary were:

Roger B. Peterson, 32°	Venerable Master
David M. Carlson, 32°	Senior Warden
James Gramling, 32°	Junior Warden
Derral Thompson, 33°	Secretary
Kenneth I. Johnson, 32°	Assistant Secretary
Richard E. Latvala, 32°, K.C.C.H.	Treasurer
Archie J. Hemming, 32°	Almoner
Robert VonAlman, 32°	Orator
Thomas C. Mohr, 32°	Master of Ceremonies
James R. Grover, 32°	Assistant Expert
Gary L. Rosato, 32°	Captain of the Host
Oliver H. Holcomb, 32°	Tyler
Dale Stoneburner, 32°, K.C.C.H.	Scholarship Chairman

The 75th Anniversary celebration was a day-long affair beginning with a Reunion Class receiving the degrees of the Scottish Rite throughout the day and concluding with a 75th Anniversary Banquet in the evening. Illustrious Thomas M. Brunner, 33°, was the Master of Ceremonies at the banquet served by ladies of the Eastern Star, Mesaba Chapter

#211. The Blandin Male Chorus of Grand Rapids, Minnesota provided the entertainment. Illustrious Daniel F. Levenduski, 33°, Chairman of the 33° Council, Duluth Scottish Rite Bodies, the principal speaker, spoke on "Anniversary - Retrospect or Prospect."

Members of the 75th Anniversary Class receiving the degrees were:

Frank H. Altmann	Thomas M. Horn	Robert C. Simpson
Robert L. Baltuff	Carl R. Ilkka	Charles F. Snyder
James A. Haenke	Edward Lauder	James M. Stephens
James E. Haenke	Burton J. Martin	Terrance L.
Terry L. Harris	Ronald R. Miller	Stoltzman
Ernest M. Heinlein	Dale E. Ronning	Robert W. Wihela
Frank L. Hendricks		

### **Membership Trends in the Hibbing Lodge of Perfection**

Since the inception of the Hibbing (Iron Range) Lodge of Perfection, membership has ranged from the original 31 charter members in 1909 to an all-time high of 908 in 1960. During this period the volatility of the nation's iron and steel industry has consistently impacted iron ore mining on Minnesota's Iron Ranges. Diminishing economic activity and technological advances in mining with its resulting decrease in individual employment have always affected the membership trends in the Hibbing Lodge of Perfection as in other organizations in the area. Membership in the Hibbing Lodge of Perfection has decreased over the past 41 years to a membership count of 357 at the end of 2001. Finding new members to join the lodge will continue to be a top priority of all lodge members. Although the membership has declined significantly over the past 10 years, the Lodge continues to carry the banner of the Scottish Rite effectively in the Iron Range area and looks forward to celebrating the 100th Anniversary in the year 2008.



## **Hibbing Lodge of Perfection Scholarship Fund**

The Scottish Rite of Freemasonry in the Southern Jurisdiction has historically fostered the educational process in every community in our country. The opportunity for the quality education of every child through a Public School System has been the desire of every Scottish Rite Mason.

In support of these noble principles of the Scottish Rite, early in 1972, the Hibbing Lodge of Perfection investigated the possibilities of establishing a Scholarship Fund to assist worthy young students in the Iron Range area high schools to continue their education following graduation. A task force was appointed by Venerable Master John A. Gernert to study the feasibility of a project of this magnitude for the Lodge. This original committee consisted of Brothers Dale Stoneburner, Chairman, Ted Barker, Hans Wallin, and Michael Bjellos. After many meetings, profound discussions and thorough study by the committee, and upon its recommendation, on February 1, 1973, the Lodge authorized the establishment of the Hibbing Lodge of Perfection Scholarship Committee and charged it with the responsibility of formulating a plan for securing funds and administering the scholarship program.

The charter members of the first Hibbing Lodge of Perfection Scholarship Committee were Dale W. Stoneburner, Chairman, Hans Wallin, Ted J. Barker, Michael Bjellos, Charles Barden, Thomas Sampson, and John A. Gernert. Initial funding for the start-up of the Scholarship Fund was made by an appeal to the membership of the Lodge. The organizational plan provided that subsequent funding was to come entirely from voluntary contributions by the members. The perpetuity of the Fund was assured by the provision that the annual Scholarship distributions must not exceed one-half of the amount of Annual Earnings and Contributions, with the other half retained in a reserve fund for future scholarship awards. These rules and regulations



were adopted on September 25, 1973. Application forms were completed and distributed on October 4, 1973.

The first scholarship award of \$150 from the Hibbing Lodge of Perfection Scholarship Fund was made on June 18, 1974 to Glen A. Hill, a graduating senior at the Cook High School. One award was made each following year through 1982 when a \$675 award was made. Two awards were made in each of the subsequent years until 1988. The number of recipients was increased in each of the following years until the year 2001, when three graduating seniors each received an award of \$800. Since its humble beginning in 1974, the Hibbing Lodge of Perfection Scholarship Fund has made 57 awards to graduating seniors in the Iron Range area, totaling \$35,075.

The prudence employed by the original charter committee at its inception and the continued financial support of the Scholarship Fund by the Brethren bodes well for its future success in providing scholarship assistance to high school graduates in the Iron Range area. Currently the members of the committee administering the Hibbing Lodge of Perfection Scholarship Fund are Illustrious Richard E. Latvala, 33°, Chairman, James R. Bjorkquist, 32°, K.C.C.H., and Michael G. Bjellos, 32°.

## Valley of Hibbing - Officers

### Venerable Masters – Lodge of Perfection

1908-1909	Frank A. Wildes*	1965	Nicholas S. Chanak*
1910-1917	Walter A. Trenerry*	1966	Thomas M. Brunner*
1918	Rufus W. Hitchcock*	1967	Archie J. Hemming*
1919	F. L. Coventry*	1968	Alfred S. Diehl, Jr.
1920-1921	Bertram S. Adams*	1969	Derral L. Thompson
1922	John L. Williams*	1970	Hans G. Wallin*
1923-1924	Percy A. Trezise*	1971	Einar Koivisto*
1925	C. E. Everett*	1972	John A. Gernert*
1926	George W. Brown*	1973	Thomas H. Sampson†
1927-1928	Erwin P. Schaffer*	1974	Charles M. Barden
1929	Arthur L. Egge*	1975	Ray O. Jacobson
1930	James W. Richardson*	1976	Bert Borden
1931-1932	Henry C. Bolthouse*	1977	Richard E. Latvala
1933-1934	Theodore C. Zachau*	1978	Joseph F. Smolz*
1935-1936	Otis H. Reynolds*	1979	James D. Morrison
1937-1938	Christopher R. Knowles*	1980	Kenneth I. Johnson†
		1981	Harold V. Sanders
1939-1940	Lawrence A. Peters*	1982	Donald G. Anderson*
1941-1942	Earl L. Keen*	1983	Roger B. Peterson*
1943-1944	R. Lawrence Rowe*	1984	David M. Carlson
1945-1946	John W. Aura*	1985	James T. Gramling
1947-1948	Gustav R. Ekola*	1986	Robert L. VonAlman
1949-1950	Karl F. Nolte*	1987	Thomas C. Mohr
1951	Pharis Sarff*	1988	James R. Grover†
1952	John F. Nelson*	1989	John L. Sordi
1953	Carl N. Harris*	1990	Terrence L. Swanson†
1954	George A. Borgeson*	1991	Thomas A. Johnson†
1955	Robert E. Jackson*	1992	Andrew J. Magnusson, Jr.
1956	Clarence A. Olson*		
1957	Victor Hulstrand*	1993	Norman R. Voigt
1958	Walter E. Wilson*	1994	Paul C. Tweed
1959	Ormond A. Seavey	1995	James R. Bjorkquist
1960	Roland A. Wagner*	1996-1997	James R. Latick*
1961	Dale W. Stoneburner	1998-1999	Eugene Lawrence, Jr.†
1962	Guy L. Gustafson*	2000-2001	Donald E. Broten, Sr.*
1963	William W. Widstrand*	2001-	Daryl R. Lawrence
1964	Thomas O. Olsen*		

### Secretaries

1909	Percy W. Donovan*	1922-1965	Melvin T. Mahan*
1910-1916	George Eubanks*	1966-1972	Dale W. Stoneburner
1917-1919	K. J. Duncan*	1973-1977	Charles H. Reeve*
1920-1921	E. G. Hoskins*	1978-2001	Derral L. Thompson

### Treasurers

1909-1911	Joseph L. Stewart*	1930-1955	M.V. Borgeson*
1912-1919	Ole M. Johnson*	1956-1977	Norman Welo*
1920-1923	S.L. Holtzlander*	1978-1994	Richard E. Latvala
1924-1929	T.A. Every*	1995-2001	Paul C. Tweed

### Almoners

1909-1910	Greer H. Thompson*	1956-1971	Edwin P. Schaffer*
1911-1913	Bertram S. Adams*	1972	William W. Widstrand*
1914	Edward J. Pengelly*	1973-1990	Archie Hemming*
1915-1921	Frank A. Wildes*	1991-1993	Ray O. Jacobson
1922-1955	Bertram S. Adams*	1994-2001	John L. Sordi

\* Deceased

† No longer affiliated.

## The Court of Honour in Minnesota

### 33° Inspectors General Honorary - Valley of Hibbing

1915	Frank A. Wildes*	1977	Thomas M. Brunner*
1919	Walter N. Trenerry*	1979	Derral L. Thompson
1921	Bertram S. Adams*	1987	John A. Gernert*
1935	Henry C. Bolthouse*	1989	Richard E. Latvala
1947	Melvin T. Mahan*	2001	James R. Latick*
1953	Erwin P. Schafer*		

### 32° Knights Commander of the Court of Honour - Valley of Hibbing

1907	Charles W. More*	1963	Lloyd R. Schafer*
1911	Frank A. Wildes*	1965	Robert E. Jackson*
1915	Walter N. Trenerry*	1967	Pharis H. Sarff*
1919	Rufus W. Hitchcock*	1969	Dale W. Stoneburner
1919	Bertram S. Adams*	1973	Thomas M. Brunner*
1921	Bernard W. McReady*	1973	Derral L. Thompson
1923	Scott L. Holtzlander*	1975	John A. Gernert*
1925	John L. Williams*	1975	Clarence A. Olson*
1927	Henry C. Bolthouse*	1977	Nicholas S. Chanak*
1933	Erwin P. Schafer*	1981	Eugene L. Foote
1939	Joseph V. Beran*	1983	Richard E. Latvala
1941	Melvin T. Mahan*	1985	Archie J. Hemming*
1943	Earl L. Keen*	1989	Raymond O. Jacobson
1945	Earl A. Archie*	1991	David M. Carlson
1949	Lawrence A. Peters*	1994	John L. Sordi
1951	Christopher R. Knowles*	1995	Eugene Lawrence, Jr.†
1953	R. Lawrence Rowe*	1997	James R. Latick*
1957	John F. Nelson*	1999	Norman R. Voigt
1959	Walter E. Wilson*	2001	James R. Bjorkquist
1961	William W. Widstrand*	2001	Robert L. VonAlman

\* Deceased

† No longer affiliated.





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