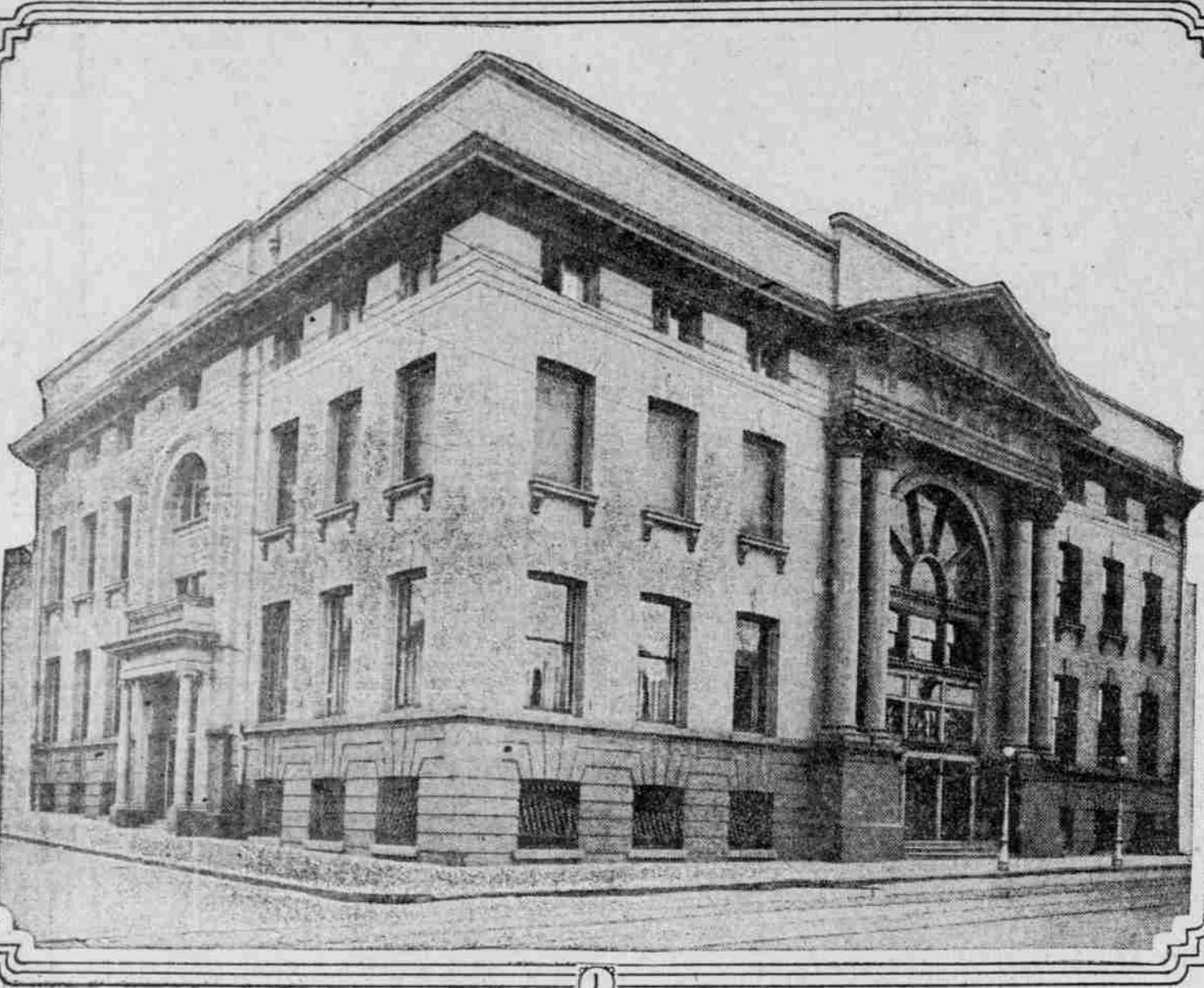


HISTORY OF MASONRY IN OREGON IS TRACED BACK 80 YEARS

Hot Sands Crossed by Captain John C. Ainsworth at Washington, D. C., in 1860, After Long Trek to Capital From State.



By Robert E. Smith, 32d degree.

THE history of Scottish Rite Masonry in Oregon begins in the year 1860 when Captain John C. Ainsworth made the long journey to Washington, D. C., to receive the degrees of the rite.

Captain Ainsworth was the leading Mason on the Pacific coast. He was the first Mason west of the Missouri to be elected and installed master of a Masonic lodge. He with two others were the first Masons to receive the chapter degrees on the entire Pacific coast and he received the Templar degrees in 1860. He had served as grand master and grand high priest and his entire life was wrapped up in the Masonic fraternity. Because of his devotion to the craft the supreme council conferred upon him the degree of 32d honorary and nine years later (1869) made him a full 32d degree Mason and appointed him inspector-general for Oregon, Washington and Idaho.

From the early records we find that in 1869 there were within the jurisdiction of Oregon, then comprising the states of Oregon, Washington and Idaho, the following brethren of the Ancient and Accepted Scottish Rite:

Captain John C. Ainsworth, 32d degree.

Rockey P. Earhart, 32d degree.

Ferdinand N. Shurtieff, 32d degree.

James B. Bayley, M. D., 32d degree.

Harry C. Morriss, 14th degree.

Illustrious Brother Ainsworth called to his assistance illustrious Brother E. H. Shaw, 32d degree, active inspector general of California and by dispensation, communicated the degrees from 13th to 22d degree upon the following brethren, and in January, 1870, they became charter members of Oregon Lodge of Perfection No. 1, located at Portland, Or., filling the various offices as follows:

John C. Ainsworth, 32d degree, active inspector general; died December 30, 1893.

John McCracken, 32d degree, venerable master; died February 15, 1916.

A. B. Richardson, 32d degree, senior warden; died February 8, 1899.

Joseph Myrick, 32d degree, junior warden; died December 27, 1906.

LaFever A. Shaw, 32d degree, secretary pro tem; died January 3, 1871.

Simon G. Reed, 23d degree, treasurer; died November 7, 1895.

William W. Upton, 32d degree, orator; died January 23, 1896.

Theodore Wygant, 32d degree, almoner; died February 9, 1905.



Richard B. Knapp, 32d degree, senior expert; died February 2, 1907.

William W. Francis, 32d degree, junior expert; died March 8, 1881.

Harry C. Morriss, 32d degree, master of ceremonies; died February 1, 1905.

James A. Chapman, 32d degree, captain of guard; died December 12, 1885.

Albert Zieher, 32d degree, Tyler; died April 26, 1890.

John D. Miles, 32d degree; died September 18, 1887.

Elwood M. Burton, 32d degree; died June 10, 1888.

Joseph N. Dolph, 32d degree; died March 10, 1887.

Joseph Kellogg, 32d degree; died November 30, 1903.

Soon after Lodges of Perfection (14 degrees) were organized at Salem and Corvallis, Ore. but apparently there was not sufficient interest among Masons to keep these lodges alive and they surrendered their charters in a year or two.

Ainsworth chapter of Rose Croix No. 1 (13 degrees) was instituted at Portland November 1, 1871, and Mortal Council of Kadosh No. 1 (30 degrees) on January 8, 1872, the above-mentioned officers holding their respective offices in chapter and council.

The first person to receive the degrees in the Lodge of Perfection was Brother Charles F. Wiegand, and his also was the first name on the roll of the dead.

During the years 1870-71 several took the degrees to the 18th, the 4th, 5th, 6th and 14th being conferred.



Present Scottish Rite cathedral, which has been outgrown. 2—Philip S. Malcolm, present inspector-general, Scottish Rite. 3—W. Pratt, fourth inspector-general in Oregon. 4—Colonel John McCracken, second inspector-general in Oregon. 5—Rockey Preston Earhart, third inspector-general in Oregon. 6—J. C. Ainsworth, first inspector-general in Oregon. 7—Governor Stephen Chadwick, named as inspector-general but did not serve. 8—Original Scottish Rite home at Front and Burnside streets. 9—Second home at Third and Alder streets. 10—Masonic emblem presented to J. C. Ainsworth. 11—Old Marquam building, third home of Scottish Rite.

the other communicated. The fees for the degrees were: 14 degrees...\$110 30 degrees...\$ 20 17 degrees... 12 32 degrees... 50 18 degrees... 30

Total...\$232

When the Council of Kadosh was instituted several new brethren came in, and having taken the 18th degree, the first class receiving the degrees from 19th to 29th degree together, were as follows:

William A. Aitce; died September 23, 1903.

John W. Brazer, died January 13, 1887.

James W. Cook, died October 25, 1913.

James R. Cardwell.

John R. Foster, died June 11, 1906.

William H. Harris, died May 22, 1912.

James H. Hatch, demitted March 6, 1874.

L. C. Henriksen.

Lair Hill, demitted February 6, 1906.

MASONRY EXISTS PRINCIPALLY FOR TEACHING MORALITY AND FRATERNITY

Basis Is Blue Lodge, in Which the First Three Degrees, Entered Apprentice, Fellow Craft and Master Mason, Are Confirmed.

MASONRY is an institution which exists principally for the purpose of teaching morality and fraternity. The basis of all Masonry is the Blue Lodge, in which the first three degrees, entered apprentice, fellow craft and master Mason, are conferred by the Scottish Rite.

In English-speaking countries these first three degrees are conferred by the York Rite and the Scottish Rite accepts as candidates for its degrees only those on whom the York Rite bodies have conferred the degree of master Mason. In countries other than English-speaking countries all of the degrees from one to 32 are conferred by the Scottish Rite.

All Masonry is an evolution and its origin is lost in the mists of antiquity. There are many theories respecting its origin, none of which can be definitely proven or successfully denied.

Masonry Traced to China.

Tradition tells us that it originated at the building of King Solomon's temple but Masonry likewise has been traced to China, Europe and Arabia, many centuries before Christ.

Undoubtedly, associations of craftsmen who had secret initiation, methods of recognition, obligations and codes of morals, have existed from the earliest times of civilization. Fashions in morals and even philosophy have changed but little in the

last few thousand years and there is nothing particularly significant in the fact that those of antiquity are similar to those which are taught in present-day organizations, including the Masonic fraternity; but investigators have found other similarities which may be purely a matter of coincidence or which may indicate a definite connection between these ancient organizations and Masonry as we know it today.

Those who believe that symbolic Masonry is a direct descendant of the early Jewish crafts, trace its history through the Essenes, a secret semi-religious Jewish sect which flourished shortly before and after the time of Christ, and the secret organizations of the Roman empire. They contend that through the conquests of Rome the craft was planted on foreign soil where it appears in the same form but under different names, a typical example being the Culdees of Britain, a sect of Celtic priests which some historians believe was organized by Roman craftsmen at the time of the conquest of Britain. They contend that the operative Masonry which flourished throughout all of Europe particularly in the ninth century originated in this manner and that symbolic or philosophical Masonry is its direct and immediate descendant. Documents which were written in the 13th century and which purport to give a history of operative Masonry agree in a general way with the foregoing.

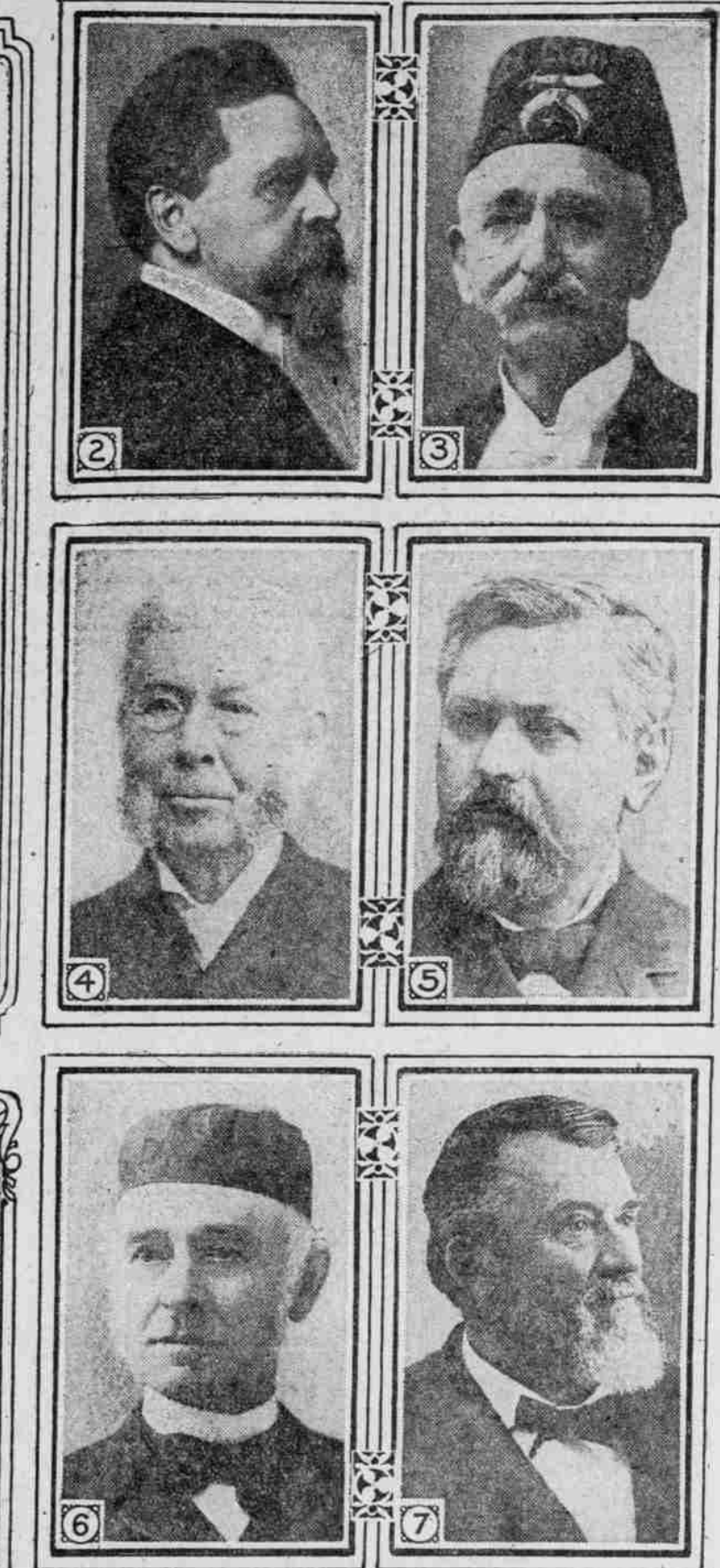
All of the organizations, orders and

sects which are supposed to be the antecedents of present-day Masonry were semi-religious; their initiations were funeral in character; they believed in one God and in the immortality of the soul, moral living, equality, brotherhood, tolerance and charity. All were philosophical in character and had secret methods of recognition and obligations with severe penalties for non-observance. All used symbols to illustrate the meanings of their initiations and the lessons which they sought to teach. They all had three periods or degrees of service, a probationary or apprentice period, a fellowship and master.

The Masonic brotherhoods of the middle ages were organized incorporations, not substantially different in their nature from the other guilds. The Masonic brotherhoods were recruited from a body of apprentices who had undergone a period of probationary servitude.

Skilled Men Prized.

Men skilled in the hewing and setting of stones were, naturally prized in an eminently church-building age. Their vocation necessarily involved traveling from place to place in search of employment. A mason, therefore, after going through his apprenticeship and probation, could not settle down like other craftsmen among his neighbors and acquaintances, but must travel from place to place to find employment; hence it became desirable or necessary to devise means



1—Robert Irving, died January 13, 1911.

2—Kenneth Macleay, died August 22, 1895.

3—Daniel C. McKecher, died September 22, 1904.

4—Irving W. Pratt, died July 11, 1908.

5—Seth L. Pope, died October 27, 1912.

6—Thomas M. Richardson, died April 20, 1905.

7—Andrew Roberts, died August 27, 1898.

8—George L. Story.

9—John P. Steffin, died May 29, 1900.

10—Thomas H. Veasey, died May 26, 1901.

11—Charles F. Wiegand, died July 4, 1872.

All of whom received the 31st degree and 32d degree from Illustrious Brother J. C. Ainsworth, April 30, 1872.

The meaning of the following brethren, members of the Scottish Rite bodies at Salem and Corvallis, having removed to Portland, affiliated with the bodies here:

Philip S. Shurtieff, 32d degree, died April 6, 1903.

Benjamin F. Goodwin, 32d degree, died September 21, 1893.

John L. Hoyt, 32d degree, died July 27, 1898.

George A. Pease, 22d degree.

George McD. Stroud, 32d degree, died April 16, 1899.

Robert R. Thompson, 32d degree, died March 10, 1908.

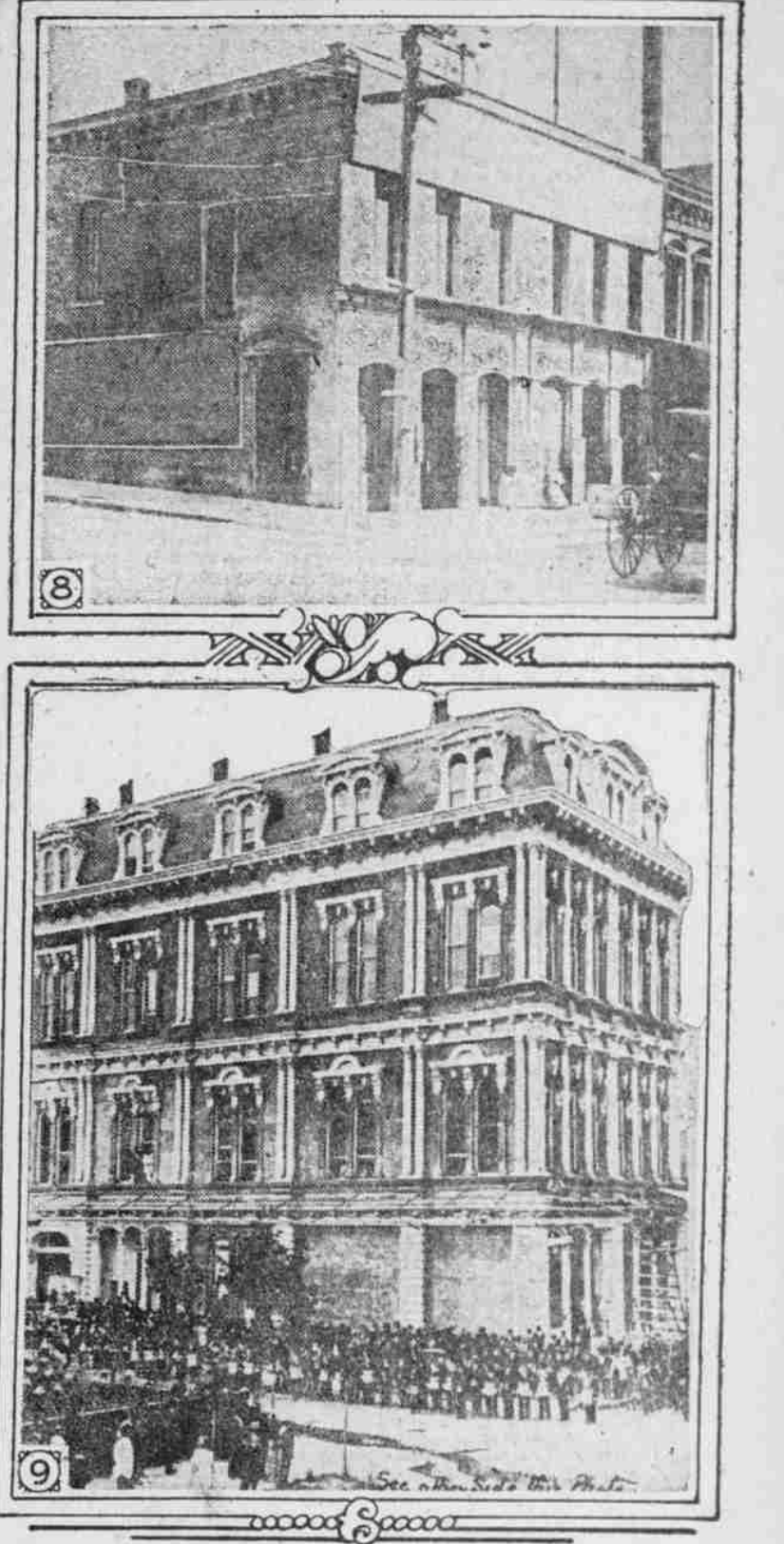
John B. Congie, 32d degree, died April 7, 1888.

Rockey P. Earhart, 32d degree, died May 11, 1892.

James B. Bayley, M. D., 32d degree, died May 24, 1901.

William Underwood, 32d degree, demitted May 15, 1877.

In 1874 Captain Ainsworth moved to California and was succeeded by Colonel John McCracken, who went to Washington to receive the 32d degree.



free and his appointment as active inspector-general of Oregon. Colonel McCracken took office on May 6, 1874, and served until May 6, 1878, when he resigned.

The third inspector-general was Governor Stephen F. Chadwick, who received his 32d degree in Washington, D. C., from Grand Commander Albert Pike on December 1877, while he was governor of Oregon. Upon the resignation of Colonel McCracken in 1878, he was appointed inspector-general but being still governor was unable to give active attention to the duties of the office and in the same year resigned, being succeeded by Illustrious Brother Rockey P. Earhart. Brother Earhart received his Scottish Rite degrees, and including the 32d degree in Washington from Grand Commander Albert Pike in December 1869 and received his 32d degree in Portland on December 27, 1878, from Active Inspector-General McCracken. He served as inspector-general until the time of his death, May 11, 1892, and under his administration a Consistory charter (31st degree and 32d degree) was granted to Oregon.

On October 12, 1892, Irving Washington Pratt was appointed inspector-general. He, with his predecessor, Brother Earhart, and Brother E. J. Bayley, who received the 32d degree by special dispensation in Portland from Brother Colonel McCracken, assumed the top floor of the Marquam building. Special scenery and paraphernalia were purchased, the rooms were hung in royal purple and the quarters were elaborately furnished. Brother Pratt served as inspector-general until the time of his death, June 11, 1908, and was succeeded by our present inspector-general, Philip Schuyler Malcolm.

Soon before his appointment as inspector-general, Scottish Rite Masonry had been greatly stimulated by Brother Malcolm, his devotion to the Rite having twice been recognized by the supreme council. In 1889 he was elected 32d degree honorary and in 1895 was voted the grand cross of honor for extraordinary services.

The following extract from the official records in the archives of the lodge, written shortly after his appointment, will indicate the ardent and faithful character of his services: "When Brother Malcolm arrived in Oregon the Scottish Rite bodies consisting of lodge, chapter and council, had a very small membership, no paraphernalia, and as officers seldom conferred a degree, they had not committed the work to memory. It was induced to take the office of wise master of Ainsworth's chapter of Rose Croix, and in two years had a well-drilled corps of officers and 4000 in the treasury, during his absence in England this was dissipated and work had again practically ceased in the bodies. So discouraged were the members that a comparatively short time the old hall was refitted, officers drilled and the bodies actively at work."

Under his guidance the Scottish Rite has grown in numbers and influence and has prospered financially. Its roster carries approximately 2500 names and its assets are in excess of half a million dollars. It is fitting that the erection of the new Scottish Rite cathedral, which is to be the finest structure of its kind in the world, should be during the administration and under the active supervision of such an honored and devoted member of the fraternity.

FIRST MASONIC ALTAR ON COAST OUTGROWTH OF CALL

Joseph Hull, Peter G. Stewart and William P. Dougherty Appear as Signers of Notice on February 5, 1846.

THE erection of the first Masonic altar upon the Pacific coast was the outgrowth of a call from three Masonic brethren which was published in No. 1, Vol. 1, of the Oregon Spectator, Oregon City, February 5, 1846, the first newspaper in American territory west of the Rocky mountains. In the following words the governing body.

The rituals have been greatly enriched by the work of Albert Pike, whose profound acquaintance with the literature of philosophy and whose remarkable vocabulary have enabled him to teach in the most felicitous language the wonderful lessons which the degrees were originally designed to inculcate.

The United States is divided for Scottish Rite purposes into two jurisdictions. The states lying east of the Mississippi and north of the Ohio and Mason and Dixon's line are under the jurisdiction of the northern council, whose headquarters are at Boston. The remainder of the union, including all colonies and dependencies, is under the jurisdiction of the southern council, whose headquarters are at Washington, D. C. The southern council lays great emphasis on the service held on Maundy Thursday, the Thursday preceding Easter of each year. This is an obligatory service under the regulations of the council and it is the duty of all Scottish Rite Masons who have attained the 18th degree to be present at the service if they reside within 20 miles of the place where service is held.

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