

National Park Service
U.S. Department of the Interior

Keweenaw
National Historical Park



Historic Use of the Interior Space of the Union Building

Prepared by Stephanie K. Atwood

April 9, 2008



Methodology

This report was undertaken as part of a series of reports performed on the Union Building since its acquisition by Keweenaw National Historical Park (KNHP). A draft Historic Structure Report was compiled by KNHP in 2002. This report looked at the history of the building itself and provided a highly-detailed recording of its features—i.e. fixtures, moldings, finishes, etc.

This draft then enabled the park to design and complete a plan to rehabilitate the exterior of the building in 2005. This work included stabilization of the roof, masonry repair, replacement of the missing pressed cornice on the building's front façade, and the installation of a fire suppression system.

However, before the Union Building can become the interpretive center the NPS intends for it to become, further work must be undertaken. This report is intended to assist *in part* with current issue related to the placement of an elevator in the building to facilitate handicap accessibility. The question that will be addressed relates to the usage of interior space by the various groups that utilized the top three floors.¹ Also included is supplemental information relating to Masonic temples, fraternal organizations, and secret societies that may aid in future research and interpretation of the Union Building.

The two main depositories for the documentation researched in this project are the Michigan Technological University Archives and Copper Country Historical Collections at Michigan Technological University in Houghton, Michigan and the archival collection housed in the library building at Keweenaw National Historical Park in Calumet, Michigan. Other sources consulted are primary sources, such as books about ritual and fraternal history as published by each society or by scholars of the field.

Upon the acquisition of the Union Building, any furnishings or objects within were appropriated by KNHP and accessed into its collection. These include chairs, theatrical backdrops, and glass box slides. These items provide a great deal of insight into the use of the Union Building's interior space. The research also involved an investigation of the interior space of the top three floors under the framework of their primary and historic uses as an Odd Fellows (second floor) and Masonic (third and fourth) lodges, as well as the meeting places of other fraternal organizations.

Both the I.O.O.F. Records Collection at KNHP and the Masonic Collection at the Michigan Technological Archives provided some insight into the use of space for this project. Due to time constraints, these collections could not be thoroughly examined. However, the I.O.O.F. records do show spending and indicate Hecla Lodge No. 90 collecting rent from various organizations that used the space. The Masonic Collection

¹ Although not a full floor, the space above the west half of the third floor's ceiling which was converted into a locker room will henceforth be referred to as the fourth floor.

had a great deal of information relating to lodge members, but less detailed data related to spending. A meeting minutes record book (Box #57) shows a year-end payment of bills and receipt of funds from various sources.²

The greatest problem encountered in the research revolved around the topic—the use of lodge space by secret societies. Although a great deal of scholarship exists on the topic, much of it gravitates between idealized pieces written by the societies themselves and works by conspiracy theorists who speculate wildly about the secretive aspects of these groups. The fraternal groups themselves are also wary of publishing information about this intimate topic—their “ritual.” However, this information is crucial to the discussion of the use of space by these secret societies, for ritual was one of the most important and frequent uses of the Union Building’s interior. The movement of people into an organization and the success of the group itself depended on the people granted membership—which was then attained through ritual.

The scholarship of William D. Moore, primarily his investigation of masculine architecture and Masonic temples has been especially useful for this report. Not only does he provide overviews of Masonic ritual, but he analyzes examples of various American Masonic Temples built in the last quarter of the nineteenth century and first quarter of the twentieth century. These provide a template to which the Union Building can be compared. He also provides comprehensive discussions on the design of Temples and the reasons such designs exist. These design elements are discussed in this report and are equally key to understanding the extant architectural material in the Union Building as well as indications of how interior space was used during ritual and otherwise.

This report provides information on the history of the various societies that used the Union Building between 1895 and 1916, as well as information on ritual. There is also an analysis of the use of the space within the Masonic Temple (third floor) and discussion about the decorative and design elements in the architectural material.

² This appears to be the payment of rent by the Knight Templar lodge, but the majority of funds comes from membership dues.

THE THIRD FLOOR—FREE & ACCEPTED MASONS, CALUMET LODGE NO. 271

The history of the Freemasons has two forms—the secular and the esoteric. The secular is comprised of the aspects of their history that have been recorded by and are apparent to the outside world. In this form, the society’s roots can be traced as far back as medieval times to the stonemasons who built the castles and cathedrals with a skill unprecedented in Western Europe. Stonemason guilds were not dissimilar from other guilds at the time. They were self-governing with a chartered set of rules and guidelines, they recruited those who they felt would meet their needs, and they were committed to helping a brother in need. Nonetheless, their skilled work was in a higher demand and afforded a higher value than that of other guilds. So impressed were the stonemasons by their capabilities, they began to believe that there was a something magical and inspired about their work, which remained unmatched by other craftsmen.³

However, one of the most mysterious aspects of Freemasonry is the dramatic transformation it underwent in the 18th century. In a process that historians have been at a loss to explain, the workers’ guild transformed itself into a new beast. Heavily inspired by Enlightenment ideology, politically-minded aristocrats and noblemen in England transformed the stonemasons’ guilds into a secret society that promote logic, reason, and knowledge—an act in response to the centuries-old hegemony of the Church. The men established the Grand Lodge of England in 1717 and took on the name “Free & Accepted Masons,” a name that alludes to the uniting of the guild and gentlemen. The former are the “Free,” which refers to freeborn men neither enslaved nor in serfdom as well as the art of working freestone. The latter are “Accepted”—men who were not stonemasons but who were accepted into the guild. It is also said this refers to the acceptance of Freemasonry by the British Monarchy and Church of England. Most historians today see modern or “speculative” Freemasonry as having originated with these men.⁴

The esoteric history of the Masons is of their own design and places them as the intellectual descendents of the masons of King Solomon’s temple. Masonic ideology and ritual is partially based on an apocryphal story of a skilled builder, Hiram Abiff. Hired by Solomon as a master mason to build the temple, he would daily ascend to the sanctum sanctorum, or “most holy,” to pray and meditate on the task at hand. On one occasion, he was approached by three brothers—Jubela, Jubelo, and Jubelum—who demanded to know his mason’s secrets so that they could advance to higher position. Deeming them unworthy, he refused three times, at which point these “ruffians”⁵ killed him with a setting maul. Upon Hiram’s refusal, the three men killed him and buried him in the desert, marking his grave with an acacia tree. When they learned of the events that transpired, Solomon and the other Hiram, who was King of Tyre, located the body and

³ “Secrets of the Freemasons;” Harding, *Secret Societies*, 58-60.

⁴ Ibid; “Mysteries of the Freemasons;” Tabbert, *American Freemasons*, introduction.

⁵ Which they are referred to by the Masons.

entombed it in close proximity to the Most Holy. From this story can be derived the principles of craftsmanship, loyalty, respect of a Supreme Creator, and courage. By remembering this account and incorporating as an integral part of their ritual, the Freemasons put themselves in a figurative fraternity with Hiram Abiff.⁶

Freemasonry in America

British colonists brought Freemasonry with them to North America, and the society soon thrived in the young nation, but it would take the Industrial Revolution, the population boom of the mid-19th century, and a change in the American social structure to spur a boom of membership. William D. Moore notes:

[This era] of social and economic transformation [was] contemporaneously called the ‘Golden Age of Fraternity.’ Freemasonry was at the core of this golden age, as it was both the archetypical fraternal organization and the most successful one. . . . The perceived constancy of Freemasonry gave landmarks to men bewildered by the shifting realities of their world.⁷

In a period when industrial barons and merchants controlled much of the country’s wealth and population, most Americans—a majority of which were first- or second-generation immigrants—often found themselves destitute or working long hours for little pay. Fraternal organizations were a beacon of hope in the face of financial and social helplessness. The groups, as well as beneficiary societies, not only gave citizens an opportunity to socialize with those in situation comparable to their own, they also gave workers access to health and life insurance benefits—something very much needed in the high-risk environments of industrial work and crowded urban centers.⁸

In a community developing on the range, such as Red Jacket, fraternal organizations played an even greater role in creating networks not only among small communities but between these small communities and the rest of the nation. That is, a Calumet Lodge is tied to the Michigan Supreme Lodge which is tied to the Grand Lodge of the United States. Therefore, by extending “those networks across great distances nationally and internationally, [Freemasonry. . .], through regular socializing and informal contacts between individuals, had the capacity to fuse those other systems together. . . . Masonic lodges. . . provided an underpinning of exceptional trust relationships.”⁹

⁶ Moore, *Masonic Temples*, 9.

⁷ *Ibid.*, xv.

⁸ Tabbert, *American Freemasonry*, 104-5.

⁹ Burt, *Freemasonry and Networking*, 680.

SECOND FLOOR—THE ODD FELLOWS, HECLA LODGE NO. 90

Comparisons are often drawn between the Freemasons and the Independent Order of Odd Fellows (I.O.O.F.), due to their similarities in origin, structures, and beliefs. Unlike the Masons, however, the Odd Fellows have a much more tangible history.

Odd Fellowship can be traced to 18th century England, although the exact date is unclear. The first recorded Lodge of Odd Fellows was the “Aristarchus, No. 9,” which met at taverns around London with dues paid at each meeting. Demonstrating their role as a precursor to 19th century fraternal organizations, these meetings’ purpose was two-fold. Not only did it present men an opportunity to socialize, but it also provided them with a “degree of self-help.” Members were mostly working men, and when one of their fellows found himself in distress, a hat was passed for a collection. “Because of the emphasis on formal and informal self-help, and because of the antiquity of Odd Fellowship, the society is sometimes called ‘the poor man’s Freemasonry.’ Most members were originally mechanics and artisans, though it seems that any who could afford a penny for dues was admitted.”¹⁰ Although the exact reason for the name “Odd Fellows” is uncertain, it most likely refers to the men being workers of various employments, or “odd trades” that were not accepted by other guilds.¹¹

Like Masonry, the Odd Fellows believe the predecessors of their group are Biblical men—specifically, Israelites formerly exiled in Babylon who returned to Jerusalem. Banding together in a fraternal bond, many were able to survive the Roman conquest of Jerusalem in A.D. 70. They also believe that a lodge was installed in Britain by Roman legionnaires thirty years later, before spreading to Portugal and France. In the 12th century, Jean de Neuville and five other French Knights re-introduced the group to Britain, establishing the Grand Lodge of Honor in London, which the Odd Fellows claim as the foundation of their Order.¹²

Unlike Masonry, the transportation of Odd Fellowship to American shores can be traced to one man—Thomas Wildey. Born in London on January 15, 1782, Wildey became an Odd Fellow as an adult. Upon immigrating to Baltimore, he met up with John Welch, another Odd Fellow. Desiring to establish a lodge but in need of a third member, in 1819 they placed an ad in the *Baltimore American*, which read, “A few members of the Society of Odd Fellows will be glad to meet their brethren for the purpose of forming a lodge, on Friday evening, 2d April, at the Seven Stars, Second street, at the hour of seven P. M.,” a meeting at which the Washington Lodge, No. 1 came into existence.¹³

Michigan Lodge, No. 1 was instituted in Detroit in December 1843, and by 1886, the State had 367 Subordinate Lodges and 17,302 members. In a highly industrialized state

¹⁰ Axelrod, *Encyclopedia*, 185-6; Ross, *Odd Fellowship*, 10.

¹¹ http://www.ioof.org/ioof_history.htm

¹² Harding, *Secret Societies*, 105.

¹³ Ross, *Odd Fellowship*, 12.



George Washington in Masonic garb and ceremonial apron. (Selection from 1866 "Master's Carpet" from Union Building, KNHP Archives).

like Michigan, Odd Fellowship thrived, for it prided itself on being “composed of the great middle, industrial classes almost exclusively, [being a] Masonry of all grades of society, from the titled and wealthy of this and foreign lands, to the humblest laborer in our midst.”¹⁴ This open membership was somewhat in contrast to the Masons. Although member records seem to indicate otherwise, Freemasonry expressed ideals of universal equality and brotherhood.¹⁵ For a settlement like Calumet that had a melting pot of ethnicities, the “poor man’s Masonry” was an ideal organization, and as with the rest of the country, membership exceeded that of the Freemasons.

THE MASONIC RITUAL AND SECRET SPACE

The difficulty that comes with interpreting the space used within a Masonic temple¹⁶ is that what happened *within* the space was more relevant to the lodge than the space itself. When the ceremonial actions and vows—the “ritual”—of the Freemasons is taking place, secret information is exposed and can be picked up by listening ears. Yet the secret symbols used within the ceremonies were not easily translated by an outside viewer. The same can be said of interior decoration and the floor plan itself. To an untrained eye, it says little. Therefore, it was not a problem for the group to rent out their temple for use by other groups, but the entrance to the lodge room before or during a meeting is heavily controlled. In his scholarship on Masonic temples, William Moore

discusses the use and design of space within a lodge. He notes that, “The lodge room was organized to support the act of incorporation, but it was also arrayed to reinforce the definition of the corporate body. The lodge room was designed to shut out outsiders and the profane world.”¹⁷

As soon as a person enters the Union Building to attend a meeting, they are removed from the public space, as the stairwell and entry door is completely separate from the first floor commercial space. From this point on, a member’s experience is

¹⁴ Ibid, 2, 375.

¹⁵ William Moore comments, “While Masonic rhetoric welcomed individuals from across the economic spectrum, the membership during these decades was indented repeatedly by contemporary commentator as predominantly middle [class]...recent scholarship confirms its bourgeois character. Initiation fees, annual dues, and other costs of participation acted as economic barriers to working-class inclusion within the fraternity.” (*Masonic Temples*, xviii)

¹⁶ Very little information was found on the use of space within an Odd Fellows lodge. However, since the second floor’s plan mirrors that of the third and much of the Odd Fellows’ ritual was based on that of the Masons, use of the second floor will be considered essentially the same as that of the third floor.

¹⁷ Moore, *Masonic Temples*, 25.

highly controlled by Masonic ritual. This management of movement and space by the Masons during a meeting can be seen in the layout of the third floor, the flow of which lends itself to movement in a clockwise fashion from the stairwell—a fact which can be assumed based on evidence from the space itself as well as interpretation of Masonic ritual. A person can enter a foyer, but the presence of a door indicates that he would need clearance to enter the room at the southwest corner of the floor—the anteroom.¹⁸ A person who is not attending the meeting but may be involved in setting up a meal or other event could go through the door on the east side of the foyer, entering the dining/reception room.

A member entering the anteroom can then take the stairs at the southwest corner of the anteroom and ascend to the fourth floor, which was adapted at some point into a locker room for changing clothes. On the north wall of the room is a door leading to another room that contained built-in changing cabinets or booths¹⁹ and double doors entering into the lodge room. Probably this room was used primarily during “degree work,” and it is likely that those involved in ritual would change into the elaborate costumes necessitated by the ceremony. The double doors facilitate a more theatrical entrance and exit. Some Masonic temples are described as having two small reception rooms to the west of the lodge room. The room in the southwest is for “brethren” and exits through the main door, while that at the northwest corner was for the candidate and exits through the “Candidate’s door.” These theories of use are not mutually exclusive, and it is possible that the “costume room” served both of these purposes.²⁰

In the anteroom, the usual entrance to the lodge room is located at the northeast corner. It also has a peephole through which someone on the lodge room can view who wants to enter. This door is also equipped with a lock. While a meeting was in session, a man with a sword, called a “tyler” (or “tiler”) sat at this door, guarding the entrance.²¹ A lodge room may have doors on many walls, but members always enter from the west—be it literal or symbolic.²² The floor plan shows the seating of members and officers during a meeting. The room is oriented around a pair of axes. The primary axis runs from the seat of the Worshipful Master at the east wall with the symbolic G²³ hung above his head on the east wall. The axis continues through the altar at the center and then through the seat of the Senior Warden at the west wall. To the Master’s left is the Secretary’s desk, and to his right is the desk of the Treasurer. A Chaplain is seated at his immediate left. A senior deacon sits in front of the Treasurer, and a Marshal sits in front of the Secretary. A seat at the Master’s right is reserved for important visitors to the

¹⁸ This peephole is located on the corresponding second floor door.

¹⁹ These appear to have been removed to the corresponding room on the second floor.

²⁰ Stevens Interview; Kaulfuss thesis, pg. 71-2.

²¹ Moore, *Shelter*, 30; Stevens Interview.

²² The Union Building rear façade faces due east, so the Worshipful Master would sit at the actual east wall. In cases where the property on which a temple was located necessitated a different building orientation, the walls of a lodge room were given ceremonial directions. (Kaulfuss thesis, 70)

²³ Representing “Grand Architect” and “Geometry” (Kaulfuss thesis, 73).

lodge from other lodges.²⁴ The secondary axis runs through the seat of the Junior Warden at the south wall and through the altar to the north wall. The rest of the members sit at all walls, on seating that allows them to see each other and the altar. Such seating gives the members a sense of equality and brotherhood (i.e. none at a seat of prominence.)²⁵

Not all Masonic meetings involve the more elaborate “ritual” and costumes. Only some of the meetings involve what the Masons call “degree work,” or the conferring of degrees upon members, during which the most impressive ritual would be employed. At the more typical business-oriented meetings, Masonic aprons are the only ceremonial garb worn. Business at these meetings may include petitions for membership, the planning of functions, and the sharing of important information pertaining to members.²⁶ This is in stark contrast to the degree work, which is highly theatrical and involves the use of dramatic conventions---costumes, lights, props, and, at times, a stage.

On the altar sits a Bible, a compass, and a builder’s square. Many modern lodges also have a copy of the Tanakh and the Koran, which goes to underscore that Masonic membership is not open to just Christians, but any who believe in a Grand Architect of the Universe.²⁷ A candidate for membership as an Entered Apprentice goes barefoot, removes his outer clothing, and has all metal objects taken away. He wears a slipper on his right foot and is given a pair of pants to wear. A noose, usually of blue silk, is put on his neck, and he is “hoodwinked,”—a hood put on his head—or he is blindfolded. All of this is meant to symbolize how the Masons accepted him when he was penniless, wandering, and unclothed and therefore their motive is not material gain. The candidate is also to keep in mind that he should extend the same care and acceptance to other Masons.²⁸

The candidate is asked questions regarding his intentions for entering the lodge. He is admitted to the lodge room, and the point of a sword, dagger, or compass is pressed against his left breast, which has been exposed. This is called the “Shock of Entrance,” and he is told, “Mr. [Name], on entering this Lodge for the first time, I receive you on the point of a sharp instrument pressing your naked left breast, which is to teach you, as this is an instrument of torture to your flesh, so should the recollection of it ever be to your mind and conscience, should you attempt to reveal the secrets of Masonry unlawfully.” The candidate agrees by kissing the Bible and swears to secrecy lest, “[I have] my throat cut across, my tongue torn out by the root, and buried in the sand of the sea at low water mark, or a cable’s length from shore, where the tide regularly ebbs and flows twice in twenty-four hours, or the more effective punishment of being branded as

²⁴ Kaulfuss thesis, 70-1.

²⁵ Moore, *Shelter*, 28.

²⁶ Stevens Interview; Kaulfuss thesis, 73.

²⁷ “Secrets of the Freemasons.”

²⁸ “Secrets of the Freemasons”; Axelrod, *Encyclopedia*, 95; Stevens Interview.

a willfully perjured individual, void of all morals, and totally unfit to be received into the worshipful Lodge.”²⁹

He is presented with a 24-inch gauge (representing the hours of the day), a mallet (forces of conscience), and a chisel (sharpness of conscience), along with an explanation of their meanings. The candidate has now “worked the first degree.” The Fellow Craft degree has a similar format, but the slipper is on the left foot and his right breast is bared. The tools he receives are the plumb, square, and level. The Master Mason initiate has both breasts bared and rolls up his pants legs. These enactments of the ritual came to be known as “floorwork” and required a great deal of space around the altar to perform them while leaving room for furnishings.³⁰

²⁹ Ibid.

³⁰ Ibid; Moore, *Masonic Temples*, 23.

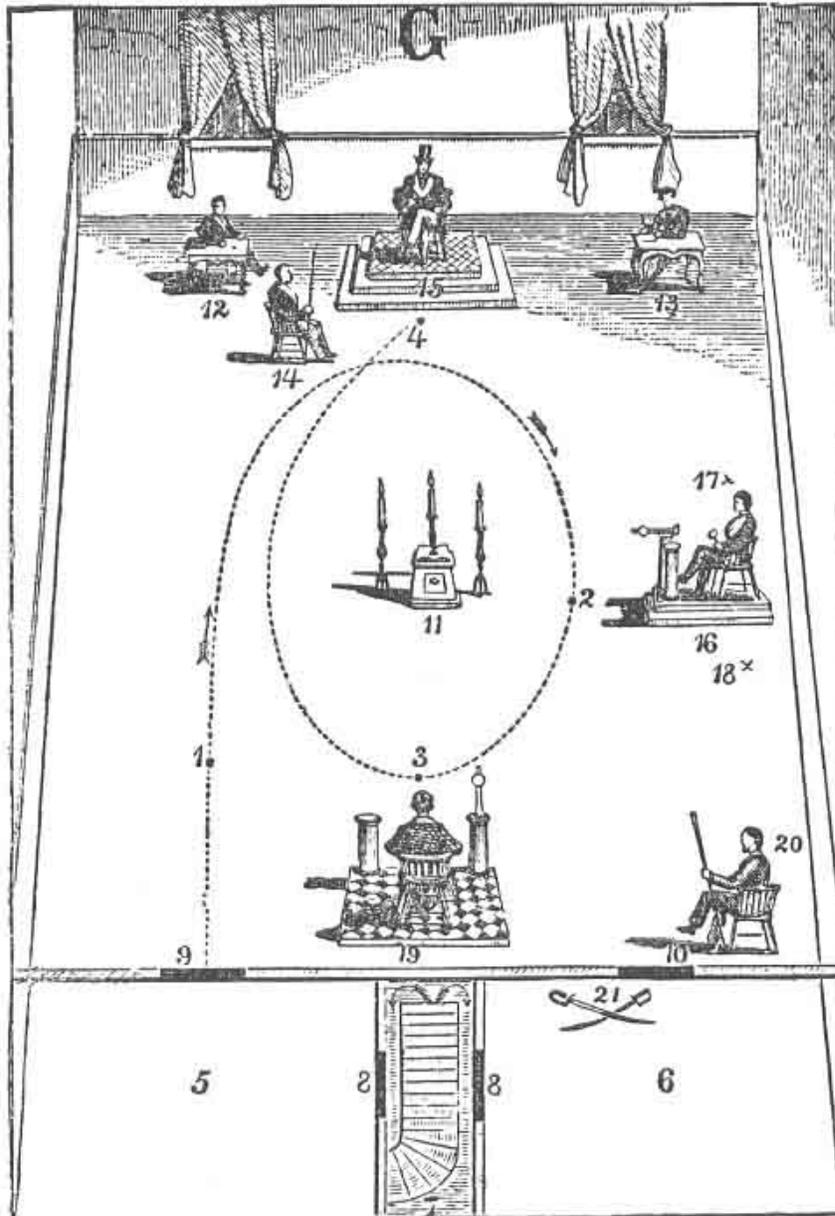
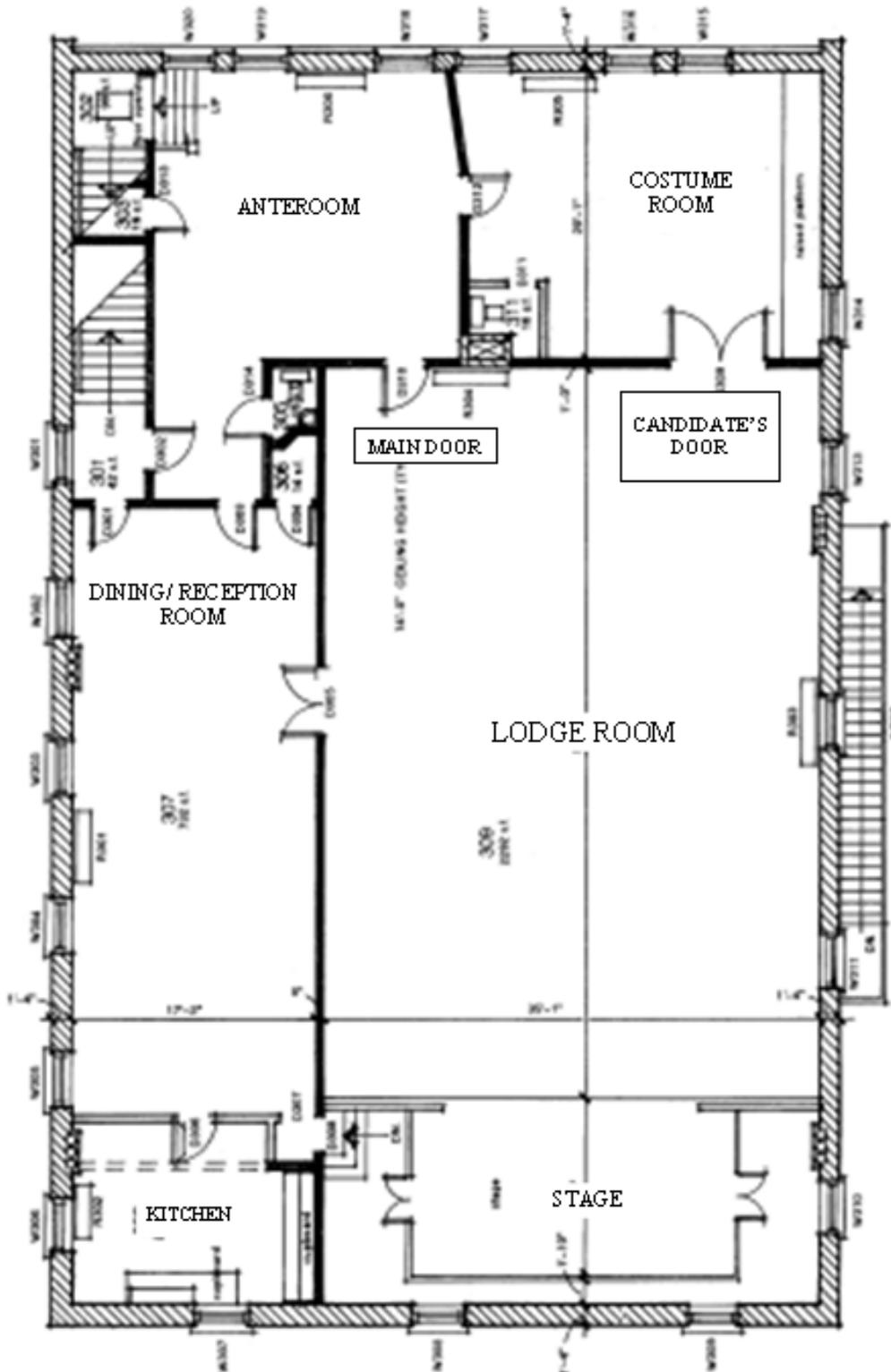
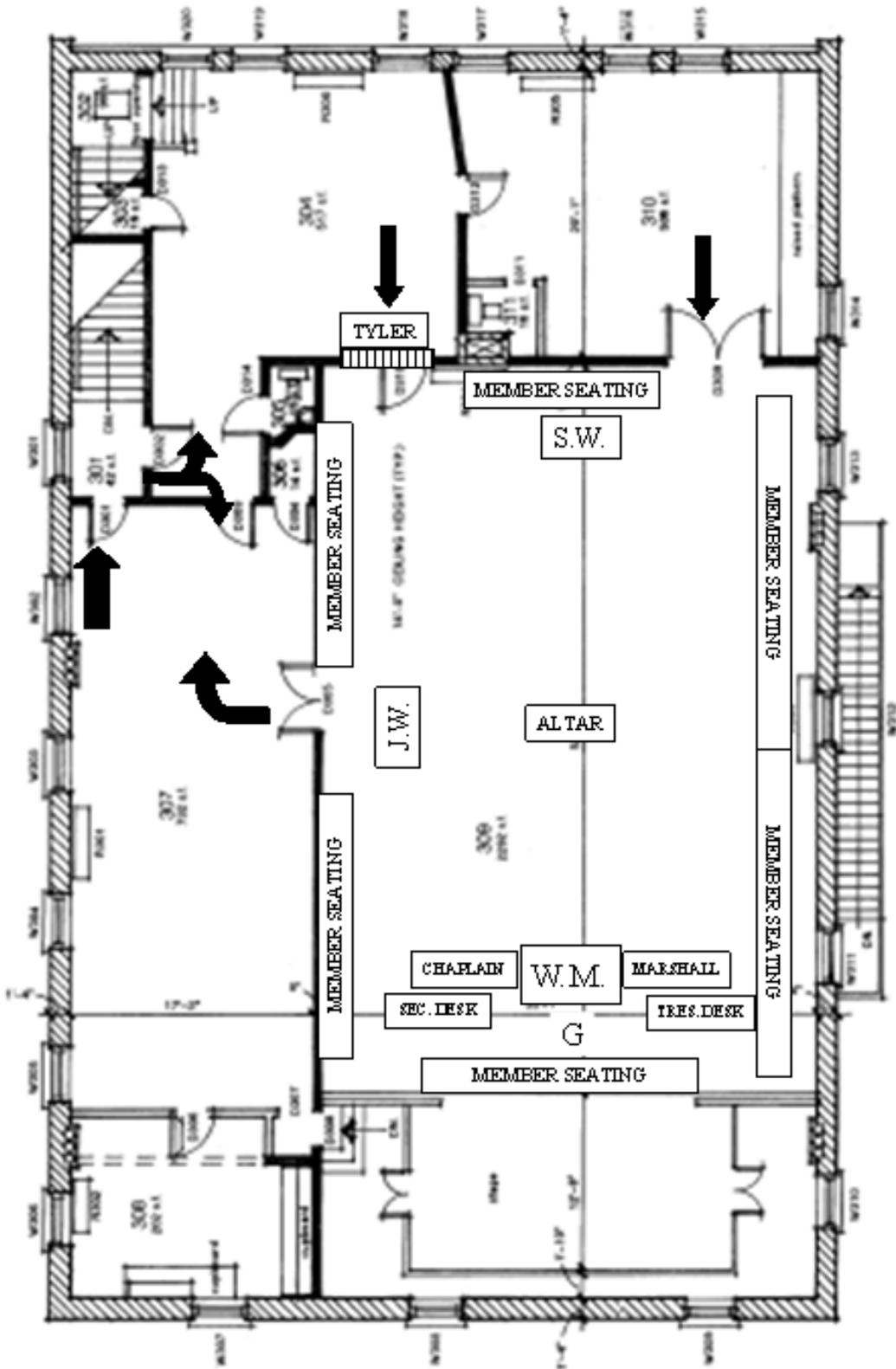


Diagram from *Duncan's Ritual and Monitor of Freemasonry* showing the lodge room setup and movement during the ritual for an Entered Apprentice. The numbers represent: 1. Candidate prays. 2. First stop. 3. Second stop. 4. Third stop. 5. Room where candidates are prepared. 6. Ante-room where members enter the lodge. 7. Hall. 8. Doors. 9. Door through which candidates are admitted into the lodge. 10. Door through which members enter. 11. Altar. 12. Treasurer. 13. Secretary. 14. Senior Deacon. 15. Worshipful Master. 16. Junior Warden. 17 and 18. Stewards. 19. Senior Warden. 20. Junior Deacon. 21. Tyler. (Source: Sacred-Texts.com)

FIFTH STREET



FIFTH STREET



After the meeting containing “floorwork,” a sense of order and ceremony could be maintained through the orderly exit of men to the reception room. This large room at the south side of the lodge room and its adjoining kitchen could also have been used for dining,³¹ or it may have served as additional space for use during ceremonies or as the location for less formal meetings.³²

The only historic photo known to exist showing the Masonic lodge in use dates from 1920 and documents the 50th anniversary celebration of Calumet Lodge No. 271. Although this was not the typical use of the room, it provides a great deal of evidence about the use of space and furnishings extant and non-extant.

Boxes A show two objects placed at the corners of the room. At first glance, they may appear to be globe lamps, but most likely these are the “Brazen Pillars” that grace every lodge room. An important image in Masonic symbolism, they represent “Jachin” and “Boaz”—the columns erected on the porch of Solomon’s temple. One globe is terrestrial, the other, celestial. They were most likely moved for the purposes of the event, as they usually sit on either side of the candidate’s door. These pillars are no longer extant.³³

Box B shows the decorative backdrop and proscenium arch of the stage area, which is discussed further in the next section. Box C frames the one female in the photograph, noticeable in her white dress. The identity and role of the woman raises questions—namely, who prepared meals for Masonic events, which occurred often enough to warrant the placement of a kitchen in the lodge. Due to the importance the Freemasons placed on secrecy, it is possible that the lodge members themselves may have utilized the kitchen to prevent outside cooks or servers from hearing secret information. However, Bob Stevens, Grand Secretary of the Grand Lodge of Michigan, notes that it is possible that members of the Order of the Eastern Star—the Freemasons ladies auxiliary group—may also be enlisted for this work. Considering the close affiliation between the two groups, the groups’ strong emphasis on gender roles, and the inclusion of the woman in this official photograph, that seems to be the case.

³¹ Stevens interview.

³² Kaulfuss thesis, 73.

³³ Moore, *Masonic Temples*, 16-7; Kaulfuss thesis, 72.



THE UNION BUILDING AS A MASONIC TEMPLE

The draft HSR done of the Union Building in 2002 thoroughly analyzed the design of the Union Building, including detailed records of fixtures and trim. However, there is more to the design of the building, as its many features say a great deal about the building's place in the spectrum of Masonic Temples built in the later 19th century and early 20th century in the United States. This is where the scholarship of William Moore is especially informative about the architectural material of the Union Building.

Incorporation of Past Greatness

At the rear of the seated members in the 1920 Photo, a decorative backdrop and a built-in stage can be seen. The appearance of these still extant installations is indicative of two things—the importance of Exoticism/Revivalist styles in the decoration of Masonic temples and the increasing theatrical tendency of Masonic ritual.



Sphinxes and a column from the third floor backdrop. These design contain highly stylized elements of Babylonian and Classical style (Photo by S. Atwood).

As evident in their self-written history, Freemasons see themselves as part of a grand history of the builders of the world's great monuments. In order to feel more a part of that history (and to more easily facilitate the mental transportation back to those times during ritual), Revivalist styles of decoration (Egyptian, Babylonian, Classical, Medieval) were incorporated into the interior design of temples. Moore brings out that “Esoteric images drawn from symbolic interpretations of Solomon’s temple, the understanding of which united members and excluded outsiders, often decorated lodge room walls, ceilings, and floors. In many cases, the arcane symbolism of the fraternity was executed in paint.”³⁴ Babylonian designs were especially popular, and a stylized version of it can be seen in the third floor’s backdrop. This was the closest representation to Solomon’s temple that could be achieved, and its presence made the Worshipful Master seem even more like King Solomon during floorwork.³⁵

The third floor stage is not from the original construction of the building, but its existence begs the question—why was it added? It is possible the decoration in the Union Building was inspired by the Scottish Rite branches of Masonic lodges in Chicago. In 1884, they moved to their new location in H.H. Richardson’s American Express building. The facility had a stage as well as a series of theatrical backdrops. In 1893, the Oriental Consistory and other Scottish Rite lodges moved into the 18th floor of Burnham and Root’s Masonic Temple—at the time the tallest building in the

world. Being able to claim this superlative soon made the lodges a tourist attraction. Visitors, who were often Freemasons, returned to their home lodges with what they had seen, and a new era in Masonic Temple design was born.³⁶

Other important evidence for this can be seen in the floor plan of the Kenwood Lodge No. 303 in Milwaukee, which was built in 1910, 20 years after the Union Building’s date of construction. Kenwood’s architects, Leenhouts and Guthrie, designed the lodge room to be equipped with a stage. This was unusual, as most temples built previously had lodge rooms that were open, like the Union Building’s third floor was originally. The stage did not interrupt or change the layout of seating during meetings. Rather, it served to centralized and intensify focus on ritual.³⁷ The third floor seems to follow this



An opening placed in the west wall of the lodge room seems to have been installed for the use of theatrical lighting. (Photo: S. Atwood).

³⁴ Moore, *Masonic Temples*, 15, 26.

³⁵ Ibid.

³⁶ Ibid, 80-2.

³⁷ Moore, *Shelter*, 32

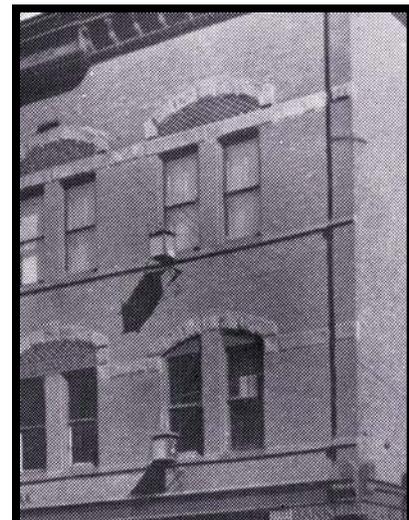
pattern, as all of the Revivalist design is concentrated on and around the stage. Like the Oriental Consistory's lodge rooms, the backdrops appear to have been completed by a studio that provided scenery for theaters and opera houses.”³⁸

AWAY FROM THE “PROFANE REALM”

In the early days of Speculative Freemasonry (pre-1826), as is the case with many other fraternal organizations, members met in taverns or public houses or other appropriated common rooms. As the organization grew and solidified, the impulse grew to make the ceremonies more elaborate while less visible to the public. Specially-constructed “lodge rooms” were built to contain the action.³⁹ The HSR remarked that the Italianate exterior design of the Union Building and its first-floor commercial/second-floor private use was typical for the buildings of Red Jacket's burgeoning downtown. As a Masonic temple, however, there is more relevance to this design.

To the Freemason, the lodge room is a sacred space. In 1898, the editor of New York's *Masonic Standard* wrote that “to desecrate the Lodge-room is like desecrating the sanctuary of God itself.” Behaviors such as smoking, chewing, or swearing was looked down on as much as it would have been during a church service.⁴⁰ Therefore, the Lodge's location on a second floor served many purposes. For one, it had a symbolic quality. Like Hiram Abiff, lodge members ascended to a modern-day sanctum sanctorum that was separate from the busy city streets. Moore speculates that there may also be a parallel between this kind of lodge and the “Upper Room” in which Jesus met his apostles to have the Last Supper. On a more pragmatic level, opening up the first floor created commercial space which could then be rented out, defraying some of the cost of running a lodge, without the heavy taxation of lodge members.⁴¹

A second or third floor location also assisted the Freemasons in their quest for secrecy, as it was easier to stay away from prying eyes when located above the sidewalks. Most lodges had no windows or stained-glass windows which helped keep the doings confidential.⁴² The Union Building has very large windows on its north and east walls—which open into the lodge room. Their method of maintaining privacy seems to have been accomplished by the use of curtains, one of which



The original light boxes in use on the front façade of the Union Building (Source: KNHP Archives)

³⁸ Moore, *Masonic Temples*, 82.

³⁹ Moore, *Masonic Temples*, 15.

⁴⁰ *Ibid*, 32.

⁴¹ *Ibid*, 26, 124.

⁴² *Ibid*, 30.

is seen drawn closed on the far left of the 1920 photo.

If economics necessitates that a lodge rent out commercial space in its temple's first floor, then the façade of the temple needed to blend easily into the surrounding streetscape. Otherwise, non-Masonic renters of the first floor would be difficult to find. This is achieved by the adoption of vernacular styles, as seen in the Union Building. However, without architecture to speak for it, the lodge needed a way to encourage new members and to simply make their presence known, a system by which to advertise. Most chose simple signs that could be changed out depending on the group that was meeting. These can be seen in the light boxes attached near the southwest corners of the second and third floors of the front façade. The originals are not extant, but present are reproductions installed by the KNHP during the building's 2005 rehabilitation work, and numerous glass slides are in the KNHP collection.⁴³

Montrose Commandery No. 38, Knights Templar

While the Freemasons have Christian themes in their history, they do not require that members be Christians. However, the Knights Templar, a group affiliated with the Masons, requires their members to be professed Christians, and this has much to do with the association they keep with the original Knights Templar.

The Templars were an oath-bound brother of warrior priests founded in 1118 to protect Christian pilgrims traveling to and through the Middle East after the crusades. After losing their land to Europeans in 1099, it was feared that Arabs would retaliate against travelers, so Abbot Bernard Clairvaux (St. Bernard) organized the Knights Templar. By the turn of the 14th century, the Crusades were at an end, Moslem Saracens regained control of the "Latin Kingdom of Jerusalem," and the Templars' role was obsolete.⁴⁴

⁴³ The Troy, NY Masonic lodge had a similar system. A "daisy"-shaped window was lit from behind and had a center that could be changed out depending on which group was meeting.

⁴⁴ Moore, *Masonic Temples*, 43-4.

Although unemployed, they were still wealthy and powerful, due to the financial support received throughout their history by wealthy patrons. This imbalance, coupled with their martial history, made them appear to be a threat to the powers that be. King Phillippe IV of France and Pope Clement were especially offended at their existence. In October 1307, Templars in France and their Grand Master, Jacque de Molay, were



A turban and baton appropriated from the Union Building. It is possible this was used by the Knights Templar. Part of their military dress was influenced by the Zouave soldiers of North Africa, a style introduced to the U.S. in the 1850s. (Moore, *Masonic Temples*, 47) Photo by S. Atwood.

arrested and all property seized. The members were tortured and executed by being burned at the stake. This action led to the suppression of the group throughout Europe. Within a decade, the Order of the Temple was defunct. Masonic legend holds that some members fled to Scotland to escape the persecution, bringing the secrets and ritual with them. Four centuries later, as speculative masonry developed, Freemasons began to associate themselves with this group. In 1816, the Masons founded the Knights Templar as a fraternal service organization for Master Masons in 1816—the year to which the modern constitution can be dated.

However, references are found as early as 1769, when the degree was bestowed upon William Davis of Boston, and in 1780, an Encampment was established in Charleston, South Carolina.⁴⁵

The associations with the actions and mentality of the medieval Templars is strong among the Knights Templar and can be seen especially in the preoccupation with all things military in word, thought, and dress. Part of this is due to the “flamboyant military atmosphere”⁴⁶ of the United States during the first half of the 19th century. These origins were recognized in the 1830s, when martially-influenced practices were introduced into their ritual. Each Knight Templar was required to pledge, in part that, “I furthermore promise and vow, that I will wield my sword in defense of innocent maidens, destitute widows, helpless orphans and the Christian religion.” Lodges were called Commanderies, and officers held positions with names such as “Commander,” “Generalissimo,” “Captain-General,” “Sword-Bearer” and “Sentinel.”⁴⁷

⁴⁵ Ibid; Axelrod, *Encyclopedia*, 157.

⁴⁶ Moore, *Masonic Temples*, 47.

⁴⁷ Ibid; Moore, *Masonic Temples*, 45-7, 53-4.

Their work centered much around precision military preoccupations—with ritual swordplay and marching taking place within the lodge rooms. In 1886, Jesse B. Anthony of Troy, New York, stated, “Templarism presents itself under two aspects, (1) its inside work, developed under the medium of the Ritual, and (2) its public work as embraced in its system of Tactics and Drill.”⁴⁸

Calumet Chapter, No. 153, Royal Arch Masons

Royal Arch Masonry (R.A.M.) is the first step in York Rite Masonry. To become a member, one must first be a member of a “blue lodge” (i.e. Freemason lodge). Some historians have traced the degree’s history to late 17th century Ireland. It was introduced to England in 1738. It followed Freemasonry across the Atlantic, where the Royal Arch degree was conferred at Fredericksburg No. 4 Lodge on December 12, 1753.⁴⁹

The R.A.M. legend revolves around the Biblical man Enoch and “to the method by which, notwithstanding the destructive influence of the deluge and the lapse of time, he was enabled to preserve important secrets to be afterward communication to the Craft.”⁵⁰ Their ritual also involves Solomon’s Temple, with its principal officers representing King Solomon (Thrice Puissant Grand Master) and two wardens who symbolize the King of Tyre and the Inspector Adoniram.⁵¹

Order of the Eastern Star, No. 182

At a meeting held on June 25, 1896, the Calumet Lodge No. 271 passed a resolution to form a Calumet chapter of the Eastern Star. They provided use of the lodge rooms to the new group “without charge for rent, when such rooms are not in use by [No. 271 or Montrose Commandery].” Arrangements for the electric bill were to be made later.⁵²

The Eastern Stars have a relatively short modern history which they divide into three eras:

1. The First Era (1850 to 1866)—leadership of Dr. Rob Morris, Poet Laureate of Masonry.
2. The Second Era (1866 to 1876)—leadership of Robert Macoy of New York.
3. The Third Era (1876-present), when the General Grand Chapter, Order of the Eastern Star, was established to the present time.⁵³

Robert Morris, a schoolteacher and Master Mason, attempted to establish “Adoptive Masonry” in the 1840s. Feeling that Masonry should involve the entire family, he decided to confer degrees upon his female relatives. However, the admission of women

⁴⁸ Moore, *Masonic Temples*, 43-5.

⁴⁹ <http://www.royalarchmasonsAlberta.com/Welcome/AboutUs/AboutRAM.aspx>

⁵⁰ Preuss, *Dictionary*, 414, 415.

⁵¹ Ibid.

⁵² Record Book (Jan 1892-March 1900), MTU Archives Masonic Lodge Collection (MS-035).

⁵³ <http://www.easternstar.org/oeshistory.htm>

was in direct conflict with the Ancient Landmarks of Masonry. It was not until he was confined to bed after an accident in 1850 that he was able to fully think through and design the Eastern Star Degrees and ritual, which he then conferred the degrees upon family, friends, and neighbors. The movement slowly spread across the U.S. but not to a degree that seemed to ensure its longevity. It was only after the ritual was revised and published by Robert Macoy in 1866 that the Eastern Stars became successful.⁵⁴

Ritual

The five degrees of the Eastern Star are based on five women from the Bible who were considered worth emulating. The names of the degrees reflect qualities the women professed.

1. Obedience, symbolized by Adah, Jephthah's daughter (daughter)
2. Devotion to religious values, symbolized by Ruth (widow)
3. Fidelity, symbolized by Esther (wife)
4. Faith in Redeemer, symbolized by Martha, Lazarus' sister (sister)
5. Charity, symbolized by Electra, the "Elect Lady" of 2 John (mother)

All degrees had to be conferred upon members by a male Master Mason.⁵⁵ The hierarchy between the male masons and the female Eastern Stars is represented by the fact that, while a female would not be admitted into a Masonic lodge, the early Eastern Star lodges (and many today) have this Master Mason in a special position, called the Worthy Patron.⁵⁶ This can also be seen in the ritual of the Eastern Star, a controlled dialogue as follows:

Master Mason: *Are you a sister of the Eastern Star?*

Eastern Star: We have seen his star in the East.

For what came you here?

We came to worship him.

Have you the cabalistic word?

I have.

Will you give it to me?

I will, with your assistance.

Begin.

No, you begin.

F.

A.

T.

A.

L. *Has the word any signification?*

⁵⁴ Ibid.

⁵⁵ Axelrod, *Encyclopedia*, 69.

⁵⁶ <http://www.easternstar.org/oeshistory.htm>

It has, two. First, that it would be fatal to the character of any lady for truth who should disclose the secrets of these degrees unlawfully. Second, each of the letters of this word stands for one or more words, which words make the cabalistic motto.

Have you the Cabalistic motto?

I have.

Will you give it to me?

I will, with your assistance.

Begin.

No, you begin.

Begin you.

Fairest.

Among.

Ten thousand.

Altogether.

Lovely. Fairest—among—ten thousand—altogether—lovely.⁵⁷

Daughters of Rebekah, Stella Lodge No. 206



Painted glass slide used in light box on front façade of Union Building (From KNHP Archives, photo by S. Atwood).

“The natural gallantry of man could not long exclude the better half of mankind from participation in the benefactions of the Order.”⁵⁸ The Odd Fellows claim inspiration for forming the Daughters of Rebekah—their ladies auxiliary—came from *Le Manuel Complet de la Maçonnerie des Dames* and the Grand Orient of France which opened a lodge in Paris in 1775 for the reception of women. After many efforts were made to “bring into communion with the Order the wives of Odd Fellows,” it did not come to fruition until the mid-19th century.⁵⁹ On September 16, 1850, at the I.O.O.F. regular session held at Cincinnati, the Committee on the State of the Order allowed the development of honorary degrees for the wives and daughters of Scarlet degree members and for those of Past officers. The resolution listed the benefits for incorporating women into the Fellowship. Not only would the inclusion of women strengthen the lodge through an increase in resources and membership, it would also “lessen and ultimately destroy the

prejudice felt against the Order, by many of the fairer sex [...for] we appear to exhibit a distrust of them.”⁶⁰ They noted that the Masons were already in the habit on conferring

⁵⁷ Axelrod, *Encyclopedia*, 70.

⁵⁸ Ross, *Odd Fellowship*, 461.

⁵⁹ *Ibid.*

⁶⁰ *Ibid.*, 463; Axelrod, *Encyclopedia*, 61.

degrees upon women, as well as numerous other societies. Also, a woman's touch would be of benefit in cases of sick brethren, for "the kindly nursing of woman is need far more than the assiduous and constant attendance of man." The next year, Schuyler Colefax, Odd Fellow and future U.S. vice president under Ulysses S. Grant, assisted in founding the Daughters of Rebekah in 1851, after having received permission from the Grand Lodge the previous year.⁶¹

As with the Eastern Stars, the Daughters of Rebekah's ideology was based on reputable women in the Bible. Again, traditional gender roles were promoted, and womanly ideals were to be major parts of the Daughters' daily life—within and outside of the Lodge.

Independent Order of Rechabites and Juvenile Rechabites

Willing Workers Tent No. 20

Helping Hands Tent No. 34

Busy Bee Tent No. 10

Lincoln Tent Jr. No. 135

Like the Odd Fellows, the origins of the Rechabites begin in the public houses (or "pubs") of 19th century England. In the area in and around Manchester, workers were meeting at pubs for socializing and to collect funds for out-of-luck brothers. However, many of the members were unhappy about these lodgings. In exchange for use of the space, patrons were required to buy a certain amount of drinks "for the good of the house."⁶² Members were not required to drink, but the money had to be paid regardless; oftentimes, it went to buy alcohol for the payee who was not drinking but was drunk by others. Many felt that the amount of drink accumulating at these meetings was considerably high and resulted in "the vile seeds of intemperance [being] sown."⁶³

Members sharing these sentiments got together to discuss their plight. They acknowledged that there were other groups in the world who abstained from alcohol at all times—such as Moslems, Hindus, Brahmin, and some religions of the Chinese. Inspired by this, they formed the Teetotalism movement. Realizing that their movement could stagnate if it maintained a close association with public houses, they went about the difficult task of finding meeting rooms that would not provide any access to alcohol or assist in the selling thereof. Members offered their homes or businesses to be used for this purpose. The movement strengthened under the development of The Salford Temperance Burial Society—a loosely-organized beneficiary group that would be run under the tenets of Teetotalism. Official meetings were held at Mrs. Meadowcroft's Temperance Hotel, also in Salford.⁶⁴

⁶¹ Ibid.

⁶² Highet, *Rechabite History*, 7,8.

⁶³ Ibid.

⁶⁴ Ibid, 9, 14.

The Burial Society was not successful within the structure it currently held. This changed when an officer was canvassing a friend to join and the friend remarked, “It is of no use to go on as you are; you will do no good, and if you intend to do anything for the Temperance Cause, you must commence a new Order, like the Oddfellows, and then the people will join you.”⁶⁵

At the very next meeting of the Burial Society on August 25, 1835, a resolution was passed to transform the group into an Order based upon teetotal ideology, with membership extended to “abstainers and their wives.” They now were members of the “Independent Order of Rechabites,” and the No. 1 Ebenezer Tent was opened at Mrs. Meadowcroft’s Hotel. The name has Biblical origins, as God instructed the Sons of Rechab not only to abstain from wine, but to live in tents as well. A second meeting held a month later showed the group had increased to nearly 100 members.⁶⁶

In 1936, the Order wrote:

The Independent Order of Rechabites...from the day of its formation...has always kept the principle of Total Abstinence from all intoxicating liquors as beverages, in the forefront of its work, and has never changed its opinion as to the necessity for the legal prohibition of the manufacture, sale and importation of such liquors by the will and votes of the people as a means to protest, and to advance the best interests of the race of the world.⁶⁷

The Rechabites were introduced to the U.S. in 1842. It was organized to have male and female tents, junior branches for boys and juvenile tents for all children between 5 and 16 years of age. Candidates who could write were required to “sign the pledge,” which said in part that they would “abstain from all intoxicating liquors except in religious ordinances or when prescribed by a legally qualified medical practitioners during sickness which renders one incapable of following any employment.” Three degrees were attainable by members—first, Knight of Temperance, second, Knight of Fortitude, and third, Covenanted Knight of Justice.⁶⁸

Sons of Hermann (Orden der Hermanns-Söhne)

The Sons of Hermann is an archetypal fraternal organization that embodies most of the elements of a 19th century beneficiary society that revolved around a particular ethnic group. An account published in the St. Paul *Morning Call* in 1896 credited “the original organization to the resentment of German-Americans at attacks on themselves and other citizens of foreign descent by those who, between 1835 and 1855, drew the

⁶⁵ Ibid, 14, 15.

⁶⁶ Ibid, 15, 16; Axelrod, *Encyclopedia*, 206; Hight, *Rechabite History*, 17.

⁶⁷ Ibid, 16.

⁶⁸ Just how total the Rechabites abstinence was is left to speculation. Until the second half of the 20th century, the Cornish often referred to an extremely intoxicated person as being “as drunk as a Rechabite on the annual outing” (Preuss, *Dictionary*, 193; Axelrod, *Encyclopedia*, 206).

political issues of the day along race and religious lines. These people joined together to form the Knownothing Party in 1852.”⁶⁹

Anti-Germanic sentiments were so strong that some resorted to intimidation tactics, such as impeding the funeral procession of a German citizen. Affected German-Americans began to meet in groups to discuss the issue. At one of these meetings, one of the speakers cried, “We again need a Hermann, under whose mighty guidance we may be equal.”⁷⁰ He referred to the German hero Hermann (Armenius), who defeated three Roman legions at the Battle of Teutoburger Wall in A.D. 9. He seemed the correct personage to emulate for the modern German who was again the victim of xenophobic attacks. The Sons of Hermann was thus founded in New York in 1840. The group existed primarily as a beneficiary society, with programs for burial benefits, care of the sick, and providing for the needs of orphans and widows. A ladies auxiliary group, the Daughters of Herman, was established as well.⁷¹

Ritual

Unlike many of the other groups, the Sons of Hermann did not confer degrees upon their members. Similarly, there is little indication that their meetings involved a great deal of ceremony. However, a resolution adopted in 1848 reveals the beliefs and loyalties that need to be held by members. It read:

“All men are equal; all are imbued with one desire, namely, to reach that goal which betters bodily and spiritual existence. It is the duty of every man not only to provide for himself but also to promote the welfare of his fellow beings, because in the consummate happiness of all every one must have an equal share. In order that this grand and worthy work may be duly furthered, shall we grasp one another with a brotherly hand and create this band of friendship? As a body we shall sow, and as a body shall expect a fruitful crop. We shall advance German customs, German spirit, and German art; we shall strive to co-operate with one another, to lift up and support our brethren. We, as a body, shall surround one, and the one shall encircle us all. This is to be our fundamental platform. We shall look upon ourselves one family, and keep sacred the bond of a family.”⁷²

⁶⁹ Preuss, *Dictionary*, 364-5.

⁷⁰ Ibid; Axelrod, *Encyclopedia*, 229-30.

⁷¹ Ibid.

⁷² Ibid.

Ancient Order of Hibernians, A.O.H. Division No. 2



Certificate of Membership to the Ancient Order of Hibernians. (Source: www.mill-valley.freemasonry.biz)

The Hibernian, an Irish Catholic organization, may have one of the oldest origins among the beneficiary societies that used the Union Building. The 1910 *Catholic Encyclopedia* notes that some scholars trace the inclination towards such back to the edict written against the Catholic religion by the Earl of Sussex (Thomas Radcliffe), who, in 1562, was Lord-Lieutenant of Ireland. He prohibited monks and priests from staying in Dublin and ordered all family heads to attend Protestant services. This began a systematic persecution of the Irish—both religious and monetary. Prince Rory O’Moore built up a defense with the help of priest and monks. The clergymen held services in secret places while “The Defenders” protected them. In later battles, O’Moore conquered British forces. After his death, The Defenders rallied around Irish chieftains, all of whom were able to stand up against British tyranny.⁷³

In 1836, Irishmen living in New York looked to establish a branch in the United States. They wrote to members back in Ireland, who replied that it could be done as long as members were good Catholics, of fine moral character, and not members of another other secret societies that were not in line with the Catholic Church. A ladies auxiliary, called the Daughters of Erin, was founded in Omaha, Nebraska in 1894.⁷⁴

Improved Order of Red Men, Red Jacket Tribe No. 42

The Red Men, a patriotic organization chartered by Congress, argues that it is the “oldest secret society of purely American origin in existence.”⁷⁵ It traces its roots back to 1765, and classifies itself among the early groups of anti-British patriots, including the Sons of Liberty and the Sons of St. Tammany. On December 16, 1773, members of the

⁷³ <http://www.newadvent.org/cathen/07320a.htm>.

⁷⁴ Ibid; http://mill-valley.freemasonry.biz/marin_hibernians_orangemen_royal_black_knights.htm.

⁷⁵ Preuss, *Dictionary*, 180.

Sons of Liberty, dressed as Mohawk Indians, boarded ships in Boston Harbor and dumped 342 chests of English tea. The Sons were also among the many who joined the Continental Army to fight British tyranny. As the group matured, it patterned its beliefs and structure after the Iroquois Confederacy and its system of tribal democracy.⁷⁶

After the Revolutionary War, the Red Men and St. Tammany groups went on diverse paths and, for about 35 years, the organization remained in this incongruous state. In 1813, at Ft. Mifflin, near Philadelphia, the groups came together and adopted the name “Society of Red Men,” and in 1834, the Red Men, meeting in Baltimore, officially changed its name to the Improved Order of Red Men. As with other fraternal organizations, membership exploded in the mid- to late 19th century. By the 1870s, there were State Great Councils in 21 states and over 150,000 members. By the mid-1920s, tribes were found in 46 states, and membership had grown to over 500,000.⁷⁷

Ritual

The Red Men have three degrees which can be conferred upon members. The first is the “Adoption Degree,” which “exemplifies the primitive Red Men’s form of naturalization, through which they compelled their captors to undergo a test of firmness and power of endurance.”⁷⁸ The second is the “Warrior’s Degree” that illustrates a “hunt” through which sustenance is provided for the tribe. The third is the “Chief’s Degree.” This degree is decidedly more spiritual, as it is meant to involve the ceremonies and beliefs of the “primitive men,” especially their belief in the Great Spirit and in an immortality of the soul. A Degree of Pocahontas was also designed for women. The officers of the Tribe are the Sachem, Senior Sagamore, Junior Sagamore, Prophet, Chief of Records, and Keeper of Wampum.⁷⁹

The ritual is theatrical and seems to incorporate much of what would now be considered Native American stereotypes:

The Senior Sagamore rushes at the candidate ‘with uplifted knife, but is intercepted by the Junior, who says: Hold, Senior! Our warriors and Braves have decided that the captive shall be tortured at the stake.

Senior Sagamore: Prepare your keenest scalping knives and your weightiest war clubs. Our brave Junior Sagamore will super-intend the execution.

Junior Sagamore: Warriors, prepare for the execution. Braves, make ready and pile high the fagots.⁸⁰

⁷⁶ Ibid; http://www.redmen.org/redmen/rm_info.htm.

⁷⁷ Ibid.

⁷⁸ Preuss, *Dictionary*, 180-2.

⁷⁹ Ibid.

⁸⁰ Ibid.

In order to attain the warriors degree, the candidate reads a vow which says, “I, [name], in the presences of the Great Spirit and the brothers here assembled, within the sacred Totemic Bond, do pledge my honor, that I will keep secret, from persons not properly qualified to receive the same, all matters that may be revealed to me, concerning the Degrees of our Order, nor will I improperly use any sign, grip, password, token, ceremony, or other matter, intrusted [sic] to me or coming into my keeping. That I will recognize all signs properly given me by a brother and will, to the extent of my ability and means, relieve the distress of a deserving brother, appeal having been made to me to do so. By example and precept, I will endeavor to advance the interests, increase the power, promote the harmony, and secure the permanency of the Order, all its doctrines, precepts, and principles, as promulgated by the legally constituted authorities. So help me the Great Spirit, and keep me steadfast in this, the Warrior’s Pledge.”⁸¹

Modern Woodmen of America, Seneca Camp No. 1247



Joseph Cullen Root (Source: modern-woodmen.org)

Perhaps one of the most unusual organizations to come out of the “Golden Age of Fraternalism” was the Modern Woodmen of America. The appropriately named Joseph Cullen Root founded the Modern Woodmen of America in Lyons, Iowa in 1883. Root was very familiar with the characteristics of secret societies as he was a member of the Freemasons, Odd Fellows, Knights of Pythias, and the Ancient Order of United Workmen. Having been inspired by a sermon on the clearing of land for settlement, Root started the Woodmen as a beneficiary society intended to serve as financial saviors for families who lost their breadwinners.⁸²

The rules of admission were rigorous and strict, as life insurance was the focus, and it appears Root was inexplicably frugal in providing insurance premiums. Candidates for membership needed to be white males, aged 18-45.⁸³ The charters, and potential members’ residencies, were restricted to select Midwestern states—Illinois, Minnesota, Ohio, Iowa, Nebraska, Wisconsin, Michigan, Kansas, North Dakota, South Dakota, Missouri, and Indiana—which Root deemed the healthiest. This did not include the urban centers of Chicago, Detroit, Milwaukee, St. Louis, and Cincinnati, for members had to be from the areas with the cleanest air. Any man with a profession considered dangerous was also denied entrance. Such professions included railway brakeman, railway engineer, fireman, and switchman, miner employed underground, mine inspector, pit boss, profession rider and driver in races, employee in gunpowder factory, wholesaler or

⁸¹ Ibid.

⁸² Axelrod, *Encyclopedia*, 264;

http://www.phoenixmasonry.org/masonicmuseum/fraternalism/fraternalism_in_america.htm.

⁸³ Candidates could not be 45, as potential membership ended at one’s 45th birthday (Ibid).

manufacturer of liquors, saloon keeper, saloon bartender, aeronaut, sailor on the lakes and seas, plough polisher, brass finisher, professional baseball player, professional fireman, submarine operator, or soldier in regular army at any time of war. The Royal Neighbors of America was the female auxiliary.⁸⁴

Polk Directories seem to indicate that Seneca Camp No. 1247 followed these strict employment requirements. The members from 1895-96, 1897-98, and 1899-1900 held such professions as meat market proprietor, grocer, photographer, clerk, plumber, electrician, and mailman. The most dangerous profession seems to have been William Campbell, who was a machinist for the Tamarack Mining Company.⁸⁵

Ritual

A candidate entering the Beneficiary Degree for the Modern Woodmen takes a solemn vow which involves a dramatic re-enactment of his devotion, as assisted by two members—an “escort” and a “stranger.” He says:

I, (name), do, in the presence of these witnesses, vow and declare that if I am adopted as a Son and Neighbor of the Modern Woodmen of American, I will, in addition to that which I have already promised, obey the laws, rules, regulations, and requirements of the Fraternity, faithfully and conscientiously, and will forever hold its interests sacred, and do all in my power, not inconsistent with my duties as a man and patriot, to maintain and promote the same. If I knowingly use deceit in this, my obligation, may I be cast out of the Fraternity and from the company of all good men, even as I now shall cast the stone I hold in my right hand. (Escort and stranger each throws stone on floor.) To my solemn vow I pledge my sacred honor.⁸⁶

The obligation taken by members of “Fraternal Degree states:

I, (name), in the presence of our Venerable Consul and these witnesses, on my sacred honor as a man, promise and declare that I will. . .not reveal any of the transactions of the Camp, or the signs, ciphers, words, symbols, grip or written work of the Fraternity to any person not lawfully entitled to the same. And that under no circumstances and conditions in which I may be place, will I, even though threatened with dire calamity, or tempted with great reward, ever reveal the passwords of this Fraternity, except to those entitled to receive the same in a regularly constituted Camp of Modern Woodmen, or when I may be acting as Venerable Consul of the Camp, Deputy Head Consul, or Head Consul. May I be dashed to pieces as I now dash this fragile vessel into fragments, if I promise not the truth. (Strangers cast vessel into receptacle provided. Which being done): To all this I sincerely and in honor promise.⁸⁷

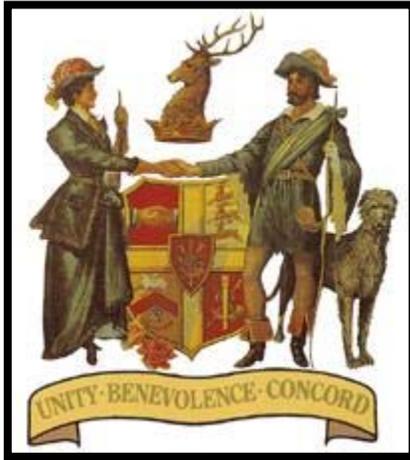
⁸⁴ Preuss, *Dictionary*, 217.

⁸⁵ Polk Directories for same years.

⁸⁶ *Ibid*, 275-6.

⁸⁷ *Ibid*.

Ancient Order of Foresters of America, Court Robin Hood No. 6283



Crest of the Ancient Order of Foresters in England. (Source: www.foresters.ws)

in the industrial and agricultural centers of northern England.⁸⁹

The Ancient Order of Foresters descends from the group of the same name that formed in England in 1834. That organization developed from the Royal Foresters which formed in the 18th century. The group originally met in Leeds for what appeared to be entirely social reasons, but after a while, the members felt it their duty to “assist their fellow men who fell into need ‘as they walked through the forests of life’”—a situation that usually arose with the loss of a breadwinner’s wages through illness or death.⁸⁸ They initially funded their work by having members contribute a few pence a week into a general fund. The Ritual of the Ancient Order was taken over from the Ancient Order of Shepherds which was absorbed into the Foresters a year after its formation. Branches of the group soon became popular

The Foresters opened lodges or “courts” who were each responsible for their own funds and members, and lodges were grouped into districts for mutual support. In the 1840-50s, the organization continued to expand south into Bristol, Southampton, and London. In 1864, the group was brought to the U.S., with the establishment of Court Good Speed No. 201 in Philadelphia. In 1874, the American and Canadian Foresters seceded from the Ancient Order of Foresters (A.O.F.). In 1885, conflict developed between the American home courts and the British parent body over a proposal made by the High Court of England that the word “white” be removed from membership qualifications. The American Order took offense at what they perceived as an “unwarranted blow at their vested liberty of action.” At a convention of the Subsidiary High Court held in Minneapolis in 1889, absolute home rule was declared, wherein the name of the organization was changed from Ancient Order, Foresters of America to Foresters of America. August 15 is considered Independence Day for the Foresters of America.⁹⁰

Ancient Order of United Workmen, Red Jacket Lodge No. 129

The Ancient Order of United Workmen (A.O.U.W.) credits itself with being the first fraternal life insurance company in the U.S., having been started by John Jordan Upchurch only 25 years after the appearance of commercial life insurance companies.⁹¹

⁸⁸ http://www.foresters.ws/about_us_history.htm.

⁸⁹ Ibid; Preuss, *Dictionary*, 43.

⁹⁰ Ibid; Axelrod, *Encyclopedia*, 88; http://en.wikipedia.org/wiki/Ancient_Order_of_Foresters.

⁹¹ Yates, *Fogarty Years*, 1.

Growing up on a North Carolina farm as a child, Upchurch's father was murdered when he was only five. For the next four years, his mother had to support the family by sewing. This also forced Upchurch to leave school earlier than he wished in order to work, although he was a good student. He worked a variety of jobs that had little bearing on his future until he was employed by the Mine Hill and Schuylkill Haven Railroad in 1864. While working for them as a mechanic, train hands demanded a raise of fifty cents/day. They elected Upchurch to speak to the president of the railroad, who then offered a forty cent raise. The train hands refused, having been advised by their union to accept no less than the demanded fifty cents. Workers were sent in by the Secretary of War to fill the places of the striking workers, who ended up losing a month's wages while the strike continued. This had a profound effect on Upchurch, who said:

I saw more and more the injustice done not only to capital, but to laboring men, who they profess to befriend. I was thoroughly convinced the way these societies were managed, that they exercised a baneful influence upon the business relations of the country. I was convinced that something should be done to try to harmonize the two great interests of our country, capital and labor. They, being equal, should receive equal protection.⁹²

Upchurch felt the need to unite employers and employees into an organization which would seek to provide good to the employees without being a financial burden to the employers. The number of wage earners increased sevenfold between 1850 and 1910. The need for this protection was increased by the Civil War—which led to the industrialization of the South—and the Industrial Revolution.⁹³

Upchurch continued working for other railroads, including in the lathe shop of the Atlantic and Great Western Railroad in Meadville, Pennsylvania. It was there that on April 30, 1868 he and his colleagues set up the "League of Friendships of the Mechanical Order of the Sun," with a membership of engineers, firemen, mechanics, and laborers from the railroad. Eventually, Upchurch was unhappy with the payment of fees to the Grand Council, so he met with people again and established the A.O.U.W.⁹⁴ "In naming the Society, he gave it the name 'Ancient' because he wanted to give the origin and progress of the arts and sciences (in the ritual). To do this, he had to refer to ancient history, which showed him that Tubal Cain was the founder and instructor of all who worked in brass, iron and other metals."⁹⁵ The Workmen referred to the membership of the Society. The organization was launched on October 27, 1868, where an argument broke out about the inclusion of the term "white males" within the constitution. Upchurch demanded the inclusion, and the other members stormed out. At the next

⁹² Ibid, 2.

⁹³ Ibid.

⁹⁴ Ibid, 3.

⁹⁵ Ibid, 5.

meeting, six members had returned, and it was from this group that the organization grew.⁹⁶

Ritual

The A.O.U.W. has three degrees—Junior Workman, Workman, and Master Workman. *The Pledge of the Workman Degree* involves the candidate placing his left hand upon the Bible and saying:

I, (name), in the presence of Almighty God and the members of this fraternity here assembled, do of my own free will solemnly promise that I will preserve the secrets of this degree and all the private transactions of this order. I will render true and faithful allegiance to the Supreme Lodge in which I may hold my membership. I promise that I will assist a brother when in distress, defend him when assailed by envy or slander, advise him when he is in error, and warn him when he is in danger. I promise that I will not violate the chastity of any member of his family and will not permit it. I promise that I will not injure a brother in his person, property or reputation, but will help him when I can, without injury to myself or family, and I will give him aid and comfort in sickness and distress. To all this I pledge my sacred honor.⁹⁷

Knights of Pythias, Charity Lodge No. 131

The Knights of Pythias (K.O.P.) can be considered an entirely American organization, although its structure and ideology borrows much from idealized Medieval romanticism. The K.O.P. is the brainchild of Justus H. Rathbone, who wrote the tenets of the lodge while working as a schoolteacher in Eagle Harbor, Michigan in the late 1850s.⁹⁸ Rathbone found inspiration after performing *Damon and Pythias*, John Banim's play based on the Greek legend about two men whose sense of brotherhood moved them to self-sacrifice. It was not until he moved east to Washington, D.C. that he put his ideas to work. The first meeting where the Ritual was read and took place in Mr. Robert H. Champion's room in Washington D.C. on February 15, 1864. The United States was embroiled in the Civil War. Even though the K.O.P. was originally intended as a social organization for government clerks, Rathbone wished the organization to exemplify the modern examples of bravery, self-sacrifice, and brotherhood that the country witnessed on a daily basis by soldiers.

Only six months into its history, Rathbone left the organization, due to differences with fellow members. He eventually returned, equipped with new ritual. Within four years, the membership had reached 3,000, and by the turn of the century, the K.O.P. claimed more than half a million members. The Holy Office initially forbade Catholics from joining, but it later conceded and allowed membership, as long as the member remained

⁹⁶ Ibid, 5, 6.

⁹⁷ Preuss, *Dictionary*, 47-8.

⁹⁸ See Appendix C.

in good faith. The organization reached its peak membership in 1923 at 908,000. Like many other fraternal organizations, lost membership during and after the Great Depression and the introduction of the New Deal, which brought Social Security and dramatic changes in the health care system.⁹⁹

Ritual

The organization has three degrees into which a member can entire—the Page Degree, the Esquire degree, and the Knight degree. The rituals for candidates entering the Knights Templar are elaborate, highly ceremonial, and scripted in word and action. The following is just part of the instruction given for initiation for the rank of Page. Rathbone’s influence by a dramatic script is very evident.

Preparation

Robes appropriate to the official stations may be worn if desired. Everything being in readiness in the lodge-room, the Chancellor Commander will order the Outer Guard to admit the candidates to the ante-room. The presence of the candidates in the ante-room should be the signal for complete silence in the lodge-room, which the Chancellor Commander shall enforce. The Chancellor Commander will order the Secretary and the Master at Arms to proceed thither and propound to the candidate the following questions, and obtain his signature to his answers:

Do you believe in the existence of a Supreme Being?

Answer.

Are you of sound bodily health?

Answer.

Have you hitherto applied for membership in the order of Knights of Pythias—if so, when and where?

Answer.

Are you willing to take upon yourself a solemn obligation to keep forever secret all that you may hear, see or be instructed in—an obligation that will in no wise conflict with your creed or your conscience?

Answer.

The candidate replies to these questions, and the Secretary writes the answers in a book prepared for the purpose, after which the candidate signs his name to them, and the Secretary and the Master at Arms sign their names as witnesses. The Secretary, with the Master at Arms, then returns to the lodge-room and reports the result of the examination. If all the answers are not satisfactory to the lodge, the Secretary shall immediately notify the candidate. If all the answers are satisfactory, the lodge shall at once proceed to the initiation.

⁹⁹ Carnaha, *Pythian Knighthood*, 104, 107, 260; Axelrod, *Encyclopedia*, 153-4.

Initiation

Master at Arms gives the alarm of the rank.

Inner Guard repeats the alarm and attends the wicket: Who comes here?

Master at Arms: The Master at Arms of this lodge, with a stranger who desires to be initiated into the mysteries of the rank of Page in the order of Knights of Pythias.

Inner Guard closes the wicket: Chancellor Commander, the Master at Arms of this lodge, with a stranger who desires to be initiated into the mysteries of the rank of Page, applies for admission.

Chancellor Commander: Admit them.

Inner Guard opens the door.

Master at Arms enters into the darkened lodge-room with the candidate (un-blindfolded) on his left.

Pythagoras, a competent member, in suitable costume, representing Pythagoras, will be stationed inside. As the Master at Arms and the candidate enter, Pythagoras meets them, and addresses the candidate, the Master at Arms quietly retiring: In me behold Pythagoras. Centuries before your eyes had opened on the light of day, I had attained the knowledge of all the ages. The arts of ancient Egypt, the science of Arabia and the philosophy of Phoenicia, the lore of the Chaldean sages and the occult mysteries of the Persian magi, are to me an open book. I welcome you as a seeker after knowledge; but bear in mind, O neophyte, this truth—the wish to know contains not always the faculty to acquire. He who seeks to discover must first learn to imagine and to deliberate. The life that contemplates is nobler than the life that enjoys. He who merely is, may be a dull, insensate hind; he who knows, is in himself divine. The journey which is before you is to you unknown. It lies, perhaps, through flower-bespangled plains and verdant meads, where summer sunshine sifts through interlacing boughs, and perfumed zephyrs sigh, and music-throated birds entrance the listening air. It peradventure winds its devious and uncertain way along the mountain side, where unscaled peaks their towering summits lift amid the thunder's sullen roar, and depths abysmal yawn beyond the treacherous precipice; or else where darkling rivers run, 'mid rayless gloom, through caverns measureless to man, down to a sunless sea. Mayhap it leads through bog and fen and foul morass, where hideous creatures climb and crawl, and slimy serpents cling and coil, and nameless, countless horrors lurk unseen. Fear is the deadliest foe to knowledge. Be brave. The coward fancies perils which may not exist, and dies a thousand deaths; to the hero danger comes only to nerve his arm and steel his soul to combat and to conquer. And now, farewell. You go to claim the golden spur that knighthood wears. To wear it, you must win it. Should you succeed, your guerdon and

reward will be companionship with loyal-hearted and chivalric knights; should you fail, on you and you alone will rest the burden of the blame.

Pythagoras then retires. This scene may be illustrated by stereopticon views, tableaux~ or in any similar manner, at the option of the lodge.

The Master at Arms, who, in the meantime, has been in waiting, takes the candidate by the arm, and, without speaking, leads him to the ante-room.

Chancellor Commander: Shall appoint two or more members to assist the Master of the Work in the preparation of the floor, which shall be as follows:

- 1. On two trestles, twelve inches high, covered by a black pall reaching to the floor, shall be placed an open coffin, which shall contain a skeleton. On the coffin shall be two crossed swords, with the hilts towards the Prelate, and on these the open book of law. The coffin may be placed in the center of the floor, or in front of the station of the Vice Chancellor, or in an alcove of the lodge-room.*

- 2. When directed by the Chancellor Commander, the Master at Arms will retire to the ante-room and prepare the candidate, by placing on him a white sash (extending from the right shoulder to and below the left hip) and securely blindfolding him. As many attendants may be appointed as desired. No frivolous conversation shall be permitted in the presence of the candidate. Only such remarks as are essential to his proper preparation shall be allowed. There may be such floor-work, forming of triangle, or scene arrangement, as each lodge may determine for itself. Master at Arms enters, with the candidate on his left, escorts him very slowly once around the room, and halts before the station of the Chancellor Commander. In the meantime, perfect silence should prevail. If possible, a solemn march should be played. While passing around the lodge room with the candidate, the Master at Arms should be between the candidate and the altar or coffin.*

Master at Arms: Chancellor Commander, before you stands a stranger, who desires to be initiated into the mysteries of the rank of Page in the order of Knights of Pythias.

Chancellor Commander: Stranger, favorable consideration of an applicant for the ranks of Knighthood is an expression of our belief in his honor and integrity. Being thus favored, it remains for you, when you have attained the ranks of Knighthood, to make of this belief a verity. That you may the better understand what you may see and hear, as step by step you advance in this great brotherhood, I ask a listening ear. This order does not rest its claim for favor solely upon its signs and symbols, but its ceremonies point the way to a higher and better standard of manhood. It would develop and maintain character, and reputation would follow, as the night the day. We do not claim nor expect perfection, but our hope is for better things. We realize the frailties and weaknesses of man, and from the lessons taught, we learn to overcome our own. Whatever of pleasure we may find along the way will prove your profit in the end. In our

ritualistic work, each sentence has a meaning, and each paragraph a lesson for your daily life. You will realize that friendship brings its full reward. The force and sting of hasty judgment may be yours, but caution has its part, and charity's broad mantle will protect the thoughtless and the weak. We believe that the unkind word is not an asset in the life of man; it brings naught of good, and once sent forth, is a liability which can never, never be redeemed. As you have faith in yourself, your honor and integrity, so have faith in the honor and integrity of your fellowman. Disregard of prudence that vanity may feast, is often seen, but much preferred is the exercise of cautious judgment, and you will learn that confidence in others is as necessary to a successful life as the food we eat, the air we breathe, and the love-light of the home. We look for the good, the brighter, the better side of man. This order, founded in the City of Washington, February 19, 1864, in its teachings, takes hold of the hearts of men, appeals alike to the high and the low, to the learned and the unlearned, and strikes the chord of human sympathy found in all who do not live for self alone. The story of Damon and Pythias is its basic thought; every lesson taught has its application to life, day by day—as it was, is, and will be, through each unfolding year. Our wish, our hope, our aim, is that this order may aid you to be true, cautious, charitable, benevolent and brave, in all that tends to make for good, in a world filled with golden opportunities to plant a flower, and uproot a thorn along the path of life. In this spirit, I welcome you as an applicant for the mysteries of this rank. In return for the honors we bestow, what may we expect of you?

Prompted by the Master at Arms, the candidate answers: Obedience.

Chancellor Commander: Master at Arms, the stranger having pledged obedience, you will conduct him to the Prelate of this lodge, who will administer to him the obligation of the rank of Page.

Master at Arms conducts the candidate once around the room, and then to the coffin, in front of the Prelate: Prelate, by order of the Chancellor Commander, I present a stranger, who has pledged obedience, and who wears an emblem of the purity of his purpose, that you may administer to him the obligation of the rank of Page.

Prelate: White has ever been an emblem of purity; and to the members of this order it represents that purity of purpose essential to admission here. You wear it as one whose presence we welcome and whose purpose we applaud. Master at Arms, require the stranger to kneel upon both knees, place his left hand upon his left breast and his right hand, palm downward, on the book of law.

Master at Arms obeys the orders as given. Prelate advances to the coffin.

Master at Arms: Prelate, the stranger is in position to take the obligation.

Chancellor Commander gives two raps. If attendants assist in the ceremony, one should stand at each end of the coffin, and the other attendants (if any) behind the candidate and the Master at Arms. The members remain in their places.

Prelate: Stranger, as you have promised obedience, and are about to assume the obligation of this rank, justice to you demands that you should be in possession of all your faculties. Master at Arms, you will now remove the hoodwink, that he may see as well as hear.

Master at Arms removes the hoodwink.

Prelate: Stranger, you will repeat after me. I solemnly promise that I will never reveal the password, signs or any other secret or mystery of this rank, except in a lodge of this order, recognized by and under the control of the Supreme Lodge Knights of Pythias, or when being examined by the proper officer of a lodge, or to one whom I know to be a member of this rank. I further promise that I will not become a member of, recognize or countenance any organization using the name of this order or any derivative thereof, which is not recognized by or under the control of the Supreme Lodge Knights of Pythias.

I further promise that I will obey the laws and, so far as possible, comply with the requirements of the order. I further promise that I will heed the teachings of this rank, and seek to profit thereby, and, as I meet the members of this order, I will endeavor to exemplify, in my conduct and my demeanor toward them, the principles of friendship embodied in the lesson of tonight. To the faithful observance of this obligation I pledge my sacred word of honor. So help me God—and may he keep me steadfast.

All: Amen!

Prelate: Stranger, by this vow you are bound until death.

All: Even until death!

Prelate: Until the mortal casket is forever stilled, no longer obeying for good or ill the behests of your immortal being, and soon to return to undistinguishable dust; and when your frame, like that on which you gaze, becomes an object lesson to be conned—a spectacle for curious or reflective minds to ponder o'er, and wonder if, once instinct with life, it sipped of every sinful sweet, and unremembered fell asleep; or if the hand, ne'er closed to human need, its largess so bestowed that e'en the fleshless and cadaverous palm could not the kiss of gratitude affright—may the record of your life be such that the briefest truthful thought must be, "He lived to bless mankind!"

*Prelate, Master at Arms and attendants kneel on right knee.*¹⁰⁰

¹⁰⁰ http://www.phoenixmasonry.org/masonicmuseum/fraternalism/knights_of_pythias.htm

The next degree is the Esquire degree, wherein the candidate promises not to write down any of the “screwed work” of the Order or to allow others to do so without consent. “The ritual then requires him to do just that, by filling in the motto in the blank space provided. If the candidate remembers his oath and refuses to fill it in himself, the Keeper of Records volunteers to do it for him. If he still protests, he is congratulated and installed; if he fills in the blank space, proceedings are delayed for a while during a mock trial. When the trial is over, he is inducted as an Esquire.” The highest degree is that of the Knight, where the member has a shield placed on his left arm and a helmet on his head, with the visor blindfolding him. Other members, acting as “Senators,” debate his qualification. Terminology and titles used keep with the Order’s fascination with the Middle Ages. Lodges are called “castles,” and officials carry such titles as “Chancellor Commander,” “Prelate,” “Master of the Work/Finance/Exchequer/or at Arms,” and “Guard.”¹⁰¹

¹⁰¹ Axelrod, *Encyclopedia*, 153-4.

Works Cited and Referenced

- Axelrod, Alan. *The International Encyclopedia of Secret Societies and Fraternal Orders*. New York: Facts on File, Inc., 1997.
- Burt, Roger. "Freemasonry and business networking during the Victorian Period." *Economic History Review*, LVI, 4 (2003): pp 657-688.
- Carnahan, James Richards. *Pythian Knighthood, its history and literature; being an account of the origin and growth of the order of Knights of Pythias*. Cincinnati: The Pettibone Manufacturing Company Fraternity Publishers, 1889.
- "Catholic Encyclopedia: Ancient Order of the Hibernians." New Advent.org. <http://www.newadvent.org/cathen/07320a.htm> (Accessed 8 April 2008).
- Cromley, Elizabeth Collins and Carter L. Hudgins. *Gender, Class, and Shelter: Perspectives in Vernacular Architecture, V (Perspectives in Vernacular Architecture)*. University of Tennessee Press, May 1995. (Article by William D. Moore, "The Masonic Lodge Room, 1870-1930: A Sacred Space of Masculine Spiritual Hierarchy").
- "Decoding the Past—Mysteries of the Freemasons." History Channel, Documentary, 2005.
- "Foresters Friendly Society—Our History." Forester Friendly Society. http://www.foresters.ws/about_us_history.htm (Accessed 5 April 2008).
- "A Fraternal History of Marin County California—Hibernian Orangemen Royal Black Knights." Mill Valley Lodge Freemasonry. http://mill-valley.freemasonry.biz/marin_hibernians_orangemen_royal_black_knights.htm (Accessed 8 April 2008).
- Grand Chapter of Royal Arch Masons of Alberta. <http://www.royalarchmasonsalberta.com/Welcome/AboutUs/AboutRAM.aspx> (Accessed 5 April 2008).
- Harding, Nick. *Secret Societies*. 2nd ed. Edison, NJ: Chartwell Books, Inc., 2006.
- Highet, Robert. *Rechabite History: A record of the origin, rise and progress of the Independent Order of Rechabites, Salford Unity, Temperance Friendly Society: from its institution on August 25th, 1835 to the present time—1935, one hundred years*. Manchester, England: Privately published by the Board of Directors of the Order, 1936.
- I.O.O.F. Collection. Keweenaw National Historical Park Archives.

- Kaulfuss, Karla. *A Historic Structure Report on the Union Building Calumet, Michigan: A Property of the Keweenaw National Historical Park, Houghton County, Michigan*. Master's Thesis, 1999.
- Kelly, A. Ashmun. *The Expert Interior Decorator*. Third Edition. Privately published, 1925.
- Keweenaw NHP. *Draft History Structure Report: The Union Building*. Calumet, MI, 2002.
- Copper Country Masonic Lodge Collection. Michigan Technological University Archives and Copper Country Historical Collections. (# MS-035).
- Moore, William D. *Masonic Temples: Freemasonry, Ritual Architecture, and Masculine Archetypes*. University of Tennessee Press, 2006.
- “Order of the Eastern Star History.” General Grand Chapter, Order of the Eastern Star. <http://www.easternstar.org/oeshistory.htm> (Accessed 5 April 2008).
- “Phoenix Masonry, Inc.” Phoenix Masonry Museum. <http://mill-http://www.phoenixmasonry.org> (Accessed 17 March 2008).
- Preuss, Arthur. *A Dictionary of Secret and Other Societies*. St. Louis, MO: B. Herder Book Co., 1924.
- Ross, Theo A. *Odd Fellowship: Its History and Manual*. New York: The M. W. Hazen Co, 1887.
- “Secrets of the Freemasons.” Arts & Entertainment (A&E), Documentary, 2006
- Stevens, Bob (Grand Secretary of Masonic Grand Lodge of Michigan). Personal Interview by Author. Phone. 4 April 2008.
- Tabbert, Mark A. *American Freemasons: Three Centuries of Buildings Communities*. New York: New York University Press, 2005.
- “The Three Links Fraternity.” The Sovereign Grand Lodge, Independent Order of Odd Fellows, http://www.ioof.org/ioof_history.htm (Accessed 17 March 2008).
- Yates, Keith L. *The Fogarty Years; a history of A.O.U.W., America's first fraternal life insurance society*. First edition. Seattle: Evergreen Printing Company: Seattle, 1972.

APPENDIX

- A. Information from Polk Directories
- B. Calendars of Usage
- C. Selection from Interview With Justus Rathbone

APPENDIX A

Organization Using the Union Building
Information Extracted from Polk Directories, 1895-1916

POLK DIRECTORIES

1895-96

COUNTY DIRECTORY—CALUMET SECRET SOCIETIES

Masonic.

Montrose Commandery No 38 Knights Templar - Meets first Friday of each month at their asylum in Union building 5th & Red Jacket Road. John Duncan , EC: Reuben H Osborn G: James Collie, CC; Rev. Percy G.H. Robinson, prelate: John Merton, SW; Charles Smith, JW; Stephen Paull, treas.; Judson P. North, recorder; Albert B. Wareham, SB; Wm E. Carpenter, SB; Julius E. Fliege, warder; Sivert Olson, sentinel

Calumet Lodge No 271 F&AM - Meets the Thursday on or before each full moon at the Union Building.

Wm M Harris, WM; John Merton, SW; Charles Geiger, JW; L.W. Killmar, sec ; Wm. Sanders, treas.

Independent Order of Odd Fellows.

Hecla Lodge No 90 - Meets every Wednesday in Union Bldg. NE corner 5th and Red Jacket Rd. Charles McLellan NG; Josiah Harper VG; Wm Fisher RS; Charles Geiger PS; Frederick Roehm treas.

Ancient Order of Foresters of America.

Court Robin Hood No 6283 - Meets 1st and 3rd Saturday of each month in Union building ne corner of 5th and Red Jacket. Seth Meddlen Cr; Alfred Goodsole SCR; Wm H Williams treas; Wm E Daniell FS; Thomas S Warren , PS; Silas Johns SW; Thomas Mills JW.

Ancient Order of Hibernians.

AOH Division No 2 - Meets on the Sunday nearest the 20th of each month in Union Bldg NE corner of 5th and Red Jacket. James Kelly, pres; Patrick Sullivan, vice pres; John E. O'Neil, fin sec; Jeremiah Downing, rec sec; John R. Ryan, tres.

Ancient Order of United Workmen.

Red Jacket Lodge No 129 - Meets every Thursday in Union Bldg NE corner of 5th and Red Jacket. Joseph Chynoweth, MW; James Carley, F; Michael Bresnahan , O; Wm W. Elis, recorder; Dominic Kemp, financier; John G. Cuddihy, receiver; Charles Lefebre, guide; Charles G. Larsen, IW; Adam Fish, OW

Knights of Pythias.

Charity Lodge No 131 - Meets every Tuesday in Union Bldg NE corner 5th and Red Jacket. Samuel Martin, CC; John A. McAulay, VC; C. Bramhall, prelate : A.W. Kerr, K of R&S; F.H. Schumacher, M of F; O.J. Torangeau, M of E ; W. J. Jackson, M at A

Independent Order of Rechabites

Willing Workers Tent No 20 - Meets every other Friday in Union Building, NE corner 5th and Red Jacket Road. Mrs. John Vivian, shepherd; Mrs. Mary Lavers , Pcr; Mrs. Emma Williams,

CR; Mrs. John Mathes, DR; Mrs. Joseph Biscombe, RS; Mrs. Mary Jane, treas; Mrs. James Burton, Levite

Improved Order of Red Men.

Red Jacket Tribe No 42 - Meets 2nd and 4th Tuesday of each month in Union Bldg NE corner 5th and Red Jacket Rd. Wm. Carah, prophet; Joseph Chynoweth, sachem: James Wiggins, SS; George Burns, JS; W.H. Hodges, C of R; John H. Rowe, AC of R; George Wilson, K of W; Charles Lefeber, J of H; Harry Rapsom, G of W.

Sons of Hermann

Calumet Lodge No 4 - Meets 2nd and 4th Sundays of each month in Union bldg., NE corner 5th and Red Jacket Rd. Michael Yaeriling, pres; Geo. Haner , vice-pres; Jacob Link, 1st sec; Henry Grimer, 2d sec; John Grathwahl, treas.

Modern Woodmen of America

Seneca Camp No 1247 - Meets 1st and 3rd Monday evening of each month in Union bldg, NE corner 5th and Red Jacket Rd. FH Schumaker, VC, John Foley, VA; John H Holman, banker, Wm E Steckbauer, clerk.

FH Schumaker—Frank H Schumaker—Meat Market, 401 5th, cor Elm, res Portland btw 7th and 8th

Foley—See 1897

John H Holman—(Holman and Williams) res 800 Portland

HOLMAN & WILLIAMS (John H Holman and Stephen Williams), Groceries, Provisions, Confectionary and Fruits, 122 N 5th (See right bottom lines)

Wm E Steckbauer (See 1897)

1897-1898

COUNTY DIRECTORY—CALUMET

Pg. 28

SECRET SOCIETIES

Masonic.

Montrose Commandery No 38 Knights Templar—Meets first Friday of each month at their asylum in Union Bldg, n e cor 5th and Red Jacket road. M M Morrison, E C; Judson P North, G; John McNaughton, C C; Charles W Niles, prelate; Julius E Fliege, S W; Lincoln Cunningham, J W; Stephen Paule, treas; Elbridge G Brown, recorder; J Wesley Downing, S B; R D Jones, S B; Wm M Harris, warder; Paul P Roehm, sentinel.

Pg. 29

Calumet Lodge No 271 F & A M—Meets the Thursday on or before each full moon at 7:30 p m in Union Bldg, n e cor 5th and Red Jacket road. John Merton, W M; E G Brown, S W; James W Ritchie, J W; L W Killmar, sec; Paul P Roehm, treas.

INDEPENDENT ORDER OF ODD FELLOWS.

Hecla Lodge No 90—Meets every Wednesday evening in Union Bldg n e cor 5th and Red Jacket rd. James Sharp, N G; George Calvery, V G; Wm Fisher, R S; Charles Geiger, P S; Frederick Roehm, treas.

DAUGHTERS OF REBEKAH.

Stella Lodge no 206—Meets second and fourth Mondays of each month, Union Bldg, n e cor 5th and Red Jacket rd. Lily M Curl, N G; Eliza McArthur, V G; Mary Daume, sec; Charles Schwenn, treas; Mrs Amelia Gillett, F S.

Pg. 30

ANCIENT ORDER OF FORESTERS OF AMERICA.

Court Robin Hood No 6283—Meets first and third Saturday of each month in Union Bldg, n e cor of 5th and Red Jacket rd. Seth MEdlden, C R; Alfred Goodsole, S C R; Wm H Williams, treas; Wm E Daniell, F S; Thomas S Warren, P S; Silas Johns, S W; Thomas Mills, J W.

ANCIENT ORDER OF HIBERNIANS.

A O H Division No 2—Meets on the Sunday nearest the 20th of each month in Union Bldg, n e cor of 5th and Red Jacket rd. Patrick Sullivan, pres; Louis Labby jr, vice-pres; John E O'Neil, fin sec; Michael E O'Brien, rec sec; John R. Ryan, treas.

ANCIENT ORDER OF UNITED WORKMEN.

Red Jacket Lodge No 120—Meets every Thursday evening in Union Bldg, n e cor 5th and Red Jacket rd. Theodore De Goyer, M W; Michael Bresnahan, P M W; Maurice Kelly, F; Chalres Kuth, O; Wm W Ellis, recorder; Dominick Kemp, financier; John D Cuddihy, receiver; Christopher Voelker, guide; Peter Krupp, I W; Michael Dee, O W.

Pg. 31

KNIGHTS OF PYTHIAS.

Charity Lodge No 131—Meets every Tuesday evening in Union Bldg, n e cor 5th and Red Jacket rd. Angus W Kerr, C C; Charles W Koppelman, V C; Benjamin T Hoskin, prelate; John C Clark,

K of R and S; F H Schumaker, M of F; O J Torangeau, M of E; Joseph Kemp, M at A; John A MacAulay, M of W.

Pg. 32

SONS OF HERMANN.

Calumet Lodge No 4—Meets 2d and 4th Sundays of each month in Union Bldg, n e cor 5th and Red Jacket rd. Wm Voss, press; Charles Hancer, vice-pres; Jacob Link, 1st sec; Gustav Preuss, 2d sec; John Grathwahl, treas.

Pg. 34

MODERN WOODMEN OF AMERICA.

Seneca Camp No. 1247—Meets 2d and 4th Thursday evening of each month in Union Bldg, n e cor 5th and Red Jacket rd. John F Foley, V C; Philip Sheridan, V A; Michael J Harrington, banker; Wm E Steckbauer, clerk.

John F Foley—clk Martin Foley, bds over 218 N 5th

Phillip O Sheridan-Plumbing, Steam and Hot Water Heating, 109 N 5th, res 304 Lake Linden av, Laurium

Michael J Harrington—(most likely) electrician, bds 4353 Pine

Wm E Steckbauer—photogr, 300 N 5th, res n s Portland 2 w of 7th

1899-1900

COUNTY DIRECTORY—CALUMET

Pg. 30

SECRET SOCIETIES

Masonic.

Montrose Commander No 38 Knights Templar—Meets first Friday of each month at their asylum in Union Bldg, n e cor 5th and Red Jacket Road. Judson P North, E C; John MacNaughton, G; Thomas H Soddy, C C; Richard C Chamberlain, prelate; Frank S Carlton, S W; Wm E Carpenter, J W; Stephen Paull, treas; Wilbur S Whisler, recorder; Uno M Montin, S B; R D Jones, S B; Frank W Cooley, 1st G; Frederick Roehm, 2d G; Alexander G Andrews, 3d G; Fred W Peppler, warder, Paul P Roehm, Sentinel,

Calumet Lodge No 271 F & A M—Meets the Thursday on or before each full moon at 7:30 p m in Union Bldg, n e cor 5th and Red Jacket road. Wm Phillips, W M; James M Merton, S W; F S Carlton, J W; L W Killmar, sec; Paul P Rowem, treas.

Calumet Lodge Order Eastern Star No 182—Meets first Tuesday in each month in Union Bldg, n e cor 5th and Red Jacket rd. Wm Harris, W P; Mrs. Annie I Ream, W M. Helen Sturgis, A W M; Jennie Sincock, treas; Marison Merton, sec; Miss E Goldsworthy, cond, Miss Julia Olson, asst cond.

Independent Order of Odd Fellows.

Hecla Lodge No 90—Meets every Wednesday evening in Union Bldg, n e cor 5th and Red Jacket rd. J H Grigg, N G; Dougald McRae, V G; Wm Weir, R S; Charles Geiger, P S; Frederick Roehm, treas.

Pg. 31

Daughters of Rebekah.

Stella Lodge No 206—Meets second and fourth Fridays of each month, Union Bldg, n e cor 5th and Red Jacket rd. Mrs. P Harvatt, N G; Mrs. Wm Fisher, V G; Charles Schwenn, treas; Mrs. Amelia Gillett, F S.

Court Robin Hood No 6283—Meets first and third Saturday of each month in Union Bldg, n e cor 5th and Red Jacket rd. Seth Meddlen, C R; Thomas S Warren, S C R; Wm H Williams, treas; Wm E Daniell, F S; Wm S Johnson, P S; Silas Johns, S W; Thomas Mills, J W.

Royal Neighbors.

Lombard Camp, O R N—Meets first and third Monday of each month in Union Hall. Mrs. B Holman, Oracle; Mrs. Dora Goldsmith, Vice-Oracle; Miss Leah Goldsmith, Recorder.

Ancient Order of United Workmen.

Red Jacket Lodge No 129—Meets every Thursday evening in Union Bldg, n e cor 5th and Red Jacket rd. Andrew Kauth, M W; Maurice Kelly, P M W; Peter Zier, F; Peter Kramer, O; Wm W Ellis, recorder; Dominick Kemp, financier; John D Cuddihy, Receiver; Christopher Voelker, guide; Peter Krupp, I W; Edward Smith, O W.

Pg. 33

Knights of Pythias

Charity Lodge No. 131—Meets every Tuesday evening in Union Bldg, n e cor 5th and Red Jacket Rd. Angus Clark, C C; C W Koppelman, P C C; Joseph Kemp, V C; Thomas Wills, prelate; John C Clark, K of R and S; F H Schumaker, M of F; F S Carlton, M of E; J A Mackenzie, M at A; James Hocking, M of W.

Pg. 34

Sons of Hermann

Calumet Lodge No 4—Meets 2d and 4th Sundays of each month in Union Bldg, n e cor 5th and Red Jacket rd. Wm F Schenk, pres; Charles Haner, vice-pres; Jacob Link, 1st sec; Gustav Preuss, 2d sec; J Schmidt, treas.

Pg. 35

Modern Woodmen of America.

Seneca Camp No 1247—Meets every Monday evening of each month in Union Bldg, n e cor 5th and Red Jacket Rd. W S Paddock, V C; W E Campbell, V A; W J Hallman, banker, Wm E Steckbauer, clerk.

1901-02

COUNTY DIRECTORY—CALUMET

Pg. 32

SECRET SOCIETIES

Masonic.

Montrose Commandery No 38 Knights Templar—Meets first Friday of each month at their asylum in Union Bldg, n e north 5th and Red Jacket Road. Judson P North, E C; Frank W Cooley, G; Thomas H Soddy, C G; W B Coombe, prelate; Frank S Carlton, S W; Wm E Carpenter, J W; Stephen Paull, treas; William S Whisler, recorder; Uno M Montin, S B; R D Jones, S B; Fred W Pepller, warder; Thomas D Meads, sentinel.

Calumet Lodge No 271 F & A M—Meets the Thursday on or before each full moon at 7:30 p m, in Union Bldg, n e cor 5th and Red Jacket rd. Wm Phillips, W M; George Unsworth, W M; Horatio S Lean, J W; Herman Haas, sec; J F Bennett, treas.

Calumet Lodge Order Eastern Star No 182—Meets first Tuesday in each month in Union Bldg, n e cor 5th and Red Jacket rd. R D Jones, W P; Mrs E A Goldsworthy, W M; Rose Daniell, A W M; Jennie Sincock, treas; Phoebe Gribble, sec; Mrs Eva Hosking, cond; Mrs Julia McKenzie, asst cond.

Pg. 33

Independent Order of Odd Fellows.

Hecla Lodge No 90 I O O F—Meets every Wednesday evening in Union Bldg, n e cor 5th and Red Jacket rd. Norman McAuley, N G; Wm Price, V G; Livingstone Wareham, R S; Charles Geiger, F S; Frederick Roehm, treas.

Daughters of Rebekah.

Stella Lodge No 206—Meets second and fourth Fridays of each month, Union Bldg, n e cor 5th and Red Jacket rd. Mrs Edith Lewis, N G; Mrs Wm Goodfellow, V G; Charles Schwenn, treas; Mrs Amelia Gillett, F S; Mrs Polly Maggy, sec.

Ancient Order of Foresters of America.

Court Robin Hood No 6283 - Meets 1st and 3rd Saturday of each month in Union building ne corner of 5th and Red Jacket. Seth Meddlen Cr; Thomas S Warren, S C R; Wm H Williams treas; Wm E Daniell, F S; Wm S Johnson, P S; Silas Johns, S W; Thomas Mills, J W.

Pg. 34

Ancient Order of United Workmen.

Red Jacket Lodge No 129—Meets every Thursday evening in Union Bldg, n e cor 5th and Red Jacket rd. Christ Voelker, M W; Peter Zier, P M W; P C Kelly, F; John Lamore, O; Wm W Ellis; recorder; Dominick Kemp, financier; John D Cuddihy, receiver; Patrick O'Neil, guide; F J Breswinger, I W; Michael Bresnahan, O W.

Pg. 36

Sons of Hermann.

Calumet Lodge No 4—Meets 2d and 4th Sundays of each month in Union Bldg, n e cor 5th and Red Jacket rd. J B Diring, pres; John Ettinger, vice-pres; Alois Marinzel, 1st sec, Joseph Wolf, 2d sec; Matthias Kauth, treas.

1903-04

COUNTY DIRECTORY—CALUMET

Pg. 32

SECRET SOCIETIES

Masonic.

Montrose Commandery No 38 Knights Templar—Meets first Friday of each month at their asylum in Union Bldg, n e cor of 5th and Red Jack rd. F S Carlton, E C; R H Shields, G; John Merton, C G; R C Chamberlain, prelate; R D Jones, S W; G R Campbell, J W; Stephen Paull, treas; J W Downing, recorder; W J Smith, S B; H T Hosking, P B; A G Andrew, warder; T D Meade, sentinel.

Pg. 33

Calumet Lodge No 271 F & A M—Meets the Thursday on or before each full moon at 7:30 p m, in Union Bldg, n e cor 5th and Red Jacket rd. George Unsworth, W M; Thomas H Soddy, S W; Henry Parsons, J W; H R Reed, sec; J F Bennett, treas.

Calumet Lodge Order Eastern Star No 182—Meets first Tuesday in each month in Union Bldg, n e cor 5th and Red Jacket rd. Herman Haas, W P; Mrs Evaline Hosking, W M; Mrs Anna Roehm, A M; Mrs Alice Haas, trea; Mrs Nellie McLogan, sec; Mrs. Jessie Faucett, condr; Elizabeth McNabb, asst condr.

Independent Order of Odd Fellows.

Hecla Lodge No 90 I O O F—Meets every Wednesday evening in Union Bldg, n e cor 5th and Red Jacket rd. Thomas Bastian, N G; John Lewis, V G; Ed-Northey, R S; George H Calverley, F S; James Sharpe, treas.

Daughters of Rebekah.

Stella Lodge No 206—Meets second and fourth Fridays of each month, Union Bldg, n e cor 5th and Red Jacket rd. Louise Williams, N G; Mrs. William Heath, V G; Mrs. James Green, treas; Mrs. Frank Gillette, F S, Mrs James Yelland, sec.

Pg. 34

Ancient Order of United Workmen.

Red Jacket Lodge No 129—Meets every Thursday evening in Union Bldg, n e cor 5th and Red Jacket rd. George W Burns, M W; Peter C Kelly, P M W; Charles Schwenn, F; Edward F Cummins, O; Wm W Ellis, recorder; Dominick Kemp, financier; John D. Cuddihy, receiver; F J Beswanger, guide.

1905-06

COUNTY DIRECTORY—CALUMET

Pg. 32

SECRET SOCIETIES

Masonic.

Montrose Commandery No 38 Knights Templar—Meets first Friday of each month at their asylum in Union Bldg, n e cor 5th and Red Jacket rd. F S Carlton, E C; R C Chamberlain, G; R D Jones, C G; L M Killmer, prelate; C R Campbell, S W; C J McGee, J W; James T Fisher, treas; W T Rabey, recorder; John Dawden, S B; Charles Noetzel, P B; J S Chynoweth, warden, T D Meade, sentinel.

Calumet Lodge No 271 F & A M—Meets the Thursday on or before each full moon at 7:30 p m, in Union Bldg, n e cor 5th and Red Jacket rd. Thomas H Soddy, W M; J Frank Bennetts, S W; P J McClelland, J W; J D Kerr, sec; C L Noetzel, treas.

Calumet Lodge Order Eastern Star No 182—Meets first Tuesday in each month in Union Bldg, n e cor 5th and Red Jacket rd. George Unworthy, W P; Mrs Margaret Sheehan, W M; Miss Phoebe Gribble, A M; Miss M Louise Goldsworth, sec; Mrs Alice Haas, treas.

Independent Order of Odd Fellows.

Hecla Lodge No 90 I O O F—Meets every Wednesday evening in Union Building, n e cort 5th and Red Jacket rd. Archie Matheson, N G; Edward W Northey, V G; John Gregg jr, R S; George H Calverley, F S; James Sharpe, treas.

Ancient Order of United Workmen.

Red Jacket Lodge No 129—Meets every Thursday evening in Union Blk. Edward F Cummins, M W; John Matheson, F; Chris Kohn, F; W W Ellis, R; Dominick Kemp, F; John D Cuddihy, treas.

1907-08

COUNTY DIRECTORY—CALUMET

Pg. 36

SECRET SOCIETIES

Masonic.

Montrose Commandery No 38 Knights Templar—Meets first Wednesday of each month at their asylum in Union bldg, n e cor 5th and Red Jack rd. Gordon R Campbell, E C; Richard C Chamberlin, G; Frank B Lyon, C G, Rev W R Fruit, P; C J McGee, S W; C L Noetzel, J W; J T Fisher, Treas; J C McCallum, recorder; J H Chynoweth, S B; J H Chynoweth, S B; Frank Getchell, warden; T D Meads, sentinel, Harris King, soloist.

Pg. 37

Calumet Lodge No 271—F & A M—Meets the Thursday on or before each full moon at 7:30 p m, in Union Bldg, n e cor 5th and Red Jacket rd. Thomas H Soddy, W M; Arthur George, S W; Dr. Alfred Baldwin, J W; John J Ellis, Sec; C L Noetzel, treas.

Calumet Lodge Order Eastern Star No 182—Meets first Tuesday in each month in Union Bldg, n e cor 5th and Red Jacket rd. Miss Alice Haas, W M; John McKelvie, W P; Mrs. Anna Fax, A M; M Louise Goldsworthy, sec; Carolyn Lawbaugh, treas.

Ancient Order of United Workmen

Red Jacket Lodge No 129—Meets every Thursday evening in Union Blk. John Matheson, M W; Charles Hueber, F; Joseph Chynoweth, F; John D Cuddihy, R; Christopher Voelker, rec.

Independent Order of Odd Fellows.

Hecla Lodge No 90 I O O F—Meets every Wednesday evening in Union Building, n e cor 5th and Red Jacket rd. George Unsworth, N G; Alexander J Campbell, V G; John Grigg, R S; Wm H Bennetts, F S; James Sharpe, treas.

1910

COUNTY DIRECTORY—CALUMET

Pg. 33

SECRET SOCIETIES

Masonic.

Montrose Commandery No 38 Knights Templar—Meets first Wenesday of each month at their asylum in Union bldg, n e cor 5th and Red Jack rd. Frank B Lyon, E C; Chas L Noetzel, G; E G Heckel, C G, Rev W F Hartman, P; J G McCallum, S W; Oscar Bruns, J W; J T Fisher, Reas; Jas E Fisher, recorder; W J Anderson, S B; J H Chynoweth, S B; Frank Getchell, warden; T D Meads, sentinel, Harris King, soloist.

Calumet Chapter, No 153, R A M—Meets fourth Monday of each month in Union bldg, n e cor 5th and Red Jacket rd. M M Morrison, H P; Gordon R Campbell, K; Robert O Davidson, Scribe; F J Kohlhaas, Treas; C E L Thomas, Recorder.

Calumet Lodge No 271—F & A M—Meets the Thursday on or before each full moon at 7:30 p m, in Union Bldg, n e cor 5th and Red Jacket rd. John J Ellis, W M; Alfred Baldwin, S W; John D Kerr, J W; Pierce Roberts, Sec; C L Noetzel, treas.

Calumet Lodge Order Eastern Star No 182—Meets first Tuesday in each month in Union Bldg, n e cor 5th and Red Jacket rd. Mrs Anna Fax, W M; John J Ellis Jr, W P; Miss Mame Grierson, A M; Mary Roehm, sec, Carolyn Lawbaugh, treas.

Pg. 34

Independent Order of Odd Fellows

Hecla Lodge No 90 I O O F—Meets every Wednesday evening in Union Bldg, n e cor 5th and Red Jacket rd. Norman McLellan, N G; David Donaldson, V G; John Grigg, R S; Wm H Bennetts, F S; Evan Williams, treas.

Independent Order of Rechabites

Helping Hand Tent No 34—Meets in Union Bldg every Saturday, 7 p m. John H Lucas, C R; Wm H Rule, R S.

Willing Workers' Tent No 20—Meets in Union Bldg alternate Fridays. Wanda Vivian, R C.

Juvenile Rechabites

Busy Bee Ten No 10—meets in Union Bldg every other Saturday, 3 p m. Alfred Richards, supt; Wm H Rule, treas.

Lincoln Tent Jr No 935—Meets in union Bldg alternate Fridays. Samuel Carter, treas.

Pg. 35

Knights of Pythias

Charity Lodge No 131—Meets every Thursday evening in Union Bldg. Joseph Thomas, P C; D A Ross, C C; John R. Biscombe, V C; Charles E Barquist, prelate; Wm Hocking, K of R and S and M of F; George Kemp, M of E; E A Moe, M of A.

Pg. 34

Modern Woodmen of America

Seneca Camp No 1247—Meets every Thursday evening in Gately-Wiggins Bldg, 325 6th. J D Jones, V C; Sakris Silvola, W A; Charles Dell Osso, banker; Wm E Steckbauer, clerk.

J D Jones

Sakris Silvola—(Silvola & Marsch), Mngr Paivalehti Publish Co and Notary Public, rest 109 1st, Cent Heights.

Charles Dell'osso—(Dell'osso Bros.), res 323 5th

Wm E Steckbauer—Steckhauer Wm E, photogr 300 5th, res Laurium, Mich.

1912

COUNTY DIRECTORY—CALUMET

Pg. 31

SECRET SOCIETIES

Masonic.

Montrose Commandery No 38 Knights Templar—Meets first Wenesday of each month at their asylum in Union bldg, n e cor 5th and Red Jack rd. Charles L Noetzel, E C; Wm H Hartmann, G; James G McCallum, C G; Rev W F Hartmann, P; Oscar W Bruns, S W; J H Chynoweth, J W; J T Fisher, Treas; Jas C Fisher, recorder; W J Anderson, S B; Albert H Floeter, S B; Jos R Briscoe, warden; T D Meads, sentinel.

Pg. 32

Calumet Chapter, No 153, R A M—Meets fourth Monday of each month in Union bldg, n e cor 5th and Red Jacket rd. Gordon R Campbell, H P; Robt O Davidson, K; P J McClelland, Scribe; F J Kohlhaas, Treas; C E L Thomas, Recorder.

Calumet Lodge No 271—F & A M—Meets the Thursday on or before each full moon at 7:30 p m, in Union Bldg, n e cor 5th and Red Jacket rd. John D Kerr, W M; Gordon R Cambpell, S W; Josiah Hooper, J W; George Williams, Sec.

Calumet Lodge Order Eastern Star No 182—Meets first Tuesday in each month in Union Bldg, n e cor 5th and Red Jacket rd. Mrs Anna Fax, W M; John J Ellis Jr, W P; Miss Mame Grierson, A M; Mary Roehm, sec, Carolyn Lawbaugh, treas.

Pg. 33

Independent Order of Odd Fellows

Hecla Lodge No 90 I O O F—Meets every Wednesday evening in Union Bldg, n e cor 5th and Red Jacket rd. Thomas Anderson, N G; David Donaldson, V G; Edward W Northy, R S; Wm H Bennetts, F S; Steven Williams, treas.

Knights of Pythias.

Charity Lodge No 131—Meets every Thursday evening in Union bldg. J R Briscoe, P C; Joseph Thomas, C C; John R Briscoe, V C; J W Ritchie, Prelate; Wm Hocking, K of R and S and M of F; Fred Lantz, M of E, A M Myers, M of A.

Modern Woodmen of America.

Seneca Camp No 1247—Meets second and fourth Tuesday evening in Union bldg. J H Johnson, V C; Sakris Silvola, W A; Wm E Steckbauer, Clerk.

1916-17

COUNTY DIRECTORY—CALUMET

Pg. 25

SECRET SOCIETIES

Masonic.

Montrose Commandery, No. 38, Knights Templar—Meets first Friday of each month at their asylum in Union bldg, ne cor 5th and Red Jack rd. Joseph R Biscomb, E. C.; Dr. A. R. Tucke, G; Oscar W. Bruns, C. G.; Wm. M Harris, S. W.; Peter J. McClelland, Prelate; Thomas H. Berryman, J. W.; John Chynoweth, S. B.; James E. Fisher, Rec.; James T. Fisher, Treas.; Alonzo Nicholas, St. Bearer; Richard Chamberlin, Sentinel; Pierce Roberts, Warder.

Pg. 26

Calumet Chapter, No. 153, R. A. M.—Meets third Monday of each month in Union bldg, ne cor of 5th and Red Jacket rd. R. C. Chamberlin, H. P.; O. W. Bruns, K; A. H. Floeter, Scribe; Pierce Roberts, Treas; R. E. Odgers, Recorder.

Calumet Lodge, No. 271, F. & A. M.—Meets the Thursday on or before each full moon at 7:30 p.m. in Union bldg, ne cor 5th and Red Jacket rd. Josiah Harper, W. M.; Wm. Weir, S. W.; James Sharp, J. W.; Thomas Allen, Sec.

Calumet Lodge Order of Eastern Star, No. 182—Meets first Tuesday in each month in Union bldg, ne cor 5th and Red Jacket rd. Mrs. Lou Campbell, W. M.; James Chynoweth, W. P.; Miss Jessie McNabb, A. M.; Rosa Daniells, Sec; Belle McNabb, Treas.

Pg. 27

Knights of Pythias

Charity Lodge, No. 131—Meets every Thursday evening in Union bldg. John W. Ritchie, P. C.; Otto K. Bartley, C. C.; Thomas Gray, Jr., K. of R. and S. and M. of F.

Modern Woodmen of America

Seneca Camp No. 1247—Meets second and fourth Tuesday evening in Union Bldg. A. W. Bray, V. C.; George P. Balcom, W. A.; George Morrison, Clerk.

Albert W. Bray—Carrier P O. res Laurium, Mich.

George P. Balcom—station agt K C R R Co and C R R R, res ft of 3rd

George Morrison—(Mildred), foreman C & H M Co, res 3944 Temple

APPENDIX B

Sample Calendars of Union Building Usage by Fraternal Organizations

January of 1895

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 Knights of Pythias	2 I.O.O.F. Hecla Lodge No 90	3 A.O.U.W.	4 Knights Templar Rechabites	5 Foresters of America
6	7 Modern Woodmen	8 Knights of Pythias Red Men	9 I.O.O.F. Hecla Lodge No 90	10 Calumet Lodge No 271 F & A M A.O.U.W.	Full Moon 11	12
13 Sons of Hermann	14	15 Knights of Pythias	16 I.O.O.F. Hecla Lodge No 90	17 A.O.U.W.	18 Rechabites	19 Foresters of America
20 Hibernians	21 Modern Woodmen	22 Knights of Pythias Red Men	23 I.O.O.F. Hecla Lodge No 90	24 A.O.U.W.	25	26
27 Sons of Hermann	28	29 Knights of Pythias	30 I.O.O.F. Hecla Lodge No 90	31 A.O.U.W.		

January of 1898

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Foresters of America
2	3	4 Knights of Pythias	5 I.O.O.F. Hecla Lodge No 90	6 Calumet Lodge No 271 F & A M A.O.U.W.	7 Knights Templar	Full Moon 8
9 Sons of Hermann	10 Daughters of Rebekah	11 Knights of Pythias	12 I.O.O.F. Hecla Lodge No 90	13 A.O.U.W. Modern Woodmen	14	15 Foresters of America
16	17	18 Knights of Pythias	19 I.O.O.F. Hecla Lodge No 90	20 A.O.U.W.	21	22
23 Hibernians Sons of Hermann	24 Daughters of Rebekah	25 Knights of Pythias	26 I.O.O.F. Hecla Lodge No 90	27 A.O.U.W. Modern Woodmen	28	29
30	21					

January of 1900

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2 Modern Woodme n	3 Knights of Pythias Eastern Stars	4 I.O.O.F. Hecla Lodge No 90	5 A.O.U.W.	6 Knights Templar	7 Foresters of America
8 Sons of Hermann	9 Modern Woodme n Royal Neighbor s	10 Knights of Pythias	11 I.O.O.F. Hecla Lodge No 90	12 Calumet Lodge No 271 F & A M A.O.U.W.	13	14
Full Moon 15	16 Modern Woodme n	17 Knights of Pythias	18 I.O.O.F. Hecla Lodge No 90	19 A.O.U.W.	20	21 Foresters of America
22 Sons of Hermann	23 Modern Woodme n Royal Neighbor s	24 Knights of Pythias	25 I.O.O.F. Hecla Lodge No 90	26 A.O.U.W.	27	28
29	Modern Woodme n	31 Knights of Pythias				

January of 1902

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 I.O.O.F. Hecla Lodge No 90	2 A.O.U.W.	3 Knights Templar	4 Foresters of America
5	6	7 Eastern Star	8 I.O.O.F. Hecla Lodge No 90	9 A.O.U.W.	10 Daughters of Rebekah	11
12 Sons of Hermann	13	14	15 I.O.O.F. Hecla Lodge No 90	16 A.O.U.W.	17	18 Foresters of America
19	20	21	22 I.O.O.F. Hecla Lodge No 90	23 Calumet Lodge No 271 F & A M A.O.U.W.	Full Moon 24 Daughters of Rebekah	25
26 Sons of Hermann	27	28	29 I.O.O.F. Hecla Lodge No 90	30 A.O.U.W.	31	

January, Year 1904

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Knights Templar	2
Full Moon 3	4	5 Eastern Stars	6 I.O.O.F. Hecla Lodge No 90	7 A.O.U.W.	8 Daughters of Rebekah	9
10	11	12	13 I.O.O.F. Hecla Lodge No 90	14 A.O.U.W.	15	16
17	18	19	20 I.O.O.F. Hecla Lodge No 90	21 A.O.U.W.	22	23
24	25	26	27 I.O.O.F. Hecla Lodge No 90	28 Calumet Lodge No 271 F & A M A.O.U.W.	29 Daughters of Rebekah	30
31	Full Moon					

January of 1906

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2 Eastern Star	3 I.O.O.F. Hecla Lodge No 90	4 A.O.U.W.	5 Knights Templar	6
7	8	9	10 Full Moon I.O.O.F. Hecla Lodge No 90	11 Calumet Lodge No 271 F & A M A.O.U.W.	12	13
14	15	16	17 I.O.O.F. Hecla Lodge No 90	18 A.O.U.W.	19	20
21	22	23	24 I.O.O.F. Hecla Lodge No 90	25 A.O.U.W.	26	27
28	29	30	31 I.O.O.F. Hecla Lodge No 90			

January of 1908

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Knights Templar I.O.O.F. Hecla Lodge No 90	2 A.O.U.W.	3	4
5	6	7 Eastern Star	8 I.O.O.F. Hecla Lodge No 90	9 A.O.U.W.	10	11
12	13	14	15 I.O.O.F. Hecla Lodge No 90	16 Calumet Lodge No 271 F & A M A.O.U.W.	17	Full Moon 18
19	20	21	22 I.O.O.F. Hecla Lodge No 90	23 A.O.U.W.	24	25
26	27	28	29 I.O.O.F. Hecla Lodge No 90	30 A.O.U.W.	31	

January, Year 1910

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Rechabites (Helping Hands) Juvenile Rechabites (Busy Bee)
2	3	4	5	6	7	8
		Eastern Stars	Knights Templar I.O.O.F. Hecla Lodge No 90	Knights of Pythias	Rechabites (Willing Workers) Juvenile Rechabites (Lincoln Tent)	Rechabites (Helping Hands)
9	10	11	12	13	14	15
			I.O.O.F. Hecla Lodge No 90	Knights of Pythias		Rechabites (Helping Hands) Juvenile Rechabites (Busy Bee)
16	17	18	19	20	21	22
		Full Moon	I.O.O.F. Hecla Lodge No 90	Calumet Lodge No 271 F & A M Knights of Pythias	Rechabites (Willing Workers) Juvenile Rechabites (Lincoln Tent)	Rechabites (Helping Hands)
23	24	25	26	27	28	29
30	31			Knights of Pythias		Rechabites (Helping Hands) Juvenile Rechabites (Busy Bee)

January of 1912

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2 Eastern Star	3 Knights Templar I.O.O.F. Hecla Lodge No 90	4 Full Moon Calumet Lodge No 271 F & A M Knights of Pythias	5	6
7	8	9 Modern Woodmen	10 I.O.O.F. Hecla Lodge No 90	11 Knights of Pythias	12	13
14	15	16	17 I.O.O.F. Hecla Lodge No 90	18 Knights of Pythias	19	20
21	22 Royal Arch Masons	23 Modern Woodmen	24 I.O.O.F. Hecla Lodge No 90	25 Knights of Pythias	26	27
28	29	30	31 I.O.O.F. Hecla Lodge No 90			

January of 1916

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4 Eastern Star	5	6 Knights of Pythias	7 Knights Templar	8
9	10	11 Modern Woodmen	12	13 Knights of Pythias	14	15
16	17 Royal Arch Masons	18	19	20 Full Moon Calumet Lodge No 271 F & A M Knights of Pythias	21	22
23	24	25 Modern Woodmen	26	27 Knights of Pythias	28	29
30	31					

APPENDIX C

Selection from Interview with Justus H. Rathbone, Founder of the Knights of Pythias, From *Pythian Knighthood* by James Richards Carnahan, pg. 268-272

Interviewer: *Having completed your studies, what then?*

Rathbone: In the autumn of 1857, being in poor health, upon the advice of our old family physician, Dr. McCall, of Utica, I went to the upper Peninsula, Michigan, and after arriving there was engaged to teach the school at the Central Copper Mine, near Eagle Harbor.

What of the town and your school?

There was not much of a town, simply a mining settlement. My school-room was in the second story of the old stamp house, and my scholars consisted of the sons and daughters of the miners, mostly of Cornish descent. In addition to my duties as teacher, I also, at times, assisted the clerk in charge of the mine.

Was all of your life in that State spent at Central Mine?

No. I received a call to take charge of the school at the North-west Mine, where I remained during one term, and was then given charge of the school of Eagle Harbor.

What of the society you found there?

There was very little society. A few congenial spirits among the clerks of the Copper Falls, North-west, Central, and Amigdaloid [sic] mines, and also a few young men engaged in the several stores at the Harbor, completed the list of my associates and the society of that locality.

How did you spend your time when not in the school-room?

My evenings were generally spent in reading and study but it was our custom in those days for each of us to assemble on Friday evenings at Bowden's Hotel, and remain until Monday mornings. About the only regular amusement we had was our annual ball. This was looked forward to with a great deal of pleasure. Yet this ball was attended with no little difficulty, the greatest of which was to secure the attendance of young ladies, owing to the sparseness of the settlements. It was necessary, in some instances, for the participants to ride not unfrequently [sic] fifty miles in order to procure a partner for the occasion. One of these balls was given each winter.

Only the one ball a year must have been very little amusement—could you devise no other means for passing your evenings?

Yes, we did finally. While teaching the school at Eagle Harbor I had a conversation with a few friends, and discussed the feasibility of forming a dramatic society for the purpose of while away the long winter evenings. We organized what we termed the "Stevens Dramatic Association," named in honor of Mr. Wm. H. Stevens, a prominent citizen of Copper Falls. He, in acknowledgment of the *high compliment* which we had paid him, gave us the free use of the

upper story of his building at the Harbor, and aided us in fitting it up with scenery, etc. I was elected stage manager of the Association, and in addition to my official position, also took part in the presentation of the dramas.

What was the style or character of the plays that were presented by your Association?

The selection was left to me as the stage manager, and I was directed to correspond with the publishing house of S. French and Song, of New York City, and secure the best plays possible for our stage. In writing to the publishers I requested them to select such works as contained the fewest possible female characters, as there were no ladies in the vicinity whom we could call to our assistance, and we were obliged to utilize a few beardless boys for the female parts. Among the plays sent to us was the well-known and popular drama by John Banim, "Damon and Pythias." I had previously seen this play rendered on several different occasions by such actors as the late John R. Scott, John J. Neafie, Edwin Forest, and others, and was especially delighted at receiving it, as it was a great favorite with me.

I suppose it was the careful study of this play that first suggested to you the idea of the Order of Knights of Pythias, or had you thought of it before—you say you had long been an admirer of this play?

Yes, this play suggested it to my mind, though I had not thought of it before that winter. The idea presented itself to me one day while reading over the play at the school-house. It then occurred to me that there was an excellent foundation in the story of Damon and Pythias for a fraternal secret society. The high type of friendship therein portrayed seemed to me to be the basis upon which such a society could and should be established.

Were you at that time a member of any secret society?

I was not, and knew nothing of the ritualistic work or ceremonies of any of the secret societies. I was too young to become a member of any of the standard organizations.

Did you at once go to work in the matter?

Yes. Suiting the action to the word I commenced to preparation of a ritual, naming the prospective Order "The Knights of Pythias."

When was this—what year?

This was in the autumn of 1858, or spring of 1859, and I worked on it until I completed the first ritual of "The Knights of Pythias."

What was the original plan of the ritual?

I divided the work into three parts or degrees, naming them the Initiatory, First, and Second Degrees, now termed the First, Second, and Third Ranks.

Why did you give Pythias, instead of Damon, the character of the hostage in the plan of the ritual?

I had followed the plot as presented in Banim's drama of Damon and Pythias. It took that as my text, my guide, my inspiration.

Have you ever read the history given of the two friends, Damon and Pythias, by the old Roman and Grecian authors before you prepared your ritual?

No, I knew nothing about them until afterward. Banim changes the position of those two worthies from the historic record, but does not change the character of their *friendship*, which is the vital part of their lives in both accounts, the historic and the poetic.

After writing this ritual, did you take any immediate steps toward establish the Knights of Pythias?

No, I made no effort whatsoever to establish the Order in Michigan. I did not even read the ritual to any one, or inform any person that I had prepared such a work. I simply folded the manuscript after I had finished it, put it away, and in fact almost forgot that I had it.

You are now a member of secret societies—when did you first become a fraternity man?

Shortly after I finished writing the K. of P. ritual I took charge of the school at Eagle River, about nine miles distant from Eagle Harbor. It was while at Eagle Rive that I joined the first secret society with which I was ever connected, being at that time only twenty years of age. This society was the short-lived but very popular organization known as the “Sons of Malta.” Mr. S.C. Benjamin, now of the Pension Office, Washington, D.C., and myself were instructed in its wonderful mysteries by two gentlemen from Cleveland, Ohio, who were temporarily sojourning with us. We formed a Sons of Malta lodge and called it “Minne *ha-ha*.” I took great interest in this organization, and soon after formed a second lodge at Eagle Harbor and called it “*Hi awatha*.”

After this, what about your secret society relations?

Just after I became of age, I had arranged to go to Ontonagon, about eighty miles farther up the lake, to join the Masons at that point. My father’s death, however, which occurred May 21, 1861, prevented my joining the Masons at that time, and other matters changed my entire plans.

In what way were your plans changed?

I refer more especially to the war, which had just previously broken out; my attempt to get into the army in a Michigan regiment; the failure in that direction; my subsequent going to Philadelphia; entering the service of the United States, and finally being sent to Washing, all of which contained in the brief biographical sketch of myself, written by Mrs. Leonard, of this city (Washington), which accompanied the photograph picture of the four original members of the Order and myself, and was presented to Supreme Lodge in 1876, and to which you can refer.