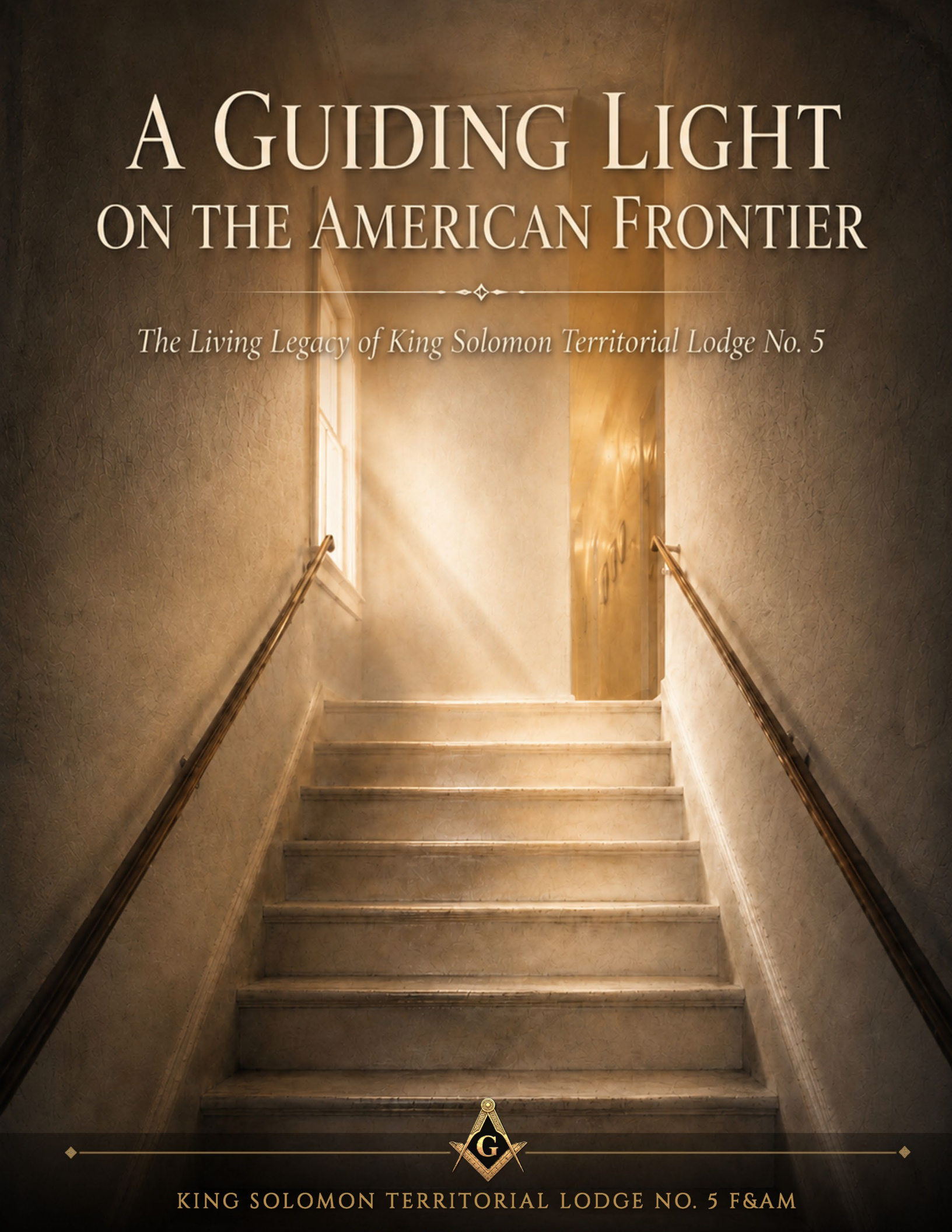
A Guiding Light on the American Frontier

The Living Legacy of King Solomon Territorial Lodge No. 5



KING SOLOMON TERRITORIAL LODGE NO. 5 F&AM

A GUIDING LIGHT

ON THE AMERICAN FRONTIER

The Living Legacy of King Solomon Territorial Lodge No. 5

From the Arizona Territory to the 250th Anniversary of the United States

Published in Commemoration of the 250th Anniversary
of the United States of America

A Living History Project

King Solomon Territorial Lodge No. 5

Free and Accepted Masons

Tombstone, Arizona

Originally Organized under Dispensation as Solomon Lodge No. 40
June 4, 1881

Chartered as King Solomon Territorial Lodge No. 5
Grand Lodge of the Territory of Arizona
March 25, 1882

First Edition
July 4, 2026

"Preserving the Past. Inspiring the Future."

Researched, Compiled, and Written by

Jonathan R. Adcox

Publication Information

Title

A Guiding Light on the American Frontier

The Living Legacy of King Solomon Territorial Lodge No. 5

Prepared for the Brethren of King Solomon Territorial Lodge No. 5 as part of the Lodge Legacy Project and in recognition of the Grand Lodge of Arizona's educational initiative, "Remembering Our Roots."

Published in commemoration of the Semiquincentennial (250th Anniversary) of the United States of America.

This publication is intended to preserve, document, and celebrate the history, leadership, and enduring influence of King Solomon Territorial Lodge No. 5 while providing a foundation for continued historical research and future editions.

Unless otherwise noted, all interpretations reflect the best available evidence at the time of publication.

Future editions may expand, refine, or correct portions of this work as additional primary source materials become available.

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Dedication

To the Brethren of King Solomon Territorial Lodge No. 5 - Past, Present, and Future.

This work is respectfully dedicated to every Brother who has ascended the stairs of Schieffelin Hall in search of Light.

To those who first petitioned for a dispensation from the Grand Lodge of California in 1881.

To those who surrendered that dispensation so that Arizona Masonry might stand upon its own foundation in 1882.

To the generations of Brothers who faithfully preserved this lodge through prosperity and hardship, peace and war, growth and decline.

And to those yet unborn, who will one day inherit this history, this lodge, and this responsibility.

May they receive this legacy strengthened by our stewardship, just as we received it strengthened by those who came before us.

Acknowledgments

No history is preserved by one person alone.

This publication could not have been completed without the assistance of those who opened records, shared institutional knowledge, and helped verify the history preserved in these pages.

Special gratitude is extended to **John Lervold, Secretary of King Solomon Territorial Lodge No. 5**, for his research assistance, knowledge of the Lodge's records, and continued support throughout the development of this project.

Grateful recognition is also extended to **Dan Kilpatrick, Worshipful Master of King Solomon Territorial Lodge No. 5**, for his careful review of the Lodge's historical record, his support of the Legacy Project, and his commitment to preserving the history of the Lodge accurately and responsibly.

Particular thanks are offered to **Bo Buchanan, Grand Historian**, for his research guidance and for granting access to the Grand Lodge Proceedings that made it possible to verify names, dates, service records, and other important details contained in this volume.

Their assistance transformed scattered records and incomplete references into a stronger, clearer, and more enduring account of the Lodge's history.

This work stands on firmer ground because they helped make the record accessible.

Foreword

A Charge to Remember

History has a curious way of remembering the loudest moments. It remembers battles, elections, fortunes won and fortunes lost. In Tombstone, it remembers thirty seconds of gunfire near the O.K. Corral.

Yet history is equally shaped by quieter moments that seldom appear in textbooks: a man taking an obligation, a Lodge opening on a summer evening, Brothers gathering around an altar, or a charter surviving long enough to find its way home. Those moments rarely become famous, but they are often the moments that endure.

Every generation inherits two responsibilities. The first is to preserve what has been entrusted to it. The second is to ensure that those who follow understand why it was worth preserving.

As the United States commemorates the two hundred fiftieth anniversary of the Declaration of Independence, Americans naturally reflect upon the individuals and institutions that shaped our nation. We remember presidents and pioneers, soldiers and statesmen, inventors and explorers. Their stories have become part of our national identity.

Yet the American story was never written by famous names alone. It was also written in small towns, schoolhouses, churches, courthouses, and Masonic lodges. These institutions quietly cultivated the principles of self-government, personal responsibility, civic virtue, and service that allowed a young republic to endure.

Among those enduring institutions stands King Solomon Territorial Lodge No. 5 of Tombstone, Arizona.

Founded while Arizona was still a territory and long before statehood, this Lodge has witnessed the transformation of a mining camp into a community, a territory into a state, and a young nation into one celebrating two and a half centuries of liberty.

Its history is not merely the story of a building or an organization. It is the story of generations of men who believed that character mattered, that service mattered, and that the work of improving oneself was inseparable from the work of improving one's community.

This publication is offered in that spirit. It seeks not simply to recount names and dates, but to preserve a legacy of stewardship, leadership, discovery, and quiet labor that has endured for nearly a century and a half.

It is also offered with the understanding that history is never finished merely because it has been written. Records may yet be found. Names may be clarified. Stories may be enlarged. The responsibility of the present generation is to preserve faithfully what is known and leave a stronger foundation for those who continue the work.

The pages that follow belong as much to the future as they do to the past.

May they inspire both.

Preface

Why This Work Matters

Some histories are written because no one has ever told the story. Others are written because the story has been told in fragments.

This work belongs to the latter.

For generations, the history of King Solomon Territorial Lodge No. 5 has been preserved through Lodge minutes, newspaper articles, Grand Lodge Proceedings, photographs, personal collections, wall registers, and the memories of devoted Brothers. Each source preserved an important part of the story, yet no single publication had brought those pieces together into one cohesive historical narrative.

That realization became especially apparent during preparations for the Grand Lodge of Arizona's educational initiative, *Remembering Our Roots*. What began as a simple effort to verify the names of the Brothers from King Solomon Territorial Lodge No. 5 who served as Grand Master quickly became something much larger.

The apparent conflict between eight and nine Grand Masters ultimately revealed not an error, but a distinction. Eight are presently understood to have served as Worshipful Master of King Solomon Territorial Lodge No. 5 before becoming Grand Master of Arizona. A ninth, Leland D. Wilson, belonged properly within the Lodge's broader Grand Master legacy as a member whose Home Lodge was Nogales Lodge No. 11.

That discovery became one of the clearest reminders that historical preservation requires patience, access, and a willingness to follow the evidence wherever it leads.

Rather than viewing incomplete records or conflicting accounts as obstacles, this project treated them as invitations to look more carefully. History is not a finished monument. It is an ongoing responsibility.

Accordingly, this publication is intentionally presented as the inaugural volume of the King Solomon Territorial Lodge No. 5 Legacy Project. It is not intended to be the final word. It is intended to be a firm foundation.

Future Brothers will undoubtedly discover additional records, photographs, proceedings, family histories, and archival materials that enrich, clarify, or correct the story told here. When they do, it is our hope that they will continue this work with the same commitment to accuracy, stewardship, and reverence for the Craft that inspired its beginning.

For history, like Masonry itself, is not inherited by accident.

It is preserved through labor.

Abstract

This publication tells the story of King Solomon Territorial Lodge No. 5—one of Arizona's founding Masonic lodges and one of the oldest continuously active institutions in the American Southwest.

Beginning with its organization under dispensation from the Grand Lodge of California in 1881 and its chartering under the Grand Lodge of the Territory of Arizona in 1882, this work traces the Lodge's development alongside that of Arizona and the United States itself.

More than a chronology of events, it is a study in stewardship.

It examines the frontier origins of the Lodge, its enduring home in Schieffelin Hall, the survival and eventual return of its original charter, and the nine members who carried its legacy into the office of Grand Master of Masons in Arizona.

Among those nine, eight are presently understood to have served as Worshipful Master of King Solomon Territorial Lodge No. 5 before entering the Grand East. The ninth, Leland D. Wilson, held membership in the Lodge while maintaining Nogales Lodge No. 11 as his Home Lodge. This distinction, clarified through review of Grand Lodge Proceedings, illustrates the importance of careful historical research and precise preservation.

Prepared as the inaugural volume of the King Solomon Territorial Lodge No. 5 Legacy Project, this publication is intended to serve not only as a record of the past, but as a living historical foundation to be expanded, refined, and strengthened as additional records, photographs, proceedings, and family materials come to light.

Editorial Research Note

Preserving History Through Truth

Historical preservation carries with it a solemn obligation—not merely to remember the past, but to remember it faithfully.

During the preparation of this publication, one longstanding point of historical uncertainty required careful examination. A 2016 article published in *The Tombstone News* featured an interview with the late Brother Peter H. Giese in which it was stated that nine members of King Solomon Territorial Lodge No. 5 had served as Grand Master of Masons in Arizona.

An early review of Lodge-facing records, including an audit conducted by Worshipful Master Dan Kilpatrick, examination of the Lodge's physical wall registers, and comparison with official Past Grand Master records, initially appeared to support eight names:

- Benjamin Titus
- George W. Cheyney
- Artemis L. Grow
- Edwin A. Hughes
- Joseph A. E. Ivey
- Richard J. Lopshire
- Verne D. Hegge
- Michael T. Bishop

Subsequent review of Grand Lodge Proceedings clarified the matter and revealed that the apparent discrepancy arose from two related, but distinct, categories being treated as though they were the same.

The current research supports that nine members of King Solomon Territorial Lodge No. 5 served as Grand Master of Masons in Arizona:

- Benjamin Titus
- George W. Cheyney
- Artemus L. Grow
- Edwin A. Hughes
- Joseph A. E. Ivey
- Leland D. Wilson
- Richard J. Lopshire
- Verne D. Hegge
- Michael T. Bishop

Within that line, eight are presently understood to have served as Worshipful Master of King Solomon Territorial Lodge No. 5 before becoming Grand Master of Arizona.

Leland D. Wilson, Grand Master of Arizona in 1959, maintained Nogales Lodge No. 11 as his Home Lodge and held Life Membership there. He also held dual membership in King Solomon Lodge No. 5 in Tombstone and San Pedro Lodge No. 55 in Benson. He is therefore properly included within King Solomon Territorial Lodge No. 5's broader Grand Master legacy while remaining distinct from the eight Brothers presently identified as Past Masters of this Lodge.

Brother Peter H. Giese was called to the Celestial Lodge Above in February 2023. This clarification is offered not as a correction against his memory, but as confirmation that his reference to nine Grand Masters preserved an important historical truth. The apparent conflict was resolved not by rejecting the earlier account, but by understanding the record more precisely.

This publication therefore distinguishes between two closely connected categories:

Past Masters of King Solomon Territorial Lodge No. 5 who later served as Grand Master of Arizona, and

Members of King Solomon Territorial Lodge No. 5 who served as Grand Master of Arizona.

That distinction honors both the Lodge's internal audit work and the evidence preserved in the Grand Lodge Proceedings.

"The past is not ours to rewrite.
It is ours to preserve."

Part I

The Frontier Begins

Before there could be a Lodge, there had to be a frontier.

Before there could be permanence, there had to be men willing to begin.

America was not built only in capitals, courthouses, or battlefields.

It was built in communities.

It was built wherever ordinary men and women accepted the responsibility of carrying civilization, order, faith, and memory into places where none of those things were guaranteed.

The story of King Solomon Territorial Lodge No. 5 begins there.

Not with a charter.

Not with a list of names.

Not even with a lodge room.

It begins with a frontier town still taking shape, with Brethren who understood that Tombstone needed more than silver, commerce, and ambition.

It needed Light.

Chapter One

A Nation Built by Ordinary Men

The story begins not with fame, but with duty.

In the year 2026, the United States pauses to commemorate two hundred and fifty years since the Declaration of Independence. It is a milestone measured in centuries, but remembered through moments: a room in Philadelphia, a signature placed upon parchment, and a pledge of lives, fortunes, and sacred honor.

The birth of a nation is often told through the names of the great and the famous. We remember the statesmen who argued, the soldiers who marched, the generals who commanded, and the presidents who shaped the destiny of the Republic. Their names belong in history, and their sacrifices deserve remembrance. Yet no nation endures by famous names alone.

A republic cannot survive on declarations, constitutions, and monuments unless its people possess the character to preserve them. Liberty requires more than parchment. It requires habits, discipline, and citizens who understand duty, restraint, charity, responsibility, and self-government. The American experiment did not survive for two hundred and fifty years simply because great men founded it. It survived because ordinary men and women carried it.

They built farms, schools, churches, courthouses, businesses, families, towns, and voluntary associations. They served on juries, taught children, buried the dead, cared for neighbors, defended communities, settled

disputes, and preserved order where no one else was coming to do it for them. They did not always appear in history books or leave portraits behind. Many left little more than a name on a ledger, a weathered stone in a cemetery, a line in a newspaper, or a signature in the minutes of an old institution. Yet without them, the nation would have failed.

America was not built only in capitals. It was built in communities, wherever ordinary people accepted the burden of preserving something larger than themselves.

That is why local history matters. A national anniversary invites us to look upward, toward the grand sweep of the American story, but it should also invite us to look closer, to the places where that story was lived by real people. The ideals of the Republic were not preserved only in legislative halls or on battlefields. They were preserved in the daily conduct of citizens who believed that freedom and responsibility could not be separated.

On the frontier, that responsibility took on a particular urgency. There were no old institutions waiting to be inherited, no ancient courthouses, no long-established civic customs, and no deep-rooted towns with generations of memory behind them. Frontier communities had to build order as they went. They had to establish trust before trust existed. They had to create civic life in places where ambition, danger, opportunity, and uncertainty often arrived before law, permanence, or stability.

This was the world into which Tombstone rose.

To many, Tombstone is remembered as a place of silver, saloons, stagecoaches, lawmen, gamblers, and gunfire. Its name carries the sound of boots on wooden sidewalks and the echo of a brief, violent encounter near the O.K. Corral. Popular memory has often reduced the town to a handful of dramatic moments, but Tombstone was more than its legends. It was a community, and communities require more than excitement to endure.

Tombstone needed merchants and teachers, bankers and builders, physicians, judges, ministers, craftsmen, and men willing to give structure to a town that might otherwise have burned brightly and vanished quickly. It also needed institutions. Among those institutions was a Masonic lodge.

Before Arizona had a Grand Lodge of its own, before statehood, and before the mythology of Tombstone hardened into the stories tourists would one day come searching for, a group of Masons looked upon that frontier town and believed the work of the Craft belonged there. That belief matters. Freemasonry did not come to Tombstone as entertainment or decoration. It came as a school of character in a place where character was desperately needed.

In a town shaped by risk and speculation, Masonry taught restraint. In a place known for conflict, it taught brotherhood. In a community driven by fortune, it taught duty. In a landscape where men often came to take what they could, the Lodge taught that a man's life was better measured by what he built, what he gave, and what he left behind.

That is the deeper story of King Solomon Territorial Lodge No. 5. It is not merely the story of a charter, a building, or nine men who would one day serve as Grand Master of Masons in Arizona. It is the story of an institution that helped carry the principles of order, service, and moral improvement across the American frontier.

The Brothers who first gathered in Tombstone did not know they were founding a legacy that would still be studied nearly a century and a half later. They could not have known that future generations would examine their names, search for their photographs, trace their service, and attempt to preserve their memory in a commemorative work tied to the two hundred fiftieth anniversary of the United States. They simply did what faithful men do. They began the work.

They petitioned, gathered, opened Lodge, kept records, accepted responsibility, and built.

That word — built — belongs at the center of this story. Freemasonry is a builder's language. Its lessons are drawn from tools, stones, foundations, lines, levels, and measures. It teaches that a man is not finished simply because he exists. He must be shaped, tested, and improved. The same is true of communities, and the same is true of nations.

A nation built by ordinary men depends upon ordinary men continuing to build. Each generation receives rough material from the last. Some pieces are strong, some are damaged, and some are incomplete. The duty of the present generation is not to discard what it has received, nor to pretend it is perfect, but to work upon it faithfully and pass it forward improved.

That is stewardship. It is also Masonry.

When the Brethren of Tombstone sought authority from the Grand Lodge of California in 1881, they were not merely forming a club. They were laying a stone in the civic and moral foundation of the Arizona Territory. When they later became part of the new Grand Lodge of the Territory of Arizona in 1882, they were not merely changing jurisdiction. They were helping Arizona Masonry stand upon its own foundation.

From that foundation came generations of service. Some Brothers served quietly and are remembered only by the records they left behind. Some served the Lodge as officers. Some preserved its traditions, guarded its physical home, and carried its teachings into their families, professions, and communities. Nine of them would be called beyond Tombstone to serve the entire jurisdiction as Grand Master of Masons in Arizona.

Their elevation to the Grand East is important, but it is not the whole story. The greater story is that a frontier lodge produced men worthy of such trust across multiple generations. From 1885 to 2009, the influence of King Solomon Territorial Lodge No. 5 can be traced through men who stood in different eras, faced different challenges, and yet remained part of one continuous chain of service.

That chain began before Arizona was a state. It endured through territorial growth, war, economic change, modernity, and the long passage of time. It endured long enough that, as the United States approached its two hundred fiftieth year, the Brethren of King Solomon Territorial Lodge No. 5 could look back and recognize that their own story belonged within the larger American story.

Not because the Lodge sought fame. Not because its Brothers pursued monuments. But because the history of America is, in part, the history of institutions like this one: institutions that taught men to govern themselves before they presumed to govern others; institutions that taught charity before applause, fidelity before recognition, and the enduring truth that liberty without virtue cannot long survive.

That is why this publication begins not with Tombstone, but with America. The story of King Solomon Territorial Lodge No. 5 is not separate from the story of the nation. It is one small but meaningful expression of it.

A republic was declared in 1776. A frontier lodge was organized in Tombstone in 1881. Between those dates lies more than a century of expansion, sacrifice, conflict, and hope. After those dates came statehood, war, depression, growth, decline, renewal, and remembrance.

Through it all, the work continued. The staircase was climbed. The altar remained. The charter survived. The Light endured.

Before we speak of the frontier, before we enter Schieffelin Hall, and before we name the men who carried the Light into the Grand East, we begin with the principle that gives meaning to every page that follows:

Great institutions are not preserved by accident. They are preserved by ordinary men who decide that the work is worth continuing.

King Solomon Territorial Lodge No. 5 is one of those institutions.

This is one of those stories.

Chapter Two

The Frontier Calls

The frontier did not simply ask what a man could take from the land.

It asked what kind of man he would become while building upon it.

The American frontier has often been remembered as a place of movement. Men moved west in search of land, silver, opportunity, reinvention, escape, fortune, and freedom. Some came with wagons, some with tools, some with ledgers, some with weapons, and some with little more than ambition and the stubborn belief that the world still had room for them.

But the frontier was never only a place on a map. It was a test. It tested endurance, judgment, and character. A man could travel west and discover wealth, but he could also discover hardship, loneliness, lawlessness, temptation, and failure. The frontier had a way of stripping away illusion. It revealed what a man truly valued when there were few witnesses, few comforts, and few guarantees.

In the Arizona Territory of the late nineteenth century, that test was especially severe. The land was vast, the settlements were scattered, and the distances were unforgiving. The institutions that older communities took for granted had to be built from almost nothing. Roads, schools, courts, churches, businesses, newspapers, fraternal organizations, and civic traditions did not simply appear because a town had been named on a map. They had to be created by people willing to stay long enough to make a place livable.

That was the true work of the frontier: not merely discovery, not merely settlement, but formation.

The frontier called to prospectors, but it also called to builders. It called to men who could look upon a place defined by uncertainty and see the possibility of order. It called to men who understood that a community required more than population. It required trust, and trust is never accidental.

Trust is built through repeated conduct. It is built through honesty in business, fairness in judgment, reliability in friendship, charity in hardship, and restraint in moments when anger would be easier. In a settled city, those habits may be reinforced by generations of custom. On the frontier, they had to be practiced deliberately.

That is why institutions mattered. A town could not survive on silver alone. A mining camp might rise because of ore, but a community endured because men and women built structures of meaning around it. They formed churches to worship, schools to teach, courts to decide, newspapers to record, lodges to gather, benevolent societies to relieve distress, and volunteer companies to protect what had been built.

Each institution carried a message: we intend to remain, we intend to govern ourselves, and we intend to become something more than a temporary camp of strangers.

Tombstone was born into that tension. Its name alone seemed to announce danger, mortality, and impermanence. Yet beneath the roughness of its reputation, Tombstone was also a place of extraordinary energy. Men did not come only to survive. They came to build fortunes, professions, reputations, families, businesses, and institutions.

The silver beneath the ground drew them there, but silver alone could not make a town. Silver could raise buildings, fund newspapers, fill saloons, and attract merchants, bankers, speculators, miners, lawyers, and laborers. It could not teach a man to be honorable. It could not make neighbors trust one another. It could not turn ambition into virtue or transform a crowd into a community. That work required something deeper.

By 1881, Tombstone was already becoming a place where legend and reality stood side by side. It was a town of enterprise and volatility, promise and danger, rapid growth and uncertain future. Men arrived daily with hopes tied to mines, claims, contracts, politics, and commerce. The pace of life was fast, the stakes were high, and success could appear suddenly and disappear just as quickly.

In such a place, the need for moral structure was not theoretical. It was immediate. When wealth comes quickly, character is tested quickly. When law is still taking shape, self-government matters more. When men arrive from different states, backgrounds, loyalties, and customs, brotherhood must be chosen rather than assumed. The frontier did not have the luxury of waiting for perfect conditions before building institutions. It had to build while uncertain, organize while unstable, and establish order before permanence was guaranteed.

That is the world in which Freemasonry arrived in Tombstone: not as an ornament of civilization after the town was settled, but as part of the work of making settlement meaningful.

Freemasonry has always used the language of builders. It speaks of foundations, stones, levels, plumbs, squares, columns, and temples. These are not merely symbols from an ancient craft. They are reminders that men, like buildings, must be formed according to principles if they are to stand. A wall built without alignment will eventually fail. A man built without principle will do the same.

On the frontier, that lesson carried particular weight. The men who gathered as Masons in Tombstone did so in a place where the difference between order and disorder was not abstract. It could be seen in the streets, heard in arguments, read in newspapers, and felt in the daily uncertainty of life in a boomtown.

To open a Lodge in such a place was to make a statement. It declared that even here, character mattered. Even here, men could meet upon the level. Even here, brotherly love, relief, and truth were not luxuries reserved for older and more comfortable places. Even here, Light was needed.

That is why the founding of a Masonic lodge in Tombstone deserves to be remembered as more than a footnote in local history. It was part of the broader American pattern by which citizens carried institutions westward and adapted them to new conditions. The frontier did not erase tradition. It tested whether tradition could still speak.

In Tombstone, Freemasonry answered that test. It brought with it a framework older than the town itself: a ritual language of moral improvement, a culture of obligation, a commitment to charity, and a method by which men could meet across differences of occupation, class, politics, and origin and recognize one another first as Brothers.

That mattered in a town where difference could easily become division. A judge could sit beside a miner, a banker beside a merchant, a veteran beside a young man still proving himself. The Lodge did not make them identical. It reminded them that they were accountable to something higher than appetite, ambition, or personal grievance.

That reminder was no small thing. The American West has often been romanticized as a place where men were free because they were unrestrained. But true liberty is not the absence of restraint. It is the discipline to govern oneself rightly. Without that discipline, freedom collapses into chaos.

Freemasonry taught self-government at the level where all self-government must begin: within the individual man. Before a man can be trusted with authority, he must learn to govern his passions. Before he can lead others, he must learn to measure himself. Before he can build a community, he must become the kind of man who will not destroy it for selfish gain.

Those principles were not unique to Tombstone, but Tombstone gave them urgency. The town's public memory would eventually become crowded with gunfighters, lawmen, gamblers, and outlaws. Those stories have their place. They are part of the historical fabric of the town and cannot be separated from it. But they are not the whole story.

While history remembered the loudest men, quieter men continued the work. While newspapers recorded conflict, the Lodge recorded attendance. While legends grew around violence, Brothers gathered around an altar. While fortunes rose and fell, obligations remained.

That contrast is at the heart of this publication. Tombstone's most famous story lasted less than a minute. King Solomon Territorial Lodge No. 5 has endured for nearly a century and a half. The difference matters.

The frontier called many men westward, but not all answered it in the same way. Some came to take. Some came to gamble. Some came to escape, rule, or disappear. Others came to build.

The men who sought to establish Masonry in Tombstone belonged to that latter company. They understood, whether fully or only in part, that the future of a community depends upon more than its economy. It depends upon the moral habits of its people and upon the institutions willing to preserve those habits when the world around them is changing.

In that sense, the frontier did not merely call men to Arizona. It called them to responsibility. It asked whether they would build only for themselves, or whether they would build for those who would come after them.

That question remains alive. Every generation of King Solomon Territorial Lodge No. 5 has had to answer it. The first Brethren answered it by seeking dispensation. Later Brethren answered it by preserving the Lodge

through hardship and change. Others answered it by serving their community, their state, their nation, and the Grand Lodge of Arizona.

We answer it now by preserving their story.

Before there was a permanent charter, there was a desire to begin. Before there was a legacy, there was a petition. Before there were Grand Masters, there were Brothers willing to gather in a frontier town and begin the work.

The frontier called.

In Tombstone, Freemasonry answered.

Chapter Three

A Light in the Desert

Before there was a charter, there was a petition.

Before there was permanence, there was faith.

Before there was a legacy, there was Light.

Every institution begins with a decision. Not always a dramatic one, and not always one that appears important to the world when it is first made. Sometimes history begins quietly, with a few men gathered in a room, looking upon the uncertain world around them and deciding that something more permanent, more principled, and more enduring ought to be built.

So it was in Tombstone.

By 1881, the town had already become a place of movement, ambition, wealth, danger, and possibility. Men came to Tombstone chasing silver and opportunity, but beneath the noise of the boomtown another need was becoming clear. The town needed more than commerce. It needed character. It needed men who would labor not only for themselves, but for the moral and civic life of the community forming around them.

Among those men were Freemasons.

They had come from other places, carrying with them the teachings, obligations, and traditions of the Craft. They knew what a lodge could mean to a community. They knew that Freemasonry was not dependent upon comfort, age, or established surroundings. The principles of the Craft did not require paved streets, settled borders, or polished cities before they could take root. They required men willing to practice them.

In Tombstone, such men were present.

Before Arizona possessed a Grand Lodge of its own, these Brethren turned westward, not toward California in geography, but toward California in authority. They petitioned the Grand Lodge of California for permission to organize and work as a lodge in Tombstone. It was an act of both humility and confidence: humility, because they recognized that Masonic authority must be properly granted and faithfully observed; confidence, because they believed Tombstone was worthy of such work.

That distinction matters. A lodge is not created merely because men wish to meet. A lodge is created when men accept responsibility. To petition for dispensation was to say that the Brethren of Tombstone were prepared to do more than gather informally. They were prepared to labor under Masonic law, preserve the landmarks, keep proper records, confer degrees, guard the reputation of the Craft, and establish a lasting altar in a town whose future was anything but certain.

On June 4, 1881, that beginning took form. Authority was granted under the Grand Lodge of California, and Solomon Lodge under dispensation was established in Tombstone. It was not yet King Solomon Territorial Lodge No. 5. It was not yet chartered under Arizona authority. It was not yet one of the founding lodges of a new Grand Jurisdiction.

But the Light had been kindled.

The first appointed officers reflected the seriousness of the undertaking. Wells W. Spicer was appointed Worshipful Master, Benjamin Titus was appointed Senior Warden, and Thomas R. Sorin was appointed Junior Warden. Those names deserve to be remembered not merely because they appear at the beginning of the record, but because every later chapter rests upon the work they began.

They stood at the threshold. They were the first line. They accepted responsibility before permanence was assured.

Wells Spicer, already known in Tombstone's civic life, became the first Master under dispensation. His name connects the Lodge to the wider public history of Tombstone, but within this story his significance is Masonic before it is popular. He was entrusted with the gavel at the beginning, charged with guiding the work while the Lodge was still young, temporary in authority, and fragile in circumstance.

Benjamin Titus, appointed Senior Warden, would later become the first of the Lodge's known Brothers to serve as Grand Master of Masons in Arizona. At the time, however, that future could not have been known. In 1881, his duty was immediate: to help establish order, preserve discipline, and support the Master in the formation of a lodge on the frontier.

Thomas R. Sorin, as Junior Warden, completed the original officer line. Like the others, he belonged to that first generation of Brethren whose labor made all later history possible. Together, these men represented something greater than office. They represented the first visible structure of Masonry in Tombstone: a Master to govern the work, Wardens to support it, Brethren to sustain it, an altar around which they could gather, a record to preserve what they did, and a purpose larger than the individual men who had assembled.

The importance of that moment should not be underestimated. In a frontier town, everything was vulnerable. Buildings burned, businesses failed, mines flooded, fortunes collapsed, men moved on, newspapers changed hands, and memory faded quickly where life itself moved quickly. To establish a lodge in such a place was to make a claim against impermanence. It was to say that amid uncertainty, something stable

could be formed; that amid ambition, something moral could be taught; and that amid noise, something sacred could be preserved.

Freemasonry did not pretend that the frontier was easy. It did not deny the roughness of the town, the dangers of the territory, or the failings of men. Instead, it offered a method by which men could work upon those failings.

The Lodge became a place where a man was reminded that he was not merely what the world called him. He was not merely a miner, banker, judge, merchant, soldier, or stranger newly arrived in a strange land. He was a Brother.

That word carried weight.

To meet upon the level in a frontier town was no small act. Outside the Lodge, men were separated by occupation, wealth, reputation, politics, and station. Inside, they were taught to recognize one another according to a different measure: not fortune, not fame, not force, but character.

The tools of the Craft gave language to that purpose. The square taught fairness, the plumb taught uprightness, the level taught equality, the compasses taught restraint, and the rough ashlar reminded every man that he remained unfinished. In Tombstone, those lessons were not ornamental. They were necessary.

The town did not need men who merely knew how to profit from opportunity. It needed men capable of governing themselves within opportunity. It needed men who understood that a community cannot be built by appetite alone. It needed men who could remember their obligations when the world around them rewarded the opposite.

That is why a lodge mattered, and that is why this chapter matters. The founding of Solomon Lodge under dispensation was not simply an administrative step on the way to a later charter. It was the first evidence that the Brethren of Tombstone intended to bring moral structure to a place still struggling to define itself. They were building before permanence, trusting before certainty, and preserving order before history knew whether Tombstone itself would endure.

There is something profoundly American in that.

Again and again, across the history of the Republic, communities have been built by men and women who acted before they had guarantees. They planted before they knew the harvest, formed schools before towns were old, built churches before communities were settled, established courts before order was easy, and opened lodges before comfort was certain.

Such acts require faith, but not blind faith. They require working faith: the kind of faith that picks up tools, writes minutes, guards a charter, believes a town can become more than its roughest reputation, and believes men can become better than they are.

That was the faith carried into Tombstone by the first Brethren of Solomon Lodge.

No one present in 1881 could have seen the full arc of what they had begun. They could not have known that within a year Arizona Masonry would stand upon its own foundation. They could not have known that their lodge would become King Solomon Territorial Lodge No. 5, that generations of men would continue climbing the stairs of Schieffelin Hall long after the silver boom faded, or that nine Brothers from that Lodge would one day serve as Grand Master of Arizona.

They could not have known that nearly one hundred and forty-five years later, their work would be remembered in connection with the two hundred fiftieth anniversary of the United States.

They did not need to know.

Their task was not to see the whole future. Their task was to be faithful in the beginning.

That is the nature of legacy. The men who create it rarely know its final shape. They simply do the work that has been placed before them, trusting that if it is done well, others will carry it forward.

In 1881, on the frontier edge of Arizona Masonry, the first Brethren of Solomon Lodge did exactly that. They answered the frontier not with violence, speculation, or applause, but with obligation.

They brought Light into a desert town.

And once kindled, that Light would not easily be extinguished.

Chapter Four

From Dispensation to Permanence

A dispensation allowed the work to begin.

A charter made the work permanent.

But it was fidelity that made the Lodge endure.

Beginnings matter, but permanence matters differently.

To begin something requires vision. It requires courage, energy, and the willingness to step forward before the full path is visible. The first Brethren of Solomon Lodge did exactly that when they sought authority from the Grand Lodge of California in 1881. They believed that Masonry belonged in Tombstone, and they acted upon that belief.

Yet beginnings, by their nature, are fragile. A dispensation opens the door. It grants permission, authorizes labor, and allows the work to begin under proper Masonic authority. But it also carries uncertainty. A lodge

under dispensation is real, but not yet fully permanent. It is entrusted with labor, but still proving itself. It works in faith that its conduct, records, officers, and Brethren will demonstrate that it is worthy of a charter.

In that sense, a dispensation is more than a legal instrument. It is a test.

For Solomon Lodge in Tombstone, that test came quickly. The Lodge had to establish itself in a town that was itself still being tested. Tombstone was growing, but growth did not guarantee stability. Men were arriving, businesses were forming, claims were being worked, and fortunes were being pursued. The pace was urgent, the future uncertain, and the town alive with possibility. But possibility alone does not create permanence.

The same was true of the Lodge. It had received authority to work, but now it had to show that the work could be sustained. Meetings had to be held, minutes kept, degrees conferred properly, officers governed faithfully, and Brethren conducted themselves in a manner worthy of the Craft. A lodge could not become permanent merely because its members desired it. It had to prove, through labor, that it could stand.

That was the nature of the year between 1881 and 1882. It was not an empty interval or a footnote. It was the proving ground. The Brethren who gathered under California dispensation were not pretending toward permanence. They were preparing for it. Every meeting held, every record preserved, every obligation honored, and every act of order in that frontier environment became part of the case that Masonry in Tombstone was not temporary.

The work had begun. Now it had to take root.

At the same time, a larger transformation was taking place. Arizona Masonry was approaching a threshold of its own. For years, Masonic lodges in the Arizona Territory had operated under the authority of older jurisdictions. This was not unusual on the frontier. Institutions often moved westward before the full structures of territorial life were mature enough to stand independently. Authority was received from established Grand Lodges until enough lodges existed, enough stability had formed, and enough Masonic maturity had been demonstrated to justify the creation of a Grand Lodge within the territory itself.

That moment mattered. A Grand Lodge is more than an administrative body. It is a declaration of Masonic self-government. It says that the Craft in a particular place has matured sufficiently to govern its own affairs, preserve its own records, charter its own lodges, discipline its own members, and carry forward the landmarks of the institution within its own jurisdiction.

For Arizona, that step represented more than organization. It represented arrival. The territory was still young, and statehood remained decades away, but Arizona Masonry was preparing to stand upon its own foundation.

In 1882, that foundation was laid.

On March 25, 1882, the transition from dispensation to permanence became part of the story of King Solomon Territorial Lodge No. 5. The Lodge that had begun under authority from California now entered the newly established Masonic structure of the Arizona Territory. The name changed. The jurisdiction changed. The authority changed.

The mission did not.

That truth belongs at the heart of this chapter. The same Light that had been kindled under dispensation continued to burn under charter. The same need for character remained. The same frontier community still required men committed to order, duty, charity, and truth. The same Brethren who had labored through uncertainty now became part of something larger than themselves: the permanent foundation of Arizona Masonry.

To be designated King Solomon Territorial Lodge No. 5 was not merely to receive a number. It was to receive a place in the architecture of a new jurisdiction. Numbers matter in Masonic history because they tell us something about sequence, age, and inheritance. A low lodge number carries with it a particular kind of responsibility. It reminds later generations that the Lodge did not arrive after everything was settled. It was there near the beginning. It helped form the structure others would inherit.

Number Five is not just a designation. It is a marker of foundation. King Solomon Territorial Lodge No. 5 did not merely join Arizona Masonry after the fact. It belonged to the generation that helped Arizona Masonry become permanent.

That distinction matters deeply. There are institutions that benefit from a history already built by others, and there are institutions that help build the history. King Solomon Territorial Lodge No. 5 belongs to the latter.

From that point forward, the Lodge's story was no longer only the story of Masons in Tombstone. It was also part of the story of the Grand Lodge of Arizona itself. The Brethren of Tombstone were now bound not only to one another, but to the emerging identity of Arizona Masonry as a jurisdiction.

This brought honor, but it also brought responsibility. A charter is not a decoration. It is a trust. It is a visible sign of authority, but also an invisible demand for fidelity. It represents permission to work, but also the expectation that the work will be done properly. It connects the present Lodge to the larger body of the Craft and to every Brother who will one day kneel at its altar.

To receive a charter is to be told that one may now build permanently. But permanence is never automatic. A charter can be granted in a day. A legacy requires generations.

That is what makes the transition of 1882 so important. It did not end the work begun in 1881. It deepened it. It transformed the Lodge from an authorized beginning into an enduring institution. It gave legal and Masonic permanence to what the first Brethren had already begun through faith, discipline, and labor.

In the language of builders, the dispensation marked the laying out of the work. The charter set the stone. But the building still had to rise.

The Brethren of King Solomon Territorial Lodge No. 5 would have to prove, year after year, that permanence meant more than survival. They would have to preserve the Lodge through changes in the town, the territory, the nation, and the Fraternity itself. They would see Tombstone change around them. They would endure the fading of the silver boom, carry the Lodge through seasons of prosperity and difficulty, and keep faith when the world around them remembered Tombstone more for its legends than for its institutions.

They would also have to teach later generations that the Lodge was not merely old. It was entrusted.

There is a difference.

An old institution has survived time. An entrusted institution has received something sacred from time and is obligated to pass it forward. King Solomon Territorial Lodge No. 5 became such an institution in 1882.

From dispensation to permanence, its early story reflects one of the central truths of both Masonry and America: self-government must be earned through discipline before it can be preserved through law. The Brethren of Tombstone first labored under the authority of another jurisdiction. Then, as Arizona Masonry came into its own, they became part of a new Masonic home. That transition mirrors the larger movement of frontier life itself. Communities first survive. Then they organize. Then they govern. Then they preserve.

In this way, the history of the Lodge reflects the history of the territory, and the history of the territory reflects the history of the nation. America itself began with declaration, but it endured only through institution. Independence was announced in words, but it had to be preserved through constitutions, courts, schools,

churches, civic associations, families, and countless acts of local responsibility. Freedom became meaningful because ordinary citizens built structures capable of carrying it.

So too with the Lodge.

The petition mattered. The dispensation mattered. But the charter signified something greater. It signified that the work begun in Tombstone was no longer temporary. It had been received into permanence. It now belonged to Arizona. It now belonged to the future.

That future would be larger than any Brother present in 1882 could have imagined. From the Lodge would come men who would serve their community, their territory, their state, and their Grand Lodge. Its story would stretch across the closing years of the frontier, through statehood, through wars, through cultural change, and into the twenty-first century.

But none of that could have happened without the transition from permission to permanence. Without 1881, the work could not have begun. Without 1882, the work could not have been secured. Together, those two years form the threshold of the entire legacy.

In 1881, Light was kindled in the desert.

In 1882, that Light was placed upon a permanent foundation.

And from that foundation, King Solomon Territorial Lodge No. 5 would begin its long labor as one of the enduring pillars of Arizona Masonry.

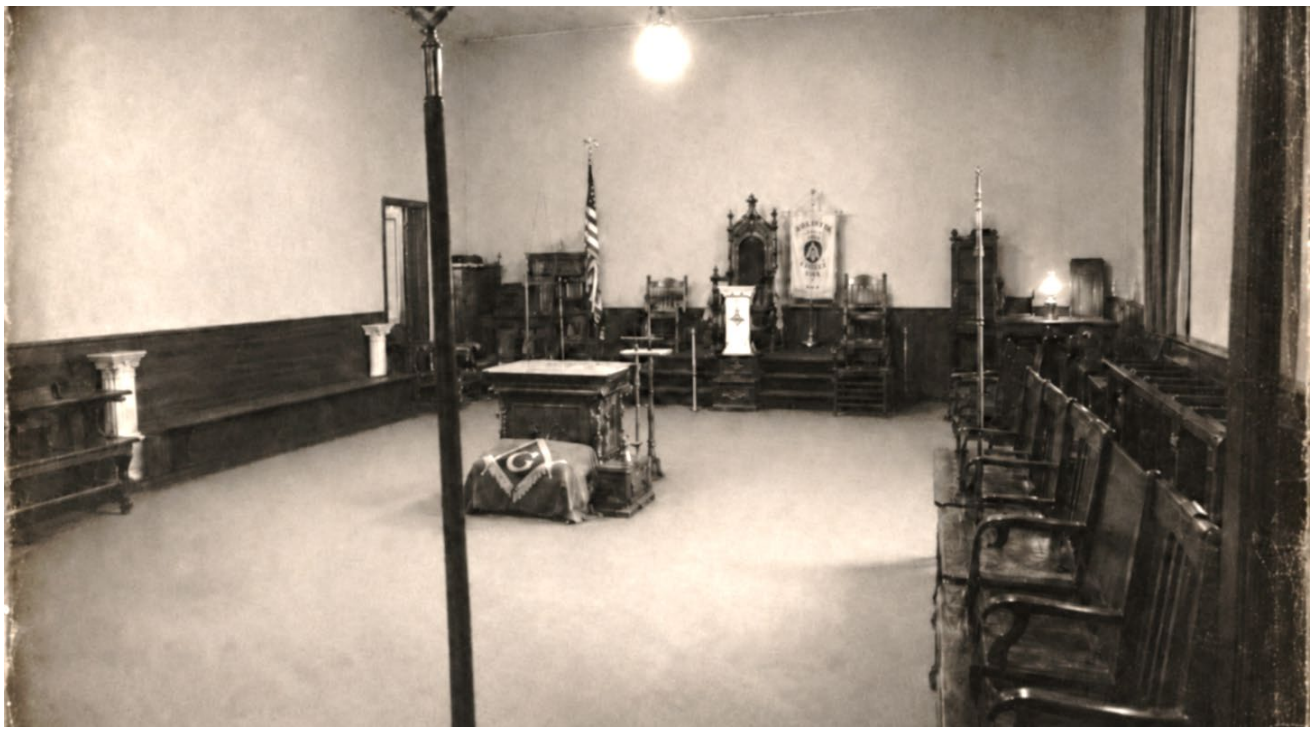
Chapter Five

The Room Above Allen Street

Some buildings shelter memory.

Others become memory.

A Lodge room does both.



Historical reconstruction of the Lodge room above Allen Street, based upon the surviving room, original furnishings, altar, elevated stations, and period details.

Every enduring institution needs a place.

Not because the work depends upon walls, or because truth belongs to one building more than another, or because Light can be confined by wood, stone, brick, or plaster. It needs a place because human beings remember through places. We remember where we stood when a moment changed us. We remember the rooms where decisions were made, the doors we were nervous to approach, and the stairs we climbed without fully knowing what waited above.

For generations of Brethren in Tombstone, that place has been the room above Allen Street.

To the casual visitor, Allen Street belongs to the public imagination of Tombstone. It is the street of storefronts, wooden sidewalks, tourist photographs, reenacted legends, and the enduring mythology of the Old West. It is the visible Tombstone, the Tombstone people come to see. But above that visible world exists another story: quieter, older, and not shouted from the street, but preserved in ritual, minutes, memory, and obligation.

There, above the movement of the town, King Solomon Territorial Lodge No. 5 has carried forward its work.

The physical act of ascending to a Lodge room is itself a kind of lesson. A man leaves the street below, with its noise, commerce, distractions, quarrels, reputations, and entertainments. Step by step, he rises from the ordinary world toward a room set apart for reflection, instruction, fellowship, and moral labor.

That climb matters.

Freemasonry has always understood that movement can teach. We pass from darkness toward Light, from preparation toward instruction, from ignorance toward understanding, and from the rough condition of the ashlar toward the hope of something more finished. The stairs above Allen Street belong to that same language. They remind every Brother that the Lodge is not merely a destination. It is an ascent.

The room itself has witnessed what no written history can fully capture. It has heard the opening of Lodge on evenings now lost to time. It has received men whose names are preserved in records and men whose names are known only to the Great Architect. It has seen officers installed, candidates initiated, lectures delivered, ballots taken, obligations assumed, charity extended, grief shared, laughter exchanged, and memory preserved.

That is the power of a Lodge room. It becomes more than the sum of its materials. The value of such a room cannot be measured only by age, architecture, or historic designation. Its importance lies in what has been done within it. A Lodge room is made sacred not by ornament alone, but by faithful use.

The altar matters because men have knelt there. The chairs matter because Brothers have served there. The records matter because someone cared enough to preserve them. The charter matters because it represents authority faithfully received and responsibility faithfully continued. The walls matter because they have held memory when human memory failed.

In this way, the room above Allen Street is not simply where the Lodge meets. It is part of what the Lodge is.

This does not mean the building is the Fraternity. It is not. Freemasonry can meet wherever lawful authority and proper form allow. The Craft is carried in its teachings, its obligations, its landmarks, and its Brethren. No single room owns Masonry. And yet, certain rooms become inseparable from the story of those who labored within them.

Schieffelin Hall is such a place. For Tombstone, it is part of the town's civic memory. For King Solomon Territorial Lodge No. 5, it is something deeper. It is the physical threshold through which generations have entered the work.

Below, the town continued its life. Businesses opened and closed, visitors came and went, legends were told and retold, the economy changed, the mines rose, declined, and became history. The old frontier faded into memory. But above Allen Street, the Lodge continued to open.

That continuity was not accidental. Buildings do not preserve themselves. Rooms do not maintain their purpose by chance. Records are not kept unless someone keeps them. Traditions are not transmitted unless someone teaches them. Charters are not guarded unless someone believes they are worth guarding. Every generation that entered that room inherited more than space. It inherited an obligation to continue what others had begun.

This is why the room above Allen Street belongs so naturally in this story. The first chapters of this publication have spoken of America, the frontier, the arrival of Masonry in Tombstone, and the transition from dispensation to permanence. Those are large themes. They involve nation, territory, jurisdiction, authority, and legacy. But history is never carried by large themes alone. It must eventually live somewhere.

For this Lodge, much of that history lives in a room: a room where the ideals of the Craft became ordinary practice, where a frontier beginning became a continuing institution, and where the difference between memory and stewardship can still be felt.

There is a danger in speaking of old buildings only as relics. Relics belong to the past. Lodges belong to the living. The room above Allen Street is not important merely because old things happened there. It is important because the work continues there. Its significance is not frozen in 1881, 1882, or any single year that followed. Each stated meeting, each degree, each election, and each act of remembrance adds another layer to the story.

That is how living institutions endure. They do not survive by being admired from a distance. They survive by being used faithfully. A room that once held Brothers must hold Brothers still. A charter once granted must still authorize real labor. A tradition once inherited must still shape real men. Otherwise, history becomes decoration.

King Solomon Territorial Lodge No. 5 has never been merely decorative. Its story is not one of a beautiful old room kept as a museum piece. It is the story of a working Lodge whose historical surroundings have remained connected to living purpose.

That distinction matters. Many towns possess old buildings. Fewer possess old institutions that still perform the work for which they were created. Fewer still possess institutions whose influence can be traced from territorial beginnings into the leadership of an entire Grand Jurisdiction.

The room above Allen Street is where that continuity becomes visible. A Brother may stand there and understand, without needing many words, that he is not the first to occupy that space. He is part of a procession. Others stood before him. Others will stand after him. His task is not to own the legacy, but to carry it for his appointed time.

That realization has a humbling effect. In such a room, the past is not distant. It is present, not as nostalgia or sentiment, but as responsibility.

The Brethren who first gathered in Tombstone could not have known the full future of the Lodge. They could not have imagined every challenge it would face or every Brother it would form. They could not have foreseen that many generations later, their work would be studied, written, and preserved as part of a commemorative history for America’s two hundred fiftieth anniversary.

But they would have understood responsibility. They would have understood that a Lodge must be more than an idea. It must meet, labor, teach, preserve, open and close in due form, receive the next Brother, and prepare the next generation.

That is what the room above Allen Street represents: not merely age, but continuity; not merely memory, but labor; not merely preservation, but stewardship.

The physical room also carries a lesson about perspective. From the street, Tombstone is often remembered through the stories people expect: conflict, risk, silver, fame, violence, and spectacle. From the Lodge room above, the same town can be understood differently. It becomes a place where men sought order amid uncertainty, brotherhood amid division, and Light amid the roughness of frontier life.

That higher view matters. The Lodge did not remove its Brethren from the world. It prepared them to return to it better equipped. A man did not climb those stairs to escape Tombstone. He climbed them so that, upon descending, he might live more uprightly within it.

That is one of the quiet truths of Freemasonry. The work done inside the Lodge is meant to be proven outside its doors. Brotherly love must be practiced in real relationships. Relief must be extended to real distress.

Truth must guide real conduct. The square and compasses are not merely symbols to be displayed; they are standards to be carried back into the street below.

In this way, the room above Allen Street has always stood in relationship with the town beneath it. It is not separate from Tombstone, and not above it in pride, but above it in purpose. It is a place where men rise temporarily so they may return more mindful of how they walk below.

That image will guide much of what follows in this publication. In the chapters ahead, we turn from the place to the men. We will consider nine Brothers from King Solomon Territorial Lodge No. 5 who would one day serve as Grand Master of Masons in Arizona. Each lived in a different time, carried his own story, and deserves to be remembered as more than a name in a list.

Yet before we speak of them, we must remember where the work formed them. No man becomes a Mason in the abstract. He is received somewhere. He is instructed somewhere. He learns the meaning of brotherhood beside actual Brothers, in an actual room, at an actual altar, under the care of men who themselves once stood where he stands.

For these Brothers, that place was tied to Tombstone, to Schieffelin Hall, and to the room above Allen Street.

That room is not the whole story of King Solomon Territorial Lodge No. 5, but it is the place from which much of the story can be seen. The frontier called men westward. The Brethren brought Light to the desert. The dispensation became a charter. The charter became permanence. And above Allen Street, generation after generation, the work continued.

The street below remembered Tombstone's legends.

The room above preserved its Light.

Part II

The Men Who Carried the Light

A Lodge is remembered by its records.

It is measured by its work.

It is proven by the men it sends into service.

The first part of this history followed the Lodge from frontier beginning to permanent foundation.

It began with America, moved westward to Tombstone, traced the arrival of Freemasonry in the desert, and ended in the room above Allen Street, where generations of Brethren continued the work first begun in 1881.

Part II turns from the place to the men.

Across the history of King Solomon Territorial Lodge No. 5, nine members would be called from the labor of Masonry to the highest office within Arizona Masonry.

Their connection to the Lodge was not identical in every case, and that distinction matters. Eight are presently understood to have served as Worshipful Master of King Solomon Territorial Lodge No. 5 before becoming Grand Master of Arizona. Leland D. Wilson, whose Home Lodge was Nogales and held dual membership in King Solomon Lodge No. 5" consistently and is properly included in the Lodge's broader Grand Master legacy.

They lived in different eras.

They faced different challenges.

They served in different moments of the jurisdiction's history.

Yet each stands as part of one continuous chain.

Their stories are not included merely because they held title.

They are included because their service gives visible form to the influence of the Lodge and to the reach of its membership across Arizona Masonry.

Freemasonry does not exist merely to produce officers.

It exists to form men capable of bearing responsibility.

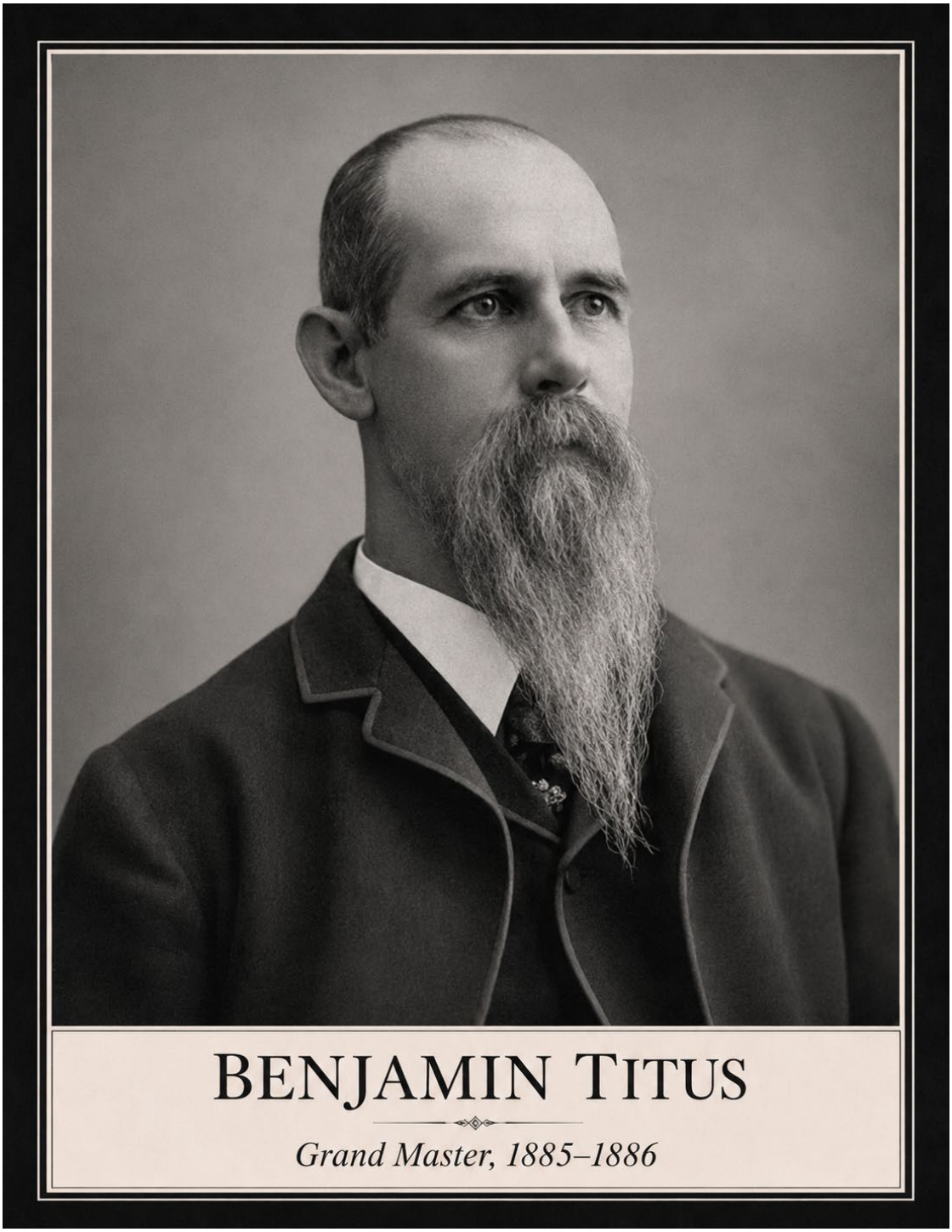
These are nine such men.

Chapter Six

Benjamin Titus – The Foundation Stone

The first stone is not placed for its own glory.

It is placed so that everything built after it may stand.



Grand Master of Arizona, 1885 – 1886
Masonic Era: The Territorial Dawn

Every enduring structure depends upon stones that later generations may not immediately notice. They are not always the tallest, the most decorated, or the stones that draw the eye of the casual observer. Yet if they are removed, the strength of the whole becomes uncertain.

In the history of King Solomon Territorial Lodge No. 5, Brother Benjamin Titus stands as such a stone.

He was not merely one of the Lodge's early members. He was there at the beginning. When the first line of officers was appointed under the authority of the Grand Lodge of California in 1881, Benjamin Titus was named Senior Warden of Solomon Lodge under dispensation. Alongside Worshipful Master Wells W. Spicer and Junior Warden Thomas R. Sorin, he helped form the first visible structure of Freemasonry in Tombstone.

That alone would secure his place in this history, but Titus became more than an original officer. In 1885, only a few years after the formation of the Grand Lodge of the Territory of Arizona, he became Grand Master of Masons in Arizona. The 1885 Proceedings of the Grand Lodge of Free and Accepted Masons of the Territory of Arizona now give this part of his story firm primary-source support. At the Fourth Annual Communication, held at Masonic Hall in Phoenix from November 10 to November 12, 1885, Benjamin Titus of Tombstone was elected and installed Grand Master. The same Proceedings list him among the Grand Officers for the year commencing November A.L. 5885 as "Benjamin Titus, Grand Master, Tombstone."

The record also ties him directly to King Solomon Lodge No. 5. In the subordinate Lodge returns for King Solomon Lodge No. 5, Titus appears among the Past Masters as "Benjamin Titus, G.M." That single line matters greatly. It confirms not only his Grand Master service, but his place within the Past Master line of the Tombstone Lodge itself. In doing so, he became the first Brother in the verified line of King Solomon Territorial Lodge No. 5 members to carry the Light from Tombstone into the Grand East.

His life therefore stands at two beginnings: the beginning of the Lodge and the beginning of its jurisdictional legacy. That is why this part of the publication begins with him. A foundation must be understood before the structure above it can be appreciated.

Titus belonged to the earliest generation of Tombstone Masonry, a generation that did not inherit a comfortable lodge with long-established customs, polished traditions, and decades of stability behind it. He and his Brothers labored in a frontier town still forming its own identity. The streets around them were alive with ambition, speculation, danger, opportunity, and uncertainty. In such a setting, order was not assumed. It had to be created.

The office of Senior Warden carries symbolic and practical weight in any lodge. He supports the Worshipful Master in governing the Craft, assists in preserving harmony, discipline, and order, and stands as one of the principal officers upon whom the strength and dignity of the Lodge depend. For Titus to hold that office in 1881 was significant. The Lodge was young, its authority temporary, its future not yet secure, and its Brethren still proving that Masonry could take root in Tombstone. In that environment, the Senior Warden was not merely occupying a chair. He was helping establish a pattern.

The early officers of Solomon Lodge under dispensation had to demonstrate that the Craft could be worked properly in a frontier community. They had to help ensure that meetings were conducted with order, records maintained, Masonic authority respected, and the reputation of the Fraternity protected in a town where reputations could be made or broken quickly.

This was not glamorous work. Foundational labor rarely is. It is careful, disciplined, and often invisible to later generations. But without it, no legacy follows.

Titus understood something of order beyond the Lodge as well. Outside the Fraternity, he belonged to the commercial life of boom-era Tombstone. A surviving March 7, 1881 letter from Benjamin Titus to his mother, Eliza Titus, places him in Tombstone during the very year Solomon Lodge was organized under dispensation. The letter, preserved through the Melikian Collection, describes his hopes connected to mining stock and identifies him as working as a bank teller in Stafford, Hudson and Company Bank.

That detail gives us an important window into his world. Tombstone was not merely a place of legends. It was a place of ledgers. The silver boom required more than miners and mine owners. It required bankers, tellers, clerks, investors, attorneys, merchants, and men capable of handling the paperwork of prosperity and risk. Money moved through the town with urgency. Claims were bought and sold. Letters were written. Fortunes were imagined, financed, made, and sometimes lost.

In such a world, trust was currency. A bank teller's work required precision, reliability, and steadiness. A man handling the financial instruments of a boomtown had to understand the value of order in a place often remembered for disorder. That makes Titus a fitting foundation stone for this history. He stood at the intersection of two kinds of trust: commercial trust in the public life of Tombstone and Masonic trust in the private labor of the Lodge.

That is one of the reasons Titus is such a fitting foundation stone for this history. He stood at the intersection of two kinds of trust: commercial trust in the public life of Tombstone and Masonic trust in the private labor of the Lodge. The two were not the same, but they were not unrelated. Both required discipline, accountability, and character that meant more than a word spoken in polite company.

In the Lodge, that character was not assumed. It was worked upon. The tools of the Craft taught lessons that would have been especially meaningful in a town built upon unstable fortunes. The square instructed fairness. The level reminded men that worldly distinction did not determine Masonic worth. The plumb called each Brother to upright conduct. The compasses taught restraint.

These were not abstract lessons for Benjamin Titus and his generation. They were frontier necessities. The town below could reward appetite, ambition, and speed. The Lodge above required patience, order, and self-command. To serve as Senior Warden in that first officer line was to help hold that standard at the beginning.

The importance of Titus becomes clearer when viewed across the short but remarkable span between 1881 and 1885. In 1881, he was part of the original appointed line under California dispensation. In 1882, the temporary beginning became permanent when Solomon Lodge under dispensation entered Arizona's new Masonic jurisdiction as King Solomon Territorial Lodge No. 5. In 1885, Titus was elected Grand Master of Masons in Arizona.

Four years carried him from frontier officer to Grand Master.

The Proceedings record his installation in brief but useful terms. After being installed, Titus acknowledged the honor conferred upon him, expressed awareness of the grave responsibilities of the office, praised the retiring Grand Master Merrill P. Freeman, and recognized Past Grand Master John T. Alsap for his continued aid to the Grand Lodge and the cause of Masonry. The remarks are not long, but they reveal a Brother conscious that office was not ornament. It was responsibility.

That swift ascent does not merely speak to Titus as an individual. It speaks to the trust already being placed in the men of King Solomon Territorial Lodge No. 5 during Arizona Masonry's earliest years. The jurisdiction was young, its institutions still being strengthened, and its lodges spread across a vast and demanding territory. Its leaders needed to be men who understood both the promise and difficulty of frontier Masonry.

Titus did. He had not learned Masonry from a distance. He had helped build it in Tombstone. He knew what it meant to labor under dispensation, to see a temporary beginning become permanent, and to help a lodge

stand in a community where permanence could not be taken for granted. Those experiences would have mattered in the Grand East.

A Grand Master in the territorial period did not inherit the same world later Grand Masters would know. Arizona was not yet a state. Travel remained difficult. Communication was slower. Lodges were fewer and more widely scattered. The work of preserving uniformity, encouraging growth, maintaining standards, and strengthening Masonic identity required patience and resolve. In that context, the Grand Master was not simply an officer of ceremony. He was a steward of formation.

Titus served during what may rightly be called the Territorial Dawn of Arizona Masonry. The jurisdiction was still young enough that its habits, expectations, and traditions were being shaped in real time. The men who led during those years helped determine what Arizona Masonry would become.

The present record now establishes Titus firmly as Benjamin Titus of Tombstone, Past Master of King Solomon Lodge No. 5, and Grand Master of Masons in Arizona in 1885. The next research need is not whether he served, but how fully his administration can be documented. His own Grand Master's Annual Address should be pursued in the 1886 Proceedings, since the 1885 volume records his election and installation but contains the annual address of the retiring Grand Master, Merrill P. Freeman.

Benjamin Titus represents the first emergence of King Solomon Territorial Lodge No. 5 as a source of jurisdictional leadership. He proves that the Lodge's influence did not remain confined to Tombstone. The Light kindled in the desert began to travel.

It moved from a frontier room to the Grand Lodge of Arizona. It moved from local labor to jurisdictional service. It moved from the first officer line of a lodge under dispensation to the highest office of the Craft in the territory. Through Titus, the early story of King Solomon Territorial Lodge No. 5 became more than local history. It became Arizona Masonic history.

There is also a symbolic beauty in the fact that the first Brother in this verified line was a Senior Warden. The Senior Warden's station reminds the Craft of strength, labor, and support. He is not the first to speak in the Lodge, yet the Lodge cannot be properly understood without him. He represents a kind of leadership that is not merely visible authority, but dependable structure.

That was Titus: a man placed early in the structure, trusted with responsibility before the permanence of the Lodge was assured, and later proven capable of carrying the foundation laid in Tombstone into leadership beyond itself.

The title of this chapter, "The Foundation Stone," is therefore not ornamental. It is descriptive. Titus stands at the foundation of the Lodge's leadership legacy. Before George W. Cheyney, before Artemus L. Grow, before Edwin A. Hughes, before Joseph A. E. Ivey, before Richard J. Lopshire, before Verne D. Hegge, and before Michael T. Bishop, there was Benjamin Titus.

Not because he was alone in the beginning. He was not. The Lodge began through the labor of many Brethren, including Spicer, Sorin, and the wider company of Masons who brought the Craft to Tombstone. But Titus is the first in the line this publication now follows: the line of Brothers from King Solomon Territorial Lodge No. 5 who would carry the Lodge's influence into the Grand East.

His story reminds us that leadership does not appear suddenly. It is formed, tested in smaller duties before being entrusted with larger ones, and shaped in local rooms before it is recognized by wider jurisdictions. It begins with showing up, keeping order, honoring obligations, and doing the work when no one yet knows whether that work will be remembered.

That is how foundations are laid.

A century and more after Benjamin Titus served, his name remains in the record because he occupied an important office at an important time. But his deeper legacy is not merely that he held office. It is that he helped prove what King Solomon Territorial Lodge No. 5 could become.

A lodge under dispensation could become permanent. A frontier lodge could become foundational. A Brother serving in Tombstone could become Grand Master of Arizona. A single stone, faithfully placed, could bear the weight of generations.

In every structure, there are stones the eye passes over too quickly. They rest near the beginning. They do not demand attention.

They simply hold.

Benjamin Titus was such a stone.

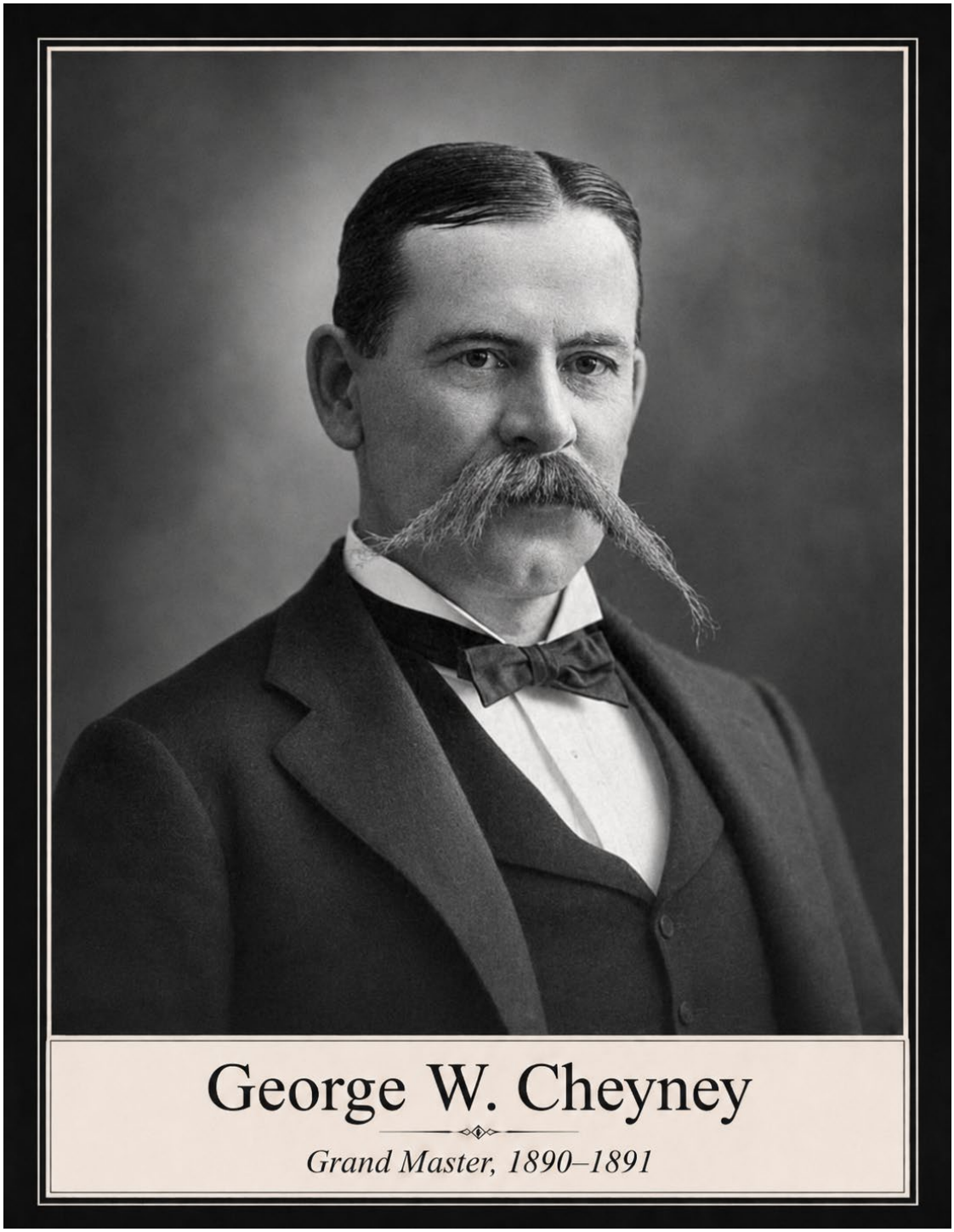
And because he held, others could rise.

Chapter Seven

George W. Cheyney - The Statesman

A man who governs himself may one day be trusted to serve others.

The Lodge teaches the first lesson before the world asks for the second.



Grand Master of Arizona, 1890 – 1891
Masonic Era: Civic Expansion

If Benjamin Titus represents the foundation stone of King Solomon Territorial Lodge No. 5's Grand Master legacy, George W. Cheyney represents the movement of that foundation into public life.

A Lodge does not exist only for itself. It opens and closes within a room, but the work of Masonry is never meant to remain confined there. The lessons taught around the altar are intended to shape the conduct of men once they return to the street, the home, the workplace, the courtroom, the schoolhouse, and the public square. A Brother who learns order within the Lodge should carry order into the world. A man taught to govern himself may one day be trusted to serve others.

Cheyney's life belongs to that larger understanding of Masonic influence.

George Washington Cheyney was born on September 1, 1854, in Philadelphia, Pennsylvania, the son of Waldron J. Cheyney and Frances Potts Cheyney. Educated in the public schools of Philadelphia, he began his working life in the East before joining the westward movement of the late nineteenth century. After time in Atchison, Kansas, and Leadville, Colorado, he arrived in Tombstone in 1881, during the height of the silver boom.

He came to Tombstone during one of the most consequential periods in the town's history. By 1881, Tombstone was no longer merely a remote mining camp; it was becoming a center of enterprise, ambition, civic tension, and public importance in the Arizona Territory. Silver had drawn people to the region, but silver alone could not create a stable community. The town required institutions, offices, laws, records, schools, newspapers, courts, and men willing to labor within public life.

In 1882, Cheyney married Annie Neal of Atchison, Kansas. Together they had six daughters. That family dimension helps place him not merely as a territorial officeholder or Masonic figure, but as a man building a settled life in a territory still moving from frontier conditions toward permanence.

Cheyney stood within that world.

In Tombstone, Cheyney became associated with the Tombstone Mill and Mining Company, placing him directly within the industrial life of the growing community. Mining required far more than the extraction of ore. It depended upon management, capital, transportation, legal structure, labor, and disciplined administration. Cheyney's work placed him within that complex world at the same time King Solomon Territorial Lodge No. 5 was establishing its own place in Tombstone.

That setting matters because Cheyney's story is not one of a man detached from the life of the territory. He belonged to it. He lived and worked in the same growing frontier environment in which King Solomon Territorial Lodge No. 5 was forming its identity. He understood, by experience, that the future of a place like Tombstone depended upon more than energy and opportunity. It depended upon the capacity to turn movement into order.

That is the work of a statesman.

The word "statesman" is sometimes used too loosely, as though it simply means a man who held public office. In this chapter, it means something deeper. A statesman is not merely a politician, official, or public figure. He is a man who understands that institutions must be guarded, that public trust must be earned, and that the habits of self-government must be practiced before they can be preserved.

Freemasonry teaches those habits in symbolic form. It teaches a man to measure himself. It teaches him that rank is temporary, character is essential, and obligation is binding. It teaches him to meet others upon the level, to act by the square, and to walk uprightly before God and man. Those lessons are private in their instruction, but public in their consequences.

Cheyney's public life makes that connection visible.

His service extended well beyond the Lodge room. Cheyney became active in Republican territorial politics, served in the Arizona Territorial Legislature, and was appointed Superintendent of Public Instruction for the Arizona Territory. In 1890, he ran as the Republican candidate for Territorial Delegate to Congress against Mark A. Smith. He later served as postmaster of Tucson and was elected probate judge of Pima County.

That breadth of service is significant. Education, legislation, postal administration, and the courts were not abstract concerns in a developing territory. They were part of the machinery by which scattered settlements became functioning communities. Cheyney's public career shows the type of man the Craft hoped to form: not one who merely admired virtue in ritual, but one who carried discipline and responsibility into the practical labor of building Arizona.

The connection between Cheyney and education is especially fitting. Freemasonry has always used the language of Light, not as mere ornament, but as a symbol of knowledge, moral awakening, and disciplined understanding. A Brother does not seek Light in order to keep it hidden. He seeks it so that he may be better prepared to labor rightly. Public education, in its civic form, rests upon a similar conviction: that a community is strengthened when its people are instructed, formed, and prepared for responsibility.

In a frontier territory, education was not a luxury. It was a tool of permanence. Schools helped transform scattered settlements into communities. They represented the belief that children born in a young territory deserved more than survival; they deserved formation, literacy, memory, and a future. To serve in the cause of education was to participate in the building of civilization itself.

That is why Cheyney's civic identity belongs in this story. His life reminds us that Masonry and public responsibility were not separate worlds for many men of the territorial period. The Lodge taught principles. The territory provided occasions to practice them.

Contemporary obituary reporting identified Cheyney as a member of King Solomon Lodge, F. & A. M., of Tombstone, and recorded that he had served as Grand Master of Masons. The same reporting associated him with Tucson Chapter No. 3, Royal Arch Masons, and Arizona Commandery No. 1, Knights Templar. These references anchor his Masonic identity to Tombstone while showing that his service extended through several branches of the Craft.

King Solomon Territorial Lodge No. 5 was born in Tombstone, but its influence did not remain there. Cheyney demonstrates that truth. Through him, the Lodge's legacy moved into the civic fabric of Arizona. He stands as a Brother whose service suggests the broader purpose of the Craft: to shape men who could be trusted beyond the Lodge because they had first learned to govern themselves within it.

By 1890, when Cheyney served as Grand Master of Masons in Arizona, the jurisdiction was still young. The Grand Lodge had existed for less than a decade. Its early leaders were not merely maintaining an old structure; they were helping define the character of Arizona Masonry. The work required judgment, steadiness, and a clear sense of institutional responsibility.

A Grand Master in that period served a jurisdiction still finding its footing. Lodges were separated by distance, communication was slower, travel was harder, and the territory itself was still developing. To govern the Craft under such conditions required more than ceremony. It required patience, correspondence, discipline, and a careful concern for unity and regularity.

Cheyney's civic background would have mattered in such a role. A man accustomed to public responsibility understands that institutions depend upon trust. He understands that decisions must be made not merely

for the present moment, but for the health of the body that will continue after him. He understands that authority, if used carelessly, weakens the very structure it is meant to protect.

That is the statesman's lesson.

In the Lodge, that lesson begins with self-government. The rough ashlar does not become finished by accident. It must be worked upon according to rule and measure. So too with a man. Before he can govern fairly in public, he must learn to govern faithfully in private. Before he can hold office with dignity, he must learn humility. Before he can speak for others, he must learn to listen. Before he can build institutions, he must become the kind of man who will not bend them toward selfish ends.

This is where Cheyney's chapter fits within the larger structure of the book. Titus showed that the Lodge's earliest foundation was strong enough to support jurisdictional leadership. Cheyney shows that the Lodge's influence could move from foundation into civic expression. One represents the first stone. The other represents the statesman formed upon it.

Together, they reveal how quickly King Solomon Territorial Lodge No. 5 became woven into the leadership life of Arizona Masonry. Within a decade of its charter, two Brothers from Tombstone had served as Grand Master. That fact alone is remarkable. It suggests that the Lodge was not peripheral to the early Craft in Arizona. It was part of its living strength.

Yet the importance of Cheyney is not merely that he held office. Titles alone do not create legacy. His significance lies in what his service represents. He belongs to a generation of men who helped move Arizona from frontier energy toward institutional maturity. They had to build practical structures where few existed. They had to give form to civic life. They had to carry standards into places where stability could not be assumed.

In that kind of world, a Lodge mattered because character mattered. The ballot, the obligation, the lecture, the charge, the working tools, and the discipline of regular meetings all helped train men in forms of conduct that could later serve the public good. A Brother did not leave his Masonic identity behind when he entered civic life. If he understood the Craft properly, he carried its lessons with him.

Cheyney's story also helps correct the way Tombstone is often remembered. Public imagination tends to reduce the town to its loudest moments. It remembers conflict, danger, silver, and spectacle. But Cheyney belongs to a different Tombstone, one concerned with education, public service, law, administration, and institutional development. His life points to the quieter work that allowed the town and territory to be more than legend.

That quieter work is central to this publication. The history of King Solomon Territorial Lodge No. 5 is not valuable because it competes with Tombstone's famous stories. It is valuable because it reveals another layer beneath them. While legend preserves the noise of the street, the Lodge preserves the labor of formation. While popular memory remembers confrontation, the Masonic record remembers men who accepted obligation and then carried responsibility into wider service.

Cheyney stands in that record as a statesman.

He was a Brother of King Solomon Territorial Lodge No. 5 whose influence reached beyond Tombstone. He served as Grand Master in 1890 during the early development of Arizona Masonry. His life connects the Lodge to civic expansion, public trust, and the broader work of building institutions in the territory.

The present record establishes Cheyney's Tombstone residence, King Solomon Lodge membership, territorial public service, and 1890 Grand Master year with reasonable confidence. The principal remaining gap is his administration as Grand Master. Until the 1890 or 1891 Grand Lodge Proceedings are located, this chapter should avoid assigning specific policies, decisions, or themes to his year in the Grand East.

But even now, his place in the line is clear.

George W. Cheyney shows that the Light kindled in Tombstone did not remain above Allen Street. It moved outward into the civic life of Arizona. It informed men who were called to serve beyond the Lodge. It helped shape a tradition in which private virtue and public responsibility were not separate ideas, but parts of the same moral architecture.

The Lodge teaches a man to govern himself.

The world then asks whether he can be trusted to serve others.

George W. Cheyney answered that call.

He carried the Light into public trust, and in doing so, he showed that the work begun in Tombstone was never meant to remain only in Tombstone.

It was meant to help build Arizona.

During his final illness, Cheyney traveled to San Francisco for medical treatment under Dr. George E. Goodfellow. He died there on August 14, 1903, at the age of forty-nine, and was later buried in Philadelphia.

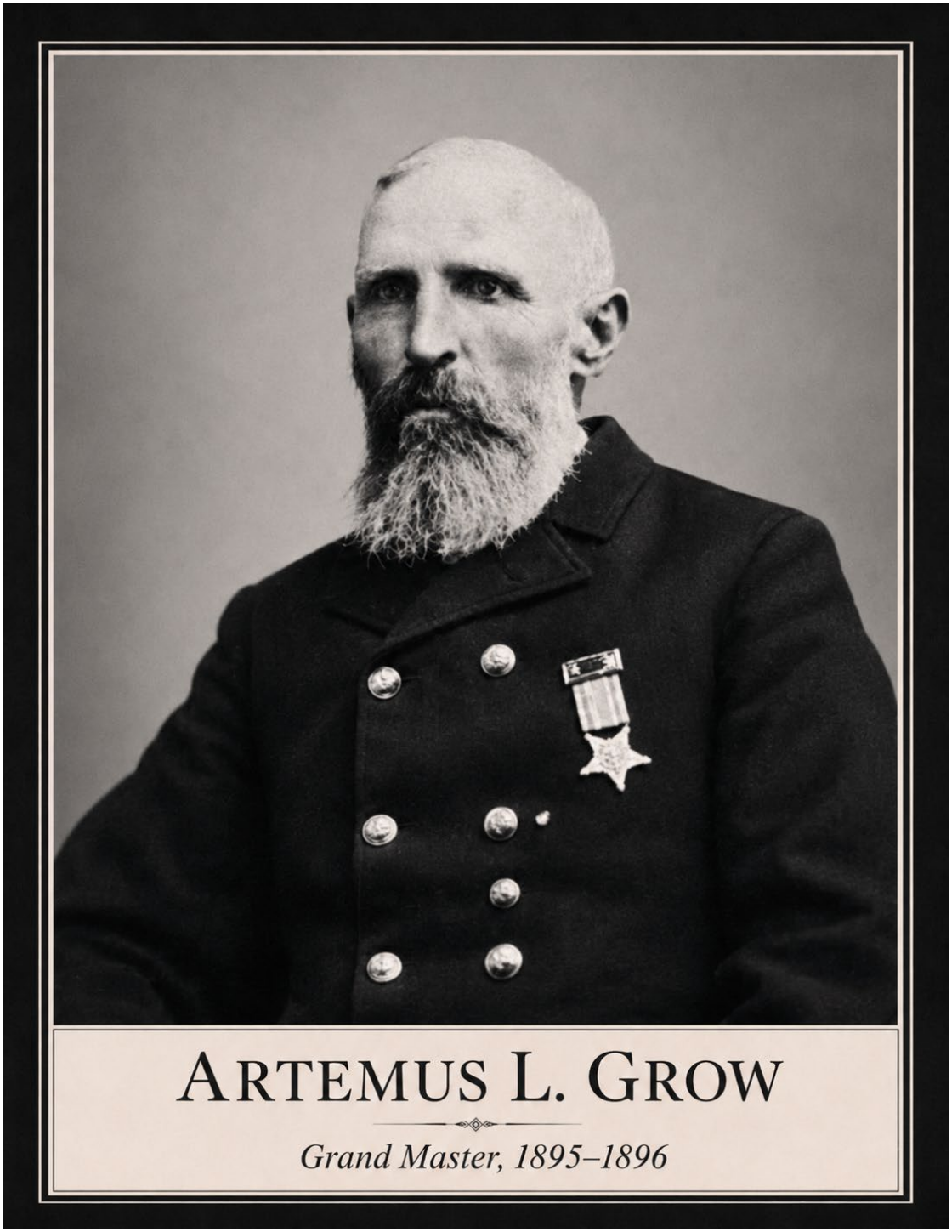
Chapter Eight

Artemus Louden Grow - The Orphan's Benefactor

Some men build in stone.

Some build in law.

Some build by preserving order until the future is ready to stand.



Grand Master of Arizona, 1895 – 1896
Masonic Era: Institutional Growth and Masonic Relief

Not every Brother who shapes a legacy leaves behind a record preserved in one place. Some lives must be recovered across Lodge returns, Grand Lodge Proceedings, memorial notices, portraits, and later references whose full meaning becomes visible only when they are brought together.

Most Worshipful Brother Artemus Louden Grow is such a man.

Earlier drafts of this history treated Grow cautiously because the surviving record appeared thin and even the spelling of his name varied across available sources. Continued research has now brought him into clearer view. The strongest current evidence supports the full name **Artemus Louden Grow**, identifies his active officer service in King Solomon Lodge No. 5, confirms his service as Grand Master of Masons in Arizona in 1895, and preserves the account of a charitable bequest intended for the orphaned children of deceased Arizona Masons.

His story is therefore no longer merely that of a name occupying a place between George W. Cheyney and Edwin Alvin Hughes. It is the story of a Brother whose service moved from the Lodge room in Tombstone to the Grand East of Arizona Masonry, and whose final charitable direction expressed one of the most practical obligations of the Craft: relief for those left vulnerable by loss.

Grow served as Grand Master of Masons in Arizona in 1895, thirteen years after King Solomon Territorial Lodge No. 5 became part of the newly established Grand Lodge of the Territory of Arizona. By the time he entered the Grand East, Arizona Masonry was no longer in its first moment of formation. The earliest structures had been laid, the jurisdiction had begun to understand itself, and the work of beginning had become the work of strengthening.

The Lodge returns give important form to Grow's relationship with King Solomon Lodge No. 5. The 1885 return lists "Grow, Artemus L." among those withdrawn, but later records show that his connection with the Lodge did not end there. In 1891, the King Solomon Lodge No. 5 return lists **Artemas Louden Grow** as Senior Deacon. In 1892, the return lists **Artemus Louden Grow** as Junior Warden.

These records restore continuity to his Tombstone service. The 1885 withdrawal entry, viewed alone, might suggest that Grow's active relationship with King Solomon had ended. The later returns show otherwise. By the early 1890s, he was again serving in the officer line, placing him firmly within the active leadership of the Lodge in the years immediately preceding his service as Grand Master.

That changing moment gives meaning to Grow's place in the line. Benjamin Titus belonged to the beginning. George W. Cheyney represented civic reach. Grow stood at the point where the work of beginning had to become the work of building.

There is a difference between starting an institution and strengthening one. The first requires courage; the second requires patience. The first requires vision; the second requires discipline. The first lights the lamp; the second keeps it trimmed, guarded, and ready for those who will come after.

By 1895, Arizona Masonry needed more than proof that it could begin. It needed proof that it could mature.

The territory itself was still young, and statehood remained in the future. Communities continued to grow, shift, struggle, and redefine themselves. Mining towns rose and declined. Railroads altered patterns of movement and commerce. Families settled where camps had once stood. Temporary places became permanent, while others faded back into memory.

The Craft had to live within that changing world. A frontier Grand Lodge could not remain forever in the posture of arrival. It had to become stable enough to govern, preserve continuity across distance, bind scattered Lodges into a common identity, and ensure that the work remained recognizable from one

community to the next, even when those communities differed greatly in size, wealth, stability, and circumstance.

Grow's year as Grand Master belonged to that work. Arizona Masonry was strengthening its foundation rather than merely celebrating its existence. The excitement of formation had to give way to the quieter labor of order. Laws had to be observed. Records had to be maintained. Lodges had to remain regular. Brethren had to be instructed. Harmony had to be preserved. The young jurisdiction had to continue becoming what it had claimed the authority to be.

Earlier drafts described Grow as **The Builder**, and that idea still belongs within his story. A builder is not only the man who begins a structure. He is also the man who strengthens it, maintains it, corrects it, and ensures that it can bear weight. Some builders work with stone, timber, and tools. Others build through order, judgment, continuity, and care.

Yet the fuller record gives Grow's legacy a more personal and distinctly Masonic dimension. He should now be remembered as **The Orphan's Benefactor**.

Grow came after Titus and Cheyney, the first two Brothers in King Solomon Territorial Lodge No. 5's Grand Master line. Together, the three form an important early sequence in the Lodge's history. Titus, in 1885, stands at the territorial dawn. Cheyney, in 1890, carries the Light into civic expansion. Grow, in 1895, marks the strengthening of Arizona Masonry's early institutional life.

Within little more than a decade of its charter, King Solomon Territorial Lodge No. 5 had produced three Grand Masters of Arizona. That fact speaks not only to the individual men, but to the weight of the Lodge within the early jurisdiction. Tombstone was not a distant curiosity at the edge of Arizona Masonry. It was part of the structure being built.

The presence of Grow in that early line confirms that the Lodge's contribution was not a single moment of prominence. It continued. The Light kindled in Tombstone did not merely flare at the beginning and disappear. It entered the continuing labor of the jurisdiction.

Grow's later legacy carried a distinctly charitable character. A historical account published by Gila Valley Lodge No. 9 identifies him as a Past Grand Master of Arizona and a Past Master of King Solomon Lodge No. 5 and quotes language from his last will and testament, dated January 10, 1915.

According to that account, Grow directed a portion of his estate to the Grand Secretary of the Grand Lodge of Arizona for the establishment of a special **Orphan's Fund**, separate from the regular Widows and Orphans Fund. The bequest was intended to benefit orphaned children of deceased Arizona Masons and authorized support for clothing, food, and common schooling until a child reached fourteen years of age, so long as the fund remained available.

Until the original will or probate record is located, the precise legal language should remain identified as a sourced historical quotation rather than final documentary proof. Even with that caution, the substance of the bequest gives Grow's story powerful meaning. His final concern was not merely for institutional memory, office, or ceremonial honor. It was for children who had lost a father from within the Craft.

Masonic relief is often spoken of in broad terms. Grow's bequest made it concrete. Food, clothing, schooling, and care for an orphaned child are not abstractions. They are the visible work of Brotherly Love and Relief carried beyond a man's own lifetime.

His charitable direction also gives deeper meaning to the builder image. A Mason builds not only by establishing institutions or strengthening laws. He builds by creating the conditions in which another life may continue. To provide food is to preserve health. To provide clothing is to preserve dignity. To provide schooling is to open a future. In that sense, Grow's bequest was itself an act of construction.

He sought to build protection around children who had lost it.

The surviving record still requires care. Grow's name appears in several forms, including Artemus, Artemas, Artimus, and Artemis. The strongest current full-name evidence is **Artemus Louden Grow**, found in the 1892 King Solomon Lodge return and supported by later Masonic references. The 1895 Proceedings should still be reviewed when located as the controlling record for his Grand Master year, and the original probate file should be sought to confirm the full terms of the orphan-fund bequest.

Historical responsibility requires confidence where the evidence is strong and restraint where the original document remains outstanding. That caution does not weaken Grow's story. It protects it.

His death appears in the official record of the next generation of King Solomon leadership. In his Grand Master's Address printed in the 1919 Proceedings, Most Worshipful Brother Edwin Alvin Hughes reported that Past Grand Master Artemus Louden Grow died at Sawtelle, California, on September 19, 1918. The subordinate Lodge death roll also records Grow's death beneath King Solomon Lodge No. 5.

That reference creates a solemn continuity between two Brothers in this legacy. Grow, Grand Master in 1895, was remembered in the address of Hughes, Grand Master in 1918. One King Solomon Brother carried the memory of another into the official record of the jurisdiction.

The date also places Grow's death within one of the hardest years in modern history. The United States remained at war, and the influenza pandemic was spreading across the nation. The exact circumstances of his final days remain a subject for further research, but the official remembrance ensured that his name did not pass silently from the Craft.

Within the larger story of King Solomon Territorial Lodge No. 5, Grow represents both institutional strength and personal relief. He served in the Lodge's officer line, carried its influence into the Grand East, and directed that part of what he left behind should care for children who could not provide for themselves.

His life joins leadership with compassion.

It reminds us that the true measure of Masonic service is not found only in the offices a Brother holds, but in the good his labor continues to accomplish after his own work is finished. Rank passes. Titles become history. The practical effects of charity remain in the lives they touch.

Some men build monuments bearing their names. Others build protection around those who cannot protect themselves.

Artemus Louden Grow chose the latter.

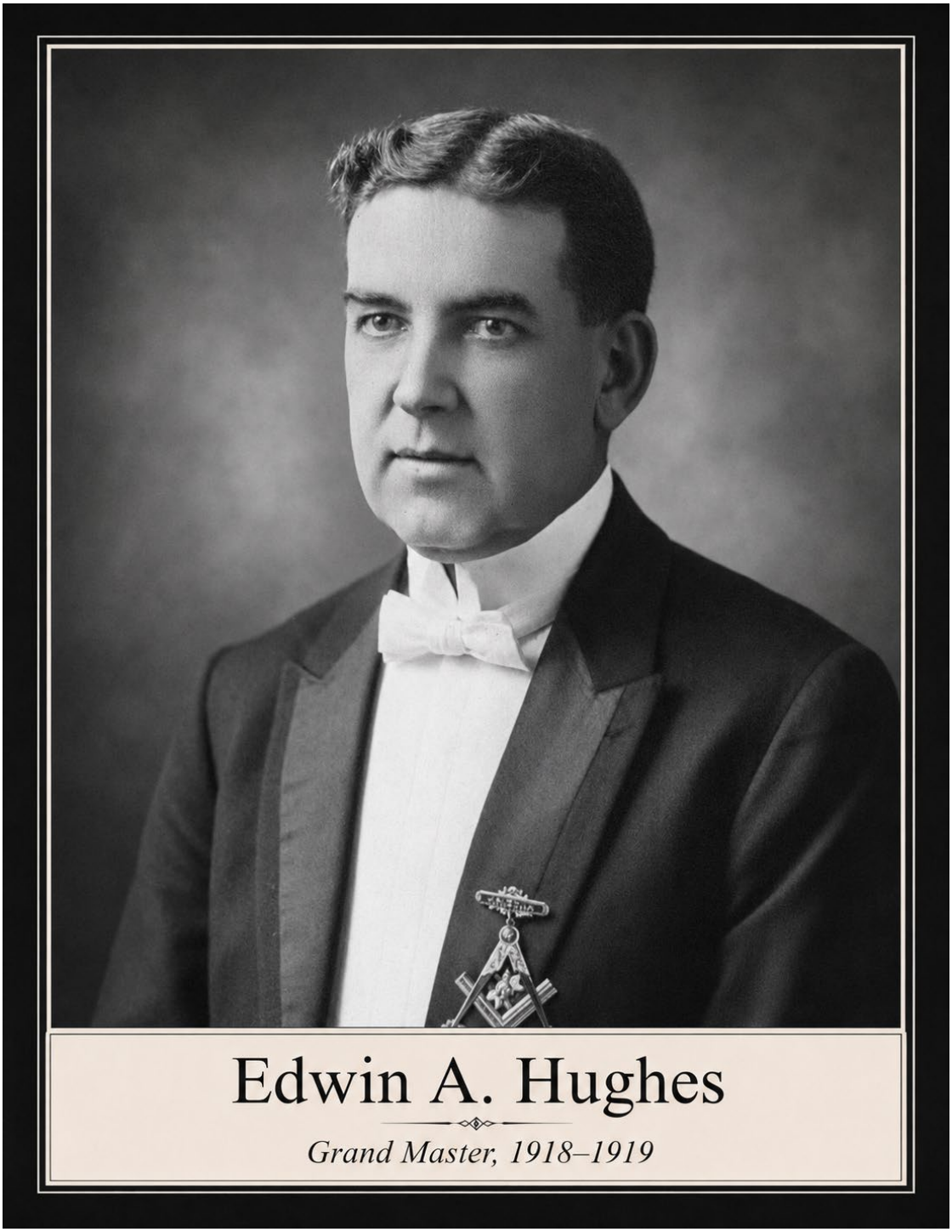
That is why he belongs in this history not merely as a builder of the jurisdiction, but as **The Orphan's Benefactor**.

Chapter Nine

Edwin A. Hughes - The Steward During Crisis

The measure of stewardship is not found in calm seasons alone.

It is proven when the work must continue beneath the weight of uncertainty.



Grand Master of Arizona, 1918 – 1919
Masonic Era: World War I and the Influenza Pandemic

Some years ask more of a leader than others.

There are seasons when institutions grow under favorable conditions. Meetings remain regular, communities are confident, records are orderly, and the work moves forward with little visible resistance. Leadership still matters in such times, but its burdens can be mistaken for ceremony or routine administration.

Then there are years when the world itself becomes heavy.

For Most Worshipful Brother Edwin Alvin Hughes, 1918 was such a year.

The official portrait preserved in the 1919 Proceedings identifies him by his full name as **Edwin Alvin Hughes** and records him as Grand Master of Masons in Arizona for 1918. Those Proceedings also place him firmly within King Solomon Lodge No. 5. In the Lodge return for the year ending December 31, 1918, Hughes is listed as Secretary and among the Past Masters of the Tombstone Lodge.

His connection to King Solomon was therefore not distant or ceremonial. He had served in its leadership, remained active in its administration, and carried its influence into the Grand East during one of the most difficult years faced by the Craft in the early twentieth century.

The United States was engaged in World War I. Families across the nation were sending sons, fathers, husbands, and Brothers into military service. Communities followed casualty lists, war news, bond drives, relief appeals, and the demands of national mobilization. At the same time, the influenza pandemic swept across the country and the world, bringing sickness, fear, disruption, and death into ordinary life.

War and pandemic together created a crisis of unusual weight. Travel was interrupted. Public gatherings were restricted. Families grieved. Institutions built upon fellowship, visitation, charity, and regular communication had to continue their work while the world around them was marked by uncertainty.

That was the setting in which Hughes served.

His chapter stands apart from those before it. Benjamin Titus, George W. Cheyney, and Artemus Louden Grow belonged to the territorial and early institutional years of Arizona Masonry. Their service reflected foundation, civic expansion, and the strengthening of a young jurisdiction. Hughes carried the line into a different kind of trial.

By 1918, Arizona had achieved statehood. The question was no longer whether Masonry could take root in a frontier territory. It was whether the Craft could remain steady during national emergency, widespread illness, and human loss.

The answer required stewardship.

Stewardship is more than management. A manager may preserve schedules, records, and outward order. A steward understands that what has been placed in his care does not belong to him. He receives a trust for a season, guards it through whatever conditions arise, and passes it forward as faithfully as possible.

That understanding is essential to Hughes's place in this history.

His Grand Master's Address was prepared for the Thirty-Seventh Annual Communication of the Grand Lodge of Arizona, held at Prescott from February 11 through February 13, 1919. Hughes, however, was unable to appear in person. He reported that on January 9 he had been stricken with a severe case of influenza, followed by pneumonia. His physician forbade him from making the journey to Prescott, and Deputy Grand Master James Henry Barrett presided in his place.

That detail transforms Hughes's chapter from one merely set against the influenza pandemic into one personally touched by it. The Grand Master responsible for guiding the jurisdiction through the epidemic became one of its victims. Even as he prepared to account for his stewardship, the illness that had disrupted Lodge life across Arizona prevented him from standing before the Grand Lodge himself.

Yet the address was delivered, the Annual Communication continued, and the work moved forward.

That is stewardship during crisis.

Hughes had intended to visit every subordinate Lodge within the jurisdiction during his year. The influenza epidemic made that impossible. He reported that when the disease spread across Arizona, a general quarantine was declared and Lodge meetings were cancelled. The Proceedings preserve several dispensations and administrative matters arising from meetings and Lodge business delayed or interrupted by the quarantine.

For a fraternity built upon gathering, ritual, visitation, and fellowship, such restrictions struck directly at the ordinary rhythm of Masonic life. Lodge doors could not always open. Degrees could not always proceed. Elections, installations, and other business required adjustment. Yet the Craft had to remain lawful, connected, and ready to resume its work when conditions allowed.

Hughes's year therefore required more than ceremonial leadership. It demanded judgment under conditions for which no ordinary calendar or program could fully prepare him.

World War I imposed a second burden upon his administration. In his address, Hughes reflected upon the nation's movement into the fighting line, the sacrifices made by American servicemen, the wounded, the dead, and the deep relief felt when the armistice brought an end to the fighting.

His words placed Arizona Masonry within the broader national experience of wartime duty, grief, and thanksgiving. The Brethren were not isolated from the crisis. They served in uniform, waited at home, endured loss, and participated in relief efforts extending far beyond their own Lodge rooms.

Questions involving military service also entered the practical administration of the Craft. Hughes addressed petitions and degree work involving men called into service, courtesy work performed across jurisdictions, and the complications created when candidates or Brethren were moved by military orders. The war affected not merely the rhetoric of the Grand Lodge, but its daily decisions.

Masonry's teachings of Brotherly Love, Relief, and Truth were therefore not simply principles repeated in familiar forms. They became practical duties. Brotherly Love had to endure separation. Relief had to reach families, wounded men, widows, and orphans. Truth had to remain clear amid fear, rumor, and uncertainty.

Hughes served when those virtues were needed.

His address also carried a heavy record of death. He reported the passing of two Past Grand Masters of Arizona: Artemus Louden Grow, who died at Sawtelle, California, on September 19, 1918, and Joseph Brawner Creamer, who died at Los Angeles on September 8 of that year.

The subordinate Lodge death roll listed Grow beneath King Solomon Lodge No. 5, alongside George Wiley Manns. That record creates a solemn continuity within this history. Grow, Grand Master in 1895, was remembered in the official address of Hughes, Grand Master in 1918. One Brother from King Solomon carried another Brother's name into the permanent record of the jurisdiction.

The necrology was more than a list. In a year marked by war and disease, it represented the human cost carried by the Craft. Empty chairs appeared in Lodge rooms. Families mourned. Brethren who had helped shape Arizona Masonry passed from labor. The Grand Master's duty was not merely to record their deaths, but to ensure that their service was remembered.

Hughes also reported on the continuing condition of the jurisdiction. Despite war, quarantine, interrupted meetings, and widespread illness, Arizona Masonry recorded a net membership gain of 216 during 1918. That growth does not diminish the hardship of the year. It demonstrates that the Craft remained active and meaningful even while ordinary life was under pressure.

Men continued seeking admission. Lodges continued working when circumstances permitted. The institution bent beneath the weight of crisis, but it did not break.

His address further included correspondence from the Masonic War Relief Association concerning aid for Masonic war sufferers in Europe. The appeal spoke to the needs of wounded men, widows, orphans, and families devastated by the conflict. In presenting it before the Grand Lodge, Hughes connected Arizona Masonry to a broader work of relief extending beyond state and national boundaries.

That action belongs naturally within the steward's role. A steward does not guard an institution by turning it inward. He guards its principles by ensuring that they remain useful to those in distress.

The frontier had been a test of formation. War and pandemic were tests of endurance. In both cases, Masonry had work to do.

The Lodge teaches men before the moment of trial arrives. It speaks of duty, restraint, charity, fidelity, and truth during ordinary meetings because hardship rarely allows time for character to be built after it has begun. When crisis comes, a man falls back upon the habits already formed within him.

That is one reason the Craft mattered in 1918. Men needed institutions that reminded them of obligations beyond self. They needed fellowship strong enough to survive distance, military service, sickness, quarantine, and grief. They needed assurance that the work could continue even when the familiar forms of that work were interrupted.

Hughes's service belongs to that larger meaning.

He was not the founder of Arizona Masonry, nor the first Brother from Tombstone to stand in the Grand East. He inherited a Craft already established, but tested by crises larger than the institution itself. His task was not to begin the work. It was to carry it through.

That kind of service may appear less dramatic in memory than a founding story, but it is no less important. Institutions are not preserved only by the men who establish them. They are preserved by those who keep them faithful when hardship makes continuity difficult.

The founder lights the flame.

The steward shields it when the wind rises.

Edwin Alvin Hughes stands in this history as one who bore responsibility when the wind had risen.

His year also proves that the legacy of King Solomon Territorial Lodge No. 5 cannot be reduced to frontier nostalgia. By 1918, the Lodge's influence had moved beyond the territorial world into statehood, global war, public-health emergency, and national responsibility. The Lodge that began in a frontier mining town had produced a Grand Master called to serve during one of the most severe years in modern American history.

The Light carried from Tombstone was not useful only in the romantic setting of the frontier. It was useful in war. It was useful in sickness. It was useful in grief. It was useful when communities required steadiness rather than spectacle.

The value of the Craft is not proven by how well it adorns peaceful times. It is proven by whether it remains meaningful when peace is disturbed.

Hughes's chapter therefore marks a turning point in this history. The first three Grand Masters demonstrate the Lodge's early territorial strength. Hughes carries that legacy into the twentieth century, where the trials became broader, more modern, and more severe. He reminds us that continuity is not simply the passage of years. It is the capacity of an institution to remain faithful under changing forms of pressure.

Important portions of Hughes's civil life still await recovery. His occupation, family history, obituary, burial place, and wider civic service deserve continued research. Earlier Lodge notes also identify him as Worshipful Master of King Solomon Lodge No. 5 in 1909, 1910, and 1911, though those years should be confirmed through Lodge minutes or annual returns before final publication.

But his Masonic record is no longer thin.

The official Proceedings give us his full name, portrait, King Solomon office and Past Master status, Grand Master's Address, personal struggle with influenza and pneumonia, wartime reflections, pandemic administration, necrology, membership report, and participation in Masonic relief.

Those records allow his burden to be understood with confidence.

A Lodge's legacy is not measured only by how many of its members reach high office. It is measured by the responsibility those men are asked to bear. Hughes was asked to bear responsibility in a year of war, sickness, interrupted labor, and widespread mourning.

He stands in the line not merely as a name between Grow and Ivey, but as the Brother who carried King Solomon Territorial Lodge No. 5's Grand Master legacy through crisis.

The Craft is not only for comfortable evenings and orderly meetings. It is also for hospital rooms, casualty lists, funeral notices, cancelled gatherings, anxious families, and communities uncertain of what tomorrow may bring. It is for moments when duty becomes heavier than words and when men must act with steadiness because others are afraid.

That is why the steward matters.

The steward does not own the treasure. He guards it. He does not claim the institution for himself. He receives it, protects it, and passes it onward.

In 1918, Edwin Alvin Hughes bore that duty.

When the world was burdened by war and sickness, a Brother of King Solomon Lodge No. 5 stood in the Grand East of Arizona Masonry. Though influenza and pneumonia prevented him from standing before the Annual Communication himself, his account of the year endured, and the work continued.

He carried the responsibility of the Craft through a hard season.

He preserved the record.

He remembered the dead.

He encouraged relief.

He kept the Light moving through darkness.

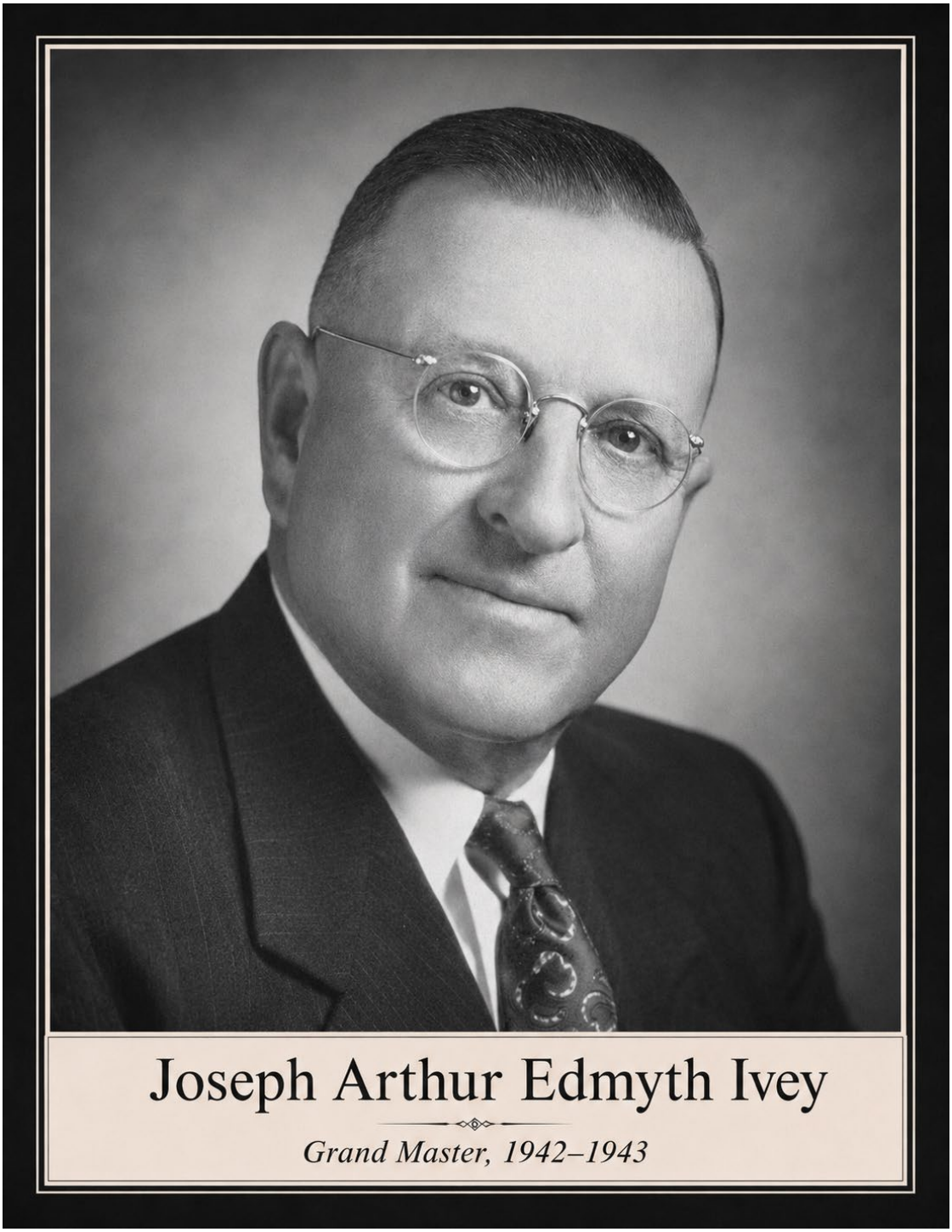
Edwin Alvin Hughes was, in every meaningful sense, **The Steward During Crisis**.

Chapter Ten

Joseph A. E. Ivey - The Guardian of the Charter

Some men guard the work while they live.

Some, by the strange mercy of preservation, guard it even after they are gone.



Grand Master of Arizona, 1942 – 1943
Masonic Era: World War II and the Preservation of Memory

There are objects in the life of a Lodge that become more than objects.

A gavel may preserve the memory of the hand that used it. An apron may recall the Brother who wore it. A photograph may hold a face that would otherwise fade from the minds of later generations. A minute book may contain the only surviving trace of a vote, a degree, a funeral, a visit, or a decision that shaped the life of the Lodge.

And then there is the charter.

For King Solomon Territorial Lodge No. 5, the original charter of 1882 is one of the most meaningful physical witnesses to the Lodge's identity. It represents authority, continuity, and lawful permanence. It marks the moment when the labor first begun under dispensation became part of the Grand Lodge of the Territory of Arizona. It is the visible sign that Tombstone Masonry was not merely a temporary frontier gathering, but a Lodge entrusted with permanent work.

To understand the importance of Most Worshipful Brother Joseph Arthur Edmyth Ivey, however, one must understand more than the charter.

He was a pharmacist, public servant, mayor, school-board officer, civic organizer, and one of the most broadly accomplished Masonic leaders associated with King Solomon Lodge No. 5. He served as Grand Master of Masons in Arizona during World War II, traveled throughout the jurisdiction in service to the Craft, promoted relief for servicemen, supported the national Masonic war-bond effort, and carried Tombstone's Masonic influence into nearly every major branch of Arizona Masonry.

He also stands, according to the surviving Lodge history, at the center of the remarkable story by which the original 1882 charter survived, was later recovered, and eventually returned to King Solomon Territorial Lodge No. 5.

Either legacy would make him important.

Together, they make him one of the central figures in this history.

Joseph Arthur Edmyth Ivey was born on January 18, 1888, at Cedar City in Iron County, Utah. He spent part of his early boyhood in Montana before coming to Cochise County, Arizona, shortly before the turn of the twentieth century. He received his education in the public schools of Montana and Arizona and thereafter remained a resident of Arizona.

His early career placed him directly within the commercial and transportation life of Tombstone. He entered the service of Wells Fargo and Company's Express as a wagon boy, later advanced to cashier of the local express office in Tombstone, and then served as a messenger on the El Paso and Southwestern Railway between El Paso and Benson.

In 1905, Ivey left Wells Fargo to begin training as a pharmacist. He eventually received Arizona Licentiate in Pharmacy Certificate No. 423 and was also registered as a licentiate in New Mexico.

That career brought together several qualities that appear repeatedly throughout his life: precision, public trust, service, and responsibility. A pharmacist in a small community was not merely a merchant. He was part of the practical health and stability of the town. His work placed him in daily contact with families, illness, need, and the ordinary burdens of community life.

Ivey's public service in Tombstone and Cochise County was extensive. The official biographical sketch preserved in the 1943 Proceedings records that he served as Chief Deputy Recorder, Chief Deputy Treasurer,

and Deputy Clerk of the Superior Court for Cochise County. Within Tombstone, he served multiple terms as a councilman and was Mayor of Tombstone in 1923 and 1924.

He also served as a member and clerk of the Board of Education of the Tombstone Union High School for a number of years. Beyond formal office, he participated actively in the civic life of the community, serving as a director of the Chamber of Commerce and as the first president of the local Lions International club.

This breadth of service matters because it reveals Ivey as more than a Masonic officeholder. He belonged to the working civic structure of Tombstone. He helped maintain records, administer county business, support education, lead the city, strengthen commerce, and organize public service.

His life demonstrates the same pattern seen elsewhere in the King Solomon Grand Master line: the lessons of the Lodge expressed beyond the Lodge.

Masonically, Ivey's record was exceptional.

The 1943 Proceedings identify him as a Past Grand Master of the Grand Lodge of Arizona; Past Grand High Priest of Royal Arch Masons in Arizona; Past Illustrious Grand Master of Royal and Select Masters in Arizona; Past Grand Commander of Knights Templar in Arizona; and Past Grand Patron of the Order of the Eastern Star in Arizona.

He was also a member of Arizona Consistory No. 1, Ancient and Accepted Scottish Rite, having joined the George James Roskruge Memorial Class of May 1929, and a member of Arizona Conclave No. 68, Red Cross of Constantine.

Few men carry leadership across so many Masonic bodies. That breadth speaks to more than ambition or title. It reflects sustained trust. Again and again, different bodies of the Craft placed responsibility in his hands.

His connection to King Solomon Lodge No. 5 is equally clear. The credentials section of the 1943 Annual Communication identifies Joseph A. E. Ivey as a Past Master and representative of King Solomon Lodge No. 5. Earlier Lodge returns also place him in the officer and Past Master line of the Tombstone Lodge.

He was therefore not merely an Arizona Grand Master who happened to live in Tombstone. He was firmly rooted in King Solomon Lodge No. 5 and carried that identity with him into the wider service of the jurisdiction.

Ivey served as Grand Master during the 1942–1943 Masonic year, when the United States was fully engaged in World War II. The attack on Pearl Harbor had drawn the nation into a conflict that reshaped ordinary life. Families sent sons, fathers, husbands, and Brothers into military service. Communities organized around rationing, defense work, war production, bond drives, relief efforts, and the uncertainty of distant battlefields.

For Arizona Masonry, the war was not an abstract event. Men in uniform petitioned Lodges, requested courtesy work, moved under military orders, and entered communities far from home. Families endured absence and fear. Lodges had to remain useful without losing the principles and forms entrusted to them.

Ivey's Grand Master's Address reflects that wartime burden.

He opened with a reflection on the endurance of Freemasonry through time, ignorance, persecution, and war. He contrasted the survival of the Craft among free peoples with the destruction inflicted by the Axis powers and presented Masonry as an institution whose principles could withstand tyranny and violence.

Yet his address was not merely rhetorical. It was practical.

During his administration, Ivey granted emergency dispensations to Lodges, including King Solomon Lodge No. 5, so they could receive and ballot upon petitions from men in the armed forces. Those actions recognized the unusual demands placed upon servicemen whose assignments and movements did not always allow the ordinary timetable of Lodge procedure.

He also encouraged Arizona Masons to participate in the national Masonic War Bond Campaign. His report stated that Arizona Brethren had purchased at least $122,000 in war bonds, based upon the stubs returned to the Grand Secretary.

That figure represented more than financial participation. It placed Arizona Masonry visibly within the national effort and demonstrated that the Craft understood patriotism not merely as sentiment, but as sacrifice and material support.

Ivey also supported organized welfare work for men in uniform. His address described efforts in Phoenix to provide emergency sleeping accommodations for servicemen on leave. In a wartime city crowded by movement and military necessity, such work gave practical form to Masonic relief.

A bed for the night may appear modest beside the scale of world war, but relief is often measured in immediate need. A serviceman far from home does not require an abstract speech on brotherhood. He requires shelter, food, direction, and the assurance that someone has remembered him.

Ivey understood that distinction.

His year was also marked by extraordinary visitation. He reported traveling 19,378 miles in the interest of the Craft, attending the Conference of Grand Masters of the United States in Washington, visiting sister jurisdictions, and entering every Lodge room in the Grand Jurisdiction during his year in office.

That record gives us a vivid sense of his administration. He did not govern only through correspondence or from a distant office. He traveled. He appeared. He listened. He observed the Lodges directly and placed himself before the Brethren whose work he had been elected to guide.

The statewide reach of that service is especially significant when placed beside his Tombstone roots. A man who had begun in the civic and commercial life of southeastern Arizona now traveled the full jurisdiction as Grand Master, carrying the experience of local service into statewide responsibility.

His report described Arizona Masonry as active and resilient despite wartime strain. He recorded a net membership increase of seventy-five for the Masonic year, the first increase in a number of years. Lodges large and small remained active, conferred degrees, extended courtesy to servicemen, and continued the work under difficult conditions.

That growth was not merely statistical. It suggested that the Craft remained meaningful during crisis. Men continued to seek admission. Lodges continued to labor. The institution did not withdraw from the burdens of the war. It adapted without surrendering its identity.

Ivey therefore belongs beside Edwin Alvin Hughes in the line of King Solomon Brethren whose service as Grand Master was shaped by national crisis. Hughes served during World War I and the influenza pandemic. Ivey served during World War II.

Between them, the Lodge's Grand Master legacy passed through two of the most severe trials of the twentieth century.

Yet Ivey's chapter carries another line of meaning—one that reaches backward beyond the war, beyond his civic service, and beyond his many Masonic offices to the founding of King Solomon Territorial Lodge No. 5 itself.

Current Lodge history records that the original 1882 charter of King Solomon Territorial Lodge No. 5, long absent from the Lodge, was later discovered among the effects of Joseph A. E. Ivey. It was recovered by Worshipful Brother Joseph A. Ivey Jr. and eventually returned to the Lodge in 1998, when Grand Master Bill Jeffers presented it to Worshipful Brother Michael T. Bishop.

That account deserves careful preservation and continued verification. The precise chain of custody should be confirmed through Lodge minutes, Grand Lodge Proceedings, correspondence, photographs, family records, or any surviving documentation connected to the charter's discovery and return.

Historical caution is necessary because the present record does not yet explain how the charter came into Ivey's possession, whether he deliberately preserved it for the Lodge, or what circumstances caused it to remain among his effects.

This chapter should not invent those answers.

The verified meaning lies in what survived.

The charter endured.

It was not destroyed, discarded, or lost beyond recognition. It remained connected to Ivey's effects long enough for a later generation to recognize it, recover it, and return it to the Lodge from which it had been absent.

That is why the title **The Guardian of the Charter** remains appropriate, provided it is understood carefully. The title does not claim motive where motive has not been proven. It recognizes the role his name occupies in the preservation chain.

Sometimes stewardship is deliberate and visible. Sometimes it is quiet and indirect. Sometimes a Brother guards an object by conscious intention. Sometimes history reveals only afterward that something precious remained near him long enough to be restored.

In Ivey's case, the result is what matters most.

The charter survived.

The importance of that fact cannot be overstated. A charter is not decorative paper. It is the visible authority of the Lodge. It connects the present Brethren to the moment of lawful beginning. For King Solomon Territorial Lodge No. 5, the original 1882 charter links the modern Lodge to the formation of the Grand Lodge of the Territory of Arizona and to the first generation of Tombstone Masons who believed the Craft belonged in that frontier community.

If it had been destroyed, the Lodge would still possess its history, but one of its most powerful physical witnesses would have been lost. If it had remained unrecognized among private effects, it might have passed into obscurity. If someone had discarded it without understanding its significance, the loss would have been permanent.

Instead, it endured.

That survival creates a bridge across time. The charter begins in 1882. Ivey's Grand Master year stands in 1942. The document returns to the Lodge in 1998. Michael T. Bishop, who received it as Worshipful Master, later becomes Grand Master in 2009.

Through that chain, the founding generation, the wartime generation, and the modern Lodge become connected through one fragile but powerful document.

The role of Worshipful Brother Joseph A. Ivey Jr. also deserves remembrance. According to Lodge history, he recovered the charter after it was found among his father's effects. His role was not secondary. A document may survive physically and still be lost historically if no one recognizes what it is.

The father became linked to its survival.

The son became linked to its recovery.

The Grand Lodge became linked to its formal return.

The modern Lodge became responsible for its continuing preservation.

Together, they form a chain of stewardship.

That chain also carries a warning. If something as important as the original charter could become absent from the Lodge, no generation should assume that history preserves itself. Records can drift. Artifacts can be misplaced. Photographs can lose their captions. Names can become misspelled. Stories can survive long after their sources have been forgotten.

The charter's return is therefore not only a blessing. It is a lesson.

It teaches that every generation must know what it holds. It teaches that artifacts require documentation, stories require sources, and memory requires active stewardship. It teaches that the Lodge must not rely upon chance to preserve what duty should guard.

This lesson belongs especially to King Solomon Territorial Lodge No. 5. Few Lodges possess a history so closely tied to a famous frontier town, a territorial founding, a historic meeting place, and a line of Grand Masters spanning more than a century.

That inheritance is not common.

It must be treated seriously.

Ivey's life gives that lesson unusual depth because his legacy cannot be reduced to the charter alone. He was already a significant figure before the preservation story is considered. He was a pharmacist, mayor, county official, school-board servant, Chamber of Commerce director, Lions Club president, Past Master of King Solomon Lodge No. 5, and presiding officer across multiple Masonic bodies.

During World War II, he led Arizona Masonry through practical acts of service, relief, visitation, patriotism, and institutional continuity.

Then, beyond his public life and formal offices, his name became connected to the survival of the Lodge's founding document.

The two parts of his story belong together.

The Grand Master served the living Craft.

The charter connected that living Craft to its beginning.

In Joseph Arthur Edmyth Ivey, leadership and preservation meet.

No Brother sees the whole story while he is living it. Each receives a portion of the work, carries it for a time, and leaves something behind. Sometimes what remains is a record. Sometimes it is an example. Sometimes it is a name. Sometimes, by providence and preservation, it is a charter.

Joseph Arthur Edmyth Ivey left more than one kind of legacy.

He served his community.

He served the Craft.

He carried Arizona Masonry through war.

He helped make the Lodge useful beyond its own walls.

And through the strange mercy of preservation, the original charter of King Solomon Territorial Lodge No. 5 endured in connection with his name until it could return home.

The Light continued through war.

The charter survived through absence.

The Lodge remembered through return.

And in that remarkable chain stands Joseph Arthur Edmyth Ivey -

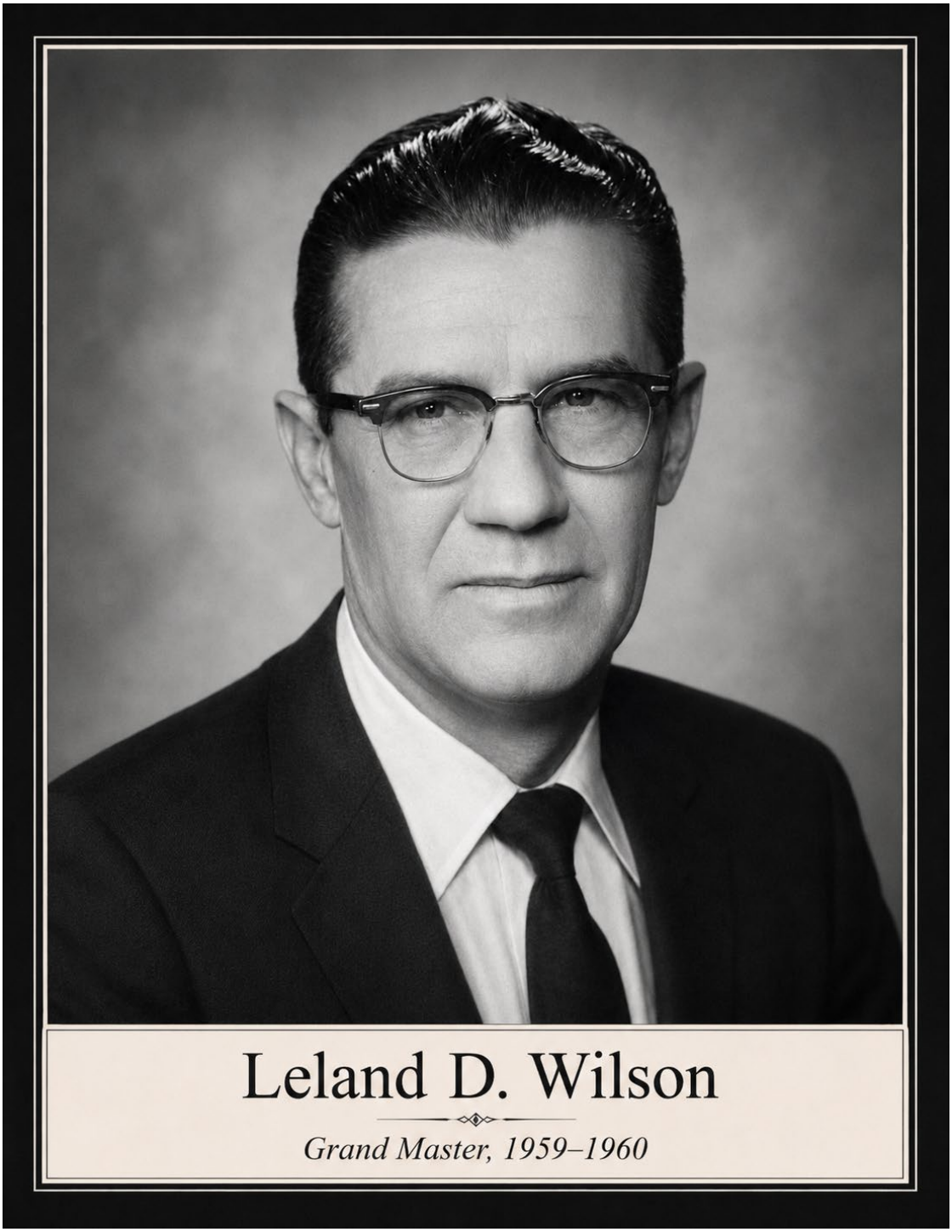
The Guardian of the Charter.

Chapter Eleven

Leland D. Wilson - The Recovered Name

Some names are not lost because they were forgotten.

They are lost because the question being asked was too narrow.



Grand Master of Arizona, 1959
Masonic Era: The Clarified Record

Some discoveries do not change history by overturning it. They change history by making it more precise.

The name of Most Worshipful Brother Leland Duillard Wilson entered this publication in that way. He was not added by speculation, nor recovered through rumor. His place emerged through Grand Lodge Proceedings and older Masonic records that preserved a broader truth than the first Lodge-facing audit had revealed.

The question originally appeared simple: how many Brothers from King Solomon Territorial Lodge No. 5 had served as Grand Master of Masons in Arizona?

The early working answer was eight.

That conclusion was not careless. It came from examination of Lodge wall registers, Past Master records, local historical materials, and the known line of Brothers who had served as Worshipful Master of King Solomon Lodge No. 5 before later serving the Grand Lodge of Arizona.

Within that category, eight appears to have been correct.

But the Proceedings preserved a different category.

They identified not only Past Masters of King Solomon Lodge No. 5 who became Grand Master, but members of King Solomon Lodge No. 5 who served as Grand Master of Arizona. Within that broader membership line, Leland Duillard Wilson belongs.

That distinction resolved the apparent contradiction.

Wilson was not one of the eight presently understood to have served as Worshipful Master of King Solomon Lodge No. 5 before becoming Grand Master. His Home Lodge was Nogales Lodge No. 11. Yet the official biographical sketch records that he also held dual membership in King Solomon Lodge No. 5, Tombstone, and San Pedro Lodge No. 55, Benson.

He therefore belongs in the Lodge's broader Grand Master legacy as its ninth member to serve in the Grand East.

The distinction is not technical trivia. It is the key to preserving his record correctly.

Leland Duillard Wilson was born in Miami, Oklahoma, on October 13, 1909. His family moved to Arizona in 1919, and he completed his education in Tucson. On June 1, 1929, he married Inez Lemons. The official biographical sketch records that they had four daughters and, by the time of publication, four grandchildren.

Those details place Wilson firmly within the settled Arizona life of the twentieth century. Unlike the earliest Grand Masters in this history, he did not arrive in a raw frontier mining camp. His world was one of family, community development, highways, growing towns, expanding institutions, and a Masonic jurisdiction entering a mature phase of statewide life.

His Blue Lodge journey began in Nogales Lodge No. 11. He was initiated on September 6, 1943, passed to the degree of Fellowcraft on October 9, and raised to the Sublime Degree of Master Mason on November 8 of that same year.

He later held Life Membership in Nogales Lodge No. 11.

Wilson never obscured that identity. In his Grand Master's Address, he referred to Nogales as his Home Lodge and remembered with particular pride the fellowship work that had begun there during his service as Worshipful Master in 1948.

That year, Wilson sent letters to Lodges across southern Arizona inviting them to a Masonic gathering. The response was strong enough that the event continued in later years as Masonic Fellowship Day.

That detail reveals something essential about Wilson before he ever entered the Grand East.

He was a builder of fellowship.

He understood that jurisdictional strength did not come only from law, ritual, or administration. It also came from Brethren knowing one another, visiting one another, working together, and seeing themselves as part of something larger than a single Lodge room.

Fellowship Day became a practical expression of unity among southern Arizona Lodges and even included fraternal contact with Brethren from Mexico. It brought men together across distance, community, and jurisdictional habit. It made brotherhood visible.

When Wilson later returned to Nogales as Grand Master, he did so not merely as a distinguished visitor, but as a Brother returning to the Lodge where his Masonic life had begun and where one of his most enduring ideas had taken root.

His membership in King Solomon Lodge No. 5 adds another dimension to that story.

Wilson's connection to Tombstone was not through Home Lodge status or known service as Worshipful Master there. It came through dual membership. That relationship must be described precisely, but it should not be minimized. Dual membership is real membership. It represents a continuing Masonic bond, not a decorative association.

The official biography also records his dual membership in San Pedro Lodge No. 55 at Benson, where he had the honor of constituting the Lodge.

This places Wilson across a meaningful southeastern Arizona Masonic triangle: Nogales, Tombstone, and Benson.

Each community carried a different part of his Masonic identity. Nogales was his Home Lodge and the birthplace of Fellowship Day. King Solomon Lodge No. 5 connected him to one of Arizona Masonry's founding Lodges. San Pedro Lodge No. 55 connected him to the expansion of mid-century Masonry and to the constitution of a new Lodge in Benson.

Wilson served as Grand Master during the 1959–1960 Masonic year, a period marked by both remembrance and growth.

One of the most important features of his administration was a series of five Special District Communications honoring the five Lodges that formed the Grand Lodge of Arizona: Aztlan Lodge No. 1, Arizona Lodge No. 2, White Mountain Lodge No. 3, Tucson Lodge No. 4, and King Solomon Lodge No. 5.

The Tombstone communication honored King Solomon Lodge No. 5 as one of the foundational Lodges of the jurisdiction. At each gathering, Wilson called Grand Lodge to order and explained the purpose of the occasion. A historical paper titled *Masonic History in the Early Days of Arizona*, prepared by Arizona Research Lodge No. 1, was presented to the Brethren.

This gives Wilson a role in the King Solomon story that extends far beyond his recovered membership status.

As Grand Master, he deliberately directed the jurisdiction's attention back toward the founding Lodges of Arizona Masonry. He helped ensure that the early work of Tombstone, Prescott, Phoenix, Globe, and Tucson was not treated merely as old history, but as the foundation upon which the modern Grand Lodge still stood.

Long before the present Legacy Project began, Wilson's administration was already engaged in remembering the roots of Arizona Masonry.

His year was equally concerned with the future.

Wilson constituted Marion McDaniel Lodge No. 56 in Tucson, San Pedro Lodge No. 55 in Benson, Harmony Lodge No. 57 in Phoenix, and Arizona Lodge of Research No. 1. His address also reported new Lodges working under dispensation, including Phoenicia Lodge U.D., Glen Canyon Lodge U.D., and Builders Lodge U.D.

Arizona Masonry was expanding, and Wilson was directly involved in giving institutional form to that growth.

The same Grand Master who honored the founding Lodges also helped establish new ones.

That balance defines his administration.

He looked backward with reverence and forward with realism.

Wilson described the general condition of the Craft as healthy and noted that Masonry was growing in Arizona. Yet growth brought administrative and financial questions that could not be ignored. He urged Lodges to consider whether their dues and fees remained adequate in light of rising costs and changing conditions.

He reported progress on Lodge debt, property transfers, building plans, and liability concerns. He appointed committees to investigate a permanent Grand Lodge building, blanket liability insurance, and a building in Tucson for a new Lodge.

These may appear less dramatic than ceremonial events, but they reveal the practical work of Masonic leadership. Institutions cannot survive on history and ritual alone. They require sound finances, appropriate facilities, responsible insurance, accurate records, and leaders willing to address needs before those needs become crises.

Wilson understood that stewardship included infrastructure.

His concern for institutional responsibility extended to Grand Lodge employees. One of his most forward-looking recommendations involved the creation of a retirement income plan for those who had served the Grand Lodge administratively.

He framed the proposal around the faithful service given by Grand Lodge workers and noted that other jurisdictions had begun addressing similar obligations. The proposed plan included retirement eligibility, income support, disability provisions, and authority for trustees to continue payments where necessary.

This recommendation shows Wilson thinking beyond the annual term of office. He recognized that the Grand Lodge had responsibilities not only to ritual, law, and constituent Lodges, but to the people whose daily labor sustained its operations.

That is an important measure of leadership.

A leader concerned only with his own year produces activity.

A leader concerned with those who will remain after him builds continuity.

Wilson's year also depended heavily upon visitation and personal contact. He traveled throughout the jurisdiction, participated in Special Communications, constituted Lodges, attended cornerstone and dedication ceremonies, met with Masters and Wardens, and discussed local Lodge problems directly with those responsible for solving them.

His official travels frequently included Brother Richard J. Lopshire, who would later serve as Grand Master in 1965–1966 and become the next King Solomon-associated Brother in this history.

That detail creates a visible line of continuity.

Wilson did not stand isolated between Ivey and Lopshire. He served alongside the man who would later carry the same broader King Solomon legacy into the Grand East.

The Light moved through relationship as well as succession.

Wilson's Masonic affiliations also extended beyond the Blue Lodge. His official biography records membership in the York Rite Bodies and the Scottish Rite Consistory in Tucson. Following his term as Grand Master, he entered the Past Grand Masters' Association and continued Grand Lodge service as a Grand Trustee.

His service therefore did not end when he surrendered the Grand Master's gavel.

The office was one chapter in a larger Masonic life.

Civil records add further detail to that life. Wilson died on April 12, 1974, at Benson Hospital in Cochise County, Arizona. His residence was listed as 302 Orr Street in Benson, and his occupation was recorded as insurance agent. The record names his wife as Inez Lemons and gives burial at South Lawn Cemetery in Tucson.

These details align closely with the family information preserved in the official Proceedings biography and provide a fuller picture of the man behind the recovered name: husband, father, grandfather, insurance agent, Arizona resident, Lodge builder, and Grand Master.

Yet Wilson's central significance to this publication remains the clarification he brought to the record.

Earlier references identified nine members of King Solomon Lodge No. 5 who had served as Grand Master of Arizona. The Lodge-facing Past Master audit supported eight. At first, those two records appeared to conflict.

They did not.

They were answering different questions.

If the question is:

How many known Past Masters of King Solomon Territorial Lodge No. 5 later served as Grand Master of Arizona?

The current answer is eight.

If the question is:

How many members of King Solomon Territorial Lodge No. 5 served as Grand Master of Arizona?

The answer is nine.

Leland Duillard Wilson is the difference between those two categories.

That distinction allows the Lodge to honor both the local Past Master record and the broader Grand Lodge membership record without forcing either into false agreement.

It also restores dignity to earlier memory.

Brother Peter H. Giese's reference to nine Grand Masters now appears not as an error, but as a preserved truth whose exact meaning had not yet been fully understood. The local wall registers and Past Master audit were not necessarily contradicting him. They were tracking a narrower line.

Wilson reconciles the two.

That is why **The Recovered Name** remains the correct title for his chapter.

Recovered does not mean invented.

It does not mean rescued from total oblivion.

It means restored to his proper place.

Wilson was present in the Proceedings. He was present in older Masonic materials. His name had not vanished from history. It had simply fallen outside the narrower question being asked by the modern Lodge.

Once the question widened, he came back into view.

His recovery also changed the shape of the Lodge's Grand Master chronology. Without Wilson, the line appeared to pass from Joseph Arthur Edmyth Ivey in 1942 directly to Richard J. Lopshire in 1965. With Wilson restored, the line becomes more continuous.

The Light did not leap over the 1950s.

It moved through a Brother whose Masonic life joined Nogales, Tombstone, Benson, new Lodge formation, Arizona research, Grand Lodge administration, and the commemoration of the jurisdiction's founding Lodges.

His relationship to King Solomon Lodge No. 5 was different from the others, but it was real.

That difference does not weaken the legacy.

It makes the history more accurate.

Historical preservation is not strengthened by forcing every man into the same category. It is strengthened by describing each relationship honestly. Home Lodge, dual membership, Past Master service, active affiliation, and Grand Lodge office are distinct forms of Masonic identity. Each carries its own meaning.

Wilson teaches that precision is not an obstacle to remembrance.

It is the method by which remembrance becomes trustworthy.

His chapter therefore belongs here not merely to explain a discrepancy, but to honor the life that was obscured by it.

Leland Duillard Wilson was more than the ninth name.

He was a builder of fellowship.

He was a founder and constituting officer of new Masonic institutions.

He was a Grand Master who honored the founding Lodges of Arizona while preparing the jurisdiction for future growth.

He was a practical administrator concerned with facilities, finances, liability, employees, and continuity.

He was a Brother whose Masonic identity stretched across Nogales, Tombstone, and Benson.

And he was the man whose recovered place taught this project to ask the historical record a better question.

Nine members of King Solomon Lodge No. 5 served as Grand Master of Masons in Arizona.

Eight are presently understood to have served as Worshipful Master of King Solomon Lodge No. 5.

One carried the connection through dual membership.

That one was Leland Duillard Wilson.

His recovery made the count more accurate.

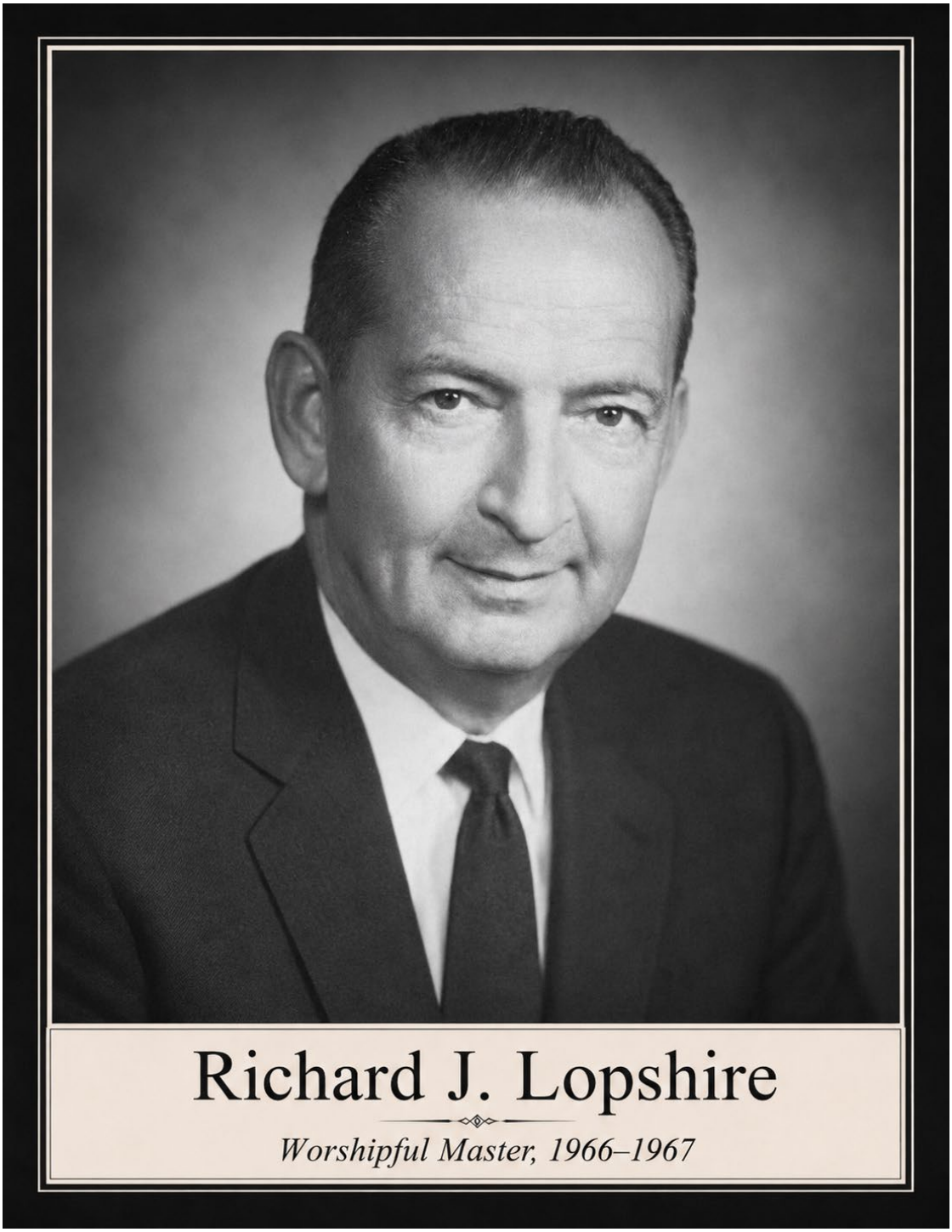
His life made the story richer.

And now, properly understood, **The Recovered Name** will not be misplaced again.

Chapter Twelve

Richard J. Lopshire - The Modern Craftsman

The craftsman honors the tools he inherits by keeping them fit for use.



Grand Master of Arizona, 1965 – 1966
Masonic Era: Postwar Growth and Modern Arizona

Every generation inherits tools it did not make.

Some are physical. They may be held, repaired, sharpened, worn smooth through use, and passed from one hand to another. Others are less visible but no less real: customs, records, obligations, standards of conduct, habits of leadership, and methods by which one generation teaches the next how to carry responsibility.

A Lodge receives both kinds.

It inherits the charter, the room, the furniture, the minutes, the photographs, and the visible reminders of those who came before. It also inherits ritual, discipline, brotherhood, institutional memory, and the expectation that the work will continue.

Most Worshipful Brother Richard J. Lopshire belonged to a generation charged with carrying those inherited tools into modern Arizona.

By the time he served as Grand Master of Masons in Arizona during the 1965–1966 Masonic year, King Solomon Territorial Lodge No. 5 had already been laboring for more than eight decades. The Lodge had survived the decline of Tombstone's silver boom, the passing of the territorial era, statehood, economic change, two world wars, and the transformation of Arizona from a frontier territory into a growing modern state.

Lopshire carried that inheritance into a world far different from the one known by the Lodge's founders.

The frontier age had passed into history. Transportation, communication, industry, and patterns of settlement had changed. Arizona's communities were expanding, military installations were reshaping the southern part of the state, and fraternal organizations were adapting to the demands of postwar life.

The ritual was ancient, but the men receiving it lived in a modern world.

The task was not to abandon the old tools.

The task was to prove that they still worked.

That is why Richard J. Lopshire stands in this history as **The Modern Craftsman**.

A craftsman respects what he has received, but he does not confuse respect with stillness. He understands the purpose of the tool. He knows that preservation requires attention, maintenance, judgment, and continued use. An inherited instrument left untouched may remain attractive, but it no longer performs the labor for which it was made.

In Masonry, the working material is not wood or stone.

It is men, memory, ritual, obligation, leadership, and the quiet transfer of standards from one Brother to another.

Lopshire's life reflected that practical understanding.

Born in Ohio, he moved to Benson, Arizona, in 1939. His professional career placed him within the electrical and industrial life of southeastern Arizona. He worked as an electrical foreman and station operator before entering private business.

He later founded a wholesale automotive-parts enterprise whose operations expanded across two states and included tire distribution. That progression—from skilled technical work to business ownership—reveals the practical side of the man who would later lead Arizona Masonry.

Electrical work demands precision.

Equipment must function correctly. Systems must be understood. Small failures can produce larger consequences. A foreman must know the work, direct others, maintain standards, and ensure that the finished result can be trusted.

Business ownership adds another layer of responsibility. It requires planning, judgment, financial discipline, customer confidence, and the ability to adapt without losing control of the operation.

Those qualities help explain why the craftsman image fits Lopshire so naturally.

He was not a leader formed only in ceremony.

He had spent his working life in environments where results mattered.

His civic record also shows a man invested in the community around him. Lopshire was a charter member and Past President of the Benson Rotary Club, served as President of the Chamber of Commerce, and completed six years of service on the local elementary-school board.

These roles placed him within the practical work of building a community.

Rotary service connected him with organized civic responsibility. Chamber leadership involved local business and development. School-board service required attention to the education and welfare of the next generation.

Together, they reveal a familiar pattern within the King Solomon Grand Master line: Masonic leadership accompanied by visible service beyond the Lodge room.

Lopshire's Masonic identity extended across two important southeastern Arizona Lodges.

He served as Past Master of San Pedro Lodge No. 55 in Benson and as Past Master and Treasurer of King Solomon Lodge No. 5 in Tombstone.

That dual relationship is central to his place in this history.

San Pedro Lodge reflected the growth of modern Masonry in Benson and the surrounding region. King Solomon Lodge carried the territorial inheritance of Arizona Masonry's founding generation.

Lopshire belonged to both worlds.

He served a newer Lodge rooted in the needs of a modern community while remaining directly connected to one of the five founding Lodges of the Grand Lodge of Arizona.

In him, territorial memory and modern expansion were not competing identities.

They were parts of the same Masonic life.

His connection to Leland Duillard Wilson further strengthens that continuity. Wilson, Grand Master in 1959–1960, had been associated with Nogales Lodge No. 11, King Solomon Lodge No. 5, and San Pedro Lodge No. 55. During Wilson's administration, Lopshire frequently accompanied him in Grand Lodge travel and official activities.

That relationship created a living bridge between two King Solomon-associated Grand Masters.

Wilson did not simply precede Lopshire in a printed list. The two men worked together.

One carried the Grand Lodge through the close of the 1950s. The other observed, assisted, learned, and later assumed the same responsibility.

Masonic leadership often develops in precisely this way.

The work is seen before it is inherited.

Standards are absorbed through service.

The next leader learns not only through instruction, but by traveling beside the man already carrying the burden.

By 1965, Lopshire was prepared to assume that burden himself.

His administration came during a period of growth for Arizona Masonry. The jurisdiction was expanding with the state's population, but expansion brought questions that required more than optimism.

More members meant more candidates to instruct.

More Lodges meant greater need for qualified leadership.

More buildings and programs meant greater financial responsibility.

A larger public presence meant that Masonry had to think carefully about how it was understood beyond its own walls.

Lopshire's Grand Master's Address reflected these concerns.

He emphasized ritual instruction and Masonic education, recognizing that numerical growth alone could not guarantee institutional strength. A Lodge might receive many candidates and still fail them if it did not teach carefully, prepare officers, maintain standards, and help new Brethren understand the meaning beneath the form.

Ritual is one of the primary tools by which Masonry transmits its lessons.

But ritual performed without understanding can become only memorized motion.

Lopshire's concern for education reflected the craftsman's desire to ensure that the tool remained useful.

The work had to be accurate, but accuracy was not enough.

It also had to form men.

That distinction matters.

A Brother may repeat the words of the Craft and still fail to apply them. He may advance through degrees without growing in judgment. He may occupy a chair without understanding leadership. He may inherit the symbols without learning how to use them in his conduct.

Masonic education exists to close the distance between receiving the ritual and living its lessons.

Lopshire understood that the future of the jurisdiction depended upon that deeper formation.

His year also showed concern for public ceremonies and the visible place of Masonry within the community.

Cornerstone ceremonies, dedications, installations, and other public events allowed the Craft to demonstrate that it was not a secretive remnant of another age, but a living institution connected to education, civic improvement, charity, and moral responsibility.

Public ceremony carries risk if it becomes mere spectacle.

But performed with dignity and purpose, it shows the community what the Lodge values.

It demonstrates order.

It preserves tradition.

It connects ancient forms with present public life.

For an organization working in a rapidly changing society, that visibility mattered.

Lopshire also addressed the public reputation of Masonry more directly. His administration recognized that the Craft could not assume the outside world understood its purposes. Misunderstanding, indifference, and changing social conditions required Lodges to communicate their values through conduct as well as words.

Public relations in a Masonic context cannot be reduced to promotion.

The strongest public statement a Lodge makes is the quality of the men it produces and the service they render.

A Lodge may publish its principles, but the community measures those principles through the behavior of its members.

Lopshire's emphasis upon public understanding therefore belonged naturally beside his concern for education.

If Brethren understood the Craft more deeply, they would represent it more faithfully.

If they represented it more faithfully, the public would encounter Masonry through visible character rather than rumor.

His administration also demonstrated the practical reach of Masonic relief.

Following the devastation caused by Hurricane Betsy in 1965, relief appeals moved through the Masonic jurisdictions of the United States. Arizona Masons responded with contributions for those affected by the disaster.

Lopshire referred to this response as evidence of the **"Big Heart of Masonry."**

The phrase captured something essential.

Masonic relief is not confined by Lodge boundaries, municipal borders, or state lines. When disaster strikes, the obligation to relieve distress becomes larger than local identity.

Hurricane Betsy did not directly strike Arizona, but suffering elsewhere still called for action.

That response revealed the Craft as a network of practical concern.

Brethren who might never meet one another were still connected through obligation. Lodges far from the disaster could still help rebuild lives. Charity became one of the means by which the Fraternity demonstrated that its teachings remained useful in the modern world.

Lopshire's administration also dealt with institutional policy and the continuing responsibilities of a growing Grand Lodge.

Such work rarely produces the most memorable stories, but it is essential.

Rules must remain clear.

Lodges must understand their authority.

Procedures must be consistent.

New conditions must be addressed without abandoning the landmarks and principles of the Craft.

The modern craftsman works within that tension.

He does not change merely because the world has changed.

Neither does he refuse every adjustment merely because the tool is old.

He asks what must remain unchanged, what must be maintained, and what must be adapted so that the original purpose can continue.

That balance defined much of Lopshire's year.

One of the most significant events of his administration was the return of the Annual Communication of the Grand Lodge to Tombstone in 1966.

It was only the second Grand Communication held in Tombstone since 1887.

The location gave the gathering unusual meaning.

Arizona Masonry was not merely meeting in a convenient city. It was returning to one of the communities where the jurisdiction's earliest labor had taken form.

King Solomon Lodge No. 5 had stood among the five founding Lodges of the Grand Lodge of the Territory of Arizona. Now, more than eighty years later, the Grand Lodge returned to Tombstone under the leadership of a Grand Master who was himself a Past Master of King Solomon.

The occasion brought history and living authority into the same room.

Worshipful Master Robert Cowan welcomed the Grand Lodge on behalf of King Solomon Lodge No. 5. Most Worshipful Brother Leland D. Wilson also spoke, recalling the Brothers associated with the Lodge who had served as Grand Master and identifying Richard J. Lopshire as the present holder of that office.

That moment carried the Lodge's Grand Master legacy into public view.

Titus, Cheyney, Grow, Hughes, Ivey, Wilson, and Lopshire were no longer isolated names separated across decades.

They became a visible line.

The Grand Lodge assembled in Tombstone beneath the leadership of one of King Solomon's own Past Masters, while another Past Grand Master connected to the Lodge named the men who had preceded him.

Few moments express continuity more clearly.

The frontier founders could not have imagined the Arizona of 1966.

They could not have foreseen the industries, roads, schools, military communities, or civic organizations that would define the state.

But they would have recognized the form of the Lodge.

They would have recognized the obligations.

They would have recognized the authority of the Grand Lodge and the responsibility of the Grand Master.

The world had changed.

The work remained.

That was the deeper meaning of the Tombstone communication.

King Solomon Lodge had not survived merely as an artifact of the territorial past. It was still capable of receiving the Grand Lodge, welcoming the jurisdiction, and providing one of its own Past Masters to preside over the Craft.

Lopshire's leadership proved that the Lodge's history remained productive.

The old tools were still in use.

His year also followed naturally from the recovered legacy of Leland Wilson.

Wilson had honored the five founding Lodges during his own Grand Master year and had helped strengthen the relationship among Nogales, Tombstone, and Benson. Lopshire carried that southeastern Arizona continuity into the next decade and brought the Grand Lodge itself back to Tombstone.

One remembered the foundation through commemorative communications.

The other returned the full jurisdiction to the historic Lodge's home.

Together, their administrations form an important postwar chapter in the story of King Solomon Lodge No. 5.

Lopshire's life after his Grand Master year remained tied to the communities and Lodges he had served. His death in 1971 brought a relatively early close to a life of professional, civic, and Masonic labor.

Yet his place in the record is substantial.

He was an electrical worker and business founder who understood systems, precision, and practical responsibility.

He was a civic leader who invested time in business, education, and community service.

He was a Past Master of both San Pedro Lodge No. 55 and King Solomon Lodge No. 5.

He was a Treasurer trusted with the practical affairs of the Lodge.

He traveled and worked with Leland Wilson before later succeeding him in the broader King Solomon Grand Master line.

He led Arizona Masonry during a period of growth and change.

He encouraged ritual instruction, Masonic education, relief, public service, and thoughtful institutional policy.

And under his leadership, the Grand Lodge returned to Tombstone.

The title **The Modern Craftsman** therefore reflects more than metaphor.

It describes the way Lopshire approached the institutions placed in his care.

He understood tools.

He understood systems.

He understood that inherited work must remain accurate, useful, and strong enough for the next generation.

King Solomon Lodge No. 5 could not live forever upon the romance of its beginning.

Its charter mattered because men still labored beneath its authority.

Its history mattered because living Brethren continued adding to it.

Its traditions mattered because they still formed men capable of service.

Lopshire embodied that truth.

The frontier founders laid the earliest stones.

The wartime stewards carried the work through crisis.

The postwar generation received the tools and proved they still had purpose.

Richard J. Lopshire was one of the men who kept those tools in use.

He respected the inheritance without turning it into a museum piece.

He carried ancient lessons into modern leadership.

He joined Tombstone's past to Arizona's present.

And through skilled, faithful labor, he helped ensure that the Lodge's legacy remained not merely preserved, but productive.

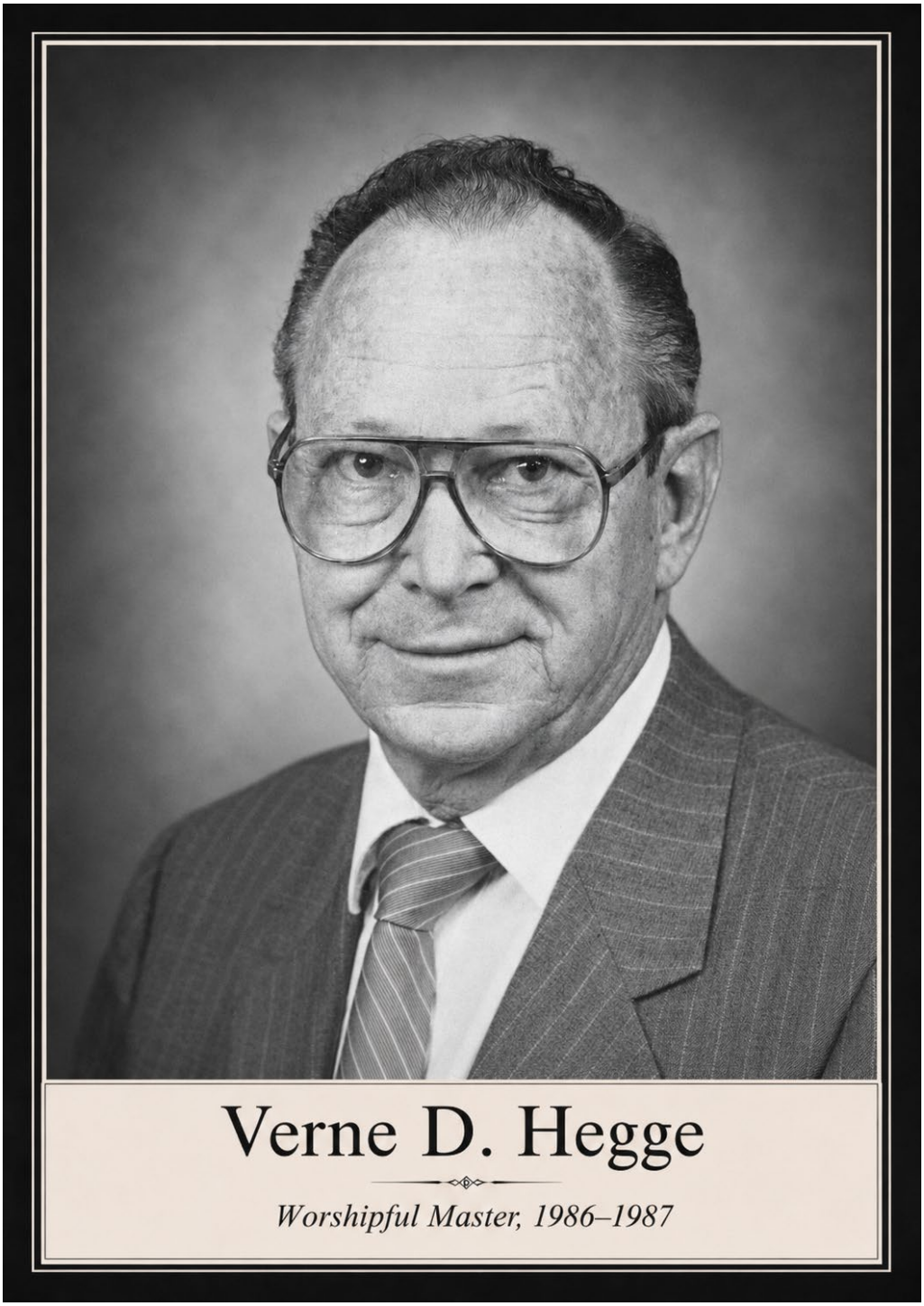
That is why Richard J. Lopshire belongs in this history as **The Modern Craftsman**.

Chapter Thirteen

Verne D. Hegge - The Keeper of Continuity

Continuity is not the absence of change.

It is the faithful carrying of purpose through change.



Grand Master of Arizona, 1986 -1987
Masonic Era: Education, Leadership, and the Preservation of Memory

Every old Lodge eventually faces the same question.

How does it preserve what it has received without allowing history to become a substitute for living work?

Age alone does not guarantee continuity. A charter may survive while its meaning fades. A building may remain while the habits that gave it purpose disappear. Photographs may be preserved without names, records without context, and traditions without anyone remembering why they mattered.

Continuity requires more than survival.

It requires someone willing to connect generations.

Most Worshipful Brother Verne D. Hegge stands in the history of King Solomon Territorial Lodge No. 5 as such a man.

His Masonic life joined the old and the new. He helped build the institutional life of Sierra Vista and Huachuca Lodge No. 53, served Arizona Masonry as Grand Master during the 1986–1987 Masonic year, maintained an active connection with King Solomon Lodge No. 5, and later helped preserve and interpret the Tombstone Lodge's history.

He was not merely present during change.

He worked to ensure that change did not sever memory.

The surviving record identifies him as Verne Dale Hegge, although the formal Grand Lodge record generally uses Verne D. Hegge. His Masonic identity was strongly associated with Huachuca Lodge No. 53 in Sierra Vista, but later Grand Lodge records also identify him with King Solomon Lodge No. 5.

That dual connection is central to understanding his place in this book.

Hegge belonged to a generation of Arizona Masons working in communities shaped by military growth, postwar development, changing population patterns, and the increasing demands placed upon voluntary institutions. Sierra Vista was not Tombstone. Huachuca Lodge was not one of the territorial founding Lodges. Yet the two communities became linked through men, furnishings, fellowship, historical memory, and shared Masonic labor.

Hegge became one of the strongest human links between them.

His role in the development of Huachuca Lodge began before the Lodge itself existed.

On May 15, 1956, a group of Masons gathered at Hegge's home in Garden Canyon to discuss organizing a Masonic body in the Sierra Vista area. The meeting helped launch what became the Sierra Vista Masonic Trowel Club, an organization created to bring local Brethren together and prepare the way for a permanent Lodge.

Hegge served as the club's first Vice President.

That beginning is significant. Lodges do not appear merely because communities grow. They emerge because men recognize a need, gather intentionally, accept responsibility, and perform the patient work required to create something lasting.

The first work is often unglamorous.

Men must locate one another, organize meetings, establish finances, obtain recognition, find or construct a place to meet, acquire furnishings, prepare officers, and demonstrate that the proposed Lodge can sustain regular labor.

Hegge was present at that beginning.

When Huachuca Lodge moved toward formal organization, he continued to carry responsibility. As Master Elect, he pressed for completion of the new Masonic Temple so that the Lodge would have a proper home for its work.

That concern for a physical home was not separate from the symbolic life of Masonry. A Lodge room is not sacred merely because walls surround it. It becomes meaningful through the labor performed within it. Yet that labor still requires a place: a room properly prepared, furnished, maintained, and handed forward.

Hegge understood that institutions need both ideals and infrastructure.

The relationship between Huachuca Lodge and King Solomon Lodge became visible even in the furnishings of the newer Lodge. Historical accounts record that furniture and carpeting from the King Solomon Lodge hall in Tombstone were transferred for use in Sierra Vista and were recognized as historically significant.

That transfer carried more than practical value.

Material associated with one of Arizona Masonry's founding Lodges entered the working life of a newer Lodge serving a modern community. The old was not sealed behind glass. It continued in use.

The furnishings represented a physical continuity between Tombstone and Sierra Vista, but Hegge represented the human continuity.

He served the developing Lodge, helped prepare its home, and remained connected to the older Lodge whose history helped anchor the jurisdiction.

By the time he entered the Grand East in 1986, Arizona Masonry faced challenges different from those experienced by the territorial founders, the wartime Grand Masters, or the postwar builders.

The jurisdiction was mature. Its Lodges were established. Its rituals, laws, and administrative structures were no longer new.

Yet maturity brought new problems.

Membership patterns were changing. Some Lodges faced declining participation. Leadership development could no longer be assumed. Financial planning, officer preparation, public understanding, youth concerns, widows' recognition, and Masonic education required sustained attention.

Hegge's administration addressed those realities directly.

His Grand Master's message emphasized that leadership within the Craft could not be reduced to occupying a chair or progressing automatically through an officer line. Men had to be prepared for responsibility. They had to understand the work, communicate clearly, plan carefully, and recognize that a title did not create leadership by itself.

That lesson remains important.

A Lodge may fill every station and still lack direction.

It may possess ritual skill and still neglect education.

It may preserve procedure and still fail to prepare the next generation.

Hegge called attention to the difference between movement and progress. Advancement through offices had meaning only when accompanied by growth in judgment, knowledge, service, and character.

His emphasis on Masonic education followed naturally from that concern.

The Craft cannot depend entirely upon memory, habit, or the assumption that new Brethren will somehow absorb everything they need through attendance alone. Ritual introduces men to the language and symbols of Masonry, but education helps them understand the duties beneath those forms.

Hegge encouraged Lodges to teach deliberately.

That meant helping Brethren understand not only what was done, but why it was done. It meant preparing officers before they assumed responsibility, strengthening communication within Lodges, and ensuring that membership carried expectations beyond simply appearing on a roster.

His administration also recognized the need for sound financial planning. A Lodge cannot preserve its work if it refuses to confront the practical cost of maintaining buildings, supporting programs, meeting obligations, and preparing for the future.

Financial stewardship is rarely the most romantic part of Masonic history, but it is among the most necessary.

The Brethren of 1882 had to establish a Lodge under frontier conditions. The Brethren of the late twentieth century had to ensure that inherited institutions remained financially capable of serving future generations.

Both tasks required foresight.

Hegge also devoted substantial attention to visitation.

A Grand Master may govern through edicts, correspondence, reports, and formal communications, but he understands the condition of a jurisdiction more fully by entering its Lodge rooms, meeting its officers, listening to its members, and observing the work directly.

Visitation makes leadership personal.

It allows encouragement to be given face to face. It reveals needs that may never appear in a written report. It reminds smaller or distant Lodges that they remain part of the wider jurisdiction.

For Hegge, visitation also reinforced the relationship between the Grand Lodge and the southeastern Arizona Lodges that had shaped his Masonic life.

The 1987 Annual Communication was held in Sierra Vista. The welcome extended there recognized both Huachuca Lodge No. 53 and King Solomon Lodge No. 5, reflecting Hegge's own connections and the close relationship between the two Lodges.

This was more than geographic courtesy.

It placed one of Arizona's historic founding Lodges beside a younger Lodge representing the growth of the modern jurisdiction. The setting itself expressed continuity: Tombstone's old Masonic inheritance meeting Sierra Vista's later development under the leadership of a Brother connected to both.

Hegge's concern for the human responsibilities of the Craft extended beyond officer preparation and Lodge administration.

His year included attention to the widows of deceased Masons. Recognition of Masonic widows is not merely ceremonial courtesy. It is the continuing acknowledgment that the obligations of brotherhood do not end at a Brother's funeral.

A Lodge that remembers only its living members has misunderstood relief.

The widow's relationship to the Lodge exists because the Lodge remembers the Brother and accepts that his family should not disappear from its concern when he passes from labor.

Hegge's emphasis upon that responsibility placed continuity in human terms. Memory was not only about charters, buildings, photographs, or names. It was about people who remained after loss.

His administration also addressed the welfare of young people, including support for anti-drug efforts and youth-oriented public service.

By the late 1980s, communities across the country were struggling with substance abuse, changing family conditions, and concern about the future facing younger generations. Masonry could not solve those problems alone, but it could contribute leadership, example, resources, and organized support.

Hegge's attention to youth reflected a broader understanding of stewardship.

A Fraternity preserves itself not merely by recruiting future members, but by helping create communities in which future generations can grow with dignity, discipline, and hope.

His service as Grand Master therefore combined several forms of continuity.

He sought continuity of leadership through officer preparation.

Continuity of understanding through Masonic education.

Continuity of institutions through financial planning.

Continuity of fellowship through visitation.

Continuity of obligation through the remembrance of widows.

Continuity of community through service to youth.

These were not separate concerns. They were parts of the same work.

After his term as Grand Master, Hegge's role as a preserver of Masonic memory became even more visible.

He remained active in the life of King Solomon Lodge No. 5, attended its events, participated in installations, and maintained a relationship with the Lodge extending beyond his year in the Grand East.

Most importantly for this publication, he served as editor of the 1988 history of King Solomon Lodge No. 5.

That contribution gives him a unique place within the Legacy Project.

Hegge did not merely become part of the Lodge's history.

He helped write it.

Historical writing is itself a form of Masonic labor. It requires gathering records, comparing memories, identifying names, placing events in order, and deciding what should be preserved for Brethren not yet born.

The work is imperfect by nature. Sources may be missing. Dates may conflict. Photographs may be unidentified. Oral accounts may preserve truth while losing detail.

Yet without someone willing to assemble what remains, even imperfect preservation may be lost entirely.

Hegge accepted that labor.

The 1988 history became one of the sources through which later generations understood the Lodge's story. Like every historical work, it must be read alongside Proceedings, Lodge returns, minutes, photographs, civil records, and newly recovered evidence. But its value is undeniable.

It preserved material that might otherwise have faded.

His later correspondence further demonstrates that commitment. In 1999, Hegge helped identify archival photographs connected to the Lodge and Schieffelin Hall. He noted that older Brethren believed certain images dated from the 1930s.

That may appear like a small act, but historical preservation often depends upon such moments.

A photograph without identification is only an image.

A photograph connected to a place, era, Lodge, or group of Brethren becomes evidence.

Hegge understood that the surviving generation carried knowledge that could not be recovered once the men who possessed it were gone. By recording what older members remembered, he helped preserve context along with the photographs themselves.

This is where his title becomes fully clear.

Verne D. Hegge was not simply a Grand Master who happened to have an interest in history.

He was a keeper of continuity.

He helped establish new Masonic work while honoring the old.

He helped furnish a modern Lodge with material connected to a territorial Lodge.

He encouraged education while respecting ritual.

He addressed present administrative needs while preserving historical memory.

He led statewide Masonry while maintaining relationships with the local Lodges that had shaped his service.

He wrote history, identified photographs, and helped ensure that Tombstone's Masonic story remained available to those who followed.

His life demonstrates that preservation and progress are not enemies.

The strongest continuity does not trap an institution in the past. It carries the essential meaning of the past into conditions the founders could not have foreseen.

King Solomon Lodge No. 5 had survived the decline of the silver boom, Arizona statehood, two world wars, demographic change, economic transition, and the passing of its earliest generations.

By Hegge's time, survival alone was not enough.

The Lodge's history had to be interpreted.

Its records had to be organized.

Its relationship to newer Lodges had to be understood.

Its traditions had to remain useful to living men.

Hegge helped perform that work.

He also represents an important generational bridge in the line of King Solomon-associated Grand Masters.

Richard J. Lopshire carried the Lodge's legacy into postwar modern Arizona during the 1960s. Hegge followed two decades later, serving in an era when Masonry had to confront membership change, leadership preparation, public relevance, and preservation of institutional memory.

Michael T. Bishop would later carry the line into the twenty-first century and become directly connected to the return of the original charter.

Between Lopshire and Bishop stands Hegge.

He kept the thread intact.

His death on November 16, 2008, came less than a year before Michael T. Bishop began his own service as Grand Master. The timing gives the chronology a quiet poignancy. One keeper of the Lodge's twentieth-century memory passed from labor as another King Solomon Brother prepared to carry the legacy into a new century.

The work continued.

That is the deeper lesson of Hegge's life.

No Brother preserves the whole institution by himself. Each receives a portion of the inheritance. One helps organize a Lodge. Another completes a temple. Another carries old furnishings into new use. Another teaches officers. Another visits widows. Another writes a history. Another identifies a photograph before the names are forgotten.

Individually, those acts may appear modest.

Together, they create continuity.

The Lodge survives because men repeatedly decide that what they received is worth understanding, maintaining, and passing forward.

Verne D. Hegge made that decision throughout his Masonic life.

He helped create.

He helped lead.

He helped teach.

He helped remember.

He connected Tombstone and Sierra Vista, the territorial inheritance and the modern jurisdiction, physical artifacts and living work, older Brethren and those who would follow.

He did not merely preserve the past.

He carried it forward in usable form.

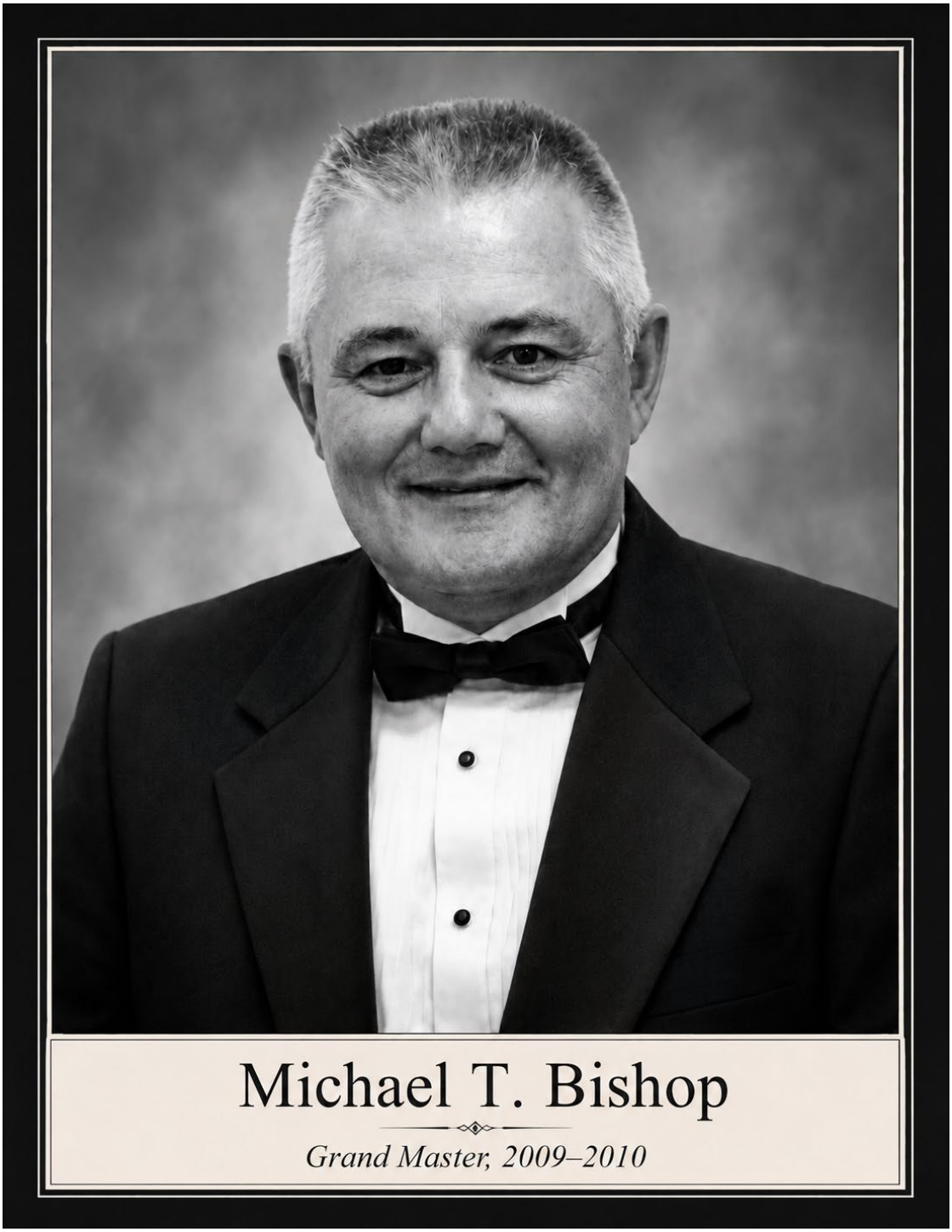
That is why Verne D. Hegge belongs in this history as **The Keeper of Continuity**.

Chapter Fourteen

Michael T. Bishop - Bringing the Charter Home

Some Brothers inherit history.

Others are called to receive it back into the hands of the living.



Grand Master of Arizona, 2009 - 2010
Masonic Era: Twenty-First Century Continuity

Every line of service eventually reaches the living edge of memory.

At first, history feels distant: a dispensation in 1881, a charter in 1882, a frontier town rising from silver and uncertainty, a room above Allen Street, names written in old records, officers whose faces may be lost, and Grand Masters whose addresses still wait in Proceedings to be fully recovered.

The early story of King Solomon Territorial Lodge No. 5 belongs to the Arizona Territory, to the frontier, and to the hard labor of building institutions where permanence was not guaranteed. But a living Lodge cannot remain only in the nineteenth century. If its legacy is real, it must continue forward. It must pass from old paper to living hands. It must move from memory into obligation. It must prove that the Light kindled in Tombstone was not merely preserved for display, but carried by men still close enough to be known, remembered, and instructed by the Brethren of today.

Most Worshipful Brother Michael T. Bishop stands at that living edge.

Bishop's Masonic journey began decades before his service in Arizona's Grand East. A later Grand Lodge historical notice records that he was raised on June 4, 1970, in Bentonville Lodge No. 56. He affiliated with Camp Stone Lodge No. 77 in 2009 and later with Adobe Lodge No. 41 in 2019. His association with King Solomon Lodge No. 5, however, became especially significant through his service as Worshipful Master in 1998 and his later identification in the Proceedings with both King Solomon No. 5 and Camp Stone No. 77.

He served as Grand Master of Masons in Arizona in 2009, making him the most recent known Brother from King Solomon Territorial Lodge No. 5 to serve in the Grand East under the current working record of this edition. Through him, the Lodge's Grand Master line crosses fully into the twenty-first century. The old Tombstone story becomes modern. The frontier inheritance becomes present duty. The line of Titus, Cheyney, Grow, Hughes, Ivey, Wilson, Lopshire, and Hegge reaches a Brother whose service belongs not to distant memory, but to the age in which this publication is being prepared.

That matters. A historical institution can become trapped by its oldest stories. It can become so focused on founding dates, famous names, and antique objects that it forgets the most important question: is the work still alive?

In Michael T. Bishop, the answer is yes. The work remained alive. The Lodge still formed men capable of bearing responsibility beyond its own walls. The Light still moved from Tombstone to the wider jurisdiction. The chain remained unbroken.

Yet Bishop's place in this publication is not defined only by his service as Grand Master in 2009. His chapter carries another thread, one that reaches backward across the whole arc of the Lodge's history. In 1998, while serving as Worshipful Master of King Solomon Territorial Lodge No. 5, Bishop became part of one of the most meaningful historical moments in the life of the Lodge: the return of the recovered 1882 charter.

According to preserved Lodge history, the original charter had long been absent from the Lodge. It was later discovered among the effects of Most Worshipful Brother Joseph A. E. Ivey and recovered by Worshipful Brother Joseph A. Ivey Jr. After the document was returned to Grand Lodge custody and verified, Grand Master Bill Jeffers formally presented it back to King Solomon Territorial Lodge No. 5 during the 116th Grand Communication. The Worshipful Master who received it on behalf of the Lodge was Michael T. Bishop.

That moment gives this chapter its title: Bringing the Charter Home.

Strictly speaking, the physical return involved many hands. The charter survived through time. It was preserved through circumstance, found through the Ivey line, recovered by WB Joseph A. Ivey Jr., verified through proper authority, and presented by Grand Master Bill Jeffers. But when it came visibly back into the

life of King Solomon Territorial Lodge No. 5, Bishop stood as the Lodge's Worshipful Master. He received not merely an artifact, but a witness and a charge.

The charter was the physical sign of the Lodge's lawful beginning under the Grand Lodge of the Territory of Arizona in 1882. It was the document that marked the transition from temporary dispensation to permanent Masonic authority. It belonged to the earliest promise of the Lodge, to the first generation of Brethren who believed Tombstone needed more than silver, ambition, and rough frontier energy.

For such a document to return more than a century later was no ordinary event. It was as though the founding generation reached forward and placed its hand upon the shoulder of the modern Lodge.

A charter is not alive in the way a Brother is alive. It cannot speak, vote, teach a candidate, open Lodge, comfort a widow, or perform the work. Yet when rightly understood, it speaks powerfully. It tells the Brethren that they did not invent this Lodge; they inherited it. It reminds them that they stand beneath authority lawfully received, that they belong to a line of Brethren who labored before them, and that they are responsible for those who will come after them.

That is what returned to the Lodge in 1998: not merely old paper, but a restored sense of inheritance.

That is why Bishop's chapter must be placed where it is. He closes Part II, the section devoted to the men who carried the Light. The chapters before him have traced that Light across more than a century of service. Benjamin Titus stood at the foundation. George W. Cheyney carried Masonic character into civic responsibility. Artemus Louden Grow joined institutional building with lasting Masonic relief. Edwin A. Hughes showed stewardship during war and pandemic. Joseph A. E. Ivey stood at the crossing point of wartime leadership and charter preservation. Richard J. Lopshire carried the Tombstone line into postwar modern Arizona. Verne D. Hegge proved the chain still held in the late twentieth century.

Then Michael T. Bishop carried the line into the twenty-first century and received the recovered charter on behalf of the Lodge.

The sequence is almost too meaningful to ignore. The final Brother in the current verified Grand Master line is also the Brother tied most directly to the modern return of the Lodge's founding document. That does not mean the story ends with him. It means the story turns. Part II has followed the men. Part III will follow the legacy.

Bishop stands at the threshold between the two. He is both the final Brother in the current working Grand Master line and the bridge to the charter's full return in the chapters that follow. His chapter therefore carries double weight. It completes the human chain, and it opens the legacy chain.

The official record now allows Bishop's Grand Master service to be described with greater confidence. The 2010 Proceedings preserve his portrait, identify him with both King Solomon Lodge No. 5 and Camp Stone Lodge No. 77, and record the themes and activities of his year in the Grand East. His administration emphasized a return to Masonic basics, the preservation of ritual and tradition, stronger education and mentorship, responsible leadership, sound financial planning, and the thoughtful use of modern technology.

Bishop's message was not that Masonry should retreat from the modern world. It was that the Craft could enter that world without surrendering the principles that gave it meaning. Progress required judgment. Technology could assist communication and administration, but it could not replace personal instruction, ritual discipline, fellowship, or the formation of character.

His administration also emphasized unity, tolerance, and religious liberty. Those themes placed the Craft within a broader civic responsibility. Masonry could preserve its distinct traditions while encouraging men of different backgrounds and beliefs to meet upon common moral ground.

Even now, the importance of his place is clear. He represents continuity made modern. He represents Tombstone Masonry reaching into the twenty-first century. He represents the line of service from a frontier Lodge to the leadership of Arizona Masonry. And he represents the moment when the recovered charter came back into the visible life of King Solomon Territorial Lodge No. 5.

There is something deeply Masonic in the way Bishop's story connects time. Masonry is always concerned with time. We honor ancient landmarks, preserve old forms, and pass lessons from mouth to ear, from Brother to Brother, and from generation to generation. We stand in rooms where others stood before us. We handle tools whose meanings are older than ourselves. We learn that the work of one generation is never complete unless it prepares the next.

A Lodge is therefore always living in more than one time at once. It remembers the past, labors in the present, and prepares for the future. The return of the charter made that truth visible. In Bishop's year as Worshipful Master, the Lodge's past was not merely discussed. It was placed before the Brethren. The document of 1882 returned to men who could still act upon its meaning.

That is the essential difference between memory and stewardship. Memory says, "This happened." Stewardship says, "Because this happened, we have work to do." The charter's return was not the end of a mystery. It was the renewal of a responsibility. It called the Lodge to remember accurately, preserve carefully, teach intentionally, and understand that its age was not only a point of pride, but a burden of duty.

The Lodge did not become important because the charter returned. The charter returned to remind the Lodge why its importance had never vanished.

That distinction matters. A charter does not create legacy by itself. Men create legacy by living faithfully beneath it. The document authorizes the work, but the Brethren must perform it. The paper may survive, but only living men can preserve its meaning.

This is why Bishop's place as Worshipful Master in 1998 carries such symbolism. The Worshipful Master is the visible head of the Lodge for his year. He sits in the East, governs the work, and is charged to preserve order, instruction, dignity, and proper conduct. When the charter returned during his year, the office and the object met. The authority of the Lodge, represented by the charter, came home under the care of the officer charged to govern the Lodge's living labor.

That is a powerful alignment. It joins authority with responsibility, paper with practice, and history with the present Master's chair. It reminds every future Worshipful Master that he does not merely preside over meetings. He receives a trust older than himself.

Every Master of King Solomon Territorial Lodge No. 5 stands, whether he thinks of it or not, between the charter and the future. He inherits authority, exercises responsibility, and passes the work forward. In 1998, that truth became visible in a singular way. The charter came home. Bishop received it. The Lodge remembered. The chain held.

By the time Bishop became Grand Master of Arizona in 2009, the world had changed again. The early twenty-first century was not the world of Titus or Cheyney, nor the world of Hughes during war and pandemic, nor the world of Ivey during World War II. It was not even the world of Lopshire or Hegge, whose service belonged to earlier phases of modern Arizona.

By 2009, communication had become digital. Communities were changing again. Fraternal institutions across the country were asking how to preserve meaning in an age of speed, distraction, and declining civic participation. Men no longer inherited habits of association in quite the same way their fathers and grandfathers had. The challenge facing Masonry was no longer merely geographic distance, frontier instability, wartime disruption, or postwar growth. The challenge was relevance without surrender.

How does an ancient Craft speak to modern men? How does a Lodge preserve ritual in an age impatient with form? How does a fraternity teach patience in an age of immediacy? How does it preserve obligation in a culture that often celebrates preference? How does it make history matter to men who may feel disconnected from it?

These are not small questions. They are the questions of twenty-first-century Masonry.

Bishop's place in 2009 stands within that world. As the most recent known Grand Master from King Solomon Territorial Lodge No. 5 under the verified record presented in this edition, he represents the fact that Tombstone's old Lodge was not merely surviving as a historic curiosity. It was still connected to the leadership life of the jurisdiction at a time when Masonry itself was wrestling with modern conditions.

Bishop's year also carried Masonry visibly into the public life of Arizona. His administration included the dedication of the Wings on Words Child Language Center and the cornerstone ceremony for Walden Grove High School. These events expressed an old Masonic practice in a modern setting by connecting the Craft with education, communication, community development, and institutions intended to serve future generations.

Such ceremonies were not merely public appearances. They reflected the belief that Masonry should remain connected to the life of the community. A cornerstone ceremony joins memory to expectation. It marks what is being built while reminding those present that every lasting institution requires sound foundations.

That is why this chapter should not treat him only as a figure attached to the charter. The charter story is central, but Bishop's Grand Master year also matters. It tells us that the Lodge's leadership tradition did not stop in the twentieth century. It crossed into the present age. It remained alive after the old civic patterns changed. It remained alive after the returned charter reminded the Lodge of its origin.

That is continuity with force behind it.

A Brother from King Solomon Territorial Lodge No. 5 stood in the Grand East in 2009. The old Light had traveled a long way: from dispensation to charter, from frontier Lodge to territorial Grand Masters, from wartime stewards to postwar and modern continuity, and finally into the twenty-first century.

That journey is the story of Part II.

Michael T. Bishop brings it home.

The phrase works in more than one way. He brings the chronological line into the twenty-first century as the most recent King Solomon Lodge No. 5 member to serve as Grand Master of Arizona. He helps bring the charter story home through his role as Worshipful Master during its return. He helps bring the reader home to Tombstone after following the Lodge's influence across the jurisdiction. And he brings the narrative to the threshold of Part III, where the focus shifts from individual Grand Masters to the legacy they collectively reveal.

Part II has shown what the Lodge produced. Part III must now ask what the Lodge must preserve.

The answer begins with the charter, but it does not end there. The charter is a sign. The men are witnesses. The Lodge is the living body. The future is the responsibility. Bishop's story gathers those threads in one place.

It tells us that the founding document was not merely found; it returned to a Lodge still capable of understanding its meaning. It tells us that the Lodge's modern Brethren were not disconnected from the first Brethren; they were bound to them by the same authority, the same altar, the same room, and the same obligation to carry the work forward. It tells us that history can come home, but when it does, it expects to find someone there.

In 1998, someone was there. The Worshipful Master was there. The Brethren were there. The Lodge was there. And the charter came home.

That should humble every Brother who now looks upon it.

The men of 1882 could not have known its full journey. They could not have known that the document would one day be absent, that it would survive among the effects of a future Grand Master, that a son would recover it, that another Grand Master would present it back, or that Michael T. Bishop would receive it as Worshipful Master more than a century later. They could not have known that, in 2009, he would join their Lodge's Grand Master line. They could not have known that, in 2026, Brethren would be writing this history in commemoration of the nation's 250th anniversary.

They did not need to know. Their task was to begin faithfully. The task of later Brethren was to continue faithfully. Our task is to preserve faithfully.

That is the pattern: beginning, continuity, return, and stewardship.

Michael T. Bishop stands near the modern center of that pattern. His chapter honors him as Grand Master of Arizona in 2009. It honors him as Worshipful Master when the recovered charter was returned in 1998. It honors him as the modern link between the men who carried the Light and the legacy now entrusted to the Lodge.

And it prepares the reader for the next part of this work.

After the men have been named, the question remains: what did their service preserve?

Part III begins with the answer.

The charter returned.

The Light remained.

The Lodge endured.

And the responsibility now belongs to us.

Part III

The Legacy

The work of one generation becomes the inheritance of the next.

What is preserved with care becomes more than memory.

It becomes obligation.

Part III turns from the individual lives of the **nine members of King Solomon Territorial Lodge No. 5 who served as Grand Master of Masons in Arizona** to the larger legacy they represent.

Eight of those men are presently understood to have served as Worshipful Master of King Solomon Lodge No. 5. Leland Duillard Wilson belonged to the line through dual membership, with Nogales Lodge No. 11 as his Home Lodge. Together, they form a broader history of leadership, affiliation, service, and continuity extending from the Arizona Territory into the twenty-first century.

A Lodge is never only the men who pass through its doors.

It is the altar around which they gather.

The charter under which they labor.

The records they preserve.

The room they maintain.

The obligations they honor.

The memory they choose not to lose.

For King Solomon Territorial Lodge No. 5, legacy is not an abstract idea. It is visible in the recovered charter. It is present in the room above Allen Street. It is reflected in the names of the Brethren who carried the Lodge's influence beyond Tombstone and in the generations who remained faithful when no one was yet writing their history.

This final part is not an ending.

It is a charge.

The Light kindled in 1881, placed upon a permanent foundation in 1882, and carried through generations of service now belongs to those entrusted with its care today.

The work continues.

Chapter Fifteen

The Charter Returns

When the past returns, it does not return as decoration.

It returns as a charge to the living.

Every lodge has a beginning, but not every lodge is fortunate enough to stand before the physical witness of that beginning.

Some beginnings survive only in memory. Others survive in minutes, newspaper notices, old ledgers, photographs, officer rolls, or stories passed from one generation of Brethren to the next. Those forms of memory matter. They are often the only threads by which later generations can trace the work of earlier men. Yet there is something different about a charter. A charter is not merely a record that something happened. It is the visible sign that authority was granted, received, and entrusted.

For King Solomon Territorial Lodge No. 5, the charter of 1882 represents the moment when a temporary beginning became permanent. Before it, there had been petition, dispensation, and faithful labor under the authority of the Grand Lodge of California. After it, the Lodge stood as King Solomon Territorial Lodge No. 5 under the Grand Lodge of the Territory of Arizona. The charter gave the Lodge its lawful place in the new jurisdiction. It connected the Brethren of Tombstone to the larger structure of Arizona Masonry and gave visible form to the responsibility they had accepted.

That is why the charter's return occupies such an important place in this history. It is not a side story. It is not merely an interesting artifact note or a fortunate recovery of old paper. It is the return of a founding witness to the living Lodge it helped define.

For many years, the original charter was absent from the Lodge. The Craft itself continued, because Masonry does not live in paper alone. It lives in its Brethren, in its obligations, in its teachings, and in the work done faithfully from meeting to meeting. Still, a charter carries a unique meaning. Its absence does not erase the Lodge's identity, but it does leave a visible gap in the room. A Lodge may know who it is, yet still feel the weight of a missing document that once spoke clearly of its authority and origin.

The frontier was not kind to records. Buildings burned, families moved, businesses failed, trunks were packed, papers were separated from their meaning, and memory often depended upon whoever happened to recognize the value of what remained. In such a world, the survival of any original document from 1882 is remarkable. That the charter of King Solomon Territorial Lodge No. 5 survived at all should give the modern reader pause.

According to the preserved internal history of the Lodge, the original charter was later discovered among the effects of Most Worshipful Brother Joseph A. E. Ivey, who had served as Grand Master of Masons in Arizona in 1942. That detail gives the story unusual power. Ivey was already part of the Lodge's verified line of Grand Masters, but through the charter's survival his name became tied to something even older than his own year in the Grand East. The charter connected his memory to the earliest foundation of the Lodge itself.

The recovery was completed through the care of Worshipful Brother Joseph A. Ivey Jr., whose role deserves gratitude in its own right. He did not merely find an old document. He recognized that what had been found belonged to a larger inheritance. In that moment, preservation passed through family hands back toward the Lodge. That matters because the survival of fraternal history often depends upon families as much as

institutions. A son, a widow, a descendant, or a friend may become the person who prevents a record from being lost forever.

Once recovered, the charter's return required care. A document of that importance could not simply be placed back on a wall without proper attention. Its meaning depended upon lawful authority in 1882, and its return required the same spirit of order. The preserved account records that after the charter was returned to Grand Lodge custody and verified, Grand Master Bill Jeffers formally presented it back to King Solomon Territorial Lodge No. 5 during the 116th Grand Communication in 1998. The Worshipful Master who received it on behalf of the Lodge was Worshipful Brother Michael T. Bishop.

That moment joins the entire story together. A Grand Master returned the charter. A Worshipful Master received it. The physical sign of the Lodge's founding authority came back into the life of a Lodge still alive, still working, and still capable of understanding what had been restored to its care. The past did not return to an empty room. It returned to living Brethren.

The symbolism is difficult to overstate. The charter had been issued in the territorial period, when Tombstone was still young and Arizona was far from statehood. It came back more than a century later, after the frontier had become history, after the silver boom had faded, after the Lodge had endured wars, social change, and generations of leadership. Its return placed the beginning of the Lodge before the modern Brethren in a direct and visible way.

A charter does not speak, yet it instructs. It tells the Brethren that the Lodge was not invented yesterday. It tells them that the authority under which they meet was received through lawful order and faithful stewardship. It reminds each generation that the Lodge is not a possession, but a trust. A Brother may serve for a year, a decade, or a lifetime, but the Lodge belongs to the chain of Brethren across time.

That is the real meaning of the charter's return. It was not only the recovery of an artifact. It was the restoration of a charge. To stand before the charter is to stand before the evidence of responsibility. The document does not ask to be admired only for its age. It asks whether the present generation understands what age requires.

An old charter placed in a careless Lodge would become decoration. A returned charter in the hands of faithful Brethren becomes a summons. It calls the Lodge to preserve its records, teach its history, correct errors where evidence requires correction, protect its artifacts, and pass forward a clearer inheritance than the one received. It asks the Brethren to remember that history is not preserved by accident. It survives because someone recognizes its value before it is too late.

The return of the charter also speaks directly to the purpose of this publication. Much of the Lodge's history has come down in fragments: names, dates, recollections, Grand Lodge records, newspaper accounts, photographs, and internal traditions requiring careful review. The charter's survival proves that patient preservation is worth the labor. What seems lost may not always be gone. What appears incomplete may yet be completed by future research, future questions, and future Brethren willing to continue the work.

That lesson should guide King Solomon Territorial Lodge No. 5 from this point forward. The charter came home once. The Lodge should now ensure that its records, photographs, minutes, proceedings, artifacts, and memories do not drift into absence again. Each generation should leave the next with more clarity, not less. Each Brother entrusted with records or artifacts should understand that he may be holding something future Brethren will desperately need.

The charter returned as a witness, but also as a warning. It reminds us how easily important things can become separated from the institutions that gave them meaning. It reminds us that even sacred trust can become vulnerable when memory weakens. Yet it also gives hope, because in this case the chain held. The document survived. It was recognized. It was recovered. It was verified. It was returned.

That return should humble the Lodge. It should also strengthen it. The Brethren of 1882 could not have imagined every mile the charter would travel through time. They could not have known that future generations would lose sight of it, recover it, and stand before it again more than a century later. They simply did the work before them. They accepted authority, organized properly, and gave permanence to Masonic labor in Tombstone.

The modern Lodge now stands beneath that same inheritance. The returned charter says, in effect, that the beginning is still present. The question is whether the Brethren will be worthy of it.

To be worthy does not mean to be flawless. No Lodge, no officer, and no generation is perfect. Masonry itself begins with the recognition that a man is unfinished and must be worked upon. To be worthy of the charter means accepting the labor that comes with inheritance. It means treating the Lodge as entrusted, not owned. It means refusing to reduce history to a talking point. It means keeping the work alive in the same spirit of fidelity that made the charter meaningful in the first place.

For King Solomon Territorial Lodge No. 5, the charter is now more than a document from 1882. It is the returned beginning, the silent witness, and the visible reminder that the past still places demands upon the living. It came home to a Lodge that had endured long enough to receive it.

May it never again be treated as merely old paper.

May it remain a charge.

May every Brother who sees it understand that what was returned must now be guarded, taught, and carried forward.

The charter returned. The responsibility remained.

Chapter Sixteen

Nine Men. One Lodge. One Legacy.

A single life may honor a Lodge.

A line of lives reveals what the Lodge has given to the world.

A list can be read quickly, but a legacy cannot.

Benjamin Titus. George W. Cheyney. Artemus L. Grow. Edwin A. Hughes. Joseph A. E. Ivey. Leland D. Wilson. Richard J. Lopshire. Verne D. Hegge. Michael T. Bishop.

Nine names. Nine Brothers. Nine Grand Masters of Masons in Arizona connected to King Solomon Territorial Lodge No. 5.

Taken only as a roster, the list is impressive. It marks a distinction few lodges can claim and gives Tombstone a place in the leadership history of Arizona Masonry that extends far beyond local pride. Yet a list alone is not enough. The real question is not simply who these men were, but what their collective service reveals about the Lodge and its wider influence.

Seen together, these nine Brothers show that King Solomon Territorial Lodge No. 5 was never merely an old institution resting on early history. It was a working Lodge whose influence reached across generations and across Arizona Masonry. From 1885 to 2009, members connected to Tombstone were called to the Grand East in very different eras of Arizona's development. Their service crosses the territorial period, statehood, war, pandemic, postwar growth, modern change, and the twenty-first century.

That span matters because it proves continuity. One Grand Master connected to a Lodge is an honor. Several in the early years of a jurisdiction suggest influence at the foundation. Nine across more than a century tell a deeper story. They show that the Lodge's contribution was not a single bright moment, but a sustained line of leadership.

This chapter also requires precision. Eight of these Brothers are presently understood to have served as Worshipful Master of King Solomon Territorial Lodge No. 5 before becoming Grand Master of Arizona. Leland D. Wilson, Grand Master in 1959, had Nogales as his Home Lodge but was also held dual membership in King Solomon Lodge No. 5. He therefore belongs properly within the Lodge's broader Grand Master legacy, while his place should be distinguished from the eight Past Masters of this Lodge who later served in the Grand East.

That distinction does not weaken the story. It strengthens it.

It shows that the Lodge's influence was not confined only to men who passed through the Oriental Chair in Tombstone. It also reached Brethren whose Masonic lives connected them to more than one Lodge and whose service reflected the broader fabric of Arizona Masonry. In Wilson, the record reminds us that Lodge history is sometimes wider than the categories first used to describe it. A man may belong to a Lodge's legacy not because every part of his Masonic identity began there, but because his membership, service, and connection formed part of its living story.

Benjamin Titus stands first in the line. As Senior Warden in the original officer line under California dispensation, he was present before the Lodge became permanently chartered under Arizona authority. When he became Grand Master in 1885, he connected the Lodge's beginning to the early leadership of

Arizona Masonry itself. His service tells us that King Solomon Territorial Lodge No. 5 was not simply present at the foundation; it was already helping bear the weight of the new jurisdiction.

George W. Cheyney followed in 1890, and his life broadens the meaning of the Lodge's influence. Cheyney represents the Brother whose Masonic formation moved into civic life. His public service reminds us that the lessons of the Craft are not meant to remain inside the Lodge room. A man who learns order, restraint, duty, and self-government in Masonry should carry those habits into the world beyond the tiled door. Cheyney's place in the line reflects the connection between Masonic character and public trust.

Artemus Louden Grow, Grand Master in 1895, joined institutional leadership with practical Masonic relief. Lodge returns place him in the active officer line of King Solomon Lodge No. 5, while later Masonic history connects his legacy to a charitable bequest intended to provide food, clothing, and schooling for the orphaned children of deceased Arizona Masons. Grow reminds us that Masonic leadership is measured not only by the offices a Brother holds, but by the relief his labor makes possible for others.

Edwin A. Hughes served in 1918, a year marked by World War I and the influenza pandemic. His place in the line brings the Lodge's leadership story into a season of crisis. Hughes reminds us that stewardship is not proven only in calm years. The principles of the Craft matter most when the world is under strain, when families grieve, when communities fear, and when institutions must decide whether they are strong enough to continue their work beneath the pressure of history.

Joseph A. E. Ivey served as Grand Master in 1942, during World War II. His chapter carries both wartime weight and charter memory. The preserved history of the Lodge connects his effects to the rediscovery of the original 1882 charter, later recovered by WB Joseph A. Ivey Jr. and returned to the Lodge in 1998. Through Ivey, the line of Grand Masters becomes inseparable from the physical preservation of the Lodge's beginning. He represents not only leadership, but memory guarded across time.

Leland D. Wilson, Grand Master in 1959, is the recovered name in this story. His place clarifies the old question of eight versus nine and reminds us why careful research matters. Wilson's Home Lodge was Nogales, and for that reason he did not appear in the same category as the eight Brothers presently understood to have served as Worshipful Master of King Solomon Territorial Lodge No. 5. Yet Grand Lodge Proceedings identify him as having held dual membership in King Solomon Lodge No. 5, properly placing him within the Lodge's broader Grand Master legacy. His recovery does more than add a name. It restores precision to the record and proves that historical stewardship sometimes requires a second look at what earlier summaries may have left unresolved.

Richard J. Lopshire, Grand Master in 1965, carried the Tombstone line into postwar modern Arizona. His place in the sequence shows that the Lodge's influence did not end with the frontier, the territorial years, or the wartime generations. By the mid-twentieth century, Arizona had changed dramatically, and Masonry faced the work of remaining meaningful in a modernizing society. Lopshire represents craftsmanship in continuity: the old tools still being used in new hands.

Verne D. Hegge served as Grand Master in 1986, demonstrating that the Lodge's leadership tradition remained alive deep into the late twentieth century. His importance lies in continuity itself. By then, the world of 1881 was far removed from daily life, yet the same Lodge still contributed leadership to the jurisdiction. Hegge's place in the line reminds us that continuity is not passive survival. It is purpose carried through change.

Michael T. Bishop, Grand Master in 2009, brings the line into the twenty-first century. He also stands directly in the story of the returned charter, having received it on behalf of the Lodge while serving as Worshipful Master in 1998. His place completes the human chain and connects it to the physical return of the founding document. Through Bishop, the frontier inheritance becomes modern responsibility.

Together, these men form a pattern: foundation, civic service, institutional building, crisis stewardship, preservation, recovered memory, modern craftsmanship, continuity, and renewal. Each reflects a different need in the life of the Lodge and jurisdiction. None tells the whole story alone, but together they reveal the architecture of a legacy.

This matters because Freemasonry does not exist to produce titles. A Lodge should not measure its worth merely by how many of its members rise to high office. The deeper purpose of the Craft is to form men. It teaches them to govern themselves, to act with restraint, to practice charity, to seek truth, and to accept obligation. When such men are later trusted with leadership, the office becomes evidence of the formation that came before.

The nine Grand Masters connected to King Solomon Territorial Lodge No. 5 should therefore be understood not as trophies, but as witnesses. Their service bears witness to the culture of responsibility cultivated by the Lodge over generations and to the reach of its membership within Arizona Masonry. A man does not become worthy of trust in a single moment. He is shaped by small acts of discipline long before he is called to larger responsibility. He learns to show up, to listen, to serve, to prepare, to accept correction, and to place the good of the institution above personal convenience.

Those habits are formed quietly. They rarely make dramatic history, but without them no enduring institution can exist. A Lodge that produces and attracts leaders across generations has done more than preserve a name. It has preserved a method of forming men.

King Solomon Territorial Lodge No. 5 did that work in a town the world often remembers for very different reasons. Tombstone's popular memory is crowded with gunfighters, lawmen, silver mines, saloons, wooden sidewalks, and the brief violence of a famous day. Those stories have their place, but they are not the whole story. While legend fixed its attention on conflict, the Lodge carried on a quieter work of order, instruction, brotherhood, and service.

That contrast gives this history its force. Tombstone's most famous event lasted less than a minute. King Solomon Territorial Lodge No. 5 endured for nearly a century and a half. The gunfight became legend, but the Lodge became legacy.

The nine Grand Masters show that this legacy did not remain inside Tombstone. The Light kindled in the room above Allen Street traveled through men into the wider jurisdiction. It reached the Grand Lodge of Arizona not once, but repeatedly, across more than a century. That is not an accident. It is the result of generations of Brethren preserving an institution capable of forming men for service, and of a Lodge whose membership connected deeply to the broader Masonic life of Arizona.

Still, the list should create humility before it creates pride. It would be easy to say, "Our Lodge produced nine Grand Masters," and treat that as the end of the matter. But history used only for pride becomes hollow. The better question is what such a legacy now requires.

If nine Brothers connected to King Solomon Territorial Lodge No. 5 carried the Lodge's Light into the Grand East, then the present Lodge must ask whether it is still forming men capable of responsibility. If eight of those Brothers served as Worshipful Master of this Lodge before becoming Grand Master of Arizona, then the Oriental Chair itself carries a powerful reminder of duty. If Wilson's recovered place teaches anything, it is that membership, memory, and records must be handled carefully. If the charter returned, the present Lodge must ask whether it is living beneath that charter with seriousness. If the room above Allen Street has held generations of Brethren, the present Lodge must ask whether it is preparing the next generation to understand what they are inheriting.

The nine names are not merely a monument. They are a mirror. They show what has been possible, and they ask what remains possible.

A faithful Lodge does not preserve history in order to admire itself. It preserves history so that it may be held accountable by the best of what came before. The past should not make the present comfortable. It should make the present responsible.

That is the true meaning of this line of Grand Masters. They remind the Brethren that the Lodge's history is not simply behind them. It is beneath them, like a foundation. A foundation is not honored by being praised. It is honored by building rightly upon it.

The work now is not to recreate the past. The world has changed, and each generation must labor in the time given to it. The work is to carry forward the principles that made the past worth preserving: fidelity, truth, charity, discipline, humility, brotherhood, and service. Those principles formed the men named here. They remain the proper labor of the Lodge today.

Nine Grand Masters. One Lodge. One legacy.

The legacy does not belong only to those nine. It belongs to every Brother who now stands after them in the line. It belongs to the current Lodge, to future Brethren not yet initiated, and to those who will one day receive the charter, the records, the room, and the responsibility.

May they know these names.

More importantly, may they understand what the names require.

Chapter Seventeen

The Light That Never Left

The frontier changed. The town changed. The nation changed.

But the Light never left.

Every history must eventually decide where to end, even when the story itself continues.

That is especially true of a living Lodge. King Solomon Territorial Lodge No. 5 does not end with this publication, with the returned charter, with the list of nine Grand Masters, or with the closing page of a commemorative volume. Its story continues whenever the Brethren gather, whenever the Lodge opens, whenever a candidate seeks Light, whenever a Brother accepts responsibility, and whenever the present generation chooses preservation over neglect.

The Lodge began in a frontier town where permanence was far from guaranteed. Tombstone was young, ambitious, and uncertain. Men came seeking silver, opportunity, reinvention, and wealth. Some stayed long enough to build. Others passed through. The town was alive with motion, but motion alone does not make a community. A community requires institutions, memory, trust, and men willing to labor for something larger than themselves.

In 1881, Brethren in Tombstone received authority to work under dispensation from the Grand Lodge of California. In 1882, that beginning became permanent when the Lodge entered the new Grand Lodge of the Territory of Arizona as King Solomon Territorial Lodge No. 5. From that moment forward, the Lodge became part of the civic and moral architecture of Tombstone and Arizona Masonry.

The simple statement that the Lodge endured should not be treated lightly. It endured the fading of the silver boom, the transformation of Tombstone from living frontier town into historical symbol, the passage from territory to statehood, wars, sickness, economic change, shifting civic habits, and the long movement of the twentieth century into the twenty-first. It endured long enough for the United States to approach its two hundred fiftieth anniversary and for the Brethren of today to recognize that their Lodge's story belongs within the larger American story.

Such endurance was not inevitable. Institutions do not survive because they are old. They survive because generations of people decide, repeatedly, that they are worth the labor. Some of those people are remembered by name. Many are not. Some became Grand Masters. Many served quietly in ordinary offices, committees, degrees, cleanups, repairs, meals, funerals, charities, and meetings. They kept the Lodge alive through work that may never receive a chapter of its own.

That quiet labor deserves respect. A history that remembers only the famous misunderstands how institutions survive. The nine Grand Masters are essential to this publication, but they stand upon a much wider foundation of Brethren whose names may appear only in minutes or rosters. Many of them left no public biography, no preserved portrait, and no dramatic story. Yet their ordinary faithfulness made extraordinary continuity possible.

The Light never left because men kept carrying it.

That does not mean every generation carried it perfectly. No generation does. Masonry itself assumes that men are unfinished and must be worked upon. The importance of the Lodge is not that its members were

flawless, but that they belonged to a tradition that called them toward improvement. They received the work, labored in their time, and passed forward enough of the inheritance for the next generation to continue.

That is the pattern of stewardship: receive, labor, preserve, improve where possible, and pass forward. The words are simple, but the duty is not.

Every Brother who enters an old Lodge enters a story already in progress. He may first notice the ordinary details: meetings, minutes, chairs, dues, schedules, repairs, and responsibilities. Those things are real, and sometimes they are tiring. But beneath them is inheritance. The room exists because others cared for it. The charter remains because others preserved it. The records survive because others wrote and protected them. The traditions continue because others taught them. The Lodge is alive because earlier Brethren refused to let it become only memory.

That should humble every Brother who climbs the stairs.

No one owns such a legacy. Each generation receives it for a time. The question is what that generation does while the legacy is in its hands.

For King Solomon Territorial Lodge No. 5, the answer cannot be merely to be old, historic, or interesting. Those things may attract attention, but they are not enough. An old Lodge must be faithful. It must teach its history without becoming trapped by it. It must preserve artifacts without reducing them to decoration. It must welcome new Brothers into living work, not merely into admiration of the past. It must hold standards high while remembering that the purpose of the Craft is formation, not nostalgia.

Men still need the Craft. That may be the most important truth this final chapter can state.

The world has changed beyond anything the first Brethren of Tombstone could have imagined. Men now live amid speed, distraction, isolation, noise, and constant demands upon attention. Communities are often less rooted than they once were. Civic life has thinned in many places. Many men seek meaning but do not know where to find it. Many want brotherhood but have rarely seen it practiced with seriousness. Many want to become better but lack a language of moral improvement.

Freemasonry still has that language.

The square still teaches fairness. The plumb still teaches uprightness. The level still teaches equality. The compasses still teach restraint. The rough ashlar still teaches that a man is unfinished. The altar still teaches that obligation matters. These lessons are old because the needs they address are old. Human nature has not outgrown them.

That is why the Light must not merely be admired. It must be offered, carefully and seriously, to men willing to work. Not as entertainment, not as branding, and not as a shallow appeal to history, but as living instruction. The Lodge's past gives it credibility, but its present labor gives it purpose.

King Solomon Territorial Lodge No. 5 has a special responsibility because of what it has inherited: its age, its location, its charter, its room above Allen Street, its service to Arizona Masonry, its nine Grand Masters, and the generations of quiet Brethren who preserved it. A Lodge with such a history should not think small thoughts about itself. That does not mean arrogance. It means responsibility.

There is a difference between pride and stewardship. Pride says, "Look what we have been." Stewardship says, "Because of what we have been, we must be faithful now."

This publication has sought to follow the second path. It has not attempted to turn the Lodge into legend. Tombstone has enough legend. It has sought to preserve a truthful account: the founding, the charter, the nine verified Grand Masters, the correction of earlier confusion, the known facts, the open questions, and the continuing obligation of research. Truth matters because a false history weakens the foundation even

when it flatters the present. A truthful history, even when incomplete, gives future Brethren something strong enough to build upon.

For that reason, this first edition should be understood as a foundation rather than a final monument. There is more to find. Proceedings should be reviewed. Photographs should be located. Biographies should be expanded. Family records should be sought. Newspaper accounts should be gathered. Lodge minutes should be studied. Artifacts should be documented. Future editions should be stronger because future Brethren continue the work.

That is not a weakness. It is the point.

A living history project should remain alive. It should invite the next Brother to pick up the tools and continue shaping the stone. In that sense, this publication is itself a kind of rough ashlar: worked upon, offered forward, and capable of further refinement.

The timing of this work matters. As the United States commemorates its Semiquincentennial, many will look to national events, famous founders, wars, presidents, documents, and monuments. Those things deserve remembrance. But America was also preserved in smaller rooms by ordinary people who practiced responsibility close to home. Lodge rooms, churches, schools, courthouses, family tables, and local associations helped teach habits of self-government and civic virtue. The history of King Solomon Territorial Lodge No. 5 belongs to that larger story.

This Lodge's history teaches that communities endure when people accept obligations. They endure when institutions teach responsibility. They endure when memory is preserved. They endure when men understand that liberty without virtue cannot long survive. They endure when each generation refuses to let the work die in its hands.

King Solomon Territorial Lodge No. 5 began in the Arizona Territory. It grew in Tombstone. It served Arizona Masonry. It preserved a charter. It formed leaders. It kept a room alive. It carried Light. Now, in this generation, it has begun the work of telling its story with greater care.

That is worth celebrating, but celebration should lead to recommitment.

The final word of this publication should not be admiration. It should be charge.

To the Brethren of King Solomon Territorial Lodge No. 5: guard the charter, keep the records, preserve the room, teach the history, correct the errors, honor the quiet Brothers, prepare the younger ones, serve the community, support the Grand Lodge, and carry the Light as faithfully as those who carried it before you.

There will come a day when future Brethren look back upon this generation. They will ask what was preserved and what was neglected. They will ask whether the Lodge understood the gift placed in its hands. May they find the charter safe, the records clearer, the room cared for, the story stronger, and the Light still burning.

The true measure of this work is not whether the past was remembered beautifully. It is whether the future was served faithfully.

The frontier changed. The town changed. The nation changed. The world changed.

But the Light never left.

It waits now in the hands of the living.

May we be worthy to carry it.

Appendix A

Timeline of King Solomon Territorial Lodge No. 5

Historical Timeline

This timeline summarizes the principal dates, events, and research milestones presently documented in the history of King Solomon Territorial Lodge No. 5. It is not intended to be exhaustive. Future editions should expand it as additional Lodge minutes, Grand Lodge Proceedings, photographs, newspaper accounts, family records, civil documents, and archival materials are located and verified.

1776 - Declaration of Independence

The United States declared its independence, beginning the national story commemorated during the Semiquincentennial year of 2026. The history of King Solomon Territorial Lodge No. 5 is presented within that broader American tradition of local institutions, civic responsibility, voluntary association, and service across generations.

June 4, 1881 - Organization Under Dispensation

Masons in Tombstone began their work as Solomon Lodge under dispensation from the Grand Lodge of California. Current Lodge history identifies the first appointed officers as Wells W. Spicer, Worshipful Master; Benjamin Titus, Senior Warden; and Thomas R. Sorin, Junior Warden.

1881 - Masonic Light Kindled in Tombstone

During Tombstone's rapid growth as a frontier mining community, the Brethren established organized Masonic labor in a town still defined by opportunity, uncertainty, and impermanence. Their work began before Arizona possessed a Grand Lodge of its own and demonstrated a commitment to order, fellowship, and moral responsibility amid frontier conditions.

March 25, 1882 - Chartered as King Solomon Territorial Lodge No. 5

Solomon Lodge under dispensation became King Solomon Territorial Lodge No. 5 under the authority of the Grand Lodge of the Territory of Arizona. The charter transformed the temporary authority of dispensation into permanent Masonic standing within the newly established Arizona jurisdiction.

1882 - Association with Schieffelin Hall

The Lodge's long association with the second floor of Schieffelin Hall became central to its identity. From this historic location above Allen Street, generations of Brethren continued the work begun during Tombstone's frontier period.

1885 - Benjamin Titus Serves as Grand Master of Arizona

Benjamin Titus, the original Senior Warden of Solomon Lodge under the 1881 dispensation, was elected and installed Grand Master of Masons in Arizona. The 1885 Proceedings identify him as Benjamin Titus of

Tombstone, while the King Solomon Lodge return lists him among its Past Masters as "Benjamin Titus, G.M." He is the first Brother in the documented King Solomon Grand Master line.

1890 - George Washington Cheyney Serves as Grand Master of Arizona

George Washington Cheyney became Grand Master of Masons in Arizona. His life joined Tombstone's mining economy, King Solomon Lodge membership, territorial public education, legislative service, postal administration, and judicial responsibility.

1895 - Artemus Louden Grow Serves as Grand Master of Arizona

Artemus Louden Grow became Grand Master of Masons in Arizona. King Solomon Lodge returns document his service as Senior Deacon in 1891 and Junior Warden in 1892. Later Masonic history also associates him with a charitable bequest intended to establish a special fund for the orphaned children of deceased Arizona Masons.

1912 - Arizona Statehood

Arizona became the forty-eighth state of the United States. By the time of statehood, King Solomon Territorial Lodge No. 5 had already been working for approximately thirty years and had contributed three members to the office of Grand Master.

1918 - Edwin Alvin Hughes Serves as Grand Master of Arizona

Edwin Alvin Hughes served as Grand Master during World War I and the influenza pandemic. His administration confronted wartime Masonic concerns, cancelled meetings, statewide quarantine conditions, interrupted visitations, military degree work, relief appeals, and extensive illness. Hughes himself suffered severe influenza followed by pneumonia and was unable to attend the 1919 Annual Communication in person.

September 19, 1918 - Death of Artemus Louden Grow

Past Grand Master Artemus Louden Grow died at Sawtelle, California. His death was reported by Edwin Alvin Hughes in the 1919 Proceedings, and the subordinate Lodge death roll recorded him under King Solomon Lodge No. 5.

1942–1943 - Joseph Arthur Edmyth Ivey Serves as Grand Master of Arizona

Joseph Arthur Edmyth Ivey served as Grand Master during World War II. His administration promoted war-bond purchases, welfare for servicemen, emergency Lodge work for military candidates, statewide visitation, and Masonic continuity during national crisis. He reported traveling 19,378 miles in the interest of the Craft and visiting every constituent Lodge in Arizona.

1959–1960 - Leland Duillard Wilson Serves as Grand Master of Arizona

Leland Duillard Wilson served as Grand Master during a period of growth, Lodge formation, institutional planning, and renewed attention to the founding Lodges of the Arizona jurisdiction.

Wilson's Home Lodge was Nogales Lodge No. 11. He also held dual membership in King Solomon Lodge No. 5 and San Pedro Lodge No. 55. His inclusion resolves the former discrepancy between eight Past Masters of King Solomon Lodge No. 5 and nine King Solomon members who served as Grand Master of Arizona.

1959–1960 - Founding Lodges Honored

During Wilson's administration, five Special District Communications honored the five Lodges that formed the Grand Lodge of Arizona: Aztlan Lodge No. 1, Arizona Lodge No. 2, White Mountain Lodge No. 3, Tucson Lodge No. 4, and King Solomon Lodge No. 5.

These gatherings preserved the memory of the jurisdiction's origins while Arizona Masonry continued expanding into new communities.

1965–1966 - Richard J. Lopshire Serves as Grand Master of Arizona

Richard J. Lopshire served as Grand Master during a period of postwar growth and modernization. His administration emphasized ritual instruction, Masonic education, public ceremonies, institutional policy, relief, and the public reputation of the Craft.

Lopshire was a Past Master of San Pedro Lodge No. 55 and a Past Master and Treasurer of King Solomon Lodge No. 5.

1966 - Grand Lodge Returns to Tombstone

The Annual Communication of the Grand Lodge of Arizona was held in Tombstone under the leadership of Grand Master Richard J. Lopshire. It was only the second Grand Communication held in Tombstone since 1887.

Worshipful Master Robert Cowan welcomed the Grand Lodge on behalf of King Solomon Lodge No. 5, and Past Grand Master Leland Duillard Wilson recognized the Lodge's line of Grand Masters, including the presiding Grand Master, Richard J. Lopshire.

1986–1987 - Verne D. Hegge Serves as Grand Master of Arizona

Verne D. Hegge served as Grand Master during an era that required renewed attention to membership, leadership preparation, Masonic education, visitation, financial planning, widows, youth service, and institutional continuity.

Grand Lodge records associate him with Huachuca Lodge No. 53 and King Solomon Lodge No. 5.

1987 - Annual Communication Held in Sierra Vista

The Annual Communication of the Grand Lodge of Arizona was held in Sierra Vista. The welcome recognized both Huachuca Lodge No. 53 and King Solomon Lodge No. 5, reflecting Hegge's relationship to both Lodges and the larger historical connection between Tombstone and Sierra Vista Masonry.

1988 - History of King Solomon Lodge No. 5 Edited by Verne D. Hegge

Verne D. Hegge served as editor of a history of King Solomon Lodge No. 5. That work became an important source through which later generations understood the Lodge's territorial origins, institutional continuity, and surviving historical record.

1998 - Original 1882 Charter Returned

According to preserved Lodge history, the original 1882 charter was discovered among the effects of Joseph Arthur Edmyth Ivey and recovered by Worshipful Brother Joseph A. Ivey Jr.

After the document was returned to Grand Lodge custody and verified, Grand Master Bill Jeffers formally presented it to Worshipful Brother Michael T. Bishop, who was then serving as Worshipful Master of King Solomon Lodge No. 5.

The precise chain of custody remains a priority for confirmation through Lodge minutes, Grand Lodge Proceedings, correspondence, photographs, or related archival documentation.

1999 - Hegge Assists with Archival Photograph Identification

Verne D. Hegge participated in correspondence concerning historical King Solomon Lodge and Schieffelin Hall photographs. He recorded that older Lodge members believed certain images dated from the 1930s, helping preserve context that might otherwise have been lost.

2009–2010 - Michael T. Bishop Serves as Grand Master of Arizona

Michael T. Bishop served as Grand Master of Masons in Arizona and carried King Solomon Lodge No. 5's Grand Master line into the twenty-first century.

His administration emphasized Masonic fundamentals, ritual, education, mentorship, leadership, financial responsibility, technology, unity, tolerance, and religious liberty. The Proceedings identify him with King Solomon Lodge No. 5 and Camp Stone Lodge No. 77.

2009–2010 - Public Ceremonies During Bishop's Administration

Bishop's administration included the dedication of the Wings on Words Child Language Center and a cornerstone ceremony for Walden Grove High School. These events connected traditional Masonic public ceremony with education, communication, community development, and institutions intended to serve future generations.

2016 - Public Reference to Nine Grand Masters

A *Tombstone News* article featuring Brother Peter H. Giese stated that nine members of King Solomon Lodge No. 5 had served as Grand Master of Arizona.

Later Lodge review initially appeared to support only eight names because the local wall registers and Past Master records were tracking Brethren who had served as Worshipful Master of King Solomon Lodge No. 5.

Subsequent review of Grand Lodge records restored Leland Duillard Wilson to the broader membership line. The earlier reference to nine was therefore substantially correct: nine members of King Solomon Lodge No. 5 served as Grand Master, while eight are presently understood to have served as Worshipful Master of the Lodge.

February 2023 - Brother Peter H. Giese Called to the Celestial Lodge Above

Brother Peter H. Giese, whose devotion to King Solomon Lodge No. 5 helped preserve and share its history, was called to the Celestial Lodge Above.

His public reference to nine Grand Masters ultimately helped preserve a historical truth that required the distinction between Lodge membership and local Past Master service to be fully understood.

2026 - First Edition of *A Guiding Light on the American Frontier*

The first edition of *A Guiding Light on the American Frontier* was prepared through the King Solomon Territorial Lodge No. 5 Legacy Project in commemoration of the 250th anniversary of the United States.

The publication gathers the Lodge's history, the documented line of nine Grand Masters, the recovered-charter story, the legacy of Schieffelin Hall, and the continuing responsibility to preserve the record for future generations.

Future Editions - Continuing Expansion of the Timeline

Future editions should add verified Past Master years, complete Lodge officer rosters, initiation and degree dates where available, building and restoration milestones, artifact documentation, portrait provenance, Grand Lodge Proceedings citations, cemetery and obituary records, family materials, oral histories, and newly recovered Lodge records.

The timeline should remain a living record—expanded when evidence is found, corrected when necessary, and preserved with the same care owed to the Lodge itself.

Appendix B

Grand Masters of King Solomon Territorial Lodge No. 5

This appendix identifies the **nine documented members of King Solomon Territorial Lodge No. 5 who served as Grand Master of Masons in Arizona**.

Eight are presently understood to have served as Worshipful Master of King Solomon Lodge No. 5. Leland Duillard Wilson belonged to the line through dual membership, with Nogales Lodge No. 11 as his Home Lodge and additional membership in San Pedro Lodge No. 55.

The roster reflects the best-supported record available at the time of publication and is based upon Grand Lodge Proceedings, Lodge returns, local records, historical publications, civil documents, and related archival materials. Future editions should refine individual entries as additional primary sources are located.

Documented Roster

Benjamin Titus

Grand Master of Arizona: 1885–1886
Chapter: Chapter Six — *Benjamin Titus — The Foundation Stone*
Masonic Era: The Territorial Dawn
Relationship to King Solomon Lodge No. 5: Original Senior Warden under dispensation; Past Master

Benjamin Titus stands at the beginning of the Lodge's Grand Master legacy. He served as the original Senior Warden of Solomon Lodge under dispensation in 1881 and was elected and installed Grand Master of Masons in Arizona in 1885.

The 1885 Proceedings identify him as Benjamin Titus of Tombstone. The King Solomon Lodge return for that year lists him among the Past Masters as "Benjamin Titus, G.M." His surviving March 7, 1881 letter also places him in Tombstone during the Lodge's formative year and connects him with Stafford, Hudson and Company Bank and the speculative mining economy of the community.

Historical Significance: Titus represents the foundation of the Lodge's jurisdictional influence. Through him, the officer line of Solomon Lodge under dispensation first reached the Grand East of Arizona Masonry.

Remaining Research Priorities: Locate and review the 1886 Proceedings containing his Grand Master's Annual Address; confirm complete civil biography, obituary, burial location, and later Masonic service; document final portrait provenance and reproduction status.

George Washington Cheyney

Grand Master of Arizona: 1890–1891
Chapter: Chapter Seven — *George W. Cheyney — The Statesman*
Masonic Era: Civic Expansion
Relationship to King Solomon Lodge No. 5: Member; Past Master status should be confirmed from Lodge records

George Washington Cheyney represents the connection between Masonic formation and public service during Arizona's territorial development.

Born in Philadelphia in 1854, he arrived in Tombstone in 1881 and became associated with the Tombstone Mill and Mining Company. His public career included service in the Arizona Territorial Legislature, appointment as Superintendent of Public Instruction, candidacy for Territorial Delegate to Congress, service as Tucson postmaster, and election as probate judge of Pima County.

Contemporary obituary reporting identified him as a member of King Solomon Lodge in Tombstone and as a former Grand Master of Masons.

Historical Significance: Cheyney demonstrates that the influence of King Solomon Lodge did not remain confined to the Lodge room. It moved outward into education, government, law, and the civic development of the Arizona Territory.

Remaining Research Priorities: Locate and review the 1890 and 1891 Proceedings; confirm the full record of his Grand Master administration and local Lodge offices; verify burial documentation and surviving family papers; complete portrait provenance.

Artemus Louden Grow

Grand Master of Arizona: 1895–1896
Chapter: Chapter Eight — *Artemus Louden Grow — The Orphan's Benefactor*
Masonic Era: Institutional Growth and Masonic Relief
Relationship to King Solomon Lodge No. 5: Officer; Past Master according to later Masonic history

Artemus Louden Grow served in the officer line of King Solomon Lodge No. 5 before entering the Grand East. The 1891 Lodge return lists Artemas Louden Grow as Senior Deacon, while the 1892 return records Artemus Louden Grow as Junior Warden.

His name appears in several historical forms, including Artemus, Artemas, Artimus, and Artemis. The strongest current full-name evidence supports **Artemus Louden Grow**.

A later Masonic historical account identifies him as a Past Master of King Solomon Lodge No. 5 and preserves language attributed to his January 10, 1915 will. According to that account, he directed part of his estate toward a special Orphan's Fund for the food, clothing, and schooling of orphaned children of deceased Arizona Masons.

Historical Significance: Grow represents both institutional development and practical Masonic relief. His legacy joins service in the Lodge and Grand Lodge with concern for vulnerable children beyond his own lifetime.

Remaining Research Priorities: Locate the 1895 and 1896 Proceedings; obtain the original will or probate record; confirm his full Past Master service and civil biography; document occupation, family history, burial location, and portrait provenance.

Edwin Alvin Hughes

Grand Master of Arizona: 1918–1919
Chapter: Chapter Nine — *Edwin Alvin Hughes — The Steward During Crisis*
Masonic Era: World War I and the Influenza Pandemic
Relationship to King Solomon Lodge No. 5: Past Master and Secretary

Edwin Alvin Hughes served as Grand Master during World War I and the influenza pandemic. The 1919 Proceedings preserve his official portrait and identify him by his full name.

The King Solomon Lodge return lists Hughes as Secretary and among the Lodge's Past Masters. Earlier Lodge records also identify him as Worshipful Master in 1909, 1910, and 1911, though those years should be confirmed through annual returns or minutes.

His Grand Master's Address documented wartime concerns, military degree work, cancelled meetings, quarantine conditions, interrupted visitations, Masonic relief, and the deaths of Past Grand Masters Artemus Louden Grow and Joseph Brawner Creamer. Hughes himself suffered severe influenza followed by pneumonia and was unable to attend the 1919 Annual Communication.

Historical Significance: Hughes represents stewardship under crisis. His administration shows the Lodge's leadership legacy operating during war, public-health disruption, widespread illness, and mourning.

Remaining Research Priorities: Confirm his Worshipful Master years; locate complete civil and professional records, family history, obituary, and burial location; identify additional wartime correspondence and Lodge records; finalize portrait documentation.

Joseph Arthur Edmyth Ivey

Grand Master of Arizona: 1942–1943
Chapter: Chapter Ten — *Joseph Arthur Edmyth Ivey — The Guardian of the Charter*
Masonic Era: World War II and the Preservation of Memory
Relationship to King Solomon Lodge No. 5: Past Master

Joseph Arthur Edmyth Ivey was one of the most broadly accomplished civic and Masonic leaders in the King Solomon Grand Master line.

Born in Cedar City, Utah, in 1888, he came to Cochise County before 1900. His early career included work for Wells Fargo and Company, service as a railway express messenger, and training as a pharmacist. He later held several Cochise County offices, served as Tombstone councilman, became Mayor of Tombstone in 1923 and 1924, served on the local school board, directed the Chamber of Commerce, and became the first president of the local Lions Club.

His Masonic record included leadership in the Grand Lodge, Royal Arch Masons, Royal and Select Masters, Knights Templar, Order of the Eastern Star, Scottish Rite, and Red Cross of Constantine.

During World War II, Ivey promoted Masonic war-bond purchases, emergency work for servicemen, military welfare, statewide visitation, and continued Lodge growth. He reported traveling 19,378 miles and visiting every constituent Lodge during his year.

His memory is also tied to the survival of the original 1882 charter, later discovered among his effects and recovered by his son, Worshipful Brother Joseph A. Ivey Jr.

Historical Significance: Ivey represents wartime leadership, civic service, broad Masonic responsibility, and preservation of the Lodge's founding document.

Remaining Research Priorities: Confirm the complete charter chain of custody through Lodge minutes, Grand Lodge records, correspondence, photographs, and family documentation; locate obituary and burial records; document surviving civic and business records; finalize portrait provenance.

Leland Duillard Wilson

Grand Master of Arizona: 1959–1960
Chapter: Chapter Eleven — *Leland Duillard Wilson — The Recovered Name*

Masonic Era: Growth, Fellowship, and the Clarified Record
Relationship to King Solomon Lodge No. 5: Dual member
Home Lodge: Nogales Lodge No. 11
Additional Membership: San Pedro Lodge No. 55

Leland Duillard Wilson was born in Miami, Oklahoma, in 1909 and moved to Arizona with his family in 1919. He married Inez Lemons in 1929 and was the father of four daughters.

Wilson was initiated, passed, and raised in Nogales Lodge No. 11 during 1943 and later served as its Worshipful Master in 1948. During that year, he helped establish the gathering that became Masonic Fellowship Day.

His official biography records dual membership in King Solomon Lodge No. 5 and San Pedro Lodge No. 55. He had the honor of constituting San Pedro Lodge and later constituted additional Lodges during his Grand Master administration.

Wilson also held five Special District Communications honoring the five founding Lodges of the Grand Lodge of Arizona, including King Solomon Lodge No. 5. His administration addressed Lodge growth, facilities, debt, financial planning, employee retirement income, liability concerns, research, and statewide visitation.

His inclusion resolves the former discrepancy between eight and nine. Eight members are presently understood to have served as Worshipful Master of King Solomon Lodge No. 5. Wilson is the ninth member in the broader Grand Master line through dual membership.

Historical Significance: Wilson represents the recovered name that reconciles the record. He was also a builder of fellowship, new Lodges, administrative continuity, and institutional remembrance.

Remaining Research Priorities: Confirm his exact dual-membership dates; obtain complete Nogales, King Solomon, and San Pedro membership records; locate Grand Lodge memorial or necrology material following his 1974 death; finalize portrait provenance and cemetery documentation.

Richard J. Lopshire

Grand Master of Arizona: 1965–1966
Chapter: Chapter Twelve — *Richard J. Lopshire — The Modern Craftsman*
Masonic Era: Growth, Education, and Modern Institutional Service
Relationship to King Solomon Lodge No. 5: Past Master and Treasurer
Additional Lodge Service: Past Master of San Pedro Lodge No. 55

Richard J. Lopshire was born in Ohio and moved to Benson in 1939. His professional career included work as an electrical foreman and station operator, followed by the establishment of a wholesale automotive-parts and tire-distribution business operating across two states.

His civic service included leadership in the Benson Rotary Club, the Chamber of Commerce, and the local elementary-school board.

Masonically, Lopshire served as Past Master of San Pedro Lodge No. 55 and as Past Master and Treasurer of King Solomon Lodge No. 5. He traveled and worked with Leland Duillard Wilson before later serving as Grand Master himself.

His administration emphasized ritual instruction, Masonic education, public ceremonies, relief, institutional policy, and the public understanding of Masonry. Following Hurricane Betsy, he praised the charitable response of the Craft as evidence of the “Big Heart of Masonry.”

The 1966 Annual Communication was held in Tombstone, only the second Grand Communication held there since 1887.

Historical Significance: Lopshire represents continuity through modernization. He carried the Lodge's territorial inheritance into postwar Arizona while keeping its ritual, education, public service, and institutional responsibilities active.

Remaining Research Priorities: Confirm full family and business history; locate complete obituary, cemetery, and memorial records; document later Lodge service and family continuity; finalize portrait provenance.

Verne D. Hegge

Grand Master of Arizona: 1986–1987
Chapter: Chapter Thirteen — *Verne D. Hegge — The Keeper of Continuity*
Masonic Era: Education, Leadership, and the Preservation of Memory
Relationship to King Solomon Lodge No. 5: Member; Past Master status requires final confirmation
Primary Lodge Association: Huachuca Lodge No. 53

Verne D. Hegge played an important role in the founding and development of Huachuca Lodge No. 53. In 1956, Masons gathered at his home in Garden Canyon to discuss the formation of a local Masonic organization. He became the first Vice President of the Sierra Vista Masonic Trowel Club and later worked as Master Elect to complete the Lodge's temple.

His Grand Master administration addressed membership decline, leadership development, Masonic education, financial planning, visitation, widows, youth service, and public responsibility.

The 1987 Annual Communication in Sierra Vista recognized both Huachuca Lodge No. 53 and King Solomon Lodge No. 5. Historical furnishings and carpeting from the King Solomon Lodge hall also entered the working life of Huachuca Lodge.

Hegge later served as editor of the 1988 history of King Solomon Lodge No. 5 and assisted in identifying archival photographs and Schieffelin Hall images through later correspondence.

Historical Significance: Hegge represents continuity between Tombstone and Sierra Vista, older and newer Lodges, Masonic leadership and education, and living work and historical preservation.

Remaining Research Priorities: Confirm his exact King Solomon Past Master or officer history; document occupation and family life; obtain complete obituary and cemetery records; verify all archival correspondence and photograph identifications; finalize portrait provenance.

Michael T. Bishop

Grand Master of Arizona: 2009–2010
Chapter: Chapter Fourteen — *Michael T. Bishop — Bringing the Charter Home*
Masonic Era: Twenty-First-Century Continuity
Relationship to King Solomon Lodge No. 5: Past Master
Additional Lodge Affiliations: Camp Stone Lodge No. 77; later Adobe Lodge No. 41

Michael T. Bishop is the most recent documented member of King Solomon Lodge No. 5 to serve as Grand Master of Masons in Arizona.

A later Grand Lodge historical notice records that he was raised on June 4, 1970, in Bentonville Lodge No. 56. He later affiliated with Camp Stone Lodge No. 77 and Adobe Lodge No. 41.

His connection to King Solomon Lodge No. 5 became especially important in 1998, when he served as Worshipful Master and received the recovered original 1882 charter during its formal presentation back to the Lodge.

The 2010 Proceedings identify him with King Solomon Lodge No. 5 and Camp Stone Lodge No. 77. His administration emphasized Masonic fundamentals, ritual, education, mentorship, leadership, financial planning, technology, unity, tolerance, and religious liberty.

His year also included public Masonic ceremonies connected to the Wings on Words Child Language Center and Walden Grove High School.

Historical Significance: Bishop carries the Lodge's Grand Master legacy into the twenty-first century and connects the modern Lodge directly to the return of its founding charter.

Remaining Research Priorities: Confirm the complete 1998 charter-return record through Lodge minutes and Grand Lodge documentation; locate surviving photographs and correspondence; document his full King Solomon officer history and continuing service; finalize portrait provenance.

Summary of the Documented Line

The documented line of Grand Masters associated with King Solomon Lodge No. 5 extends from Benjamin Titus in 1885 to Michael T. Bishop in 2009.

Across that period, the Lodge's influence reached from the territorial formation of Arizona Masonry into public service, institutional development, wartime leadership, Masonic relief, postwar growth, historical preservation, and twenty-first-century continuity.

Appendix C

Historical Sources and References

This appendix summarizes the principal source categories used or identified during the preparation of this edition. It is intentionally presented as a working source appendix rather than a final scholarly bibliography.

Future editions should convert these entries into fully formatted citations as primary documents are located, digitized, reviewed, and verified.

Source Method

This publication draws upon a combination of Lodge records, Grand Lodge Proceedings, officer returns, historical publications, civil records, newspaper accounts, correspondence, artifact history, public archival materials, internal research files, and oral tradition.

Where evidence is strongest, the text presents facts directly.

Where evidence remains incomplete, the text uses measured language, identifies the limitation, and preserves the matter as a continuing research priority.

The guiding standard for this project is simple:

Preserve what is known.
Identify what remains uncertain.
Leave future Brethren a clearer record than the one inherited.

Lodge and Institutional Sources

King Solomon Lodge No. 5 Historical Materials

Internal Lodge histories, commemorative publications, officer records, local files, wall registers, photographs, correspondence, and preserved Lodge tradition provided the foundation for the account of:

- organization under dispensation in 1881;
- chartering in 1882;
- the original officer line;
- the Lodge's association with Schieffelin Hall;
- the nine-member Grand Master roster;
- Past Master service;
- the charter-return narrative;
- Lodge artifacts;
- and long-term institutional continuity.

These materials remain essential, but they should be used alongside Grand Lodge Proceedings, annual returns, civil records, and contemporary public sources whenever possible.

King Solomon Lodge No. 5 Wall Registers

The Lodge's wall registers were used during the initial review of the Grand Master line. They appear to preserve the narrower line of Brethren who served as Worshipful Master of King Solomon Lodge No. 5 before later becoming Grand Master of Arizona.

That record supports the current count of eight Past Masters within the broader nine-member Grand Master roster.

The wall registers should be photographed at high resolution, fully transcribed, indexed by name and year, compared with Lodge minutes and annual returns, and preserved in both physical and digital archival form.

Lodge Minutes and Officer Records

Lodge minutes remain one of the most important source sets for future research.

They should be reviewed for officer elections and installations, Worshipful Master years, degree dates, membership and affiliation actions, deaths and memorials, charter references, building and restoration matters, committee activity, artifact custody, Grand Lodge communications, correspondence, public ceremonies, and references to the nine Grand Masters.

Annual Lodge Returns

Annual Lodge returns have already proved especially valuable in confirming officer service, Past Master status, spelling variations, membership, deaths, and Lodge affiliation.

They should be treated as controlling institutional records wherever available.

Important examples include Benjamin Titus listed among the Past Masters of King Solomon Lodge No. 5; Artemus Louden Grow listed as Senior Deacon and Junior Warden; Edwin Alvin Hughes listed as Secretary and Past Master; and death-roll references associated with King Solomon Lodge No. 5.

Artifact and Charter Records

The original 1882 charter is a central artifact in this publication.

Preserved Lodge history records that it was discovered among the effects of Joseph Arthur Edmyth Ivey, recovered by Worshipful Brother Joseph A. Ivey Jr., returned to Grand Lodge custody, and formally presented back to King Solomon Lodge No. 5 in 1998 by Grand Master Bill Jeffers to Worshipful Brother Michael T. Bishop.

Future archival work should document the full chain of custody through Lodge minutes, Grand Lodge Proceedings, Grand Communication records, photographs, correspondence, family records, artifact-custody notes, conservation reports, and any surviving presentation documents.

The charter should also receive a formal artifact record including dimensions, material, condition, seals, signatures, conservation status, storage location, and reproduction restrictions.

Grand Lodge Sources

Grand Lodge of Arizona Past Grand Master Records

Official Grand Lodge rolls and historical records were used to confirm the Grand Master years represented in this publication.

These records support the broader roster of nine members of King Solomon Lodge No. 5 who served as Grand Master of Masons in Arizona.

The distinction should be preserved carefully:

Nine members of King Solomon Lodge No. 5 served as Grand Master of Arizona. Eight are presently understood to have served as Worshipful Master of King Solomon Lodge No. 5. Leland Duillard Wilson belonged to the broader line through dual membership.

Grand Lodge Proceedings

Grand Lodge Proceedings are the most important primary source set used in this publication.

Proceedings reviewed or substantially reviewed include:

- **1885** — Benjamin Titus;
- **1919** — Edwin Alvin Hughes and the death of Artemus Louden Grow;
- **1943** — Joseph Arthur Edmyth Ivey;
- **1960** — Leland Duillard Wilson;
- **1966** — Richard J. Lopshire;
- **1987** — Verne D. Hegge;
- **2010** — Michael T. Bishop.

These volumes provided official portraits, Grand Master's Addresses, officer lists, credentials, biographies, Lodge returns, memorials, visitation reports, administrative actions, membership statistics, wartime activity, public ceremonies, and other jurisdictional evidence.

Priority volumes still to be located or reviewed in full include:

- **1886 Proceedings** — Benjamin Titus's Grand Master's Annual Address;
- **1890–1891 Proceedings** — George Washington Cheyney;
- **1895–1896 Proceedings** — Artemus Louden Grow;
- **1998 Proceedings or Grand Communication record** — formal return of the original charter.

Grand Master's Addresses

Grand Master's Addresses provide the clearest record of each administration's concerns, decisions, travel, relief work, communications, and institutional priorities.

Addresses now used in this publication include those associated with Edwin Alvin Hughes, Joseph Arthur Edmyth Ivey, Leland Duillard Wilson, Richard J. Lopshire, Verne D. Hegge, and Michael T. Bishop.

Remaining priority addresses include those of Benjamin Titus, George Washington Cheyney, and Artemus Louden Grow.

Grand Lodge Biographical Sketches

Official biographical sketches in the Proceedings provided important evidence concerning birth and family background, occupation, civic service, Lodge membership, appendant-body service, military-era work, affiliations, and Grand Lodge responsibilities.

These sketches were especially important for Joseph Arthur Edmyth Ivey, Leland Duillard Wilson, Richard J. Lopshire, Verne D. Hegge, and Michael T. Bishop.

Published and Public Historical Sources

***The Tombstone News*, 2016**

A 2016 *Tombstone News* article featuring Brother Peter H. Giese preserved important public history concerning King Solomon Lodge No. 5, Schieffelin Hall, and the statement that nine members of the Lodge had served as Grand Master of Arizona.

Later review initially appeared to support only eight because the Lodge-facing audit focused upon Past Masters of King Solomon Lodge No. 5.

Subsequent Proceedings research restored Leland Duillard Wilson to the broader membership line.

The article's reference to nine was therefore substantially correct. The issue was not an incorrect number, but the distinction between Past Masters of King Solomon Lodge No. 5 and members of King Solomon Lodge No. 5.

Tombstone and Schieffelin Hall Historical Sources

Public materials concerning Tombstone, Allen Street, Schieffelin Hall, mining history, civic development, and historic preservation provide the broader setting for the Lodge's story.

Future editions should identify and cite specific territorial histories, architectural records, preservation reports, property records, newspaper accounts, museum records, photographs, maps, and municipal histories.

Arizona Territorial and Statehood Context

General histories of the Arizona Territory and early statehood were used to frame the Lodge's movement from frontier organization to long-term jurisdictional continuity.

Future editions should identify the specific government records, territorial publications, legislative records, education records, and local histories used in that discussion.

Biographical and Archival Sources

Benjamin Titus

Important source material includes the 1885 Grand Lodge Proceedings, King Solomon Lodge returns, a March 7, 1881 letter from Tombstone to his mother, Eliza Titus, the Melikian Collection, references to Stafford, Hudson and Company Bank, Masonic Veteran Association material, and the surviving portrait associated with that organization.

Current evidence establishes Titus as the original Senior Warden under dispensation, a Past Master of King Solomon Lodge No. 5, and Grand Master of Arizona in 1885.

Remaining priorities include the 1886 Proceedings, full civil biography, obituary, burial location, and final portrait-rights documentation.

George Washington Cheyney

Important source categories include contemporary obituary reporting, Arizona territorial records, legislative records, public-education records, congressional campaign references, Tucson postal records, Pima County probate and judicial records, mining-company references, family records, and Grand Lodge Proceedings.

Current research supports the full name George Washington Cheyney and documents his connection to King Solomon Lodge, public education, the Territorial Legislature, Tucson postal service, and the Pima County probate court.

The 1890–1891 Proceedings remain a major gap.

Artemus Louden Grow

Important sources include King Solomon Lodge returns from 1885, 1891, and 1892; Grand Lodge memorial and death-roll references; later Masonic historical material; Gila Valley Lodge No. 9's published account; and the reported language of his January 10, 1915 will.

The strongest current spelling is:

Artemus Louden Grow

The original will or probate file remains necessary to verify the full terms of the reported Orphan's Fund bequest.

The 1895–1896 Proceedings also remain a priority.

Edwin Alvin Hughes

Important sources include the 1919 Grand Lodge Proceedings, his official portrait, his Grand Master's Address, King Solomon Lodge returns, wartime administrative records, quarantine-related dispensations, necrology, membership statistics, and Masonic war-relief correspondence.

These records establish his full name, King Solomon office and Past Master status, severe influenza and pneumonia, pandemic-related Lodge disruption, wartime concerns, and relief activity.

Remaining priorities include civil biography, occupation, family records, obituary, burial location, and confirmation of his Worshipful Master years.

Joseph Arthur Edmyth Ivey

Important sources include the 1943 Grand Lodge Proceedings, official biographical sketches, his Grand Master's Address, King Solomon credentials, civic and county records, pharmacy-licensure records, Tombstone municipal history, Chamber of Commerce and Lions Club history, York Rite and Scottish Rite records, and charter-return materials.

The Proceedings document his wartime administration, 19,378 miles of travel, statewide visitation, war-bond activity, military welfare, Lodge growth, and broad Masonic service.

Remaining priorities include the complete charter chain of custody, obituary, burial location, family papers, and final portrait documentation.

Leland Duillard Wilson

Important sources include the 1960 Grand Lodge Proceedings, his official biography, his Grand Master's Address, Nogales Lodge No. 11 records, King Solomon Lodge No. 5 membership records, San Pedro Lodge No. 55 records, Grand Lodge trustee records, Fellowship Day history, civil death records, cemetery records, and later memorial material.

The Proceedings establish Nogales Lodge No. 11 as his Home Lodge, dual membership in King Solomon Lodge No. 5 and San Pedro Lodge No. 55, Worshipful Master service at Nogales, Fellowship Day activity, new-Lodge constitution work, and his Grand Master administration.

Wilson is the key source-backed figure in resolving the Past Master versus member distinction.

Remaining priorities include exact dual-membership dates, full Lodge records, obituary, Grand Lodge necrology, and final portrait provenance.

Richard J. Lopshire

Important sources include the 1966 Grand Lodge Proceedings, official biographical material, his Grand Master's Address, King Solomon Lodge records, San Pedro Lodge No. 55 records, Benson civic and business history, Rotary records, Chamber of Commerce records, school-board records, local newspaper accounts, and memorial references.

The record supports his professional career, civic leadership, dual Lodge service, relief work, Masonic education priorities, public ceremonies, and the 1966 Annual Communication in Tombstone.

Remaining priorities include family history, business records, obituary, burial location, and final portrait documentation.

Verne D. Hegge

Important sources include the 1987 Grand Lodge Proceedings, Huachuca Lodge historical materials, Sierra Vista Masonic Trowel Club history, King Solomon Lodge records, the 1988 King Solomon Lodge history, 1999 correspondence concerning archival photographs, memorial and cemetery records, and Grand Lodge officer and membership lists.

These sources document his role in the development of Huachuca Lodge, Grand Master priorities, King Solomon membership, historical editing, and preservation of photographic context.

Remaining priorities include confirmation of his exact King Solomon officer or Past Master service, occupation, family history, full obituary, and portrait provenance.

Michael T. Bishop

Important sources include the 2010 Grand Lodge Proceedings, his official portrait, officer and affiliation lists, his Grand Master's Address, public-ceremony records, later Grand Lodge historical notices, King Solomon Lodge minutes, Camp Stone Lodge No. 77 records, and 1998 charter-return materials.

Current evidence supports his association with King Solomon Lodge No. 5 and Camp Stone Lodge No. 77, his earlier raising in Bentonville Lodge No. 56, later affiliation with Adobe Lodge No. 41, his Grand Master priorities, and his role as Worshipful Master during the charter's return.

Remaining priorities include complete 1998 Lodge and Grand Lodge documentation, surviving photographs, correspondence, and a full record of his King Solomon officer service.

Portrait and Image Sources

Portraits have now been located for all nine Grand Masters.

Each image should receive an individual source record containing the subject's name, source institution or publication, original publication date, repository, page or image number, scan source, resolution, restoration or enhancement performed, ownership or copyright status, permission status, and final publication credit.

Portrait provenance should be documented separately from biographical evidence.

An image may accurately depict the correct man while still requiring separate verification of reproduction rights and publication permission.

Oral History and Lodge Memory

Oral history and Lodge memory remain valuable sources, but they must be preserved carefully.

Future interviews should record the name of the Brother interviewed, date and place of interview, interviewer, subjects discussed, whether the statement comes from personal knowledge, family tradition, Lodge tradition, or secondhand memory, related documents or photographs, permission for use, and any known uncertainty.

Oral history should not be dismissed simply because it is unwritten.

Neither should it be presented as documentary fact until clearly supported.

Its source type should always be identified.

Recommended Future Citation Format

Future editions should use a consistent citation style.

Each citation should include, where applicable, the author or issuing body, title or description, publication or record type, date, volume and year, page number, Lodge or jurisdiction, repository or location, archival box,

folder, image, or record identifier, digital access date, and notes regarding reliability, transcription, or unresolved questions.

Proceedings citations should include:

Grand Lodge name, title of Proceedings, Annual Communication number, location, dates, publication year, and page number.

Lodge-record citations should include:

Lodge name and number, record type, date range, page or entry number, and present repository.

Artifact citations should include:

Object name, date, physical description, provenance, current custodian, and accession or inventory identifier.

Source Stewardship Note

This appendix should continue growing with each edition.

The purpose of this edition is not to claim finality. It is to establish a disciplined research foundation.

Each future Brother who locates a Proceedings volume, photograph, obituary, Lodge return, letter, artifact, civil record, or family document should record where it was found, what it supports, what remains uncertain, and where the source will be preserved.

Historical memory becomes stronger only when evidence is documented well enough for another researcher to locate, examine, and verify it.

That is not merely scholarly practice.

It is Masonic stewardship.

Appendix D

Continuing Research

This appendix identifies the principal open research questions, verification tasks, and preservation priorities for future editions of the King Solomon Territorial Lodge No. 5 Legacy Project.

It is intended to provide future Brethren with a practical roadmap so that the work may continue in an organized, accurate, and faithful manner.

Purpose of Continuing Research

This publication is a foundation, not a final monument.

It gathers the strongest record presently available, but important details remain to be expanded, confirmed, corrected, or strengthened through additional primary-source research.

The purpose of continuing research is not to change the spirit of this work. It is to deepen the record beneath it.

Future editions should preserve the narrative foundation established here while improving citations, biographies, portrait documentation, artifact records, dates, Lodge affiliations, and archival support.

Historical preservation should remain guided by three principles:

Use strong evidence confidently.
State uncertainty honestly.
Preserve enough documentation for another Brother to verify the work.

Priority Research Items

1. Locate the Original Will and Probate Record of Artemus Louden Grow

The preferred publication name is now **Artemus Louden Grow**, supported by King Solomon Lodge returns and later Masonic references.

Future research should locate the original will, probate file, estate papers, or court record associated with the reported January 10, 1915 testament.

The principal goal is to verify the full language and administration of the special Orphan's Fund reportedly established for the food, clothing, and schooling of orphaned children of deceased Arizona Masons.

Supporting records may include:

- probate filings;
- estate inventories;
- court orders;
- correspondence;

- Grand Lodge financial records;
- Grand Secretary reports;
- Widows and Orphans Fund records;
- and later references to distributions from the fund.

2. Document the 1998 Charter Return Through Primary Sources

The account of the original 1882 charter's recovery and formal return is central to this publication.

Future research should locate the records of the 116th Grand Communication and any related Lodge or Grand Lodge documentation describing Grand Master Bill Jeffers's presentation of the charter to Worshipful Brother Michael T. Bishop.

Priority sources include:

- 1998 Grand Lodge Proceedings;
- Grand Communication minutes;
- programs;
- Lodge minutes;
- photographs;
- correspondence;
- newspaper accounts;
- presentation remarks;
- artifact-transfer records;
- and Grand Lodge publications.

The purpose is to document not merely that the charter returned, but when, where, how, and under whose authority the formal presentation occurred.

3. Complete the Charter Chain of Custody

Preserved Lodge history records that the original charter was discovered among the effects of Most Worshipful Brother Joseph Arthur Edmyth Ivey and recovered by Worshipful Brother Joseph A. Ivey Jr.

Future research should document the complete chain of custody, including:

- when the charter left or became absent from the Lodge;
- how it came into Ivey's possession or effects;
- where and when it was discovered;

- who first recognized it;
- how Joseph A. Ivey Jr. recovered or transferred it;
- when it entered Grand Lodge custody;
- how its authenticity was verified;
- how it was preserved before return;
- and how it was formally restored to King Solomon Lodge No. 5.

Until that chain is supported by primary records, the publication should continue describing the account as preserved Lodge history rather than assigning motives or circumstances not yet proven.

4. Confirm the Complete Past Master and Membership Record of the Nine Grand Masters

The former eight-versus-nine discrepancy has been substantially resolved.

The current record supports:

Nine members of King Solomon Lodge No. 5 served as Grand Master of Masons in Arizona. Eight are presently understood to have served as Worshipful Master of King Solomon Lodge No. 5. Leland Duillard Wilson belonged to the line through dual membership, with Nogales Lodge No. 11 as his Home Lodge.

Future research should now move beyond resolving the number and document the exact relationship of each man to the Lodge.

Priority questions include:

- the Worshipful Master year or years of each of the eight Past Masters;
- the dates of Wilson's affiliation or dual membership in King Solomon Lodge No. 5;
- Wilson's full membership history in Nogales Lodge No. 11 and San Pedro Lodge No. 55;
- Hegge's exact King Solomon officer or Past Master service;
- Cheyney's complete local Lodge office record;
- Bishop's full King Solomon officer history;
- and the initiation, passing, raising, affiliation, withdrawal, reinstatement, and Life Membership dates of each man where available.

Recommended sources include:

- Grand Lodge Proceedings;
- annual Lodge returns;
- GrandView historical membership records;
- Lodge minutes;

- membership ledgers;
- petitions;
- officer registers;
- dimits;
- affiliation records;
- obituaries;
- memorial notices;
- and Grand Lodge necrology.

This research item should remain open until each man's relationship to King Solomon Lodge No. 5 can be described through documented dates rather than general association alone.

5. Document Portrait Sources and Reproduction Rights for All Nine Grand Masters

Portraits have now been located for all nine Grand Masters.

The remaining task is not primarily discovery, but documentation.

Each portrait should receive a formal source record identifying:

- subject;
- original publication or repository;
- publication date;
- page or image number;
- scan source;
- image resolution;
- ownership or copyright status;
- permission status;
- restoration or enhancement performed;
- final publication credit;
- and the location of the archival master file.

Where possible, higher-quality originals should be obtained for future editions.

No portrait should be treated as fully publication-ready until both identity and reproduction status are documented.

6. Maintain Full Research Packets for All Nine Grand Masters

Working biography packets have now been prepared for all nine men.

Future work should focus on strengthening those packets rather than rebuilding them from the beginning.

Each packet should contain:

- primary-source extracts;
- full citations;
- civil records;
- Lodge records;
- Grand Lodge material;
- photographs;
- correspondence;
- newspaper references;
- family information;
- unresolved questions;
- and a research log showing what has already been searched.

Each packet should also clearly distinguish:

- verified fact;
- strong inference;
- Lodge tradition;
- secondary reporting;
- and unverified lead.

7. Complete the Remaining Grand Lodge Proceedings Research

Proceedings already reviewed or substantially reviewed include:

- 1885;
- 1919;
- 1943;
- 1960;
- 1966;
- 1987;

- and 2010.

The highest-priority remaining volumes are:

- **1886** — Benjamin Titus's Grand Master's Annual Address;
- **1890–1891** — George Washington Cheyney's administration;
- **1895–1896** — Artemus Louden Grow's administration;
- **1998** — documentation of the charter's formal return.

Researchers should extract and preserve:

- Grand Master's Addresses;
- officer lists;
- committee reports;
- Lodge returns;
- biographies;
- portraits;
- necrology;
- visitations;
- dispensations;
- membership statistics;
- public ceremonies;
- financial reports;
- and references to King Solomon Lodge No. 5.

Relevant pages should be scanned or photographed and stored with complete citation information.

8. Review Lodge Minutes for Key Years

King Solomon Lodge minutes should be reviewed systematically rather than only when a particular question arises.

Priority years include:

- 1881 and 1882 — organization and chartering;
- 1885 — Benjamin Titus;
- 1890 — George Washington Cheyney;

- 1891 and 1892 — Artemus Louden Grow's officer service;
- 1895 — Grow's Grand Master year;
- 1909 through 1911 — reported Worshipful Master years of Edwin Alvin Hughes;
- 1918 and 1919 — Hughes, influenza, war, and Grow's death;
- 1942 and 1943 — Joseph Arthur Edmyth Ivey;
- 1959 and 1960 — Leland Duillard Wilson;
- 1965 and 1966 — Richard J. Lopshire and the Tombstone Annual Communication;
- 1986 through 1988 — Verne D. Hegge and the Lodge history;
- 1998 — charter return;
- and 2009 through 2010 — Michael T. Bishop.

Additional review should focus upon:

- Past Master years;
- affiliation actions;
- charter references;
- building and room changes;
- Grand Lodge visits;
- anniversaries;
- funerals and memorials;
- artifact custody;
- restorations;
- public events;
- and historic photographs.

9. Document the Lodge Room and Schieffelin Hall Connection

Future editions should expand the history of the Lodge's association with Schieffelin Hall.

Research should document:

- the first known Lodge use of the building;
- ownership and lease arrangements;
- room configuration;

- renovations;
- repairs;
- changes in furnishings;
- photographs from different periods;
- accessibility and safety work;
- historic-preservation activity;
- and the continuity of Lodge use on the second floor.

Particular attention should be given to determining which furnishings, carpets, jewels, photographs, or other objects remained in Tombstone and which were later transferred, loaned, replaced, or used by other Lodges.

Building records should be compared with Lodge minutes, city records, historic photographs, insurance documents, newspaper accounts, and preservation reports.

10. Document the 1966 Grand Communication in Tombstone

The 1966 Annual Communication was only the second Grand Communication held in Tombstone since 1887.

Future research should assemble a complete event record including:

- program;
- Proceedings pages;
- Lodge minutes;
- photographs;
- attendee lists;
- newspaper coverage;
- welcoming remarks;
- speeches by Robert Cowan and Leland Duillard Wilson;
- Grand Lodge business conducted;
- and community participation.

This event deserves separate documentation because it joined the historic Lodge, the living Grand Lodge, and the King Solomon Grand Master line in one place.

11. Preserve the 1988 Lodge History and Hegge Correspondence

The 1988 history edited by Verne D. Hegge should be preserved as a distinct archival object.

Future work should identify:

- all editions or copies;
- contributors;
- source materials used;
- photographs included;
- handwritten corrections;
- later annotations;
- and any correspondence connected to its preparation.

Hegge's 1999 correspondence concerning archival photographs and Schieffelin Hall should also be scanned, transcribed, and linked to the specific photographs discussed.

This material is important not only for what it says, but for what it reveals about the Lodge's own earlier effort to preserve its memory.

12. Build and Maintain a Digital Archive

The Lodge should create a structured digital archive for:

- minute books;
- annual returns;
- membership ledgers;
- Proceedings excerpts;
- officer rosters;
- photographs;
- correspondence;
- programs;
- newspaper clippings;
- artifact images;
- biographical packets;
- oral histories;
- cemetery records;
- and research notes.

Digital files should be stored in more than one location.

At minimum, the archive should include:

- one working copy;
- one local backup;
- and one secure off-site or cloud backup.

File names should use a consistent standard, such as:

YYYY-MM-DD_SourceType_Subject_Description

Examples:

1919_Proceedings_Edwin-Alvin-Hughes_Grand-Masters-Address.pdf
1966_Proceedings_Richard-J-Lopshire_Tombstone-Annual-Communication.pdf
1998_Lodge-Minutes_Charter-Return.pdf

Each file should include metadata identifying its source, scan date, custodian, restrictions, and relationship to the publication.

13. Create a Formal Artifact Inventory

Every significant Lodge artifact should receive an inventory number and documentation record.

Priority artifacts include:

- the original 1882 charter;
- minute books;
- wall registers;
- Lodge-room furnishings;
- officer jewels;
- aprons;
- gavels;
- photographs;
- framed certificates;
- Past Master records;
- commemorative items;
- and objects connected to the nine Grand Masters.

The inventory should record physical condition, provenance, current location, ownership, conservation needs, and any restrictions on handling or display.

14. Record Oral Histories Before Living Memory Is Lost

Interviews should be conducted with senior Brethren, Past Masters, widows, descendants, family members, local historians, and individuals familiar with Schieffelin Hall.

Priority subjects include:

- the Lodge room above Allen Street;
- the charter's absence, discovery, and return;
- Lodge restorations and repairs;
- Grand Lodge visits;
- the 1966 Grand Communication;
- Hegge's historical work;
- Bishop's service as Worshipful Master;
- historic furnishings;
- photographs and unidentified Brethren;
- and Lodge customs no longer practiced.

Oral testimony should be clearly labeled as personal memory, family tradition, Lodge tradition, or secondhand account until supported by documentary evidence.

Recommended Biography Research Template

Each Grand Master research packet should follow a consistent structure.

Identity and Masonic Service

- Full name and verified spelling
- Known spelling variations
- Birth and death dates
- Grand Master year
- Home Lodge
- Relationship to King Solomon Lodge No. 5
- Initiation date
- Passing date
- Raising date
- Affiliation or dual-membership dates

- Worshipful Master year or years
- Other Lodge offices
- Grand Lodge offices before and after serving as Grand Master
- Appendant-body service

Grand Master Administration

- Grand Master's Address citation
- Central themes
- Major decisions
- Dispensations
- Visitations
- Public ceremonies
- Relief work
- Membership changes
- Financial or administrative initiatives
- Jurisdictional controversies or challenges
- Relationship to King Solomon Lodge No. 5 during the year

Civil and Personal Life

- Occupation
- Business history
- Education
- Military service
- Civic offices
- Community organizations
- Marriage and family
- Residence history
- Religious or charitable service
- Obituary
- Funeral or memorial notice

- Cemetery and grave location

Documentation

- Portrait source
- Primary sources
- Secondary sources
- Oral histories
- Repository locations
- Copyright or reproduction restrictions
- Conflicting evidence
- Open questions
- Date the packet was last reviewed

This structure is archival rather than promotional. It allows future Brethren to add evidence without weakening the organization of the record.

Recommended Artifact Documentation Template

Each Lodge artifact should receive a one-page documentation record containing:

- artifact name;
- inventory number;
- physical description;
- confirmed or estimated date;
- materials;
- dimensions;
- inscriptions;
- signatures;
- seals or markings;
- current location;
- custodian;
- ownership;
- condition;

- known history;
- associated Brother or event;
- photographs;
- source of information;
- custody history;
- conservation concerns;
- handling restrictions;
- display restrictions;
- insurance value, if appropriate;
- and recommended next action.

The documentation sheet should be updated whenever the artifact is moved, repaired, displayed, photographed, or transferred to another custodian.

Recommended Oral History Questions

Future interviews should use a consistent core set of questions while allowing the conversation to follow relevant memories.

Suggested questions include:

1. What is your connection to King Solomon Lodge No. 5?
2. When did you first visit or become involved with the Lodge?
3. What stories about the Lodge were passed down to you?
4. What do you remember about the Lodge room above Allen Street?
5. Do you remember changes to the room, furniture, photographs, or displays?
6. Do you remember any stories concerning the charter's absence, discovery, or return?
7. Were you present for the charter's return or told about it by someone who was?
8. Do you have photographs, documents, aprons, certificates, programs, correspondence, or artifacts related to the Lodge?
9. Do you know family members or descendants of any Past Masters or Grand Masters?
10. What do you remember about Grand Lodge visits, anniversaries, installations, funerals, or Special Communications?
11. Are there stories concerning Lodge repairs, restorations, financial hardship, or periods of low membership?

12. What customs or traditions do you remember that are no longer practiced?
13. Which Brothers had the greatest influence upon the Lodge during your time?
14. What do you believe future Brethren should understand about King Solomon Lodge No. 5?

Each interview should record:

- interviewee;
- interviewer;
- date;
- location;
- recording format;
- consent for use;
- subjects discussed;
- documents or photographs referenced;
- transcription status;
- and whether statements are based upon direct memory or secondhand information.

Research Governance and Version Control

Future research should be managed as a continuing Lodge project rather than as disconnected personal files.

The Lodge should maintain:

- a master research index;
- one official copy of each biography packet;
- an open-questions register;
- a source log;
- an artifact inventory;
- a portrait-rights register;
- and a publication change log.

Every change to the published historical record should identify:

- what was changed;
- why it was changed;

- what evidence supports the change;
- who reviewed it;
- and which edition first included it.

Corrections should never be treated as embarrassment.

A corrected record is stronger than an unexamined one.

Continuing Research Charge

The work of preservation is never finished.

Every Proceedings volume located, photograph identified, date confirmed, grave visited, artifact documented, or story recorded strengthens the chain between those who established the Lodge and those who will inherit it.

Future Brethren should not assume that history will preserve itself.

Paper deteriorates.

Photographs lose their names.

Memories pass with the men who carry them.

Digital files disappear when no one maintains them.

Preservation therefore requires intention.

This appendix is not merely a list of unfinished tasks.

It is a charge to continue the work carefully, document it honestly, and pass forward a record stronger than the one received.

The Light has endured because generations of Brethren chose not to let it go out.

The same duty now belongs to those who preserve its history.

Recommended Future Appendices

Future editions may add additional appendices as the record grows. Possible additions include:

Past Masters of King Solomon Territorial Lodge No. 5
Known Officers Under Dispensation
Transcription of the 1882 Charter
Photographic Inventory of the Lodge Room
Schieffelin Hall Historical Notes
Charter Return Documentation
Grand Master's Address Excerpts
Biographical Research Files
Newspaper Archive Index
Artifact Inventory
Oral History Index

Closing Research Charge

The work of preservation belongs to every generation. This first edition gathers what is presently known, identifies what remains uncertain, and provides a structure for future Brethren to continue the labor.

The task now is to keep building.

Not by rewriting the past.

Not by exaggerating it.

Not by allowing it to fade.

But by preserving it faithfully, correcting it carefully, and passing it forward strengthened.

The past is not ours to rewrite.

It is ours to preserve.