

Jubilee Year

A. T. 5907

Shekinah Lodge

No. 241



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A. F. and A. Masons

Instituted October 7, 1857

Carbondale, Illinois

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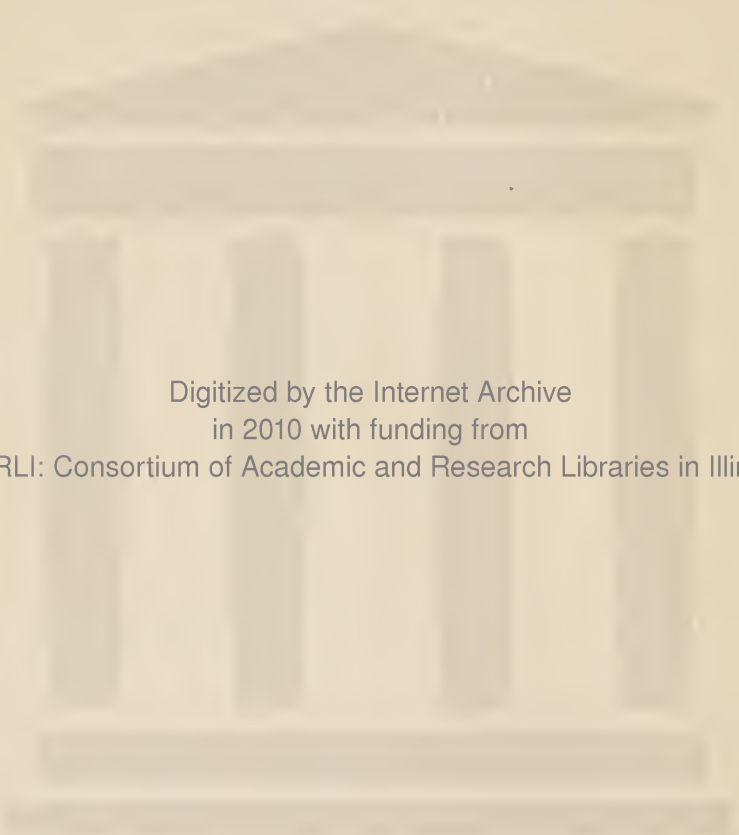
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Herald Print



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# CHARTER

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*"Sit Lux, Et Lux Fuit."*

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The Most Worshipful JAMES H. HIBBARD, Esq., GRAND MASTER of the most honorable society of ANCIENT, FREE AND ACCEPTED MASONS, of the State of Illinois, To all and every, our right-worshipful loving Brethren, send GREETING:

KNOW YE, That we, at the petition of our right honorable and well beloved Brethren, ISAAC MULKEY, ROBERT H. MARRON, WILLIAM S. MASON, J. M. CAMPBELL, D. N. HAMILTON, G. W. AIKEN, J. A. HULL, and several other Brethren residing at or near Carbondale, in the County of Jackson and State of Illinois, do hereby constitute the said Brethren into a regular Lodge of Ancient, Free and Accepted Masons, to be opened at the aforesaid Carbondale, by the name of

SHEKINAH LODGE NO. 241;

And do further, at the said petition, and because of the great trust and confidence reposed in the above named Brethren, hereby appoint Isaac Mulkey, Master; Robert H. Marron, Senior Warden; and William S. Mason, Junior Warden, for opening the said Lodge, and for such time only as may be thought proper by the Brethren thereof; it being our will that our appointment shall in no wise affect any

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future election of officers of that Lodge; but that the same shall be according to regulations of the Lodge, and consistent with the general laws of the society contained in the Book of Constitutions. And we do hereby require you, the said Isaac Mulkey, to take special care that all and every, these said Brethren, are or have been regularly made Masons, and that they do perform, and observe, and keep, all the rules and orders contained in the Book of Constitutions, and also such as may from time to time be transmitted to you from us. And further, that you do, from time to time, cause to be entered, in a book to be kept for that purpose, an account of your proceedings in the Lodge, together with such regulations as shall be made for the good government thereof, a copy of which you are in nowise to omit laying before the Grand Lodge, once in each year, together with a list of the members of the Lodge. That you annually pay into the Grand Treasury such sums as may be required of you towards the Grand Charity fund. And, moreover, we hereby will and require of you, the said Isaac Mulkey, as soon as conveniently may be, to send an account in writing of what shall be done by virtue of these presents.

Given at Springfield, under our hands and seals of Masonry, this 7th day of October, A. L. 5857, A. D. 1857.

J. H. HIBBARD, Grand Master.

W. LAVELY, D. G. M.

HARRISON DILLS, S. G. W.

Attested:

F. M. BLAIR, J. G. W.

HARMON G. REYNOLDS, Grand Secretary.

## LODGE HISTORY

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J. H. BARTON.

The first lodge of Ancient Free and Accepted Masons instituted in Illinois, then the Territory of Indiana, held its meeting at Kaskaskia, December 14, 1805. The name was Western Star Lodge No. 107, and worked under dispensation from the Grand Lodge of Pennsylvania, under date of September 24, 1805.

The request for a dispensation to the Grand Lodge of Pennsylvania was made by Brother James Edgar, May 7, 1804. By virtue of the dispensation, December 14, 1805, he took to his assistance Rufus Easton, as Senior Warden; Michael Jones, as Junior Warden; Robert Robinson, as Senior Deacon; Alexander Ander-

son, as Junior Deacon, and William Arundel, as Secretary.

The dispensation was for six months. On June 2, 1806, a commission was issued to Pastmaster Robert Robinson to install the officers of Western Star Lodge. The installation occurred October 20, 1806, from which date the Masonic Fraternity of Illinois had its legal birth.

Western Star Lodge and seven other lodges, working under dispensation from different jurisdictions, called a convention to meet at Vandalia, December 9, 1822, when the Grand Lodge of Illinois was established.

After the establishment of the Grand Lodge of Illinois, all lodges were given new charters. The lodges participating in the formation of the Grand Lodges were: Western Star, Kaskaskia, No. 1; Lawrence, Shawneetown, No. 2; Labansis, Edwardsville, No. 3; Olive Branch, Alton, No. 4; Vandalia, Vandalia, No. 5;



Union, Jonesboro, No. 6; Eden, Covington, No. 7; Hiram, Brownsville, No. 8.

The early history of Masonry in Illinois is replete with many struggles, owing to the organized political opposition, and to the anti-Masonic excitement of the times. About the year 1828 this opposition began to manifest itself, and in 1832, when Andrew Jackson and Henry Clay were opposing candidates for the presidency, John Floyd was a candidate of the anti-Masonic party. He received one electoral vote.

Students of the history of Illinois know that Shadrach Bond was the first Governor of the State; but that he was the first Grand Master of Free Masons in the State is known to but a few members of the craft. Brother Shadrach Bond was made a Mason in Temple Lodge No. 26, Baltimore county, Maryland, in 1803. He was the first Grand Master of the Grand Lodge of Illinois, and served as

Worshipful Master of Western Star Lodge at Kaskaskia several years.

SHEKINAH LODGE No. 241 was instituted October 7, 1857. The charter was granted to Isaac Mulkey, as Worshipful Master; Robert H. Marron, as Senior Warden; William S. Mason, as Junior Warden; James M. Campbell, as Treasurer; Davis N. Hamilton, as Secretary. Those joining the lodge by dimit were George W. Aiken, John A. Hull, E. H. Dodson and George F. Mead.

The charter was granted by the officers of the Grand Lodge of Illinois, and signed by J. H. Hibbard, Grand Master; W. Lavelly, as Deputy Grand Master; Harrison Dill, as Senior Grand Warden; F. M. Blair, as Junior Grand Warden; Harmon G. Reynolds, as Grand Secretary.

The first candidate to offer himself for initiation was Rev. William S. Post, at that time pastor of the Presbyterian

church of Carbondale. He was initiated, passed and raised the night the lodge was instituted and became its first Chaplain. J. M. Courtney was initiated November 28, 1857; passed January 1, 1858, and raised February 6 following. Not one of those whose names I have spoken is living.

The lodge sent its quota to the front at the outbreak of the war of the rebellion. D. H. Brush, who became a member early in 1860, recruited Company K, 18th infantry, and entered the service of the United States as captain, May 16, 1861. He fought in more than a score of battles; was severely wounded at Fort Donelson and again at Shiloh. He was promoted successively to major, lieutenant colonel and colonel, and breveted brigadier general.

E. J. Ingersoll, who became a member by affiliation July 1, 1859, enlisted in Company H, 73d Illinois infantry, as a private

soldier. He was wounded at Chica-mauga and at Franklin. He marched with Sherman to the sea and was engaged in battles and skirmishes innumerable. He passed all the grades from sergeant to captain. Bro. Ingersoll is with us this evening. His record as a citizen and as a Mason is without spot. He was four times chosen mayor of our city, and has served the Lodge five times as Worshipful Master.

Bro. Isaac Rapp is the oldest living member of the lodge. He was initiated, passed and raised in the early months of 1859. He is also the oldest Past Master, having served the lodge as Worshipful Master during the Masonic year of 1863. Bro. Rapp is now in the 78th year of his age.

The Lodge was organized in the second story room of a frame building that stood on the lot now occupied by the M. M. Thompson drug store. There it re-

mained until July 1, 1864, when it was moved to its present quarters.

Shekinah Lodge has ever been a conservative body; otherwise it would not now be paying rent, after an existence of fifty years. I leave it to Bro. Gentry and the other young and active members to cipher out the amount paid for rent, interest and compound interest, and what sort of a building we might now be occupying as our own had the lodge finances been carefully looked after. As early as 1868 a building committee was appointed, and similar action has been taken a number of times since, but ours, one of the most important lodges of the State, is without a permanent home.

As an incident, I will state that Edward W. Morse was initiated an Entered Apprentice April 29, 1864. What he saw or what he heard on that—to him at least—eventful evening, I am not informed, but to this day he remains an Entered Ap-

prentice. Mr. Morse was, at last accounts, a resident of our sister city, Mt. Vernon.

Bro. James M. Campbell, one of our charter members, lost his life by accident, April 24, 1871. He was the building contractor for the construction of the first Normal University in this city. While superintending the hoisting of timbers one of the pieces fell, striking him upon the head, inflicting injuries from which he died the following day.

Bro. D. H. Brush met death in a manner not dissimilar to that of Bro. Campbell, February 10, 1889. He was engaged in taking out a tree in the west side school ground, near his residence. The tree unexpectedly fell while he was holding a line attached to it; he was thrown into the air and his neck was broken. He died instantly.

The lodge is the possessor of some valuable mementoes, namely: A copy of

Holy Writ, a copy of its first by-laws, a number of small coins, etc. These articles were deposited in the corner-stone of the Christian church June 25, 1868. The building was destroyed by fire in 1902. Afterward the rubbish was cleared away, and, thirty-six years after the articles were deposited, they were taken from the corner-stone.

The corner-stone of the church named was laid by this lodge, Thomas J. Prickett, Worshipful Master. On the same day the lodge laid the corner-stone of the residence building erected by our deceased brother, Frank J. Chapman, corner of Main street and Normal avenue. The building is now the Baptist church parsonage.

Acting as the Grand Lodge of Illinois, Harmon G. Reynolds, Grand Master, Shekinah Lodge No. 241 laid the corner-stone of the first Southern Illinois Normal University building on the 17th day

of May, 1870. This was the most important Masonic event occurring in Southern Illinois. Six hundred Masons took part in the proceedings and over ten thousand visitors were present. Though the structure was almost entirely destroyed by fire in November, 1883, the corner-stone was uninjured and was permitted to remain in place when the present building was erected.



## ADDRESS

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W. W. BARR.

**F**FIFTY YEARS of Masonry in Carbon-dale! What wonderful changes the lodge has witnessed in the half century behind it—political, religious, mechanical, industrial. Without all conditions are changed; within everything remains the same—in its ceremonies, its symbols, its aims, its teachings. It has withstood the shocks of wars, the changes of dogmas and creeds, political and financial revolutions. With a faith sublime in the omnipotence of God and the universal brotherhood of man, it has worked for the uplifting of all. At its altar, with the Holy Bible open, all over the world have knelt those among the greatest of the earth, and in every part of it.

Without uniting with any faction or organization that would disturb the peaceful and proper government of the world, it has always, without just reproach, been a potent factor in the advancement of all that is good in government and society, in morals and in politics, and the betterment of the conditions of men, individually and collectively.

Though fifty years, as measured by the life of man, is an age; as measured by the antiquity of Masonry, it is but an atom of time.

It has been said that "Freemasonry, in its principles, is undoubtedly coeval with the creation;" but in its organization as a peculiar institution, such as it now exists, we dare not trace it further back than to the building of King Solomon's Temple. It is also said by the same authority "that a fraternity strikingly like ours existed among the Dyonysians," who, in the exercise of charity, the more opulent were

sacredly bound to provide for the exigencies of the poorer brethren. For the facilities of labor and government, they were divided into lodges, each of which was governed by a Master and Wardens. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used like them a universal language by which one brother could distinguish another in the dark as well as in the light, and which served to unite the members scattered over India, Persia and Syria into one common brotherhood.

The existence of this order in Tyre is universally admitted; and Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skillful architect and cunning and curious workman, was doubtless one of the members. Hence we are scarcely claiming too much for our order when we suppose that the

Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow laborers a knowledge of the advantages of their fraternity, and invited them to a participation in its mysteries and privileges; and that upon the completion of the temple the workmen who had been engaged in its construction necessarily dispersed to extend their knowledge and to renew their labors in other lands; and the same authority is inclined to the opinion to attribute the extension of Masonry into Europe to the frequent and continued communication with Palestine in the earlier ages of the Christian dispensation, and that about this period we find that associations of traveling architects existed in all countries of the continent; that they journeyed from city to city, and were actively engaged in the construc-

tion of religious edifices and regal palaces.

The government of these fraternities of Freemasons—for they had already begun to assume that distinctive appellation—was even then extremely regular. They lived in lodges (a name which our place of meeting still retains) temporarily erected for their accommodation near the building on which they were employed. Every tenth man received the title of Warden, and was occupied in superintending the labors of those placed under him, while the direction and supervision of the whole was entrusted to a Master chosen by the fraternity.

And when we remember that the erection of King Solomon's Temple was begun on the 21st day of April, 2992, or 1,012 years before the Christian era, and was completed in seven years, we are enabled, in a sense, to comprehend the remote antiquity of our venerable order;

and this same "King Solomon is supposed to preside—or rather the Master is his representative—in all lodges of Master Masons, and that presiding Master is supreme in his lodge and is amenable for his conduct, not to its members, but to the Grand Lodge alone."

And through the cycles of all the ages why has Masonry survived the fall of empires and dynasties, the convulsions of wars, the dismemberment of governments and the destruction of creeds?

As is said by Mackey: "The creed of a Mason is brief, unentangled with scholastic subtilities or with theological difficulties. It is a creed which demands and receives the universal consent of all men, which admits of no doubt and defies schism. It is a belief in God, the Supreme Architect of heaven and earth; the dispenser of all good gifts, and the judge of the quick and the dead."

As was said by Dewitt Clinton: "It is

the most ancient order in the world; its principles are based on pure morality; its ethics are the ethics of Christianity; its doctrines the doctrines of patriotism and brotherly love, and its sentiments the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good and kind and charitable it encourages; all that is vicious and cruel and oppressive it reprobates."

And quoting again from Mackey: "In its third degree the purest of truths are unveiled amid the most awful ceremonies. None but he who has visited the holy of holies, and traveled the road of peril, can have any conception of the mysteries unfolded. Its solemn observances diffuse a sacred awe, and inculcate a lesson of religious truth; and it is not until the neophyte has reached this summit of our ritual that he can exclaim with joyful accents, in the language of the sage of old, 'Eureka! Eureka! I have found at last the long-sought treasure.'"

As said by Hutchinson: "The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation. It testifies our faith in the resurrection of the body, and while it inculcates a practical lesson of prudence and unshrinking fidelity, it inspires the most cheering hope of that final reward which belongs alone to the 'just made perfect.'"

This third degree, from the sublimity of the truths developed in it, and from the solemn nature of the ceremonies, has received the appellation of the "sublime degree," from which alone can the officers of a lodge be chosen.

In these observations we find an answer to the question, "Why has it survived unchanged during all the vicissitudes and changes in the forms of governments and creeds?" and in the further remarks of Kenkler, of Kentucky, who said "that the morality of Masonry requires us to



deal justly with others, not to defraud, cheat or wrong them of their just dues or rights. But it goes farther, regarding all as the children of one great Father; it regards man, as bound by piety, Masonic and fraternal bonds, to minister to the wants of the destitute and afflicted; and that we may be enabled to fulfil this high behest of humanity, it strictly enjoins industry and frugality, so that our hands may ever be filled with the means of exercising that charity to which our hearts should ever dispose us." These allude to our moral obligations, but in regard to the State, the injunction on Masons is equally explicit—we must submit to the constituted authorities, both in the State and in the Craft.

In respect to the State, in an old charge is found the command to be a "peaceable subject to the civil powers, wherever he resides or works, and never to be concerned in plots or conspiracies against

the peace and welfare of the Nation, nor to behave himself undutifully to inferior magistrates, and with respect to the Craft he is directed 'to pay due reverence to his Master and fellows and put them to worship.' "

That through all the ages these admonitions have been in the main observed is evidenced by the fact that the order has lived through the disorders in all countries, and yet lives in full power throughout the world, and is now most potent everywhere, and will so continue as long as the ancient teachings are observed—the beacon light of mankind; so long as Masons, in the language of the Grand Lodge of England, "believe in the glorious Architect of heaven and earth, and practice the sacred duties of morality, and strive by the purity of their own conduct to demonstrate the superior excellencies of the faith they may possess. Thus Masonry is the centre of union be-

tween good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."

Masonry has lived because it deserved to live, and has in it all the elements that will make it live as long as civilized man exists. In our own and in other countries it has survived persecutions that would have destroyed any institution not supported by the vital pillars of truth and not fashioned to serve the highest and best interests of man.

Masonry does not consist alone of mere signs, symbols and ceremonies. If these were all, it would have gone the way of all the pagan rites and ceremonies and would have perished from the face of the earth ages ago. But, as I have said, the principles of Masonry ran parallel with the fiat of creation, and as long as human governments endure it must survive, for in its teachings are found the very seeds

of immortality, and from these germs perpetually spring the fruitful vines of faith, love and charity.

Brotherly love, relief and truth constitute the motto of our order.

“We are brothers, professing the same faith, jointly engaged in the same labors, united by a mutual covenant.”

One of the ancient charges calls brotherly love “the foundation and cape-stone, the cement and glory, of this ancient fraternity.” And it is in that brotherly love, and in the inviolable tie that binds them together, upon which the Mason must most often rely. There are times in the lives of all when the human soul, groping in the darkness and despair of grief, misfortune or calamity, must have a human confidant and a human advisor.

“There is a time in the life of every man,” says Thomas Hughes, “when he must go down into the depths of himself and lay bare what is there to his friend,

and wait in fear for his answer. A few moments may do it, and you may never do it but once, but done it must be if friendship is worth the name. You must find what is there—at the root and bottom of one another's hearts—and if you are at peace there, nothing on earth can sunder you."

Aristotle says friendship (which in this sense) is another name for fraternity—is one soul in two bodies. And here in the fraternity of Masons you have not only a friend, but you have "a brother who has traveled the road of peril with you," and you have him bound to you by an obligation that nothing but the grave can release on earth and that will be recognized in the courts of eternity.

How touchingly a famous author has written, how, in the great cathedral at Rome, a confessional is found for every language, and how a traveler of any nation, be he of any religion or of no relig-

ion, may find a cloister where he may unburden himself to a human ear that will understand of the things that for his own peace must be told to some one; and how thousands who never were in a Catholic church before, and perhaps never will be again, go there and confess and receive the counsel and advice of the priest within, and come out with radiant faces; a great human want has been filled; a great burden has been lifted from the spirit, and the seeds of a new hope planted in the soul, and with the happy knowledge that the confessional in all history has never revealed its secrets.

And a Mason, in whatever part of the globe he may be, will find a brother Mason to whom he can make himself known in the darkness as well as in the light, through that language which is universal in the fraternity, and under the seal of brotherhood; if it is accepted as such by his brother, he may give up the very se-

crets of his soul, being sure that the confidence will never be violated, and that he will, if asked for, receive the best advice his brother can give him.

But the succor a distressed brother is to receive, under the motto of brotherly love, relief and truth, goes beyond mere words; it embraces the charity which is almost divine, for charity is said to be "the first-born of religion." Pope, in his *Essay on Man*, says:

"In Faith and Hope the world will disagree,  
But all mankind's concern is Charity."

And in every country where a lodge exists—and that is practically in all—in every way, in homes for the reduced Masons and their children, and colleges and schools for their education, and hospitals for their sick, is the fraternity bountiful; and all Masons in good standing know to what extent succor and relief are given to a worthy distressed brother, either at home or abroad. And above all, the

Mason stands upon the immortal principle of truth. To be true and trusty is one of the first things a Mason is taught, "and that all other things are mortal and transitory, but truth alone is immutable and eternal and is the attribute of Him in whom there is no change."

And I can say to these ladies, and to you all, that no man can be a good Mason without being a good husband, a good father and a good citizen, nor can any member pay due heed to the ceremonies in our lodge-room and the lessons there taught without going away a better man than when he came; for one of the objects of our fraternity is to give moral as well as material aid to its members. And the better to do this, we assemble ourselves together periodically in the lodge room, and it is best done that way. We worship God in congregations; our laws are made in assemblies, called legislatures. We each have a direct interest in



the prosperity and the funds of the order. We are allowed directly to participate in its management, and we are brothers bound together by a mystic tie—"that sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations, and but one altar to men of all religions."

Men will assemble together for good or for evil purposes. In many places they have clubs where men meet and the rattle of the dice is heard, the clink of the wine glass, the obscene jest and the ribald song; and there drunkards and gamblers and infidels are made, and the hypocrisies and the lies and the cheats of the day and of the great world are carried to the social gathering at night, and the eyes of men never see in those places that which elevates and ennobles, and their minds never contemplate the great and wholesome truths—the great lessons

of wisdom that have been crystalizing through all the ages; and they leave their clubs filled with the lusts of avarice and greed, hypocrisy and sin. But our lodge-room does make men better. We not only relieve the distress of the needy widow and orphan after the father is dead, but we make that father a better husband and citizen while he is alive.

“A man has a right,” says an author, “to something more than bread to keep him from starving; he has a right to the aid and encouragement and culture by which he may fulfil the destiny of a man,” and this is best accomplished by men gathering together.

Society has been aptly compared to a heap of embers—“when separated soon languish, darken and expire, but if placed together glow with a ruddy heat”—a just emblem of the strength, security and happiness derived from the assembling together of men for a good purpose.

“The savage who never knew the blessings of combination, and he who courts solitude from apathy and spleen, are like the separated embers—dark, dead, useless; they neither give nor receive heat; neither love nor are loved.”

Said Martin Luther: “When I am assailed with heavy tribulations, I rush out among my pigs rather than remain alone by myself. The human heart is like a mill—when you put wheat under it, it turns and bruises the wheat; if you put no wheat in it, it still grinds on, but then it is itself it grinds and wears away.”

And every man needs the good influence of such an order as ours. In the great worlds of business and of politics there is no God but mammon, and man is assailed on all sides by greed and avarice, lies, hate, back-biting, slander and cheats; and a man, to keep himself stainless, must at times pause and turn away to the contemplation of what should

be the true aims and purposes of life, and the noble destiny of man, and the relation which he bears to his fellow man; and nowhere out of his church can he better accomplish this than when he has met with his brother Masons in the lodge-room. Whatever his heart may be, however vile his life and intentions, he sees and hears nothing in that room but that which tends to lift him up to a true observation of what he ought to be as a man and a brother. With the Bible for our guide, we spread before his mind the best sermons of a good life. And ever before us are the beautiful emblems of the order, mutely teaching the lessons of wisdom, and no man can look upon them and ponder upon the lessons they teach without being benefited and inspired in some degree with the determination to lift himself to the plane of living where he may best work out the higher destiny of man. And no man can fail to be in-

spired by the frequent observation of great truths that lead to happiness here and to an immortality that is glorious.

The Bible says: "As a man thinketh in his heart so is he," and that "he who walketh with wise men shall be wise, but a companion of fools shall be destroyed."

The frequent contemplation of lesson-teaching symbols insensibly constrains a man to adopt the lesson taught and make it a part of his daily life. It is good for us all to attend the lodge, and if we all, and each of us who are Masons, will strive to be in deed, as well as in name, true Masons, the world will be better that we have lived in it; our families will be happier that we have belonged to the order; our country will have no cause to be ashamed of us, and we will die in the odor of a life well spent, and at the close we will be united forever, and the victory will be attained.

## ISAAC MULKEY.

As has heretofore been recorded, Isaac Mulkey was the first Worshipful Master of Shekinah Lodge No. 241. He was born February 1, 1804, in Christian county, Kentucky. With his family he came to Illinois in 1844, and settled in Franklin county. When and where the degrees of Masonry were conferred on him can not be learned, but he was a charter member of Benton Lodge No. 64, whose charter is dated October 5, 1848. He was chosen Worshipful Master of the lodge named and installed June 23, 1849. Afterward he served two years as Senior Warden. December 7, 1854, he applied for a dimit, which was granted.

After leaving Benton Bro. Mulkey came to Carbondale, residing here until February, 1860, when he removed to Du Quoin. He died at Ashley in 1885.

Bro Mulkey came from distinguished

stock. His genealogy is traced back to Stephen Mulkey, who was born at Christina, Pennsylvania, in 1668. The family spread over the eastern and southern States. Rev. Philip Mulkey was born near Halifax, on the Roanoak river, North Carolina, May 14, 1732. He was a Baptist minister, and from his time every succeeding family furnished one or more of the same calling. Our brother was of the fifth generation from Philip Mulkey, and he also was a minister in the Christian church, and was the originator of the present Christian church in Carbondale.

John H. Mulkey, who was chosen and served nine years as a member of the Supreme Court of Illinois, was the son of our brother, also a member of this Fraternity.

## ROBERT H. MARRON.

Robert H. Marron served the lodge two years as Senior Warden. He was elected Worshipful Master December 5, 1862, and served one year in that capacity. The books show that he retained his membership until October 1, 1865, but probably it was continued until his death.

Bro. Marron was a native of Virginia, and received his degrees prior to coming to this State. He was the first Worshipful Master of Warren Lodge No. 14, instituted at Shawneetown August 6, 1843. He dimitted from that lodge, but the date is not known, and united with Fellowship Lodge No. 89, at Marion, then transferred his membership to this lodge.

No citizen ever commanded the respect of a community to a greater degree than did Bro. Marron. He was a fine



business man, though he spent the latter part of his years on a farm two miles west of Carbondale. He died December 3, 1877, and his remains were deposited in the Hiller cemetery and a monument erected to his memory.

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### WILLIAM S. MASON.

William S. Mason, who served as first Senior Warden of the lodge, was chosen and installed Worshipful Master December 18, 1858, and served one year. Very little data concerning his Masonic life could be secured. He was a native of New York, and probably received his degrees in that State.

He came to Carbondale to take employment with the Illinois Central Railroad and was the first station agent at this point. He was dimitted in 1866.

From Carbondale Bro. Mason went to California. He engaged in traffic in the coast States, and in one of his journeyings was killed by the Indians.

## JAMES M. CAMPBELL.

James Monroe Campbell was born near Nashville, Tenn., May 22, 1817. When a boy he removed to Williamson county, where he grew to manhood, was married and reared a family. He came to Carbondale in March, 1865, and began merchandizing, which occupation he continued during life. His tragic death is spoken of in preceding pages.

Bro. Campbell received the degrees in Fellowship Lodge No. 89, Marion, dimitting to become a charter member of this lodge. He served as Treasurer, and during his membership served on many important committees.

As a man, as well as Mason, he was popular throughout Southern Illinois. His was the largest Masonic funeral ever held in this section of country. A monument to his memory stands in the city cemetery.

## DAVIS N. HAMILTON.

Davis N. Hamilton was born in Kentucky in 1812. From that State he removed to Shawneetown, where, in 1842, he received the degrees in Masonry. He came to Carbondale in 1855.

Bro. Hamilton was the first secretary of the lodge and served several years in that capacity. He was a faithful and useful member, and in the early years was called upon to do a vast amount of committee work. He died July 17, 1878, and was interred with Masonic honors.

Bro. Hamilton held several responsible local offices. He was Justice of the Peace for several terms and Police Magistrate one term.

In the private walks of life he was highly respected. Of retiring disposition and manners, yet he fought the battle of life manfully and left the reputation of a good citizen behind him.

## G. W. AIKEN.

Of this charter member nothing whatever can be learned. Except the record, his name does not appear on the books. It is probable that he severed his connection with the lodge at an early date.

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## JOHN A. HULL.

John A. Hull was born at Geneva, New York, June 18, 1820. He came to Illinois in 1856, stopping at Springfield two years, then removing to DeSoto, thence to Carbondale in 1858. He was engaged in the newspaper business in the towns above named and at Cairo. He won the reputation of being one of the best editors in the State. He was for a number of years a correspondent of the New York Herald, and in that capacity sojourned in Mexico from the beginning to the end of the Maximilian government.

Bro. Hull received the degrees in Masonry before coming west.

Bro. Hull died January 7, 1889.

## • OUR OLDEST VISITOR.

DANIEL GILBERT was born in St. Clair county, Illinois, October 11, 1828. He removed to Marion in 1850, where he resided a few years, thence going to DeSoto. With his family he came to Carbondale in 1861.

Bro. Gilbert received the degrees in Fellowship Lodge No. 89, at Marion. He was one of the charter members of DeSoto Lodge No. 287, still retains his membership, and is the oldest member of that lodge. He has been a regular visitor to Shekinah Lodge No. 241 during the space of forty-seven years. Today, though verging on four score years, he is an ardent Mason, taking a deep interest in all that pertains to the Craft and ever ready to extend a helping hand to a needy brother.

## Lodge Organization 1907

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WORSHIPFUL MASTER

JOHN HAYDEN

SENIOR WARDEN

HENRY C. MERTZ

JUNIOR WARDEN

WILLIAM H. BELL

CHAPLAIN

THOMAS J. ELDER

TREASURER

JOHN J. ARNOLD

SECRETARY

WILLIAM S. HILL

MARSHAL

THOMAS B. F. SMITH

SENIOR DEACON

JAMES E. WILLOUGHBY

JUNIOR DEACON

PARKER L. HILL

STEWARDS

JOHN G. WARNECKE

MILES E. CHEEVER

TYLER

JOHN M. SCOTT

## Master Masons 1907

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J. J. Arnold	Isaac Clements
W. H. Ashley	Frank Clements
G. F. Anderson	F. H. Colyer
Samuel Anderson	W. C. Chambers
John Armstrong	M. E. Cheever
Alex. Andrews	W. A. Campbell
Robert Allen	W. M. Calohan
J. H. Barton	Aus. Crawshaw
W. W. Barr	T. L. Cherry
F. C. Blankenship	F. M. Caldwell
W. H. Blankenship	H. Clay Curtis
J. C. Brush	J. A. Chapman
W. H. Bell	F. M. Compton
Patrick Brennan	J. L. Carr
G. E. Boyd	F. L. Clifford
W. G. Brenneman	H. E. Cusic
M. A. Baxter	W. C. Dowell
W. S. Brown	A. B. Dowell
R. V. Batson	Claude Dixon
J. Van Buskirk	S. F. Duncan
A. A. Batson	H. G. Easterly
Clay Bonifield	J. T. Elder
W. B. Brown	J. E. Evans
J. H. Boos	J. E. Evans
L. T. Barnes	W. W. Egleston

J. W. Freeman  
 W. C. Fly  
 E. C. Fulmer  
 James Gunning  
 J. O. Gentry  
 W. T. Hampton  
 Samuel Hewitt  
 J. B. Hester  
 John Hayden  
 J. N. Howell  
 W. S. Hill  
 P. L. Hill  
 W. O. Hearn  
 L. E. Hassman  
 L. R. Harrington  
 W. B. Healey  
 M. A. Hammer  
 J. J. Hesler  
 Ezra Holmes  
 E. J. Ingersoll  
 E. C. Jones  
 John Keesee  
 John Kelley  
 William Kayser  
 C. C. Knapp  
 H. R. Laney  
 C. A. Lee

A. A. Lee  
 J. S. Lewis  
 Alfred Lindsay  
 H. C. Mitchell  
 T. K. Mackey  
 S. A. Martin  
 H. C. Mertz  
 C. E. Miller  
 E. E. Miller  
 J. D. Merrell  
 E. E. Mitchell  
 L. A. Minner  
 J. W. Miller  
 R. A. Morris  
 C. R. Meffert  
 H. C. McKinney  
 Jonathan McKinney  
 T. C. KcKinney  
 Edward McGuire  
 J. T. McAnally  
 J. T. McCullough  
 Robert McClelland  
 J. W. McKinney  
 John McEwen  
 Minor McCracken  
 E. N. Neber  
 C. F. Prickett



E. K. Porter	T. B. F. Smith
J. D. Peters	Elmer Sponsler
T. A. Perry	H. H. Teeter
A. G. Purdy	J. E. Travis
J. A. Peak	M. A. Treece
Fred. Penland	H. S. Taylor
J. A. Patterson	R. A. Taylor
H. W. Patterson	Mark Underhill
C. H. Rieth	A. B. Vancil
O. J. Rude	L. L. Watson
W. S. Rainey	B. T. Williams
H. E. Rhodes	J. J. Winters
J. C. Roe	W. S. Winchester
E. E. Robb	W. E. Woods
J. M. Scott	J. E. Willoughby
Hiram Sears	J. G. Warnecke
J. M. Scurlock	E. E. Wilkinson
W. A. Schwartz	G. H. Whitesides
W. P. Slack	A. P. Woosley
J. C. Spence	Hiram Willson
C. W. Shaw	Morris Willson
J. W. Stafford	J. D. White
H. E. Stafford	H. L. Wahl
C. W. Stanton	J. E. Youngblood
	U. G. Young





