



THE COPPER POST

Printed Every Month.

134th Anniversary

GRAND LODGE OF ARIZONA MONTHLY NEWSLETTER

Est. 1882

February 2017

Price 3d

Lodge Leadership Conference Ahead!

The Annual Grand Lodge of Arizona Lodge Leadership Conference will be held March 31-April 2, 2017 at the Holiday Inn in Casa Grande Arizona. This Motivational Conference for ALL Master Masons interested in Masonic LEADERSHIP will be the best of the series with many of the topics you care about to be covered. We will focus on subjects that are not only relevant to those in leadership positions but to all Arizona Masons. This is a great event not only for education but also socializing with your Brothers from all over the State!

Registration can be found .on
page 26



The Masonic Charities of Arizona is a non-profit charitable organization, organized under the laws of the State of Arizona on April 25, 1981.

The purpose of the charity is to primarily assist those organizations throughout the State, engaged in relieving human suffering of any kind, which are dependent upon contributions from the public to accomplish their mission.

Masonic Charities of Arizona is an approved tax-exempt charitable corporation under section 501 (C) (3) of the Internal Revenue Service Code.

Donated funds are placed in an investment portfolio and grants to qualified organizations are made yearly from the interest earned by those accounts.

Check out the Masonic Charities of Arizona's new website <http://www.masoniccharitiesaz.com/>

Links from the Web!

[Ringling Brothers: The Six Lost Aprons](#)

[Will Freemasonry's 300th anniversary be as violently anti-Catholic as 1917?](#)

[Who were the Holy Saints John?](#)

[Odd Fellows and Freemasons unite!](#)

[Missing the Mentors](#)

[Behind Friday the 13th](#)

[Presidential Assassination Attempt Thwarted 66 years Ago](#)

[Life in the Brotherhood](#)

[King Arthurs Castle found](#)

[When the unenlightened approach](#)

[Masonic Lodge of the Andaz Hotel](#)

[Secret Science of Symbolism](#)



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HISTORY OF THE GRAND LODGE

SPOTLIGHT ON JOHN ALSAP PGM

John Tabor Alsap (1830 - 1886) was an American physician, lawyer, politician, and farmer active in the early days of Arizona Territory. Among his accomplishments are being appointed the first Treasurer of Arizona Territory, being elected to four terms of the territorial legislature, serving as both Speaker of the House and President of the Council in the Arizona Territorial legislature, and becoming the first Mayor of Phoenix.

In 1863, Alsap began prospecting in the area which would soon become Arizona Territory. He joined King Woolsey's second foray against the Apache from March 29 - April 17, 1864, serving as the group's surgeon. With the founding of Prescott, Alsap become operator and co-owner of the town's first saloon. He was appointed the territory's first treasurer by Governor John Noble Goodwin, a position he held until 1867. His other business activities include joining with Richard Cunningham McCormick, Woolsey, and others to form a corporation to build the first road between Prescott and southern Arizona.

In 1869, Alsap joined his brother-in-law, W. L. Osborn, and began farming in the Salt River valley. There he help found the Phoenix Ditch Company for the purpose of building irrigation canals in the valley. On October 24, 1870 Alsap was elected one of three commissioners for the Salt River Valley Association, which oversaw creation of the town of Phoenix.

The 6th Arizona Territorial Legislature, in 1871, saw Alsap represent Yavapai County in the Council for the second time. During the session he served on a committee to deal with the Apache problem. His primary accomplishment however was leading the effort to create Maricopa County from southern Yavapai County. Governor Anson P.K. Safford appointed Alsap the newly created county's Probate judge on February 21, 1871. Alsap was admitted to the bar in 1872 and practiced law for several years.





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As Probate judge, Alsap was responsible for a variety of other activities. These included resolving title issues in the newly created town of Phoenix, performed weddings, and serving as ex officio superintendent of the county schools. At the completion of his first term, Alsap was appointed to a second on February 15, 1873. Following the death of his first wife, Alsap married Anna D. Murray

Alsap represented Maricopa County during the 8th Arizona Territorial Legislature in 1875. He also served as the session's Speaker in the House of Representatives. The next year he was a board member for Arizona's presentation at the Centennial 1876 Exposition. Judge Alsap was elected to represent Maricopa County again in 1877. During the 1879 session of the territorial legislature. When Phoenix was incorporated in 1881, Alsap was elected the city's first Mayor.

Alsap was also active in Freemasonry, the Odd Fellows, and the Knights of Pythias. In fact, after 1864 nine Master Masons held a meeting in Prescott and decided to apply to the Grand Lodge of California for a dispensation to open a Lodge at Prescott, Brother John T. Alsap was chosen as its first Master. Then when a group of Masons in the new town of Phoenix decided to form a Lodge in 1879 and looked for direction, they also choose Brother John T. Alsap as the first Master.





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HISTORY OF THE GRAND LODGE

SPOTLIGHT ON JOHN ALSAP PGM

If helping establish and serving as the first Worshipful Master of the first two Lodges in Arizona, in 1882, after representatives from the four lodges of Arizona convened in Tucson for the purpose of considering the propriety of establishing a Grand Lodge of Free and Accepted Masons for the Territory of Arizona., John Tabor Alsap was appointed the very first Deputy Grand Master and became the second Grand Master of Arizona.

Alsap died in Phoenix on September 10, 1886.
He is buried in Phoenix's Pioneer Veterans
Memorial Cemetery





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ARIZONA MASONS SOCIALLY OUT IN THE STATE





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MASONIC EDUCATION

SPRIG OF ACACIA

SHORT TALK BULLETIN - Vol.X November, 1932 No.11

by: Unknown

Any discussion of the Acacia, important to Freemasonry as one of its fundamental and most beautiful symbols, should begin with clearing away a little of the rubbish of the Temple which results from the careless writing of unlearned men. So much has been published about the Acacia which simply is not so that it is no wonder that Freemasons are frequently confused as to what the plant really is, how it came to be a symbol of immortality, and what its true place in religious history may be.

We cannot accurately denote a particular plant or tree as the Acacia plant or the Acacia tree for the same reason that we cannot accurately specify the Rose bush or the pine tree. There are too many varieties of roses, too many kinds of pine trees to distinguish one from the other merely by the definite article. As botanists know more than four hundred and fifty varieties of Acacia, the acacia can be only the most general of terms, meaning them all. So perhaps it is not to be wondered at that we find one Masonic writer speaking of the spreading leaves of the Acacia tree and another talking of the low thorny shrub which is the Acacia. We have no certainty that the trees and shrubs now growing in Palestine are the same as those which flowered in Solomons era. So that it is not impossible that *Acacia totilis* (in Arabic, *Es-sant*) and *Acacia Seyal* (In Arabic *Sayal*) grew to greater size three thousand years ago than they do now. But authorities doubt that the Acacia which grows low, as a bush, and which in all probability must have been the plant which one of the three plucked from the ground as the Sprig of Acacia, ever grew large enough to supply boards three feet wide. Wynn Westcott says: The Acacia is the only tree of any size which grows in the deserts of Palestine, but it has been doubted that even it ever grew large enough to provide planks one and one-half cubits in width.



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Scholars are united in saying the Shittah Tree of the Old Testament is an Acacia; and that Shittim, the plural, refers to Acacia. In Joel (3-18), one of the poetic and beautiful prophecies of the Old Testament, we read:

And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Commentators place the valley of Shittim as possibly the Kidron of Exekiel; but certainly as some dry, thirsty valley where the Acacia, which flourished where other plants perished from lack of water, was known to grow; another reason for thinking the original Acacia which Freemasons revere was the smaller shrub, rather than the large tree. Inasmuch as Akakia in Greek signifies Innocence, it was wholly natural for Hutcheson (Spriti of Masonry, 1795) to connect the Masonic plant with the Greek definition. He said:



We Masons, describing the deplorable state of religion under the Jewish Law, speak in figures; Her Tomb was in the rubbish and filth cast forth of the Temple, and Acacia wove its branches over her monument; akakia being the Greek word for innocence, or being free from sin, implying that the sins and corruptions of the old law and devotees of the Jewish altar had hid religion from those who sought her, and she was only to be found where innocence survived under the banner of the Divine Lamb; and as to ourselves, professing that we were to be distinguished by our Acacy, or as true Acacians, in our religious faith and tenets.



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It is now well understood that Hutcheson, great as is the debt we owe him, was too anxious to read a Christian interpretation into everything Masonic to be considered as infallible. While the coincidence of the Greek word our name for the Shittah-Tree is suggestive, it hardly seems sufficient to read innocence into the symbol when it already has so sublime a significance. Mackey considers the acacia also as a symbol of initiation, because sacred plants were symbolical of initiation in many of the Ancient Mysteries, from which Freemasonry derived so much. The modern Masonic scholar is rather apt to pass over this meaning, he is also thinking that a symbol already so rich needs no further meanings to make it important and beautiful.

Apparently the beginning of the association of the acacia with immortality is in the legend of Isis and Osiris, one of the oldest myths of mankind, traced back into Egypt many thousands of years before the Christian era. Its beginnings, like those of all legends which have endured, are shrouded in the mist which draws a veil between us and the days before history.

According to the legend, Osiris, who was at once both King and God of the Egyptians, and was tricked by his brother Typhon (who was very jealous of Osiris), during the Kings absence on a beneficent mission to his people. Later, at a feast provided for the King-Gods pleasure, Typhon brought a large chest, beautiful in workmanship, valuable in the extreme, and offered it as a gift to whoever possessed a body which best fitted the chest. When Osiris entered the box, Typhon caused the lid to shut and fastened; after which the whole was thrown into the Nile.

Currents carried it to Byblos, Phoenicia, and cast it ashore at the foot of an acacia tree. The tree grew rapidly and soon encased the chest holding the body of Osiris.



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When Isis, faithful queen, learned of the fate of her husband she set out in search of the body. Meanwhile the King of the Land where the acacia concealed the body, admiring the trees beauty, cut it down and made of its trunk, a column. Learning this, Isis became nurse to the Kings children and received the column as her pay. In the tree trunk, preserved, was the body of Osiris. During their long captivity at the hands of the Egyptians; what more natural than that the Israelites should take for their own a symbol already old, and make of the Shittah-Tree a symbol of immortality, just as had been done in Egypt?

It is perhaps to much to say that Israelites were the first to plant a sprig of acacia at the had of a grave as a symbol of immortality. But that they did so in ancient times is stated by many historians. Dalcho assigns a novel reason for this practice; that as the Codens, or Priests, were forbidden to step upon or over a grave, it was necessary that spots of internment be marked, and, the acacia being common, it was elected for the purpose.

Mackey disagrees with Dalcho as to these reasons for marking a grave with a living plant. Perhaps the origin of the custom is not important; certain it is that all peoples in almost all ages have planted or laid flowers on the graves of those they love, as a symbol of the resurrection and a future life. The lily of the modern church, the rosemary which is for remembrance, the sprig of acacia of the ancient Israelites and the modern Mason, have all the same meaning upon a grave - the visual expression of the dearest hope of all mankind.

It is both curious and interesting to learn that many trees, in many climes, have been symbols of immortality. India gave to Egypt the lotus, long a sacred plant; the Greeks thought the myrtle the tree of immortal life, and the mistletoe, which survives



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in our lives merely as a pleasant diversion at Christmas, was held by the Scandinavians and the Druids as sacred as we consider the acacia. Association of a plant and immortality is emphasized in the New Testament - see John 12:24:

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

Also familiar passages from St. Paul (First Corinthians 15:36,37) used so much in funeral services:

Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain . . . Finally we find in our own stately prayer in the Masters Degree, such a coupling up of a tree and life immortal; For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branches thereof will not cease. - which of course, is taken from Job 14:7.

Thus there is ample historical recognition of the connection between that which grows and dies and grows again, and the idea of immortality; we do not have to consider the undoubted fact that shittah-trees cut to form beams of house, often sprouted branches even when they had no roots, nor our own thought of almost





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any variety of pine as the evergreen, or ever living tree, to see that there is much background behind the symbol. It is one of the glories of Freemasonry that so much has been made of the symbol, so dear and deep a meaning vested in it, that it has almost equaled the square as Freemasonrys nearest and dearest. All that was mortal on Tyrian lay murdered in a grave dug six feet due east and west. The genius of the Temple was no more. No more designs upon the trestleboard; no more glorious architecture to come from that mighty brain; no more holding of meetings with Solomon and Hiram in the Sanctum Sanctorum - the Widows Son was dead! Of those who search one finds a sprig of acacia. Oh, immortal story; thrice immortal ritual makers, who coupled together a resurrection and a sprig of green! True, he whose mother was of the Tribe of Naphtali was destroyed, but his genius lived, his spirit marched on, his virtues were recorded in stone and in the hearts of those who built on Mt. Moriahs heights.

For at least two hundred years and probably much longer the sprig of acacia has held Freemasonrys premier teaching. The grave is not the end. Bodies die and decay, but something which bears the nearest affinity to that which pervades all nature and which never, never, dies, rises from the grave to become one of that vast throng which has preceded us. Error can slay, as can evil and selfish greed, but not permanently. That which is true and fair and fine cannot be destroyed. Its body may be murdered, its disappearance may be effected, the rubbish of the Temple and a temporary grave





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may conceal it for a time, but where is interred that which is mortal, there grows an evergreen or ever living sprig of acacia - acacia none the less that it may be a spiritual sprig, a plant not of the earth, earthly.

When he who was weary, plucked at a sprig of acacia, he had evidence of things not seen. When we toss the little sprig of evergreen which is our usual cemetery sprig of acacia into the open grave of one of our brethren who has stepped ahead upon the path we all must tread, we give evidence of belief in a thing not seen. For never a man has seen the spirit of one who has gone, or visioned the land where no shadows are. If we see it in our dreams, we see by faith, not eyes. But we can see the acacia - we can look back through the dragging years to the legend of Osiris and think that even as the acacia grew about his body to protect it until Isis might find it, so does the acacia of Freemasonry bloom above the casket from which, in the solemn words of Ecclesiastes the spirit shall return unto God who gave it.





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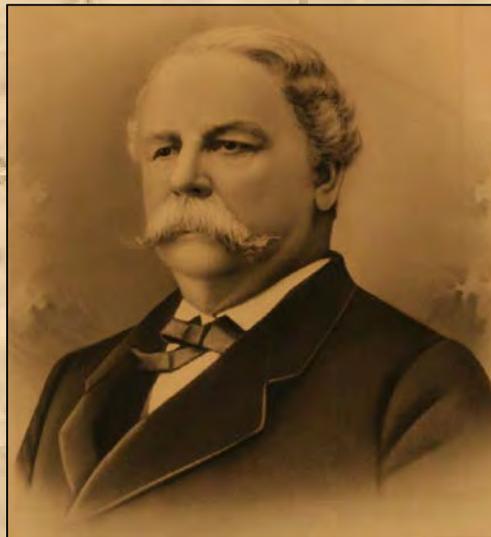
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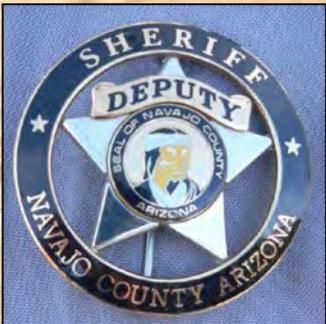
MASONIC TRIVIA

Navajo County Sheriff L.D. "Dan" Divelbess took office in 1923. The prominent Northern Arizona peace Officer was known as "the Sheriff who did not carry a gun". WB Divelbess was heavily involved in Masonry as a Past Master of [Chalcedony Lodge #6](#), Worthy Patron in 1921

George Roskruge, sometimes called the Grandfather of Arizona Masonry, was a well known early surveyor of Southern Arizona. MWB Roskruge was the longest serving Grand Secretary in the United States, serving from 1883 to his death in 1928. During the years 1888 and 1889 he also served as Deputy Grand Master and Grand Master of [Grand Lodge of Free & Accepted Masons in Arizona](#). He also served as [Tucson Lodge #4 F&AM](#)'s Secretary for many years too!



John Goodwin, a Freemason, and his party arrived in the Arizona territory in December 1863. He established the territorial capital of Prescott, approximately twenty miles from Fort Whipple. In 1864 nine Master Masons held a meeting in Prescott at John N. Goodwin's house. Brother Goodwin presided at the meeting. After satisfying themselves that all present were Master Masons, those nine Masons decided to apply to the Grand Lodge of California for a dispensation to open a Lodge at Prescott





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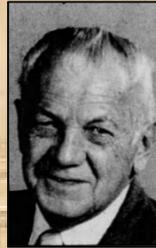
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MASONIC TRIVIA

On Nov 1, 1958 the El Con Club, an organization of business and profession men was opened in Tucson Arizona with approximately 220 members in the El Conquistador Hotel. In 1964 the President, W. Dean Tillotson announced plans for a new clubhouse for the private club along with a three story hotel. It was the center of High Society for years in Tucson. Tillotson became a master Mason in 1949 and was master of [Tucson lodge#4 F.& A M](#) in 1959 and received the honor of serving as Grand Master of the [Grand Lodge of Free & Accepted Masons in Arizona](#) in 1979.



In times of the United Fruit Company (early 20th. century), a group of American brethren workers of the UFCO, founded the Harmony Lodge No. 21 in Izabal, Guatemala. They closed the Lodge in the 60's when the UFCO ceased their operations in the country. Five decades later, a group of brethren decided to wake up of his dreams this Lodge, but now it will operate in Guatemala City. Harmony Lodge had it's first meeting in decades on January 9, 2017



As the holidays approached in 1939, a local grocery store in the Historic [Town of Florence \(Government\)](#) didn't pass out its usual ad touting its weekend specials. The bills usually listed some attractive prices, headed by a slogan designed by Manager James Borree which read, "Fill Your Pantries With Our Christmas Goodies." Borree was seen burning the bills because the printer had omitted the letter "r" from the word "Pantries." Borree remembers that Christmas typo with a laugh. "It was a joke around here that weekend," he said. "Everybody was ribbing me about it. People who never came in before came in just to tease me." James Borree shared that store many times in the [Gila Valley No. 9 F & AM Masonic Lodge](#) meetings as he was Master of the Lodge in 1962! Thank you to [Florence Reminder & Blade-Tribune](#) for the story!





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MASONIC TRIVIA

In 1917 the Board of Supervisors of Apache County requested the [Chalcedony Lodge #6](#) to lay the cornerstone of the new county courthouse. Grand Master Charles C. Woolf, being unable to attend requested that Chalcedony Lodge Past Master (1914) and later long time Secretary Sidney Sapp to act as his stand-in at the ceremony. Sidney Sapp, Editor of the Holbrook News and later Judge, would also be called to dedicate the cornerstone of the new Masonic Lodge building the same year. MWB Sapp would later become the Grand Master of [Grand Lodge of Free & Accepted Masons in Arizona](#) in 1923



In 1924 Dr. Charles Huestis succeeded Dr. Ladewig as assistant to Dr. Winslow at the Hayden Hospital in Hayden Arizona. He celebrated the promotion by buying a brand new Ford! One of the first in town! He was very active in both Masonry and [Grand Chapter of Arizona - OES](#). In 1941 he and his wife (1941 Worthy Grand Matron of Arizona) held a joint meeting between the Winkleman Lodge and the Winkleman Eastern Star Chapter No. 8. MWB Huestis sang "February Twenty-Second" at the joint meeting and was a Past Master of Winkleman Lodge No. 24 (Consolidated with Ray Lodge No. 28 in 1981) and Grand Master of the [Grand Lodge of Free & Accepted Masons in Arizona](#) in Arizona in 1945.

Two Lodges Hold Program

WINKELMAN, Feb. 22—Winkleman chapter, Order of the Eastern Star, and Winkleman lodge, Free and Accepted Masons, held a joint patriotic program this evening at Hutton Hall, with D. M. Hibner of Ray as the principal speaker.



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MASONIC TRIVIA

William R. Bourdon (1894-1973) a Rancher of Holbrook, Navajo County, Ariz. Came to the state as a patient at Fort Whipple because his lungs had been seared with mustard gas in WWI. When WWII broke out he volunteered again and saw combat duty in the Pacific Area and came out the rank of Lieutenant-Colonel. Member of Arizona State house of representatives, 1937-40; Colonel in the U.S. Army during World War II; member of Arizona state senate, 1955-58; Presidential Elector for Arizona, 1968 He was a Past Master of [Chalcedony Lodge #6](#) and Grand Master of [Grand Lodge of Free & Accepted Masons in Arizona](#) in 1963.



For 90 years the Pinkerton Family has served Southern Arizona with outstanding Dental Services. From Dr. Willis R. Pinkerton starting in [Benson, Arizona](#) and [Willcox, Arizona](#) in 1927, moving to Tucson in the mid 1940's to his son an respected Orthodontist, and to his Grand Daughter ([Valarie A. Pinkerton, DDS](#)) a Dentist practicing today! The original Dr. Pinkerton was a Past Master of Mount Moriah Masonic Lodge No. 19 and Grand Master of [Grand Lodge of Free & Accepted Masons in Arizona](#) in 1949.





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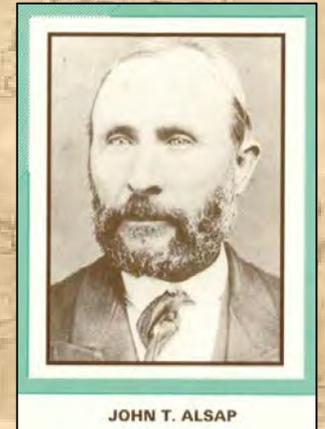
TALES OF ARIZONA MASONRY 1882-2016

The Rise of Phoenix

Bradford Lucknham

From its founding, Phoenix served as the dominant urban center in the Salt River Valley, and over the years its success inspired the promotion of nearby towns. During the 1870s, two desert settlements appeared to the east of Phoenix. Seven miles away, on the south side of the Salt River, a young man from Tucson Charles Trumbull Hayden, started a store and a ferry service in 1871. Known at first as Hayden's Ferry, the site was given the name Tempe by Hayden, who had a classical education and had read about the Vale of Temple in Greece. Canals and ditches of the ancient Hohokam were reconstructed and the area was brought under agricultural irrigation. In 1874, Hayden opened a flour mill. From this beginning, the farming community of Tempe grew slowly and posed no threat to Phoenix. In 1878, eight miles upriver from Tempe, Mormons from Utah and Idaho established the small agricultural settlement of Mesa City. Expert farmers, the Mormons soon had former Hohokam canals and ditches operating, and successful crop yields encouraged them to develop their town. Because of its rather particular religious orientation and its distance from Phoenix, Mesa City remained "a community apart, a clannish theocracy" for several decades. Later called Mesa, the town incorporated in 1883; Tempe incorporated in 1894.

During the 1870s, citizens often complained about the inability of the Salt River Valley Town Association to keep up with the problems of growth. The organization was not a legal body. Neither federal nor territorial laws recognized its existence. For income it depended upon the sale of lots and contributions. Problems became evident in the early years, but town commissioners lacked sufficient funds to do anything substantial to correct them. They provided for the upkeep of the upkeep of streets and ditches with money received from the sale of lots, but more improvements were needed.



JOHN T. ALSAP

John T. Alsap
1882 Grand Master of Arizona



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COPPER CORRIDOR MASONRY

Stated Meetings

February 2, 2017 Pinal Lodge No. 30

www.facebook.com/pinalldodge30

7:00 pm Stated Meeting

February 6, 2017 Gila Valley Lodge No. 9

www.facebook.com/gilavalley9

[@gilavalleylodge9](https://www.instagram.com/gilavalleylodge9)

7:00 pm State Meeting

February 9, 2017 Safford No. 16

7:00 pm Stated Meeting

February 9, 2017 Yuma No. 17

www.facebook.com/groups/165341547176775

7:00 pm Meeting

February 11, 2017 White Mountain No. 3

9:00 am Stated Meeting

February 11, 2017 Eloy Lodge No. 46

7:00 pm Stated Meeting

February 14, 2017 Ray-Winkleman No. 24

7:30 pm Meeting





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NORTHERN ARIZONA MASONRY

Stated Meetings

February 1, 2017 Mohave Valley No. 68
7:30 pm *Stated Meeting*

February 2, 2017 Flagstaff No. 7
www.facebook.com/groups/
7:30 pm *Stated Meeting*

February 8, 2017 Williams Grand Canyon No. 38
7:30 pm *Stated Meeting*

February 8, 2017 Central Arizona No. 14
www.facebook.com/CentralAZLodge14
7:30 pm *Stated Meeting*

February 9, 2017 Chalcedony No. 6
7:30 pm *Stated Meeting*

February 13, 2017 Winslow No. 13
7:00 pm *Stated Meeting*

February 13, 2017 Kingman No. 22
7:00 pm *Stated Meeting*

February 14, 2017 Aztlan No. 1
[@aztlanlodge1](http://www.facebook.com/Aztlan-Lodge-1)
7:30 pm *Stated Meeting*

February 14, 2017 Havasu No. 64
[www.facebook.com/HavasusMasonicLodgeNo64FAM-](http://www.facebook.com/HavasusMasonicLodgeNo64FAM)
7:00 pm *Stated Meeting*

February 14, 2017 White River No. 62
www.facebook.com/WhiteRiver62
7:30 pm *Stated Meeting*

February 14, 2017 Sy Harrison No. 70
www.facebook.com/Sy-Harrison-Masonic-Lodge-70
7:00 pm *Stated Meeting*



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PHOENIX MASONRY

Stated Meetings

February 7, 2017 Arizona Lodge No. 2

www.facebook.com/ArizonaLodge2

7:00 pm Stated Meeting

February 1, 2017 Paradise Silver Trowel No. 29

www.facebook.com/Paradise-Valley-Silver-Trowel-Lodge-No29-F-AM

7:30 pm Stated Meeting

February 2, 2017 Montezuma No. 35

7:00 pm Stated Meeting

February 2, 2017 Scottsdale No. 43

www.facebook.com/scottsdalemasoniclodge

7:00 pm Stated Meeting

February 4, 2017 Hiram Daylight No. 73

www.facebook.com/HiramDaylightLodgeNo73

12:00 pm Stated Meeting

February 8, 2017 El Quixote No. 83

www.facebook.com/groups/elquixote83

7:00 pm Stated Meeting

February 8, 2017 Sahuaro No. 45

www.facebook.com/groups/Sahuaro45

7:00 pm Stated Meeting

February 14, 2017 Phoenicia No. 58

www.facebook.com/Phoenicia58

7:00 pm Stated Meeting

February 14, 2017 Wayfarer No. 50

www.facebook.com/wayfarers50

7:00 pm Stated Meeting

February 20, 2017 Arizona Sunrise No. 88

10:00 am Stated Meeting

February 20, 2017 Pioneer No. 82

www.facebook.com/pioneermasons

7:00 pm Stated Meeting

February 27, 2017 Hunters Paradise No. 85

www.facebook.com/Hunters-Paradise-Lodge-85-F-AM

6:30 pm Stated Meeting



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SOUTHERN ARIZONA MASONRY

Stated Meetings

February 1, 2017 Huachuca No. 53

www.facebook.com/Huachuca53

[@HuachucaLodge53](https://www.facebook.com/HuachucaLodge53)

7:00 pm Stated Meeting

February 2, 2017 Perfect Ashlar No. 12

www.facebook.com/groups

7:00 pm Stated Meeting

February 6, 2017 King Solomon No. 5

www.facebook.com/groups/

7:00 pm Stated Meeting

February 8, 2017 Nogales No. 11

7:30 pm Stated Meeting

February 9, 2017 Wilcox No. 10

7:00 pm Stated Meeting

February 11, 2017 Camp Stone No. 77

www.facebook.com/groups

9:30 am Stated Meeting

February 14, 2017 Mount Moriah No. 19

7:00 pm Stated Meeting

February 16, 2017 Ajo Mac Maclure No. 36

7:00 pm Stated Meeting

February 21, 2017 Green Valley No. 71

www.facebook.com/greenvalleylodge71

7:00 pm Stated Meeting

February 27, 2017 San Pedro No. 55

www.facebook.com/groups/sanpedro55

7:00 pm Stated Meeting



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TUCSON MASONRY

Stated Meetings

February 1, 2017 Aaron No. 49

www.facebook.com/groups/

7:30 pm Meeting

February 1, 2017 Tucson No. 4

www.facebook.com/groups/

7:00 pm Meeting

February 4, 2017 Jerusalem Daylight No. 66

12:00 pm Meeting

February 6, 2017 Marion McDaniel No. 56

www.facebook.com/groups/MarionMcDaniel56

7:30 pm Meeting

February 7, 2017 Adobe No. 41

6:30 pm Meeting

February 8, 2017 Builders No. 60

7:00 pm Stated Meeting

February 8, 2017 Epes Randolph No. 32

www.facebook.com/groups/1033656566693307

7:30 pm Stated Meeting

February 14, 2017 Nelson C Bledsoe No. 74

www.facebook.com/profile

7:00 pm Stated Meeting

February 14, 2017 Oasis No. 52

www.facebook.com/Oasis-Lodge-52

[@oasis52tucson](https://www.instagram.com/oasis52tucson)

7:30 pm Stated Meeting

February 20, 2017 Anahuac No. 81

7:00 pm Stated Meeting

February 27, 2017 Downtown No. 86

www.facebook.com/Downtown-Lodge-86-FAM

7:30 pm Stated Meeting



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VALLEY PHOENIX MASONRY

East Valley Stated Meetings

February 1, 2017 Prometheus Lodge No. 87

<http://tinyurl.com/j9xgqne>

[@PrometheusAZ](#)

7:00 pm Meeting

February 7, 2017 Camelback Daylight No. 75

www.facebook.com/camelback.daylight

10:00 am Meeting

February 7, 2017 Oriental Lodge No. 20

www.facebook.com/Oriental20

7:00 pm Meeting

February 14, 2017 Chandler-Thunderbird No. 15

www.facebook.com/ChandlerThunderbird

[@Thunderbird15AZ](#)

7:00 pm Meeting

February 16, 2017 Apache Lodge No. 69

7:00 pm Meeting

West Valley Stated Meetings

February 2, 2017 Glendale No. 23

www.facebook.com/glendaleaz2

[@glendaleaz23](#)

7:00 pm Meeting

February 7, 2017 Acacia No. 42

www.facebook.com/AcaciaXLII

7:30 pm Meeting

February 7, 2017 Peoria No. 31

www.facebook.com/FreemasonsPeoriaLodge31

7:30 pm Meeting

February 9, 2017 Sun City No. 72

7:00 pm Meeting



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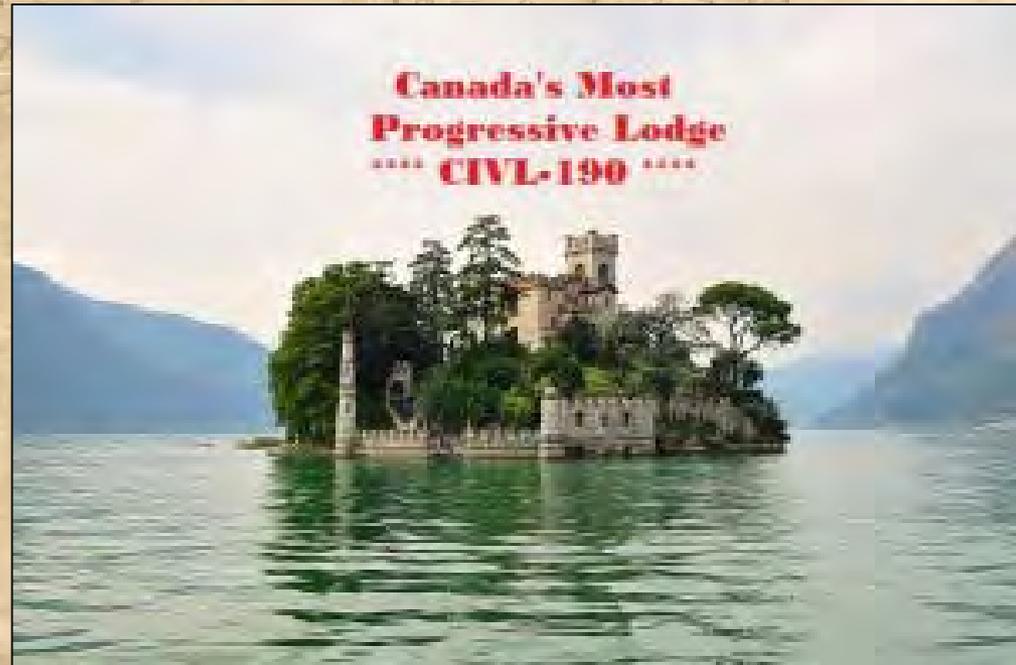
January 2017

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SPECIAL LODGES

Castle Island Virtual Lodge No. 190 – CIVL – was started in Manitoba, Canada in 2010 to help meet the needs of Masons who because of constraints on time and distance might not otherwise be able to regularly attend a lodge. After a few years of trying out several web-based formats, they now meet regularly on the fifth Wednesday of the month (obviously in those months that have 5 weeks) officers and members follow all the rules and regulations set by its Grand Lodge of Manitoba in opening and closing. The mission of the virtual Lodge is to give Freemasons of Manitoba and elsewhere, who are not able to attend a Lodge, another method of experiencing Freemasonry using today's technology. CIVL members welcome visitors from all over the world to join in meetings. The Lodge is committed to Masonic education at each meeting and welcomes discussions. CIVL Lodge “virtually” visited Gila Valley Lodge No. 9 in 2015 in what was most likely the first ever International Virtual visitation in Freemasonry.

To visit, send a request to Membership Chairman, Brother Nicholas Laine at LEO.CIVL.190@gmail.com, or the Secretary, MW Brother C. Rae Haldane-Wilson, PGM, at crachw@gmail.com





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SPECIAL EVENTS



Grand Lodge of Arizona F. & A.M Leadership Conference

March 31st –April 2, 2017 **Holiday Inn Casa Grande** 777 N Pinal Ave, Casa Grande, Arizona

A Motivational Conference for ALL Master Masons interested in Masonic LEADERSHIP

Friday 3 PM - 6 PM: Registration Check-in and No Host Cocktail Reception with heavy Hors d'oeuvres on Patio

Saturday 8 AM - 5 PM: Presentations on subjects of current interest with a 12 PM Lunch.

12 PM: Ladies Luncheon and Speaker

7 PM-10 PM: Evening Dinner and an Entertainment.

Sunday 8 AM - 12 PM: A Facilitated Discussion to address the issues of the craft.

REGISTRATION DETAILS: Includes Saturday Lunch Buffet for the men on the Patio and a Plated Lunch for the Ladies. A Plated Dinner in the Banquet Room on Saturday night. Those attending must register and pay conference fee prior to March 1st, 2017. The Citrus Room will be open to the Ladies on Saturday and Sunday to visit and catch up with friends.

March 1st, 2017 DEADLINE for Hotel Room Reservations at Conference Site at \$99 per a night INCLUSIVE of Taxes / Buffet Breakfast for each night (Single or Double Occupancy). You are responsible for making room reservations/payment independent of conference registration.

Call **Holiday Inn - Casa Grande** at 520-426-3500 (Ref: Masonic Leadership Conf. Room Rate)

LEADERSHIP CONFERENCE REGISTRATION FORM (Please Print and Note the Counts)

EARLY BIRD REGISTRATION: MEN: \$80.00 IF POST MARKED BY FEBRUARY 1ST 2017.

Name _____ Title _____ Lodge _____

Lady's Name _____ Phone _____ E-Mail _____

Men \$90 - Conference _____ Ladies \$80 - Saturday Ladies Program _____

Dinners: Sautéed Chicken Breast _____ Marinated London Broil _____ TOTAL \$ ENCLOSED _____

Enclose Form and make CHECK PAYABLE to **Grand Lodge of Arizona** and send to: Leadership Conference C/O Grand Lodge of Arizona P.O. Box 35692, Phoenix, AZ 85069-5692

Questions, E-mail Craig Gross at cgross12@cox.net or Phone 520-795-3932



Masonic Charities of Arizona

- 2723 W. Northern Ave, Phoenix, AZ 85051-6624 -

ARIZONA MASONIC CHARITIES BEING HELPED BY OUR PURCHASES AT AMAZON.COM

Brethren, Friends, and Family,

This year the Masonic Charities of Arizona approved 18 grants totaling \$30,000 to organizations throughout Arizona. These 501c3 charitable organizations provide much needed services to their communities. Those services include assistance to our Veterans at the three VA Hospitals in Arizona, Domestic abuse shelters, child learning disabilities, training and assistance for people with special needs, support for soldiers abroad, Adult literacy programs and Personal hygiene kits for the working poor and homeless.

We are able to award these Grants from the income of our investment fund, Lodge and Personal donations and support from Grand Lodge. In order to keep up with the desire to expand our Grant distribution to more organizations and communities around the State we ask for your help.

We have registered with the Amazon Smile Foundation. Amazon Smile will donate 0.5% of the purchase price of eligible products to the charitable organization selected by their customers. For Amazon customers to select the Masonic Charities of Arizona to receive these donations go to <http://smile.amazon.com/ch/94-2746389> to automatically select us. Or you can go to www.smile.amazon.com and you will be prompted to select a charity. Now you are ready to shop and support the Masonic Charities of Arizona.

The Board of Directors of the Masonic Charities of Arizona extends our appreciation to all of you for your support.

Fraternally,

Jim Baker

Secretary, Masonic Charities of Arizona

www.masoniccharitiesaz.com

jhb4557@gmail.com 520-518-0409





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2017 Arizona Grand Lodge Line

Grand Master; Robert Bradfield (68)
Deputy Grand Master: Scott Thomas (15, 23, 43)
Senior Grand Warden: Craig Gross (4)
Junior Grand Warden: Greg Vasquez (15)
Senior Grand Deacon: Boyd Robertson (1)
Junior Grand Deacon: Arthur Montgomery (5)
Senior Grand Steward: Randy Jager (52)
Junior Grand Steward: James Baker (9)
Very Worshipful Grand Secretary: James Rowan (43)
Very Worshipful Grand Treasurer: Michael McGee (50)
Grand Lecturer: Carl Melton
Grand Chaplin: Dave R. Brubaker
Grand Orator: Lon C. Thomas
Grand Marshall: Craig C. Carlson
Grand Editor: Phillip R. Shulsky
Grand Bible Bearer: Leigh Creighton (4)
Grand Sword Bearer: Robert Goble
Grand Pursuivant: Jerry Benham
Grand Standard Bearer: Ryan Kann (9)
Grand Organist: Carlos Rausch (43)
Grand Tyler: Cosmo Magliozzi (20,87)

2017 Arizona DDGM's

District 1: Keith McCormack	District 13: Jeff Horton
District 2: George E. Weil	District 14: Kirk Lockett, Sr.
District 3: Damon Krieg	District 15: Marlin Easthouse
District 4: Clayton J. Howard	District 16: Mike DiGiacomo
District 5: James E. Grier	District 17: Robert L. Hill
District 6: Mikel White	District 18: Gerry Massey
District 7: Gustavo A. Portillo	District 19: Mikel White
District 8: James W. Wild	District 20: Mark H. Neilsen
District 9: James Xie	District 21: Dean Millard
District 10: Darrell Mandrell	District 22: Matt Morrales
District 11: L. Grand Hayes	District 23: James E. Watson
District 12: George Rusk	District 24: Ward C. Desplinter



Arizona Masonry
Making Good Men Better Men since 1866

