



The
Freemasons
and the Masonic Family of Idaho

Grand Lodge of Ancient Free and Accepted Masons of Idaho

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Table of Contents

Introduction	3
Attraction of Freemasonry.....	5
What they say about Freemasonry.....	6
Grand Lodge of Idaho Territory - The Beginning	7
Freemasons and Charity	9
Our Mission:.....	9
Child Identification Program:	9
Bikes for Books.....	9
Organization Information	9
Freemasonry and Religion	10
We can make no plainer a statement than to say that:	11
The Masonic Family	12
The Ancient and Accepted Scottish Rite	12
York Rite Freemasonry	12
The Shriners	13
The Order of the Eastern Star	13
The Order of the Amaranth	14
The Daughters of the Nile	14
The Order of DeMolay	15
The International Order of Job’s Daughters	15
International Order of the Rainbow for Girls.....	15
A few Famous Freemasons	16
Grand Masters of Idaho	17

Introduction

A Freemason is a man who has taken an obligation to make of himself the best that he can, for himself, his family, and his community—a man who feels and adores the higher destiny of man; to whom faith, hope and charity are not mere words without any meaning.

What is Freemasonry?

A fraternity designed to teach morality and ethics, and train good men to make themselves of service to themselves, their families and their communities. Freemasonry is not a religion, but it teaches its members to be active in their chosen faith. Freemasonry has no politics, but it teaches its members to be active in civic concerns.

What attracts a man to Freemasonry?

Every man comes, of his own free will and accord, with his own individual needs and interests. One man may join so that he can associate with other men who believe that only by improving themselves can they hope to improve their world. Another man may join because he is looking for a focus for his charitable inclinations. And yet another may be attracted by a strong sense of history and tradition. Many join simply because they knew a friend or relative who was a freemason and they admired that man's way of living his life. All who join and become active, discover a bond of brotherly affection and a community of mutual support, a practical extension of their own religious and philosophical beliefs.

Freemasonry is not a charity, although it promotes charity in its members—in North America alone, freemasons contribute some three million dollars a day to operate children's hospitals, cancer clinics, burn wards, seniors' homes and other such facilities.

There are some 200 recognized Masonic jurisdictions around the world and no central authority. They operate under a system of mutual recognition, working within a set of Landmarks of what qualifies as recognized Freemasonry.

Records strongly suggest a lineage to operative stonemasons' lodges or guilds of fourteenth century Scotland and an inner fraternity of the London Company of Masons. Whether operative and non-operative lodges existed concurrently, or if operative lodges slowly accepted non-operative members into their ranks, is still debatable. By the end of the seventeenth century most lodges were speculative, composed of people not actively working as stonemasons, and the ritual which involved the tools of stonemasonry as symbols was all that remained. There are three degrees in regular Craft freemasonry involving ritual and ceremonies.

Freemasonry has been labeled atheistic and pagan since it removed Christian references in its ritual in 1813, and dangerously radical because it would not support oppressive regimes. History shows that Freemasonry has always been outlawed under totalitarian regimes.

Before an initiate receives a degree, and takes an obligation of secrecy, he is assured that the mysteries are founded on the purest principles of piety and virtue and that any vows are not inconsistent with his civil, moral or religious duties.

Why are the rituals and ceremonies secret? Tradition, more than anything — there have been times and places where promoting equality, freedom of thought or liberty of conscience was dangerous. The lessons are not secret but the presentation is kept private to promote a clearer understanding in good time.

But the true secrets of a freemason are not contained in the ritual. A freemason who is true to his obligation will not reveal the modes of recognition but they are not truly secret; this is demonstrated by the number of exposures that have been published over the centuries. The secrets of a freemason are those personal, private, and lawful, aspects of a man's life that he may choose to share with a brother, a brother who will keep those secrets. This is not secretiveness, this is discretion. There is also that secret which is not kept secret but is only revealed to those who realize the happiness that comes from living a good life.

Attraction of Freemasonry

There are two questions that are often asked by freemasons and non-masons alike:

1. What attracts men to Freemasonry?
2. Once a man becomes a freemason what attracts him to become active and to devote so much time to its work?

There are probably as many answers to these questions as there are freemasons because there are so many facets to the organization, and its attractions are so varied, that not all members have joined or become active for the same reason.

Nevertheless, there are certain basic tangible and intangible things which have made Freemasonry the largest and oldest fraternity, as well as the largest philanthropic organization, in the world.

Freemasonry has existed because it supplies the answer to many human needs. Man is a social creature and many a non-member is attracted to Freemasonry by the close friendship that exists between its members.

That elusive tie that binds all freemasons together actually exists. Notice how often freemasons who have never met before immediately become friendly. This is no accident but the result of knowing that each was recommended to membership by a good man, was subjected to an investigation, has taken part in ceremonies that obligate them to high moral standards and has taken the responsibility to be a conscientious and honorable individual as well as to be charitable in thought, word and deed. Another factor is the number of great men who have been members of the masonic fraternity in all ages. But the most important element that commands the attention of the public is the charitable work that is done by the freemasons and the masonic family.

The non-member is also attracted by the spirit of tolerance that exists in Freemasonry. The tenets of Freemasonry teach that every freemason should espouse brotherly love, relief and truth. Brotherly love in the sense that all men are created equal; on this principle Freemasonry unites men of all nationalities and religious beliefs and conciliates true friendships amongst those who might otherwise remain at a perpetual distance.

Clearly Freemasonry is attractive to non-members for the many fine activities that are engaged in by its members as well as the quality of its membership. Freemasons spend time in working for the Craft because of its many personal satisfactions and the knowledge that Freemasonry does its part in making this a better world in which to live.

What they say about Freemasonry....

Margaret C. Jacob, in her book 'Living the Enlightenment: Freemasonry and Politics in Eighteenth- Century Europe', published in 1991 by Oxford University Press:

“Perhaps we have finally located the earliest moments in the formation of modern civil society.”

“Central to masonic identity was the belief that merit and not birth constitutes the foundation for social and political order.”

“Modern civil society was invented during the Enlightenment in the new enclaves of sociability of which Freemasonry was the most avowedly constitutional and aggressively civic.”

“Freemasonry was one of the social practices that transmitted to the continent a vocabulary that put freedom and equality central on the word list.”

“We should never under estimate the emotional pull of masonic rituals, the intensity of loyalty they could inspire.”

Norman Vincent Peale, minister and author:

“To me, Freemasonry is one form of dedication to God and service to humanity.”

General Douglas MacArthur:

“Freemasonry embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man.”

Harry S Truman, president of the United States:

“We represent a fraternity which believes in justice and truth and honorable action in your community... men who are endeavoring to be better citizens... to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly.

“Although I hold the highest civil honor in the world, I have always regarded my rank and title as a Past Grand Master of Masons the greatest honor that had ever come to me.”

Grand Lodge of Idaho Territory - The Beginning

By Jerry D. Parsons, Grand Historian

The Idaho Territory was created in 1863 when President Abraham Lincoln signed the bill that created it. By then, there were many who had traveled to and through this mountainous and desert area.

Gold was discovered in the Boise Basin in 1862 and in the Owyhee Mountains thereafter. Among the many who ventured to the gold fields were Masons who populated new towns and cities to search for wealth. Boise City became a supply city for the gold towns of Idaho City (originally known as Bannock), Placerville, Pioneerville, Centerville, Silver City and others that went by the wayside when the gold was depleted.

The Masons in Idaho City petitioned the Grand Lodge of Oregon for a dispensation to hold meetings in the bustling town of Idaho City. That dispensation was granted in 1863 with them becoming the first Masonic Lodge in Idaho still in existence. (There was an earlier Lodge formed in Lewiston but was short lived).

As the towns increased in population, Masonic Lodges were given dispensations to meet from the Grand Lodges of Oregon and Washington. Among them, Boise #37 and Placer #38 began meeting early in 1865.

The Brethren in Placerville saw a need for forming the Grand Lodge of Idaho Territory and corresponded with Idaho Lodge #35 and Boise Lodge #37 in June of 1865 to meet in Idaho City for the consideration of forming a Grand Lodge. With only three Lodges and 88 members, this meeting was not held.

In the next two years, Masonic Lodges were formed in Pioneerville (Boise Basin) and Silver City (Owyhee mountains). That brought together six Lodges that could form and sustain a Grand Lodge of Idaho Territory.

In June of 1867, Placer #38 again corresponded with the Lodges of Idaho Territory and requested them to send committees to Idaho City to meet and consider the formation of a Grand Lodge of Idaho Territory. Committees were formed by Placer #38, Idaho #35, Pioneerville #12 (Washington), Boise #37 and Owyhee Lodge UD who agreed to meet in Idaho City on December 16, 1867. On December 17, 1867 the Grand Lodge of Idaho Territory was officially formed. They agreed to meet again in June of 1868 as a Grand Lodge and to approve a Constitution and By Laws and charter Lodges. They installed the Grand Lodge officers in July of that year which was led by Worshipful Brother George H. Coe, Idaho's first Grand Master.

The original Masonic Lodge building in Idaho City was consumed by fire on May 18, 1865, when the city burned. The Masons of Idaho City rebuilt a Masonic Lodge building and occupied it in September of 1865. It was a block from the original site and that building still stands and functions as a Masonic meeting place. This building is historically known as the oldest Masonic Hall, where a Grand Lodge was formed and where they met in the years after, that still exists west of the Mississippi River.

The Lodges chartered in June of 1868 were Idaho #1, Boise #2, Placer #3, Pioneerville #4, Owyhee #5 and War Eagle #6. Pioneer #4 had their charter arrested in 1878. Owyhee #5 and War Eagle #6 consolidated in 1881 to form Silver City #13.

Since that time, the Grand Lodge of Idaho has expanded to its current 52 Lodges, Idaho Lodge of Research #1965 and two Historic Lodges; Idaho City Historic Lodge #1863 and Murray Historic Lodge #1886.

Freemasons and Charity

Our Mission:

To support the Education, Safety and Welfare of Children are our primary projects: are Bikes for Books & Child Identification.

Child Identification Program:

Our goal is to put the tools and information in the hands of Parent / Guardians to assist them in the identification and recovery of missing children.

Child Identification Kits are being distributed around the state "Free of Charge" to Parents / Guardians who wishes to have one.

The purpose of the kit is to provide critical information for law enforcement in the event that a child goes missing.

The program is working in partnership with the Masonic Family of Idaho and the National Center for Missing and Exploited Children.

These kits have been given out during events like the county Fairs and other local events.

One of the most important tools for law enforcement when searching for a missing child is an up-to-date, good quality photo along with descriptive information. A Child ID kit is a simple yet effective tool to help families maintain current photos of and descriptive information about their children.

In 2013 there were over 5,000 Child Identification kits given out to Parents / Guardians. Events have been held in over 15 Community state wide.

Bikes for Books

The objective of Bikes for Books program is to encourage our elementary school children to read, increasing their chances of success as they progress through school. The program criteria and monitoring the program is managed by the school. Bikes are awarded at the end of the year.

Masonic Lodges in Boise, Emmett, Homedale and other communities furnish the bikes to be awarded.

These programs have been very successful. We hope to continue current programs and expand these programs to more schools. We are partnering to "Help Educate Idaho" children and make them successful.

Organization Information

Idaho Freemason Foundation, 219 N 17th St., Boise, ID 83702
An 501(c) Non-Profit

Phone: 208-343-4562

Web: <http://www.idahofreemasonfoundation.org/>

Email: secretary@idahofreemasons.org

Freemasonry and Religion

A man does not subscribe to a new religion, much less to an anti-Christian religion when he becomes a freemason, any more than when he joins any political party or service club. There is nothing in Freemasonry that is opposed to the religion he brings with him into the masonic lodge. Freemasonry does not assert nor does it teach that one religion is as good as another. Freemasonry admits men of all religions. Freemasons believe in religious freedom and that the relationship between the individual and his God is personal, private and sacred.

We do not apply a theological test to a candidate. We do ask a man if he believes in a Supreme Being and that is the only religious test. Belief in a Supreme Being is faith; belief about a Supreme Being is theology. As freemasons we are interested in faith only and not in theology. Religion is not permitted to be discussed at masonic meetings.

Freemasonry is a completely tolerant organization. When Freemasonry accepts a Christian, a Jew, a Buddhist or a Muslim, it does not accept him as such, but accepts him as a man, worthy to be received into the masonic fraternity.

Freemasonry stands for the values that are supreme in any religion and expects each member to follow his own faith and to place his duty to the Supreme Being above all other duties. We are sure that a member who is true to the principles he learns in Freemasonry will be a better member of his faith because of it.

- Freemasonry is not a religion nor is it a substitute for religion.
- Freemasonry advocates no sectarian faith or practice.
- Freemasonry seeks no converts.
- Freemasonry solicits no new members.
- Freemasonry raises no money for religious purposes.
- Freemasonry has no dogma or theology. Religious discussion is forbidden in a masonic lodge thereby eliminating the chance for any masonic dogma to form.
- Freemasonry offers no sacraments and does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with the modes of recognition only and not with the means of salvation.
- Freemasonry supports religion. Freemasonry is far from indifferent to religion. Without interfering in religious practice, it expects each member to follow his own faith.

We can make no plainer a statement than to say that:

- Freemasonry is simply a fraternity– an organization of men banded together to further improve themselves ethically and morally and to benefit the community at large.
- The masonic family, as a whole, has dedicated itself to benefitting the communities in North America; so dedicated that it costs us Three Million dollars every day of the year to meet our commitments to our various charitable projects, a majority of which have no masonic affiliation other than they receive funds from our organization.

For further information on Freemasonry, we would suggest the following publications:–

Complete Idiots Guide to Freemasonry, S. Brent Morris, New York: Alpha Books, 2006.

The Freemason at Work, Harry Carr, revised by Frederick Smyth. UK: Ian Allan Lewis Masonic Ltd., 2007 (1976).

Freemasonry, A Journey through Ritual and Symbol, W. Kirk MacNulty. New York: Thames and Hudson Inc., Reprinted 1999.

The Freemasons, Jasper Ridley. London: Constable & Robinson Ltd., 1999.

Is It True What They Say About Freemasonry?, Art deHoyos and S. Brent Morris. New York: M. Evans and Company, Inc., 2004.

The Origins of Freemasonry: Scotland's Century, 1590-1710, David Stevenson. Cambridge University Press, 1990.

Pocket History of Freemasonry, Fred L. Pick & G. Norman Knight, revised by Frederick Smyth. London: Muller, 8th edition 1991 (1953).

Symbolism in Craft Freemasonry, Colin Dyer. UK: Lewis Masonic, Ian Allen Regalia Ltd., 1991.

The Masonic Family

The Ancient and Accepted Scottish Rite

The Scottish Rite is one of two concordant bodies of Freemasonry in which a Master Mason may proceed after he has completed the three degrees of Craft Freemasonry. The Scottish Rite work expands and elaborates on the lessons of the three Craft degrees. As with Freemasonry, the Scottish Rite is not a religion, and it is nondenominational, although it does require a belief in a Supreme Being.

The Scottish Rite, sometimes called the “College of Freemasonry”, uses extensive dramatic plays and allegory to emphasize the messages of its degrees. A freemason, after viewing these dramas, will eventually attain the 32nd Degree in Scottish Rite Freemasonry. To a non-mason this may sound like the member is a high ranking mason, however, this would be a misconception. The highest degree in Freemasonry is the 3rd or Master Mason degree. Degrees as they relate to the Scottish Rite indicate the level of knowledge that a Master Mason has attained. In the Scottish Rite, the 33rd Degree, an honorary degree, is bestowed on members of the Scottish Rite who have given outstanding service to Freemasonry or to their communities.

In the Scottish Rite a Master Mason may become a member of three bodies—the Lodge of Perfection, the Rose Croix, and the Consistory.

Web:

York Rite Freemasonry

The York Rite is the other concordant body of Freemasonry in which a Master Mason may proceed to supplement or amplify the Craft degrees, affording historical background on the work and meaning of Freemasonry.

The York Rite takes its name from the old English city of York. It is said that Athelstan, a British king, was converted to Christianity in York and that he granted the original charter to the masonic guilds in that city nearly a thousand years ago. Although the York Rite is not a religion in itself, it does develop themes based on the Christian Crusades.

In the York Rite, a Master Mason may become a member of three bodies—a Chapter of Royal Arch Masons, a Council of Royal and Select Masters, and a Commandery of Knights Templar.

Web: <http://www.idyorkrite.org/>

The Shriners

Membership in the Ancient Arabic Order Nobles of the Mystic Shrine is limited to Master Masons. This uniquely North American organization is not, strictly speaking, a masonic body but is closely allied with Freemasonry.

Shriners are distinguished by an enjoyment of life in the interest of philanthropy. The approximately 375,000 member organization has a buoyant philosophy which has been expressed as “Pleasure without intemperance, hospitality without rudeness and jollity without coarseness.” The most noticeable symbol of the Shrine is the distinctive red fez that all Shriners wear at official functions.

Shriners are men who enjoy life. They enjoy parades, trips, circuses, dances, dinners, sporting events and other social occasions together. Every effort is made to be sure a Shriner has a variety of activities from which he may choose. Furthermore, Shriners support what has become known as the “World’s Greatest Philanthropy”, the Shriners Hospitals for Children.

Men from all walks of life and all levels of income find fun, fellowship and relaxation in their individual Shrine Clubs and Units. There are 191 Shrine Temples located in Canada, the United States, Mexico and the Republic of Panama.

Web Sites:

Northern Idaho: <http://calamshriners.com>

Southern Idaho: <http://www.elkorah.org/>

The Order of the Eastern Star

The Order of the Eastern Star is a Masonic-related fraternity of women and men dedicated to charity, truth and loving kindness. Although not a part of the Masonic fraternity, membership is based on a Masonic affiliation or relationship, a belief in God, and a desire to acquire additional knowledge and for self-improvement.

The fraternal order is comprised of people with deep religious convictions and spiritual values open to all faiths except no faith. The lessons of the Order are spiritual and teach us to have a deep love for God, our country and family.

The Order of the Eastern Star is benevolent and charitable in its actions; Local Eastern Star Chapters select their own charities and places of service in their own communities. They may include general scholarships for youth, and supporting a home for aged members. Each year special charities are selected for that year's emphasis.

Web: <http://idahooes.org/>

The Order of the Amaranth

The Order of the Amaranth is a social, fraternal, philanthropic organization that is separate but related to the Masonic Lodge in that all of our members are either a Mason or a female relative of a Mason. Majority members of the International Order of Rainbow for Girls and Jobs Daughters International are also eligible under certain conditions.

Our groups are called Courts and we currently have active Courts in Boise, Mountain Home, and Gooding and are working toward developing a Court in the Eastern side of the state.

Our precepts are Truth, Faith, Wisdom, and Charity and our primary philanthropic project is to support the Amaranth Diabetes Research fund. This fund, which is in conjunction with the American Diabetes Association, is a 501c3 organization that finances research projects that are working toward a cure for Diabetes, both juvenile and adult onset.

Web: <http://www.idamaranth.org/>

The Daughters of the Nile

Formed in 1913, the Daughters of the Nile is an international, non-profit organization, comprised of women who are related to Master Masons.

The purpose of the order is to assist the Shriners with their charitable work; to promote social, friendly fellowship within the order; and to advance and elevate the standard of Womanhood.

The Order has grown to 147 Temples within Canada and the United States, with approximately 36,000 members.

Web Sites:

Northern Idaho: <http://www.daughtersofthenile.com/temples/malac55.html>

Southern Idaho: <http://daughtersofthenile.com/temples/iras40.html>

The Order of DeMolay

Founded in 1919 by Frank S. Land in Kansas City, Missouri, The Order of DeMolay is a fraternity for young men between the ages of 13 and 21. The name DeMolay is taken from Jacques de Molay, last Grand Master of the medieval Knights Templar.

DeMolay teaches leadership and values which make these young men better citizens and better prepared for tomorrow's challenges. Some DeMolay alumni include: Walt Disney, John Wayne, U.S. president Bill Clinton; newsmen Dan Rather, Walter Cronkite, John Cameron Swayze, Willard Scott and Chet Huntley; entertainers Dick and Tommy Smothers, Buddy Ebsen and Burl Ives; and authors John Steinbeck and William Shirer.

Web: <http://idaho-demolay.org/>

The International Order of Job's Daughters

Open to girls who are related to Master Masons, the International Order of Job's Daughters is one of today's outstanding character building organizations for young girls, 11 to 20 years of age. Character building, developing self-confidence, and learning leadership qualities as well as social skills are but a few of the lessons that I.O.J.D. teaches.

Web: <http://www.jobsdaughters.org/>

International Order of the Rainbow for Girls

The International Order of the Rainbow for Girls (Rainbow) is a philanthropic sorority for girls ages 11-20. Rainbow gets girls ready for life. The leadership, organization and communication skills that girls learn in Rainbow are unparalleled and not found in any other organization serving young women today.

Rainbow instills a deep sense of service in its members, and teaches girls the importance of service above self. Rainbow teaches girls how to lead through hands-on experience. Rainbow teaches girls to communicate through writing, speaking, and conflict resolution.

Web: <http://nwrainbow.org/>

A few Famous Freemasons

Founding fathers: George Washington, Benjamin Franklin, Marquis de Lafayette, Robert R. Livingstone, John Hancock, and Aaron Burr.

U.S. presidents: James Monroe, Andrew Jackson, James Polk, James Buchanan, Andrew Johnson, James Garfield, William McKinley, Theodore Roosevelt, William Howard Taft, Warren G. Harding, Franklin D. Roosevelt, Harry S. Truman, and Gerald R. Ford.

Explorers and adventurers: Davey Crockett, Jim Bowie, Sam Houston, Christopher “Kit” Carson, Lewis and Clark, Charles Lindbergh, and Edwin “Buzz” Aldrin.

Science and medicine: Edward Jenner (discoverer of the cure for smallpox), Joseph Lister (the man who pioneered the concept of antiseptics in medicine), and Alexander Fleming (won the Nobel Prize for his discovery of penicillin).

Actors and entertainers: The Ringling Brothers, jazz great William "Count" Basie, John Wayne, Harry Houdini, Richard Pryor, and Mel Blanc.

Athletes: “Sugar Ray” Robinson, Jack Dempsey, John Elway, and Scottie Pippin.

Businessmen: Henry Ford, Walter P. Chrysler, Nathan Meyer Rothschild, John Jacob Astor, Charles Hilton, Colonel Harland Sanders, and Steve Wozniak.

Statecraft: Sir Winston Churchill, Fiorello Laguardia, Kalakaua (King of Hawaii), and many English kings (including William IV, Edward VII, Edward VIII, George IV, and George VI).

U.S. Civil Rights leaders: Booker T. Washington, W.E.B. DuBois, Thurgood Marshall, and Medger Evers.

Arts and letters: Wolfgang Amadeus Mozart, Aleksander Pushkin, Jonathon Swift, Oscar Wilde, Sir Arthur Conan Doyle, Alex Haley, and Mark Twain.

Grand Masters of Idaho

1867 - 1868	George H. Coe (1)	1917 - 1918	Sherman M. Coffin (39)	1967 - 1968	Gifford R. Shaffer (28)
1868 - 1869	George H. Coe (1)	1918 - 1919	Andrew. Lounsbury (14)	1968 - 1969	Adrian W. Bomert (93)
1869 - 1870	Jonas W. Brown (2)	1919 - 1920	Arch Cunningham (2)	1969 - 1970	Russell C. Walker (48)
1870 - 1871	Sam P. Connelly (3)	1920 - 1921	I. Edgar Meek (29)	1970 - 1971	Bowman Vertrees (39)
1871 - 1872	Jonas W. Brown (2)	1921 - 1922	Fletcher A. Jeter (24)	1971 - 1972	George W. Knoff (18)
1872 - 1873	John Kennaly (1)	1922 - 1923	George M. Scott (19)	1972 - 1973	Stephen A. Mahaffey (11)
1873 - 1874	John Kennaly (1)	1923 - 1924	Victor Peterson (9)	1973 - 1974	Lowell C. Jensen (52)
1874 - 1875	Lars P. Mikkelson (5, 1)	1924 - 1925	Frank Knox (37)	1974 - 1975	Wayne S. Miller (24)
1875 - 1876	James W. Griffin (2)	1925 - 1926	Will H. Gibson	1975 - 1976	Wayne W. Woodward
1876 - 1877	Edward A. Stevenson (2)	1926 - 1927	Henry P. Glindeman (24)	1976 - 1977	Eugene D. Pippitt (45)
1877 - 1878	Edward A. Stevenson (2)	1927 - 1928	Richard F. Curtis (42)	1977 - 1978	Alton T. Kauffman (10, 60)
1878 - 1879	Edward A. Stevenson (2)	1928 - 1929	Roy N. Gilbert (29)	1978 - 1979	Robert E. Vaughan (2)
1879 - 1880	Charles Himrod (2)	1929 - 1930	Frank Mumford (39)	1979 - 1980	Wayne K. Feely (24)
1880 - 1881	Henry E. Prickett (2, 7)	1930 - 1931	Jay Glover Eldridge (17)	1980 - 1981	Larry R. Turner (47, 60)
1881 - 1882	Francis E. Ensign (2, 7)	1931 - 1932	Percy Jones (33)	1981 - 1982	Lynn E. Cannon (10)
1882 - 1883	Lafayette Cartee (2)	1932 - 1933	Albert R. Manock (62)	1982 - 1983	Theodore Fujiki (77)
1883 - 1884	Chester P. Coburn (10)	1933 - 1934	S. Irvn Roberson (61)	1983 - 1984	Wiley F. Smith (64)
1884 - 1885	John A. Post (2, 6)	1934 - 1935	John T. Wood (24)	1984 - 1985	Gordon L. Buck (39)
1885 - 1886	George H. Davis (2)	1935 - 1936	Louis R. Scott(17)	1985 - 1986	Wallace S. Johnson (73)
1886 - 1887	George H. Davis (2)	1936 - 1937	Wm. H. Thompson	1986 - 1987	Burrell G. Lirgg (93)
1887 - 1888	Edward A. Stevenson (2)	1937 - 1938	Everett W. Rising	1987 - 1988	Fred D. Decker (55)
1888 - 1889	John Hunter (18)	1938 - 1939	Clyde I. Rush (31)	1988 - 1989	Raymond S. Burstedt (92)
1889 - 1890	George L. Shoup (11)	1939 - 1940	W. Wade Wilson (56)	1989 - 1990	Gerald L. Riggs (20, 24)
1890 - 1891	George Ainslie (1)	1940 - 1941	Asa A. Vealey (27)	1990 - 1991	C. Philip Drew (13, 29)
1891 - 1892	John H. Myer (3)	1941 - 1942	Wm. D. Farnham	1991 - 1992	Harry L. Fry (10)
1892 - 1893	Issac A.Hattabaugh (17)	1942 - 1943	Lee Carlock (63)	1992 - 1993	R. Dix Hoffman (19)
1893 - 1894	James A. Pinney (2)	1943 - 1944	George E Bacheller (60)	1993 - 1994	James A. Davidson (28)
1894 - 1895	Adelbert B. Clark (30)	1944 - 1945	Gilford H. Mayes ((34)	1994 - 1995	John P. Hurst (51, 95)
1895 - 1896	Isidor S. Weiler (2)	1945 - 1946	Marcus J. Ware (10, 96)	1995 - 1996	Gregory L. Winther (29)
1896 - 1897	Fred G. Mock (29)	1946 - 1947	Ray K.D. Sluyter (45)	1996 - 1997	David A. Olehy (52)
1897 - 1898	Geo. M. Waterhouse (23)	1947 - 1948	Howard I. Monks (54)	1997 - 1998	James V. Voyles (60)
1898 - 1899	George H. Storer	1948 - 1949	A. Edward Prince (1)	1998 - 1999	John M. Kucera (20, 24)
1899 - 1900	John C. Muerman (17)	1949 - 1950	Jay A. Redfield (9)	1999 - 2000	Gregory E. Johnson (56)
1900 - 1901	George D. Golden (12)	1950 - 1951	Summer G. Davis (61)	2000 - 2001	John W. Sharp (52)
1901 - 1902	David C. Chase (28)	1951 - 1952	Ray F. Brookhart (95)	2001 - 2002	Bradley A. Cannon (10)
1902 - 1903	David F. Mason (24)	1952 - 1953	Noel M. Leavitt (32)	2002 - 2003	Joseph E. Alexander (19)
1903 - 1904	Joshua M. Cowan (30)	1953 - 1954	Angus Y. Bethune (34)	2003 - 2004	Richard C Broemeling(30)
1904 - 1905	Albert W. Gordon (36)	1954 - 1955	Larry W. Brainard (28,	2004 - 2005	Harry C. Black (13, 60)
1905 - 1906	Jere W. Robinson (2)	1955 - 1956	Claude M. Gorden (45)	2005 - 2006	James C. Herndon (11, 33)
1906 - 1907	William F. Smith (30)	1956 - 1957	Elbert S. Rawls	2006 - 2007	Michael A. Sutton (18, 42)
1907 - 1908	Wm. C. Whitwell (11)	1957 - 1958	Herbert H. Eberle (60, 93)	2007 - 2008	Robert B. Cargill (10)
1908 - 1909	Wm. R. Hamilton (13)	1958 - 1959	Glen W. Royse (19)	2008 - 2009	Richard E. Kaiser (19, 33)
1909 - 1910	George F. Gagon 33)	1959 - 1960	Elmer E. Nelson (17)	2009 - 2010	David C. Triplett (93)
1910 - 1911	Byron F. Defenbach (10)	1960 - 1961	Charles Herndon (11)	2010 - 2011	David E. "Skip" Owen, Jr (21,30,8
1911 - 1912	Frank C. Bowman (19)	1961 - 1962	Charles W. Simmons (34)	2011 - 2012	Jay A. Leonard (30, 80)
1912 - 1913	Ezrea A. Burrell (27)	1962 - 1963	Charles F. Gill (23)	2012 - 2013	Keith Brooks (68)
1913 - 1914	Curtis F. Pike (2)	1963 - 1964	Iver J. Longeteig (62)	2013 - 2014	Daniel B. Heberling (62, 63, 24)
1914 - 1915	Andrew. Christenson (42)	1964 - 1965	John P. Halliwell, Jr. (18)	2014 - 2015	G. Arthur Shoemaker (60)
1915 - 1916	Francis Jenkins (17)	1965 - 1966	A. Warren Cate (1)		
1916 - 1917	J. D. Bloomfield (29)	1966 - 1967	Arthur Dingler (24)		

