

Montana Freemason

May/June 2022

Vol. 98 No. 3



Whatever life
throws at
you, you have
millions of
brothers to help
you catch it.



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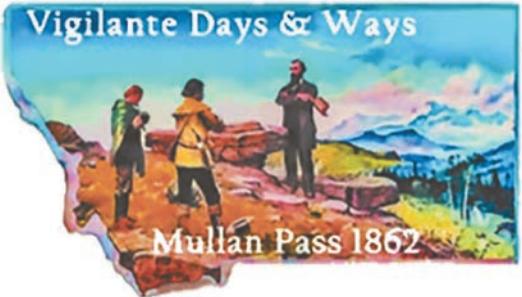
About The Cover

Developed by the Northern Masonic Jurisdiction Scottish Rite, the Not Just a Man. A Mason" campaign was launched to educate the public and inspire our Masonic brethren about who we are and what we stand for as Freemasons. To date, the campaign is being used in 47 states and in more than 10 countries internationally. The campaign has been translated into Spanish, French, Portuguese, and a Russian translation is underway.

The Supreme Council is sharing their entire "Not Just a Man. A Mason" campaign material with our Masonic family for their advertising and promotional programs, as long as they adhere to the rules in the campaign guidelines we have provided.



Reid Gardiner
Editor



Articles & Correspondence

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The Editorial Staff invites contributions in the form of informative articles, reports, news, and other timely information (of about 350 to 1500 words in length) that broadly relate to general Masonry. All pictures or images should be provided in digital format as JPG files. The articles submitted must be in MS Word, double-spaced and spell checked. Items may be the subject of peer review and evaluation. Compensation is not permitted for any item, photo or other material submitted for publication. All photographs must indicate who took the photo and the name of the event or persons who may appear on it. Printed photographs will not be returned. E-Mail all photos and articles to the address below.

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**Behind This Door
Lies A Treasure Trove
Of Historic Montana Artifacts**



**The Montana Masonic Foundation
Invites You To Explore
Our All New Expanded Museum**

**425 N Park Avenue
Helena, Montana
(406) 442-7774**



The Masonic Apron belonging to Meriwether Lewis', which he carried on the Corps of Discovery trek across the country, is on display along with two paintings depicting the first Masonic meeting in the Territory, now the State of Montana.



This British Army drum with its original drum sticks was taken from the British and later played during the Revolutionary and Civil Wars.



This Grand Masters' Lion Paw signet ring is made of gold mined at Alder Gulch, Virginia City, Montana Territory in 1887, by Samuel Word, who was one of the first lawyers admitted to practice law in the Montana, Territory on December 4, 1864.

These are but a few of the treasures waiting for you to discover at the site of one of Helena's first gold claims.



Montana Masonic Foundation School Grant Program

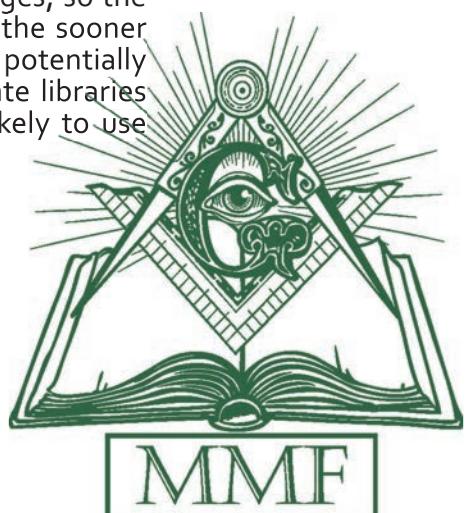
BITTERROOT ELEMENTARY SCHOOL BILLINGS



Jason Smith, Beartooh District Officer, presents a check to Monica Anderson, Bitterroot Elementary School Librarian, on behalf of the Montana Masonic Foundation. The grant provided \$6,000.00 for the Library supporting Library Book Club programs, materials and iPad's for Makerspace.

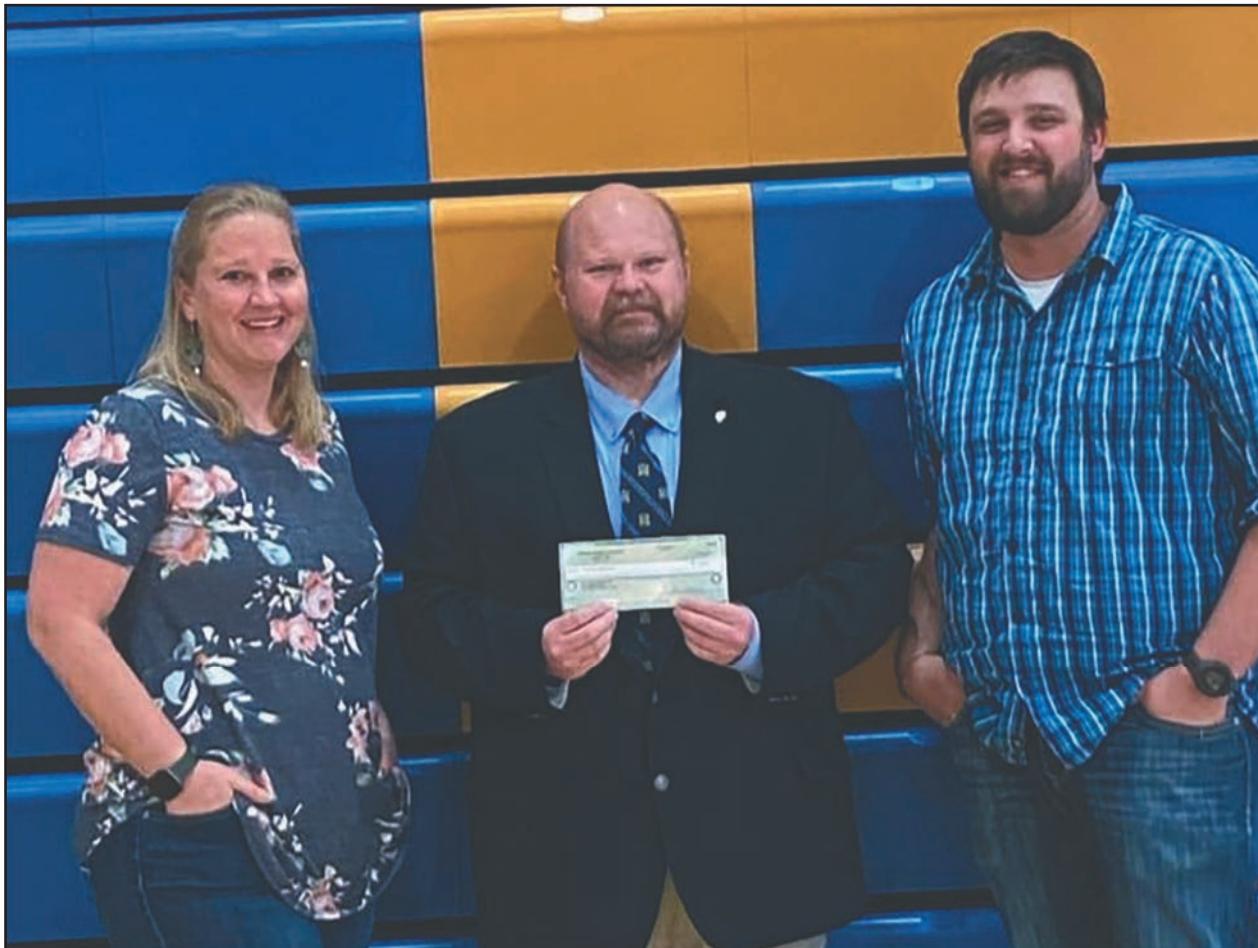
Makerspaces help students think about libraries in a different way. Libraries exist to prompt learning for students of all ages, so the sooner they get excited about these kinds of spaces, the sooner they will begin feeling comfortable and confident in a potentially unorthodox learning environment. If students associate libraries with fun and creative experiences, they'll be more likely to use library services in the future.

**Our Public Schools
Supported by the
Montana Masonic
Foundation.**

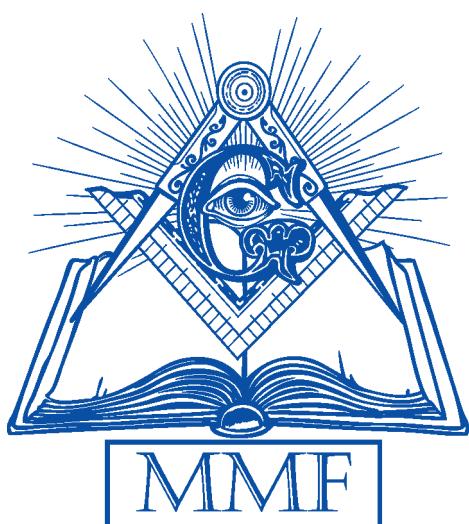


Montana Masonic Foundation School Grant Program

East Valley Middle School, East Helena



Sam Whitehead a Director of the Montana Masonic Foundation, presented a grant checks to East Valley Middle School Science Department: \$964.00 on Scentific Electronic Balance Scales for the classroom, and \$1,188.00 for 3D Printers and 3D supplies.



**Our Public Schools
Supported by the
Montana Masonic
Foundation.**

MASONIC SYMBOLISM

Chuck Clampitt, Mt Etna 333, Grand Lodge of Indiana

It is said that Masonry is a system of morality, veiled in allegory, and illustrated in symbols. To understand the meaning of this phrase, we need to take a look at each of these three elements.

While many organizations and clubs exist for good purposes, few other than Masonry teaches morality. Those moral principles start when an individual fills out a petition. Questions go beyond those asked by other organizations and relate to the moral character of the individual. The most telling question, especially in today's world is whether the individual believes in a Deity. Once the petition is read in Lodge, an investigating committee is assigned to interview the petitioner, preferably in his own home. Questions are expanded as the committee attempts to get a sounding on the individual with the bottom line being "will this man make a good Mason".

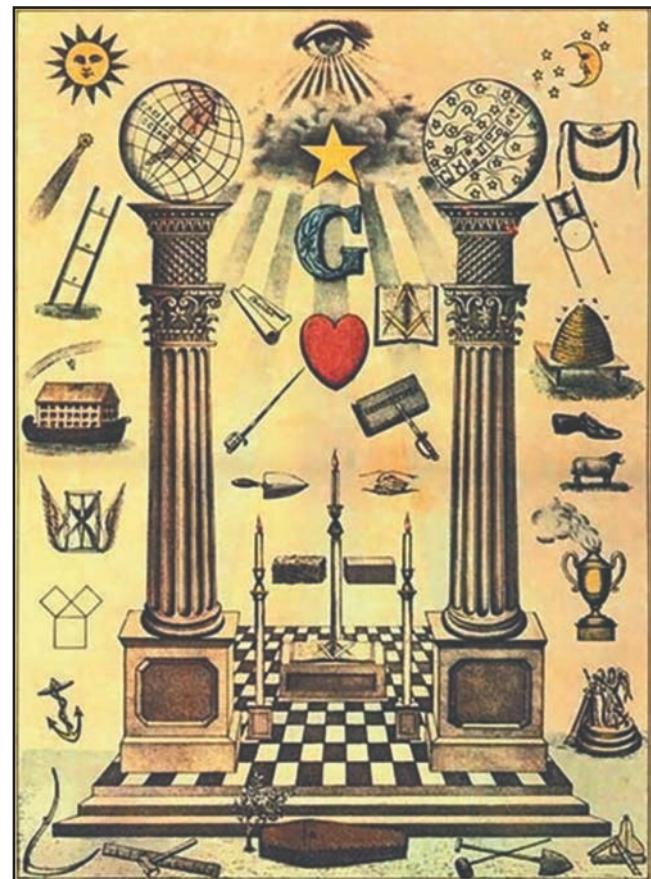
Once the candidate is approved for the conferral of degrees, moral lessons are taught in each of the degrees that he undergoes. In each of the degrees an allegorical teaching method is used that resembles a play with the candidate being the focal point. While dress, sounds, ritual, and lectures are all employed, all combine to form moralistic principles that are to be taken to heart.

Symbolism, a key element of Masonry, is revealed to the candidate as he learns about the three great lights and three lesser lights, the officers of the Lodge, and the signs and tokens of each of the degrees. Symbolism is not only a teaching method for the benefit of the new Mason, it also serves as a means of reinforcing lessons taught. Each of the physical symbols displayed in the Lodge room as well as the tokens, signs, steps, grips, and ritual all combine to remind us of the moral lessons we aspire to.

Perhaps we need to go back and define what moral principles actually are. As the world around us changes, the moral principles that are taught in Masonry have remained the same. We open every Lodge meeting by displaying the Holy Scriptures (KJV) and prayer by the Chaplain. Upon completion, all in attendance respond "So Mote It Be", a Latin term literally meaning "so may it be". Our symbolic working tools provide us guidance in our personal conduct and the scriptures read in our degrees focus on our behavior. In the Fellowcraft degree, when the scripture from Amos is read, it leaves no doubt as to how we are to conduct ourselves and how at the end of our life's journey, we will be judged.

Amos 7:7-8 states, "This is what he showed me: The Lord was standing by a wall that had been built true to plumb, with a plumb line in his hand. And the Lord asked me, 'What do you see, Amos?' 'A plumb line,' I replied. Then the Lord said, 'Look, I am setting a plumb line among my people Israel; I will spare them no longer.'

As you grow in Masonry you learn that "The Lodge" stretches from the east to the west, that the ceiling is as high as the sky above. The steps leading to the Worshipful Master and the two Warden's chairs have meaning. As you dig further, you learn from the lectures the moral principles that Masonry espouses. While all Masons have gone through the exact same degrees and been taught the same life lessons, it is important to remember that it all boils down to one thing. It is all directed at you. The reason that Masonry is filled with moral principles is for your benefit. Those teachings are there to make each of us a better man.



THE TRAVELING HABERDASHER:

THE BUSINESS SUIT - YOU'RE DOING IT WRONG

It was a lovely summer repast, filled with blissfully many rooftop drink affairs. But, as the days shorten and the seersucker goes back into hibernation to make way for yet another productive fall season and a resumption of our Masonic labors, I wanted to turn my attention to the next, if entirely boring, element of menswear and the most commonly spotted around D.C.: the business suit.

So-called in England as a ("lounge suit," the American business suit largely traces its inspiration from two distinct sources and styles: English and Italian.¹ You can find brands that are exceptions to any of the following, but these are the essential and historic markers of these strains of suiting:



A Canali Italian-cut suit



Brooks Brothers pioneered the American-cut suit

English suits are essentially the forerunner of dress, particularly in this country. They are based on the military uniforms around the period of the Napoleonic wars. Prior to this, as testified to in many a period drama, men wore quite a number of colors in their suiting and relied much more on woven silk outfits. This largely changed after two key influences: Beau Brummell and Queen Victoria.

George Bryan "Beau" Brummell (1778- 1840) was a key figure in Regency England's fashion and something of an arbiter of men's dress. He essentially standardized the court look of a navy or blue top coat and a khaki colored trouser. Although the form is different than what we're used to now, that uniform-

ofsorts prevailed for men desiring a simple and smart look as a counter to the more elaborate lace and silk garments which proceeded them.

Queen Victoria (1819-1901), aside from being Queen of England and Empress of India, was one of the last major Influencers of men's fashion. During her early reign, as mentioned before, men still relied on a great number of colors and patterns for their suiting and dress. However, at the death of her beloved consort, Prince Albert of Saxe-Coburg and Gotha (d. 1861), she went into a protracted period of mourning.

¹. This is overly reductive and simplistic, but it's a short article space. Of course, a great many cultures have their own equivalent, but the most are not addressed here (perhaps another author more "suited" to the task will step up.)

In turn, the men of the court, their servants, and down the chain to encompass all (what we would now call) white collar employees shifted to first all-black and white, and then later to grey and navy, as well. Victoria would remain in mourning for the rest of her life, and although women recovered their colors and patterns eventually, the men seemed to by, and large enjoy this austere (and much simpler!) way of dress. To this day, the majority of men's suiting can trace its dark palette to this historic event and one monarch's grief.²

What does survive in British suiting, however, is the general form, characterized by a structured (but not padded) shoulder, low gorge lines, a stiff canvas lining, a hacking pocket (the little thing above the normal jacket pockets), single- or double breasted jackets, and pleated or flat-front trousers. A smart detail is also a surgeon's, or operable, cuff. The pants will have a higher waist, and the whole look will be more of a rectangle, but with no extraneous fabric. This form owes most of its influence to the military, but is obviously done in a more exuberant quality than would be found in the field. The back of the jacket can be single, side, or non-vented. The distinction lies in the purpose: single for horseback riding, double for the city if you feel the need to access your pockets, and no vent for the best fie

The Italian suit is much the same, but in a slimmer and more "stylish" nature to reflect the spirit of those people. There is usually a higher button profile, high gorge lines, no break trousers, very fitted jacket, light canvas construction or none, overall light structure, but voluminous shoulders, and a tight or fitted waist. The Italian shape, if worn correctly and on the right body type, is that of a "V."

The American, or "sack" suit, is derivative of them both, reflecting our shared heritage. The American suit was essentially pioneered by Brooks Brothers³ and is essentially the result of a large-scale production for an off the-rack style suit for the quickly growing business class in an earlier century.

Having elements of both the English and Italian variants, the American suit has low shoulder padding (leave aside the '80's for a moment),⁴ three-button sleeve, low arm holes, looser fit, flap pockets, and single vent. This was the suit that could roll off the assembly line in such a fashion that it was adaptable by any local tailor to complement the wearer.



Gieves & Hawkes Three-Piece Suit

Subsequently, it is the least expressive of the two, but still possesses its own unique charm. Unlike the Italian, this veers to a more relaxed British suit in that there are usually no darts in the canvas, resulting in a fit that is the most open and loose of the three. This is sometimes referred to as the most athletic, which in this case should be understood as more football player than diver build.

No matter which you lean towards, or which you might already have (and it's not like they go around scamping suits with these labels - this categorization is simply so you can understand the deeper layer behind the symbols used by men's suiting suppliers), there are a few universal truths about suits and how to wear them, which I will list.

2. A similar but more amusing anecdote survives for why the bottom isn't fastened on the vests and suits for men. While too long and off topic for this article, the important take-away is "Don't."

3. They sell their original sack suit today, although the material and style has changed to match the times.

4. Actually, forever.

First, the absolute most important thing, to begin with, is the fit of the suit on your body, particularly the shoulders.⁵ Everyone has a style of suit they fit into based on the shape of their body. Your humble author, for example, has tiny shoulders and a wider than-ideal waist, so I look ridiculous in Italian suits. Additionally, do not be lured by the vain promises of posh brands—just because they look good on models, doesn't mean they'll look good on you. Quite the opposite is likely: they'll remind you of how much you don't look like that attractive model in the display.⁶ The take-away here is to be honest about your size and shape, or patronize a reputable suiter, who will guide you to the most flattering shape for you.

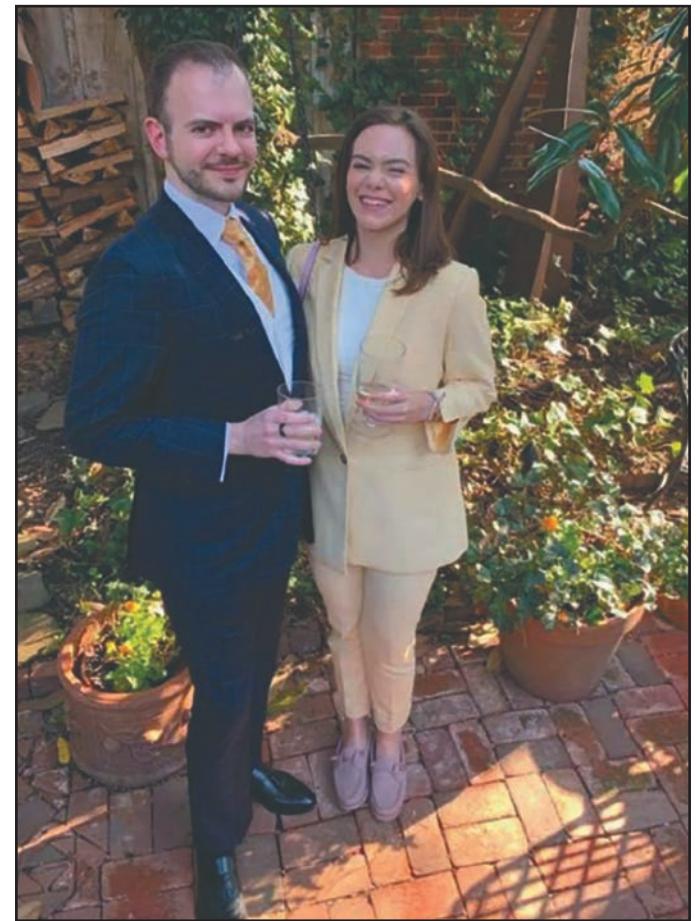
Once you have an idea of your body's general shape and where you can use a tight fit, and where you'd benefit from a little more fabric, the most important thing is to get the right size and then have it tailored. A good tailor can sometimes double the price of what you paid, but it will transform your look from a shabby, off-the-rack peasant into a well-dressed gentleman, and that's what we're all about here.

A few notes on tailoring:

The sleeve should show 1/4" - 1" of sleeve fabric when your arms are at your side. Please, for the love of God, do not have jacket sleeves that end mid-palm. For some reason, manufacturers have got it into their heads that the larger the chest size, the longer your arms are. I realize this is a common problem, but it is worth everything to correct. The shirt sleeve should hit just at the end of your wrist bone, and the jacket sleeve suitably higher.

The trousers should have anything between a no and full break. A full break does not mean "a pool of fabric fraying at your heels" that is often seen. Trouser alterations are among the cheapest and always worth doing. You can let your tailor know how much of a break you want, and they will accommodate you. Current style is no more than an inch.

Finally, the jacket should button, and remained buttoned, while standing. This is not always practical, and pretty soon we can blame the sweater we're wearing below the jacket as to why it won't button. But while you're at the shop looking at new suit jackets, try to begin as you mean to go on, namely, with something you can wear.



Traveling Haberdasher, The Business Suit—You're Doing it Wrong, Elijah Mills, Arminius Lodge No. 25. Reprinted with permission of Freemasonry in the Nations Capital, Volume 38, Number 3, 2021 issue.

5. They cannot be easily (cheaply) altered. So, if the shoulder don't look good, pass.

6. Not to mention facrics and construction that are all wildly overpriced by these brands.



It's amazing
how much
you get back
when you
give.



NOT JUST A MAN. A MASON.™

Hands of the Workman

Edwin Grafton, Grand Master 1937-1938

MWPGM Edwin Grafton served as a Grand Lodge Officer longer than anyone else in the history of the Grand Lodge of Montana. Appointed to the Grand Lodge line in 1928, he served ten years, culminating in the position of Grand Master during 1937-1938. He was appointed Grand Treasurer on July 15, 1941 and served in that capacity until January 31, 1973. He served a total of 41 years and six months as an officer at the Grand Lodge. That was a longer period of time as a Grand Lodge officer than Cornelius Hedges, with 38 years as a Grand Lodge officer.

Brother Grafton was born on June 24, 1888 in Sewell, West Virginia. He attended schools in Fayetteville, WV and college in Charleston, WV. In June 1912 he moved to Billings, Montana. Once in Billings he became the owner of a storage and transfer company.

Brother Ed was elected as an Alderman, when the Mayor died unexpectedly, Ed was the next in line and became Mayor. He served as Mayor of Billings from 1925-1927, the youngest individual to hold that position up to that time. He also served as Postmaster of Billings for eight years. While living in Billings Bro. Grafton he served as an officer and Director of Billings Deaconess Hospital for 12 years. In the 1930's Ed Grafton was a Massachusetts Insurance Agent.

In 1941 he moved to Helena and remained there until his death. In July 1941, he became State Traffic Control Chief and Director of Public Relations for the Montana Highway Commission.

In 1942, Brother and Governor Sam Ford (Helena Lodge No. 3) appointed Ed Grafton a Superintendent of Montana Children's Home and Hospital and President of the Montana Hospital Association. Brother Edwin was also an officer and Director of the Masonic Home of Montana. As if that was not enough to demonstrate his interest in education he was also a trustee of two Montana Colleges. Edwin Grafton was a trustee of the Florence Crittenton Home in Helena and helped organize the Montana Chapter for Crippled Children.

In 1917, Edwin Grafton became a Mason in Lafayette Lodge No. 37, Fayetteville, West Virginia. He dimitted to Billings Lodge No. 113 in 1917 as a Charter member. He served as Worshipful Master of his Lodge in 1922. He was elected Most Worshipful Grand Master of Masons in Montana on August 19, 1937. He presided over the 74th



Annual Communication held in Billings. He was appointed R.W. Grand Treasurer of the Grand Lodge of Montana in July 1941, and served continuously in that capacity until January 31, 1973. Brother Ed was elected Grand Treasurer Emeritus in 1973. He received his Montana 50 Year certificate and pin on April 11, 1961.

Brother Grafton was exalted as a Royal Arch Mason in Billings Chapter No. 6, January 23, 1926, and served as Excellent High Priest of the Chapter in 1929. He was appointed as a member of the Order of High Priesthood. He served as Grand High Priest of the Grand Chapter in 1949. He was greeted as a Royal and Select Master in Adoniram Council No. 8, Billings, May 6, 1926, and served as a Thrice Illustrious Master of that Council in 1931. He received the Order of the Silver Trowel. He served as Most Illustrious Grand Master of the Grand Council of Royal and Select Masters, Cryptic Masons in 1947. Brother Grafton was Knighted in Aldemar Commandery No. 5, Knights Templar, Billings in 1938. He later dimitted from that Commandery and affiliated with Helena Commandery No. 2 in 1950, and served the Grand Commandery of Knights Templar of Montana as Grand Recorder and as Grand Treasurer for several years. He was elected Right Eminent Past Grand Commander (Honorary) in 1961. He as Knight of the York Cross of Honor. Installed as a member of St. Peter's Conclave, Red Cross of Constantine, Helena, in 1943, and was Sovereign in 1959. He was also a member of the Past Officers Association of Montana.

Brother Grafton was a member of the first class initiated in Billings Consistory, Ancient and Accepted Scottish Rite Southern Jurisdiction in 1919. He served in all offices of the Scottish Rite Bodies in Billings. He was a Knight Commander of the Court of Honor, and was Coroneted an Inspector General Honorary, 33, August 25, 1934 in Helena. He was appointed Deputy in Montana for the Supreme Council, 33, November 1, 1951 and was crowned an active member of the Supreme Council, 33, October 25, 1967 as Sovereign Grand Inspector General in Montana. He later resigned that post while serving as Second Grand Equerry of the Supreme Council and was designated as Emeriti Member of Honor October 14, 1971. He was a member of Clan Grafton of the Royal Order of Scotland and served as Grand Marshal of that organization for several years.

Brother Ed Grafton was a Charter member of Al Bedoo Shrine Center at Billings and was a member of the Divan and Trustee of that Temple for several years.

Brother Grafton was initiated in Edna Hedges Chapter No. 15, Order of the Eastern Star, Billings, in 1921 and served as Worthy Grand Patron of the Montana Grand Chapter 1936-1937.

He actively supported Montana DeMolay and was the recipient of the DeMolay Legion of Honor for his activities. Ed Grafton demonstrated his interest in youth and young men through his support of the YMCA and Masonic Youth Groups.

His other civic activities included, President of the Custer Battlefield Highway Association, head of the Billings Community Chest, Yellowstone chapter of the American Red Cross, the advisory board of the Salvation Army, and Board of Trustees of the First Methodist Church. Board of Trustees of Billings Polytechnic Institute and Inter-Mountain Union College; a member of the Board of Directors of the local Y.M.C.A., Advisory Board of the Order of DeMolay, and the Advisory Board for the Order of Rainbow for Girls.

Still not giving enough he as a prominent member of the Kiwanis and served as President of his Club and Governor of the Montana District for one year.

During the year he served as Grand Master, he conducted five Cornerstone Ceremonies. He conducted funeral services for four Grand Lodge officers. He made eight Grand Master's Decisions. During this period the move was made to the new Grand Lodge building in Helena.

He attended the annual Grand Communications of the following Grand Lodges: Idaho, North Dakota, Wyoming, Nebraska, Washington and West Virginia.

Grand Lodge membership in 1937 was 18,059 which included raising 426 Master Masons. Membership in 1938 started with 17, 803 and 90 Lodges. Currently there are 78 Lodges and membership of 3,543.

The members of the Grand Lodge of Montana, in annual convention assembled at Billings on the 17th day of August, 1938, do reiterate and reaffirm their allegiance to the free public school system of America, and to its maintenance as such in the State of Montana.

Completing the term as Grand Master, the Committee on Distribution offered the following statement:

"The record you have made as our Grand Master is the result of your contact with the leaders in Masonry, and the inspiration you received to carry on your work, had given you a fuller and better understand of the mission and influence of Masonry in our country.

In your many visitations to the lodges, and members of this jurisdiction, you brought a message that was encouraging and helpful. The expression of your life and actions, your

faithful performance of your duties as Grand Master, has won the approval, love and appreciation of your Brethren of Montana."

Most Worshipful Past Grand Master Edwin Grafton died in Helena on September 25, 1979 at the age of 90. He was buried at Forestvale Cemetery, Helena, Montana.



This Grand Lodge needs strong, earnest men how have the love of Masonry in their hearts, to take the place of those stalwart Masonic giants, who were real leaders in the past years, but are lost to our view."

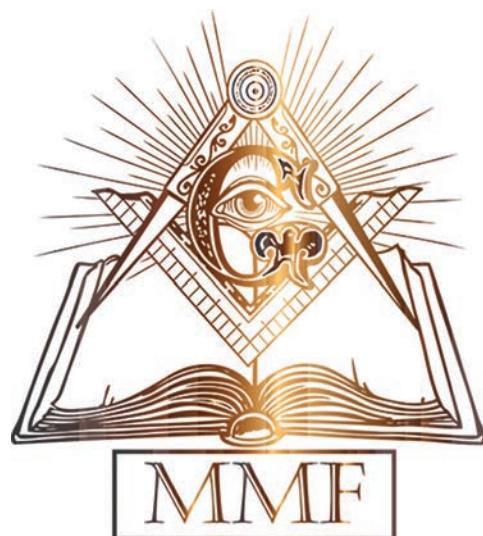
Montana Masonic Foundation School Grant Program

Reed Point Public School

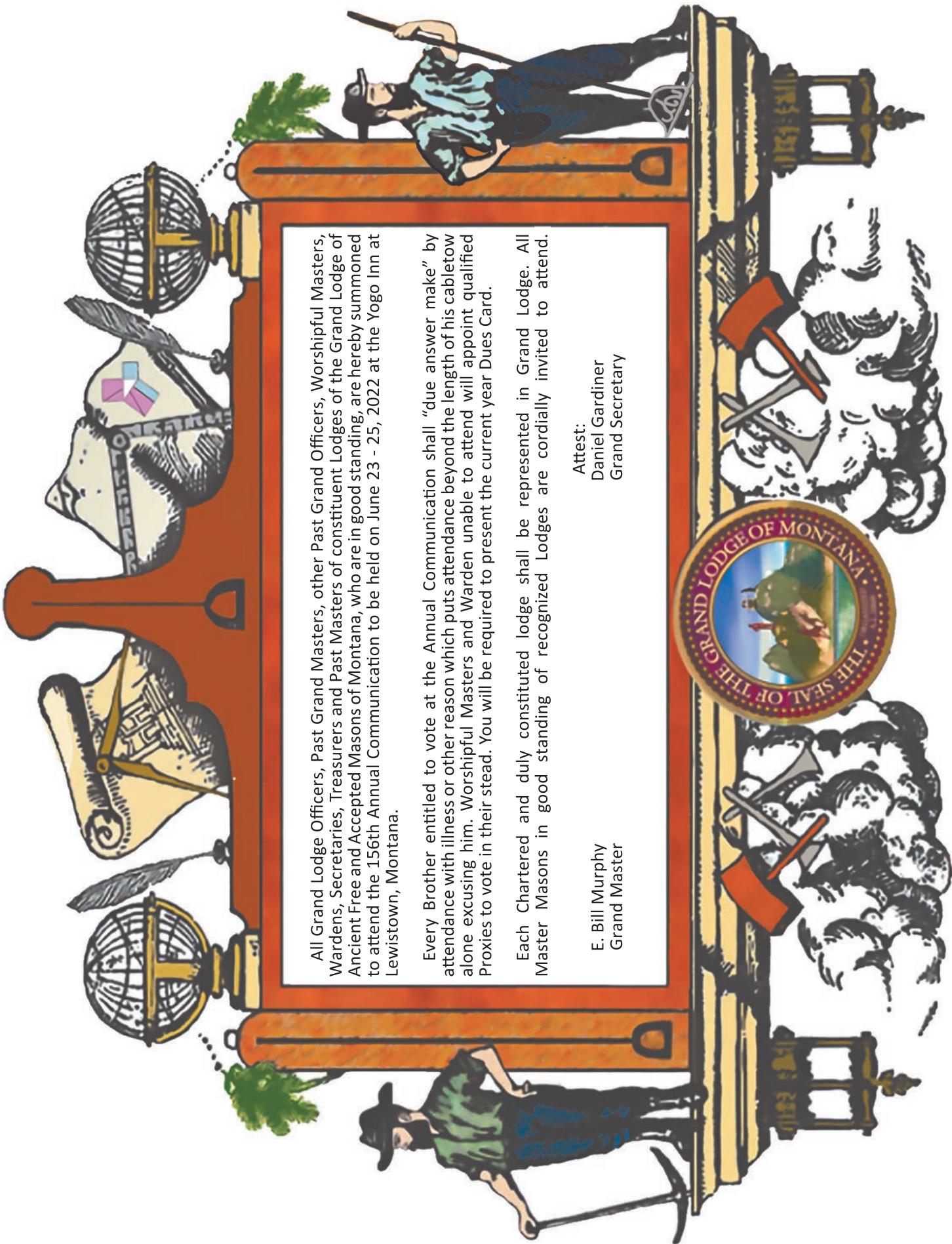


Reed Point public schools received a grant for a new digital piano. Photo courtesy of Teresa Bare, with Montana Masonic Foundation board of directors member/Vice President Schantz (Ashlar Lodge #29) presenting the check.

**Montana Masonic
Foundation
Supporting Our
Public Schools.**



Summons to Attend the 156th Annual Communication



All Grand Lodge Officers, Past Grand Masters, other Past Grand Officers, Worshipful Masters, Wardens, Secretaries, Treasurers and Past Masters of constituent Lodges of the Grand Lodge of Ancient Free and Accepted Masons of Montana, who are in good standing, are hereby summoned to attend the 156th Annual Communication to be held on June 23 - 25, 2022 at the Yogo Inn at Lewistown, Montana.

Every Brother entitled to vote at the Annual Communication shall "due answer make" by attendance with illness or other reason which puts attendance beyond the length of his cable tow alone excusing him. Worshipful Masters and Wardens unable to attend will appoint qualified Proxies to vote in their stead. You will be required to present the current year Dues Card.

Each Chartered and duly constituted Lodge shall be represented in Grand Lodge. All Master Masons in good standing of recognized Lodges are cordially invited to attend.

E. Bill Murphy
Grand Master

Attest:
Daniel Gardiner
Grand Secretary

**156th Annual Communication
of the
Grand Lodge of A.F. & A.M. of Montana**

**June 23-25, 2022
Lewistown, Montana**

**Yogo Inn
211 East Main St Lewistown, Montana 59457
Phone: 406-535-8721**

Session Hotel - The Yogo Inn.

Some events and meals will be at the Lewistown High School.



**Guest Speaker
Illus. James D. Cole, 33°, Grand Commander
Ancient & Accepted Scottish Rite Southern Jurisdiction**



Session Dress Code
-TUX for Grand Lodge officers
-Suit for other attendees

Installation Dress Code
-TUX for Grand Lodge officers
-Suit for other attendees

Annual Communication Rules of Order

4010. RULES OF ORDER. The following rules of order shall govern the deliberations at each Annual and Special Communication of Grand Lodge:

A. The Grand Master shall take the chair every day precisely at the hour fixed for the meeting of Grand Lodge, when the journal shall be read, if called for;

B. During the hours of business the members are to keep their seats and observe strict order and decorum, and no member shall leave the hall, or absent himself from the service of Grand Lodge unless he has permission, or is unable to attend;

C. No member shall be permitted to speak more than twice upon any subject without permission of Grand Lodge, unless it is merely to explain, and if any member is twice called to order at any meeting for transgressing these rules, and is guilty of a third offense of the same nature, the presiding officer shall, without challenge, order him to leave Grand Lodge, and he may further be subject to reprimand, suspension or expulsion, as Grand Lodge may deem proper.

D. When a question is put, it shall be the duty of each member present to vote, unless for good cause Grand Lodge shall excuse him, but no member shall vote upon any question in the event of which he is personally interested;

E. No motion shall be entertained until it is seconded, and there shall be no debate thereon until it is stated by the chair;

F. Every motion shall be reduced to writing, with the name of the mover endorsed thereon, if the chair or Grand Secretary desire it;

G. When a question is under debate no motion shall be received but the following:

1. To adjourn;
2. To lay on the table;
3. To commit;
4. To substitute; and
5. To amend or to postpone indefinitely.

The motion to adjourn shall always be in order and be decided without debate.

These motions shall have precedence in the order above listed;

H. When a motion has been once made and carried in the affirmative or negative, it shall be in order for any member who voted with the majority to move for a reconsideration thereof, but this rule shall only be applicable to an original motion;

I. All questions shall be propounded in the order in which they were moved, except in filling up blanks, when the largest sum and longest time shall be put first;

J. There shall be no appeal from the rulings of the Grand Master as the presiding officer;

K. No report shall be received from any of the committees of Grand Lodge, unless the same shall be reduced in writing, and signed by at least a majority of the members thereof; and

L. No committee, without special leave, shall sit while Grand Lodge is at labor.



Session Information

Duty to Attend Session

Every year, Worshipful Masters and Wardens promise to submit to the "ancient charges and regulations of Masonry" during their installation. These charges point out the duties of the Master of a Lodge and are deemed so important that they are read to ensure accuracy.

In these charges, you promise a regular attendance on the committees and communications of the Grand Lodge upon having received proper notice and pay attention to all the duties of Masonry. A Lodge is a constituent of the Grand Lodge when in session. In order for a lodge to be a component of Grand Lodge, it must be represented. Thus, its presence is mandatory, either personally or by proxy. Additionally, our Code requires each Lodge be represented by the attendance of their Master and Wardens.

Representation in Grand Lodge

Section 25050 states that "Each chartered and duly constituted lodge shall be represented in Grand Lodge at every non-ceremonial communication by one or more of its Master and Wardens, or by an elected representative. Where a Master or Warden is unable to attend, the lodge Instructor shall be given the preferential representation.

Proxies

Whenever the Master, Senior Warden or Junior Warden cannot attend the annual communication, he may grant a proxy (using the Proxy Card provided by the Grand Secretary,) to some member of his lodge to act in his stead. The proxy must be issued and signed by him at least two days prior to the annual communication, and he must notify the other officers of the granting of the proxy. The proxy must be presented when checking in and registering at the annual communication.

If either the Master, Senior or Junior Warden has died during his term of office or has permanently moved from this jurisdiction, the lodge may, at a regular meeting held at least two days prior to the annual communication, elect a proxy for such officer. If the member designated as a proxy does not use it, the credential cannot be used by anyone else. If a proxy is being given, it should be given to a member of the other than a Past Master, as they have a vote. If attending as a Proxy, the member must present his current Montana Dues Card and the Proxy Card to the registration committee.

Dues Cards Must Be Presented

The Current Dues Card will need to be presented at Check-In and Registration at Session. The current dues card will show an expiration date of December 31, 2022.

Failure to present your 2022 Dues Card will result in you not being able to participate in Session.

Tie Vote

The Grand Master shall have a regular vote in all matters before Grand Lodge. In case of a tie vote, he may also cast the deciding vote.

Balloting & Other Matters Before Grand Lodge

There shall be no appeal from the rulings of the Grand Master as the presiding officer.

Notice for Balloting on Grand Lodge Officers for 2022 -2023

During the Annual Communication, the voting delegates will be voting for the following officers.

Deputy Grand Master (Grand Master-elect)
Senior Grand Warden
Junior Grand Warden
Grand Secretary
Grand Treasurer

The various duties of these officers are specified within the Constitution and Code of Statues.

Presentation of Lodge Banners

Again, this year, Lodges are encouraged to bring their Lodge Banner for display during the Annual Communication. The Banners will be able to be posted in a designed area.

Apron at Session

All Mason and Lodge Officers are encouraged to bring and wear the apron appropriate to their office or station within the Lodge. All Past Masters are encouraged to wear their Past Master Apron. There will be a limited number of plain paper aprons available for use.

The lambskin apron is the prized possession of every Mason. It is customary to wear a substitute, a white cloth apron. Some Lodges provide special aprons for their officers, and most Grand Lodges have more elaborate aprons for their Grand Officers and past Grand Officers. To be "properly clothed," a Mason must wear the apron in Lodge unless, as an officer, he wears the appropriate apron supplied him by the Lodge of Grand Lodge. Within the Grand Jurisdiction of Montana, Masons always wear their aprons outside of clothing, not under a coat or jacket.

Concerning Balloting

In Anderson's Constitutions and in Mackey's Jurisprudence, we find that the "immemorial usages" concerning balloting and electing that it be independent and secret. The secrecy of the ballot is as essential to its perfection as its unanimity and its independence.

Frequently we hear those who would propose that we change our procedures to match that of political parties or other organizations in the name of transparency but doing so would throw out ballot secrecy and would be un-masonic.

On legislation M.W.P.G.M.-Hon Dean Lindal (#5), Grand Secretary 1982-2001 frequently stated "The only good legislation is legislation that will do something for the Mason in his Lodge that he can see and makes the Lodge better."

Proposed Legislation

Proposed legislation has been reviewed and approved by your Committee on Jurisprudence for presentation and that such legislation is in proper format for presentation to the Craft. If proposed legislation is included in the Montana Freemason Magazine it is for informational purposes only. Please read the preliminary Jurisprudence Report and the Advance Proceedings for complete detailed legislation.

5070. Jurisprudence. The Committee on Jurisprudence shall:

A. Examine and report on all:

1. Questions, documents and papers requiring investigation; and

2. Decisions upon all points of Masonic law.

B. Review proposed resolutions and recommendations to be considered at the next annual communication, upon receipt of them from the Grand Secretary, and recommendations or decisions of the Grand Master, or standing committees of Grand Lodge and;

1. Prepare legislation as may be required, together with a brief statement of the purpose and effect of them on Grand Lodge, and which will carry out the intent of the proponents; and

2. Transmit, within 40 days of receipt of the proposed resolutions and recommendations, and copy of them, together with the brief statement of purpose and effect of each, to the Grand Secretary;

C. Report to Grand Lodge;

1. Its recommendations as to the legality of decisions and dispensations issued by the Grand Master; and

2. The legal effect of any proposed amendments; and

D. When appropriate, prepare supplementary legislation to proposed amendments and prepare legislation to accomplish recommendations of the Grand Master, or standing committees of Grand Lodge, and report to Grand Lodge thereon its recommendations.



JUSTICE
DEVOTION TO COUNTRY
TOLERANCE
SERVICE TO HUMANITY
REVERENCE FOR GOD
INTEGRITY

Just one of the six core values
 that makes a Scottish Rite Mason
 a Scottish Rite Mason.

JOURNEY ON

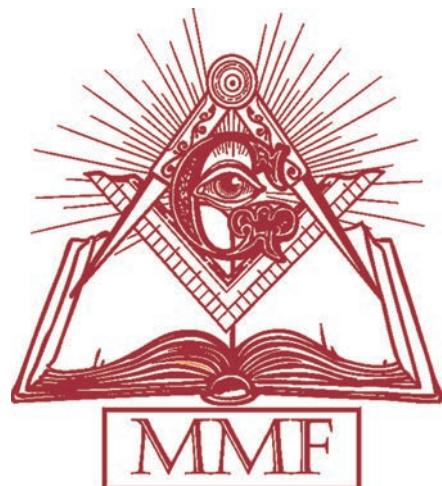
Visit ScottishRiteNMJ.org

Montana Masonic Foundation School Grant Program Irle School



Wade Riden presented a grant check on behalf of the Montana Masonic Foundation for \$800 to acquire library books for students. Pictured are Principal Ed Sugg, librarians Mrs Swenson and Mrs Brandt and Wade Riden.

**Montana Masonic
Foundation
An Advocate for
Public Schools**



**THE SCOTTISH RITE IS PLEASED TO RECOGNIZE
THE HIGH ACHIEVEMENTS OF THIS EXTRAORDINARY CADET
BY PRESENTING HIM WITH THIS SPECIAL AWARD**



C3/C Caleb Colson was presented with the Scottish Rite ROTC (Reserve Officer Training Corp) Award for Colleges and Universities. MWB David Nielsen gave the explanation of the medal to the audience while Bro Hans Dierenfeldt (not pictured) presented the Certificate and WB David Martinez, presented the medal. Seated in the audience were the AF Det 450 AFROTC cadets and guests.

The Scottish Rite ROTC (Reserve Officer Training Corp) Award for Colleges and Universities was approved by the Assistant Secretary of Defense, the Scottish Rite ROTC Award consists of a medal, ribbon and certificate. The medal depicts the heraldic logo of the Scottish Rite of Freemasonry. This initiative recognizes second- and third-year cadets enrolled in the Reserve Officers Training Corps (ROTC) who are outstanding in their class academically and in character. In order to be eligible for this recognition, the cadet must:

Have contributed the most among cadets on campus to encourage and demonstrate Americanism by deeds or conduct during participation in extracurricular activities or community projects;

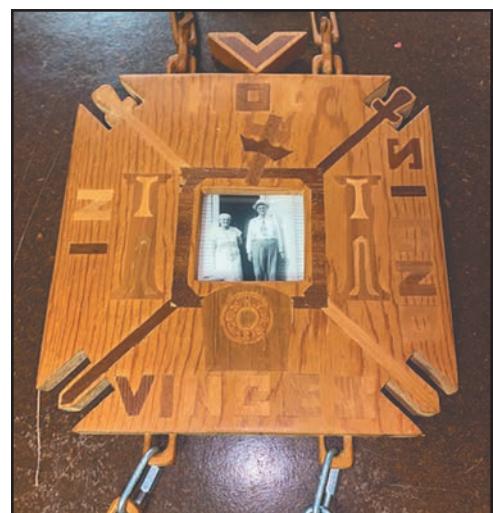
Have demonstrated academic excellence by being in the top 25% of his or her academic class;

Have demonstrated a potential for outstanding leadership by exhibiting qualities of dependability, good character, self-discipline, good citizenship and patriotism; and

Not have previously received this award.

MASONIC FOLK ART

Provocative and often strange fraternal references form an integral part of American folk art. The often-secrective mystique of a "secret society," with its cryptic signs, gestures, and rituals, often included and provided a look at fraternal belief's tenets through a combination of imagery, form, and meaning. It is an opportunity for the spectator to explore the fascinating folk art of fraternal culture.



The photos above show a birthday gift that WB Bryan Kirkland received from his fiancé Jessica Ellingson. It originally belonged to his Great-great grandfather Beryle Ashton Patterson (born 1875), a member of several Masonic bodies. His grandmother Elaine Dennis passed this magnificent Masonic treasure to Bryan years ago and was in poor shape. Jessica painstakingly repaired most of it and reconditioned the ornate inlaid wood. There are several Masonic emblems seen throughout the two pieces, hand-carved wooden chain.

Photographs were taken by W M Josh Prange and WB Bryan Kirkland.

Welcome New Fellow Crafts

The Wages of a Fellow Craft

The wages of a Fellow Craft are said to be corn, wine and oil, and are emblematic of plenty, health and peace. They symbolize the wealth of life, not financially, but in mental and spiritual realms.



The Hall of Helena Lodge No. 3 passed four Fellow Crafts from three lodges.

Boulder-Basin Lodge No. 41: James Joseph Kavajecz, Jr. and Matt Samuel Strozewski

Helena Lodge No.3: Evan William Jones

Ottawa Lodge No.51: Sander Arvid Simkins

Freemasonry in the State of Montana

Cornelius Hedges, P. G. M. & Grand Secretary

What is now Montana, or at least that portion east of the main range of the Rocky Mountains, was part of the Louisiana Purchase and was traversed from east to west by the Lewis and Clarke expedition in 1805, which gave the names to the three forks that form the Missouri River. That portion west of the main range came to us from Oregon, through Washington and Idaho. The area occupied as the State was at various dates included in several Territories beginning with Louisiana, then Missouri, etc. It was last a part of Idaho down to May 26, 1864, when it became a separate Territory with the name that it still held on its admission as a State November 8, 1889.

For sixty years Montana remained unsettled, and wholly unoccupied except by a few fur traders along the Missouri River and some Indian Agencies. The central portion was not even permanently occupied by Indians, but was common hunting and fighting grounds between the Sioux and Crows on the east, the Blackfeet on the north, and the Flatheads and Pend Oreilles on the west.

It was the great range for buffalo (bison) which roamed here in herds of countless thousands, hunted for their hides and tongues.

For some years after Helena had become the metropolis, herds of buffalo visited the valley of Sun River, a hundred miles north, and were hunted by parties from this city.

If inquiry is made why Montana with such a wealth of resources in mines, pasturage, and agricultural possibilities should have remained comparatively unknown and entirely unsettled, the causes are not far to seek. There was plenty of better lands in the Mississippi Valley to provide homes for settlers. The few trappers and traders who knew anything of this country were interested to keep out settlement which would destroy their hunting and trapping. Its first appearance was not attractive, wide plains covered with sage-brush and prickly-pear, scantily supplied with streams of water and rain, a veritable desert at certain seasons, and inhospitably cold at others, its soil and water impregnated with alkali. After Oregon began to be settled and surveys for a railroad across the continent were being made under Jefferson Davis, Secretary of War of President Pierce, some of our most intelligent public men in Congress affirmed that continent were being made under Jefferson Davis, Secretary of War of President Pierce, some of our most intelligent public men in Congress affirmed that this whole country was utterly worthless and unfit for settlement by white men. The evidence to the contrary produced by the Isaac I. Stevens survey in the '50's fell upon prejudiced ears or was purposely suppressed. But after the government had given millions in bonds and other millions in acres of land to secure the construction of two transcontinental roads, Mr. James J. Hill built the Great Northern over the northwestern route in less time, with less difficulty and without any subsidy.

It was the discovery of gold in California that led to the settlement of that State and while the miners were taking out the millions that gave the nation strength to endure and survive the Civil War, the most expensive if not the bloodiest that the world had ever seen, others tested the soil and

climate for agriculture and fruit-growing and found resources for permanent settlement and a steady flow of wealth richer than the mines in their most productive days.

So it was the discovery of gold in Montana that led to settlement. Gold was found on the west side of the mountains as early as 1852 and worked to some extent, but the discovery on Rattlesnake Creek, near Bannack, in 1862, and on Alder Gulch in Madison County in 1863, set the country again on fire as in the wildest days of California excitement. The most desirable of those who would have joined in such a stampede were serving in contending armies, but there were still others who desired to escape service and the gold discoveries brought them a desirable way of escape. The gamblers and criminal class generally sought such a natural field for their operations, beyond the eye of the law and the reign of justice. So it was that in the early years of the settlement of Montana a large majority of those who came were Southern sympathizers and against the national government. In the earliest elections this class always carried the day. The criminal class naturally allied itself with the stronger party and by the alliance succeeded in getting many of their kind into office. But with others who came, was an entirely different class of the best men of the north, encouraged thereto by the government which was having trouble with Indians who seized the opportunity to give loose reins to their smothered hostility and their natural tastes for murder and pillage. Besides, during the war, there was much talk of separating the country on the Pacific Coast from the rest of the Union, either joining the Confederacy or setting up a Government independent of both North and South. The government at Washington, before the war closed, deemed it of such importance to bind the extreme West to the East by stronger ties that it voted vast subsidies for building a transcontinental railroad, though its debt was so vast, that many thought it impossible ever to be paid. In pursuit of this policy as early as 1862, Captain James L. Fisk was encouraged to organize and conduct trains of emigrants from Minnesota to the Idaho mines. The first train consisted of 130 men, with a few women, of the best class of citizens, and for each successive year he conducted increasing trains of like material which soon exerted a decided influence upon the chaotic elements that early controlled the mining section. In that first Fisk expedition was Nathaniel P. Langford, subsequently our fourth Grand Master, who had been Worshipful Master of a Lodge in St. Paul and during the journey across the plains, he found others who were Masons and on one occasion, in imitation of our ancient brethren, Langford with two others went to the top of a high mountain and went through the ceremony of opening a Lodge.

There were Masons among those who the same year (1862) came by other routes, some by the Missouri River, others overland from both east and west. The principal point towards which all immigration tended in that year was the Bannack mines, and here occurred an event that first brought Masons together and made them acquainted with each other and aware of their strength. Brother William H. Bell, of St. Louis, died November 12, 1862, the first natural death in camp, and in his last moments expressed the desire of a Masonic burial if possible. Notices were circulated as widely as possible and the cabin of Brother C. J. Miller, on Yankee Flat, designated as the

meeting-place. To every one's surprise, so many answered the call that the cabin could not hold them. They adjourned to a still larger cabin next day and still more attended. The leadership was conceded to Brother Langford who seemed most familiar with the work. After a general examination of those claiming to be Masons, Brother Langford conducted the funeral services and there were seventy-five who dropped the sprig of acacia in the Brother's grave. Out of this event soon sprang a movement to organize a Lodge and a petition was sent to the Grand Lodge of Nebraska, as most accessible. Grand Master George Armstrong in his address to Grand Lodge of that jurisdiction, June 16, 1863, speaks of having issued a dispensation, of date April 27, 1863, for a Lodge at Bannack City, Idaho, with Brother N. P. Langford first W. M., James Dyke, S. W., and John W. Morrison, J. W. This dispensation was received after a long time, for mails were very slow and subject to many delays, and by the time it came to hand there had been discovered the richer and more extensive mines of Alder Gulch, June 2, 1863, and every petitioner had joined in the stampede and did not return. Not even an attempt was made to organize under it. Years afterwards Brother Langford stated that he still had the dispensation in his possession. The authority is somewhat conflicting, for Grand Master Wheeler, of Nebraska, in his address of the following year says that he had learned from Brother Langford that the Lodge had convened and was at work. Langford surely knew best.

Grand Master Wheeler, of Nebraska, in his address of 1864, speaks of having granted a dispensation, Nov. 17, 1863, to brothers Mark A. Moore, Samuel W. Stanley, Levi J. Russell, and thirteen others to open a Lodge at Nevada City (on Alder Gulch below Virginia City) to be called Idaho Lodge. This was recommended by Plattsomth Lodge, No. 6, of Nebraska. Under this dispensation the Lodge was organized and one candidate, Jerry G. Smith, late of Boulder, Montana, received all the degrees. From the Nebraska Proceedings of 1865 it appears that a charter was granted to this last Lodge as Idaho, No. 10. The charter was lost in transmission and never was received or heard of. Perhaps it adorned some Indian Lodge.

Brother Moore, who was Master of Idaho Lodge, was in Helena in the spring of 1865 and officiated at the funeral of Brother Rodney Peacock, a member of Virginia City Lodge, organized under charter from Kansas. This funeral occurred March 7, 1865, and the occasion brought together the Masons in and around Helena and initiated the movement to organize a Lodge in Helena. Rodney Street was first named in 1868, just four years after gold was discovered in the gulch. (Rodney Street in Helena took its name from Rodney Peacock, a doctor who was described as "the first man to draw his last breath in Helena.)

Nevada City soon declined and so ended the second attempt to organize a Lodge in Montana, then Idaho. Apparently these were failures, but not wholly so, for it brought together those who were Masons and made them acquainted with each other, and in the stormy events pending and ensuing, it furnished the nucleus around which rallied the "law and order" elements.

We will not say that all the vigilantes were Masons, but we would not go far astray to say that all Masons were vigilantes. And the knowledge of this fact disseminated among the roughs and road-agents gave them a wholesome dread of seeking victims among those whose death they knew would be avenged. The story of the struggle between these elements has been eloquently told by Brother Langford in his book, "Vigilante Days and Ways," and does not belong to Masonic

history especially. We hardly think the annals of history afford a more conspicuous example of the revelry of crime than existed in Montana from 1862 to 1866. There were no courts or officers of law, wealth was flowing from the mines in profusion, men passing constantly from one camp to another exposed to assassination and robbery, gambling and drinking were universal and escape for the criminal was easy. We have seen how hard it was to plant Masonry here conforming to all the requirements of Masonic law and usage. We will now come to the attempts that were successful and speedily resulted in a Grand Lodge of our own.

At the Annual Communication of the Grand Lodge of Kansas, held at Topeka, December 20, 1864, Grand Master Jacob Saqui reports having granted to Paris S. Pfouts and a requisite number of Masons, a dispensation to open and form a Lodge at Virginia City, Montana. Virginia City is located midway of Alder Gulch, which for a length of twenty-five miles was all rich placer mining ground, probably the richest gulch ever discovered, having produced \$75,000,000 and is not yet exhausted. Virginia City soon became the center of population and trade. The brethren there must have been prompt in returning their dispensation, for at this Communication, December, 1864, a charter was granted by the Grand Lodge of Kansas to Virginia City Lodge, No. 43, naming as principal officers, P. S. Pfouts, W. M., J. S. Fox, S. W., Henry Mitnacht, J. W. Brother John J. Hull, who was our first Grand Master, was the Senior Deacon, and among the charter members were Brother W. F. Sanders, our third Grand Master, John Potter, who was three times Deputy Grand Master, R. T. Kennon, Junior Grand Warden in 1875, and several other prominent and well-known Brothers, at least five of whom are still living. That it was an active Lodge while under dispensation is shown by the fact that 22 were raised and 23 admitted and its members numbered 58. During 1864 I was mining in the gulch above Virginia and visited Virginia City Lodge only once and was admitted upon examination. I found the Lodge meeting in the second story of a log building, and upon my inquiring of some resident where the Masonic hall was, I was pointed to a building where the light was shining through cracks between the logs.

The second Lodge was also organized in Virginia City in 1865, under dispensation from Colorado, signed by the Deputy Grand Master of that jurisdiction, April 4, 1865, in which the three first officers named were Brothers H. L. Hosmer, then Chief Justice, L. W. Frary, S. W. (our second Grand Master who had come from Colorado the year before, where he was W. M. of Golden City Lodge, No. 1), and William Gray, J. W. In January, 1865, I had removed from Alder Gulch to Helena, where the Last Chance mines had been discovered in September previous and were proving rich and extensive.

When I left Alder Gulch I fully expected to return and work the claim in Highland District, which I had bought the fall before and only partly worked before winter set in and all claims were laid over till the spring following.

At Helena the winter was very mild and work was in full progress in all the gulches and house building was going on at a wonderful rate. Here I found many friends with whom I had crossed the plains the year before. Being the only lawyer in camp and acquainted with the civil officers, just appointed, I was soon engaged in business that paid better than mining and was much easier, though I had done fairly well at that. I had left my family in the states and had no idea of staying more than two years in the mines or of engaging in other business than mining. I had but one law book, and that was for some time the

only one in camp. It was a brief and unintentional monopoly that I enjoyed.

Though the winter had been exceptionally mild, the spring was stormy. The matter of providing shelter had been much neglected, and those who had any at all were lucky. Brother Peacock, lately come from Virginia City, had just started in the livery business when prostrated by mountain fever. The Masons who knew of it did everything possible for his care and comfort, little at the best, and he soon died. It was at his funeral that the Masons of Helena were first brought together. In spite of the most disagreeable weather of the season, in sleet and mud there assembled a larger concourse of Masons than any one supposed to be in camp. Brother Mark A. Moore, W. M., of Idaho Lodge, Nevada City, conducted the services as best he could. As this was the first death we had to select a burying place, and we chose the spot where the Central and High School buildings now stand. The Masons having been once brought together continued to meet informally and in increasing numbers.

The purpose of organizing a Lodge in Helena was zealously urged by our brethren in Virginia City in order that with the two in that place, we might be in condition to organize a Grand Lodge. I was well posted in the lectures and ritual of Masonry in Independence, Iowa, before leaving Iowa, and there were other Masons in the train with whom we spent many an hour while traveling, rehearsing the ritual, so that when we unfolded our stock of information it proved that mine was most complete. And the further fact that I seemed most permanently located settled the matter, and against my inclination, the brethren insisted that I should be Worshipful Master. It was a short matter to get a petition signed, and with the advice and assistance of our Virginia City friends we applied for a dispensation from Colorado, which three months before had granted a dispensation to Montana Lodge, the second one at Virginia City.

In the Colorado Proceedings of 1865 Grand Master A. J. Van Deren in his address reports having granted a dispensation to Helena Lodge in Edgerton (now Lewis and Clark) County, Montana. We held our first meeting under dispensation July 10, 1865. Four petitions were received the first evening and we could have had twenty-five if we had been willing to receive them, for it was the time when we were having the death struggle with the gamblers and road-agents and every good citizen who wasn't a Mason wanted to become one, for the conflict had progressed far enough to demonstrate that the Masons were the head and front and back-bone of the law and order party and were a terror to the roughs. We were at some trouble to find a suitable place for meeting. There was not a two-story building in the infant city, and only one that had an unfinished half-story. That was on upper Main Street, over an auction store, one of the proprietors, S. J. Perkins, being a Mason. We put up a stairway to get an outside entrance, laid a floor and covered it with a deep layer of saw-dust, in lieu of a double floor or carpets. Lumber was expensive, 25 cents a foot in gold, and greenbacks at a discount of 50 to 75 per cent. The roof was covered with "shakes" in lieu of shingles, and the constellations were visible through many an opening. Uncle Johnny Morrison, who was Brother Langford's Junior Warden at Bannack, made our furniture, which of course was rather rude, and our tin jewels were in strong contrast with the wealth in gold that was daily coming from our mines.

Taking out a month before which we could act upon the petitions, there was about six weeks in which to do work, and during that time we shared our room with another organization

which were establishing law and order by raising candidates in a hundred strong, not all Masons, by any means, had marched a few times into a room full of gamblers with cocked pistols and taken out some victim whose criminal career had been investigated and led him over to the pine tree and there left him in suspense, there was a sudden change that came over these outlaws. After about seven had been hung in about as many days, there was a general exodus and effort to get out of the country. About two hundred left in one day, by any kind of conveyance that could be procured, and those who could not procure any other means of transportation went afoot and did not tarry till they were beyond the boundaries of Montana. It was wonderful what a transformation came over the face of society. The more decent gamblers were on their good behavior, and miners could show their bags of gold dust without fear of being robbed or murdered. It was powerful and effective medicine, but it wrought a permanent cure. So complete had been the treatment that only occasionally since has it been necessary to resort to it to show that the organization was still alive and ready for business.

Meanwhile the Lodge was actively drilling and getting ready for work. Every officer had to be drilled in the duties of his station. And when work began I frequently changed from the Master's station to do floor work. I have conferred as many as seven degrees in a single night and worked till 2 o'clock in the morning. After working only about six weeks and having carried two candidates through the Second Degree, we were urged by our Virginia City friends to return the dispensation and apply for a charter, so as to be sure to reach Denver before the Annual Communication in November.

When the Grand Lodge of Colorado met on the 7th of November, 1865, the returns and petitions of the two Montana Lodges were referred to a committee on returns of Lodges under dispensation, of which Brother Henry M. Teller was chairman, who recommended that charters be granted. He was aware of our anxiety to organize a Grand Lodge of our own, and though a regulation provided that no charter be granted till the new Lodge had conferred all three degrees, upon his motion that regulation was suspended in the case of Helena Lodge, and we received our charter. Montana Lodge was No. 9, and Helena City Lodge, as it was called, was No. 10, on the Colorado registry. My wardens in the charter were Brothers Joel Wilson, S. W., and Louis Behm, J. W., with Charles C Farmer, Secretary, J. C. Hutchinson, Treasurer. Bro. Hugh McFee was Senior Deacon and R. P. Sealy Junior Deacon, and Robert Hereford, Tyler. Among the members were Brothers Mark A. Moore, who had been W. M. of Idaho Lodge, G. M. Payne, who did not remain long in the territory, Robert Lawrence, first councilman from Madison County in the Bannack legislature and for several years my associate in law practice, who died about twenty years ago, John Moffitt, for many years Assistant Post-Master, who died only last fall, Brothers O. B. Howe, S. J. Perkins and O. T. Hare. These were all substantial citizens, some merchants, others miners, mechanics, hotel-keepers, and one lawyer besides myself. In December occurred an election for officers of the Lodge. I was re-elected, but both wardens were changed. R. P. Sealy became Senior Warden and C. W. Mather Junior Warden. J. G. Sanders, the first on whom I conferred all the degrees, became Junior Deacon and for Tyler we had Brother C. J. Miller, in whose cabin in the Bannack camp was held the first gathering of Masons in Montana at Brother Bell's funeral.

In our first return made after the Grand Lodge of Montana was organized, Helena Lodge had 32 members with six entered apprentices. Montana Lodge had 16 members and four entered

Apprentices, while Virginia City Lodge returned 49 members, three Fellow Crafts and seven entered apprentices. Ninety-seven members in the three Lodges. There had been changes in the officers of the Virginia City Lodges at the first election under charter. In No. 1 Brother John J. Hull had become W. M., W. F. Sanders, S. W., and Louis Trapp, J. W. In No. 2 Brother Leander W. Frary had become W. M., Luther C. Lee, S. W., and Hugh Duncan, J. W.

I had now been W. M. of Helena Lodge, first by appointment in the dispensation, next by appointment in the charter from Colorado, and then by Lodge election all within four months. Work was waiting when the charter arrived, and it poured in faster than we could dispose of it with long sessions and frequent specials. The possession of charters was the signal for work in another direction.

We were urged by letters from the Virginia City brethren to fix the earliest possible date to meet them and organize a Grand Lodge.

January 24, 1866, was agreed upon and with my wardens we went through deep snows and cold weather in an open sleigh, 125 miles in 24 hours. We were warmly received and the best of everything provided for our comfort and entertainment. It proved that there was a warm contest between the two Worshipful Masters of the Lodges in Virginia City for the Grand Mastership. There were only nine constituent members, three from each Lodge. If my wardens acted with me, we could have elected either, but I did not want the position myself and did not try to influence my wardens, and they were won over to support Bro. Hull. I preferred Bro. Frary because I knew that it was through his efforts and influence that we got our charter so early and easily. Another and still stronger reason was that I did not like the business in which Bro. Hull was engaged running a club house. To me Masonry was a serious matter and its chief representative should be an example for good men to follow. There was some delay over the right to admit three or four Past Masters of other jurisdictions who had become members of the Virginia City Lodges. But without a constitution defining membership in Grand Lodges it could not be an open question. We subsequently made these Past Masters honorary members with the right to speak, but not to vote.

A resolution by Bro. Frary that we proceed forthwith to organize ourselves into a Grand Lodge in accordance with recognized usage was adopted. Bro. Hull as W. M. of the oldest Lodge was President of the convention. The resolution by Bro. Frary having been unanimously adopted, the officers of the three Lodges proceeded to open a Grand Lodge, filling the several stations in order of precedence, and a committee was appointed to prepare and present a constitution. Two of the three Lodges having recently received charters from Colorado, we preferred to take the constitution of that Grand Lodge as the basis of action. With few changes it was reported as our own constitution and adopted. One of the Wardens of Montana Lodge, Bro. Hugh Duncan, and a clergyman and withal a high-strung Scotchman, who subsequently became Grand Master in 1883, had taken offense at the strife which was going on for the Grand Mastership, and had left on the second day with the avowed purpose of not attending any further. I was appointed chairman of a committee to request his attendance on the morning of the third day. As we thought alike on many things, it was not difficult to persuade him that the importance of having a jurisdiction of our own was

paramount to all personal considerations. He came back and the first thing on the morning of the third day was the election of permanent officers. Both of my wardens had been secured in the interest of Bro. Hull, and he was elected Grand Master by a vote of five to four. Bro. Frary was conceded the Deputyship and

I was chosen Senior Grand Warden and my Senior Warden, Bro. R. P. Sealy, was elected Junior Grand Warden. Bro. L. C. Lee, of Montana Lodge, was made Grand Treasurer and W. F. Sanders, Grand Secretary. After holding that office for three terms and writing the first Correspondence Report, he became our third Grand Master in 1868. Bro. James R. Boyce, Sr., a Past Master who became our seventh Grand Master in 1872, acted as installing officer and Bro. R. H. Robertson, who removed to Utah soon after and was second Grand Master of that jurisdiction, was Grand Marshal. The first business after organization was to receive a petition from Nevada Lodge for a charter. Nevada was then a thriving mining town, only three miles below Virginia City on the same gulch. It had a Lodge previously and had been granted a charter from Nebraska, which was lost in transmission. The new Grand Lodge of Montana came to the rescue, granted a charter and installed the officers, so that before separating our Grand Lodge had four constituents. It seems like a reminder of an era long past that it was voted to make "greenbacks" receivable for all fees and dues prescribed by the constitution and by-laws and in the subordinate Lodges as well. New charters were granted to the three constituent Lodges according to precedence of former charters, and Helena Lodge, which had been No. 10 under the jurisdiction of Colorado, became No. 3 under that of Montana. The evening of the third day was devoted to conferring the three degrees of Masonry upon Mr. C. M. Davis, by virtue of the prerogative powers expressly conferred by our constitution on the Grand Master.

Grand Master Hull was a fine ritualist and that gave him his popularity among the Masons of Virginia City. The work as taught by him and those who learned from him, was the standard until many years later the Webb work was adopted and still remains the only standard, and that ritual has been committed to cipher under the custodianship of the principal officers of Grand Lodge.

Masonic History of the Northwest, Hobson, John Milton, William H. Upton, Jonas W. Brown, Cornelius Hedges: Published by History Publishing Company, San Francisco, 1902.

Gustave Eiffel: "Colossal Sculpturist"

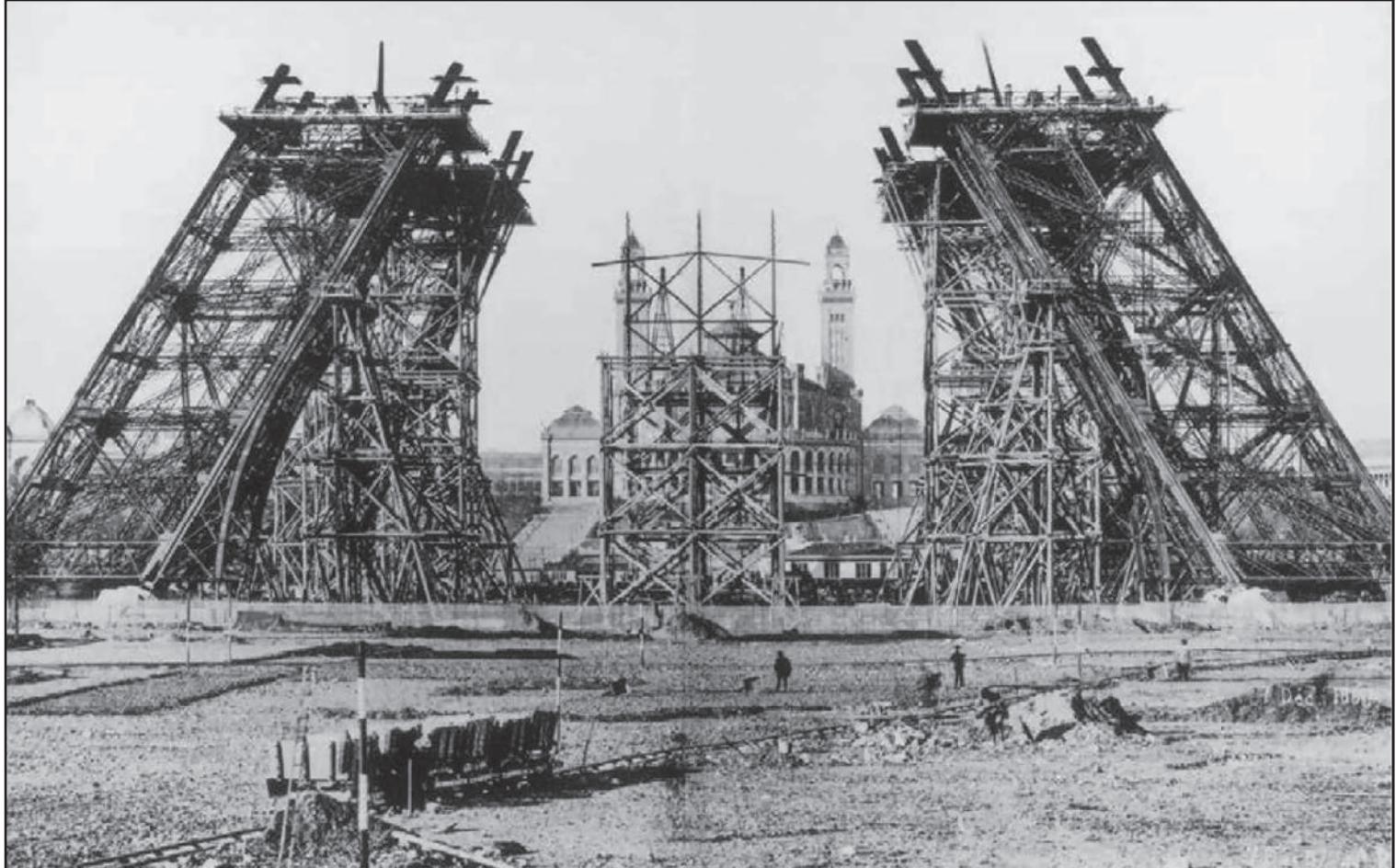
Chuck Clampitt, Mt Etna 333, Grand Lodge of Indiana

We are all aware that certain iconic structures are easily associated with the countries where they are located. For instance, we know that the pyramids are located in Egypt, the Eiffel Tower is located in France and the Statue of Liberty is located in the United States. What we might not know are the Masonic ties of these last two structures.

Gustave Eiffel was born in France in 1832, and would go on to graduate from both the French Polytechnique Institute and the College of Art and Manufacturing in Paris in 1855. Setting out on his career, Eiffel specialized in metal construction, most notably bridges. He worked on several over the next few decades letting mathematics find ways to build lighter, stronger structures. Eiffel's bridge building skill became so noteworthy that in 1866 he started his own company. By the time he designed the arched Gallery of Machines for the Paris Exhibition of 1867, his reputation was established.

In 1876, he designed the 525-foot steel-arched Ponte Maria Pia Bridge over the Douro River in Oporto (or Porto), Portugal, which was completed the following year. Working from the same design nearly 20 years later, he built the renowned 540-foot Garabit viaduct in Truyère, France. Suspended 400 feet above the surface of the water, it was the highest bridge in the world for years after its construction. Eiffel's bridge building skills brought him both renown and wealth as his company constructed around the world.

As his career advanced, Eiffel moved away from bridge work, such as in 1879, when he created the dome for the astronomical observatory in Nice, France, notable in the fact that the dome was movable. That same year, when the Statue of Liberty's initial internal engineer unexpectedly died, Eiffel was hired to replace him on the project. He created a new support system for the statue that would rely on a skeletal structure instead of weight to support the copper skin. Eiffel and his team built the statue from the ground up and then dismantled it for its journey to New York Harbor.



Frederic Bartholdi was born in 1832, was well educated and accomplished as an artist having studied architecture, painting, and sculpting. In the mid-1850s, his interest gravitated toward "colossal sculpture" noted for its massive size. Following the Franco-Prussian war of 1790, he sculpted a number of monuments commemorating French heroism in that war.

Gustave Eiffel

in celebration of America's Centennial. It was Bartholdi who sculpted the statue and collaborated with Eiffel for the actual construction. The statue would measure 151 feet tall with the top of the torch reaching 305 feet. In total, 350 hammered copper plates were used to cover the statue. Dedicated in 1826, the Statue of Liberty was immediately recognized as a symbol of American freedom, and the words "Give me you tired, your poor, your huddled masses yearning to breathe free..." greeted millions of European immigrants as they sailed into New York Harbor, thus completing their dream of a new life and a new beginning.

Of course, Eiffel is most widely known for the famous tower which bears his name in Paris, which was begun in 1887 for the 1889 Universal Exposition in Paris. The tower was composed of 12,000 different components and 2,500, 000 rivets, all designed and assembled to handle its height, weight, and wind pressure. During its construction, Parisians joked, made fun of, and decried the Tower's shape and construction. The construction went off without a hitch and Tower was completed on time for the grand opening of the Exposition. Huge crowds

stood in line to scale the Tower and ride the American-made Otis Elevator to the various observation decks, where cafes and restaurants were located.

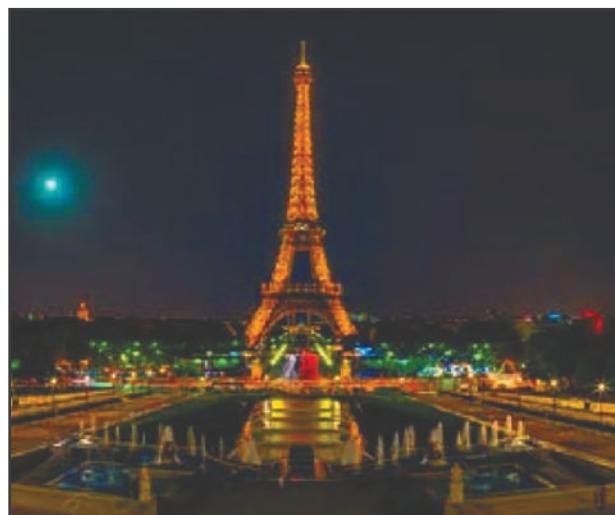
Onlookers were both awed that Eiffel could build the world's tallest structure (at 984 feet) in just two years and torn by the tower's unique design, most deriding it as hideously modern and useless. Despite the tower's immediate draw as a tourist attraction, only years later did critics and Parisians began to view the structure as a work of art.



Frederic Bartholdi

The tower also directed Eiffel's interest to the field of aerodynamics. He used the structure for several experiments and built the first aerodynamic laboratory at its base, later moving the lab to the outskirts of Paris. The lab included a wind tunnel and Eiffel's work there influenced some of the first aviators, including the Wright Brothers. Eiffel went on to write several books on aerodynamics, most notably "Resistance of the Air and Aviation," first published in 1907. Eiffel turned his interest to meteorology in his final years, studying the subject at length before his death in 1923.

In 1875, Frederic Bartholdi became one of the early members of Freemason Lodge Alsace-Lorraine in Paris which was composed of prominent intellectuals, writers, and government representatives. Despite anecdotal indications to the contrary, there is not evidence that Gustave Eiffel was ever a Freemason.



Reprinted with permission of Chuck Clampitt,
Indiana Freemason Magazine, Summer, 2001

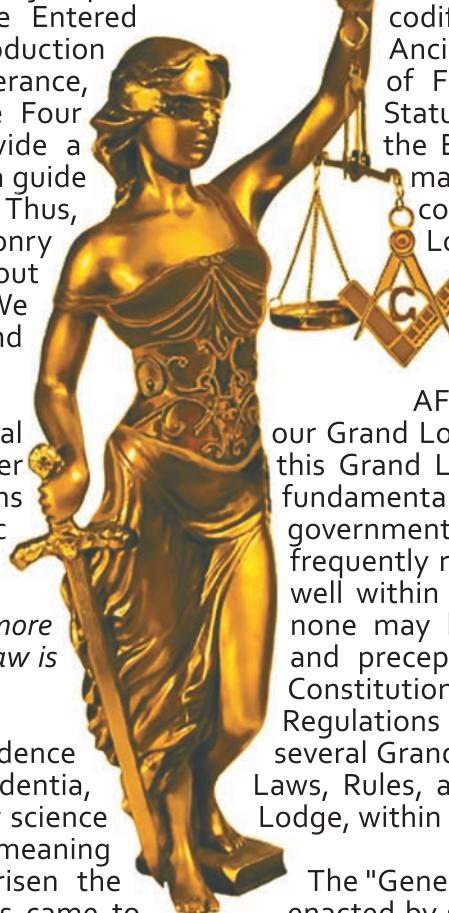
An Introduction to Masonic Jurisprudence

The mere mention of the word "Jurisprudence" strikes fear into the hearts of many, while others become confused and overcome with anxiety. When discussing Jurisprudence, some will associate the word "law" and then associate it with our civil law with its prohibitions, penalties, and sanctions. And to be sure there are some who have issued epistles from the prairie, who would have you to believe that our organization and the governance of Freemasonry does not come from the accepted documents that have actually shaped our gentle and honorable craft. We see the framework of jurisprudence when we look at our ritual and the Entered Apprentice Degree we see the introduction of the Four Cardinal Virtues -Temperance, Fortitude, Prudence, and Justice. The Four Cardinal Virtues of Freemasonry provide a framework for daily living and serve as a guide for our relationship with our fellow man. Thus, these virtues are essential to Freemasonry and to civil society. What is there about this jurisprudence that is so terrifying? We hope to take some of the intimidation and mystery out of it in this article.

Freemasonry differs from state or federal law in that the prohibitions are a matter of conscience, and the only sanctions are those of public opinion (Masonic Brethren) and the power of reprimand, suspension, or expulsion from the membership. *In general, civil law is more centered on "Justice," whereas Masonic law is more about "Truth."*

Jurisprudence - the word jurisprudence derives from the Latin term *juris prudentia*, which means "the study, knowledge, or science of law." The Latin, *jur* is from *jus*, meaning law. From the Latin word *jur* has arisen the English word *just*. In classical times *jus* came to denote 'right,' particularly 'legal right.' *Prudent* and *provident* are two derivatives formed from the Latin prefix, *pro-* meaning 'before, in advance,' and *videns*, the present participle of *videre*, meaning 'see,' and hence, etymologically mean "foreseeing." The Latin, *prudentia*, meant the ability to govern and discipline by reason, skill, and discretion, marked by wisdom or prudence. Jurisprudence has also been defined as - the science of law; the systematic knowledge of the laws, customs, and rights of men in a state or community necessary for the due administration of justice; the science which treats of compulsory laws, with special reference to their philosophy and history.

Therefore, we see that Masonic Jurisprudence is established as a science, system, or philosophy of law that has drawn upon our Ancient Landmarks,



governing principles, and the general regulations of Freemasonry and the Ancient Constitutions to establish conformity and administration or governance. Masonic jurisprudence is applied by Freemasons to themselves, upheld towards each other, freely submitted to by the individual Freemason of his own free will and accord, and self-regulating and self-governing as an organized group. Our system of jurisprudence in Freemasonry includes the regulations of Freemasonry are based upon long-established customs and practices that have, over the centuries have been codified, including the Ancient Charges, Ancient Constitution, General Regulations of Freemasonry and the Constitution and Statutes (or Digest) of a Grand Lodge and the By Laws of a Lodge. Although a Lodge may make its own bylaws, they must be consistent with the regulations of Grand Lodge and be approved by the Grand Master.

Within Montana the Constitution and Code of Statutes of the Grand Lodge of AF&AM of Montana is the governing law of our Grand Lodge. The Book of Ancient Constitutions this Grand Lodge does recognize and adopt as the fundamental laws, rules, and regulations for the government of Masons, and declares that it shall be frequently read by Masters and other craftsmen, as well within the lodges as without, to the end that none may be ignorant of the excellent principles and precepts it inculcates. The Book of Ancient Constitutions includes all of the Ancient Rules and Regulations of the Fraternity as recognized by the several Grand Lodges, including the Constitution, By-Laws, Rules, and Regulations of any particular Grand Lodge, within its special jurisdiction.

The "General Regulations" are those that have been enacted by such bodies as had at the time universal jurisdiction over the craft," and the year 1721 fixed as the decisive point beyond which such general regulations were no longer possible because there were no longer general assemblies with general powers, ten authentic and authoritative acts of general Masonic legislation down to 1721 are set forth as follows the:

- (1) Old York Constitutions of 926
- (2) Constitutions of Edward III
- (3) Regulations of 1663
- (4) Ancient Installation Charges
- (5) Ancient Charges at Makings
- (6) Regulation of 1703
- (7) Regulations of 1717
- (8) Regulations of 1720
- (9) General Regulations of 1721
- (10) Charges Approved in 1722

The Landmarks may be defined as ancient doctrines and customs that are essential to Masonry's Identity; remove a Landmark and Masonry would be something else. For this reason, the Landmarks cannot be changed by any Mason, Lodge or Grand Lodge. Being the fundamentals of Masonry, the Landmarks constitute its basic laws.

Many Grand Lodge's specify the number and which of the "Landmarks" they hold - Our Grand Lodge does specify the number or what they are.

The Ancient Charges require adherence to the moral law, conformity to the laws of the country whose protection we invoke, thrift and honorable dealing in private life, courtesy, and the promotion of the social virtues: that is. working for the good of the community and of society at large. They also call for loyalty to Masonry as a whole, and to our Lodge and Grand Lodge in particular.

Grand Lodge decisions and the edicts, of Grand Master also form part of the legal structure of Masonry. Thus, Masonic Jurisprudence includes written laws, decisions, edicts, and unwritten laws, such as the Landmarks and other established practices of the Fraternity.

The Master-elect of a Lodge must give his assent to a summary of the Ancient Charges before he can be installed. In addition, he is obliged to admit that it is not in the power of any man, or body of men, to make innovation in the body of Masonry. This is an important fact. Masonry has its roots far in the past, it has been proved in the fires of experience, and it survives today.

During the installation of the Grand Master, promises that "I will conform to the constitution, laws, rules and regulations of this Grand Lodge, and that I will enforce a strict obedience to the same."

Since 1717, Grand Lodges have included in their Constitutions language similar to the Grand Lodge of Montana, stating that: " §330 Grand Lodge reserves all legislative powers except those specifically delegated to the lodges in this Code. The Constitution and Statutes which the Grand Lodge has an inalienable right to adopt and put into practice at its own convenience, and to amend or repeal at its own pleasure, are final and binding on all lodges and Masons in its jurisdiction until amended or repealed." And this Constitution may be amended in the following manner only: §470 Transaction of business in Grand Lodge at its annual communication shall be upon written resolutions sponsored and submitted by a constituent lodge of this jurisdiction and reports, and Grand Master's recommendations and decisions." And see §5031 for amending the Statutes by written resolution submitted 120 days prior to the annual communication.

An individual Mason is subject to the By-Laws of his Lodge and the laws of its Grand Lodge. A Lodge is subject to the laws of its Grand Lodge. It also follows that perhaps one of the greatest dangers a Grand Lodge faces today is for not following its own rules and regulations or Constitution and Code, comes from within.

The Committee on Jurisprudence

No provision of the Montana Masonic Code authorizes the Committee on Jurisprudence to serve as the Judge of disputes arising as to interpretations of law. While an advocate's role is possible it is inappropriate. It compromises the independence and credibility of the Committee. The Committee's advice on an issue would be suspect if the Committee were known to be advocating a position on that or any other issue.

When advising the Grand Master or others at his request between Annual Communications, or when advising the Craft during such Communication, the Committee should carefully explain each interpretation, the legal support for selecting it and legal ramifications for each interpretation.

When differences as to the interpretation of law arise, the Grand Lodge resolves these differences when in session. Between sessions, the Grand Master resolves them, although his decisions may be reversed by the Craft at an Annual Communication and do not bind his successor unless incorporated into our law at that time. The specific duties of the Duties of this Committee are addressed in §5070.

The Committee will assist the Grand Master, as requested, in the preparation of his Decisions and Recommendations.

In June, a member of the Committee will be assigned to review the Dispensations issued to date by the Grand Master to assess their legality.

The Chairman will prepare a draft of the Committee's report on all matters which will be referred to it and circulate the draft among the members of the Committee. The report will include the Committee's recommendations on the legality of the decisions of the Grand Master which have come to the Committee's attention and the legality of dispensations issued by the Grand Master.

The Committee will meet the Thursday of the Commencement of the Annual Communication to review the final form of the Grand Master's Decisions and Recommendations and any other matter coming before Grand Lodge at the Communication which will be referred to the Committee. The Committee will also then finalize its reports to the Grand Lodge.

Article by PGM's Jack Levitt & Tom Valente.

Reccomended reading:

"Mackey's Jurisprudence of Freemasonry" by Albert G. MacKey
"Masonic Jurisprudence" by Roscoe Pound

Amazing Corinthian Night!

The first meeting in April for Corinthian Lodge #72 in Laurel turned out to be a busy and somewhat historic night. Busy because it was Past Masters night, Widows Sons night and Grand Visitation. Somewhat historic because for the first time, the Grand Master traded his Tux for his leather.

The night was kicked off with our traditional Past Masters night dinner where we have a special meal consisting of potato soup and oyster stew. Not sure why it is potato soup and oyster stew, that is just the way it has always been! Widows Sons night became a thing this year when the Worshipful Master, Jake Obie, invited all the area Widows Sons members to attend a stated meeting in which he allowed the members to wear their leather vests with their chapter patches during the meeting and do a short presentation about the Widows Sons in general. Corinthian Lodge #72 is the home lodge for many of the area Widows Sons members already and it was great to sit in a Lodge room with the Widows Sons Brothers from other area lodges.

As stated, it also happened to be the Official Grand Masters visit to Corinthian Lodge. This is where the sort of historic part comes in and to help it make sense, I will try to make a short story long! What many Brother Masons across the state probably do not know, is that the Widows Sons Masonic Riders Assoc. MT Grand Chapter has it in the bylaws, to offer all past and present Grand Masters of Montana, an honorary life membership in the Widows Sons MT Grand Chapter. This membership presents them with their leather vest with special back patches to call attention to their contributions and service to the Masons of Montana. Regular Widows Sons member patches show the state at the top and the chapter they belong to at the bottom, Past and Present Grand Masters patches show Montana across the top and the title of "Grand Master" in place of the chapter patch at the bottom. We also add a patch showing the year they served as Grand Master. Most Worshipful Brother Bill Murphy, Grand Master of Ancient Free & Accepted Masons of Montana, was offered this honorary life membership, he accepted the offer and arrived this night for his official Grand Lodge

visitation, riding his Harley Davidson and pairing the Grand Masters Jewel and apron with his leather vest. I must say that jewel and apron look just as good on leather as it does on a tux.

During the meeting, even though most the Corinthian Lodge members present are also Widows Sons members, WM Obie, had everyone introduce themselves and a short discussion about the Widows Sons followed. It was pointed out that several of the



Master Masons present became Masons due to a discussion about the Widows Sons, which lead to a discussion about Free Masonry, which lead to a new Brother Mason. As previously stated, The Widows Sons offer all past and present Grand Masters a life membership, well that ball was dropped a while back and we are trying to get

caught up by contacting our past Grand Masters and make the offer to them. Some will gratefully accept, and some will graciously decline. While there are no obligations, requirements, endorsements or promises expected from any of our honorary life members, we still afford them full membership benefits. There is no need for them to ride or even own a motorcycle. In fact, there is a standing joke that I can make a tank of gas last all year! So, if you are a Past Grand Master, have not been contacted by me yet and want to accept an honorary life membership to the Widows Sons Masonic Riders Assoc. MT Grand Chapter, please contact me by email and we will fix that.

The Widows Sons of Montana now has 3 chapters in our fair state but unfortunately, they are all on the Western side of the state along I-90. The Grand Chapter is based in Billings/Laurel area, Low Twelve chapter is currently based in Livingston and our newest chapter, Wardens of Tyre, is based in Missoula. I know there are Master Masons who ride motorcycles in the Central and Eastern part of the state, and it only takes 4 Master Masons to start an associate chapter in your area, contact me for further details.

When the Montana Chapter of the Widows Sons started in 2006, there was only two other chapters West of the Mississippi which was California and Texas, now every state around us has at least one chapter and it is growing Internationally as well. Now that Covid restrictions are being lifted, the Montana Grand Chapter, along with the Chapters in Alberta Canada, will start up the annual North/South rallies in July where we alternate traveling back and forth across the border for our get together. In Sturgis, the Widows Sons meet and greet see members from across the US and Canada and even several from across the pond coming together to spread the cement of brotherly love and friendship.

Another unique thing about the Widows Sons is that we include our ladies and children in all our functions. Not as a voting member or chapter officers (Widows Sons are Master Masons only) but as equals who take part in all our discussions. Our ladies wear their own patches that say, "Widows Lady" and "Widows Daughter" and if we get a member who has a young son who is not yet of age to be a Mason, we will come up with a patch for them as well. We take great pride in being a family oriented masonic association.

If anyone would like more information about the Widows Sons, starting a local chapter, contacting a local chapter, becoming a member or more info in general, Please contact me by email at dkoch911@yahoo.com (mention Widows Sons in the subject line) You can also request access to the Montana Widows Sons Facebook page. (I do not manage that daily so there may be delays in responses)



Photos attached:

Photo #1 (L to R) WM Jake Obie, MWGM Bill Murphy, Michael Andrews- President WS MT Grand Chapter.

Photo #2 (L to R) WM Jake Obie, Back view of MWGM Murphy and President Andrews.

Photo #3 Along with David Schantz-SGW, Bill Murphy MWGM, are Corinthian Lodge #72 members and Widows Sons members representing 3 different lodges. Several other Corinthian #72 members were present just not in the photo.



By:

Daniel Koch Jr. PM Corinthian #72
Sec-Trea Widows Sons MT Grand Chapter.

Wibaux School Receives School Grant Awards From the Montana Masonic Foundation and Glendive Lodge No. 31



Mrs. Harrison received a School Grant from the Montana Masonic Foundation. The check was presented by Sandy Stinnett, one of the Directors of the Montana Masonic Foundation. She plans to purchase classroom supplies with the funding.



Supporting Our Public Schools

Mrs. Piesik received a Lodge grant from Glendive Lodge No. 31. She plans to purchase supplies for her classrooms with the funding. The grant check was presented by Sandy Stinnett of Glendive Lodge No. 31.



Thank you to the Masonic Foundation and Glendive Lodge No. 31 for your continued support of Wibaux Schools!

Kalispell Lodge No. 42 Presents Lodge Scholarship Award to Cody Carson



Kalispell No. 42 Lodge Scholarship Award was presented to Cody Carson. Present are (L) WM George Cowan, scholarship winner Cody Carson and (R) John Heston. Cody will be attending MSU this fall studying to be a Veterinarian Dental Hygienist.



Welcome New Master Masons

Livingston Lodge No. 32

The Sublime Degree of Master Mason is the pinnacle of Masonry, the goal of initiation. Instead of being concerned with the moral principles of the first degree or the architecture and learning of the second, it answers the cry of Job, "If a man die, shall he live again?"



Officers, members and guests attending a Master Mason's degree at Livingston Lodge #32 on Saturday morning May 14, 2022 in Livingston, Montana. Newly raised brothers are Jared Harp (center front in photo) and Colin Tippet (third from the right in front row). Conferring Masters were: 1st section - WB Ray Richards (sitting Master of the lodge), and 2nd section - WB Paul Peterson (Past Master of the lodge).

Photo courtesy of WB Tom Davis, Past Master.



Registration 156th Annual Communication

(If you are not a Montana Mason or are a guest, use Non-Cost)

156th Annual Communication of the Grand Lodge of AF&AM of Montana

June 23, 24 and 25, 2022

Return this form and payment to the following address prior to June 10, 2022

156th Annual Communication
PO Box 1158
Helena, Montana 59624-1158

Name: _____ Title: _____
(First and Last) (Office held- Senior Warden)

Mailing Address: _____ City: _____ ZIP: _____

Phone: _____ Email: _____

Accompanied by: _____

THURSDAY - June 23, Western Cook out, 6:30 pm
Location: Park & Rec. Fish Hatchery
Hamburgers, Beans, Potato Salad

Montana Mason	Non-Cost
\$5.00	\$10.00
X _____	X _____

FRIDAY - June 24, Lunch (12 to 1:15pm)

Location: Lewistown High School
BBQ shredded Beef Sandwich, Potato Salad, Chips, Cookie, Lemonade

\$5.00	\$10.00
X _____	X _____

FRIDAY - June 24, Banquet (6:30 pm)

Location: Yogo Inn hotel
Slow Smoked Brisket
Green Salad with 2 Dressings
Slow smoked Brisket
Fresh Garlic Mashed Potatoes
Chef's choice Vegetable
Dinner Roll & Butter
1 or 2 of Homemade Desserts

\$15.00	\$34.95
X _____	X _____

Or

Chicken Alfredo
Green Salad with 2 Dressings
Linguine Pasta with Sliced Grilled Chicken Sauce
Garlic Toast
Chef's choice of Vegetable
1 or 2 of Homemade Desserts

\$15.00	\$34.95
X _____	X _____

SATURDAY, June 25, Lunch (12 to 1:15)

Location: Lewistown High School
Shredded Philly Steak, Macaroni Salad, Cookie, Lemonade/Tea

\$5.00	\$10.00
X _____	X _____

Total: \$ _____

Payment by Check # _____ Amount: _____

Payments by Credit Card done over the phone (406) 442-7774 Sign here: _____

**Even if you are not having any meals, Complete the top section and return this form.
Information from the above will be used to create ID Badges**

Guest Speaker: Ill. Bro. Jim Cole, Sovereign Grand Commander of the Scottish Rite, SJ

Yogo Inn Hotel
211 East Main St.
Lewistown, Montana 59457
Phone: (406) 535-8721

Fergus High School
1001 Casino Creek Drive
Lewistown, Montana
Phone: (406) 535-2321

Big Springs Trout Hatchery & Park
2035 Fish Hatchery Rd
Lewistown, Montana 59457
(406) 538-5588

TENTATIVE AGENDA

(Full Session Agenda will be available in the Session)

Thursday - June 23	6:00 pm	Western Cookout at the Fish Hatchery Everyone Invited - No Dress Code
Friday - June 24	8:30 am 9:00 am 10:00 am 10:30 am 11:55 am 1:15 am	Public Grand Opening Superintendent, Principal & Administrator & Guest Formal Opening of 156th Annual Communication Election of Grand Lodge Officers Grand Lodge Called from Labor to Refreshment Call to Order Refreshment to Labor Committee Reports Reception of Montana Past Grand Masters Reception of Montana 50 Year Members Reception of Visiting Grand Lodge Officers Grand Lodge Called from Labor to Refreshment Banquet (Awards, Honors, Recognition)
Saturday - June 25	6:30 pm 9:00 am 12:00 pm 1:15 pm	
	3:00 pm TBD TBD TBD	Call to Order Refreshment to Labor Grand Lodge Labor to Refreshment Call to Order Refreshment to Labor Legislation Final Finance and Budget Report Formal Closing of 156th Annual Communication Photo of 2022-2023 Grand Lodge Officers Installation of 2022-2023 Grand Lodge Officers ** Dinner Hail and Farewell Reception

Session Dress Code

- TUX for Grand Lodge officers**
- Suit for other attendees**

Installation Dress Code

- TUX for Grand Lodge officers**
- Suit for other attendees**

Return registration form and payment prior to June 10, 2022

**Even if you are not having any meals, Complete the top section of prior page
and return this form.**

Information from the above will be used to create ID Badges

Glacier District Traveling 8-Ball



Trinity 152 presenting the Glacier District Traveling 8 ball to Columbia Falls 89. The purpose of the eight ball is to promote brotherly love, friendship and comradely. To pass the 8 ball, at least 3 master masons must travel to a lodge other than the one that bestowed the 8 ball.

The 8-ball is like the hot potato. The lodge who has the 8-ball wants to get rid of it, and to do so they must show up at another lodge with the specified number of members and they leave the 8-ball with the lodge they visited, which they will try to get rid of.

The 8 ball is to be displayed upon the Secretary's desk until such a time as it makes its way to a new home.

Representing Trinity was WM John Sonderegger, WB John Heston, WB Dan Wills, WB Steve Geddes, and WB Matthew Williams

The Glacier District has been using the Traveling 8 Ball for around 10 years.



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ALWAYS IN THE HEART.

JOURNEY **ON**