

# Montana Freemason

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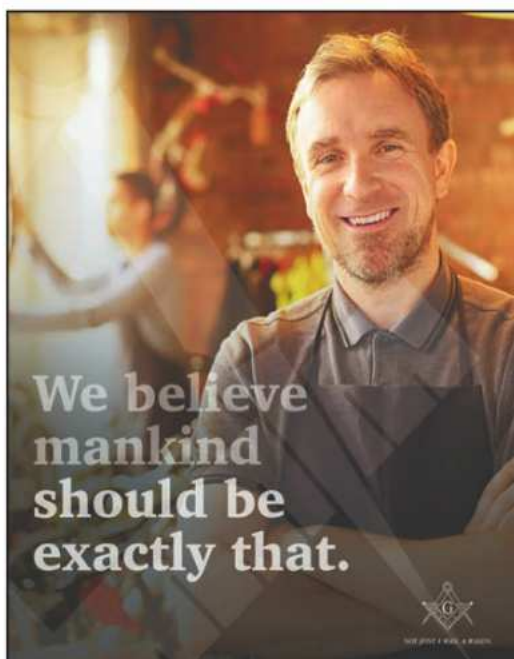
We believe  
mankind  
should be  
exactly that.



NOT JUST A MAN. A MASON.™



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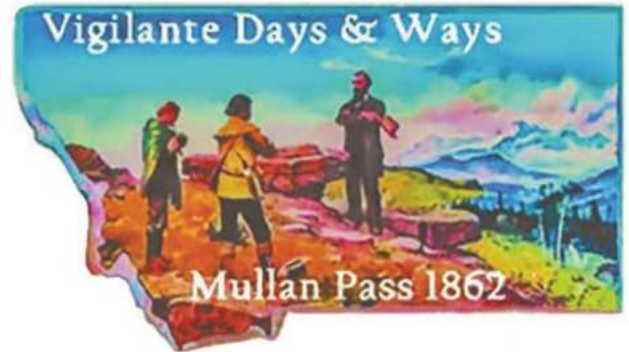
### **About The Cover**

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 that broadly relate to general Masonry.

**Article Submission.** These points should be followed for articles submitted for publication.

**Photographs & Artwork.** Original pictures or pictures from digital camera work best, use the highest resolution. Newspaper pictures and Ink Jet prints will not reproduce satisfactorily. 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.

**Text & Copy.** Articles must be typewritten. Articles can be submitted to the editor by e-mail, fax, regular mail or dropped off at the Grand Lodge office. Articles must be spell checked, and are subject to peer review and evaluation. Compensation is not permitted for item, photo or other material submitted for publication. 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 Masonic Apron belonging to Meriwether Lewis, which he carried on the Corps of Discovery trek across the country, is on display. There are also 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.

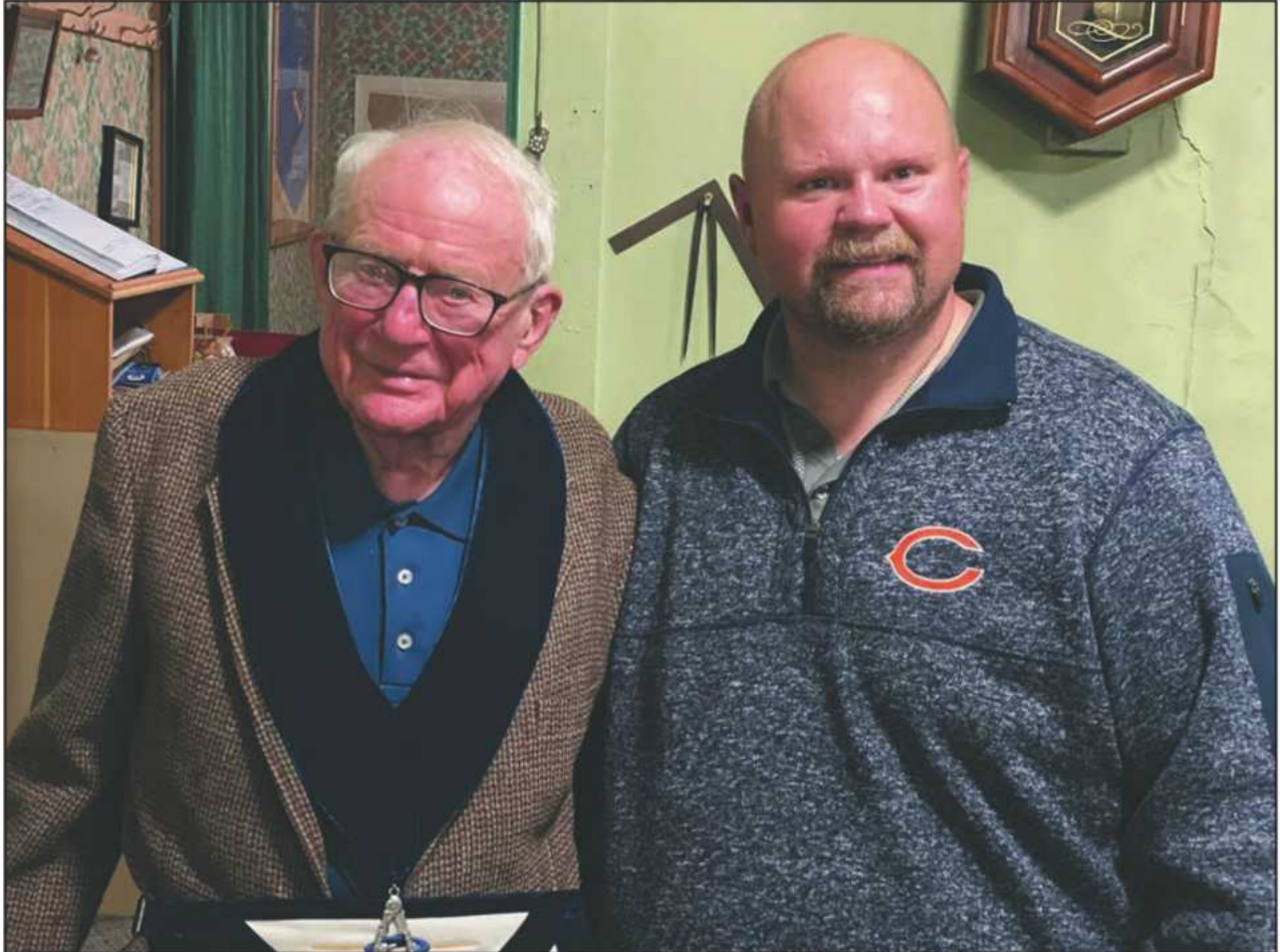


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# EVERETT LYNN ELDER STATESMAN



October 7, 2022. It was an honor and privilege to sit in Lodge with brother Everett Lynn. He just turned 99 and has been a Mason for over 73 years. Thank you for the many years of loyal service and leadership to Masonry in Montana. L-R: Brother Everett Lynn (3, 51) and Sam Whitehead (3, 105) R.W. Sr. Gr. Warden

Brother Lynn was Initiated on December 15, 1948, Passed on February 16, 1949, and Raised to the sublime degree of a Master Mason on March 13, 1949. He received his 50 Year member award in 1999, and in 2015 he was inducted into the Montana Masonic Hall of Fame.

Statesman, yet friend to truth! Of soul sincere, In action faithful, and in honor clear; Who broke no promise, served no private end, Who gained no title, and who lost no friend.

- Alexander Pope



# HELENA MASONS GIFT MENORAH TO MONTANA JEWISH PROJECT

Reid Gardiner, Editor



Menorah presentation, courtesy of Helena Valley Scottish Rite, 2022.



Menorah presentation, courtesy of Helena Valley Scottish Rite, 2022.

One month ago, the newly formed Montana Jewish Project bought the original Jewish synagogue in Helena, MT, from the Catholic diocese (which had owned the building for 40 years). King Salomon Lodge #9 (Helena) was comprised mostly of Jewish masons from the 1860s to the early 1900s). The original presumed menorah, which the Scottish rite obtained at a certain point, is now back in the building!

We are delighted and honored with the donation and stewardship of the Helena Scottish Rite Masons of the original menorah, which belonged to the historical congregation of the Emanu-El Temple. Evan Reba-Jones (also a mason) spoke at their public Feast of Tishri to celebrate their gratitude and express their heartfelt thanks to the Creator/Divine. Many early Jewish settlers and congregants were Masons, and we are pleased to learn, share and celebrate our common history and values with all masonry bodies. We brought the menorah to the lending library and museum of the Emanu-El Historical Temple.

"Temple Emanu-El is the oldest synagogue in Montana and was the first synagogue built between St. Paul, Minnesota, and Portland, Oregon, 120 years ago. The Jewish congregation made the difficult decision to sell the building to the state of Montana for one dollar after the Great Depression.

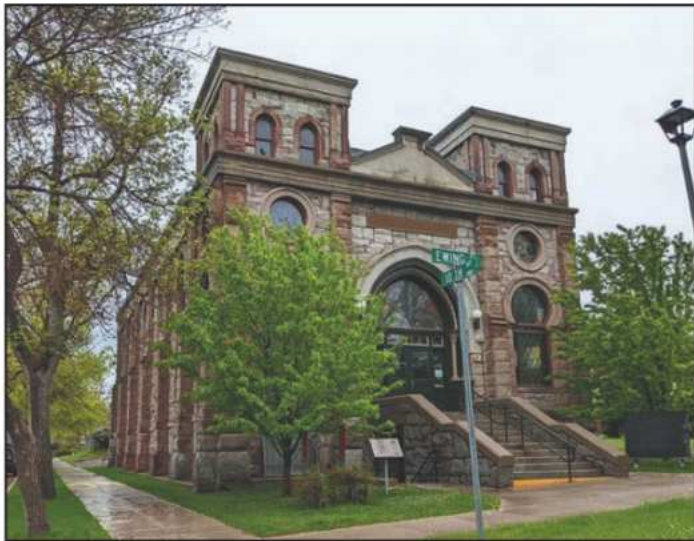
Helena's Jewish community has been without a local synagogue for decades. Fundraising is underway to buy back a synagogue that's been owned by the Catholic Diocese since the 1980s. The building was converted into a three-story office building and later sold to the Helena Catholic Diocese, which until recently used it as office space. Helena's Jewish community jumped at the opportunity to buy the building when they heard that the Catholic Diocese would be willing to sell the building.

The Montana Jewish Project signed an agreement with the Catholic Diocese of Helena to acquire the building. The plan is to turn it into a Jewish Community Center that can host religious celebrations, and cultural and educational events. "Our vision is to use the building as it now exists and to grow and to build from there," Stanfel says. "So, ultimately, do we want to carve back out a sanctuary? Absolutely. Is it going to be one giant space with 86-foot-high ceilings? No." <sup>1</sup>.





Temple Emanu-El, built in 1890. Courtesy of Ellen Baumler, Consulting Historian, Montana Historical Society, Helena Board of Trade.



Temple Emanu-El building 2022. Photo courtesy of Gardiner, Daniel J., G.S., Grand Lodge of Montana.

"The immigrants' desire for an organized community to unite them in their diverse origins led to the formation of the Hebrew Benevolent Association on December 3, 1866. The association, numbering sixty-four members by 1867, designated as its purposes: "To relieve the distressed and support the afflicted, attend to the sick and bury the dead..." as well as aiding the poor. Both Moses Morris and Sol Star were two the first Presidents of the Hebrew Benevolent Association.

The strength and wealth of the Helena Jewish community of this time is best demonstrated by their efforts to build a synagogue in Helena. On July 28, 1889, "a meeting of the Hebrews called by Mr. Herman Tonn for the purpose of organizing a congregation met at the A.O.U.W hall." Morris Silverman and Adolph Birkenfield were selected to serve as president and vice president, respectively, until a constitution could be adopted. At the second meeting, a motion was made and carried to call themselves the Congregation Emanu-El. At a later



Menorah presentation, courtesy of Helena Valley Scottish Rite, 2022.

meeting, a committee was appointed to find a lot for the temple and to solicit contributions "from everybody irrespective of religion; and in June 1890, the congregation bought a lot on the corner of Tenth and Ewing Avenues from Moses Morris for \$4,000. Governor Joseph K Toole laid the cornerstone of the temple building on October 2, 1890. The presence of a synagogue in Helena was a source of pride for the majority of citizens. Newspaper accounts of the dedication ceremony recount that the temple was the first in the Pacific Northwest and the only one between St. Paul and Portland. Also, the Temple Emanu-El was a curiosity to many Helenans.

Helena in the 1800s contained a myriad of religious, service, fraternal, and social associations, and nearly every society (except for the religious ones, of course) had at least one Jewish member. Nearly every Jewish male in Helena belonged to the Masonic Temple, and many were affiliated with King Solomon's Lodge No. 9, although it was not exclusively Jewish."<sup>2</sup>



"Jews took part in the settling and pioneering of the state of Montana from the earliest times, attracted by stories of wealth and adventure. The early Montana Jews shared certain characteristics. Many were former Confederates who came to Montana immediately after the Civil War to establish businesses. Helena's placer boom brought thousands stampeding for gold. Of this number, 160 Jewish men came to Last Chance Gulch between 1865 and 1871. Before the efforts to organize in Helena and Butte, where the first strong Jewish communities emerged, religion played a lesser role in the lives of Montana Jews than good citizenship in the struggling communities.

Furthermore, Jews who chose to scatter further away from these two communities to a remoter area in Montana grew isolated from their co-religionists, lost much of their distinctiveness, and became "characterized by their role as settlers, as pioneers, rather than as Jews. Mining camps attracted Jews who set aside religious concerns, at least temporarily, to make a living. Only after the business was well established did pioneer Jews undertake to erect synagogues and send for Rabbis.

The apparent ease with which Jews assimilated in Montana might be explained in several ways. Perhaps Montana people were unusually open to diversity. With over forty nationalities counted in an early census, the majority were outsiders and newcomers. With so many strangers in a strange land, a group was less likely to be singled out for reasons other than obvious racial characteristics. One man said, "now, where (are there) such good and accommodating people as in the state of Montana." Perhaps tolerance was necessary for survival in a new town where everyone was a relative newcomer. A man or woman may have been judged more for their talents, abilities, and worth to the community."<sup>3</sup>.

"The Jews who settled in Helena during the early years of the gold rush were important participants in the day-to-day life of the community. Most were merchants and, as such, boosters for the community who worked to solve civic problems and to promote cultural activities. Jews joined with other businessmen in the direction of local affairs and placed themselves in the forefront of movements that promised to benefit Helena and Montana. They supported the establishment of local government, organized volunteer fire departments, joined fraternal and social clubs, and held political offices. These enterprising Jewish people had their own futures in view when they thought of Helena, but they nevertheless played a significant role in the growth of the community and in the stabilization of the territory.

Not all of Helena's Jewish Masons were officers of the Grand Lodge of Montana, but many were active members of their own local lodges. Helena Lodge No. 3 and Morning Star Lodge No. 5 both had Jewish members, but King Solomon's Lodge No. 9 was the Masonic Lodge most widely attended by Helena's Jewish pioneers. During its early years, the lodge had numerous Jewish members, and most of its Worshipful Masters were Jews. The combined

terms of Solomon Star and Moses Morris account for eighteen years (as Master of their Lodge), but two other Jewish men were also Worshipful Masters for No. 9 during the territorial period. Isaac Haas was elected Worshipful Master in December 1871 and Isreal Salhinger in December 1882."<sup>4</sup>.

The Grand Lodge of Montana has had four Jewish Grand Masters: Sol Star served as the second Grand Treasurer later as and the second Grand Secretary and the seventh Grand Master in 1873. Moses Morris served as Grand Master in 1892. H. Sol Hepner served as Grand Master in 1904. Henry Lubin Frank held the office of Great Master in 1905



Stained glass windows from Temple Emanu-El. Courtesy of Helena As She Was, [www.helenahistory.org/Temple-Emanu-El.htm](http://www.helenahistory.org/Temple-Emanu-El.htm), and Ellen Baumler, Montana Historical Society.

**Solomon Star.** "Sol" Star was born into a Jewish family in Bavaria, Germany, on December 20, 1840. The family immigrated to the United States around 1850 and took up residence in Ohio. Sol Star arrived in Montana in 1865. He became a Master Mason on November 4, 1865. Star had been actively involved in the Masonic movement in other gold camps and in Virginia City. He affiliated with Virginia City Lodge No. 43 (which became Virginia City Lodge No. 1) with the organization of the Grand Lodge of Montana. He was the Junior Deacon at the Virginia City Lodge. 1. When the Grand Lodge of Montana was organized in 1866. He was one of the Master Masons who attended the organizational session and was appointed the Grand Sword Bearer. Star moved to Helena in 1867. After moving to Helena, he was elected as the first Worshipful Master of King Solomon's Lodge No. 9, serving in that office from 1867 to 1879 and again in 1873 and 1874. He served as the second Grand Treasurer, and in 1868 In 1867, he served as Grand Standard Bearer; the following year, he became the second Grand Secretary of the Grand Lodge of Montana, serving again in 1869. In 1871 he was elected as Deputy Grand Master. In 1873 he was elected as the seventh Grand Master of Masons in Montana. He was also a member of the Scottish Rite and was a past Potentate of Algeria Shrine. Other organizations included: the Order of Eastern Star, Order



of Odd Fellows, Knights of Pythias, Past Exalted Ruler of Elks, and the Wooden of the World.

The Jews of Helena organized their own philanthropic society, the Hebrew Benevolent Society. Sol Star was also one of the first presidents of the Hebrew Benevolent Association at Helena. The association provided opportunities for socializing with their Jewish neighbors and expanding their charitable activities beyond their own. On December 30, 1872, the Helena Fire Department was established, and several Jewish men, including Sam Schwab and Sol Star, volunteered their services. Star also served as a member of the Board of Trade. President Grant appointed him the Registrar of the U.S. Land Office at Helena from 1872-1874. Star received another political appointment in 1874 as Territorial Auditor for the Commonwealth of Montana and served two years. He also served as the personal Secretary to the Governor. Star and business associate Seth Bullock. Bullock was also a Mason and member of King Solomons Lodge No. 9 and the first Sheriff of Lewis and Clark County, Montana. They owned a Mercantile business in Helena. Star was also active in the banking sector in Helena. While in Helena, he was known as one of its most respected and dependable.

Sol Star moved to Deadwood, South Dakota, with his business associate Seth Bullock, they operated several businesses. Star continued his public service serving as Mayor of Deadwood for fourteen years and was one of the first councilmen elected in 1876 when the town was organized. He later served as a legislator after statehood. With the establishment of Lawrence County in 1877, he was elected Clerk of Court for sixteen years. In 1879 he served as Postmaster. Sol Star and Seth Bullock opened a hardware store (Star & Bullock Hardware). They dealt in real estate and livestock and established a flour mill and Deadwood's first hotel, the Bullock Hotel.

In 1896 the Hebrew Cemetery Association purchased property on Deadwood's Mt. Moriah. The section came to be known as "Hebrew Hill." Star died in Deadwood on 10 October 1917, and his funeral took place in Deadwood. Star's family in Missouri chose to bury him in St Louis, Missouri, at New Mount Sinai Cemetery.<sup>5</sup>

**Moses Morris** was born in 1844 in Seiny, duchy of Posen, a Polish Province under Prussian control. Morris immigrated to the United States in 1838. He relocated to Saint Paul, Minnesota, for two years. In 1860, he followed a wagon train, walking behind it, from Leavenworth, Kansas, to Denver, Colorado. In Denver, he opened a dry-goods store, and two years later, he followed a group on its way west. In 1864 he arrived in Virginia City and opened the Morris brothers' storehouse in Virginia City. In 1865 he and his brother opened a mercantile business in Helena, Montana. Morris invested in real estate, livestock, and banks. In 1867, he built the first plaster home in Helena. He also founded the electric light and street railway companies in Helena. Morris spent nine

years as a member of the Helena Chamber of Commerce. He was treasurer of the Central Committee of the Republican State Party and corresponding treasurer of the Union League. From April 12, 1867, to September 19, 1867, Moses Morris and his brother registered ten claims in Lewis and Clark County. Merchants like the Morris brothers preferred commerce over mining but continued investing their capital in the mining industry. By the late 1860s, Jews were participating in organizing companies and corporations to extract gold on a larger scale.

He was a distinguished part of Helena, serving several years as City Alderman and twenty-five years as a member of the Board of Trustees of the Montana Masonic Home. After his retirement, he continued to be active in the community by visiting the sick and people in distress, visiting hospitals daily, comforting the bereaved, and attending funeral services. Morris served as the first president of the United Hebrew Benevolent Association and an active member of the Emanu-El Congregation.

His Masonic journey began when he was raised by Cornelius Hedges to the sublime degree of a Master Mason on August 21, 1866, in Helena Lodge No. 3. In December 1866, he was appointed as Senior Deacon. He dimitted from No. 3 in 1867 and became a charter member of King Solomon's Lodge No. 9. He served as Worshipful Master for fourteen years. He was able to give any degree or lecture at a moment's notice. He entered the Grand Lodge Officer line as Junior Grand Deacon in 1870. Grand Sword Bearer in 1871; Grand Historian in 1885, appointed Junior Grand Warden for the Grand Lodge of Montana in 1889; and in 1891 elected as Deputy Grand Master; in 1892, he was elected as Grand Master of Masons in Montana. Moses Morris attended fifty-nine annual communications of the Grand Lodge. In addition, he was a member of the Scottish Rite.

In an act representative of his concern for his fellow man. In the early days, he responded to a call to visit a sick member of his Lodge who was in Deer Lodge. He traveled three days by horse and sleigh in four feet of snow, thirty below zero, making the return trip over Mullen Pass with his deceased brother's remains at the risk of his own life. This kind of service and kindness bound him to hundreds of Montana masons. Moses Morris passed away on November 8, 1937, during the ninety-third year of his life. He was laid to rest at the Home of Peace Cemetery, Helena, Montana.<sup>6</sup>

**Herman Solomon Hepner.** "H. Sol" Hepner was born on February 25, 1869, in Tzaritzin (today, Volgograd), Russia. He attended government school and had the equivalent of a High School education at age thirteen. In 1882 Sol Hepner's father brought the family to Helena, Montana, where he operated a drygoods store. Sol did not speak English at the time of his departure from Russia. In 1885, Sol became the first male graduate of Helena High School. Hepner was employed by Colonel Broadwater's Montana National Bank from 1885 until



1889. He earned enough money to attend the University of Michigan Law School, where he graduated in 1891. He then worked as a lawyer at Helena, first as a member of several law firms and then in his own private practice.

He possessed an engaging presence, an extensive vocabulary, and a wealth of learning; he was endowed with a scintillating mind and an orator of exceptional achievements. He became interested in public service and believed that public office is a public trust. His desire to be of service to others was his dominant characteristic. Sol Hepner was, in essence, a humanitarian. Coming from a country that had always been hard on the Jewish people, he knew what it was to live in an autocracy. He knew the extent to which totalitarian and authoritarian governments treated ordinary people under such authority. He understood what liberty and freedom meant for the individual. He also knew that for people to be free and independent, there must be a complete separation between church and state. He served as an elected State Representative from 1887 to 1899. From 1909 to 1910, he was the County Attorney and served as Helena's City Attorney from 1911 to 1912. In 1918, Hepner was appointed to the First World War District Exception Board No.1 by President Woodrow Wilson. He temporarily left his private law practice to serve without compensation as a member and later as Chairman of the District Exemption Board of Montana.

Hepner was raised in Golden Rule Lodge No. 159 in Ann Arbor, Michigan. He also became a member of the Scottish Rite and Shrine. On his return to Helena, he affiliated with King Solomon's Lodge No. 9. Shortly after affiliating with King Solomon's Lodge, and he became its Worshipful Master. At 34 years of age, he became the Grand Master of Masons in Montana in 1904. He served continuously in the Grand Lodge officer line from 1894 to 1938. He also served as Grand Historian, Fraternal Correspondent, and Editor of the Montana Mason magazine. He also affiliated with the Scottish Rite and York Rite. He affiliated with Algeria Shrine Temple and later served as Potentate. He served as Patron of the Order of Eastern Star. He was a member of Helena Elks Lodge No. 193 and the Order of Odd Fellows. MWPG Sol Hepner died in Helena, Montana, on February 28, 1938. He was buried at the Home of Peace Cemetery in Helena, Montana.<sup>7</sup>



Home of Peace Cemetery, Helena, Montana. Courtesy of Wikimedia Commons: CC BY-SA 3.0, File: Home of Peace Helena 4.jpg, Created: 21 August 2012, by: Montanabw.



Commemorative marker placed 2001 by the Jewish American Society for Historic Preservation, showing the original building design with domes that were removed in the 1930s remodel of the building. Courtesy of Wikimedia Commons: CC BY-SA 3.0, Temple Emanu-EL marker.jpg, Created: 20 July 2012, By: Montanabw.

**Henry Lubin Frank.** H. L. Frank was born in Ironton, Ohio, July 5th, 1851. He received his education in public schools and apprenticed in a mercantile. After two years he made his way west to Colorado and New Mexico, and in 1877 he settled in Butte, Montana. He was a prominent Jewish businessman and became the owner of the Log Cabin Saloon. He later engaged in the retail and wholesale liquor business. He later became the founder of the Butte Water Company and the Silver Bow Electric Company. He was the owner of the Southern Cross gold mine. He was a member of the Executive Board of the Montana School of Mines. Henry Frank served two terms in the state legislature. He was mayor of Butte from 1885 until 1887. In 1886, he was chosen to be a Presidential Elector. In 1903, he was named as a Montana State Commissioner for the Pan American Exhibition in Buffalo, New York. He invested in mines in Montana, Idaho, and Alberta, which added greatly to his wealth. He was the founder of the city of Frank, Alberta, Canada. H. L. Frank was famous for being generous and very entrepreneurial. He also co-founded the Canadian American Cole and Coke Company and developed some of the earliest coal mines in Alberta.

He received his Masonic degrees in Livingston Lodge No. 32, where he was raised to the degree of a Master Mason on February 19, 1874. He helped form Silver Bow Lodge U. D. in Butte, Montana, and served as the first Worshipful Master of Silver Bow Lodge No. 48. Between 1902 and 1904, he was respectively Junior Grand Warden, Senior Grand Warden, and Deputy Grand Master in the Grand Lodge of Montana. Grand Master in 1905. He was also active in the Scottish Rite and Shrine. Henry Frank of the MWPGM passed away at the age of fifty-seven on August 17, 1908, while in Cincinnati, Ohio. He was interred at the Walnut Hills United Jewish Cemetery in Evanston, Ohio..<sup>8</sup>



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<https://www.montanajewishproject.com/about>





# The Star Spangled Banner

The origin of our national anthem was set against the backdrop of an event from the War of 1812. The last line of defense for the city of Baltimore, after the burning and ransacking of our national capital by the British, was Fort McHenry.

The United States was drawn into the war after a period of neutrality. Starting in 1803, a series of wars called the Napoleonic Wars broke out in Europe. The war involved most of the European countries and would last through 1815. During the Jefferson and most of the Madison administrations, the United States was able to maintain a position of neutrality, but that unraveled as three international issues with England unfolded. First, England blockaded the American commercial fleet preventing free trade with Europe. Second, English warships engaged in the impressment of American sailors. (English warships would stop American commercial vessels, illegally board them, and forcibly seize sailors that they suspected might have been English sailors who had jumped ship.) Lastly, the British helped arm and incite Indians against the migrations of Americans west of the Appalachian Mountains in violation of the treaty ending the American Revolution. Diplomatic efforts by President Madison to stop these practices finally ended when he asked Congress for a declaration of war, which was approved on June 18, 1812.

England possessed the strongest navy in the world, and its army was battle-tested, having fought against Napoleon and his allies. The Napoleonic War took a major turn in 1812 when Napoleon invaded Russia. The bitter cold forced a retreat back to France in the dead of winter and did what the Coalition Armies arrayed against Napoleon couldn't do. Destroy his army. The war in Europe would continue, but by 1814 the English could then turn their attention and military force against the United States. The War of 1812 was fought in four different theaters of war; Naval forces in the Atlantic Ocean, Lower Canada in the area around Quebec and Montreal, the Great Lakes region, and the Gulf Coast. Unlike the Revolutionary War, the United States had no allies to help face the military power of England. The United States would have to take on the English by themselves.

The issue of Indian uprisings was addressed prior to the outbreak of the war in November 1811 when General William Henry Harrison defeated a coalition of Indians at the Battle of Tippecanoe near present-day Lafayette. Three different American invasions of Canada took place during the war with varying degrees of success. In April 1813, U.S. troops captured the city of York, present-day Toronto, which was burned. In September 1813, Captain Oliver Hazard Perry defeated English naval forces in the Battle of Lake Erie. In October of the same year, the

Indian leader Tecumseh was killed at the Battle of the Thames in Canada.

In August 1814, English ships sailed up the Chesapeake Bay and invaded Washington, D.C. American forces were thrown back, President Madison and most everyone else fled the city, and the English burned the Presidential Mansion and the Capital Building. The English then sailed to Baltimore with the intention of taking that city. The only thing preventing this from occurring was the American Fort McHenry.

Francis Scott Key was born to well-to-do parents in Frederick County, Maryland. He became a lawyer and moved to Washington, D. C., where he had a very successful law practice. He was appointed district attorney for Washington, D.C., and argued many cases before the Supreme Court. Because of his prominence and legal skills, he was later involved in several historical trials, including the defense of accused traitor Aaron Burr and the prosecution of Richard Lawrence for his attempted assassination of Andrew Jackson.

Following the English capture of Washington DC, a friend of Key, Dr. William Beane's, was taken prisoner aboard an English naval vessel. Key traveled to Baltimore to meet with the British Prisoner Exchange Agent to negotiate Beane's release. The meeting was held aboard the prison ship where Beane was detained. Because of the conversation that took place between Key and the attending English officers, he was not allowed to go ashore lest he forewarn American forces of the impending English attack on Fort McHenry. During the night of September 13-14, 1814, Key witnessed the English naval bombardment of Fort McHenry, the Battle of Baltimore, which consisted of 1800 rounds of cannon and rocket fire.

At dawn, Key was able to see the American flag still waving above the Fort. Pulling an envelope from his pocket and using the rail of the ship as his desk, Key penned a poem of what he had witnessed and entitled it "Defense of Fort McHenry." His poem was soon published and then set to music, but by a different name, "The Star Spangled Banner." At the time of its writing, the United States did not have an official national anthem, although "Hail Columbia" was used in a similar manner. By the time of the Mexican War in the late 1840s and then the Civil War, "The Star Spangled Banner" had been widely accepted. President Woodrow Wilson signed an executive order to adopt it as the national anthem in 1916, and a Congressional Order in 1931 made it official.

Key returned to Washington, where he continued to practice law. Always well-connected both socially and politically, Key was well-liked by people of all political



opinions. He would continue to write poetry in his spare time, but none were published until 14 years after his death. Two of his religious poems would become Christian hymns, "Before the Lord We Bow" and "Lord, with Glowing Heart I'd Praise Thee."

Key died in January 1843 at the age of 63 and is buried in Frederick, Maryland. Although much conjecture exists as to whether Francis Scott Key was a Mason, no hard evidence exists to substantiate that claim. Several other notable individuals in the War of 1812 were Masons, including James Monroe (Secretary of State), General Andrew Jackson, and Major General Lewis Cass (Territorial Governor of Michigan, presidential candidate in 1848, and the second Grand Master of Ohio and the first Grand Master of the Michigan Territory.)



By: Bro. Chuck Clampitt, Mt Etna 333, Grand Lodge of Indiana

O say can you see ~~through~~ by the dawn's early light,  
 what so proudly we hail'd at the twilight's last gleaming,  
 whose broad stripes & bright stars through the perilous fight  
 O'er the ramparts we watch'd, were so gallantly streaming?  
 And the rocket's red glare, the bomb bursting in air,  
 gave proof through the night that our flag was still there,  
 O say does that star-spangled banner yet wave  
 O'er the land of the free & the home of the brave?

On the shore dimly seen through the mists of the deep,  
 where the foe's haughty host in dread silence reposes,  
 what is that which the breeze, o'er the towering steep,  
 As it fitfully blows, half conceals, half discloses?  
 Now it catches the gleam of the morning's first beam,  
 In full glory reflected now shines in the stream,  
 'Tis the star-spangled banner — O long may it wave  
 O'er the land of the free & the home of the brave!

And where is that band who so vauntingly swore,  
 That the havoc of war & the battle's confusion  
 A home & a Country should leave us no more?  
 — Their blood has wash'd out their foul footsteps' pollution  
 No refuge could save the hireling & slave  
 From the terror of flight or the gloom of the grave,  
 And the star-spangled banner in triumph doth wave  
 O'er the land of the free & the home of the brave.

O thus be it ever when freemen shall stand  
 Between their lov'd home & the war's desolation,  
 Blest with vict'ry & peace may the heav'n rescued land  
 Praise the power that hath made & preserved us a nation!  
 Then conquer we must, when our cause it is just,  
 And this be our motto — "In God is our trust,"  
 And the star-spangled banner in triumph shall

The lyrics for this song stem from a poem by Francis Scott Key in 1814 called "Defense of Fort McHenry." The poem was later set to music, and the song was renamed "The Star-Spangled Banner." The original draft pages are displayed at the Maryland Historical Society in Baltimore.



# Model For Freemasonry

Jack R. Levitt, PGM

Each of us is a model for Masonry. Would you be known as a Mason if the public knew what was in your heart? It is not sufficient to act properly because you are watched. It is sufficient to do something that is proper if the reason for doing so is not. You must do what is right for the proper reason. Your heart and actions must be in parallel. To do or say things without meaning them is hypocritical. One who is a Mason for what social or financial benefit it may bring is like one who loves the Lord because he hopes to be saved by faith for the safety of Heaven. Such persons are actuated by selfishness. But, one cannot serve two masters. Living the teaching of Masonry must be from principle not self-interest.

Those who do not act with the proper intent are content with a mediocre character. One should never accept mediocrity. You cannot promote it, or file it, or win with it. If you are not diligent in small matters, you won't be in large matters. The antidote for mediocrity is the pursuit of excellence.

In pursuing excellence, you must not only be able to articulate the Masonic ritual but you must understand and then live its precepts. Knowing ritual without understanding it is like perfuming a pig. Understanding it requires contemplation. That is the exacted price, just as faith requires prayer has a price. Do not hesitate to drink deeply at the fountain of understanding rather than merely gargling at it. However, you cannot find the priceless secrets of Masonry in books, as only a hint or clue may from time to time be found in them. The way to learn the inner and hidden mysteries concealed in Masonry is to budget time for Masonry and earn the right to know them by study and carefully living in accord with its precepts and moral requirements. By going on the path of personal practice and experience and by observing and following the object lessons the Creator has placed before us.

The depth of your understanding of Masonry can only be measured by the manner of your living its principles. You must be a diligent thinker to understand and utilize the unchanging virtues inculcated by Masonry. The ritual gives you enough to know what, but you must contemplate enough to know where and how to utilize its teachings. For example, that portion of the ritual which suggests that our duty is not to be better than our brethren

but to be better than ourselves requires that we must always show tolerance, even to those who err against us. It means that we must exercise forbearance under provocation and that we must keep on the right course despite condemnation or derision or any form of misunderstanding. It further means that every other person has a soul and is equal to us if equal in virtue.

You need not grasp Masonry's overriding plan in its entirety to follow its dictates, but you must have a voluntary and dedicated desire to live them, and the discipline to spend the time to learn them. You must continually chip and polish your character. You must continually fulfill the important duties owed to God, your neighbor and yourself. You must deserve reward even though it cannot be guaranteed.

As you continue to study, your enlightenment will increase and the principles of Masonry will point out to you many priceless truths. You will understand the eternal paradox of a word being lost and yet ever being with us. It will occur to you that God is not outside but within us and therefore that which we seek lives in our souls. You will then appreciate that contentment is the end product of purity of life and conduct, and the value of keeping your apron pure and undefiled before the world.



# It Was A Scream Ionic Lodge No. 38 Haunted House



On October 31st Ionic Lodge No. 38 in Hamilton converted its 107-year-old building into a Haunted House. This event has become a much anticipated Halloween event in our community. The number of local residents attending has steadily increased over the past 6 years, with this year's attendance topping 1600. The members of Ionic Lodge, as well as the Leona Chapter O.E.S., work diligently for days to set up the event, and it has been a great success over the past six years. We have made it a custom to attempt to change and improve it every year so that it is not the "same old haunted house." We would like to invite all our Brothers to bring the family and stop by next year to see it for themselves.



# HANDS OF THE WORKMAN

## Edwin Fredlund, Grand Master 1939-1940

Edwin Fredlund was born May 26, 1876, in Bergen, Norway. His family emigrated to the U. S. in May 1882, settling at Chamberlain, South Dakota; at the age of nine, he went to work helping herd cattle. At age 14, in 1890, the family moved to Mt. Vernon, Washington. He received most of his education through Mount Vernon High School. Edwin attended Washington University his studies were interrupted due to the Spanish-American War.

He enlisted as a private in the First Washington Volunteer Infantry; on April 30, 1898, he served for twelve months in the Philippines. Corporal Fredlund had charge of the regiment signal service at Pasig, during the battle of Tay-Tay, and at the advance on Morong, the only time the Washington Volunteers were ever used in the special Service. He mustered out of the Army as a Corporal on November 1, 1899. He and others of the First Washington Volunteers received the Philippine Congressional Medal for bravery and distinguished service. Volunteer Park in Seattle is named for the First Washington Volunteers.

From 1900 to 1901, he worked in the Klondike District of the Yukon Territory to seek his fortune in the Alaskan gold fields.

He returned to Washington, and in 1902, he was appointed Deputy Auditor for Skagit County, Washington; four years later, he was elected County Auditor serving one year.

He then moved to Montana in September of 1909 and filed on a homestead east of Conrad until 1913. He next moved to Fort Benton, where he served as Deputy Assessor of Choteau County until August 1913, when he moved to Chinook. In Chinook, he became the Secretary and General Manager of the Blaine County Abstract Company until July 31, 1931.

He served as a school trustee and as a member and trustee of the Presbyterian Church. He was active with both Commercial and Lions clubs. He was an Alderman, City Council President, and Mayor of Chinook, holding each post for two years.

Blaine County honored him as Chairman of the Red Cross and Deputy Assessor and an eight-year term as Clerk of the Court.

Brother Fredlund received his degrees in Chinook Lodge No. 50; he was Initiated on July 17, 1914, Passed on October 3, 1914, and Raised to the Sublime Degree of a Master Mason on November 13, 1914. He served as



Worshipful Master of the Lodge in 1920, as Lodge Secretary from 1916, and again in 1936 and 1941.

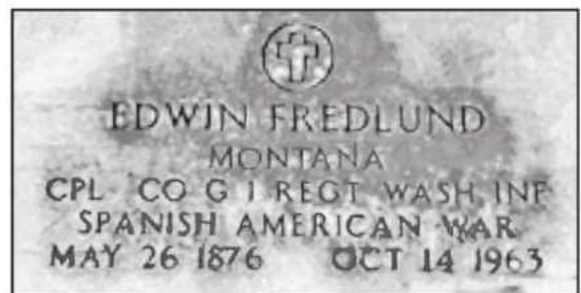
In August 1925, he was appointed to the Grand Lodge line and served six years as Grand Tyler. In 1932 he was appointed Grand Sword Bearer, Grand Standard Bearer in 1933, Junior Grand Steward in 1934, Junior Grand Deacon in 1936, Senior Grand Deacon in 1937, and in 1938 he was elected Deputy Grand Master. In 1939 he was elected as the Most Worshipful Grand Master of Masons in Montana.

In 1940 there were 17,808 members and 135 Lodges (and the newly instituted Glacier Lodge U.D)

In 2022 there are 3,502 members, and 78 Lodges.

On September 20, 1916, he became a member of Havre Chapter R.A.M. No. 19, later transferring his membership to Blaine Chapter R.A.M No. 26; he served as High Priest of the Chinook Chapter. On April 6, 1917, he became a member of DeMolay Commandery No. 15, Knights Templar, and served as Grand Commander. On January 16, 1918, he became a member of Great Falls Council No. 4 of Royal and Select Masters, later transferring his membership to Chinook Council No. 7. He was elected Grand Master of the Grand Council for 1928 and 1929. He served as Grand High Priest of the Grand Chapter Royal Arch Masons in 1937 and 1938. Brother Fredlund was also a 33-degree member of the Scottish Rite, a member of Helena Consistory No. 3. He was also a member of Algeria Shrine. On February 10, 1915, he became a member of North Star Chapter No. 23 in Chinook of the Order of Eastern Star; he served as Worthy Patron and later as an officer of the Grand Chapter.

Most Worshipful Past Grand Master Fredlund resided in Chinook until a few days before his death at the Fort Harrison Veterans Hospital in Helena on October 14, 1963. He was interred with Masonic burial rites at Kuper Memorial Cemetery, plot section 4, Lot 2, Chinook, Blaine County, Montana.





# Joe Magone

## Montana Masonic Hall of Fame



Joe Magone, seated, was honored by his fellow Masons on July 31 when he was inducted into the Montana Masonic Hall of Fame. The surprise ceremony took place at the home he shares with his daughter, Diane.

On behalf of the Grand Lodge of Ancient Free and Accepted Masons of Montana, members of Mountain Lodge No. 110, located in Superior, Montana, held a special event on August 1st. The event was to present Brother Joe Magone with his induction into the Montana Masonic Hall of Fame. The presentation took place at home he shares with his daughter, Diane. Diane said, "Now, Dad, I gotta tell you that Jim DeBree engineered this with the support of the rest of the lodge. And this was the longest I ever kept a secret!" this was a surprise honor to Magone. The ceremony started with Jim DeBree telling the audience of a dozen-plus that this presentation to Joe Magone was to thank him for his outstanding leadership in the county, State, Lodge, and church. "We thank the inductee for his contribution to the growth of Montana and the United States, and we honor his life, perpetuate his memory and announce his commitments and accomplishments," DeBree read from the framed certificate as he presented it to Magone. Magone was very humble, but one could see that he was pleased as he did not realize the get-together was for this recognition.

Jim DeBree continued, "Diane said that you like peaches, Joe. I went into the store, and the only thing I could find with peaches was in a bottle," which drew laughter from the room. Peach brandy was served in Masonic shot glasses, and the toasts to Joe began. "When I first came to Superior, I was already a Mason and wanted to check this lodge out before committing to anything," recalled Dillon. "Joe, you were on the committee to check me out to be sure I was a Mason. You took me off to the side to ask questions that only a Mason would know the answers to, so I recited the Tyler's Oath from Georgia. You said, 'Well, that's good enough for me!' And I just want to thank you for letting me in."

"I would like to toast on behalf of the Easter Star, a part of the Masonic fraternity. Joe has been a faithful member for over 50 years and was loved in the office he held," said Elaine Robinson as she held her shot glass up. Jim Cyr recounted a time many years ago when Montana Power asked whose name should be on the power bill, and he said Joe Magone, Secretary at the time, and his name is still on the invoice. "I would like to say that as a kid, how important the Masonic family was to both of my parents and how many lifelong friendships they made through that connection. They helped get Rainbow (Girls) going, and dad was the installing officer for all three of us girls, I think," said Diane. "I have good memories of how important the Masonic family was to my parents."



## Bigfork widows and wives dinner







## Richard R. Weaver (1941-2022)

### Most Worshipful Grand Master 1995-1996

Most Worshipful Richard R. Weaver was born in Missoula, Montana, on April 18, 1941. He attended Elementary Schools in Dillon and graduated from Beaverhead County High School. He had been a Boy Scout and achieved the rank of Eagle Scout; he also received the BSA Life Saving Award. Brother Weaver attended Montana State University-Bozeman for three years. He

served in the United States Army from 1963 to 1965. He was the Past Commander of the Wisdom post of the American Legion and Past Commander of the Jackson post of the Veterans of Foreign Wars.

While living in Deer Lodge, Brother Weaver was employed with the Fickler Oil Company. The Weavers were affiliated with the Presbyterian Church. In Jackson, Montana, he served as Deputy Sheriff.

Brother Weaver received his degrees at the Hall of Wisdom Lodge No. 61. Initiated on October 5, 1971, Passed on November 16, 1971, and raised to the sublime degree of a Master Mason on December 7, 1972. He served as Worshipful Master in 1975 and again in 1980. He became a dual member with Deer Lodge No. 14, Deer Lodge, on March 5, 1991, and served as its Worshipful Master during 1994 and the first half of 1995. In January 1995, he joined Lincoln Lodge No 157, Lincoln. On September 28, 1995, he affiliated with Virginia City Lodge No. 1. He received his 50-year Membership in 2021.

Brother Weaver was appointed to the Grand Line with the title of Worshipful Grand Tyler by Most Worshipful Paul E. Bovee, Grand Master, in June 1985, during the 119th Annual Communication in Helena. While advancing from one place and station to the next in the Grand Line, Brother Weaver served as a member and, on occasion, chairman of various Grand Committees. He was elected to the Grand Line as R.W. Grand Junior Warden in June 1992, elected Most Worshipful Grand Master of Masons, and installed in the Grand East during the 129th Annual Communication on June 24, 1995. He presided over the 130th Annual Communication in Butte.

In 1996 there were 109 Lodges with 10,180 members. In 2022 there are 78 Lodges with 3,516 members.

Brother Weaver received the degrees of the Ancient and Accepted Scottish Rite in Butte Consistory in April 1974. He received the degree of the Order of Eastern Star in April 1979 in Wisdom Chapter No. 67, Wisdom, and was a member of Floral Chapter No. 46 of Deer Lodge.

He is a Noble in the Ancient and Accepted Order Nobles of the Mystic Shrine and a member of Bagdad Shrine, Butte, where he received the degree during the 1989 Spring Ceremonial.

Richard loved metal fabrication, woodworking, and remodeling. He was an all-around handyman and spent his summers building fences and cutting timber. Later, he became a very devout Christian and was active in his Church. Richard loved his family and enjoyed spending time with them. He moved to Adair, Oklahoma, for the last two years to be near family.

Most Worshipful Past Grand Master Richard Russell Weaver (81) laid down his working tools and passed the Celestial Lodge above on July 28, 2022, at Adair, Oklahoma. Memorial services were held at 11:00 am, Wednesday, August 3, 2022, at the Oak Grove Mennonite Church in Pryor, Oklahoma. He will be missed by all who knew him and loved him.

In place of flowers, the family asks that donations be made to the Hope Pregnancy Center in Pryor at [maybepregnant.org](http://maybepregnant.org) or the Shriner's Children's Hospital at [donate.lovetotherescue.org/give](http://donate.lovetotherescue.org/give). To leave his family a message, please visit his Tribute Wall at [www.shipmansfuneralhome.com](http://www.shipmansfuneralhome.com). Cremation arrangements are under the direction of Shipman's Funeral & Cremation Service.



# Installation of Officers for 2022-2023 Columbia Falls Lodge No. 89



Columbia Falls Masonic Lodge No. 89, Glacier District, held an open-air officer installation on Saturday, 20 August, under sunny, smokey, and hot Montana skies. New Worshipful Master Reece Roat was installed by a special group of visitors, including installing officer District Grand Lodge officer Grand Marshall John Heston. For the first time in our Lodge history, 3 Past Grand Masters of 3 states were present to assist in the complete Lodge officer ceremony. Pictured are the Lodge group, and the five pictured are as follows, left to right. PGM Brook Cunningham of Arizona, newly installed Worshipful Master Reece Roat, District Officer Grand Marshall John Heston, PGM Jerry Anderson of Montana, and PGM Rick Huston of Hawaii.





# Who Were the Freemasons Who Raided the HMS Gaspee?

By: W. Bro. Timothy L. Culhane, 33°,  
Grand Lodge of Rhode Island

This year marks the 250th anniversary of the Gaspee incident.

In 1772, on the warm late spring evening of June 9 and early morning hours of June 10, an event took place that would forever change the course of American history and establish Rhode Island as the true starting place of the rising storm that would become the American War of Independence from Great Britain.

In response to the illegal and unwarrantable interruption of shipping and commerce in Rhode Island, 60 to 80 Providence men proceeded to the docks on the Providence waterfront and boarded seven or eight longboats. With blackened faces and muffled oars, they started south down the Providence River toward Pawtuxet Village, three and one-half miles north of the head of Narragansett Bay. There, the grounded revenue schooner H.M.S. Gaspee lay motionless about a mile and a half away. These men attacked the Gaspee, shot and wounded the ship's commander, Lieutenant William Dudingston, and razed the ship to the water.

## Clearing Up Speculation

For years, the rumors and tales distorted facts surrounding the participants of this attack, leading many to form their own speculative truth about the Freemasons involved in the raid on the Gaspee. However, here are the facts. Of the approximately 64 men suspected of being conspirators, 38 are known, and six of them were members of St. Johns Lodge No. 1 Providence F.&A.M. They were Ephraim Bowen, John Brown, Joseph Brown, John Mawney, Captain Joseph Tillinghast, and Captain Abraham Whipple. All of them were movers and shakers in the colony and significantly impacted our history.

Ephraim Bowen went on to become the Grand Master in Rhode Island in 1809. John Brown, the acknowledged planner and leader of the attack was the wealthiest merchant in colonial Providence and proposed to be made a Mason on March 29, 1758. His brother Joseph Brown manufactured saltpeter for use in gunpowder, planned fortifications at Fox Point, and procured fire ships for the defense of the colony. Joseph received the first two degrees of Freemasonry on April 5, 1757.

The Brown brothers were second cousins to Joseph Tillinghast and second cousins once removed to John Mawney and Ephraim Bowen. John Mawney attended to the wounded Lt. Dudingston and saw him safely to the home of Joseph Rhodes in Pawtuxet Village. He joined the lodge on November 8, 1780. He also was living with Joseph Tillinghast, who commanded one of the raiding longboats. Tillinghast was an accomplished sea captain, sailing for the Browns. He was initiated on May 5, 1784, but his father-in-law was initiated in 1758.



Abraham Whipple was one of the most accomplished Gaspee raiders and became the first captain in the Revolutionary Navy on June 12, 1775, with the command of the Sloop Katy. He was initiated, passed, and became a member on June 11, 1761. But who were the rest of the raiders, and were they members of St. Johns No.1 Providence? Beyond the six known members of St. Johns Lodge No.1 Providence, another 34 members are included on the list of potential suspects and relatives of known Gaspee raiders. There is no hard evidence implicating any further members were involved, but there is strong and compelling circumstantial evidence. These men, through their professions, had common interests and goals. Through their Masonic connections, they shared a common philosophy, morality, and an unbreakable bond of brotherhood.

Beyond the six known members who participated, we cannot prove the involvement of other brothers, but there is evidence that proves the close fraternal and familial relationships, suggesting that many more brothers of St. Johns Lodge No.1 Providence may have been participants in the burning of the Gaspee, considered to be the first overt action by an armed force against the government of Great Britain.

Reprinted from the.

The Freemason Magazine: June/July 2022, Vol. 48, No. 1. The Magazine of the Masonic Grand Lodge of Rhode Island.

The Gaspee Affair was a significant event leading up to the American Revolution. HMS Gaspee was a British customs schooner that enforced the Navigation Acts in and around Newport, Rhode Island, in 1772. It ran aground in shallow water while chasing the packet ship Hannah on June 9 near Gaspee Point in Warwick, Rhode Island. A group of men led by Abraham Whipple and John Brown attacked, boarded, and torched the ship. The event increased tensions between the American colonists and British officials following the Boston Massacre in 1770. British officials in Rhode Island wanted to increase their control over trade—legitimate trade and smuggling—to increase their revenue from the small colony. But Rhode Islanders increasingly protested the Stamp Act, the Townshend Acts, and other British impositions that had clashed with the colony's history of rum manufacturing, slave trading, and other maritime exploits.



# An account of the Capture and Burning of the British Schooner "GASPEE"

Providence Journal, Monday September 30, 1839

In the year 1772, the British government had stationed at Newport, Rhode Island, a sloop of war, with her tender, the schooner called the Gaspee, of eight guns, commanded by William Duddingston, a Lieutenant in the British Navy, for the purpose of preventing the clandestine landing of articles subject to the payment of duty. The Captain of this schooner made it his practice to stop and board all vessels entering or leaving the ports of Rhode Island or leaving Newport for Providence.

On the 10th day of June 1772, Captain Thomas Lindsey left Newport in his packet for Providence, about noon, with the wind at the north. Soon after, the Gaspee was under sail in pursuit of Lindsey, and continued the chase as far as Namcut Point, which runs off from the farm in Warwick, about seven miles below Providence, and is now owned by Mr. John B. Francis, our late Governor. Lindsey was standing easterly, with the tide on ebb about two hours, when he hove about at the end of Namcut Point, and stood to the westward, and Duddingston in close chase, changed his course and ran on the Point near its end, and grounded. Lindsey continued in his course up the river, and arrived at Providence about sunset, when he immediately informed Mr. John Brown, one of our first and most respectable merchants, of the situation of the Gaspee.

He immediately concluded that she would remain immovable until after midnight, and that now an opportunity offered of putting an end to the trouble and vexation she daily caused. Mr. Brown immediately resolved on her destruction; and he forthwith directed one of his trusty ship-masters to collect eight of the largest long boats in the harbor, with five oars to each, to have the oars and rowlocks well muffled, to prevent noise, and to place them at Fenner's wharf, directly opposite the dwelling of Mr. James Sabin, who kept a house of board and entertainment for gentlemen, being the same house purchased a few years after by the late Welcome Arnold; is now owned by, and is the residence of Colonel Richard J. Arnold, his son.

About the time of the shutting of the shops, soon after sunset, a man passed along the Main street, beating a drum and informing the inhabitants of the fact that Gaspee was aground on Namcut Point and would not float off until 3 o'clock the next morning, and inviting those persons who felt a disposition to go and destroy that troublesome vessel, to repair in the evening to Mr. James Sabin's house. About 9 o'clock, I took my father's gun, and my powder-horn and bullets, and went to Mr. Sabin's, and found the southeast room full of people, where I loaded my gun; and all remained there till about 10 o'clock, some casting bullets in the kitchen, and others making arrangements for departure; when orders were given to cross the street to Fenner's wharf, and embark, which soon took place, and a sea Captain acted as steersman of each boat, of whom I recollect Captain Abraham Whipple, Captain John B. Hopkins, (with whom I embarked,) and Captain Benjamin

Dunn. A line from right to left was soon formed, with Captain Whipple on the right, and Captain Hopkins on the right of the left wing.

The party thus proceeded till within about sixty yards of the Gaspee, when a sentinel hailed, "Who comes there?" No answer. He hailed again, and 'no answer. In about a minute, Duddingston mounted the starboard gunwale in his shirt, and hailed "Who comes there?" No answer. He hailed again, when Captain Whipple answered as follows:—"I am the sheriff of the county of Kent, G—d d—n you; I have got a warrant to apprehend you, G—d d—n you; so surrender, G—d d—n you."

I took my seat on the main thwart near the larboard rowlock, with my gun by my right side, and facing forwards. As soon as Duddingston began to hail, Joseph Bucklin, who was standing on the main thwart by my side, said to me, "Ephie, reach me your gun, and I can kill that fellow." I reached it to him accordingly, when, during Captain Whipple's replying, Bucklin fired, and Duddingston fell, and Bucklin exclaimed, "I have killed the rascal." In less than a minute after Captain Whipple's answer, the boats were alongside the Gaspee, and boarded without opposition. The men on deck retreated below as Duddingston entered the cabin.

As it was discovered that he was wounded, John Mawney, who had for two or three years been studying physic and surgery, was ordered to go into the cabin and dress Duddingston's wound, and I was directed to assist him. On examination, it was found the ball took effect about five inches directly below the navel. Duddingston called for Mr. Dickinson to produce bandages and other necessities for the dressing of the wound, and when finished, orders were given to the schooner's company to collect their clothing and everything belonging to them, and put them into their boats, as all of them were to be sent on shore. All were soon collected and put on board of the boats, including one of our boats.

They departed and landed Duddingston at the old still house wharf, at Pawtuxet, and put the chief into the house of Joseph Rhodes. Soon after, all the party were ordered to depart, leaving one boat for the leaders of the expedition, who soon set the vessel on fire, which consumed her to the water's edge.

The names of the most conspicuous actors are as follows, viz.: Mr. John Brown, Captain, Abraham Whipple, John B. Hopkins, Benjamin Dunn, and five others, whose names I have forgotten, and John Mawney, Benjamin Page, Joseph Bucklin, and Turpin Smith, my youthful companions; all of whom are dead I believe every man of the party, excepting myself; and my age is eighty-six years this twenty-ninth day of August, eighteen hundred and thirty-nine, 1839.

EPHRAIM BOWEN.



Note: The proceeding article is Ephraim Bowen's Account of the Burning of the Gaspee. Ephraim Bowen was the last survivor of the crew that burned the Gaspee. He wrote the following account at the age of 86, two years before his death.

Col. Bowen wrongly fixed the date as being June 17th, 1772; He misspelled Dudingston's name as Duddingston; He misspelled Namquid Point as Namcut Point, and; He referred to Captain Benjamin Lindsey as Thomas Lindsey. He also referred in his original account to one Benjamin Dunn, although it likely was actually Samuel Dunn.

## The Gaspee

'Twas in the reign of George the Third,  
Our public peace was much disturbed  
By ships of war that came and laid  
Within our ports, to stop our trade.

Seventeen hundred and seventy-two,  
In Newport Harbor lay a crew  
That played the parts of pirates there,  
The sons of freedom could not bear.

Sometimes they weighed and gave them chase,  
Such actions, sure, were very base.  
No honest coaster could pass by  
But what they would let some shot fly;

And did provoke, to high degree,  
Those true born sons of liberty;  
So that they could no longer bear  
Those sons of Belial staying there.

But 'twas not long 'fore it fell out,  
That William Dudingston, so stout,  
Commander of the "Gaspee" tender,  
Which he has reason to remember,

Because, as people do assert,  
He almost had his just desert;  
Here, on the tenth day of last June,  
Betwixt the hours of twelve and one,

Did chase the sloop, called the "Hannah",  
Of whom one Lindsay was commander.  
They dogged her up Providence Sound,  
And there the rascal got aground.

The news of it flew that very day  
That they on Namquit Point did lay.  
That night after half past ten  
Some Narragansett Indian men,

Being sixty-four, if I remember,  
Which made the stout coxcomb surrender;  
And what was best of all their tricks,  
They in his breech a ball did fix;

Then set the men upon the land,  
And burnt her up, we understand;  
Which thing provoked the King so high  
He said those men shall surely die;

So if he could but find them out,  
The hangman he'll employ, no doubt;  
For he's declared, in his passion,  
He'll have them tried a new fashion,

Now, for to find these people out,  
King George has offered very stout,  
One thousand pounds to find out one  
That wounded William Dudingston.

One thousand more, he says he'll spare,  
For those who say sheriffs were;  
One thousand more there doth remain  
For to find out the leader's name;

Likewise, five hundred pounds per man  
For any one of all the clan.  
But let him try his utmost skill,  
I'm apt to think he never will  
Find out any of those hearts of gold,  
Though he should offer fifty fold.

From: The History of Bristol, R.I.- The Story of Mount Hope Lands. by W.H. Munro. Prov. 1860.

The song composed at the time of the burning of the Gaspee, is attributed to Capt. Thomas Swan, of Bristol, one of the participants in the affair.

Ref: GaspeeVirtual Archives; [gaspee.org/Song.html](http://gaspee.org/Song.html)



# WHY MASONRY LIVES

Norm McEvoy, PGM, British Columbia & Yukon  
November 6, 2021

Permanency and vitality are not necessarily characteristics of the good. Bad institutions have survived the wreck of empires, while the shores of Time are blackened with the ruins of what were once esteemed benevolent and philanthropic enterprises.

Why, then, has Freemasonry outlived almost every other organization contemporaneous with its beginning?

To those who have never crossed the threshold of the Freemasons' Temple, and who, therefore, are unacquainted with its principles, and the method by which they are taught, this must, indeed, seem a mystery.

They observe that the Order does not go out into the highways and byways of life to gather in converts & swell its numbers; that its members do not proclaim its principles from the housetops, however zealous and enthusiastic they may be; that it rarely seeks aid outside the mystic circle of its own members; that it looks not for the praise or applause of men, but relies upon its record of good deeds quietly and without fanfare.

Freemasonry seeks not the "boast of heraldry or the pomp of power" to gather the fleeting fancy and attract the eye of the multitude. Yet, today, Freemasonry is a strong living body & moral power exercising an influence for good over the whole world, wherever there are intelligent minds to comprehend its beautiful principles. In view of its organization and mode of growth, that it should be so widespread and progressive, almost surpasses human comprehension.

Freemasonry, pursuing the even manner of its way, exists the same today as it did nearly two centuries ago, in all its essential principles. It has witnessed the rise, decay and fall of other institutions, professedly originated for the benefit of men, without a single shock to itself.

Governments, societies, doctrines, and isms, have come and gone, and Freemasonry has survived them, still with ess and a youthful vigor, as of yet in the budding manhood of its existence.

This wonderful vitality is the natural result of the moral and national principles which form the underlying base of its magnificent superstructure.

Freemasonry is founded upon the moral law, not upon a morality with a local habitation and a name, but upon principles everywhere self-evident—the natural formulas and responses of human nature – so that among all good men of whatever nationality or clime, of whatever political or religious opinion, it may grow and flourish, a beautiful plant in the garden of the human soul.

This moral law, written in the hearts of men, upon which our institution is founded, is even more permanent than human nature itself.

History teaches us that gradually, through the ages, human nature has progressed, through the savage, the barbarous and civilized up to the enlightened state.

But the moral law, which is changeless as eternity itself, is the same for the wild bushman of Australia as for the learned Professor. Not that these men understand it the same way, but that does not change the law. The moral law is immutable & unchangeable in human nature.

It is not a codified law, but those natural impulses which direct virtuous conduct.

Of this law, Cicero said: "It was not only older than nations and cities, but co-existent with that Divine Being, who sees and rules both Heaven and Earth."

For the principle or law which impels to right conduct, springs out of the

nature of things, and began to be law, not when it was first written, but when it originated.

"Right and wrong are as eternal as the Deity."

They are not created existences, but the moral quality of created existences, and Freemasonry is the great interpreter of this law, for upon its immutable and universal basis, she has chosen to lay her cornerstone.

And she exerts her influence by example rather than by talk.

It is a maxim statement that deeds speak louder than words.

The force of example is not open to the charge of hypocrisy. Words may be false, but deeds speak the truth.

Good deeds need no other praise than the acts themselves. It has been said that no good act should remain unpublished to the world. But it has also been said that every good deed has for itself a golden tongue, a language sweeter and more forcible than the silvery speech of a gifted orator.

Whether mankind be depraved or not!!!!

Freemasonry recognizes enough of a natural goodness in the human ruins upon which to build a noble superstructure.

She finds this remnant, this germ of immortality, in the human heart's longing for a higher and a nobler existence, leaving the speculative question of depravity to the philosophers.

Freemasonry recognizes the fact that:

There is an unseen battlefield in every human breast, where two opposing forces meet, but where they seldom rest.



It is this personal desire to be good that invokes virtue in a continual warfare against vice. There is no silence, no position of rest, except in the cowardly surrender of all that is manly, good and true. It is this desire for happiness, this longing for a beautiful life, that plunges human nature into the sea of unrest.

Human nature is ever seeking a higher plane of existence. Nature itself has made it delightful to man to be good, and not so happy to him who is not wholly so.

It remains, even after the moral life has been wrecked upon the shoals of vice, sometimes to re-assert itself in the stings and pangs of self-accusing conscience.

Who would not rejoice with ineffable joy if he could this moment shake off the infirmities of his nature and rise at once to the true dignity of ideal manhood, erect and proud in the consciousness of perfect purity and uprightness of character?

Ideal manhood is the goal of Freemasonry.

It is the star of our hope, the beacon light upon the shore, to the mariner Mason tossed hither and thither upon the ocean of life.

But while the principles of our Institution are founded upon the immutable moral law, and the aspirations of our natures reach out toward this grand ideality of perfect manhood, our philosophy and history teach us that we have a rough and rugged road to travel, beset with many trials and difficulties, and experience and observation have shown us that many go faint and weary by the way.

Recognizing, as Freemasonry does, the natural infirmities of man and the mutual dependence of one upon the other, through the varying vicissitudes of life, for all the kind offices, which justice and mercy, require its members aid, sustain and uplift each other by their mutual pursuit of this ideal manhood.

In this pursuit by Freemasons, nothing should distract their attention from the common goal.

The sordid passions of unworthy ambition, hatred and revenge, should find no place for existence or growth in our Order. Masonic soil should afford no fertility for such passions; they are the greatest infirmities of our nature.

Freemasonry, recognizing this fact, has, by most impressive symbolic lessons, taught the Mason to keep his passions within due bounds. This lesson does not mean that the passions are to be destroyed, because they are as essential to human happiness as the nerves, veins, and arteries are essential to life.

As has been beautifully said, "The passions are the gales that swell our mental bark as it sails over the sea of life. Like the wind itself, they are engines of high importance and mighty power."

Kept within due bounds, they are the fountains of benevolence, the springs of joy and life, "left loose and at random, they distract and ruin us."

It is this injunction concerning the control of the passions and the unity of Masonic aspiration, which keeps discord out of the beautiful Temple of Masonry.

Here, then, is the strength of our Fraternity.

The man who enters the portals of the Masonic Temple, has a right to expect that he is seeking a place where he will be free from the dissensions and the struggles of life, begotten by uncontrolled passions. Here let him find that freedom, beneath the shelter of an Institution that has been the shadow of rest to many of earth's noblest minds.

Here let him find a home for the soul free from the factious opposition of the world, where no contention should exist, "but rather a nobler emulation of who best can work and best agree."

It is thus that men are brought together by Freemasonry, into the closest and holiest bonds of friendship – a friendship stripped of the false coverings of flattery, disrobed of the cloak of hypocrisy. Wealth, station, and rank yet rule the world.

For this reason, Freemasonry creates a secret, sacred and holy friendship of its own, controlled and directed by the moral law, which is written on the tablets of eternity. In Freemasonry, friendship is worldwide. It knows no nationality, no clime, no creed, no profession and no belief, except in God, and the immortality of the soul.

Cicero, in speaking of friendship, said, "What can be more delightful than to have one to whom you can speak on all subjects, just as to yourself."

How aptly this language describes Masonic intercourse!

Man naturally longs for a closer union with his fellow than that which could be called ordinary and creates a more permanent identity of interest and a more intense reciprocation of feeling.

Temperance, fortitude, prudence and justice, these principles should ever be kept in view in the daily transactions of life.

They lead to happiness and usefulness, here & now, and to a bright immortality hereafter.

No man can lay up a store of happiness and utility here or hereafter without adhering to these principles. It is for these reasons that Freemasonry has had such an extended influence in the world. It must necessarily have had a wonderful effect upon the organization and reformation of society. Born in the past, when caste and rank marked the divisions among men, its work was to cause them to meet upon the common level of true manhood and to eradicate from their hearts the warring, envy, jealousy and strife of creed and clan.

But we should all have more Masonic education; Its cardinal principals, in all their bearings, should be better understood and more thoroughly impressed. In order to properly appreciate our noble Institution, and to awaken within ourselves that enthusiasm it deserves, there must be thorough education, not only in its ritual, but in its philosophy and history.

Someone has said that Masonic intelligence is the key to the prosperity and perpetuity of Freemasonry. It has also been said by another, that,



"the character of the Institution is elevated in the mind of every Mason just in proportion to the amount of his knowledge of its ritual and symbolism, philosophy and history."

Masonry declares truth to be a Divine attribute, and the foundation of every virtue.

But how find it unless we educate ourselves?

And what a noble pursuit is this search after truth! There is none greater. It lies just before our vision, awaiting discovery; but it will not reveal itself without an effort on our part.

This effort should be to us our highest pleasure.

Ye are taught to work faithfully in the quarries of truth and knowledge, but this implies that we have the tools whereby we can work.

Education is the skill of the craftsman.

"As our information increases, the sphere of our mental and moral vision enlarges."

Knowledge furnishes eyes to the understanding, and enables us to comprehend the mystic meaning of Masonic symbolism.

This, understood, points to the life everlasting, and enables the Mason to lift the veil of the future and behold the haven of rest and peace, which lies beyond.

With our minds awakened by a Masonic education to an intelligent appreciation of the great principles on which Freemasonry is founded, we need have no fear of its perpetuity or prosperity.

Then, I say, let in some masonic light!

It will not engender strife or contention, for Freemasonry has no war to make on other institutions.

Freemasonry has lived through the ages past, because it is founded upon the moral law, embodying those eternal principles of right and wrong. It lives in the present, because human hearts everywhere enthusiastically respond, as with an electric touch, to its beautiful lessons on human life.

Teaching by example rather than by precept, it has a vital power far greater than any mere professions of creeds and doctrines.

Silent and unseen, the stream of Masonic influence flows down the channels of Time into the great ocean of Eternity.

It flows because friendship is its object, true manhood its goal, mutual assistance its inculcated duty, brotherly love its ruling passion, temperance, fortitude, prudence and justice its cardinal principles.

Thus founded, it will continue to live and grow until the end of earthly existence, when, as a result of its sublime teachings, it is to be hoped it will have done its proportionate share in regenerating humanity, and will present to the Great Architect of the Universe its full measure of fashioned materials, polished and fitted for their appropriate positions in the Eternal Temple.

#### Source

Norm McEvoy, Editor, The Educator website <https://theeducator.ca/>

The Educator - This Website is dedicated to the sharing of information on or about the Oldest & Largest Fraternal organization in the World, namely Freemasonry, and while it is being provided primarily for the benefit of Brethren of the Order it is also open to all who may be interested or simply curious.

The information referred to consists of articles & papers relating to the History; Philosophy & numerous other subjects relevant to Freemasonry, and its many aspects.

It is a personal publication created by Brother Norm McEvoy, starting in 2003, and has now grown to being directly shared with over 1430 subscribers residing all over the world.

Regarding content, the papers & information being shared in this publication are of the Bro. McEvoy's choice & the comments attached to that material are him alone. As alluded to earlier, the content includes all aspects of "Masonic Education" in its broadest sense and hopefully presented in such a way as to attract the attention of the reader, be they existing Freemasons, those contemplating membership, or those simply wondering who and what we are all about.





Montana I.ORG

gorainbow.org @MTIORG mtiorg.org

### Rainbow Update -

Supreme Assembly of the International Order of the Rainbow for Girls was held in Oklahoma City this summer. The session was a celebration of 100 years of the Order. This year is not only the 100th year for Rainbow on the International level, but also marks the 100th year of Rainbow in Montana.

Montana was well represented at Supreme by PGWA Hailey Chabotte as Acting Supreme Treasurer and GWA Trinity McLane as Montana flag bearer in the Cavalcade of flags. Two other active Rainbow girls from Montana were able to attend and join in the festivities. We were fortunate to have "Aly," WGM Carol's mascot, make the trip with us, hopefully many of you followed the adventures of Aly in the Montana Stars posts. The "Light the World with Hope and Peace" session included a birthday celebration complete with music, dancing, and food. A tour was offered to the Supreme Temple in McAlister, the birthplace of Rainbow.

Carol Huston was appointed Supreme Inspector in Montana and elected as a member of the House of Gold. This honor recognizes her dedication and years of service to Montana Rainbow. Membership in the House of Gold also entitles the member to a vote on any legislation which comes before the House of Gold.

Montana Rainbow will be holding its Centennial celebration on October 22 with a tea held in Marysville, MT. Tickets are still available at [events.eventgroove.com](https://events.eventgroove.com) under "Montana Rainbow Centennial Tea" or by emailing Carol Huston at [chuston45@aol.com](mailto:chuston45@aol.com). There is also information on the Montana Rainbow Centennial Tea Facebook page. Plan to join Montana's Rainbow Girls as they celebrate 100 years of this beautiful organization.

---Carol Huston, Supreme Inspector

Being a  
Mason doesn't  
make you  
better than  
everyone else.  
It just makes  
you a better  
you.



NOT JUST A MAN. A MASON.



## **The Guy in the Glass**

By Dale Wimbrow, (c) 1934

When you get what you want in your struggle for pelf,  
And the world makes you King for a day,  
Then go to the mirror and look at yourself,  
And see what that guy has to say.

For it isn't your Father, or Mother, or Wife,  
Who judgment upon you must pass.  
The feller whose verdict counts most in your life  
Is the guy staring back from the glass.

He's the feller to please, never mind all the rest,  
For he's with you clear up to the end,  
And you've passed your most dangerous, difficult test  
If the guy in the glass is your friend.

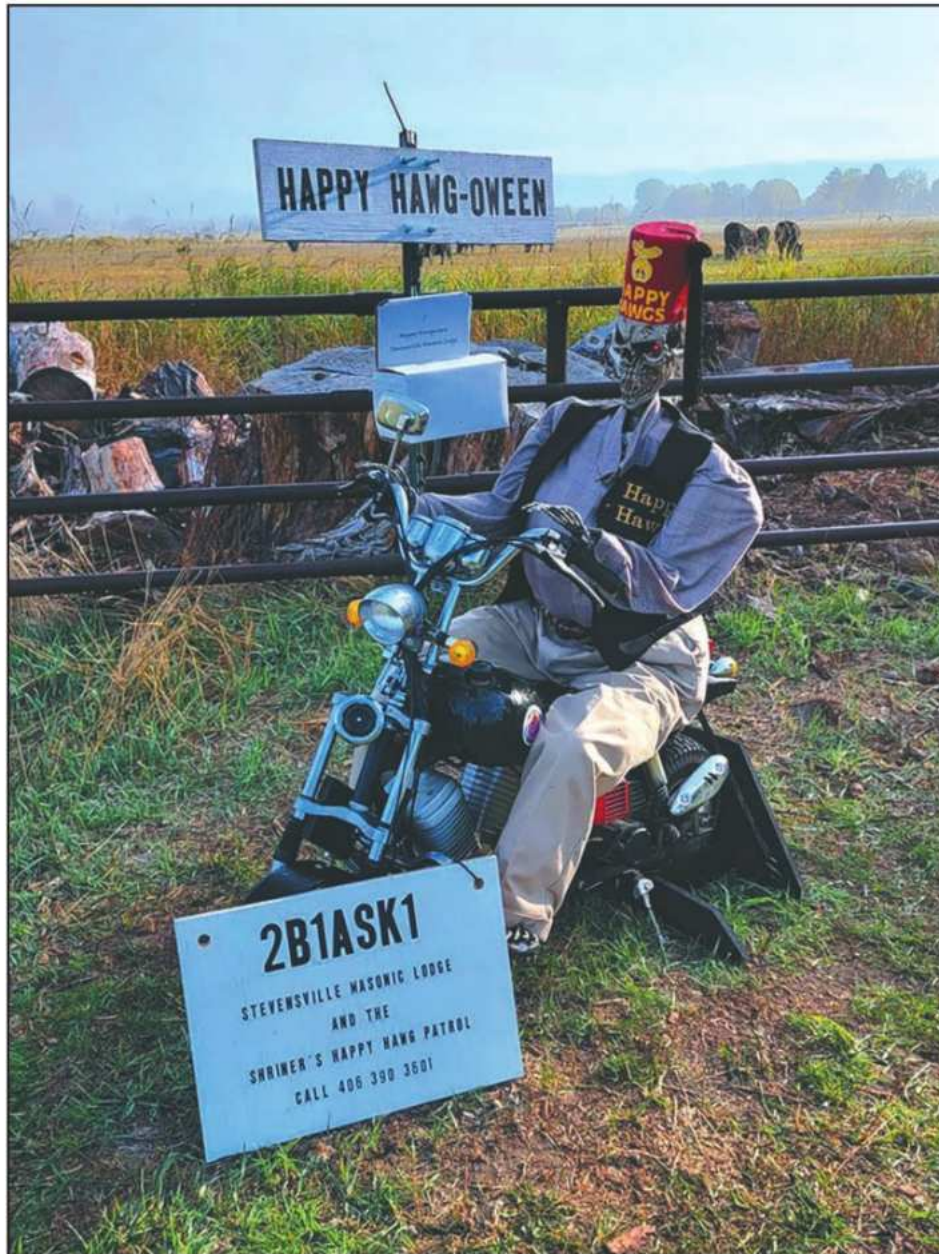
You may be like Jack Horner and "chisel" a plum,  
And think you're a wonderful guy,  
But the man in the glass says you're only a bum  
If you can't look him straight in the eye.

You can fool the whole world down the pathway of  
years,  
And get pats on the back as you pass,  
But your final reward will be heartaches and tears  
If you've cheated the guy in the glass.



# HAPPY HAWG-OWEEN

## STEVENSVILLE LODGE NO.28

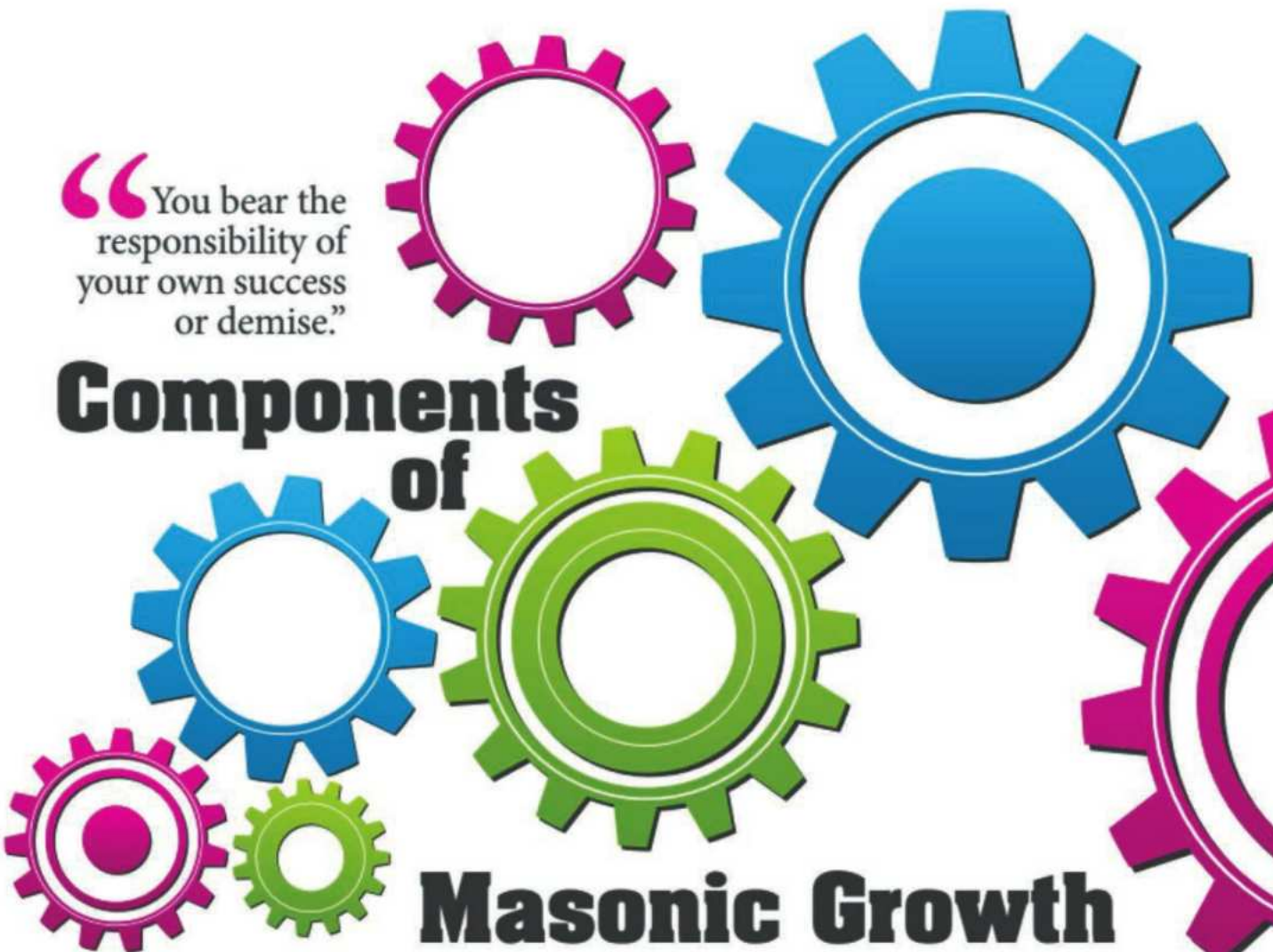


Stevensville Lodge #28 recently participated in the Stevensville Scarecrow Festival walk this year. The Scarecrow Festival has been around since 2005, and entries this year became the most ever at 61, of which Stevensville Lodge participated for the first time. The road entering the city has many entries lined up and the town has multiple ghoulish displays on the sidewalks in front of the businesses.

The idea of our skeletal biker was brought to life by Past Master Bob Anderson with the use of a non-working Happy Hawgs Shriner mini motorcycle. The image projected was a skeleton with piercing red LED eyes and donning a Fez and vest of an aged Shriner. In front of the display we posted an advertisement for 2 be 1 Ask 1 with contact information. We did not win best in show, but many compliments have been received. It was a fun endeavor that the Lodge enjoyed being a part of.

-by Jack D Anderson WM





“You bear the responsibility of your own success or demise.”

## Components of

# Masonic Growth

By John Loayza

Brethren, Companions, Sir Knights, do we see the big picture of strengthening Freemasonry and our individual local groups? If we intend to grow and be a positive contributor to the world, then we need to go beyond the scope of our local Masonic Bodies. Each aspect or part of growth is like a spoke on a wheel. If there are no spokes, then the wheel is useless. Therefore, we need to examine how Masonic Education, Leadership/Officer Training, Innovation, Community Service, Masonic Management/Marketing are important spokes of a functioning wheel.

Masonic Education is more than just conveying Grand Body information at an Annual Official Visit. Yes, we need to know our ritual and floor work from schools of instruction, but are we proficient enough to explain our historical backgrounds or to discuss what we are trying to convey to our members and the world? If not, we do not provide the value of what the members or future candidates seek.

Do we really train our officer corps and develop strong leadership? Maybe yes or maybe no. Any organization needs strong leadership to survive. Without being innovative or progressive, there is a negative reaction.

Thus, membership either does not happen, or there is a rapid decline. Moreover, we need to start more interaction with our entire membership and future members by demonstrating our progressive activities, rather than the do it my way syndrome that because something was done in the past, there is no need to change our attitudes or methods.

Although change is hard to accept by some members, change is inevitable, and what course we take will determine if we are going to survive or grow in the future or become like the Roman Empire and implode from within. Therefore, we need to constantly re-evaluate our positions and how we can grow stronger in the future. One way is to be adaptable to innovative



ideas and methods of doing things. This brings us to look at what the most successful businesses do. They are always looking for ways to utilize good business practices. Today, we see more use of surveys than in the past because organizations need to know what their members consider of value so those successful organizations can make the necessary changes and become more cognizant of what is needed to be done. We all see the lack of attendance because nothing much is accomplished in too many organizations except for a monthly dinner and business meeting without any or infrequent continuing motivational and educational programs or outside activities. If the districts combined programs, they would strengthen their respective positions within their communities and build a better image of themselves locally and for all of Freemasonry.

Again, the lack of innovation causes a breakdown in membership. Therefore, we need to constantly know and program our activities around what is considered of value by the members. Then, we balance those values with what we are teaching and innovating within our Masonic Bodies while adhering to our heritage of Freemasonry through the centuries of qualified leaders using good business practices, as well as the training of our local officer corps regarding leadership.

Another component is properly marketing our Masonic Bodies through their local communities. We need more engagement with our local communities to demonstrate what Freemasonry does, especially in the community. If we had more community projects consistently, the attitudes from negative to positive would grow within the communities. This will then lead to more interest in and potential growth in membership. There have been many studies in the past about recognition of Masonic Emblems that have shown that the Square & Compass or other Masonic Emblems are less known than the Shrine Emblem. Why is that? Simply, the Shrine is always marketing itself on TV with its hospitals or in parades, etc. However, many people still do not know that Shriners are Masons, but in recent years there has been more emphasis that the two are one.

Overseas, we see that Freemasonry has become publicly proactive in many areas. England, Bulgaria, and China are terrific examples of Masonic marketing. Their local districts combine many community activities around local public charitable work. They have such programs as funding for Hospice Centers for adults and for children, donations of Ambulances, Fire Trucks, Hospital/Medical Helicopters, and Wheelchairs to local organizations. There are Masonic Prostate Programs, Centers for the Homeless-places to live and learn a trade, Schools for the Blind-children and adults, Trade School Manuals, Food Delivery Trucks that continually deliver free food to the less

fortunate. Whatever is done has a Masonic Emblem on it and is donated by the District Masons, apart from their normal Grand Lodge charitable donations.

Thus, there is a constant link between Freemasonry and the local community. Furthermore, the actions are always published within the local news media, besides the district or local lodge websites. The key element is that those are separate charitable programs from any Grand Lodge Charitable Fund that is specifically designated for Masons and the families of Masons. Therefore, Masonic Charity is truly extended to all.

Brethren, Companions, Sir Knights, again, we see those spokes bringing us back into a positive light. They are all interrelated components of a functioning wheel. Therefore, you bear the responsibility for your own success or demise. The choice is yours alone.

R.W.B. John Loayza,  
Grand Chancellor, KYCH

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# Livingston District Installation of Officers 2022-2023



Installation of officers for 2022-2023. Livingston #32 Doric #53 Lavina #101 A.F. & A.M. of Montana.



## Northern Lights District Installation of Officers 2022-2023



Installation for Lower Yellowstone and Glendive.  
MW PGM Harada and Grand JD Wade Riden conducting installation.



Tom Hines of Lower Yellowstone and Terry Osborn of Glendive  
were installed Aug 17 as Masters of their Lodges for the year



# Welcome Evan Reba-Jones, Master Mason Helena Lodge No. 3 The Newest Montana Master Mason



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?"

In the third degree he found himself in a different order of symbols, one cast in the language of the soul, its life, its tragedies, its triumph. To recognize this fact is the first step in interpretation. The second step, to observe that, by its nature and purpose, it is capable of many meanings and from its inspirations each may find his own interpretation and ever return to find new meanings in an inexhaustible fountainhead of truth.





# Montana Masonic Youth Convention October 21-22



Congratulations to brother Alden Nason, the 92nd State Master Councilor of Montana DeMolay. Congratulations to brother Aaron Kuhr, the State Ritual Director.



MaryBeth Aasterud and Emma Aasterud.

Emma Aasterud had an amazing weekend at the Montana Masonic Youth Convention. As Jr. Miss Montana JDI, she was responsible for presiding over the Miss Montana Pageant. She will also be continuing as Jr. Miss Montana for the 2022-23 term!



L-R: Jr.Miss Emma Aasterud, DeMolay Sweetheart Izzy Colebank, Miss Congeniality Alysha Nilsen, Miss Montana Job's Daughters Jaylin Hurd, and DeMolay Princess Danilynn Massey.





L-R: Izzy Colebank, DeMolay Sweetheart, MWGM Johnathan Dahlquist, Billings Mayor Bill Cole, DeMolay Princess Danilynn Massey, and Jr Miss Montana Job's Daughters Emma Aasterud. GM Dahlquist received the DeMolay LOH-Hon. Brother Cole the LOH- Active.









## Montana Masonic Youth Convention October 21-22



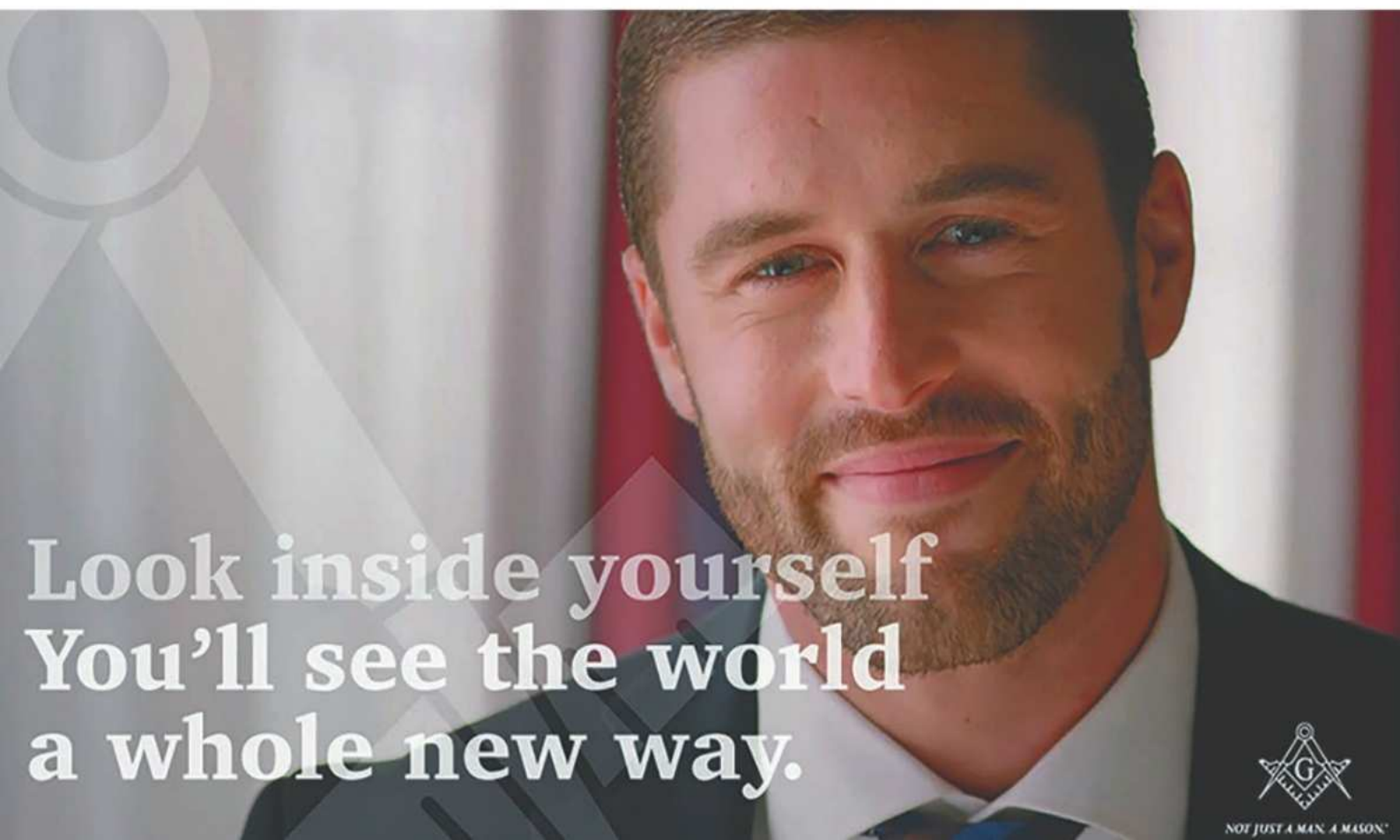






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Look inside yourself  
You'll see the world  
a whole new way.



NOT JUST A MAN. A MASON.