

Montana Freemason

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Vol. 98 No. 1

We're much
more about
lending a
helping hand
than a secret
handshake.



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.

EDITOR NOTES



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. Submissions should be typed or preferably provided in MS Word format, any pictures or images sent as JPG files. Articles submitted should be typed or in MS Word format, double spaced and spell checked. Only original or digital photographs or graphics that support the submission are acceptable. Articles may undergo peer review and evaluation. No compensation is authorized for any article, photo or other material submitted for publication. All photographs must indicate who took the photo and the names of the event or persons who may appear on it. Printed photos will not be returned. E-Mail all photos and articles to the address below. Please direct all articles and correspondence to :

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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 displayed 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 Montana, on December 4, 1864.



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

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



425 N Park Avenue
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Most Worshipful Grand Master
Bill Murphy
Ancient Free & Accepted Masons of Montana



Saints John Day, Masonic feast

Freemasons of Montana AF&AM celebrate both the Feast of Saint John the Baptist and Saint John the Evangelist in January of each year as a required observance. Historically the feast of John the Baptist falls on 24 June, and that of John the Evangelist on 27 December, roughly marking mid-summer and mid-winter. During the Eighteenth Century, the Premier Grand Lodge of England and the Grand Lodge of Ireland favored the day of John the Baptist, while the Grand Lodge of Scotland, the Antient Grand Lodge of England and the Grand Lodge of All England at York installed their Grand Masters on the feast day of John the Evangelist. The United Grand Lodge of England was formed on 27 December 1813.

John the Baptist was the Jewish prophet of priestly origin who preached the imminence of God's Final Judgment and baptized those who repented in self-preparation for it. Repentance includes taking personal responsibility for their actions. The first Grand Lodge was formed on 24 June the feast day of John the Baptist in 1717. This may arise from a very old tradition, since the Baptist appears to have been regarded as the patron of stonemasons in continental Europe during the Middle Ages. The guild of masons and carpenters attached to Cologne Cathedral was known as the Fraternity of St. John the Baptist. The earliest surviving record of Grand Lodge of Ireland installing a Grand Master is dated to 24 June 1725. As records of individual lodges appear in Ireland and in the Antients' in England, it seems many of them met to install a new master twice a year, on the feast days of both the Baptist and the Evangelist.

John the Evangelist is the patron saint of love, loyalty, friendships, and authors. He is often depicted in art as the author of the Gospel with an eagle, symbolizing "the height he rose to in his gospel." In other icons, he is shown looking up into heaven and dictating his Gospel to his disciple. He is the same person as John the "disciple Jesus loved". As the author of a Gospel account, three epistles, and the book of Revelation, John was not only a close friend of Jesus during his time, but a spiritual teacher for the ages. Our Masonic connection is the Light of Knowledge.

The Evangelist is particularly associated with Scottish lodges. The Lodge of Edinburgh was associated with the aisle of St. John the Evangelist in St. Giles Cathedral from the 15th century. The Grand Lodge of All England, and its predecessor, the Ancient Society of Freemasons in the City of York, elected and installed their President, then from 1725 their Grand Master on the day of the Evangelist, and in London the Antient Grand Lodge of England elected their new Grand Masters on the same day. When the Antients and the Moderns (the Premier Grand Lodge) eventually came together in the United Grand Lodge of England, it was on the Feast of the Evangelist in 1813.

Together the Holy Saints John teach us to take responsibility for our past actions and utilize that to improve ourselves in Masonry while shining the Light of Knowledge that others of like mind can find us and join in our great and good work.

MW Bill Murphy, Grand Master
Grand Lodge of AF&AM of Montana

Installation of Officers at World Famous Helena Lodge No. 3.



Installation of Helena Lodge No. 3 Officers. Installation conducted by Sam Whitehead, R.W.Jr. Gr. Warden.

Brethren of Helena Lodge No. 3: Such is the nature of our Constitution, that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The others who are elected and appointed to govern your Lodge are sufficiently conversant with the rules of propriety and laws of institution, to avoid exceeding the powers with which they are entrusted, and you are of too generous disposition to envy their preferment. I therefore trust that you will have but one aim - to please each other, and unite in the grand design of being happy and communicating happiness. Finally my brethren, as this association has been formed and perfected with so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. Within your peaceful walls may your children's children celebrate, with joy and gratitude, and annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

Montana DeMolay



Installation of Treasure Chapter Montana DeMolay
Worshipful Brother Wade Riden attended the installation of
Treasure State chapter of DeMolay at Sidney, MT.

Max Nicholson was installed recently as the Master Councilor of Treasure State Chapter of the Order of DeMolay in Sidney. Pictured are: front row, from left; W. Grand Marshal, Wade Riden representing the Grand Lodge of Ancient Free and Accepted Masons of Montana; Junior Councilor Mikael Savage; Master Councilor Max Nicholson; Senior Councilor Justin Filler; Treasurer Tate Hazen. Back row, from left: Junior Steward Kenneth Brost; Standard Bearer Garrett Youngquist; Junior Deacon Blake Johnson; Senior Deacon Colten Dahl; and DeMolay Dad Lance Averett.

The Order of DeMolay is going to give your son the best chance available in the world, at becoming a great Man. When your son knocks on the door to a Chapter of DeMolay, he will be joining an organization of his peers and begin a transformation that very few are lucky enough to claim. DeMolay is an organization that is named for the last Grand Master of the Knights Templar, who was killed because he would not give up the secrets of his Order or betray the trust of his fellow Brothers or his obligations. From the onset, your son will learn to live a life that is "for a purpose" beginning with his initiation experience. DeMolay is based on seven cardinal virtues: Filial Love, Reverence for Sacred Things, Courtesy, Fidelity, Cleanliness and Patriotism.

The Order of DeMolay is an organization for young men aged 12 to 21. Young men do not need to have a Masonic relative to join the organization. The Order teaches the virtues of reverence, love of parents, comradeship, patriotism, courtesy, cleanness, and fidelity. DeMolay's relationship to the Freemasonry is through sponsorship provided to DeMolay Chapters and through the members of a chapter's Advisory Council who are Masons. Adult leadership is provided by men (usually Masons) known as Chapter Dads or advisors. Like the other Masonic Youth Orders, DeMolay Chapters (local groups) usually meet in a room at a local Masonic Lodge.

ASHLAR LODGE No. 29

MASTER MASON DEGREE

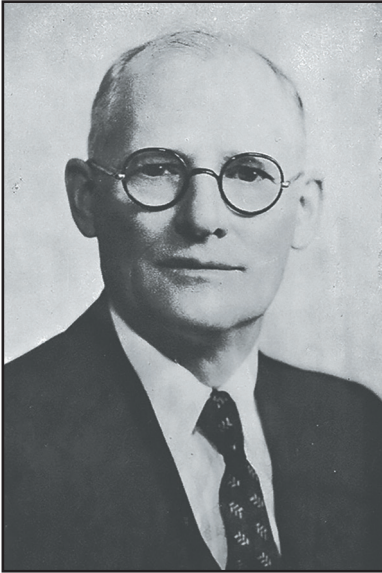


Ashlar Lodge No. 29 welcomed MWGM Bill Murphy who attended Ashlar the Master Mason Degree of Mark Williamson.

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 with architecture and learning of the second degree, it answers the cry of Job, "If a man die, shall he live again?"

Hands of the Workman

John Robert Lloyd, Grand Master 1935-1936



John Lloyd was born in Minnsville, Pennsylvania, on October 26th, 1876. John was still an infant when his family moved west, settling in Butte, Montana. John, or "Jack" as he was generally known, received his education in Grammar School and High School in Butte. While still a schoolboy, he found employment as a paperboy delivering the morning news to an outlying area where he delivered the paper by horseback. During this time, John's

father served as Sheriff of Silver Bow County, a position he held for several years. Because of his father's work as Sheriff, John had the opportunity to be exposed to some of the worst and best of humanity, which helped develop his character and a deep understanding of human weakness and a kind sympathy for those in distress.

Brother Lloyd had always been fond of athletics; his favorite sports to play were football, boxing, and bicycle racing. He had been Quarterback for the Butte Athletic Club Football team. He had a good record as an amateur boxer. On one occasion, he rode his bicycle more than a thousand miles to pay a visit to his childhood sweetheart, whom he later married.

After graduation from Butte High School, he was employed by the Anaconda Copper Company in Butte and later Great Falls and in California and Mexico.

John was 21 years old in 1898 when the Spanish American War started; he enlisted and served with Company L, 3rd United States Volunteer Cavalry, better known as Grigsby's Cowboys or Grigsby's Rough Riders. Another Mason, Seth Bullock, served as a Captain of Company A, 3rd United States Volunteer Cavalry, Grigsby's Cowboys. President Roosevelt knew both Lloyd and Bullock. Roosevelt had served as a Lt Colonel of the 1st United States Volunteer Cavalry, more commonly known as "Roosevelt's Rough Riders."

In 1903, President Roosevelt visited Butte and requested that John Lloyd act as a member of his bodyguard. President Theodore Roosevelt also visited Helena and Gardiner. He assisted the Grand Lodge of Montana and laid the cornerstone for the arch at the north entrance to Yellowstone National Park, now known as the Roosevelt Arch.

In a letter from Roosevelt to his Secretary of State John Hays, he said:

"From Washington [State] I turned southward, and when I struck northern Montana, again came to my old stamping grounds and among my old friends. I met all kinds of characters with whom I had hunted and worked and slept and sometimes fought. From Helena, I went southward to Butte, reaching that city in the afternoon of May 27th. By this time, Seth Bullock had joined us. Seth Bullock [part of the bodyguard detail] riding close beside the rear wheel of my carriage, [he] was such a splendid looking fellow with his size and supple strength, his strangely marked aquiline face, with its big mustache, and the broad brim of his soft dark hat drawn down over his dark eyes. However, no one made a motion to attack me.."

About 1910, John Lloyd opened a clothing business in Great Falls. Later he was appointed as Post Master for Great Falls, serving from 1924 to 1936.

M. W. Brother Lloyd was made a Master Mason in Euclid Lodge No. 58, Great Falls, on April 4th, 1911. In 1933 he dimitted to Columbia Falls Lodge No. 89, but on return to Great Falls, he took a dimit, and on October 17th, 1916, he re-affiliated with Euclid Lodge No. 58. Brother John R. Lloyd was Master of Euclid Lodge in 1918. He received the degrees of Royal Arch Masonry in Kalispell Chapter No. 13 and later affiliated with Great Falls Chapter No. 9. He was Knighted in Black Eagle Commandery No. 8 of Great Falls. He received the degrees of the Scottish Rite in Great Falls in 1919. He became a K.C.C.H. in October 1927; and was elected to receive the 33rd on October 16th, 1935, with the degree conferred on him on March 9th, 1936. M. W. Brother Lloyd was elected as Grand Master of Masons in Montana in 1935. The cornerstone of the Grand Lodge Building in Helena was laid on July 18th, 1936, by Grand Master John R. Lloyd.

During the 1935-1936 Masonic Year, M.W. Brother Lloyd oversaw Special Communications for Dedication of the new Temple in Shelby. Laying Cornerstone of the new Federal Building in Dillon. Dedication of the new Temple in Corvallis. Laying the Cornerstone of the new Library, Museum, and Office building of this Grand Lodge and conducting the funeral of M.W.P.G.M. George W. Craven. The 72nd Annual Communication was held in Butte, August 19-20, 1936. M.W. Brother Lloyd visited 100 Montana Lodges. 133 of 135 Lodges were represented at the Communication, 508 voting members attended. There were 338 new Master Masons raised.

Total membership in 1936 was 18,078, with 135 Lodges. Membership as of January 2022 is 3,578, with 78 Lodges.

M.W. Brother Lloyd had moved to California; he died on February 27th, 1949, at Teinescal, California, and was buried at Olivewood Cemetery, Riverside, California.

ACACIA LODGE No. 33

NEW ENTERED APPRENTICE



The Entered Apprentice is a Mason who has been initiated, after application, investigation and unanimous favorable ballot by members of the Lodge. He has taken his first step in his journey to the Sublime Degree of Master Mason.



Cascade #34 has delivered meals for St. Vincent De Paul charity in Great Falls. Eight members of the lodge delivered 28 meal boxes and Christmas gifts this year throughout the city. Meal boxes had everything for Christmas dinner for the recipients. Those with kids received gifts as well.

CASCADE LODGE NO. 34 DELIVERING CHRISTMAS CHEER



Charity - Masonically, charity means a kindly, tolerant, considerate, helpful attitude toward everyone, and is not at all limited to financial assistance. Though Masonic Charity does include the giving of material relief, charity is much more a matter of the heart than of the purse.

YOUR NEXT MASON

Chuck Clampitt
Mt Etna Lodge 333
Huntington, Indiana

An ongoing concern in Masonry is a decline in membership. Just like the old saying made famous by Mark Twain in one of his lectures, "Everybody complains about the weather, but nobody does anything about it." While we might realize that our Lodge or Masonry, in general, has a membership problem, we often don't create a plan to address the issue.

Several years ago, I was sent to a week-long seminar on sales for General Electric. The instructor was bright, experienced, and engaging and made the class well worthwhile. The one story I distinctly remember well like this. GE recruited him after completing a degree in electrical engineering and then was sent to a very good training program in sales of electric motors. His first sales call was to a privately owned manufacturing company whose owner had always been a very good GE motor buyer.

On the day of the call, the young salesman arrived on time and was warmly welcomed by the company owner. After a brief familiarity chat, the salesman went into his sales pitch. GE made great electric motors that were not only reliable but also competitively priced. In fact, a new energy efficient model would pay for itself in three and half years. When the salesman pitch was over, the customer sat behind his desk and didn't seem to show any enthusiasm. After an uncomfortable moment, the salesman drifted back to conversing about the local college football team, the weather, etc. Finally, the owner said, "I am not going to buy any of your motors." The salesman was taken aback. The owner then said, "Do you want to know why?". The salesman nodded. "Because you never asked me."

Hopefully, there is a lesson to be learned from that story. The days of a generation or two ago when a man asked about Masonry, are for the most part over. Yes, from time to time that does occur, usually by someone who has or had family members who were Masons. Unfortunately, as Masonic membership has declined, the visibility of Masonry has declined, and our exemplary members have declined as well.

While there are no "silver bullets" that will reverse membership trends in your Lodge, there are things that can be done to help.

Use Masonry in your conversation – One of the things that I try to do when I am talking to someone I know is to ask "What is going on your world." It is a great conversation starter giving both of us a chance to share and catch up on things that are important. Usually, the other person will then ask the same question in return. My response includes something about Masonry, such as an upcoming Lodge activity, a visitation, or a special event. Since I am an active Mason, I usually have something to share. My purpose isn't to hand the other person a petition but instead to let them know how much I enjoy Masonry and some of the things available to do.

Advertise your membership – We are all movable billboards when it comes to being Masons. Masonic license plates, decals, and bumper "badges" give visibility locally. Wear a Masonic ring, cap, shirt, or jacket and proudly show you are a Mason. Make these things available for your members to purchase through your Lodge and encourage their participation. We would all rather receive a window decal in our next mailing instead of a dues statement.

Create opportunities to open your Lodge – Take the mystery out of Masonry by opening your Lodge building to others. Scheduling community activities such as Halloween and Valentine parties, lady's night out, or movie nights are examples of ways to invite friends and family to your Lodge. Take the time to show them your Lodge room and share with them what Masonry is all about. A Lodge in Florida has a monthly steak night before its stated meeting. A great meal of grilled steak, baked potato, salad, and dessert costs \$10 and is open to friends and family. The dinner is well received, meeting attendance has increased, and the ladies are invited along with the local DeMolay Chapter.

Have an "Elevator Speech" in mind – Although it is not a new concept, an elevator speech is a short response to the occasional question you get "What is Masonry?" The thought is that you have about one minute to respond. If the best you can come up with is that we hold a business meeting once a month and to pay the bills, then maybe you need to rethink your answer. Mine is just one word, fraternity. Then I define what I mean by that. "A group of like-minded men who enjoy the opportunity of spending time together." Hopefully, that generates an interest for further conversation.

Age is not a factor – We often think that Masonry only appeals to men between the age of 25 and 45. The truth is that Masonry appeals to men of all ages. In my own Lodge, three of us were ages 55, 60, and 65 at the time we joined. All three of us have been Masters of the Lodge and are actively involved in other appendant organizations. Two years ago, I met a new Mason who was 83. His son was Worshipful Master that year, and Masonry sounded like so much fun that Dad wanted to be a part of it.

Don't forget the Ladies – While Masonry is a fraternity of men, our ladies are a large part of our success. When you involve the women, they are going to be more cooperative; they also are going to be much more supportive. Consciously set about to create an environment where the ladies can be involved and share in the experience. If you are fortunate enough to have an Eastern Star Chapter, do everything you can to be supportive. If you don't have a Chapter, develop and encourage activities that our ladies want to be a part of.

Think outside the box – If your Lodge is struggling to attract new members, then maybe you need to rethink what you are doing. Bringing new members to Masonry isn't the responsibility of one person or even a committee. Everyone needs to be consciously involved. If your membership isn't comfortable promoting Masonry, get someone in to give you some fresh ideas. Use social media to improve your visibility and make sure that it is interesting and maintained.

Set your goal of making Masonry enjoyable. When being a Mason is fun, you will find attracting new members much easier. Just like the story of the salesman who didn't ask, we aren't going to attract new Masons until we ask.

Masons come in all varieties, ages, and varied backgrounds. The one common dominator is a popular Masonic phrase, "Not Just a Man, a Mason." With that thought in mind, you may find that your next encounter might very well be your next Mason.

...

**Becoming a
Mason doesn't
make you a
better person.
Oh wait,
yes it does.**



NOT JUST A MAN. A MASON.

Merriam-Webster defines a fiduciary as “one who holds a fiduciary relation or acts in a fiduciary capacity.” While this is absolutely correct, it’s not very helpful. A better definition might be a person who has been entrusted with the property or power for the benefit of another. So, how does that relate to Masonry?

THE FIDUCIARY MASON

R. W. Bro. Bruce W. Lahti, PM, Grand Treasurer

There are certain officers in the Lodge that are obvious fiduciaries. First, the Secretary receives all funds and pays them over to the Treasurer. The Treasurer is then required to keep a just and regular account of the same and pay them out at the will and pleasure of the Worshipful Master. Since all three are dealing with funds of another, the Lodge, they are fiduciaries. But in a larger sense, all members of the Lodge are fiduciaries to a limited extent since those funds need to be paid out with the consent of the Lodge. It is incumbent upon those members to act prudently in the best interest of the Lodge.

The Uniform Prudent Management of Institutional Funds Act (UPMIFA) establishes duties for the prudent management of assets of another individual or entity. They are the duty of care, the duty of loyalty, and the duty of obedience.

The duty of care means that members of the Lodge should give the same care and concern to the Lodge that they would give to themselves in their daily lives. This means acting with other Lodge members to advance the Lodge’s mission and goals. From a financial standpoint, this would include questioning expenditures to determine their prudence. It is well to remember that the property and funds of the Lodge are the result of the efforts of the generations of Masons that precede us and we have a fiduciary duty to preserve them for the benefit of our future brothers.

The duty of loyalty means that members should place the interests of the Lodge above their own personal interests in all matters concerning the Lodge. This also means not using the Lodge and funds or assets for personal, professional or business gain.

The duty of obedience means that the members must make sure the Lodge abides by its by-laws, the Constitution and Code of the Grand Lodge, and all applicable civil laws and regulations. That also means that members must carry out the Lodge’s duty and mission to its members and to Masonry in general.

What are the “duties” of the Lodge? Section 26010 of the Constitution and Code states, in part:

“DUTIES OF LODGE. A lodge must relieve its own members, their widows and orphans, when in distress, regardless of their place of residence, according to its own circumstances and ability. It shall see that its needy members do not suffer or want, or become a burden to others”.

However, according to Section 24080:

“B. Members Not To Benefit Individually From Lodge Assets.

1. Except as provided in Section 26010, no lodge shall expend, invest, pay, or transfer any of its funds, other assets, or the proceeds thereof, to or for the individual benefit of any of its members, including, but not limited to, purchasing life memberships for, or paying dues or assessments on behalf of, any member.

2. No lodge shall transfer any of its assets, monetary or otherwise, in any manner which may jeopardize the tax status of the lodge or of the Grand Lodge of AF&AM of Montana.”

While these are fairly specific requirements of a Lodge, nothing in the Constitution or Code prevents a Lodge from engaging in civic or charitable activities in their community. Nothing prevents the Lodge from engaging in fraternal activities. These support the not-for-profit nature of our Lodges.

SPEAK WITH HONESTY THINK WITH SINCERITY ACT WITH INTEGRITY

Care needs to be taken, however, when it comes to outside business activities of a Lodge. Some outside business activities are permissible under certain circumstances, such as owning and renting property or fundraising activities. The Internal Revenue Service (IRS) has strict rules when it comes to unrelated business taxable income. These are designed to prevent not-for-profit organizations from competing with for-profit businesses. Unrelated business taxable income is any income received from a trade or business, regularly carried on, that is not directly related to the not-for-profit purpose of the organization. In the case of Masonry, that would be any income not directly related to our fraternal purpose. Failure to follow these rules could result in the Lodge losing its not-for-profit status.

Those are the legal and ethical standards of a fiduciary. In a much broader sense though, members of Freemasonry have a fiduciary duty to the fraternity to which we have pledged ourselves. The assets of the Lodge go way beyond its property and investments. The intrinsic worth of our Lodges cannot be measured and rests in our actions toward our brothers and the world.



It is our fiduciary duty to preserve our fraternity for future generations of Masons. To do this, we must take prudent care of our Lodges and preserve our Ancient Landmarks. We must take care of our ritual and see that the lessons of our degrees are properly presented. We must take care to hold up our members and see to their fraternal needs. We must take care to provide relief to our widows and orphans. We must take care to serve our communities and be faithful citizens. We must take care to continue to address the world with brotherly love, relief and truth. We must take care to live our lives with temperance, fortitude, prudence and justice.

That will help you become a Fiduciary Mason.



God Give Us Men

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy;

Men who possess opinions and a will;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking!

Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, Lo! Freedom weeps,
Wrong rules the land and waiting justice sleeps.

- Josiah Gilbert Holland (1819-1891)

Theodore "Teddy" Roosevelt

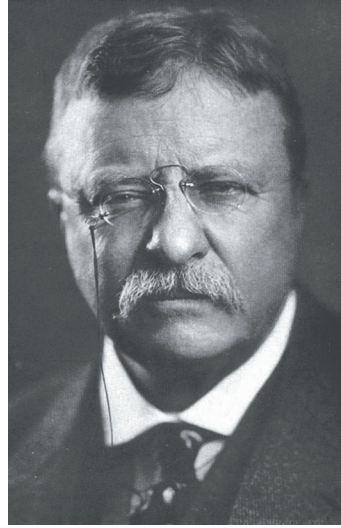
Chuck Clampitt
Mt Etna Lodge 333
Huntington, Indiana

Four presidents are carved on Mount Rushmore: George Washington, Thomas Jefferson, Abraham Lincoln, and Theodore Roosevelt. It is interesting that all four men made major contributions to make America what it is today.

To say that Teddy Roosevelt was born with a silver spoon in his mouth would be an understatement. If anything, his was also gold plated. Born of rich parents in New York City, Teddy as he was called was a sickly asthmatic child. His father had a gymnasium built on the back of the house to toughen him up and taught him to box, use "Indian clubs," and lift weights. Educated by family and hired tutors, young Roosevelt was a bright child who learned quickly and developed a love for reading and natural sciences. His love for natural sciences led to a boy's home natural history museum of anything he could find, trap, or shoot to bring home and preserve. Later, Teddy attended and graduated from Harvard with honors and entered Columbia Law School, where after one year he quit to go into politics.

Thus began a succession of elected and appointed positions. In 1882 he was elected to the State Legislature, but in 1884 his wife died two days after the birth of a daughter (Alice Longworth Roosevelt). Leaving his newborn in the care of his mother and sister, Roosevelt escaped his grief by heading to the Dakota Territory, where he took up ranching. There he learned to ride, rope, and shoot...an east coast dandy among real cowboys. After three years he returned to New York City and served as a Civil Service Commissioner, Police Commissioner of the New York City Police Department, and undersecretary of the Navy. Following the explosion of the USS Maine in Havana Harbor in 1898, Roosevelt's do nothing boss as Navy Secretary decided to take an afternoon off for a massage. Roosevelt took action, declared himself to be the acting Secretary, requisitioned supplies and munitions for the Navy to prepare it for War, and went to Congress, where he received permission to increase Navy manpower to needed levels to fight a war. All this was accomplished in the span of one afternoon.

Shortly after, Roosevelt resigned to recruit a cavalry regiment comprised of his Ivy League East Coast friends and out west Cowboy buddies. Roosevelt was made a Lt Colonel of the 1st Cavalry, more commonly known as the Rough Riders, and was shipped to Cuba without horses. Roosevelt gallantly led his Rough Riders up Kettle Hill and San Juan Hill, for which he was promoted and



recommended for the Congressional Medal of Honor. Returning to the U.S., Roosevelt's popularity propelled him into the New York Governor's Office when he was elected in 1898.

Roosevelt was a long time thorn in the side of New York State Republican Machine Politicians. He had a real reputation of voting his conscience instead of dutifully following decisions made by the party bosses. Finally the bosses came up with the perfect plan of ridding themselves of Roosevelt for good. At the 1900 Republican Presidential Convention, they saw that he was nominated as the Vice Presidential Candidate, and as a result, nobody would ever hear from him again. William McKinley was re-elected and, in March of 1901 was inaugurated President, to be killed by an assassin in September of that same year.

Roosevelt was The United States' first modern President, taking to his new position like a duck to water. Roosevelt saw the country as a new world power and wasn't afraid to advance that belief. In 1904 he "made it possible" for the U.S. to acquire rights to complete the failed attempt of building the Panama Canal for commercial and military purposes. He also restated the Monroe Doctrine, telling the world that any foreign country meddling in the Western Hemisphere affairs would have to deal with the United States. He further expanded and modernized the Navy's "Great White Fleet" and in 1906 mediated a settlement in the Russo-Japanese War, for which he was to be given the Nobel Peace Prize.

At home, Roosevelt was just as busy. In 1906 the Food and Drug Act created the government agency of the FDA to control those two previously unregulated industries. He also became famous as the "Trust Buster" as he took on powerful monopolies in a wide variety of industries. While all of these accomplishments were noteworthy, one of his greatest contributions was as "The Great Conservationist," creating national parks, monuments and forests so that future generations could enjoy America's scenic beauty.

Good to his word, Roosevelt said that following his election in 1904, he would not seek a 2nd elected term of office. Roosevelt supported William Howard Taft for the Presidency, and following Taft's election, Roosevelt went into retirement at age 53. The first order of business was to go on a big game hunting expedition to Africa that lasted 11 months, cost \$1.8M in today's dollars, and yielded 512 big game animals, of which most were salted

and sent home to be preserved for the Smithsonian Institution and the American Natural History Museum in New York City. Roosevelt wrote of his adventures in his book "African Game Trails," one of 18 books he would write.

By 1912 he was dismayed with Taft's record as President and decided late to run on his own 3rd party ticket as a Progressive. When asked how his health was, Roosevelt responded "I'm as healthy as a Bull Moose." His party was called the "Bull Moose Party" from that time on. In the end, Roosevelt failed to win the Presidency. That honor went to Woodrow Wilson. Roosevelt had divided the Republican Party voters, getting more votes than Taft but allowing Wilson to take office as a minority president. Again Roosevelt went into retirement with a near death expedition up the Amazon River in South America. Sick and injured, Roosevelt almost died. Following his return to the U.S. and the outbreak of World War I, Roosevelt volunteered to recruit a Division and lead it in Europe, but Wilson would have none of it and refused. In declining health, TR passed away in January 1919 at age 60 at his home on Long Island. Upon his death, V-P Thomas Marshall of Columbia City, Indiana, said that "Death had to take Roosevelt sleeping, for if he had been awake, there would have been a fight."

Roosevelt was one of those people in history that was bigger than life. Perhaps the greatest measurement of a man was to look at his legacy. Roosevelt was truly a progressive, someone willing to do the right thing, fight the good fight, for those who needed protecting. He saw the U.S. as a world leader and helped prepare and propel America to that end. He saw the office of the Presidency as being center stage, and when he was the President, he was. Maybe the greatest compliment is that Roosevelt could see into the future, and he took giant steps to make that a better place for all of us.

Oh, and as you might expect, Roosevelt was also a Mason. In 1902 he said, "One of things that attracted me so greatly to Masonry...that it really did live up to what we, as a government, are pledged to - - of treating each man on his merits as a Man." Theodore Roosevelt is the only President to be awarded the Medal of Honor. Almost 50 years later, following President Roosevelt's actions in Cuba, his son, Brigadier General Theodore Roosevelt, Jr., was also awarded the Medal of Honor.

President Roosevelt was awarded the Medal of Honor for his actions during the Spanish-American War. Lieutenant-Colonel Theodore Roosevelt distinguished himself through acts of bravery on July 1, 1898, while leading a bold charge on San Juan Hill, Cuba. Lt Colonel Roosevelt had initially been nominated for the Medal of Honor; however, the Army passed him over, citing a lack of evidence for his heroic actions at San Juan Hill. He received a posthumous Medal of Honor from President Bill Clinton in 2001.

Addendum

Brigadier General Theodore Roosevelt, Jr., fought in the First and Second World Wars. Roosevelt would be the only general on D-Day to land by sea with the first wave of troops on Utah Beach. He was awarded the Medal of Honor for his for gallantry and intrepidity at risk of his life above and beyond the call of duty while in command of the 4th Infantry Division in France on June 6, 1944. He repeatedly led groups from the beach over the seawall and established them inland. His valor, courage, and presence in the very front of the attack and his complete unconcern at being under heavy fire inspired the troops to heights of enthusiasm and self-sacrifice. Under his unfaltering leadership, assault troops reduced beach strong points and rapidly moved inland with minimum casualties. He thus contributed substantially to the successful establishment of the beachhead in France. The Medal of Honor was posthumously awarded on September 28, 1944, by President Franklin D. Roosevelt.



Joint Installation of Lodge Officers

Chinook Lodge No. 50

Havre Lodge No.55

Treasure Lodge No. 95

Hosted by Chinook Lodge #50, Chinook, Montana



Saturday July 31, 2021

Front L-R: GSB Tracy Bratcher, Alvin Bitz, MWGM Bill Murphy, Ryan Joy, Jack Mattingly, GSB David Sageser; Back L-R: Terry Grant, Bob Sharples, Sam Clawsen, George Gray, Garrett Clawson, Glenn Ophus, Gabe Cox, Ron Baumann, Ben Hall, Chris Smith, Mike Rappold

The three Lodges have worked together for the past several years, and this Installation of Officers is such an example, but the joint activities enjoyed by the Brothers is the real joy. Along with the Brothers in attendance, 11 family members and friends gave their support.

Brethren of this Worshipful Lodge, learn to follow the advice and instructions of your officers, submitting cheerfully to their amicable decisions; throwing by all resentments and prejudices toward each other, Let your chief care be to the advancement of the Society you have the honor to be members of, Let there be a modest and friendly emulation among you in doing good to each other, Let complacency and benevolence flourish among you. Let your actions be Squared by the rules of Masonry, Let friendship be cherished, and all advantages of that title by which we distinguish each other, that we may be brothers, not only in name but in the full import, extent and latitude of so glorious an application.

Ethnic Diversity in Montana

Solomon Thomas "Tom" Dorsey

By: D. Gardiner, Grand Secretary of the Grand Lodge of Montana

Solomon Thomas "Tom" Dorsey was born to Ephraim T. Dorsey and Hester (Hettie) Pennington (Dorsey) on September 16, 1867, in Philadelphia, Pennsylvania.

Tom Dorsey left Philadelphia after he enlisted with the Army on March 21, 1890, at the age of 22. Dorsey was attached to the 10th Cavalry, or "Buffalo Soldiers," as they were often later called, and became a veteran of the "Indian Wars." While in Kansas City, Missouri, he was appointed corporal with Troop B of the 10th Cavalry. By March of 1895, he was stationed at Fort Custer, Montana (near present day Hardin, MT), and in 1898 was at Fort Keogh (near Miles City).

In Marvin E. Fletcher's article "The Black Soldier-Athlete in the U.S. Army, 1890-1916," the following is related: "The soldiers of the Tenth, while at Fort Keogh and at Fort Custer, Montana, kept the [parade ground's ice skating] rinks in constant use. Skating was not confined to the post area, however. Two sergeants of the Tenth, J. Graham and S.T. Dorsey, skated thirty miles down the Little Horn River to the Crow Agency, an Indian reservation."

One of these photos is supposed to be from 1890 shows Buffalo Soldiers from Fort Keogh and their wives, probably along the Yellowstone River near Miles City. The photograph is attributed to Robert C. Morrison. Visible just behind the heads of those posing is a covered wagon crossing the icy river. Further back is probably a ferry. Ferries such as this were usually frozen in place until March, when the river ice was broken up. On the other side of the bank are men and horses. Solomon Thomas Dorsey would have skated down a river much like this one, and possibly knew some of the subjects in the picture. [pictured]



On March 20, 1898, Dorsey was discharged at Fort Keogh (near present day Miles City, so named for General Nelson A. Miles). After having previously been listed as "excellent" when re-enlisting, the remarks attached to him upon his exit were "indifferent." S.T. Dorsey is related as marrying Annie E. Oglesby on February 21, 1898, at Miles City. However, a newspaper account of her petition for divorce states that they married in November 1898 and divorced just one month later in December, following an altercation. At that time she was 24 years old, and he 32.

S.T. or Tom Dorsey (he used both; others usually used Solomon T. or Solomon Thomas Dorsey) ended up in Missoula and spent the remainder of his life there. Tom's older brother, Ephraim T. Dorsey, also lived in Missoula. Here, both men thrived. S.T. Dorsey worked as a porter at the Southern saloon, and janitor at H.O. Bell company – a car dealership selling Fords. S.T. married a woman, Sarah or "Sadie," in 1901. They remained married until 1910 when they divorced. What is significant is that she is listed on the 1910 census as "white" (her father having been from Ireland, her mother Illinois), and in 1909 Montana passed an anti-miscegenation law. This law followed several other western states (only Washington did not adopt one) in banning interracial marriage.

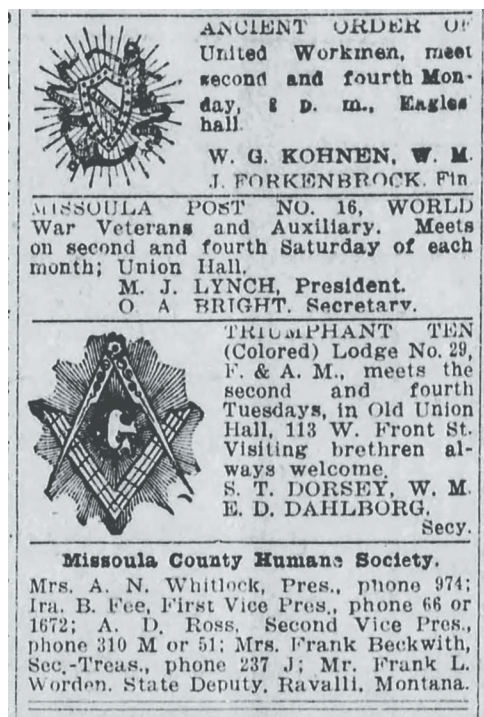
Anthony William Wood, in his "The Erosion of the Racial Frontier: Settler Colonialism and the History of Black Montana, 1880-1930," says: "It is no coincidence that Montana was among the most ethnically diverse states in the country in 1890 when the frontier ostensibly closed."

Montana, however, never had more than a couple thousand residents identifying as black until after the 1970s. Wood later states, "By the numbers, roughly around the time the anti-miscegenation law was passed, there were three interracial couples living in Anaconda... In Missoula, five of the seven couples featured white, foreign-born husbands and black wives."

Further: "Other impacts seem more apparent. In Missoula, Solomon Dorsey, the younger brother of Ephraim Dorsey, the most prominent member of that city's black community, had been married to his wife Sarah, a white woman, for nine years when the marriage ban was passed. The next year, after the 1910 census was taken, they divorced... The cause of Solomon's and Sarah's divorce is unknown. However, even if their marriage was already strained, the cloud of legal

prohibition certainly did not make matters better." And: "Several couples divorced between 1910 and 1930, three of the couples in Missoula divorced after 1910... Moreover, seventeen interracial couples who were listed as married in 1910 no longer resided in Montana by the next census. It would be impossible to maintain that the law was largely symbolic for these families." This law remained on the books until the 1950s, Senate Journal of the Eleventh Session of the State Assembly of the State of Montana.

In June 1910 – the same year that he and Sarah (Sadie) divorced – Dorsey married Jamesie A. White, who is listed as "negro" on censuses. She was born in Vera Cruz, Mexico, to John Lane and Fime Amsette, from Spain and Maryland. Jamesie and S.T. Dorsey lived at 817 Wolf Ave in Missoula until they died in 1937 and 1942.



Solomon Thomas Dorsey was a member of Triumphant Ten lodge No. 29 – presumably named after the 10th Cavalry. This lodge met on the 2nd and 4th Tuesdays of the month, at 113 W. Front St (where the Union Hall was before it moved to Main St). Dorsey was the Worshipful Master of this lodge in the 1920s. [Lodge building pictured]

S.T. Dorsey's Masonic membership was important to him, as evidenced by a keychain fob with a Square and Compass depicted in the center. It also has his name, S.T. Dorsey, No. 29, and Missoula, MT, on the front. On the back is stamped 1923. Keychain fobs like this one were quite common at the time. Some, such as the one owned by Telesford Picotte, a member of Livingston Lodge #32, also state "please return to" stamped on them. Others, such as one issued by the Masonic Protective Association (a fraternal funeral benefit society), had serial numbers on the back. These were issued to members and could be identified by request of the society if lost.

When Dorsey died in 1937, he was buried with full military honors, including a firing squad and a bugler playing taps.

This Valentine's Day, we can appreciate the freedom to love without racial restriction.

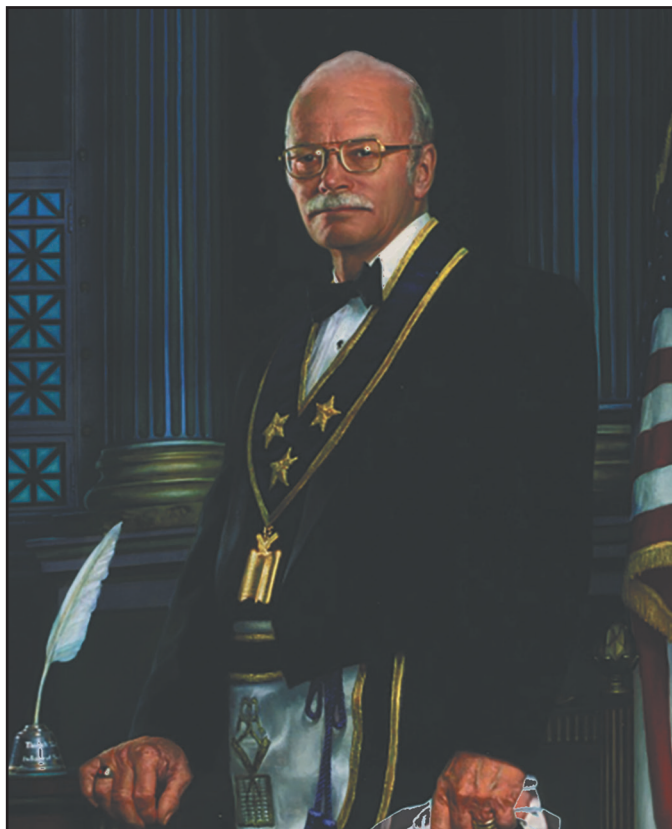


Lodge building used by Triumphant No. 10



[Keychains pictured. Dorsey's is in the collection of Grand Secretary Daniel Gardiner, on loan to the Montana Masonic Foundation]

**Thomas W. Jackson,
R. W. Past Grand Secretary of Pennsylvania**



Born: September 14, 1934 - Died: December 29, 2021

R. W. Brother Thomas W. Jackson, Freemasonry's most outspoken and indefatigable proponent for upholding standards of excellence from the West Gate to the Grand East has died. Brother Thomas W. Jackson was a Pennsylvania Freemason, but he was lionized across the Masonic world for his principled insistence that this fraternity must stop self-injuring by neglecting the very ideas that have been key to Masonic identity for centuries. He was eighty-six.

In speech after speech, essay after essay, book after book, Jackson held up a mirror to his brethren, challenging us to recognize how Freemasonry's loss of prestige in society stems precisely from the initiate first, ask questions later mindset that has given lodges an uninspiring generic fraternal club personality. "Essentially, we don't know our origins, but Freemasonry attracted some of the greatest men of the last 300 years," he often said. "Did Freemasonry make men great, or did great men make Freemasonry? I say it is both. Voltaire, Mozart, Haydn, Franklin, and Washington were men we wanted to be associated with. That is our deficit today in North America. Where are the Mozart's of today? My role is to preserve Freemasonry in case great men come later."

He did more than keep the lights on; Tom Jackson reflected the Light. He showed a path forward. In his home state, he labored as Grand Secretary for nineteen years. He was a principal in Pennsylvania's research lodge, its first Observant lodge, and, of course, its Academy of Masonic Knowledge. At the national leadership level, Tom was, among many other things, Past President of the Conference of Masonic Grand Secretaries of North America, a Blue Friar (No. 93), a prolific book reviewer for ages in *The Northern Light*, and a tireless traveler from conference to symposium to lodge meeting, ceaselessly evangelizing his inspiring message of how you and I can restore Freemasonry's magnificence if we only would follow the clear teachings we received in the first place.

Tom Jackson's ideas were not always welcome. Nor did his influence stop at our nation's shores; Tom, in effect, was the leader of the World Conference of Masonic Grand Lodges, albeit reluctantly, for years. Brazil, where Freemasonry is revered, put him on a postage stamp. Thomas Jackson was a Founding Fellow of the Masonic Society.

Views and Observations on Freemasonry

Brother Thomas W. Jackson
R.W. Past Grand Secretary of Pennsylvania
Executive Secretary, World Conferences Of Masonic Grand Lodges

M.W.P.G.M Robert Coleman presided over the 143rd Annual Communication of the Grand Lodge of A.F. & A.M. of Montana, June 25-27, 2009 Glasgow, MT. The following presentation was given the Guest Speaker was Right Worshipful Brother Thomas W. Jackson the Past Grand Secretary of Pennsylvania and Executive Secretary Of World Conferences Of Masonic Grand Lodges.

The Grand Master asked me if I would be willing to attend this Grand Lodge Communication and speak to you concerning my views and observations on Freemasonry and it is a great privilege to do so. I do want to clarify before I begin, however, of my perceived position and purpose in our craft.

I have been introduced over the years in a number of categories, including; as a Masonic scholar, author, orator, and historian. I was even introduced to the President of Portugal as a noted Masonic philosopher. I thought about this introduction for a long time wondering why anyone would refer to me as a philosopher. Then I began to comprehend that a philosopher was one who had developed opinions and I certainly have been known over the years for my opinions. So perhaps, I am as close to being a Masonic philosopher as any of the other categories.

On one occasion when visiting a New Jersey Lodge to speak, a brother greeted me by stating that he realized that I was controversial but that I was welcome in New Jersey and my brothers; I have no problem with being controversial. I realize that I have probably been one of the most outspoken critics of North American Freemasonry for over 25 years relative to the direction it is going and the methods used to alter the course.

A few of you here know that I live on a small farm in south-central Pennsylvania with a stream bordering the farm. A friend of mine across the stream raises prime Holstein cows. He kept several bulls on his farm to service the cows, a big bull, a medium-size bull, and a little bull. Those who understand the pecking order of animals recognize that the big bull got most of the cows, the medium-sized bull had a few and the little bull had just one.

Glenn decided one time that to improve the milk production of the herd; he would bring in a Grand Champion bull. For those who may not understand, the bull has a major influence on the milk producing capacity of the resulting cows through breeding. When word got around the barnyard that Glenn was bringing in a Grand Champion bull, the three bulls got together to discuss it. The big bull said, there probably go some of my cows, the medium size bull said, well there goes most of mine and the little bull said I sure hope he lets me keep my one. When the day came for the Grand Champion bull to be delivered, the three bulls were standing up on a hill overlooking the barnyard when the cattle truck backed in, the ramp came down and this massive, big bull came

walking down off that truck. The big bull said, my God, there goes all my cows. The medium-size bull said there sure goes all of mine and with that little bull started to snort and slobber and paw the ground. The other two bulls looked at him and asked, have you gone out of your mind what do you think you're doing challenging that great big bull? The little bull said, challenge him, challenge him hell, I'm just making sure he knows I'm not a cow.

I use that little story as an analogy to cause you to realize that I am not the cow either. It is significant to know what one is not, and I have never looked at myself as fitting into anyone of these categories by which I have been introduced. One of the primary reasons that Freemasonry became as great as it did, is because it attracted some of the greatest minds that ever lived. Consider for a moment how many great men comprised early Freemasonry and as a result stimulated other great men to want to become part of it. Consider men like Washington, Franklin, Revere, Voltaire, Amadeus Mozart, Sir Christopher Wren, Simone Bolivar, Giuseppe Garibaldi, Joseph Priestley, and we could go on listing literally hundreds of others who have contributed to making this world as it is today. They also, however, contributed to making Freemasonry what it is today in most of the world.

Realistically, however, I realize that I am, have always been and will always be just a little country boy who developed a great appreciation for this craft. I realize that no matter how important I may ever think I am, I will never serve as an example to stimulate great men to want to become a Freemason. I perceive my purpose in the craft as being; to do all that I can do to preserve it until great minds come along again to inspire it.

Chief Rahnami Abah wrote in his book, Light after Darkness, "Even if my thoughts and ideas may be controversial or, in certain respects, open to question, I shall have succeeded in my attempt if these ideas have generated further thoughts on the main substance of Freemasonry in the search for universal truth" and so mote it be with me.

It is always my goal when I speak to challenge you to think, for if I fail to do that, I waste both your time and mine. So today, it is my goal to cause you to think, to hopefully stimulate you to learn a little bit more about this noble institution and to cause you to, as the Grand Master expects, introspectively examine what each of you can do to benefit Freemasonry.

I have been extremely fortunate over the last 20 years or so to be able to travel the world as a Freemason and to experience Freemasonry as it operates outside of North America. In these travels I have been able to observe Freemasonry in many foreign countries and compare it to the Freemasonry of North America. I have been able to see where it works well, where it continues to increase its membership, where it continues to attract some of the greatest men in their jurisdictions, indeed where it remains an organization whose members are the movers and shakers of their societies.

I have experienced new Grand Lodges being consecrated and extinct or suppressed ones being re-consecrated following the fall of dictatorial regimes. I have watched Freemasonry rising on the continent of Africa and its members occupying some of their countries dominant positions. In fact, two of the presidents of African countries are also the Grand Masters of their Grand Lodges.

At the same time I have watched the struggles of these new Grand Lodge officers in trying to cope with the challenges of operating an organization that promotes the freedom and equality of men in environments where freedom and equality was unknown for decades and where individual struggle to achieve success was, at best, a muted phenomenon.

I have become familiar with the requirements of foreign Grand Jurisdictions for a man to gain membership and to remain a member of our craft, both of which are far more stringent than anything we know in North America. I have become more consciously aware of the universality in Masonic philosophy and precept that dominates Freemasonry globally while at the same time observing definitive differences in the operating philosophies in different sociological environments.

I will emphasize some of the observations that I have made in various areas of the world regarding the evolution of Freemasonry and the resulting differences that characterizes the craft in those areas along with my opinions as to why Freemasonry is declining in North America while it is thriving in many other parts of the world. I will also relate to you some of my personal experiences demonstrating the significance of the fraternity in other parts of the world.

None of us can be unaware of the decreasing interest in our craft and decline in influence that North American Freemasonry has experienced over the last 50 years and especially over the last 25. One of the first Lodge addresses that I gave over 35 years ago dealt with my observations of the decrease in the quantity of our membership. North American membership has gone from over 4 million to approximately 112 million. It does not take much thought to recognize that Freemasonry's future in North America is bleak if we continue with this loss of membership, at least Freemasonry as it is historically known.

I have however, in more recent years been far more concerned with the decreasing quality of the membership

than in the quantity of the membership. The decrease in the quality is a major contributing factor in the decrease in quantity today. Every person likes to be affiliated with a quality organization. If quantity is lost, quantity can be regained, but if quality is lost, it may be lost forever. Freemasonry in North America has been losing its attractive force for quality professional men over the last 25 to 30 years. This is not the case in almost every foreign Masonic jurisdiction. One of the most impressive observations that I have made in my travels is in the quality of the brothers that I meet throughout the world.

In my studies of the craft I have found that the philosophical purpose of Freemasonry is universal and unalterable but the operational philosophies are dependent upon the environment in which it exists. Freemasonry has been driven to evolve into a form that fits most comfortably into the environment in which it must operate. The only exception that I have found of the society driving the Freemasonry is in early Russia, where instead of the society driving Freemasonry, Freemasonry drove the society. This was prior to Catherine the Great closing down the craft. For the last 15 years I have been attempting to classify the variations in these characteristics and place Freemasonry into what I refer to as styles. As a result I have to the present time found four specific styles and probably five. European

Freemasonry has retained much of the basic philosophy and intellectualism that characterized early Freemasonry. There is a continued emphasis on the acquisition of knowledge and programs to stimulate thought. European Freemasonry has not been forced to diverge from its roots by societal pressures that have been found in some other areas of the world.

I put European Freemasonry into what I refer to as a "philosophical style". I have for a long time placed English, Scottish and Irish Freemasonry in the same philosophical style although recently I am tending to place that Freemasonry into what I refer to as a "social style". Although similar to the philosophical and intellectual characteristics of European Freemasonry it also includes the retention of more of the social relationships that tended to characterize the early Freemasonry of the British Isles.

South and Central America although also retaining much of the philosophical and intellectual style of Europe has evolved into a more unique style stimulated by the sociological pressures of the environment. I find it to be more idealistic and perhaps even more intellectually challenging than the philosophical style. It also tends to establish goals that are more difficult to attain. I refer to this style of Freemasonry as a "sociological style" because of its character being impacted more stringently by the sociology of the environment.

Mexican Freemasonry although existing in an environment not totally dissimilar than that of South and Central America, has a tendency to become more directly involved with the political climate in which it exists. For this reason I have placed it into a style all its own which I refer to, for lack of a better term, as a "political style" of Freemasonry.

If quantity is lost, quantity can be regained, but if quality is lost, it may be lost forever.

There is no doubt that Freemasonry will continue to evolve and although I have traveled for Freemasonry in the Far East and Africa, I have yet to differentiate any specific style. It would be interesting however to look back 50 years from now and observe their style of the craft and its impact on the development of their societies.

North American Freemasonry, excluding Mexico and perhaps Canada, has developed a style unlike that of any other. It is a style that evolved into being to the greatest extent over the last 25 years. In that span of time we have surrendered most of its intellectual and philosophical qualities, eliminating the stimulus to learn and excised the requirements to do so. We have directed most of our energies toward becoming an organization dedicated to raising monies for outside charities. Hence I refer to North American Freemasonry as a "charitable style" of the craft.

Tragically, the result has been an erosion of our image in society and ironically we evolved into this approach in an attempt to buy back the respect and admiration along with that image we were losing. As a result we have surrendered the qualities of Freemasonry that made it such a unique entity. There are hundreds of organizations dedicated to specific charitable objectives but there are precious few that were dedicated to improving the man and this constituted much of the uniqueness of Freemasonry. Our uniqueness is what made the craft into what it is; probably the most outstanding and significant organization ever created by the mind of man and in turn, Freemasonry made this world what it is today. It made it by taking the best men it could find and improving the man. By so doing, it changed the direction of civil society. Freemasonry was one of the primary enclaves that provided the environment during the age of the Enlightenment that attracted great minds and laid the framework for a democratic society. The United States of America is one of the results.

The more I study this craft the more impressed I become with how much its presence meant in the development of civilization. And now I look with great sadness to the loss of both quantity and quality in North American Freemasonry. I look at the results of our early leadership with their magnanimous long-range vision that produced what we have inherited and then observe not only the lack of that vision today but even of the understanding of our significance in the world. The vast majority of our Grand Lodges have not produced a major program over the last 25 years other than programs designed to increase numbers or raise monies to give away to charities, both of which have been detrimental to us and my friends that is not the purpose of Freemasonry. I emphasized to the Grand Lodge of Russia several years ago while speaking in Moscow, that we did not make this world by rolling over it with vast numbers. We made this world by making good men better, one man at a time.

Unfortunately for Freemasonry we live in a country that is the great equalizer. In the name of political correctness today, we have developed an attitude that everyone deserves the same as everyone else regardless of ability, desire, initiative, or work ethic. As a result, the stimulus for one to rise above the level of mediocrity has been

diminished in our society and Freemasonry has bought into it. We refuse to raise initiation fees and dues because we feel that the average American could not afford it, the same average American who would spend at least an equal amount on something to smoke or drink or on entertainment and not give it a second thought. It is not a matter of cost; it is a matter of priority.

We in North America have absolutely no concept of what it means to be a Freemason in the rest of the world. The financial cost to affiliate with this organization in most of the world is in the thousands of dollars and the time requirement to become a Master Mason is measured in years, not in months let alone in days. While we in North America are lessening our requirements to be Freemasons, much of the world is increasing theirs or at least not decreasing them.

I was in Brazil about 10 years ago and I asked what the dues were in their jurisdiction and they told me \$50.00. When I expressed surprise that their annual dues were that cheap, they told me it was \$50 a month not \$50 a year and there are some jurisdictions where the dues will run as high as several thousand dollars a year. Several months ago I asked a Scottish Freemason what the cost was for initiation in his lodge and the annual dues. He told me that he paid 3000 pounds to join and the dues were 1000 pounds a year. Keep in mind the British pound at that time was almost double the value of our dollar.

I was speaking at a symposium in Argentina about eight years ago and following a Lodge meeting, we retired downstairs for the customary toasts then went to a restaurant for dinner. Following dinner the Grand Master spoke and the floor was open for discussion. Around three o'clock in the morning they finally took me back to my hotel and after they dropped me off were walking across the street and I asked them where they were going now and they said they were stopping for a drink and to continue their discussion. The next day I asked the Grand Treasurer how late their meetings normally ran and he told me that sometimes they don't get home until it's time to go to work the next morning. Can you imagine how that would fly in our country?

I also found that after receiving of a petition the Lodge will conduct an investigation for a period of a year before bringing it up to ballot, and if approved the first degree is conferred. Prior to receiving the second degree the initiate will have, over the period of a year, presented at least three learned papers on Freemasonry and then be questioned on the floor. If he passes he may receive the second degree when the same process will take place prior to his receiving the third degree. In many parts of the world it takes a period of 1, 2 to 3 or more years to receive the 3 degrees. Indeed, I was talking to a brother recently; I'm not sure which Grand Lodge and he told me that it took him nine years to complete his three degrees. At this stage, these brothers know more about the craft than most of our members will learn in a lifetime of Freemasonry in North America.

In addition, attendance at meetings in many jurisdictions is not an option, it is a requirement. A dozen years ago when I was attending the second World Conference in Portugal, a Portuguese brother told me that their Lodge met every week. Three of those meetings a month were for the purpose of Masonic education and one for the purpose of conferring ritual and conducting business. The average age of a Portuguese Freemason at that time was approximately 29 years. The Grand Lodge session was delayed for almost an hour so that they could expand the size of the room at the hotel to seat all the brothers attending. When at the Grand Lodge of Iceland I learned that they had a six-year waiting list to get into a lodge.

The National Grand Lodge of France rejects approximately 60% of the petitions received and their membership has increased an average of 10% a year for the past 12 years. The rate of rejection in almost every jurisdiction in the world far exceeds anything we know in North America and most of these Grand Lodges are increasing in membership while facing far greater challenges to their existence than we have ever known. Keep in mind, that tens of thousands of Freemasons have been put to death over the years simply because they were Freemasons and we have not even known restraint.

Unfortunately in North America and again in light of political correctness we have determined that elitism is a dirty word and yet when Freemasonry stated that their goal was to take good men and make them better we became elitist and my friends there is nothing wrong with elitism. Elitism played a major role in bringing together the great minds of the age of the Enlightenment. It was these men with great minds and capable of great thoughts that made it an influential segment of society. Remember my friends; fine porcelain cannot be made from bad clay.

There is no question but that quality will attract quality and if we wish to be a quality organization then we must have quality members to attract more quality members. I do not mean by this observation that there is no place in Freemasonry for the average man. Indeed, a second reason Freemasonry became as great as it has was that it was able to take men from all classes, occupations and social structures and place them in a Lodge room as equals.

The third major reason that caused Freemasonry to excel beyond all other organizations, however, was that it remained selective on the quality of the man that it would accept. My brothers, this is perhaps the major difference that I have found in other jurisdictions. We, in North America have become willing to accept almost anyone in a failing attempt to increase our numbers. As a result the public now sees a different image of Freemasonry and society will always judge on the worst, never on the best.

Yet, we must be realistic. It is doubtful that any of us would ever serve as a major attracting force for those like the great men that I cited earlier but we can serve as an example to stimulate quality men to want to become part of us. How many of you sitting here today

were inspired to petition the craft because of men whom you knew who set an example to you and who were Freemasons? I was! We also must realistically recognize that our greatest hope for leadership will come from the professional environment. They are the men with the training to be leaders before becoming Freemasons.

We may argue all we want that these other foreign jurisdictions that I referred to have too stringent requirements in costs and demands for America but I guess it all boils down to what we want to be. Do we want to be an organization with the capability of impacting the ongoing evolution of our society and being highly respected and admired or do we want to be a dying organization of little note.

Let me take a few minutes and give you some examples of what I have experienced in my travels over the past 20 years. The first time I went to Greece I had a brother who drove me to wherever I wanted to go. He would not even let me open the car door, insisting that he open it for me. Just before I left Greece someone told me that he was regarded as the greatest surgeon in Greece and yet he was insisting to wait on me.

At the final banquet in Abidjan, Ivory Coast an older brother came up to me and told me that if I ever came back to that area of Africa, I never again stay in a hotel. He told me that he had a large home, his children were gone and he would be honored to have me stay with him and that his home was my home. When he walked away, a brother asked me if I knew who he was and I said no. He told me that he was the ambassador to the United Nations.

At the second World Conference in Sao Paulo, Brazil, a young man was assigned to look after me for nine days taking care of all my needs. He sat behind me at every meeting in case I needed anything. He drove me wherever I wanted to go and insisted on providing for my every want. I found out the day before I left Brazil that he was a pulmonary surgeon and professor of pulmonary medicine at the University of Sao Paulo.

I have been on a speaking agenda with the president of Chile and had lunch seated to his right at the presidential palace. I have been received at both the President's and the Prime Minister's palace in Portugal. I was invited to hunt with the Prime Minister of Romania. I participated in laying a wreath at the tomb of the Unknown Soldier under the Arc de Triomphe in Paris along with the presidents of Gabon and Congo. I have met with members of the royal families of Europe and had several dinners with the princess of Yugoslavia. I was made a chief of the village of Nigui-saff in the Ivory Coast. I had dinner at the home of the Commanding General of the Gabon military and attended a beach party at the retreat of the Minister of Defense. I participated in the dedication of a Masonic monument at Valparaiso, Chili where the monuments of the great Chilean heroes are erected. This would be tantamount to us dedicating a Masonic monument on the National Mall in Washington, DC. Can you imagine that happening in this country today?

We in North America have become willing to accept almost anyone in a failing attempt to increase our numbers.

These are just a few of the fascinating experiences that I have been privileged to participate in as a result of my affiliation with Freemasonry. It is extremely important, however, that you understand that none of this was for me; it was because of what I represented to Freemasonry and what Freemasonry represented in their country. And by the way, the President of Chile and the President and Prime Minister of Portugal are not Freemasons.

It would be extremely prudent for the leaders of the craft in America to take a serious look at those Grand Jurisdictions that are experiencing the greatest success and begin to consider the logic in trying to emulate their blueprint for succeeding instead of beating the same dead horse. We must stop playing the "numbers game" and trying to buy back respect through charitable contributions and begin to realize that by improving the quality of the craft we will improve the quantity of the craft and regain the respect. We as individual members must set a positive example as to what this craft means to society. We are the living examples of what Freemasonry is.

As a result of the recent publicity that we have received through Dan Brown's books and a couple of movies and television programs, Freemasonry is being

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given an opportunity of resurrection of significance in today's society. Young men are knocking at the door of Freemasonry seeking to pass through the portals of an organization dedicated to priorities of improving the man and challenging the mind. They are seeking something that society is not offering and now we must be willing and able to satisfy their quest. We may never again be given this opportunity. The question is; are we willing and are we able? The world deserves a positive answer as do our predecessors in the greatest organization ever conceived by the mind of man.



Livingston Lodge No.32 welcomes 3 new Entered Apprentices Congratulations to all three men on starting their Masonic journey.



L to R) David Westover, WM and Warren Colo'n; Colin Tippet; Jared Harp.

50 Year Member Presentation Bruce W. Lahti



L-R: Alan Frohberg, PGM; Sam Whitehead, Jr. Grand Warden; Bill Murphy, Grand Master; Burce Lahti, Grand Treasurer; Michael Walker, WM Cascade No 34; Tracy Bratcher, Gr. Standard Bearer.

RW Brother Bruce Lahti, Grand Treasurer, was presented the Montana 50 year Member Award at the Masonic Temple in Great Falls. Brother Bruce received his Masonic Degrees at Glendale No. 23, Arizona. Initiated October 14, 1971; Passed December 16, 1971, and Raised to the Sublime Degree of a Master Mason on January 20, 1972. He affiliated with Cascade Lodge No. 34 in Great Falls. He is a Past Master of Cascade Lodge, Treasurer of Cascade Lodge and Grand Tresuarer of the Grand Lodge of Montana.

Remember that time my Brother when, as an Entered Apprentice, Freemasonry was explained to you, better enabling you to build your "Masonic Way of Life:. This you have done, and done so well. I am sure you can remember those lessons as if they were taught yesterday. Faith, Hope, and Charity; Brotherly Love, Relief, and Truth, Temperance, Fortitude, Prudence, and Justice.

50 Year Member Presentation

William R. Whitmus



Brother William R. Whitmus, was presented the Montana 50 year Member Award at the Wisconsin Masonic Center in Madison, Wisconsin. Brother Whitmus served as Worshipful Master of Loyalty Lodge No. 121 in 1979. Loyalty Lodge consolidated with Lower Yellowstone Lodge No. 90 on January 1, 2021 as Lower Yellowstone Lodge No. 90. Brother Whitmus is also a member of the Scottish Rite and Shrine. The 50 Year Award was presented by W. Brother Lyle G. Christian, Secretary of Hiram Lodge No. 50, Madison, Wisconsin.

Brother Whitmas, you stood before the altar of Freemasonry. It is emblematical of that special place where some fifty years ago you stood as the youngest Entered Apprentice and were first instructed in the ancient mysteries of our Craft. You were presented with a lambskin apron and informed that it was the emblem of innocence and the badge of a Mason. You labored among us as an Entered Apprentice, were passed on to the ranks of Fellowcraft, where you received further instruction. Here you were first taught how to read and later draw our designs upon your trestle board and in due time were raised to the sublime degree and have served the Craft for many years as a Master Mason.

CONSOLIDATION OF OTTAWA LODGE No. 51 & MORNING STAR No. 5



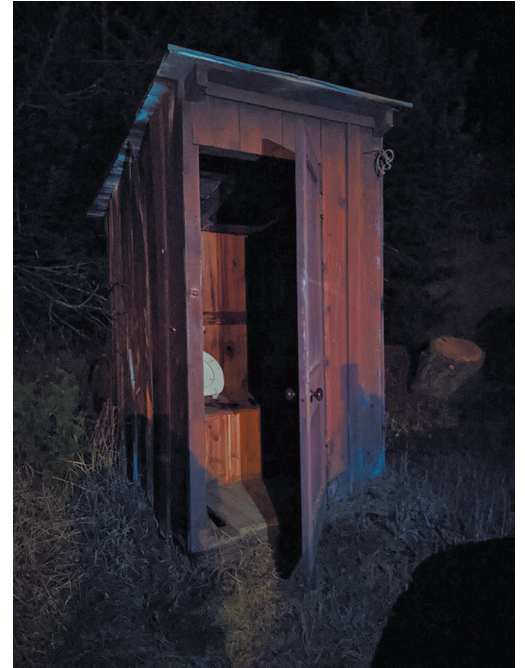
Morning Star #5 (Helena, MT) ended its independent existence and consolidated with Ottawa #51, in Marysville, MT (~20 miles NW of Helena). Here is their Installation of officers presided over by Grand Master Murphy. New Name Ottawa Lodge No. 51.

I solemnly promise, upon the honor of a Mason, that in the office of Master of Ottawa Lodge No. 51, I will, to the best of my ability, strictly comply with the Constitution and regulations of the Grand Lodge of Ancient Free and Accepted Masons of Montana; the By-Laws of Ottawa Lodge No. 51 and all other ancient Masonic usages, so far the same shall come to my knowledge.





The Grand Master or his designee will cause the meeting of the consolidated Lodge to assemble for the purpose of election and installation of officers. The minutes of the last Stated and subsequent Special Meetings of all Lodges participating in the consolidation need to be read and approved.



The Ottawa Lodge No. 51 Lodge building has no indoor plumbing; the privy is located outside.





Upon the consolidation becoming effective, each member of each Lodge to the consolidation automatically becomes a member of the consolidated Lodge. Each Past Master of each Lodge to the consolidation automatically becomes a Past Master of the consolidated Lodge. The consolidated Lodge succeeds to all the money and other property of each Lodge to the consolidation, including ownership interests in Masonic Temple Associations. The consolidated Lodge also succeeds to all debts of each Lodge to the consolidation.



Livingston Lodge No. 32 Raises Two New Master Masons



L-R: WM Ray Richards, new MM Rick Mischka and new MM Gene Manor and Brother Genes Father, Brother Gary Resch.

The Third Degree delves into the deepest recesses of a man's nature. While it leads the initiate into the sanctum sanctorum of the Temple, it probes the Holy of Holies of his heart.

- Carl Claudy

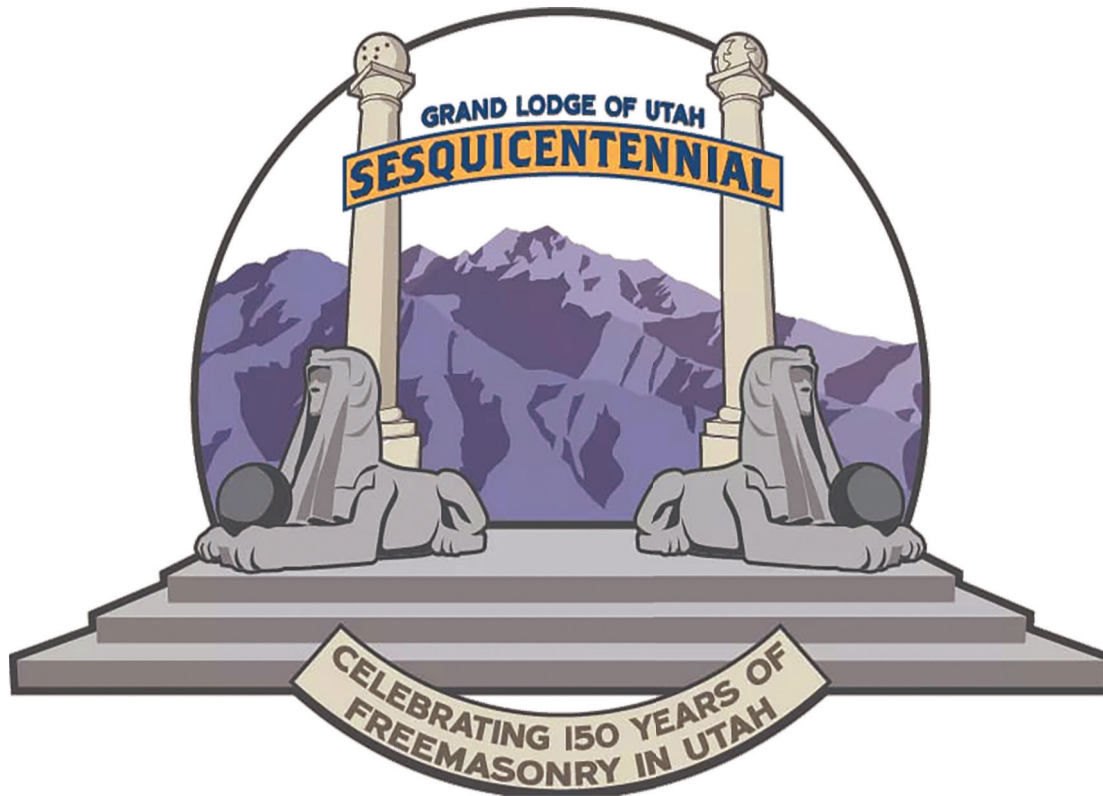
Livingston District Meeting



Livingston District meeting and Installation of our newest Grand Lodge Officer - Mark Bassett



Congratulations to the Grand Lodge of Utah for 150 Years 1872- 2022



150th Annual Communication February 3 -5, 2022

Brethren The Grand Lodge of AF&AM of Montana Congratulates the Grand Lodge F. & A.M. of Utah for its 150 Years

Montana's Grand Lodge has a long-standing relationship with Utah's Grand Lodge. The two Grand Lodges form part of the Rocky Mountain Masonic Conference. Wasatch Lodge No 8, at Great Salt Lake, was the first and only Lodge chartered by the Grand Lodge of Montana outside of Montana.

In 1865, Masons in Salt Lake City petitioned the Grand Lodge of Nevada for a dispensation to start a lodge. However, the Grand Master of Nevada Grand Master De Bell responded on January 25, 1866, with the stipulation that "No Mormon be accepted for the Degrees," later adding, "or to be admitted as a visitor." These rigid provisions were partly due to the history of animosity against Mormons. The Utah Brothers opposed the restriction because they believed it to be a violation of their rights. Based on their objection, the petitioners were deemed "insubordinate," the Charter was withdrawn, and the exemption was extended for another year. The Masons who sought the Dispensation initially accepted, but the petitioners changed their minds after discussion, returning the Dispensation in September 1867.

Determined, they sought authorization from other Grand Lodges. They unsuccessfully asked for a dispensation from the Colorado Grand Lodge and the Montana Grand Lodge. Finally, they turned to the Grand Lodge of Kansas and were granted a dispensation, then a charter on November 9, 1868, for Mt. Moriah Lodge No. 70 at Salt Lake under Chartered from the Grand Lodge of Kansas.

Another group of Utah Masons was seeking a dispensation to form another Lodge in Salt Lake City. Their effort was led by Obed F Strickland and Reuben H Robertson. Both Strickland and Robertson had been law partners in Montana and then in Utah. Brother Strickland and Brother Robertson became the first and second Grand Masters of Utah. Brother Robertson was a Past Master of Nevada Lodge No 4 in Montana and attended the Second Annual Communication of the Grand Lodge of Montana; on October 22, 1866, Brother Robertson presented a petition for Dispensation to form Wasatch Lodge U D at Salt Lake City. The Dispensation was granted by the Grand Lodge of Montana and was issued to R H Robertson as Worshipful Master; J. M. Orr, Senior Warden; S. De Wolfe, Junior Warden. In addition to these three, the other members of the Craft whose names were on the petition for Dispensation were H. S. Bohm, Treasurer; R. D. Clark, Secretary;

Obed F. Strickland, Senior Deacon; J. K. Sutterly, Junior Deacon; H. Ruben, Tyler; Felix Rheinbold, Elias B. Zabriskie, Samuel Davis, Louis Englar, John Meeks, (illegible) Gardner, Louis Goldstein, Henry Myers, a total of sixteen. Wasatch Lodge U. D. held its first meeting on November 30, 1866.

Brother Robertson attended the Third Annual Communication of the Grand Lodge of Montana, October 7-12, 1867, in Virginia City. He returned to Salt Lake with the Charter for Wasatch Lodge No.8, under the jurisdiction of the Grand Lodge of Montana. The first meeting of Wasatch Lodge 8 under the Charter took place on November 4, 1867; A. H. Robertson was the first Worshipful Master from November 30, 1866, until December 10, 1869. He was elected Worshipful Master again in December 1870.

The annual proceedings of the Grand Lodge of Montana for 1868 show little information on the activities of Wasatch Lodge No. 8 in their first year as a Lodge. Petitions for degrees were being received at every regular meeting.

In 1869, the Grand Lodge met at Helena. There was no mention in the minutes that Wasatch Lodge was represented; the Grand Secretary of Montana named Wasatch among those Lodges that had complied and provided an annual return that reported that the Lodge had forty-two members.

The Grand Lodge of Montana met in Virginia City on October 31, 1870; the Grand Secretary reported that the membership of Wasatch Lodge No 8 had dropped from 42 to 33 Master Masons. No report was filed with the Grand Lodge of Montana for Wasatch Lodge No.8 in 1871.

Mt. Moriah Lodge and Wasatch Lodge assisted in forming a third Lodge in Great Salt Lake City, to be known as Argenta Lodge; the request was granted for Argenta No 21 under Charter from the Grand Lodge of Colorado.

On January 16, 1872, according to a previous agreement, the Masters and Wardens of the three Utah Lodges met in convention to organize a Grand Lodge for the territory of Utah. These three Lodges, all located in Salt Lake City were, Wasatch Lodge No. 8 (Chartered by the Grand Lodge of Montana), Mt. Moriah Lodge No. 70 (Chartered by the Grand Lodge of Kansas), and Argenta Lodge No 21 (Chartered by the Grand Lodge of Colorado).

When the Utah Grand Lodge was organized in January 1872, Brother Robertson was appointed Grand Lecturer. In October 1872, Brother Obed F Strickland was elected Grand Master of Masons in Utah during the first Annual Communication, and Brother R. H. Robertson was elected Deputy Grand Master.

The eighth Annual Communication of the Grand Lodge of Montana was held on October 7, 1872, at Helena; it was noted that Wasatch Lodge No 8 had surrendered its Charter from the Grand Lodge of Montana to form the Grand Lodge of Utah.

*Secretary's Office, Wasatch Lodge No. 1
Salt Lake City, March 12, 1872, A.L. 5872*

At the regular communication of Wasatch Lodge No. 1, held at their hall in this city, March 8, 1872, A.L. 5872, the following resolution were unanimously adopted:

WHEREAS, The several Lodges located in the Territory of Utah, including this Lodge, have combined in the formation of a Grand Lodge to be known as the Most Worshipful Grand Lodge of Utah, and as heretofore this Lodge has worked under a charter from the Most Worshipful Grand Lodge of Montana; Therefore, be it

Resolved, That we surrender, and we hereby surrender to the Worshipful Grand Lodge of Montana its Charter, fraternally granted to us on the seventh day of October, A.L. 5867; Be it further

Resolved, That we hereby tender to the M.W. Grand Lodge of Montana our hearty and sincere thanks for the great Masonic favor conferred on us, by the granting of the aforesaid Charter, as well as for its fraternal protection and fostering care, during the time we have worked and enjoyed the inestimable benefits, privileges and pleasures of Freemasonry under its jurisdiction; Be it further

Resolved, that we hereby request the M.W. Grand Lodge of Montana, if consistent with its laws, rules and regulations, to return to this Lodge the Charter now surrendered, after it shall have been abrogated as surrendered, that it may be placed among the archives of this Lodge, as a memento of our fraternal and most profitable Masonic relationship to said Worshipful Grand Lodge; Be it further

Resolved, that the W.M. and Secretary of this Lodge be, and are hereby, instructed to forward to the M.W. Grand Lodge of Montana, with said Charter, a copy of these resolutions, under the seal of this Lodge.



Reid Gardiner, Grand Secretary Emeritus

Ruben Howard Robertson MWPGM-Utah 1873



Ruben Howard Robertson (1836-1879) was born on September 30, 1836 in Burlington Iowa. He attended Madison University in New York. Brother Robertson was made a Mason in Bellair Lodge, No. 133, Numa, Appanoose County, Iowa, in 1858. He dimitted from the Lodge in 1860, and went to Arkansas to practice law. In 1863 he emigrated to Montana to seek his fortune in mining, but not meeting with satisfactory success, opened a law office in the town of Nevada city he was one of the first attorneys admitted to practice law in the Montana Territory. Brother Strickland and R.H.Robertson established a law practice there under the name Strickland & Robertson. Ruben Robertson was elected county Judge of Madison County.

He participated in the formation of Nevada Lodge No 4 at Nevada City, Montana Territory, and served as its first Worshipful Master (Nevada City No 4 surrendered its Charter in 1888). Brother Robertson served as the Installing Marshal during the first Grand Lodge of Montana session in January 1866. Robertson had been appointed Senior Grand Deacon of the Grand Lodge of Montana on October 11, 1866.

In June, 1866, he moved to Salt Lake City to reside and practice his profession where he became one of the most prominent lawyers. Upon arrival in Salt Lake City, he discovered that a Masonic Lodge was operating there. Brother Robertson was of the opinion that another Lodge

could be established. His knowledge of Masonry and being a Past Master helped him locate masons at Salt Lake and Camp Douglas. On October 22, 1866, they petitioned the Grand Lodge of Montana for a dispensation to form Wasatch Lodge U. D., at Salt Lake City. In September 1867, Brother Robertson went to Montana to attend their Annual Communication. He returned to Salt Lake with the Dispensation to form Wasatch Lodge Under Dispensation (U. D.) The first Lodge meeting under dispensation was held on November 30, 1866.

In September of 1867, Brother Robertson again traveled to Montana to attend their Annual Communication; he returned with the Charter for Wasatch Lodge No.8 under the jurisdiction of Montana dated October 7, 1867. The first meeting of the lodge under Charter was November 4, 1867. Brother R. H. Robertson was the first Worshipful Master from November 30th, 1866, until December 10th, 1869. In December 1870, he was again elected Master.

On completion of his term as Most Worshipful Grand Master, in November 1873, MW Past Grand Master Robertson was appointed Chairman of the Committee on Jurisprudence, a position he held until his death. Brother R. H. Robertson died on January 4, 1879 at Salt Lake City. He was buried at Mount Olivet Cemetery, Salt Lake City, Utah.

Obed Francis Strickland MWPGM-Utah 1872



Obed F. Strickland was born on April 3, 1833 at Dansville, Steuben, New York. He studied Law and was an Attorney having a law office in St. John, Michigan. Brother Strickland was made a Master Mason in St John's Lodge No 105, Michigan. In 1863 hoping to find a climate more comfortable he moved to the Nevada City Montana Territory and opened a law office with Ruben Robertson there as Strickland & Robertson. When the Pacific Railroads were almost complete, they moved to Salt Lake City, where their law firm became widely known.

Brother Strickland helped organize Wasatch Lodge No. 8, under the jurisdiction of the Grand Lodge of Montana in 1866 at Salt Lake City. Brother Strickland was Senior Deacon in 1868, Senior Warden in 1869, and Worshipful Master in 1870. During the organization of the Grand Lodge of Utah, in January 1872, he was elected as the Most Worshipful Grand Master of Masons in Utah.

In the early part of 1869, Obed F. Strickland was appointed Associate Justice of the Supreme Court of Utah and remained upon the Bench 1869-1873, during

the most trying and troublesome of Utah's history; with no adequate law to meet the emergency, no court machinery to enforce the existing crude statutes in a hostile community; but he boldly and unflinchingly faced the situation and brought order out of chaos.

The following is taken from the Grand Masters Address during the first annual communication of the Grand

Lodge of Utah.

"Our success is certain, be the situation what it may. As Master-workmen, we are equal to the emergency. It is enough that we have sufficient material; let the workmanship of our hands attest the ability we possess in our vocation. What Masonry has done in the past it can assuredly do in the future. Pat hands, coupled with true Masonic energy, will make our success all we can justly desire."

In 1882, M W Past Grand Master Strickland moved back to St John's, Michigan. MWPGM Obed Francis Strickland died on June 28, 1887. He was buried at DeWitt City Cemetery, DeWitt, Michigan.

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50 Year Member Presentation Donald Bacon



L-R: Fred Benson, Worshipful Master of Ottawa Lodge No. 51 and
W. Brother Donald Bacon

Congratulations on your Achievement

Ottawa Lodge No. 51 presented the 50 Year award to W. Bro. Donald Bacon at the Grand Lodge offices in Helena.

You have traveled the path of life for many years. A pathway often beset by hardships and dangers. Yet, you have weathered the journey and arrived here as a Master Mason worthy of special recognition. We commemorate you laudable achievement.

Feast of Sts. John Missoula District



Hall of Missoula No. 13, Feast of Sts John hosted by Sentinel No. 155.

The following Lodges were present, Sentinel No. 155, Missoula No. 13, Victor No. 43, Stevensville No. 28, Ionic No. 38, Deerlodge No. 14 and Mission Valley No. 48.

Picture by district officer Don Powell

The Masonic tradition of the observance of Saints John dates back to the eighteenth century and included toasts, chants and orations. Many masons celebrate this observance with a Table Lodge or feast of Sts John. Only Masons are allowed to attend, a charter must be present and tyled. The Table Lodge is not an ordinary dinner, but a special ceremony with a ritual, the ritual of the table lodge requires seven toasts. It is a time of commemoration; Masons remember the many men who have gone before and each individuals Masonic journey.

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