

Montana FREEMASON



Aug/Sept 2026

Vol. 102 No. 3

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Cover: Saluting the 90-year milestone of the Grand Lodge Office building in its support of Montana Masonry. See the article located on page 34. *Photograph by Kevin League Photography, Helena, Montana.*

EDITOR NOTES



Reid Gardiner
Editor



Articles & Correspondence

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The Editorial Staff invites contributions, including informative articles, reports, news, and other current information that generally relate to Masonry.

Article Submission. Adhering to the following guidelines is crucial when submitting articles for publication.

Photographs & Artwork. Original pictures or those taken with digital cameras work best. Use the highest resolution, with 300 dpi being the ideal setting. Please do not send newspaper pictures or inkjet prints, as they will not reproduce satisfactorily. Preferred file types: JPEG, JPG, TIFF, PNG, or PSD. All photographs should include the name of the photographer and the name of the event or individuals who might have been in the photo. Printed photographs will not be returned.

Text & Copy. The articles must be either typewritten or computer-generated. Submissions can be sent to the editor via email, fax, regular mail, or delivered in person to the Grand Lodge office. It's important to spell-check all articles, which will undergo peer review and evaluation. Unfortunately, we cannot offer compensation for items, photos, or other materials submitted for publication. Please email all photos and articles to the address provided below.

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SUMMARY OF RESULTS OF 160th COMMUNICATION – JUNE 25-27, 2026 in Helena, MT

Elected Grand Lodge Officers

Donald Powell (6,18)	Grand Master
Wade Riden (96)	Deputy Grand Master
John Heston (42, 152)	Senior Grand Warden
Martin Reiersen (52, 120)	Junior Grand Warden
Bruce Lahti (34)	Grand Treasurer
Johnathon Dahlquist (1, 16, 68)	Grand Secretary

Appointed Grand Lodge Officers

David Sageser (50, 55, 95)	Senior Grand Deacon
Mark Bassett (1, 32)	Junior Grand Deacon
Brice Ligget (29)	Grand Marshal
Ken Bates (14, 33)	Senior Grand Steward
Will Enloe (31, 53)	Junior Grand Steward
Terry Nau (155)	Grand Standard Bearer
Marty Eberly (58)	Grand Sword Bearer
Sandy Stinnett (31)	Grand Pursuivant
David Westover (32)	Grand Tyler
William Smolinski (13, 28, 155)	Grand Chaplain
John Hugdahl (29, 101)	Grand Historian
Gary Wallace (34)	Grand Organist

Resolutions

R-2025-01	Alcohol Allowed After Tyled Meeting	Failed
R-2026-01	Change How Per Capita Is Calculated	Passed
R-2026-02	Vigilante Welfare Fund Change to Executive Committee	Passed
R-2026-03	Uniform Dues Receipt Time Limit Change	Failed

HONORS: *Meritorious (Bronze) Medal:* Sean McDuffee (Ashlar #29); David Westover (Livingston #32); Tom Green, Sr. (Glendive #31); Doug Bonsell (Ekalaka #120); *Distinguished (Silver) Medal:* Cliff Brophy (Stillwater #62, #53).

CONSOLIDATION: Delta #128 as Cascade #34.

BUDGET: Passed – Per Capita \$61.00.



Grand Lodge Officers 2026-2027

Front L-R: Bruce Lahti, Gr. Treasurer; John Heston, Sr. Gr. Warden; Wade Riden, Deputy Gr. Master; Donald Powell, M.W. Grand Master; Martin Reirson, Jr. Gr. Warden; Johnathon Dahlquist, Gr. Secretary.

Back L-R: Ken Bates, Sr. Gr. Steward; David Sageser, Sr. Gr. Deacon; Sandy Stinnett, Gr. Pursuivant; Brice Liggett, Gr. Marshall; David Westover, Gr. Tyler; Terry Nau, Gr. Standard Bearer; John Hugdahl, Gr. Historian; Marty Eberly, Gr. Sword Bearer; Gary Wallace, Gr. Organist; William Smolinski, Gr. Chaplain; Mark Bassett, Jr. Gr. Decaon; Will Enloe, Jr. Gr. Steward.



INSTALLATION OF MOST WORSHIP GRAND MASTER DONALD M. POWELL

MWPGM Lewie Fletcher administering the Oath Office to MWGM Donald Powell.

I solemnly promise, in the presence of Almighty God and of this Grand Lodge of Ancient Free and Accepted Masons of Montana, that I will, to the best of my ability, faithfully and impartially, preform all the duties incumbent upon my Office; that I will, conform to the constitution, laws, rules, and regulations of this Grand Lodge; and that I will enforce a strict obedience to the same, from all subject to my authority, All this I do promise, God being my help.



Immediate Past Grand Master Jason Smith congratulating MWGM Donald Powell.



R.W. Sr. Deputy Grand Master, Wade Riden



R.W. Senior Grand Warden, John Heston



R.W. Junior Grand Warden, Martin Reiersen



R.W. Grand Secretary, Johnathon Dahlquist



W. Jr. Grand Deacon, Mark Bassett
W. Sr. Gr. Deacon, David Sageser



W. Grand Marshal, Brice Liggett



W. Sr. Grand Steward, Ken Bates
W. Jr. Grand Steward, Will Enloe



W. Grand Standard Bearer, Terry Nau



W. Grand Tyler, David Westover



W. Grand Chaplain, William Smolinski



W. Grand Organist, Gary Wallace



W. Grand Pursuivant ,Sandy Stinnett



Photos by: Terry Osborn, PM, Glendive No. 31

SUPPORTING PUBLIC SCHOOLS IN MONTANA FOR OVER 150 YEARS



BANNACK SCHOOL/MASONIC LODGE | Children attended classes at Bannack, Montana Territory in this combination lodge hall and schoolhouse. It was built in 1874 by Bannack Lodge No. 16. A Bannack housewife gave up her hickory breadboard to mount the carved masonic emblem at the gable's peak.

MONTANA MASONIC FOUNDATION



**Montana Masonic Foundation and Chinook Lodge No. 50
Reading Achievement Program - Kindles for Kids
Chinook Elementary School**



**Terry Lodge No. 74
Recognizing Teachers
From Terry Public School**



A luncheon was hosted at Terry Lodge No. 74 for the Terry Public School Teachers, with 22 educators attending.



Masonic Matters

Refreshment and Labor

by Ed Halpaus, Grand Lodge Education Officer
Grand Lodge of A. F. & A. M. of Minnesota

“He who decides a case without hearing the other side, though he decide justly, cannot be considered just.” Seneca

“One cool judgment is worth a thousand hasty councils. The thing to do is to supply light and not heat.” President Woodrow Wilson, in a speech – 1916.

A Quick Look at Masonic Jurisprudence

Sir William Blackstone has defined a crime as “a breach and violation of public rights and duties, which affect the whole community, considered as a community.” Brother Albert Mackey adds that the whole community could be read as “the Order” when read by Masons, and to read it as it might apply to Freemasonry.

Often a feeling of sadness comes to me when I hear about crimes on the nightly news, and especially when I hear in Lodge about a Brother Mason being reprimanded, suspended or expelled as punishment for unmasonic conduct.

Brother Albert Bebe in commenting on how brothers can abide by all the Landmarks of Freemasonry, when he might not even be able to tell what they are, says that if a Mason abides by the obligations he agreed to and the charges of the three degrees, he will be living in compliance with the Landmarks.

My guess is that almost every Mason will remember the content of his obligations; what he agreed to be obliged to - in respect to Freemasonry, his Brothers and mankind. However, I’m not sure every Mason will remember what is contained in the Charge of each degree or in the Charge at Closing of the Lodge; if you are a little rusty on the charges, it might be a worthwhile project to read them again and see the wisdom contained in them.

To me it is interesting that in civil law there is a distinction “between juris præcepta, or precepts of the law, which are without any temporal punishment, and the juris regulæ, or rules of law, which are accompanied with a penalty.” Similarly, the laws of Freemasonry can be divided into directive precepts and penal regulations.

Directive precepts are accompanied with no specific punishment, and they can be found in the Old Constitutions as well as in the ritual. They are the kind of thing that tell the Mason the things that mark a good

and true Mason. The directive precepts have more to do with the ethics of Freemasonry than with the law.

In the Old Constitutions, the first class of offenses that are laid down are offenses against the moral law. In the Constitutions of 1723 the first general heading begins with; “Every Mason is obliged by his tenure to obey the moral law.” This moral law alludes to the law of nature, (lex naturæ.) The law of nature has been defined in ‘System of Moral Philosophy’ and quoted by Brother Mackey to be ‘the will of God, relating to human actions, grounded on the moral difference of things; and because it is discoverable by natural light, is obligatory upon all mankind.’

The moral law of nature has three characteristics:

First it is said to be eternal, having always existed.

Second it is universal; all mankind, of every country and religion, are subject to it.

Third it is immutable, which immutability necessarily arises from the immutability of God, who is the author of the law.

The precept in the first general heading after saying a Mason should obey the moral law, continues by saying; “And if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious libertine.” In the language of the day when the Premier Grand Lodge was beginning, an Irreligious Libertine was a person who denied all moral responsibility. It is a well known fact that a man must believe in a Supreme Being, (God) to be made a Mason. Because of that we, as Masons, know that our new Brother recognizes his moral responsibility to God. Likewise, if a Brother, after being made a Mason, adopts the view of the Atheist, the question that might arise is whether he can, in good conscience, remain a member of the Freemasons.

“Cruelty to one’s inferiors and dependents, uncharitableness to the poor and needy, and a general neglect of our duty as men to our fellow beings, exhibiting itself in extreme selfishness and indifference to the comfort and happiness of all others, are offenses against the moral law,” which is referred to in the Charges of a Freemason.

Next come the penal regulations, which are always subject to the possibility of a Masonic penalty, and are also transgressions of the municipal law, or the

law of the land. Wrongful acts such as these fall into two classes: *mala in se* and *mala prohibita*. A *malum in se* is universally acknowledged to be a crime, an evil in itself, by all civilized men. A *malum prohibitum* is a prohibited act, and is one which has been made a crime by the enactment of a law; this means that what is a *malum prohibitum* in one country may not be in another. So *mala prohibita* offenses are Masonic crimes only to the extent of their relationship to Masonic Laws and the laws of the land. *Mala in se*, however, are always considered Masonic offenses because they violate the moral law.

Obedience to the laws of the land is one of the first lessons taught to the new Mason through the charge of the first degree, and it is also stressed in the Charges of a Freemason; it is good if the new Mason's mentor makes him aware of these charges. If a Mason violates the laws where he lives, he also commits a Masonic offense, because by his actions he not only transgresses the Masonic law of obedience to civil authority, but he also brings shame upon the Craft.

According to Brother Mackey in his Jurisprudence of Freemasonry, the rule in Masonry is "that where a crime is not against the moral, as well as the municipal law, the Order [Fraternity] will not exercise jurisdiction over the offender, unless it is required for the vindication of the character of the institution, affected through the wrongdoing of one of its members."

It should also be noted that an acquittal of charges against a Freemason by a civil court may not relieve a Freemason from a Masonic trial for the same offense.

The reference for this was primarily 'Mackey's Jurisprudence of Freemasonry.' This is a good book to read and study if you have an interest in the Charges of a Freemason, the Landmarks, and Masonic Law. In my case, I would have said I had no interest in Masonic Jurisprudence, but when I began to read this book, I became interested in what it contained, which led me to other books on the subject for reference, as well as to page after page of Brother Mackey's book.

"Four things belong to a Judge: to hear courteously, to answer wisely, to consider soberly, and to decide impartially." Socrates

From the Great Light of Masonry - "Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever!" Deuteronomy 5:29 NIV

Ref: The Masonic Trowel online;
http://www.themasonictrowel.com/masonic_talk/masonic_matter/files/masonic_matter_2006_04_10.htm

SETTING THE CRAFT TO WORK

Among the duties imposed upon the Master is that duty of setting the Craft to work and giving them proper instructions. Every Master knows that this is his duty, but how many of them do it? The lack of interest in So many Lodges may well be attributed to the fact that the Master does not set the Craft to work. Most people like to have a part in the work that is being done. No man is truly happy unless he is doing constructive work, and Masonry must afford opportunities for such work or it will decay. Men do not like to be simply spectators. Give them something to do and make them responsible for it, and they will become enthusiastic. However, this does not mean that you should assign work indiscriminately. Study your members, find out what each one likes to do best, and then put him to work. Remember one other thing: most people like to receive recognition for a job well done. Sometimes he is rewarded by being appointed an officer in the Lodge. Not all can receive this honor. Then again, not all desire this reward. See if you can establish an award system to honor the faithful and those who do the work. When you give the award, make an event of it so it gets real recognition. The following are some suggested special events that can be integrated into a special program, but if you use them, make sure they are planned and that you provide appropriate publicity so members can attend.

- Lodge Anniversaries
- Father and Son Night
- Family Night
- Past Master's Night
- Veteran Mason's Night
- Youth Organization Night
- Public School Night
- Family Picnic
- Visitations
- Visit a neighboring Lodge
- International Night
- Memorial Service
- Public Installation
- Annual Meeting
- Charter Night
- Americanism Night
- Honor Night
- Boy's State Night
- Neophyte Mason's Night
- Teacher's Night
- Surprise Night
- Birthday Party

The Possibilities are unlimited. Don't forget Masonic Education or a program for the Lodge Instructor. You need men to plan these events and committees to make them go. Put the Craft to Work.

Source: The Montana Masonic Manual, Section Three, Officer's Guide, Section 3.21.19

THE LODGES OF MARYSVILLE

by Earl Fred

Although the miners toiled very hard for their living, they and their families had many happy diversions. A number of lodges were established in Marysville, and in 1891, the Independent Order of Odd Fellows (I.O.O.F. Marysville Lodge No.24. Master G.W. Britlain, Secretary, Feorge Kirley), the Patriotic Sons of America, the Sons of St. George, Woodsman of the World (George Padbury, J. K. Bramble among its members), Silver Creek Lodge No. 19 A.O.U.W. (Ancient Order of United Workman), Royal Highlanders, the Rebeccas, and the Knights of Pythias were all said to have enjoyed a thriving membership. A Chinese Lodge, called the Chinese Empire Reform Association U.S.A., was also active.

All of these organizations held their meetings in the same building, now owned by Ottawa Masonic Lodge No. 51. They all paid rent to J.A. Schaffer prior to 1929. After 1929, Ottawa Lodge No. 51 owned the building. Silver Spray Lodge No. 9, organized by J. W. Kinsley, Mrs. D. Conrad and Annie Doering, was the woman's auxiliary of Evergreen Lodge No. 16, Knights of Pythias.

"The mining community had passed the "Boom Days" and was prosperous, lacking only one thing - a lodge. Early in 1898 a small group of men met in the "Hall" at Marysville and held the first recorded formal meeting of Masons there. They were a mixed group, as occupations went. One a justice of the peace, another ran a meat market, an done was the Northern Pacific railway agent. Several were miners and some were officers in the mainstay of the town, the Drumlummon mine, but they had one thing in common; all were first class citizen and were among those who stood highest in the community.



Ottawa Lodge (Cabin)

These leading citizens decided that about all that was needed was the establishment of a branch of masonry. The nearest lodge was at Helena and those 22 miles to town in the horse and buggy days meant a two day trip and an overnight stay. For this and other reasons they wanted their own lodge. Sixteen men from Marysville and near-by communities attended the first meeting and became charter members of what became Ottawa Lodge No. 51, chartered on September 14, 1898. They were Samuel Bisphop, L.A. Gray, Oscar M. Lanstrom, Newell H. Mason, George W. Padbury, Samuel E. Bowlby, John Herron, A.D. Marshall, James M. McDougall, Charles R. Stevenson, R. W. White, John C. Edwards, Carel B. Johnson, Will H. Murgittroyd, Peter A. Printz and H. E. Thompson.



Ottawa Lodge No. 51. Today

The "Hall" was the center of activity for the town. It was on the 2nd floor where they met. It was heated by woods stoves which are still in use today. The pungent odor of burning pine even now fills the air when the lodge meetings are held, on the 1st and 3rd Fridays of each month, from April through December.

In those days, substantial communities had formed at the nearby mining camps of Gloster, Pennobscot, Bald Butte and Empire, and in due time leading men in the camps became interested in becoming Masons. The lodge grew in membership. When these members came from nearby camps it required a trip of several miles and half the trip was always up hill. There were no automobiles and very few horses to be had, so a lot of the men walked, making the laborious trip at the end of a 10-hour, back breaking shift in the mines. Sometimes the trip, or part of

it, was made in blizzard conditions. In the winter they used skis, and one could always hear tales of the wild rides down the steep hills and around the sharp curves, with nearby trees and boulders on the road forming an ever-present danger. These trips, whether in summer or winter, pretty well demonstrated the members' zeal for masonry.

Today Ottawa Lodge No. 51 has 116 members and it gives every evidence of continuing to grow. It is indeed the "biggest little Lodge in Montana." Independent Record, 9/12/1948.

After 105 years this Lodge is still active with meetings being conducted from April to December with members in attendance from Marysville, Helena, Lincoln, Elliston and Boulder.

This article is an excerpt from "Marysville, It's History and It's People", by Earl Fred, 2013.



Chinook No. 50 & Havre No. 55 Install Worshipful Masters



Chinook Lodge No. 50 and Havre Lodge No. 55 held a joint installation of officers for 2025-2026. At the top, Brother Jack Mattingly was installed as WM of Chinook Lodge & Bro. John South being installed as WM of Havre Lodge. The installing officer was Bro. Wade Riden, Deputy Grand Master.



Freemasonry Teaches Men to Look Inward Honestly Rather Than Blame Outwardly

Kenneth W. Peck, Ashlar No.29/Billings No. 113

One of the most demanding—and most valuable—lessons Freemasonry offers is the expectation that a man examine himself honestly. In a world quick to assign blame, justify failure, and excuse shortcomings, the Craft quietly turns a man's attention inward. It asks not, Who is at fault, but What must I improve?

This inward focus is intentional. Freemasonry was never designed to reform society directly. Its method is more deliberate: improve the individual, and society improves as a result. The work begins not with condemnation of others, but with honest self-assessment.

Self-examination requires courage. It is far easier to identify faults in others than to confront them within oneself. Freemasonry recognizes this tendency and challenges it. Through symbol, instruction, and reflection, a Mason is reminded that his own conduct is the proper starting point for improvement.

The Craft does not encourage harsh self-judgment or excessive introspection. Its aim is clarity, not self-reproach. To examine oneself honestly is to see one's strengths without pride and one's weaknesses without excuse. It is the discipline of truth applied inwardly.

Modern culture often frames personal failure as something imposed from outside—circumstances, injustice, or misfortune. While these influences are real, Freemasonry refuses to allow them to become permanent excuses. The Craft acknowledges adversity but insists that responsibility remains personal. A man may not control every circumstance, but he is always accountable for his response.

This expectation distinguishes Freemasonry from many contemporary philosophies. It does not offer a narrative of victimhood or entitlement. Instead, it offers a standard. The Mason is invited—quietly but persistently—to measure himself against that standard and adjust his conduct accordingly.

Self-examination in Freemasonry is not episodic; it is habitual. It is not reserved for moments of failure alone, but practiced regularly. The disciplined Mason learns to reflect on his words, actions, and motives. Over time, this habit reshapes character more effectively than any external rule ever could.

Ownership is central to this process. When a Mason errs, the Craft provides no language for evasion. There is no encouragement to blame others, minimize harm, or rationalize misconduct.

Error is to be acknowledged plainly and corrected deliberately. This expectation is neither punitive nor

shaming. It affirms the dignity of the individual by treating him as capable of improvement.

Regular self-examination also guards against hypocrisy. A man who measures his own conduct is less inclined to judge others harshly. He recognizes his own imperfections and tempers criticism with humility. This does not excuse wrongdoing, but it fosters fairness.

Within the lodge, this inward focus preserves harmony. Disagreements are inevitable wherever thoughtful men gather. Self-examination encourages each Mason to ask not only whether he is right, but whether he is acting rightly. It shifts emphasis from winning arguments to preserving respect.

Outside the lodge, the effects are even more pronounced. A man accustomed to self-examination becomes steadier under pressure. When conflict arises, he considers his own contribution before assigning blame. When outcomes disappoint, he evaluates his preparation rather than searching for excuses. This approach earns trust and commands respect.

Freemasonry understands that self-examination is ongoing. No man completes it. Growth reveals new weaknesses even as old ones are addressed. The Craft promises no moment of arrival—only a lifelong path of improvement.

This principle stands in quiet opposition to the culture of self-justification. Many systems encourage men to defend or excuse their behavior. Freemasonry instead encourages responsibility without self-loathing and honesty without despair. Through this discipline, a man develops an internal compass shaped by reflection and principle rather than external approval.

Freemasonry does not claim that self-examination alone is sufficient to make a man better. It is a foundation, not a conclusion. But without it, no improvement can be sustained. A man unwilling to look inward will always find reasons to look elsewhere.

The Craft teaches that blaming outwardly may protect pride, but it prevents growth. Honest self-examination may be uncomfortable, but it is transformative. It replaces defensiveness with responsibility and resentment with resolve.

That is why Freemasonry encourages self-examination—not to diminish a man, but to refine him. Not to assign blame, but to claim responsibility. And not to judge the world, but to begin, properly, with himself.



VETERANS DAY

November 11, 2026

HONORING ALL WHO SERVED



VIRTUES TO LIVE BY

CHARLES M. ROBERTS, GR. CHAPLAIN

The Right Worshipful and Rev. Charles M. Roberts is grand chaplain emeritus of the Grand Lodge of New York. He also serves as general grand chaplain of the General Grand Council of Cryptic Masons International. This article appeared in the "Grand Chaplain's Corner" of The Empire State Mason Magazine in its Fall 2016 issue.

What is a Virtue? It is a HABITUAL AND firm disposition to "do good." It allows a person not only to perform "good acts," but to give the very best of oneself if one practices said virtues.

The cardinal virtues are the four principal moral virtues. The English word, *cardinal*, comes from the Latin word *cardo*, which means "hinge." All other virtues hinge on these four: *temperance, fortitude, prudence, and justice*.

Unlike the theological virtues, which are: *faith, hope, and charity* (or love), which are the gifts of God through grace, the four cardinal virtues can be practiced by anyone; thus, they represent the foundation of natural morality.

Temperance represents restraint. The Mason must control his passions and desires. He must practice restraint in all things and avoid excess. He must exercise caution in his action, speech, thought, feeling, judgment, and life.

For the Mason, *fortitude* symbolizes more than physical courage. It also represents moral courage. The Mason must have the strength and ability to make a decision based upon his own moral convictions and stick to it regardless of the consequences. The Mason must exhibit the highest moral and ethical principles in his life and stand by those principles when society looks unfavorably upon those principles.

As a Mason, *prudence* should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. In its most comprehensive sense, prudence implies not only caution but also the ability to judge in advance the probable consequences of one's actions. It also symbolizes wisdom in the conduct of one's activities. Wisdom of mind and soul comes from thought, study, and circumspection. It brings the Mason closer to God. Prudence reminds the Mason to reflect upon the moral and social consequences of his activities and his relationship to his Creator.

Finally, *justice* is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as justice, in a great measure, constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the

minutest principles thereof. Justice symbolizes equality for the Mason. The Mason should govern his own actions, and have them judged openly, and his conduct towards others should be without deception. He should undertake actions because he desires to, and not because he is forced to. His actions should be unselfish and self-sacrificing.

In examining the four cardinal virtues, we find that they themselves are intertwined with one another. They cross boundaries and support each other. It's difficult to be prudent without employing temperance. To ensure that justice is served, it at times requires great fortitude, and it is always prudent to ensure that justice is served.

At the end of the day, living by the cardinal virtues will bring to each of us honor, and a reputation that is untarnished. Alternatively, failing to heed the teachings of the cardinal virtues can lead to a life of sadness, one where we are left trying to rebuild that which we once had.

For our lodges, as long as we govern ourselves by using the cardinal virtues as a guide, then we will continue to stand the test of time. We will, through our actions, ensure that the detractors of Freemasonry are overshadowed by the truth of Freemasonry.

The Four Cardinal Virtues of Freemasonry provide a framework for daily living and serve as a guide for our relationship with God and our fellow man. Thus, these virtues are important to Freemasonry. Perhaps this is why they are introduced in the Entered Apprentice Lecture, to provide a foundation upon which to build the lessons of Freemasonry.

As new Masons, we must begin to develop and strengthen these virtues, which will help us grow and develop into better men. As experienced Masons, we should constantly remind ourselves of these virtues and their importance in our lives. If we strive to perfect the Four Cardinal Virtues in our lives, we will grow closer to God, be content with our station in life, and influence society for the better.

Resources: "The Four Cardinal Virtues - The Masonic Trowel," Grand Lodge of Texas; "Our Cardinal Virtues" by Allen W. Record, 2008 Grand Lodge of Utah; Short Talk Bulletin, Volume 94, Number 11, November 2016.



**COME SEE
WHAT WE SEE!**

Montana Masonic Museum

www.instagram.com/mtmasonicfoundation

Mon-Fri 9-4pm (closed all state and federal holidays)
Hours subject to change. 406-442-2323 for questions

425 N. Park Ave, Helena, MT 59601

Parking on street, or in lot behind building (access via alley)



Capt. Thomas P. Fuller

Reid Gardiner, Editor

Soldier, Pioneer, Merchant, Civic Leader

Early Life and Civil War Service

Fuller was born October 23, 1838, in Schenectady, New York, to William and Sarah Peck Fuller. Educated in the schools of Columbia and Saratoga counties, he followed his father west to St. Paul, Minnesota, in 1858 and worked as a bookkeeper in the family's mercantile business. Two years later, father and son pushed into Indian Territory, opening a trading post. Fuller returned to the east in the fall of 1860, but the pattern was set: his life would keep moving toward the frontier.

When the Civil War came, Fuller volunteered for the Union. He enlisted on January 22, 1862, as a private in Company D of the 93rd New York Infantry, the Morgan Rifles, and quickly proved reliable enough to be promoted to quartermaster sergeant, on March 1st. With the Army of the Potomac, he served through the hard campaigning in Virginia, he suffered a flesh wound to the neck, recovered, and returned to duty. He briefly served with General Wadsworth during Virginia's Peninsular Campaign, where disease, exhaustion, and enemy fire tested every soldier's endurance. On January 2, 1863, he was commissioned first lieutenant and quartermaster.

By December 30, 1864, Fuller had risen to captain and command of Company A. His gift was not only courage but competence: the ability to keep men, supplies, and decisions moving under pressure. Reassigned to staff duty, in June 1864 he accompanied General Rufus Ingalls to General Grant's headquarters at City Point, Virginia. When Richmond, the Confederate capital, surrendered in April 1865, Captain Fuller was one of the first officers under General Weitzel to enter. On June 8th after completing staff duty, he resumed command of Company A. He was discharged on June 29th, 1865, upon the end of the war.

The 93rd New York's own story measured the cost of that war. It left Albany on February 1, 1862, consisting of 38 officers and 983 enlisted men. In time, another 684 soldiers joined its ranks, bringing the regiment's total strength to 1,705. But war years took a heavy toll. When the regiment finally mustered out on June 29, 1865, only 23 officers and 515 men remained. Of those who had first marched away from Albany, just 2 officers and 85 men returned home. The regiment had served through the great campaigns of the Army of the Potomac at Antietam, Fredericksburg, Chancellorsville, Gettysburg, Bristoe, Mine Run campaigns, the Overland Campaign and Petersburg and Appomattox, where it witnessed General Lee's surrender to General Grant on April 9, 1865.

Postwar Transition and the Road to Montana

After the war, Fuller returned to St. Paul and entered the employment of James J. Hill, president of the St. Paul, Minneapolis and Manitoba Railway Company, the railroad builder who would help redraw the commercial map of the Northwest. Hill's rail lines pushed settlement, wheat,

livestock, and trade across the region, tying new communities to distant markets. Hill's ambitions continued to grow; in 1889, the railroad became the Great Northern Railway. Fuller's time near that world of transportation and enterprise prepared him for the work waiting in Montana.

On May 22, 1866, Fuller joined Captain James L. Fisk's final and largest wagon train to Montana. For \$100, emigrants received meals, transportation, and an armed escort across the northern plains. The expedition, 160 wagons, about 500 people, and 27 wagon divisions reached Helena on September 9 after 110 days on the road. Fisk had led four northern overland expeditions between 1863 and 1866, each beginning in St. Cloud, Minnesota, and ending near Helena. Fisk's route was intended to offer a safer, government protected path to the gold fields, and it delivered Fuller into the town that would define the rest of his life.

Business Career in Helena

Before Montana was a state, when Helena was still a hardedged mining town of muddy streets, freight wagons, and rowdy miners; Thomas Fuller arrived with with a soldier's habits and the instincts of a businessman. He had known war, discipline, and danger before he ever saw the gold camps of the northern Rockies. What he brought west was less dramatic than fortune hunting but more enduring: steadiness, public spirit, and a talent for making institutions work.

Like most mining towns, Helena carried its share of foul odors: streets thick with manure, mud, or dust; the faint reek of stagnant wastewater; and the sharp, ever-present scent of wood smoke. Indoors, visitors were often met by an equally complex blend of frontier smells. Nevertheless, Helena was fresh with possibilities when Fuller arrived: a city of wagons, outfitters, miners, merchants, and men trying to turn a mining camp into something permanent. Fuller stepped naturally into that world. He had army discipline, frontier experience, and a bookkeeper's confidence with accounting, all well suited to a town improvising its way toward permanence.

Fuller first entered the hotel business with Major William E. Cullen, who also arrived with the Fisk expedition. Fuller found himself among Helena's emerging leadership circle. Men like Cullen and Colonel Wilbur F. Sanders, who helped shape Montana's legal and political future. Helena was not just a place of business; it was a network of ambitious men. William E. Cullen, became the first Attorney General of Montana Territory and built a successful law practice with Wilbur F. Sanders. Colonel Sanders served as prosecutor for the Miners Vigilance Committee in Virginia City, and became one of Montana's first two United States Senators. Sanders also served as the first Grand Secretary and third Grand Master of Grand Lodge of AF&AM of Montana.

From 1869 through 1870, Fuller took on an important role in Montana's growing commercial life when he accepted a position with Wells Fargo Express Co., and Glimer & Salisbury's Overland Stage Line, as agent in Virginia City and Helena. Around the same time, he opened T. P. Fuller Hardware, a



Capt. Thomas P. Fuller

business that became a familiar part of Helena's business district. By 1888, his store was well known for supplying hardware, stoves, tinware, and Atlas gunpowder to the growing community. For many years, the business reflected Fuller's place in Helena's expanding economy, but failing health eventually forced him to step away. By August 1896, he had closed out his inventory and liquidated the store's assets.

Fuller continued to move through the busy world of territorial commerce. From 1870 until June 1, 1873, he served as agent for the Diamond R Freighting Company in Deer Lodge and Missoula counties, helping support a freight network that dominated Montana's territorial shipping. The superintendent and co-owner of the Diamond R was Col. Charles A. Broadwater.

In the midst of this demanding work, his personal life also took a lasting turn. On March 19, 1871, Fuller married Miss Lillian Lippincott, of Deer Lodge, a native of Minneapolis. Together they would raise two daughters, Florence and Lillian L., even as Fuller's work pulled him deeper into Helena's public affairs.

Federal and Territorial Public Service

As Helena grew, Fuller's reputation for careful business habits and dependable judgment began to carry him beyond private enterprise. The same qualities that had made him useful in the military and trust in commerce also made him valuable in public office, where territorial and federal responsibilities demanded patience, accuracy, and steady hands.

Fuller's public career soon moved into federal administration. In October 1870, he became Assistant Internal Revenue Collector for Deer Lodge and Missoula counties, a vast district covering much of the western Montana Territory. His performance brought a larger appointment: on June 9, 1873, President Ulysses S. Grant named him Collector of Internal Revenue for Montana Territory. When the district briefly expanded in 1883 to include Utah and Idaho, Fuller was again chosen to lead it from Montana. Although Utah was soon reassigned to Nevada, Fuller continued to direct Montana's revenue work through deputy offices in Glendive, Helena, Butte, and Virginia City. By the time he left office on September 20, 1885, he had served more than twelve years, one of the longest tenures of any Montana territorial collector.

The work placed Fuller at the center of one of territorial Montana's most contentious issues: taxation without full political power. Mining assessments drew particular criticism, and frustration echoed across the West. Montana Chief Justice Decius Wade gave voice to the grievance when he asked: "Why a man, simply by moving to a territory, should become an exile in the land of his birth except when taxes came due." For territorial citizens, revenue was never merely administrative. It sharpened the argument for statehood, which Montana finally achieved on November 8, 1889.

From 1875 to 1877, Fuller took on another task tied to Helena's rise: as disbursing agent for construction of the United States Assay Office. This role put him behind one of the institutions that supported Montana's mining economy and reinforced Helena's standing as a territorial business center.



Thomas P. Fuller

Civic Leadership and Fraternal Life

Yet Fuller's life in Helena was not confined to offices, freight houses, or ledgers. He moved within the civic and fraternal circles that gave the young capital its character, joining the men who organized institutions, responded to danger, celebrated progress, and helped turn a mining camp into a city with memory and identity.

Masonry became one of Fuller's enduring civic ties. The archives of the Grand Lodge of AF&AM of Montana record Captain Thomas P. Fuller as a member of Morning Star Lodge No. 5, with which he affiliated on March 24, 1888. His name appears steadily in newspaper articles and the Annual Proceedings of the Grand Lodge of Montana from 1872 through 1899, evidence of a long association with the fraternity and with the Masons. Over the first thirty years of Montana Masonry, Fuller knew most of the Grand Masters, Grand Secretaries, and other Masons, particularly in Helena and western Montana.

His place among Helena's founders was also visible in the Rocky Mountain Club, later known as the Pioneer Club of Montana. Founded November 18, 1875, the club gathered men closely identified with the territory's early history. Col. Charles A. Broadwater served as president, with Fuller as vice president. It remained a social center for pioneers until late 1884 and was reorganized as the Montana Club on January 9, 1885.

In 1877, as the Nez Perce retreated into Montana and fear spread through territorial settlements, Governor B. F. Potts authorized civilian militia companies to help protect local communities. Captain Fuller organized and commanded a cavalry company that remained in service for about sixty days, standing guard during one of Montana's most anxious frontier moments.

In 1881, as Helena moved through the formal process of city incorporation and townsite mapping, its leaders were also finalizing the municipal street grid that would define the growing city. During this period, one prominent street through Helena's historic district was officially named Fuller Avenue in honor of Captain Thomas P. Fuller, a lasting reminder of his place among the men who helped shape the community. Fuller Ave is one block east of the Grand Lodge of Montana office building.

In April 1883, Governor J. Schuyler Crosby appointed Fuller Adjutant General on the governor's staff, with the rank of Brigadier General of Montana's militia. The militia itself was established in 1867 and later became the First Montana Infantry. The assignment suited a former Union officer whose military discipline had long translated into civic service. During Fuller's tenure, militia companies were organized across the territory, strengthening the local military structure that would later become part of the National Guard system under the Militia Act of 1903.

Governor Crosby's choice also reflected his own military instincts. Before coming to Montana, he had served in the New York State Militia, received a regular-army appointment from President Abraham Lincoln, and later served as a brevet lieutenant colonel and aide-de-camp to General Philip Sheridan. In Fuller, Crosby found a territorial leader who understood both military organization and public duty.

By the 1880s, Fuller's reputation for reliability had become one of his strongest public assets. In 1883, Helena voters elected him to the Board of Health, another sign of the trust placed in his judgment.

That same year, Helena celebrated its arrival as a railroad city. On July 4, 1883, the Northern Pacific Railroad brought the first scheduled train into town, and Fuller served as Chief Marshal for the celebration. A special "Bullion Train" left Helena that day with fifty cars carrying one million pounds of silver from the Gregory Mine and reduction works near Jefferson City, bound for New York, announcing the Helena's wealth and its connection to the nation. Two months later, on September 8, 1883, dignitaries gathered 50 miles west of Helena, Montana, between Garrison and Gold Creek for the Northern Pacific's golden spike ceremony to mark the completion of the east-west lines of the Northern Pacific. former President Grant, was among the dignitaries who drove the golden spike. Later that day, Fuller escorted his old commander through Helena, linking his Civil War past to the city's railroad future.

Railroads continued to reshape Helena's fortunes. On November 19, 1887, Col. Broadwater, as president of the Montana Central Railway, worked with James J. Hill of the Minneapolis & Manitoba Railway to build new competitive routes through Montana. The line from Great Falls to Helena later extended toward Havre and Butte, and by forcing competition with the Northern Pacific, it helped lower shipping rates. In 1889, the Manitoba-Montana system became known as the Great Northern Railroad.

Fuller's civic standing reached its height when Helena twice elected him mayor. From 1888 to 1891, he was the sixth person to become mayor, including the year Montana entered the Union. During four years in office, he never missed a city council meeting, a small statistic that perfectly captured the steadiness that had defined him since the war.

Veterans' Organizations

Even as Fuller became a merchant, officeholder, and mayor, the war never entirely left his public identity. Like many Union veterans who had scattered across the West, he carried with him the memory of comradeship and sacrifice, and he worked to give Montana's former soldiers a place to gather, remember, and continue serving one another. Fuller also helped bring the Grand Army of the Republic to Montana Territory. On December 17, 1883, Wadsworth Post No. 8 was organized under a charter from the Department of Utah. Named at Fuller's suggestion for Union General James S. Wadsworth, who had been killed at the Battle of the Wilderness, the post gave Montana's Union veterans a formal home for memory, fellowship, and mutual support. Fuller served as Post Commander.

In 1885, when the Department of Montana, Grand Army of the Republic, was formed, Fuller was elected its first Department Commander. The Helena post was renamed Wadsworth Post No. 3 and became a central gathering place for local Union veterans. Under Fuller's leadership, scattered veteran groups became a territorial organization.

His influence also reached beyond Montana. In October 1885, he traveled to Portland, Oregon, to help organize and preside over the first encampment of the Grand Army of the Republic for the Department of Oregon, Washington, and Idaho. Three years later, in September 1888, Fuller traveled

to Columbus, Ohio, where he represented the Department of Montana at the Twenty-second Annual National Encampment of the Grand Army of the Republic.

Final Public Responsibilities

Near the end of his life, Thomas P. Fuller accepted one final public responsibility: an assignment that carried him north to the Blackfeet Reservation. On November 22, 1897, Senator Thomas H. Carter of Montana recommended Fuller for appointment as United States Indian Agent to the Blackfeet. Thomas Fuller served from 1897 to 1899 from the agency headquarters at Browning. The work placed him in a difficult era of federal Indian administration, as policy shifted from military occupation toward local infrastructure, land administration, and trust-resource management. His most enduring contribution was the completion of the 1898 Blackfeet Tribal Census, later an important source for Blackfeet genealogy and tribal enrollment verification. His reports also recognized the broader identity of the Blackfeet people, noting that the Piegan, Blood, and Canadian Blackfeet were "all of one Nation," despite the political boundary between the United States and Canada. He also confronted miners and land speculators who trespassed on reservation land. In 1898, he reported that little precious metal could be found there, and by 1900 most prospecting on the reservation had ended. It was a demanding final post, but one consistent with Fuller's life: administrative, public-minded, and tied to the unsettled edges of Montana's development.

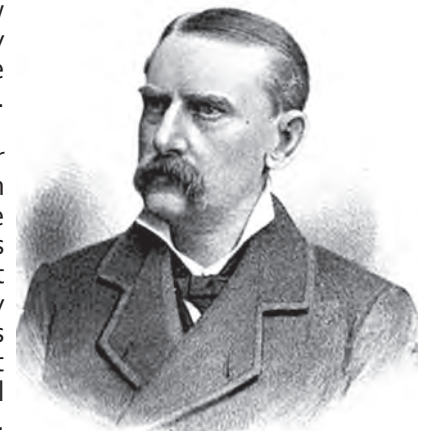
Death, Funeral, and Legacy

By the time Fuller's final years arrived, his name had become part of Helena's public landscape. Business, government, military service, Masonry, veterans' affairs, and local charity had all drawn on his energy. His death would show how deeply one life of steady service had entered the memory of the community.

Captain Thomas P. Fuller died of heart disease on March 25, 1899, at age sixty, while still serving as United States Indian Agent at the Blackfeet Agency in Browning. Five days later, Helena turned out to mourn him. His funeral was held March 30 at St. Peter's Episcopal Church, where the Reverend W. W.

Love officiated, followed by tributes at the cemetery. The procession read like a roll call of the city Fuller had served: police under Chief Becker, soldiers from Fort Harrison, the Fire Department with its apparatus draped in mourning, fifty members of the Grand Army of the Republic, city council members, Wadsworth Post comrades, former mayors, pioneers, and city and county officials. Helena was not simply burying a former mayor; it was honoring one of its longtime civil servants.

Across Helena and Montana, Fuller was remembered as a man who answered when called. He gave money, labor, judgment, and influence on public causes; supported churches regardless of denomination; served schools without pay; aided fire companies; and gave time and resources to



T. P. Fuller

libraries. He supported roads, mail routes, commerce, mining ventures, public improvements, and relief for the poor and unfortunate. In Montana's hard years of growth, Fuller's usefulness lay not in grand gestures but in steady generosity and practical service.

Those who gathered remembered a life defined by duty. Since arriving in Montana, Fuller had been collector, businessman, councilman, mayor, soldier, and citizen. He was recalled as courteous, capable, and efficient a man who died as he had lived, doing his work faithfully and well. Members of Helena's city government came in gratitude for his service, while friends from every part of the community came to honor a respected neighbor.

Masons, Companions of the Loyal Legion, Comrades of the Grand Army of the Republic, and reunited Confederate soldiers stood together in tribute. To them, Fuller was a brave and patriotic soldier, a good comrade, and a respected commander. At the cemetery, they prepared to lay him in his last camp beneath the folds of the flag he had defended and honored.

A snowstorm cut the ceremony short. Chaplain L. D. Beary of Wadsworth Post read the burial service, and Major Martin Maginnis, rather than keep mourners standing in the snow, announced that his eulogy would be published in The Independent Record Newspaper. Three volleys were fired, taps sounded, and Thomas P. Fuller was laid to rest in Forestvale Cemetery in Helena, Lewis and Clark County, Montana.

Fuller's story remained in Helena's streets, institutions, and civic memory. He had come west as a soldier, then became a merchant, federal officer, mayor, Mason, veteran leader, and Indian agent. At every turn, he answered the needs of the place he had chosen as home. Through steady duty, practical leadership, and a lifelong willingness to serve, Thomas P. Fuller helped shape early Helena and territorial Montana, leaving behind the profile of a public-spirited pioneer whose life became part of the community he helped build.



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March 30 1899 – Independent Record, Helena, Montana, Part 1.

Thu, March 30, 1899, Helena Semi-Weekly Herald, page 4, Thomas P. Fuller.

Thu, April 6, 1899, The Helena Independent, page 6, Thomas P Fuller.

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Montana Masonic Foundation and Deer Lodge No. 14 Reading Achievement Program - Bikes for Books & Kindles for Kids



Avon School - Winners Liam Corey and Augusta McIntosh



Elliston School - Winners, Isaac Thomas and Oaklee Egan



Garrison School - Winners, Kendra Cyancy and Benjamin Lemafa



Grandview School - Winner, Triniti Hawkes



Deer Lodge School - Jr Good, Millie Rubink, Charlotte Ridgeway, Hudson Perkins, Olivia Harold and Max Evans



Ovando School



Ovando School - Winners, Ava Tougas & Mable Hessler



Ovando School - Winners, Ava Tougas



Ekalaka No.120 and Powder River No. 135 Installation of Officers for 2026-2027

Ekalaka Masonic Lodge No. 120, together with Powder River Lodge #135 (Broadus), joined at the Ekalaka Lodge on Saturday the 29th to install their Officers for the 2026-27 Masonic year. Pictured here are the Officers and their lovely wives.

Brother Dague Receives Lodge Service Award

Ekalaka Masonic Lodge No. 120 presented its Masonic Service Award to Brother Franklin Delano "Dell" Dague, honoring his 66 years of active membership in the Lodge. Joining Dell for this 93rd birthday presentation was Dell's lovely wife, Louise.



Hiram No. 52 Installation of Officers for 2026-2027

Hiram Lodge No. 52 with guests from Ekalaka No. 120, their ladies, and the recipients of the Broken Column Pin.

Columbia Falls Lodge No. 89 Conducts First Meeting for the 2026-2027 Masonic Year



Meeting held in Columbia Falls. Senior Grand Warden John Heston, Bigfork 150 WM Jeffery Sweet, Kalispell 42 WM Jeff Markee, and Trinity 152 WM Lief Erickson were all present to visit and support Columbia Falls at the first meeting of the year.



David L. Nielsen, PGM - While in Edinburgh, Scotland, I was allowed to visit Edinburgh St. Andrew No. 48. They had 11 brothers from Finland and one American (me). Fun meeting and a rare opportunity to learn about their respective countries and lodges.

Hands of the Workman

Joshua Edward Patterson Grand Master 1953-1954

Reid Gardiner, Editor

Joshua Edward Patterson was born on November 2, 1893, in Morris, Illinois. His early years carried him west with his family, first to Anita, Iowa, and later to Fontanella, where he attended the public schools and graduated with the class of 1913. Practical-minded and purposeful, he continued his education at Highland Park College in Des Moines, earning a degree in pharmacy. By 1916, that profession had brought him to Montana, where he lived and worked in Billings and Roundup, beginning a life of service that would become closely tied to his vocation.



became a Noble of the Mystic Shrine in Al Bedoo Temple. He was also a member of Alice Chapter No. 51, Order of the Eastern Star.

During the 1953–1954 Masonic year, a Special Communication of the Grand Lodge of AF&AM of Montana was called for several important purposes: to constitute Pryor Mountain Lodge No. 151, Trinity Lodge No. 152, and Hot Springs Lodge No. 153; to dedicate the new temple of Ekalaka Lodge No. 120; to conduct the funeral of R. W. Past Grand Secretary Ralph N. Lodge; and to lay the cornerstone of the remodeled Livingston Lodge No. 32 temple.

When the nation called, Patterson answered. In 1918, he enlisted in the United States Marine Corps and served until his discharge in 1919. His service took him to Mare Island Naval Shipyard in California, which served as a Marine recruit training center from 1911 to 1923. Patterson was attached to Company E, an administrative and training company for new recruits, and to Company F, a holding and training unit. Both were specialized garrison units stationed at Mare Island, where he served during a defining period in American history.

After his discharge, Patterson returned to Roundup, but his path soon led him to Edgar, Montana. In 1921, he purchased a drug store there and was appointed postmaster. For the next thirty-three years, he served the people of Edgar in both roles, becoming a trusted presence in the community's everyday life.

His commitment to service did not end with his military discharge. Patterson became a loyal member of the American Legion and served as adjutant of Clarks Fork Post. As the father of two sons, he understood the importance of guiding young people and gave generously of his time to the Boy Scouts and DeMolay. He helped organize and promote a DeMolay chapter for that part of Carbon County, and on June 23, 1954, his efforts were recognized with the honorary Legion of Honor. He also served for several years as clerk of the Board of Trustees of the local schools and was a longtime member of the Elks Club.

On November 10, 1920, Patterson became a Master Mason in Roman Eagle Lodge No. 77 at Fromberg, and from that day forward he devoted himself earnestly to the fraternity. The lodge prospered under his leadership when he served as Worshipful Master in 1936 and again in 1943. With his encouragement, the five lodges in Carbon County united to advance the best interests of Masonry, holding frequent joint meetings that strengthened fellowship among the brethren. In 1944, he received the degrees of the Scottish Rite in Billings, and in November of that same year he

As Most Worshipful Grand Master, Patterson presided over the 90th Annual Communication on August 17–18, 1954, in Great Falls. The gathering brought together 15 visiting Grand Officers, including 6 Grand Masters, 6 Past Grand Masters, 1 Grand Secretary, and 2 Senior Grand Wardens. At the time, Montana Masonry counted 24,879 members and 138 chartered lodges, a reminder of the era in which Patterson helped guide the Craft through a season of strength and broad participation. In 2026, those numbers stood at 2,901 members and 71 chartered lodges.

Throughout his life, Brother Patterson served his country, his community, and Masonry with unselfish loyalty and devotion to duty. Quietly and with dignity, he carried out the daily work of service to God and humanity. Edgar and the surrounding communities were better places because of his influence and labor. As a 38-year member of the American Legion, he served in many capacities. As a druggist and postmaster, he often drove miles into the country to deliver an important letter or needed medicine. He lived and practiced the teachings of Masonry not only in the lodge hall among his brothers, but every day and in every way. To those who knew him, he was a living example of true Masonry, and the memory of his many acts of kindness endured long after the moments themselves had passed. Under his guiding hand, Montana Masonry grew and prospered.

M.W. Past Grand Master Patterson laid down his working tools on October 2, 1971, at Garden Grove, California, at the age of seventy-seven. He was buried in Fairhaven Memorial Park in Santa Ana, Orange County, California. His was truly a well-spent life.



MASONIC INVENTIONS

By: Chuck Clampitt, MT Etna No. 333, Indiana

An invention can be defined as a new or unique item or process not previously developed. That invention could be as simple as a mouse trap or as complicated as a steam engine. Another thought about an invention is to develop an idea or process that has never been previously thought of or successful. (One such idea, attributed to Thomas Edison, was to capture the ability to make sound. The resulting invention was the phonograph.) Another example was the idea of permanently capturing an image that we know today as a photograph. Through the ages man hadn't progressed beyond drawing and painting to perform this task. All that would change in the 1820's.

In 1826 or 1827 a Frenchman named Joseph Nicéphore Niépce developed a process to create a still-life image on what looked like a piece of smoked glass. Using a process called heliography, he used a pewter plate coated with a type of asphalt to capture a recognizable image. Though somewhat successful the picture was dim and took eight hours to capture the image, it did prove to be a first step that resulted in what became photography.

Niépce's continued to work on his revolutionary idea of capturing likenesses along with a collaborator and eventual partner named Louis Daguerre, a painter and physicist. After Niépce passed away in 1833, Daguerre continued to work on to improve the process that in 1837 resulted in the first practical photograph that became known as the daguerreotype. The new process exposed an iodized silver plate in a camera which was exposed to mercury fumes and then made permanent by a solution of common salt. With a reduced timespan of 20 to 30 minutes and a permanent likeness that did not fade, this new form of photography became a commercial success not only in Europe but also in the United States.

Originally having a picture taken was an expensive pursuit for the well to do, but changes to the photo process soon made it more accessible for the middle class. By the 1850's the copper plate of the daguerreotype was replaced with a thin iron plate which became known as a tintype thus making them less expensive. By the Civil War photos of men in uniform became very popular keepsakes for families left at home and for the first time, newspapers and magazines used photos to illustrate articles on the war. Soon after the war a further advancement made it possible to print photos on stiff cardstock that became known as cabinet cards. With each advancement in the photo process costs decreased making

accessibility more affordable to the mass market. Eventually the Kodak Company took the demand to a whole-new level when in 1900 it marketed the Kodak Brownie Camera. This was a simple and inexpensive box camera created for mass consumption. Now anyone who wanted to take photos was able to do so.

So where is the Masonic connection? Well, as you might guess, Louis Daguerre was a Mason. While the popularity of photography grew worldwide in the 19th and 20th century, Daguerre's invention would also impact Masonry leaving a visual record of uniforms, awards, decorations, and special events that stretch back over 150 years.

(Note: daguerreotypes were on a flexible metal, and when bent would cause damage to the photo. As a result, these are easy to identify since they were usually placed in a small hinged case for protection. Tintypes were heavier and more durable and can often be found without any sort of case or frame.)



Masonic Education

by Brother Mike Marone, Grand Lodge F&AM of Wisconsin

The following short article is written with the intention to be read within an open Lodge, or in fellowship, to all the members in attendance. Following this article is a list of discussion questions which should be presented immediately following the presentation of the article.

The True Gift of the Grip

Brethren, before I begin, I invite each of you to picture an empty chair in your lodge

Not just any chair.

The chair of a Brother who used to attend lodge, but no longer does.

The chair of a Brother who helped build your lodge, who laughed with you, who shook your hand.

Now ask yourself: When was the last time someone reached out to him?

I would like to speak about something we all possess, something we have all received, and something we have all given countless times.

The grip.

Most Masons understand it as a means of recognition. But I would argue that recognition is only its smallest purpose.

The true gift of the grip is not identification. It is connection.

When we extend our hand to another Brother, we are doing something far greater than proving membership. We are symbolically declaring that no man walks alone. We are acknowledging that if one of us stumbles, another will help steady him. If one of us falls, another will help lift him.

A grip is not merely a sign. It is a responsibility. And that responsibility does not end when the lodge closes. In fact, that is when it begins.

Brethren, let me ask a difficult question. How many members once sat in your lodge chairs who no longer do?

How many Brothers helped pay the bills, maintained the building, mentored new Masons, prepared meals, supported our charities, or helped build the very lodge you sit in today?

When they disappeared, how many of us called? How many of us reached out? How many of us extended the grip one more time?

We often tell ourselves they are busy. We tell ourselves they will return when they are ready. We tell ourselves that someone else probably checked on them.

Yes, sometimes that is true. But many times, it is not.

Silence is not always disinterest. Silence can be pain. Silence can be embarrassment. Silence can be grief.

Sometimes silence is a man fighting battles he does not know how to explain.

Many veterans live with post-traumatic stress. Some struggle with depression. Some struggle with anxiety. Some feel forgotten. Some convince themselves that nobody would notice if they disappeared from the lodge entirely.

The unfortunate reality is that many men suffer in silence. Men are often taught to endure hardship quietly, to carry the burden alone, and never appear weak.

As a result, many withdraw long before they ask for help. Not because they do not need support, but because they do. They fear becoming a burden. They fear taking up someone's time. They fear being judged. They fear appearing vulnerable.

Brethren, if a man believes he cannot be vulnerable among his Brothers, then we have failed to provide what Masonry promises.

Military veterans are particularly vulnerable. Every year, thousands struggle with isolation, trauma, and thoughts of suicide. While the exact numbers fluctuate from year to year, the statistics remain shocking.

The lesson is not found in the number itself. The lesson is that isolation kills. Connection saves.

A phone call matters. A visit matters. A conversation matters.

The simple act of saying, "Brother, I haven't seen you in a while. Are you all right?" matters more than we often realize.

We spend a significant amount of time performing and discussing charity. Yet one of the greatest acts of charity costs nothing: a phone call, a handshake, an invitation, a listening ear.

A Brother seeking relief may not need money. He may simply need to know that somebody noticed he was gone.

As Masons, we often speak of improving ourselves. We study symbols. We memorize ritual. We pursue offices. We joining appendant bodies. We seek education. All of these things have value.

But we must be careful.

If we are so busy climbing the staircase that we forget the Brother standing at the bottom, we have misunderstood why the staircase was built.

Sometimes our ambitions, our titles, our schedules, and yes, our egos can distract us from our first duty: our Brothers, our lodge, and the human beings bettering themselves inside.

No title in Masonry is more important than that. No office is more important than that. No recognition is more important than that.

If a Brother helped build your lodge, you owe him gratitude. If a Brother is struggling, you owe him your compassion. If a Brother disappears, we owe him a phone call.

We often assume that someone else made that call. Someone else sent the message. Someone else stopped by the house. But what if everyone made that same assumption?

Then nobody called.

We use the grip to provide relief. We are reminded of this lesson every time we extend our hand.

It is not merely a means of recognition. It is a promise.

A promise that if one of us is in darkness, another will bring light.

A promise that if one of us is burdened, another will help carry the weight.

A promise that if one of us withdraws, we will go looking. We obligated ourselves to extend relief. Hold yourself accountable to your words.

Relief is not only financial.

Sometimes relief is knowing someone remembered your name. Sometimes relief is hearing a Brother say, 'I noticed you were gone.' Sometimes relief is simply reminding a Brother that he has not been forgotten.

Those are words every Brother understands because we can feel the intent behind them. Those words are transformative. Those words change the perception of the Craft.

Brethren, the greatest gift of the grip is not identification. The greatest gift of the grip is that it reminds us to help one another, and that we are always there to offer that hand.

A grip requires two hands. One hand cannot form it. One man cannot create it. One Brother reaches. The other Brother accepts.

That is Brotherly Love in its simplest form.

We do not forget about Brothers intentionally. It is neglect. Neglect rarely comes from bad intentions. It comes from busy schedules, from distractions, from assuming there will always be another stated meeting, another conversation, another chance.

Sometimes there is not.

I challenge each of us to ask ourselves these questions: Who have I not called? Who have I forgotten? Which Brothers have I never taken the time to know? Which Brothers feel lonely?

Then extend the grip one more time.

Not because someone told you to. Because you obligated yourself to.

Brethren, one day every one of our chairs will be empty. Every one of us will attend our last stated meeting. Every one of us will shake a Brother's hand for the final time without knowing it.

Until that day comes, make a call. Extend the grip. Do not wait for someone else.

Because someday, you may be the empty chair another Brother remembers. And I hope someone reaches out.

The following discussion questions are written to be presented immediately following the presentation of the topic above. There is no right or wrong answers to these questions, they are designed to promote thought and engage all the members that are present in conversation. Take care that the presentation does not exceed 30 minutes. The presenter can present any part of the questions below, or any additional questions, he feels is appropriate.

Questions for Discussion

1. Which Brother has been absent from lodge, and what simple step could we take this week to extend the grip one more time?
2. How does the grip call us beyond recognition and into responsibility for one another?
3. What can our lodge do to make it easier for a Brother who is struggling to feel seen, supported, and able to speak honestly?

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Moving Forward Together

R.W. & Rev Matthew J. Wissell
Grand Lodge of Massachusetts

The question that seems to echo throughout our nation today is: How do we move forward together? The question arises in our homes, our communities, our places of worship, our workplaces, and our civic institutions. We find ourselves living in a time marked by extraordinary innovation and opportunity, yet also by deep divisions. Political disagreements have become personal. Public conversations often generate more heat than light. Many people feel isolated, unheard, or suspicious of those whose views differ from their own. In the midst of such uncertainty, it is natural to wonder what foundation remains strong enough to support a hopeful future.

As Freemasons, we have long understood that one answer stands above all others, truth. Truth occupies a unique place within our Masonic tradition. It is not merely one virtue among many. It is often described as a divine attribute, and the foundation of every virtue. Without truth, justice becomes impossible. Without truth, brotherhood becomes little more than a pleasant sentiment.

Yet when Freemasonry speaks of truth, it means something deeper than simply possessing accurate information. Truth is not merely about winning arguments or proving others wrong. It is a lifelong pursuit that calls us to honesty, humility, wisdom, and self-examination. It challenges us to align our thoughts, words, and actions with what is right and good. This understanding of truth offers a valuable lesson for our present moment.

One of the greatest dangers facing a divided society is the temptation to abandon the search for truth altogether. We are surrounded by voices competing for our attention. News arrives instantly. Opinions circulate endlessly. Social media platforms often reward outrage more than understanding. In such an environment, it becomes increasingly easy to retreat into circles where our assumptions are never questioned, and our biases are continually reinforced. When that happens, people stop listening. Conversations become confrontations. Opponents become enemies. Differences become threats. Most troubling of all, hope begins to fade.

Hope depends upon the belief that understanding is possible, that reconciliation is attainable, and that tomorrow can be better than today. But if we conclude that truth no longer matters, or that it cannot be discovered through sincere dialogue and honest inquiry, then cynicism quickly fills the void. A society that loses confidence in truth eventually loses confidence in itself.

Freemasonry offers a different path. Within the walls of a lodge, men from many walks of life meet upon the level. They bring with them different occupations, experiences, political opinions, and religious traditions. They do not surrender their individuality when they enter the lodge. Nor are they expected to agree on every issue. Instead, they are united by something greater than their differences. They are united by a shared commitment to virtue, mutual respect, and the pursuit of truth. This is no small achievement. In a world that often encourages people to separate themselves into competing groups, the lodge reminds us that genuine fraternity is possible. It demonstrates that disagreement need not destroy friendship. It teaches that respect is not dependent upon uniformity.

The lessons we learn in the lodge room have profound implications for society beyond its doors. Imagine what might happen if more people approached difficult conversations with the same spirit that governs Masonic fellowship. Imagine if our first instinct was not to defeat one another, but to understand one another. Imagine if we valued listening as much as speaking. Imagine if we recognized that every person, regardless of background or belief, possesses inherent dignity, and deserves to be treated accordingly. Such attitudes do not eliminate disagreement, but they transform how disagreement is handled.

The search for truth requires humility because none of us possesses perfect knowledge. Every Brother understands that he remains a work in progress. The rough ashlar is never completely perfected in this life. There is always more to learn, more wisdom to acquire, and more growth

to pursue. This humility is not weakness. It is strength. It enables us to admit mistakes when we are wrong. It encourages us to learn from others. It prevents us from becoming imprisoned by pride. Most importantly, it allows us to continue seeking light, rather than pretending we have already found all of it. Humility and truth together create fertile ground for hope.

Hope is often misunderstood. Some view it as wishful thinking, or blind optimism. But genuine hope is neither naïve nor passive. Hope acknowledges the reality of present challenges, while maintaining confidence that those challenges can be overcome. The hopeful person does not ignore division. He works to heal it. The hopeful person does not deny conflict. He seeks reconciliation. The hopeful person does not surrender to despair. He continues building, even when progress seems slow.

This understanding of hope resonates deeply with the Masonic experience. Freemasonry is, at its heart, a constructive endeavor. The symbolism of our craft centers upon building. We speak of temples, foundations, working tools, and stones shaped for a greater purpose. These images remind us that meaningful achievements are rarely accomplished in a single day. They require patience, perseverance, and vision. The same is true of society itself.

Healthy communities are not built overnight. Trust is not restored instantly. Divisions are not healed through slogans or social media posts. The work of rebuilding relationships and strengthening institutions requires countless acts of integrity, performed by ordinary people, over long periods of time. Every honest conversation contributes to that work. Every act of kindness contributes to that work. Every effort to understand someone with whom we disagree contributes to that work. Every commitment to truth contributes to that work.

As Masons, we are called to be builders of this kind. Our obligation extends beyond the lodge room. The principles we cherish must find expression in our daily lives. We are called to demonstrate that civility remains possible, that integrity still matters, and that brotherhood can flourish even amid disagreement. The world does not need more voices shouting across divides. It needs more bridge builders. It needs men and women who are willing to seek truth without arrogance, to practice conviction without hostility, and to extend respect without demanding conformity.

I remain hopeful because I see such people every day. I see them in our lodges, where brethren continue to cultivate friendships that transcend differences. I see them in our communities, where neighbors quietly serve one another, without seeking recognition. I see them in younger generations who long for authenticity and purpose, amid a culture often characterized by superficiality. These examples remind us that division does not tell the whole story of our time.

Beneath the headlines and public controversies, countless individuals continue the quiet work of building stronger families, stronger communities, and stronger institutions. They are guided by principles that have endured for generations: honesty, responsibility, compassion, and truth. Such virtues remain powerful because they are timeless.

As we look toward the future, we cannot know every challenge that awaits us. New conflicts will emerge. New questions will rise. New obstacles will test our resolve. Yet, we can face the future with confidence if we remain committed to truth. Truth fosters trust. Trust strengthens community. Community nurtures hope. Hope gives us the courage to keep building.

May we therefore continue the noble pursuit that has long distinguished our fraternity. May we seek truth with humility, share it with charity, and embody it through our actions. May our example help illuminate a path forward for a society that longs, perhaps more than ever, for reasons to hope. In places where truth is honored, hope is sustained. Where people work together, in mutual respect and goodwill, a brighter future becomes not merely possible, but attainable.

R.W. & Rev. Matthew Wissell is the Pastor of Cochesett United Methodist Church in West Bridgewater and Chertly United Methodist Church in Norton.

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Built to Last: The Grand Lodge Office Building 90 Years of Service to Montana Masonry

Reid Gardiner, Editor

When the Grand Lodge moved its offices to Helena in 1868, it had already begun a long search for a place it could truly call home. For seventy years, the Grand Secretary and Grand Master worked from rented offices, first in Virginia City and later in Helena. Then, on January 9, 1874, strong winds drove the most destructive fire in Helena's history through the town. The flames consumed businesses, 150 homes, all the records of the Montana Historical Society, and many records of the Grand Lodge of Montana. In the aftermath, Grand Secretary Cornelius Hedges warned that the Grand Lodge needed something more secure and ceremonial than his own office or another rented room.

In 1886, the Grand Lodge office found a new address in the Masonic Hall on Broadway. For a time, the move offered stability. But when fire struck the building in 1928, the old fear returned: what would become of the records, archives, and memorabilia of Montana's Masons if the next blaze reached them?

That August, Grand Master W. J. Marshall urged the Grand Lodge to build a permanent home of its own. The idea gathered momentum, and by 1934 the building fund had reached its goal. At the Annual Communication of 1935, members approved the plans, purchased the site, and chose McIvor & Cohagen as architect. Construction began in August 1936, and by December the long-awaited building was ready.

Ninety years later, the Grand Lodge of Montana still stands at 425 N Park Avenue in Helena. The realization of Hedges's vision more than sixty years after he first voiced it. Carved Masonic symbols greet visitors at the windows and doors. With its horizontal massing, smooth finish, and restrained details, the Art Moderne building carries the streamlined character of the 1930s. Its architect meant it to endure for hundreds of years.

Across those ninety years, the building changed remarkably little. New heating and air-conditioning systems arrived, along with modern electrical outlets, lighting, windows, alarms, and monitoring systems. Each improvement made the property safer, more efficient, and better suited to its time, while leaving its essential character intact. The most visible transformation came with the expansion and redesign of the museum.

The structure itself tells a story of permanence. Measuring 95 feet long and 52 feet wide, it was built of reinforced concrete crossed by horizontal and vertical steel beams, then finished with limestone and brick. Designed to withstand fire, flood, and earthquake, it presents simple, dignified exterior lines suited to its purpose.

From North Park Avenue, the building appears to rise a single story above ground. The lot stretches 275 feet along the avenue and reaches 150 feet deep; at the rear, the structure becomes two stories, opening toward a parking lot, with Empson Alley along the back of the property.

Even its entrance has a story of loss and return. Environmental damage forced the removal of the original bronzed doors in the 1960s. In 2008, craftsmen turned back to the architect's original drawings and reproduced them, restoring the entrance with bronzed doors bearing bold Masonic emblems in relief.

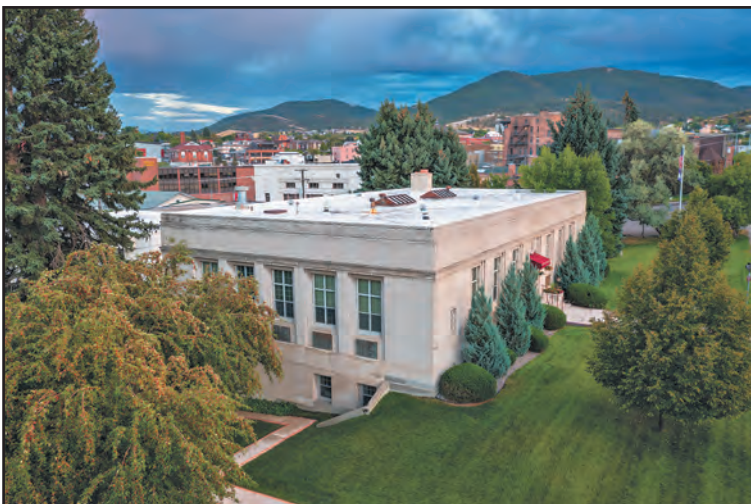
Inside, the redesigned museum extends 52 feet in length and 21 feet in width over a recently restored oak parquet floor. At the north end, a life-size painting transports visitors to the first known Masonic meeting in Montana, held atop Mullan Pass. The display includes a 1723 edition of *The Constitutions of the Freemasons*.

Nearby, the library offers another window into the past. Its shelves feature works on Masonry, philosophy, science, religion, art history, and Montana history. The collection's oldest book dates to 1742, and many volumes are first editions, signed by their authors, or both.

Below these finished rooms lies a chapter that was never completed. The original drawings placed the museum in the basement, but that level was never fully finished. Through the years, proposals have returned again and again, each imagining how the space might finally be completed and put to its best use.

Throughout the building, acanthus leaves carved in marble, limestone, and wood quietly tie the rooms together. Travertine marble lines the vestibule and frames the doors opening from the entrance, while French gray marble forms the baseboards. Underfoot, the terrazzo preserves a replica of the Seal of the Grand Lodge of Montana; farther into the main lobby, it bears the six-pointed star known as the Seal of Solomon.

Today, the Grand Secretary's staff are the building's principal occupants, carrying out work for both the Grand Lodge and the Montana Masonic Foundation. The Foundation owns the property and supplies the management staff who operate the Montana Masonic Museum and Library. It also pays the building's operating and overhead costs, ensuring that those expenses do not come from the Grand Lodge membership's per capita payments. After decades of uncertainty, fire, planning, and patient stewardship, the permanent home envisioned by Hedges continues to protect Montana Masonry's work, history, and memory.



Photographs by Kevin League Photography, Helena, Montana



Eureka Lodge No. 93 Supporting Public Schools

WM Wayne Renfro presents a \$500 check to Denise Gonzalez for the Back to School Free For All. This organization provides free backpacks, notebooks, pencils, art supplies and other essentials to all students, all grades, in a way that does not stigmatize the students. The lodge has donated to this effort for several years. Special thanks to Gibbons Garage who has hosted the event in recent years.

Mark Master Degree Conferred in Eureka



Kalispell York Rite Bodies conferring the Mark Master degree in Eureka on August 8, 2026.
Photo by Jeff Smith

Kalispell No. 42 Conducts First Meeting for the 2026-2027 Masonic Year



2026-2027 Kalispell Lodge No. 42

Back- PM Rich Pettersen; SD Mark Wise; SW Charles Sizemore; Erik Anderson, PM; PM Charlie Hansen, PM; Zander Hiatt.
Front- PM John Swaim, PM; Chris Turner, PM; SGW John Heston, PM & District Rep; WM Jeff Markee, George Cowan, PM.
Photographer- Peter Couse, PM

MWGM Powell Visitation to Kalispell Area Lodges



Back L-R: Christ Turner, PM No. 42; Jeffrey Sweet, WM No. 150; Mark Wise, S.D. No. 42; Kevin Kenfield, WM No. 89; Charlie Hansen, PM No. 43; Dwight Robins, PM No. 89; Daryl Pullam, PM No. 152.

Front L-R: Rich Petterson, PM No. 42; Charles Sizemore, SW No. 42; Don Powell, MWGM; Jeff Markee, WM No. 42; Rich Huston, PGM-HI, No. 89; John Heston, Gr.S.W.; George Cowan, PM No. 42; Zander Hiatt, No. 42; Peter Couse, PM No. 42.

The Origins of Hiram Abiff

By: Chuck Clampitt, MT Etna No. 333, Indiana

One way to have additional interest during a lodge's stated meeting is to include Masonic education on a regular agenda. A variety of topics can easily be found. As one looks through the Ritual Book, Monitor, or around the lodge room at the various symbolic items that one may not know their significance. Such a topic may be the character of Hiram Abiff.

The setting for the Master Mason Degree takes place near the completion of Solomon's Temple. While the degree has a large cast, the three principal characters are King Solomon, Hiram King of Tyre, and Hiram Abiff as portrayed by the candidate. While we are all familiar with the degree, the setting and these individuals are worth further examination.

Masonic degrees, Biblical scripture, and ancient history often parallel one another. From the time of the Israelites escape from Egypt about 1300 BCE, the newly built Ark of the Covenant was kept in a tentlike structure called The Tabernacle. 300 years later, King David decided to build a Temple which would house the Ark and serve as the religious center for the Israelites. David chose the newly created capital city of Jerusalem in 1010 BCE. Given that David was a warrior and man of blood, God dictated that he would not be allowed to build the Temple, but instead it would be built by his son. To foster the building, David established a relationship with Hiram, King of Tyre, in what is now present-day Lebanon. David needed building materials and craftsmen for the intricate details to be included in the elaborate temple he envisioned. King Hiram agreed to provide cedar and cypress logs as well as craftsmen in exchange for wheat, barley, and olive oil.

King Hiram also provided a skilled overseer. In 1 Kings 14:2 "A skilled craftsman sent by Hiram to Solomon to help him build his palace and the Temple. His father was a native of Tyre of a family of craftsmen, but his mother was of the tribe of Naphtali." (Of the 12 tribes of Israel, Naphtali was one of the northern most and had a common border with Tyre.) 2 Chronicles 2:13 states "I am sending you Hiram-Abi, a man of great skill". The name change from Abi to Abiff is actually a corruption of Hebrew translated as 'master'. From that, we see where Hiram Abiff's name is derived and the fact that

he was a skilled craftsman and master. One other noteworthy detail appears in 1 Kings 7:13, where Hiram Abiff is referred to as "the widow's son".

In Masonic ritual, Hiram Abiff is the master builder and biblically is described as "a man of great skill". "He is trained to work in gold and silver, bronze and iron, stone and wood, and with purple and blue and crimson yarn and fine linen. His is experienced in all kinds of engraving and can execute any design given to him. He will work with your craftsmen and with those of my lords, David, your father." (2 Chron 2:13-14). Among these many skills 'Hiram' was as a skilled craftsman in bronze. This metal was used extensively for Temple objects such as pans, bowls, basins, etc., as well as the two large columns that stood 27 feet tall that decorated either side of the entranceway to the Temple.

In the Master Mason Degree the author(s) take certain liberties with historical fact. The Bible makes no reference to how the Temple was actually built, only the material used, the dimensions, and limited description of details. While the Temple was considered 'The Place' of God's presence on earth by the Israelites, how the Temple actually appeared is vague, thus leaving it up to our own imagination. In Masonic ritual, the construction or completion of the Temple isn't the focal point of the degree. The purpose is the symbolism of raising a man (you and I) to a higher level. Throughout Masonry, we are instructed to morally improve ourselves. Just like Hiram Abiff being raised from the grave, we too are symbolically raised to a higher level when we became Masons.





PHTT

PRINCE HALL THINK TANK

MONTANA

10TH
U.S.
CAVALRY

BEYOND THE MOUNTAINS:
Prince Hall Freemasonry in
Montana



YouTube

September 27, 2026 | 8:30pm EST

BRO. ANTONIO CAFFEY

BRO. DAVE GILLARM

BRO. DAMIEN JACK

BRO. RODNEY BLOUNT

BRO. DANIEL GARDINER
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