

PHOENICIA LODGE #58

TRESTLE BOARD

EDUCATION EDITION

FALL-WINTER 2024



EDUCATION ARTICLES



“Remember not only to say the right thing in the right place, but far more difficult still, to leave unsaid the wrong thing at the tempting moment.”

— Brother Benjamin Franklin.

****The Fall-Winter Education Edition of the Phoenicia Lodge #58 Trestle Board for 2024 is thoughtfully presented in a minimum font size of 14pt, enhancing readability and ensuring an enjoyable reading experience for all.****

Greetings, Esteemed Brethren,

As we step into a new year, our journey within the sacred fold of Freemasonry continues to guide us through the timeless corridors of enlightenment and self-betterment. The towering pillars of our Lodge not only stand as symbols of strength and stability but also as reminders of our shared commitment to the relentless pursuit of truth and knowledge.

In this era, where the world rapidly evolves, our ancient rituals and ceremonies anchor us to enduring principles, yet our quest for wisdom must ever be forward-looking. Our transformation is not just an inward journey but one that extends into the world around us—making us better men, devoted husbands, and unwavering friends.

This edition of our Trestle Board is a testament to the ongoing significance of education within our Masonic journey. Just as the Master's word was once hidden and sought after, so too must we diligently seek the deeper meanings and lessons that life offers. Education is our sacred key, unlocking the doors to life's most profound mysteries, guiding us through the labyrinth of existence, and illuminating our path toward the greater light of understanding.



Our journey toward self-improvement is a perpetual pilgrimage, a never-ending ascent toward the summit of self-realization. The desire to grow wiser is not a transient spark; it is a sacred flame that must burn brightly within our hearts, illuminating our way and warming the hearts of our brethren.

As you turn the pages of this special edition, may the words within serve as a beacon of inspiration and a clarion call to the importance of lifelong learning. Let us remain steadfast in our commitment to education and knowledge, ensuring that the light we kindle within ourselves shines brightly for future generations to follow. May our shared dedication to this noble pursuit be an enduring legacy within the annals of our Masonic brotherhood.

Fraternally,

WB Christopher West
Trestle Board Editor

My travels to Bannack, Montana, a ghost town with a steep Masonic history.

Submitted by: WB Reed Houge, PM Flagstaff Lodge #7

During a recent drive through Montana I remembered an article RWB Roger Biede shared (see Page 2) about a lodge in Bannack Montana which is officially a ghost town west of Dillion MT. Since we were traveling through Dillion, it only made sense to make the minor detour to see this place.

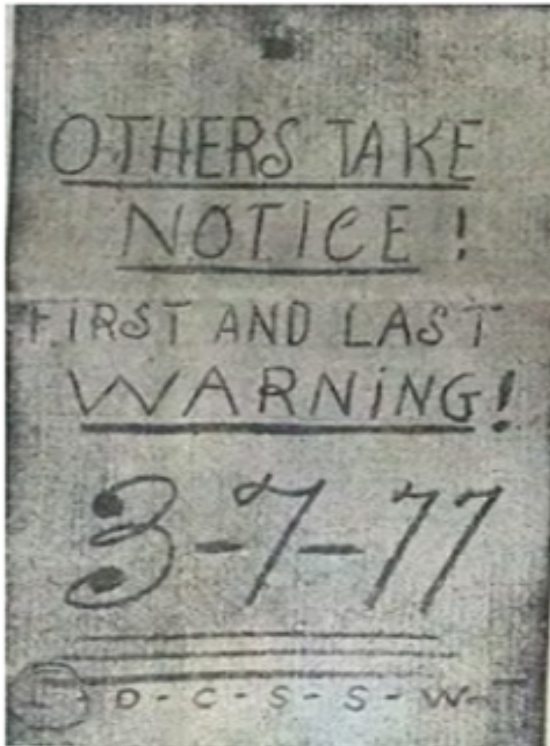
Upon arriving to Bannack MT it was definitely a Ghost Town, well preserved but still rather vacant. It is now a State Park and is much better maintained than I remember seeing it in 2004.

I asked the Park Ranger about the "Masonic Lodge" in town and he immediately asked if I was a Mason, after answering in the affirmative, he handed me a key to the lodge and informed me that it is now owned and maintained by the state but is run by the Masons.

Below are a couple pictures of the town, looking East and West. Very interesting area.

Also check out: [Home | Bannack Lodge 3-7-77 \(bannack3777.com\)](http://Home | Bannack Lodge 3-7-77 (bannack3777.com))





Article on this page by RWB Roger Biede , 2-Jul-24

Bannack Historic Masonic Lodge 3-7-77

3-7-77: The numbers represent the date the Vigilante Oath was signed in Bannack, Montana, the first seat of Justice in the state. This claim is perpetuated by a supposed oath, dated March 7, 1877, that hangs on the wall of the Masonic Lodge 3-7-77 in Bannack.

The numbers represent the dimensions of a grave, 3 feet by 7 feet by 77 inches.

Frederick Allen, in his book *A Decent Orderly Lynching*, says the number meant the person had to buy a \$3 ticket on the next 7:00 a.m. stagecoach to take the 77-mile trip from Helena to Butte. The number set may have something to do with the date March 7, 1877.

The first documented evidence of use of the symbol in a vigilante scenario occurred in November 1879 in Helena when it was mentioned in a newspaper article. A 1914 dissertation noted that it was simply used as part of a meeting notice. The first Masonic meeting in

Bannack, Montana is sometimes said to have taken place on March 7, 1877, but there is no historic evidence for this claim. The same source (the Bannack State Park Guide) also claims that in 1874, realizing the need for a school, the Bannack Masonic Lodge 16 built a combination lodge building and school. However, this would mean that the first Masonic meeting in Bannack was held well before March 7, 1877. The Bannack Masons actually applied for a charter for a Masonic Lodge in 1863. Bannack Lodge 16 was chartered in 1871, and remained open until 1921, when it consolidated with the Dillon Masonic Lodge. Hence, the date theory does not stand. In 2000 Bannack Historic Lodge 3-7-77 was organized through the Grand Lodge of Montana.

"The teeth that bite hardest are out of sight." —Prov. While it might seem odd to start this report with a history lesson, if going to the Grand Lodge of Montana it is knowledge that you will want to have. Montana is VERY proud of their Vigilante history and the Masonic Fraternity seems to have a lot to do with it. For more information I suggest you read *The Vigilantes of Montana*, or *Popular Justice in the Rocky Mountains* by Prof. Thos. J. Dimsdale.

These are a few pictures of the area to give you an idea of what the lodge looks like .
The Lodge is actually the second floor of the school house and backs up to Grasshopper Creek.



The First Step: Embracing the Journey of an Entered Apprentice

Submitted by: WB Christopher West, PM Phoenicia Lodge #58

As an Entered Apprentice, you have taken the first significant step on your Masonic journey. The First Degree introduces you to the ancient and honorable institution of Freemasonry, a fraternity that has existed for centuries, dedicated to the moral and spiritual improvement of its members. This journey is one of self-discovery, personal growth, and a deepening understanding of the world around you. As you reflect on the lessons of the Entered Apprentice degree, you begin to grasp the profound significance of the path you have embarked upon.

The Entered Apprentice degree is not merely a ritual; it is the foundation upon which your entire Masonic journey will be built. It introduces you to the core principles of Freemasonry: Brotherly Love, Relief, and Truth. These principles are not just abstract concepts but are meant to be lived and applied in your daily life.

- **Brotherly Love:** This principle teaches us to love and respect our fellow beings, regardless of their social or economic status. As an Entered Apprentice, you are encouraged to cultivate a spirit of kindness and empathy towards all, recognizing that we are all connected by our shared humanity.

- **Relief:** Freemasonry emphasizes the importance of helping those in need. This is not limited to financial assistance but also includes offering emotional support, guidance, and a helping hand to those who require it. As you progress in your Masonic journey, you will find opportunities to practice Relief, both within the Lodge and in your broader community.

- **Truth:** The pursuit of Truth is a lifelong endeavor for every Mason. The First Degree challenges you to seek knowledge and wisdom, to be honest with yourself and others, and to strive for personal integrity in all your actions. Truth is the cornerstone of the Masonic edifice, and it is upon this foundation that you will continue to build.

The lessons of the Entered Apprentice degree are not meant to be confined to the Lodge. They are practical tools that, when applied, can lead to a more fulfilling and meaningful life. Here are some ways you can integrate these teachings into your daily routine:

1. **Cultivate Patience and Humility:** The symbolism of the 24-inch gauge, a tool used by operative masons to measure their work, reminds us to manage our time wisely. As an Entered Apprentice, you are encouraged to divide your day into parts, ensuring that you allocate time for work, rest, and the service of others. This practice teaches patience, humility, and the importance of balance in life.

2. Embrace Lifelong Learning: The Entered Apprentice is symbolized by the rough ashlar, representing the imperfect stone that each Mason must work to perfect. This symbol serves as a reminder that you are at the beginning of your Masonic journey, and there is much to learn. Embrace every opportunity to expand your knowledge, not just within Freemasonry, but in all areas of life.

3. Practice Integrity: The lessons of the First Degree emphasize the importance of integrity and honesty. As an Entered Apprentice, you are expected to be truthful in your dealings, to act with honor, and to uphold the moral principles that Freemasonry stands for. Let these values guide your decisions and interactions with others.

The journey you have embarked upon as an Entered Apprentice is just the beginning. Freemasonry offers a path of continuous growth and learning, and each degree you advance through will provide deeper insights and greater understanding. The lessons of the Entered Apprentice degree are the foundation, but they are also a call to action. They challenge you to be a better person, a better brother, and a better member of society.

As you look ahead to the Fellowcraft and Master Mason degrees, remember that each step you take is an opportunity to refine your character, broaden your perspective, and strengthen your commitment to the principles of Freemasonry. The path may be challenging at times, but it is through these challenges that true growth occurs.

The Masonic journey is not a race, but a lifelong commitment to self-improvement and the betterment of humanity. As an Entered Apprentice, you have already demonstrated the willingness to learn and grow. Now, I encourage you to continue that journey with enthusiasm and dedication.

Persevere in your studies, engage with your brethren, and seek out the wisdom that Freemasonry has to offer. The lessons you learn will not only enrich your life but also empower you to make a positive impact on the lives of others.

Remember, the light you seek is not found in a single step, a single moment or a single degree—it is discovered in the steady and persistent pursuit of knowledge, virtue, and truth. As you continue your Masonic journey, may you find the strength, courage, and inspiration to become the best version of yourself.

The Great Jewish Historian Flavius Josephus A Historian's Journey Through Turbulent Times

Submitted by: WB Christopher West, PM Phoenicia Lodge #58

Flavius Josephus, born Yosef ben Matityahu in 37 CE, was a Jewish historian and scholar whose works have become vital to our understanding of Jewish history, particularly the period surrounding the destruction of the Second Temple in Jerusalem. He was born into a priestly family in Jerusalem during a time of great upheaval in the Roman Empire and the Jewish world. Josephus is best known for his works "*The Jewish War*" and "*Antiquities of the Jews*," which offer invaluable insights into the first-century Jewish world, the Roman Empire, and early Christianity.

Josephus was born into a distinguished family, and his early education was thorough. He was well-versed in Jewish law and scriptures, and he also became familiar with Greek literature and Roman culture. This diverse education prepared him for his later role as a mediator between the Jewish people and the Roman authorities.

Josephus's ability to navigate different cultures and perspectives was key to his survival and success, demonstrating that knowledge and understanding across different fields and societies can be a powerful tool in challenging times.

In 66 CE, Josephus became a commander in Galilee during the First Jewish-Roman War. Despite his initial loyalty to the Jewish cause, Josephus found himself in a precarious situation when the Romans besieged Jotapata, the town he was defending. Facing certain death, he made the controversial decision to surrender to the Romans.

Josephus's decision to surrender rather than commit suicide with his men was seen by some as betrayal, but by others as a pragmatic choice that ultimately saved his life and allowed him to chronicle the history of his people.

After his surrender, Josephus prophesied that the Roman general Vespasian would become emperor. When this prediction came true, Vespasian spared Josephus's life and granted him Roman citizenship, along with the family name "Flavius." Josephus then became an advisor and interpreter for Vespasian and his son Titus during the remainder of the war, including the siege of Jerusalem.

Josephus's ability to predict Vespasian's rise to power and his subsequent cooperation with the Romans ensured his survival and positioned him to influence events from within the Roman system. This teaches the value of adapting to

changing circumstances and finding ways to turn potential defeats into opportunities.

After the war, Josephus dedicated his life to writing. His most famous works include "*The Jewish War*," a detailed account of the Jewish revolt against Rome, and "*Antiquities of the Jews*," which traces the history of the Jewish people from creation to the outbreak of the revolt. These works were written in Greek, the lingua franca of the educated world at that time, which allowed them to reach a wide audience, including both Jews and non-Jews.

Josephus's works have had a lasting impact on how the Jewish-Roman conflict is understood, and they have provided essential context for both Jewish and Christian traditions. His writings remind us that history is often shaped by those who record it, and that the way events are chronicled can influence how they are remembered and understood by future generations.

Josephus was a controversial figure in his time, viewed by some as a traitor for his cooperation with the Romans, but he was also respected for his scholarship and his efforts to preserve the history and culture of his people. Over the centuries, his works have been revered as crucial sources of information about the Jewish world in the first century CE.

Despite the controversies surrounding his actions during the Jewish-Roman War, Josephus became one of the key historical figures of his era due to his meticulous recording of events. His narratives provide a unique perspective on the Jewish revolt and the destruction of the Second Temple—events that had profound and lasting impacts on Jewish history and identity. His works also offer insights into the early development of Christianity, as they reference figures like John the Baptist, James the brother of Jesus, and Jesus himself.

Flavius Josephus's life was marked by tumultuous events, difficult decisions, and the ability to navigate between different worlds. His legacy as a historian and scholar has endured for nearly two millennia, offering valuable lessons on the importance of education, adaptability, and the power of the written word. Through his detailed chronicles, Josephus has allowed subsequent generations to learn from the past, understand the complexities of history, and appreciate the enduring significance of preserving the stories of our ancestors.

Flavius Josephus is not directly tied to Freemasonry, as there is no historical evidence or Masonic tradition that connects him specifically to the origins or practices of Freemasonry. However, Josephus's work has been of interest to Freemasons due to his detailed accounts of the construction of the Second Temple in Jerusalem and his descriptions of Jewish rituals, traditions, and history.

The Temple of Solomon holds a central place in Masonic symbolism and ritual. While Josephus's work focuses more on the Second Temple, his detailed historical accounts provide valuable context about the Temple's significance in Jewish history, which indirectly influences Masonic lore. Freemasonry, particularly in its speculative form, often draws on the symbolism of the Temple of Solomon, seeing it as a metaphor for building one's own moral and spiritual edifice.

Freemasonry places a high value on moral lessons drawn from history, and Josephus's accounts provide rich material for reflection on themes like leadership, integrity, and the consequences of war. His works have been studied by Freemasons as part of a broader exploration of ancient wisdom and the lessons that can be applied to personal and moral development.

Some Masonic historians have looked to Josephus as a source for understanding the historical context of the periods and places that are important to Masonic tradition. His works have been referenced in Masonic literature to provide historical grounding for the symbolic and allegorical content of Masonic teachings.

While Flavius Josephus does not have a direct connection to Freemasonry, his historical writings have been of interest to Freemasons, particularly those who study the roots and symbols of the fraternity. His accounts of the Jewish people, the Temple of Solomon, and related historical events contribute to the broader tapestry of knowledge that Freemasons draw upon in their rituals and teachings.

Time, Life, and the Masonic Journey: A Reflection on the Fleeting Nature of Time

Submitted by: WB Christopher West, PM Phoenicia Lodge #58

Time is an elusive concept, one that has fascinated philosophers, scientists, and spiritual thinkers for centuries. In the teachings of Freemasonry, time is more than just a measurement of moments; it is a sacred gift, a precious resource that once spent, can never be reclaimed. The lessons of Freemasonry urge us to consider how we spend our time on earth, encouraging us to focus, prioritize, and make the most of every fleeting moment.

Freemasonry is steeped in symbolism, and time is one of its most profound symbols. The Masonic journey itself is a metaphor for life, with each degree representing a stage in a man's life—from youth to old age. This journey reminds

us that time is a continuous progression, and every moment we live brings us closer to the inevitable end.

The teachings of Freemasonry encourage us to reflect on time's relentless march forward. It cannot be stopped or reversed; it is the ultimate equalizer, affecting all men regardless of their status, wealth, or power. This awareness of time's fleeting nature is not meant to instill fear but rather to inspire action. It is a call to live with intention, to focus on what truly matters, and to make each moment count.

While we cannot slow the passage of time, we can change our perception of it. In our modern world, life often feels rushed, with days blending into one another in a blur of activity. Freemasonry teaches the value of mindfulness—a conscious effort to be present in the moment.

By practicing mindfulness, we can slow our perception of time. When we are fully engaged in the present moment, time seems to stretch, allowing us to experience life more deeply. This is not a mystical process but a practical one. It requires us to prioritize our time, to focus on activities that enrich our lives and contribute to our personal growth.

In Freemasonry, the emphasis on contemplation and reflection is a means of achieving this mindfulness. The rituals and symbols serve as tools for focusing the mind, encouraging Masons to step away from the distractions of the world and to connect with the deeper truths of life. Through this practice, we learn to value our time, to use it wisely, and to make decisions that reflect our true priorities.

One of the most enduring lessons of Freemasonry is the importance of living a balanced life. This balance is achieved by understanding the value of time and ensuring that it is spent in ways that contribute to our moral and spiritual development. The symbol of the 24-inch gauge is a powerful reminder of this balance, representing the division of our time into three equal parts: labor, rest, and service to others.

This division of time teaches us the importance of work, rest, and charity. Labor is necessary to sustain our lives, but it should not consume all our time. Rest is essential for our physical and mental well-being, but it should not lead to idleness. Service to others is a key tenet of Freemasonry, reminding us that our time is not just our own—it is also to be shared with others, contributing to the betterment of society.

The lesson here is clear: by carefully allocating our time, we can lead a life that is productive, fulfilling, and meaningful. We can achieve great things, not by rushing through life, but by focusing on what is truly important.

Freemasonry teaches us that time is fleeting, but the lessons we learn through its proper use endure. The inevitability of time's passage should not be a source of despair but a source of motivation. It reminds us that our time on earth is limited, and we must use it wisely.

As Masons, we are encouraged to reflect on our own mortality and to consider the legacy we will leave behind. This reflection is not morbid; it is a call to action. It is a reminder that while we cannot defeat time, we can ensure that the time we have is spent in the service of higher principles—truth, justice, charity, and brotherly love.

In conclusion, time is both a gift and a challenge. It is a gift because it offers us the opportunity to live, to learn, and to grow. It is a challenge because it is limited and once lost, it cannot be regained. The teachings of Freemasonry provide us with the wisdom to navigate this challenge, encouraging us to live with purpose, to focus on what truly matters, and to make the most of every moment.

As we journey through life, let us remember the timeless lessons of Freemasonry. Let us use our time wisely, balancing our labor with rest and service to others. Let us be mindful of the present moment, savoring the richness of life. And let us live in such a way that, when our time on earth is done, we leave behind a legacy that reflects the principles of Freemasonry and the best of our humanity.

The True Secret Word of a Master Mason
by: David J. Llewellyn, Past Master of East Point
Lodge No. 288, F. & A. M. (Georgia)

At the beginning of his Masonic career each candidate for initiation is instructed that “Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. The design of the Masonic Institution is to make its members wiser, better and consequently happier” To that end we are reminded by symbols to circumscribe our desires and to keep our passions within due bounds. Our Lodges are universally opened with a prayer. In many

jurisdictions we beseech the Grand Architect of the Universe, whom each of us worships privately in his own way, to “[g]rant that the sublime principles of

Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne.”

Our degrees teach and constantly remind us of our duties to ourselves and our fellow creatures. In the Entered Apprentice Degree we are taught to extend true charity to all. Not just material charity, but also that more noble charity of mind and spirit that inspires us to help every other human being who is in need. We are reminded to act with Temperance, Fortitude, Prudence, and Justice. The last of these cardinal virtues – Justice – “enables us to render to every man his just due without distinction.” The Fellowcraft Degree instructs us to engage ourselves in the pursuit of knowledge, not just at passing, but forever. In particular it encourages us to study the classical liberal arts and sciences, which lead to a liberal and enlightened mind. That mind is free from the dross of all prejudices, national, cultural, ethnic, racial, and religious. It could hardly be otherwise, for we are also taught that Masonry is universal, extending its benevolence throughout the entire terrestrial globe. By so freeing our hearts and consciences from all prejudices we are taught that we will earn, not be given, wages of spiritual nourishment, refreshment, and joy. The Sublime Degree of Master Mason goes even further. It is called “sublime,” that is “elevated in thought,” “inspiring awe,” because it teaches us of our further duties to each other and, indeed, to all humankind. In that degree we undertake certain serious and solemn obligations to each other as brothers. But these duties are not exclusive to us. The true, mature Mason understands that they apply to all persons of every kind in every situation. We bind ourselves to each other only as a starting point, a point from which the real Mason travels onward.

The Master’s degree, however, comes with a warning. That warning is conveyed in the most dramatic fashion. It is that we must ever guard against the worst ruffians of our natures and oppose them, even to death, if we hope to be placed as living stones in that “House not made with hands, eternal in the heavens.” We must act. We may not just hope.

The Master’s degree also informs us that the secret word of a Master Mason has been lost to us through the perfidy of our unseemly desires and passions – the

ruffians that confront us daily and to which we so often succumb. It is our duty to seek out that secret word, that hidden meaning, even though it will always remain ineffable and inexplicable to others. It is our individual duty to become worthy of receiving it by subduing our passions and controlling our desires. Only then may we hope to obtain and understand it – the true meaning of Freemasonry – within our hearts and soul.

He who would receive the true secret word of a Master Mason must come to understand that it can only be learned by the constant practice of the virtues inculcated by our degrees. We all will one day stand naked and defenseless before the Grand Architect of the Universe. Before that Throne there will be no distinctions of nationality, class, or race. All those artificial distinctions, meaningful only to sinful man, will be worthless to us. If we would finally receive the true secret word, the word that has been lost, we must constantly resist the ruffians of our natures that keep us from it. We must not sow discord. We must resist the temptation to treat only those who look and think like ourselves as our neighbors and brothers.

He who allows the three ruffians of religious bigotry and intolerance, ethnic and cultural blindness, and racial animosity and hatred to dominate his thoughts and control his actions will no more discover the true secret word of a Master Mason, no matter how hard he cries “Give it to me!!”, than did those ruffians whose evil deed bloodied the ground at the building of King Solomon’s Temple. This is the great teaching of the Third Degree. It is of greater importance than any hallowed word or sign. And it is the hardest one for most of us to grasp. But grasp it we must if we are ever to become true Master Masons.

One does not become a Master merely by being raised. Rather one becomes a Master by truly embracing and living that which our ceremonies teach. In the end it is up to each of us to become a Master Mason in spirit as well as in body. Only then will one be worthy to receive the true secret word of a Master Mason. Whether one ever reaches that goal, whether one ever becomes worthy to be placed as a living stone in that celestial Temple, will be known only to him and to our Infinite Creator when he finally stands before Him. Therefore, it is well that we constantly strive to make smooth our rough natures by embracing and following the great lessons of Freemasonry – the lessons taught by symbols, types, and allegories in the Three Degrees - in all our thoughts and actions inside the Lodge, as well as in the profane world.

DISCLAIMER

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The officers of Phoenicia Lodge No. 58 express their gratitude to all the brethren who have served the Lodge as Masters and who continue to serve as Past Masters. They who have gone before us have laid the foundation and the lower stories of the speculative building that we call "Phoenicia Lodge" for which we are indebted. We especially thank those Past Masters who continue to serve the Lodge that we may ever continue to build a magnificent edifice, in service to mankind and to the Great Architect who has given us every good and great thing and whose forgiveness we all rely upon.

William H. Peotter - 1960 ☹
Carl D. Lang - 1961 ☹
H. Curtis DeShong - 1962 ☹
Augustine G. DiPaola - 1963 ☹
Perry Wheat, Jr. - 1964 ☹
Robert A. Anglin - 1965 ☹
Marvin R. Strickland - 1966 ☹
Albert A. Hinchcliff - 1967 ☹
Garrett L. Hendershot - 1968 ☹
Raymond O. Marshall - 1969 ☹
Cecil P. Overstreet - 1970, 1986 ☹
Norman H. Pfeiffer - 1971, 1982 ☹
Benjamin H. Fisk - 1972 ☹
Donese B. Tackett - 1973 ☹
Gordon L. Meintell - 1974 ☹
Maurice E. Pebbles - 1975 ☹
Charles Q. Hartley - 1976
Robert L. Allision - 1977 ☹
Neil D. Shepard - 1978 ☹
Theodore E. Pearson - 1979 ☹
Chester R. Hinson - 1980, 1981 ☹
George E. Hinson - 1983, 1984 ☹
William E. Dillon - 1985 ☹
Howard E. Ward - 1987
Robert P. Taber - '88, '89, '96, '99, '01 ☹
Philip T. Zeilinger - 1990, 1991
Joel R. Adams - 1992, 1993 ☹
Anthony Humpage - 1994
Ernie L. Waller Sr. - 1995 ☹
David Newman - 1997 ☼
James W. Brown - 1998
Robert Haynes - 2000
Keith A. Simpson - 2002, 2003
Don S. Methven - 2004, 2007 ☹
Randall G. Smith - 2005
Gregory S. Weisman - 2006, 2008
Eric Stethem - 2009
Ray Brigandi - 2010, 2012
Jeffrey Hinson - 2011 ☹

Glen H. Van Steeter - 2014
Jason Easterday - 2015 ☼
Tony Hernandez - 2016, 2017
Jason Schneider - 2013
Bryon P. Howe - 2018, 2024
Christopher B. West - 2019, 2020
Mathew A. Brassard - 2021
Steve Dilda - 2022
Steven Hooper - 2023

Affiliated Past Masters

Sidney Breger ☹
William Franklin ☹
Lucius L. Green ☹
Reed Houge

☹ - Deceased
☼ - Demitted