
Montana

FREEMASON

MAGAZINE



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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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GRAND MASTER VISITS HELENA NO. 3



The Grand Master's 25th visit to a Montana lodge was in our state's capitol city on Dec. 1, 2025. The room was packed with Helena #3 brothers in all stages of their masonic journey. A lovely evening was had by all, and it was very pleasant to see a lodge "doing the things" that keeps it alive! Well done Brothers. Keep up the great work!



GRAND LODGE of MONTANA
A F & A M A.L. 5 8 6 6

CELEBRATING

160

years

of

MONTANA FREEMASONRY

Annual Communication
June 25-27, Helena, Montana



Most Worshipful, Right Worshipful, Worshipful, and Brethren All,

As Grand Master of the great state and jurisdiction of Montana, it is my distinct pleasure to warmly invite you to the 160th Annual Communication of the Ancient Free & Accepted Masons of Montana. Our event will be held in Helena, Montana, on June 26-27, 2026, at the distinguished Great Northern Hotel in our capital city.

As our "Big Sky Country" nickname states, Montana enchants one and all with its vast open skies, majestic mountains, and rugged landscapes that inspire awe and reflect the enduring spirit of brotherhood we hold dear—likewise, Helena beckons with a wealth of captivating sights and enriching experiences. You might find yourself exploring historic sites, visiting our newly renovated Montana Masonic museum at the Grand Lodge building, hiking nearby trails, and maybe even enjoying the vibrant local culture that makes it a perfect destination for our gathering.

Your attendance will make this event truly memorable. Together, we will strengthen our Masonic ties in fellowship and pass the torch of Montana leadership to the incoming Grand Lodge officers, led by GM Elect Donald Powell.

May the Great Architect protect and guide you in your travels. I very much look forward to seeing you, one and all!

Sincerely and Fraternally,

Jason M. Smith
Grand Master
Grand Lodge of AF&AM of Montana



SUMMONS TO ATTEND 160TH ANNUAL COMMUNICATION

All Grand Lodge Officers, Past Grand Masters, other Past Grand Officers, Worshipful Masters, Wardens, Secretaries, Treasurers, and Past Masters of constituent Lodges of the Grand Lodge of Ancient Free and Accepted Masons of Montana who are in good standing are hereby summoned to attend the 160th Annual Communication to be held on June 25-27, 2026 at the Best Western Premier Helena Great Northern Hotel in Helena, Montana.

Every Brother entitled to vote at the Annual Communication is expected to attend unless prevented by illness or other substantial reasons. Worshipful Masters and Wardens who cannot attend must appoint qualified Proxies to vote on their behalf. You will need to present your current year's Dues Card.

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

Jason Smith
Grand Master

Attest:

Daniel Gardiner
Grand Secretary

MONTANA



Great Northern Hotel
Session Site for the 160th Annual Communication
835 Great Northern Blvd, Helena, MT 59601

Feast of Sts. John Message 2026

To the Ancient Free and Accepted Masons of Montana,

In the spirit of brotherhood and enlightenment that defines our ancient craft, we reflect upon the profound legacies of our patron saints, John the Baptist and John the Evangelist. These figures, revered worldwide in Freemasonry, embody the dual pillars of zeal and wisdom, guiding our moral and spiritual journeys. As Masons, we draw inspiration from their lives, weaving biblical truths with Masonic symbolism to foster integrity, renewal, and harmony. As we explore their key attributes, which highlight their ties to our fraternity, we acknowledge the empathetic balance they bring to diverse interpretations of faith and tradition.

John the Baptist, often called the Forerunner, earned this title by preparing the way for Jesus Christ through his ministry of repentance and baptism. In the Gospels, he proclaimed, "Prepare the way of the Lord, make his paths straight" (Matthew 3:30, ESV), announcing the Messiah's arrival and urging spiritual purification. This role resonates deeply in Freemasonry, where the Forerunner symbolizes the preparatory work of moral uprightness and initiation. Just as John cleared the path for divine light, Masons prepare their hearts for enlightenment, embodying purity and integrity in our rituals and teaching.

John the Baptist was indeed related to Jesus as his cousin. According to Luke 1:36-45, his mother Elizabeth was a relative of Mary, Jesus' mother, making their bond both familial and prophetic. This connection underscores themes of divine purpose, as John's leap in the womb upon Mary's visit foreshadowed his role in heralding Christ.

Regarded as the final and most vital prophet, John bridged the Old and New Testaments, fulfilling prophecies like Malachi 4:5-6 by turning hearts toward reconciliation. Jesus himself affirmed, "Among those born of women there has arisen no greater than John the Baptist" (Matthew 11:11, ESV), for he not only predicted but witnessed and baptized the Messiah, marking the culmination of prophetic tradition. In Mandaeism, he is the greatest prophet; in Islam, as Yahya, a righteous guide; and in Christianity, a symbol of humility. This cross-faith patronage reflects his universal call to ethical living, aligning with Masonry's inclusive principles. His nativity, celebrated on June 24, coincides with the summer solstice, symbolizing the zenith of light—a Masonic emblem of knowledge.

Turning to John the Evangelist, tradition attributes to him the authorship of the Gospel of John, the three epistles of John, and the Book of Revelation. These works emphasize divine love, light, and apocalyptic vision, with the Gospel proclaiming, "In the beginning was the Word" (John 1:1, ESV), offering profound theological insights. While modern scholarship debates authorship, early Church fathers like Irenaeus affirmed John's role, making these texts cornerstones of Christian doctrine.

John's birth date remains unknown, estimated around 6 AD in Bethsaida, Galilee, with his feast day observed on December 27, near the winter solstice. He is identified as "the disciple whom Jesus loved" in his Gospel (John 13:23, 19:26), signifying his intimate relationship with Christ. As the only apostle at the crucifixion, he received Mary as his mother, exemplifying loyalty and compassion.

Uniquely, John died of natural causes around 100 AD in Ephesus, outliving other apostles who faced martyrdom. Tradition holds he survived attempts on his life, including boiling oil, before peacefully passing in old age, symbolizing divine protection and enduring faith.

In Freemasonry, these saint represent balance: the Baptist's passionate zeal and the Evangelist's learned contemplation. Montana Lodges dedicated to the "Holy Saints John" Celebrate their feasts in the month of January, drawing on solstice symbolism for cycles of light and growth. As Masons of Montana, let us emulate their virtues, fostering brotherhood amid diverse perspectives.



Helena Lodge No. 3 Degree Work



Montana Masonic Foundation Awards Educational Grant To Smith Valley School



RWJGW John Heston, representing the Montana Masonic Foundation, presented an Educational Grant to Smith Valley Elementary School. L-R: Lief Erickson, WM of Trinity No. 152 and music Teacher at Smith Valley School, and Sarah Brown, School Librarian.

Beartooth District Traveling Gavel Changes Lodges



On February 23, 2026 members of Ashlar Lodge No. 29 paid a visit to Billings Lodge No. 113 with the stated purpose of seizing the Beartooth District Traveling gavel.

Glendive No. 31 Welcomes New Members





Montana Masonic Foundation Awards Educational Grant To Creston Elementary School

RWJGW John Heston, representing the Montana Masonic Foundation, presented an Educational Grant to Creston Elementary School. Pictured are Sarah Motley from Creston school and RWJGW John Heston with the assistance of students from Creston school.

Keynote Speaker for this event is Bob Anderson Robert 'Bob' Anderson has been involved in educational pursuits for nearly sixty years. For part of that time he served as a school teacher, principal, superintendent and for a period of time worked for the Office of Public Instruction as Assistant Superintendent. He worked for a short time with U.S. Senator Conrad Burns in Washington, D.C. as his "Educational" staff person and also worked closely with Montana Higher Education Commissioner, Dr. Richard Crofts while working on his Doctorate from Montana State University. In the late 1970's and early 1980's he served as a Montana State Representative elected from Flathead County. Part of that time he served as Chairman of the House Education and Cultural Affairs Committee and carried the legislation to fund the state portion of the School Foundation Program for nearly \$800 million. He is past Worshipful Master of Ottawa Lodge in Marysville and is currently the Associate Grand Patron of the Montana Grand Chapter of the Order of Eastern Star.

presented by Billings Lodge #113 AF&AM

Public Schools Night

The Billings Masonic Center

1101 N. Broadwater • Billings, MT

April 27th at 6:30 pm

OPEN TO THE PUBLIC

RSVP to Secretary@BillingsLodge113.com by April 21

\$20 /person • Keynote Speaker:
Robert Anderson Past Master of Ottawa #51

- Individual Meatloaves • Baked Potato
- Mixed Vegetables • Caesar Salad and dessert

Unity Lodge No. 71 Newest Entered Apprentice



Front L-R: Ed Raastad, Florin Soennichsen, Patrick Creech, WM Dick Mihalovich, Barry Lee, Jon Funk, John Rusting (Hiram No. 52). Back L-R: Michael Brown, Fred Siers, Michael Welton and Dallas Teini.

BRO. EUGENE MANN 50 YEAR MASON FLINT CREEK NO. 11



Brother Mann was Initiated on September 10, 1975, Passed on November 11, 1975 and Raised to the Sublime Degree of a Master Mason on December 10, 1975. He served as Worshipful Master of Flint Creek Lodge No. 11 in 1999.

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

THE COLUMNS OF KING SOLOMON'S TEMPLE

Chuck Clampitt, MT-Etna No. 333, Indiana

In the Fellowcraft Degree we were introduced to the two moveable columns that usually stand on either side of the Senior Warden's riser and symbolize the pillars at the entrance to King Solomon's Temple. In Masonic ritual the two columns are a focal point in the Fellowcraft Degree as the candidate passes through them on his journey to the Middle Chamber as presented in the Stair Lecture. "The pillars are part of the symbolic ascent to the Middle Chamber and represent the foundation of Masonic philosophy. Passing between them is meant to reinforce the distinction between the outside world and the Lodge, and to remind the individual of the need to balance the opposing forces within themselves" (Internet). While we are all familiar with the columns, further investigation may be of interest.

While Solomon's Temple is a recurring focal point throughout Masonry, we may envision it as vast in size. It only measured 102 feet long 34 feet wide and 51 feet high. The square footage was actually smaller than a basketball court. What made the Temple so impressive was its height of 51 feet, some five stories tall, and the huge Temple Mount (foundation) on which it stood. The size was further enhanced by the vast open courtyards, freestanding walls, and columned porches. The Temple was a focal point for those of the Jewish faith as well as all the residents of Israel. It served as both a gathering spot and a religious pilgrimage destination.

The Temple was also impressive because it stood high above the capital city of Jerusalem and reflected sunlight from its exterior of polished stone. That reflective beauty was further enhanced by many polished bronze religious artifacts in the courtyard, as well as the oversized doors of the main entrance. On either side of the doorway stood a towering bronze column that appeared to support a portico. These measured 27 feet tall capped by 7 ½ feet of decorative 'capitals' ornamented with chains, lilies, and pomegranates, the latter of which were emblematic of the continuity of God's promises.

Unlike today, names of people and places in antiquity had special significance and meaning. Among the ancient Israelites, names were selected very carefully to reflect a person's character and attributes. Old Testament examples include Abraham (Father of many nations), Moses (Drawn out), Daniel (God is my judge), and Solomon (Peaceful) are examples of well selected proper names. Place names such

as the Jordan River (To flow down) also were descriptive. (A case and point is naming the columns that stood on either side of the entrance to Solomon's Temple. The column on the left was named Boaz meaning 'In Him is Strength' while the column on the right was named Jachin, 'He will firmly establish'. Taken together, the meaning would have been 'In strength He will establish', referring to God.)

It could be said that the naming of the columns was not a random act. To Solomon and the Israelites their religious belief was based on a belief in the One True God. They also believed that The Temple was God's symbolic presence on earth. To characterize the entrance columns with godly attributes was a resounding statement in whom they placed their faith. As with other names in the Bible, Boaz and Jachin each had other significance. Boaz is a key person in the Book of Ruth and was the Great-grandfather of Solomon. It is through Boaz that Christ's lineage is traced to Abraham in Matthew 1. The name Jachin was also noteworthy. He was a grandson of Jacob, a Biblical patriarch and son of Isaac.



The two small columns found on the pedestals in front of the Junior and Senior Warden also represent the columns of the Temple. The Senior Warden's column represents Jachin which symbolizes strength and when raised represents the lodge at work while the Junior Warden's column symbolizes beauty and represents the lodge at refreshment. When the Worshipful Master opens Lodge and states "I now declare ___ open", the Senior Warden stands his column upright and the Junior Warden lays his down. In the same manner the columns are reversed when the Worshipful Master declares the Lodge closed.

While the large columns in a Lodge can range from plain to decorative, all are topped by either a celestial or terrestrial globe. "The celestial globe symbolizes the spiritual, heavenly, and intellectual aspects of humanity, while the terrestrial represents the material, earthly, and physical world, together signifying the universe and the universality of Masonry (Internet)". Each should serve as a reminder as we enter a Lodge room of our earthly journey toward enlightenment.

(Note: Solomon's Temple was destroyed by the Babylonians in 587 BCE and the two columns were broken up and taken back to Babylon, melted down, and repurposed).

Montana Past Master Aprons



This past year, The Craftsman's Apron, owned by Bro. Patrick Craddock, produced custom aprons for the Grand Lodge officers. Grand Master Jason M. Smith has been wearing one throughout his travels.

The colors purple and gold represent the Grand Lodge. The fringe on the borders was retained for the sitting Grand Master and Past Grand Masters, and left off for all other officers. The top of the flap presents a bison skull, made iconic by western artist Charlie Russell. The border features the official state flower, the bitterroot, and wheat. Bitterroots are primarily found in the western part of the state, and wheat is abundant in the eastern part of our state. The officer's emblems are surrounded by a wreath of leaves. For many years, MONTANA has appeared on the bottom of the aprons, and it is retained here.

A matching apron with blue and silver representing the lodges was also created. Like the Grand Lodge aprons, the fringe was reserved for the sitting Worshipful Master or Past Masters; all other aprons have a border without them. There is no wreath encircling the emblems in the center – the only difference besides color, between the constituent lodge and Grand Lodge aprons. MONTANA is also on the bottom.

We are accepting reservations for Past Master's aprons, at \$400 each. In order to secure a batch and pricing, we would like to have a number already secured. Our goal is to have them ready by the Annual Communication in Helena, on June 26, 2026 (date subject to change).

Past Master apron on left. Assistant Grand Secretary apron on right. Past Grand master apron below.

Send your reservation to: Grand Lodge of Montana, PO Box 1158, Helena, MT 59624-1158

Name: _____

Lodge Name and No.: _____



**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)



Hands of the Workman

Chandler C. Cohagen

Grand Master 1951-1952

Chandler C. Cohagen's life began on April 24, 1889, in the quiet farmlands near Pierson, Iowa. As a child, he moved with his family to LeMars, Iowa. Chandler's earliest education was shaped in a country school where his mother taught, fostering his love of learning. He excelled through grade school and high school in LeMars, graduating in June 1906. Then, in September 1907, he embarked on a new chapter in Billings, Montana. Keen to further his education, Chandler attended night school at the Polytechnic in Billings. Later, he entered the College of Architecture at the University of Michigan, earning his B.A. (Architecture) with high honors in June 1915. That same year, his outstanding achievements won him the American Institute of Architects Scholastic Medal. Chandler's dedication extended beyond academics, cofounding the first national architecture fraternity, Alpha Rho Chi, and was a member of Delta Phi, and Tau Sigma Delta. He was the fifth in a direct line of sons to follow their fathers in the Building and Contracting profession of Architecture.



For over forty-five years, he called Billings his home, immersing himself in the heart of its community. He was the kind of man whose generosity knew no bounds, always ready to lend a helping hand, share his expertise, or give selflessly to those in need. Within City government, tackling challenges on countless boards and committees. In the bustling world of commerce, he moved from worker to the position of President of the Commercial Club, championing local businesses and fostering growth. Education was another passion; he contributed tirelessly, whether collaborating with others or stepping up as a leader to improve schools and educational opportunities. At the YMCA, he served as a member and eventually as President of the Board, always striving to make a difference. His commitment extended to the Kiwanis Club, where he worked diligently and even served as President, encouraging service and camaraderie among members. Perhaps most enduring was his role in the First Christian Church, where he was a devoted member. Year after year, he guided young children as a Sunday School teacher, and offered wisdom and stability as Deacon, Elder, and Treasurer.

Throughout his illustrious career in architecture, his vision and dedication left an indelible mark across Montana and Wyoming. Not only did he design iconic landmarks such as the Montana Grand Lodge Building, the Governor's Mansion, and numerous churches and schools, but his leadership was also evident during challenging times. During World War II, he served as the Managing Architect for war plants along the Mississippi Valley, contributing to the nation's efforts. His commitment to his profession extended beyond design. As a charter member of the Montana Chapter of the American Institute of Architects, he helped shape the future of architecture in the region. His peers recognized his achievements by making him a Fellow of the Institute in 1951, a testament to his influence and expertise. For over twenty-five years, he diligently served on the Montana State Board of Architectural Examiners.

Brother Cohagen's journey began as a dedicated charter member of Billings Lodge No. 113. He was both the first Fellowcraft passed and the first Master Mason raised in the lodge, he served as Worshipful Master in 1926, guiding the lodge through a formative period. Brother Cohagen expanded his involvement beyond the local lodge. He became an active member of the York Rite, Scottish Rite, Shrine, and Order of the Eastern Star, building connections and contributing to the broader Masonic community. His leadership extended statewide when, as Grand Master of Montana, he played a pivotal role in organizing the Rocky Mountain Conference and became its first President. His devotion to the fraternity was further evident in his efforts to establish and nurture the Montana Masonic Foundation, helping to shape the future of Masonry in Montana for generations to come. In 1952 there were 135 Lodges with 24,690 members in 2026 there are 71 Lodges with 2,925 members.

He started the Billings Chapter of the Order of DeMolay and served as its Advisor. Within DeMolay he was: member of the Ground Council in 1926, Grand Master of DeMolay in 1938-39, member of the Executive Committee, Finance Committee, and Director of the DeMolay International Endowment Fund. One of his closest friends was Frank S. Land, the founder of the Order of DeMolay. Cohagen received the Founders Cross in 1937. His journey with DeMolay was more than a list of titles, it was about friendship, mentorship, and inspiration. He found great joy in guiding young men, shaping their values, and instilling in them a sense of duty. He enjoyed telling about his meetings with President Truman, J. Edgar Hoover, Henry Ford, and Walt Disney to discuss DeMolay. With every story he shared, the young members saw not just an advisor, but a true leader whose influence reached far beyond their chapter.

Brother Cohagen like sharing the words of the poet, Brother Edgar A. Guest:

"He has not served who gathers gold,
Nor has he served whose life is told
In selfish battles he has won,
Or deed of skill that he has done;
But he has served who now and then
Has helped along his fellow men."

His story is one of unwavering service and a legacy of leadership, kindness, and community spirit in every facet of life. Like the actual Master Builder, he was, his entire life was spent placing designs upon the Masonic Trestle Board to give direction for making ours the type of fraternity he envisaged. In the quiet hours of dawn, Chandler C. Cohagen would often sit by his desk, blueprints spread before him, envisioning not just buildings, but communities bound by brotherhood. With every stroke of his pencil, he laid out plans not for stone and mortar alone, but for the ideals of unity that would endure long after the workday was done. As it must to all men, death came to Most Worshipful Past Grand Master Chandler C. Cohagen on December 9, 1985, at the age of 96, and was buried in Terrace Gardens Cemetery, Billings, Montana.

Exceptional Leadership

We all find ourselves in a leadership role at one time or another. It may be at work, at home, or in our leisure hours. We may lead a company, a group of people, a team, an organization, our families, friends, or just ourselves. Whether or not you are officially in charge, we are all leaders. The question is: what makes a good “leader” and how can we become the best leader that we can be?

Good leaders continually work on improving their skills and leadership styles as theories continue to evolve. Fortunately, leadership is a popular topic, and there is no shortage of information on the topic. Amazon offers over 100,000 books on leadership, and at any given time there are hundreds of leadership courses and seminars available. Members of the Scottish Rite, NMJ, Supreme Council Leadership Committee have assembled a list of outstanding books on leadership for your consideration.

As someone who spent most of his life in one type of leadership position or another, I’ve read countless books and articles, attended several thousands of hours of leadership training, and taken numerous leadership seminars. All that said, some of the best leadership lessons I learned in lodge, and I find the Scottish Rite core values to be essential guiding principles for anyone who endeavors to be an exceptional leader.

In our ritual we discover critical traits; not only of good Masons, but also of great leaders. Masonic virtues, such as truth, fortitude, prudence, and justice, are also highly respected leadership qualities. In our ritual we learn that we should judge with candor, admonish with friendship, and reprehend with justice. That’s outstanding advice for any leader.

Good leaders continually work on improving their skills and leadership styles as theories continue to evolve.

As Masons, we learn that it is important to put people to work and give them proper instruction. Idleness and wasted time creates dissatisfaction and leads to unrest. People who are busy and have direction are happier because work brings an increased sense of self-worth. Productive work helps us contribute to the world in which we live and gives people a sense of worth and satisfaction.

Our Masonic ritual uses the example of the beehive to promote industry and cooperative labor. Each time we open and close a lodge, the Senior Warden stresses that harmony is the strength and support of all institutions. We know how easily discord can creep into an organization. Arguments and

power struggles cause discontent and will quickly weaken and destroy an organization. Disagreement and debate will occur, but Masonry promotes a positive atmosphere where these discussions occur without resorting to personal attacks or derailments. “Peace and Harmony” should always prevail. Whether or not an agreement on the issue is reached, the option to agree or disagree amicably should always remain.

The instructive tongue receives the sound from the attentive ear is another very important leadership lesson. It teaches us that it is essential to understand first, and then to be understood. Listening is a powerful leadership and communication skill. When we listen with the intent to understand, rather than with the intent to reply, we begin the process of true communication and relationship building. Listening with an attentive ear requires skill and patience but it leads to understanding and earns trust. Once we truly understand another’s point of view, we can then seek to be understood by the skillful use of grammar, rhetoric, and logic. Leaders with an attentive ear gain high admiration and respect.

Our symbolic Masonic tools are perfect additions to any leader’s tool-box. Our level reminds us to stay genuine, straight, and true. The plumb keeps us honorable and upstanding, moral and ethical while the square reminds us to stay fair and honest, squaring our actions on the square of virtue. The compasses keep us within due bounds, freely choosing to do the right thing, thereby setting a good example.

The Core Values of the Northern Masonic Jurisdiction include Integrity, Toleration, Justice, Service, Reverence for God and Devotion to Country. They are founded upon Masonic principles and are exemplified in our Scottish Rite degrees. The same values are fundamental to leadership excellence. Practicing these values in our daily lives not only makes us a better man and Mason, they also help us become exceptional leaders.

INTEGRITY is defined as, “adherence to moral and ethical principles; soundness of moral character; honesty.” Our Scottish Rite degrees stress that integrity and honor are essential to a happy life. It should come as no surprise that in survey after survey on leadership we find that integrity is consistently rated as one of the most important character traits of a respected leader. People want to follow a leader who acts with integrity because they know that leader is honest and will treat them right.

Operating under the principles of integrity means we do what we say we will do. It is all too common to overpromise because it is easier to say “yes” than it is to say “no.” However, when we fail to follow through, we disappoint and lose face. When we operate with integrity, we gain the confidence of others. This is crucial, especially in positions of leadership. When others see you as dependable and accountable for your actions, trust develops, and you gain loyalty and influence.

Good leaders hold themselves accountable and make sure they treat everyone fairly, regardless of a person's standing. Integrity is the trademark of an exceptional leader.

TOLERANCE is the ability or willingness to endure something, in particular the existence of opinions or behavior that one does not necessarily agree with. Tolerance is the foundation for mutual respect, understanding, cooperation and cohesion. Through tolerance we are able to appreciate the differences we have with others and real tolerance is a fundamental key to effective leadership. Embracing diversity brings a world of benefit to us individually and to our organizations as we strive in harmony to do our best work. Intolerance will drive groups apart, creating a sense of permanent separation between them.

What can you do as a leader to be a role model for tolerance? Treat all others "on the level" and with respect. Champion diversity and appreciate different working styles and approaches. Remember the lesson of the attentive ear and put the urge to judge on hold. Make a point to listen and consider different perspectives. Freely share information and don't allow bigoted comments by others to go unchallenged. Be intolerant with intolerance.

"Justice is not the right of the stronger but the effective harmony of the whole."

In Masonry we learn that Justice is that standard, or boundary of right, which enables us to render to every person his or her just due, without distinction. Justice symbolizes equality. We learn that we should judge with candor, admonish with friendship, and reprehend with justice. Justice is defined as the practice of being fair and consistent. A just person gives consideration to each side of a situation and bases rewards or punishments on merit not favoritism. Several of our Scottish Rite degrees stress the importance of justice, truth, and equality.

Plato said that it "is not mere strength, but it is a harmonious strength. Justice is not the right of the stronger but the effective harmony of the whole". As Masons we recognize that harmony is the strength and support of all institutions. A good leader is just, fair, and merciful.

SERVICE is a Scottish Rite core value that is another important leadership attribute. Leadership involves service and commitment. Leadership is not about telling people what to do. Showing the people around you that you care about them and that you're willing to put them first, is the mark of a true leader. In so doing, you earn respect and loyalty. Those who share power, puts the needs of others first, and help people develop and perform are referred to as servant leaders.

Servant leadership is a classic concept. Servant leaders understand the importance of being humble and grateful. They know that without everyone's effort, they simply won't succeed. The servant leader persuades others with inspiration, not force. Coercing may get you what you want in the short term, but it will not inspire loyalty. A title doesn't make you an exceptional leader - the ability to influence, and inspire does.

REVERENCE FOR GOD is a core value of the Scottish Rite, NMJ and is vital as we strive to be exceptional leaders. Too often, we plunge into an endeavor without asking God's blessings, and we rely solely on the plans we've made on our own. The other extreme is to ignore planning altogether because you trust that God will "make it all come together." Both extremes are contrary to good leadership. Trust in God, but use the resources God has given you. God has blessed us with intellect, the ability to plan ahead, and to work hard.

Finally, all who have heard the charge at the end of the 32° will recognize why **DEVOTION TO COUNTRY** is a worthy leadership trait. We learn that "patriotism which will express itself in loyal obedience to his country's laws as well as in response to his country's needs. It is not given to all men to bear arms for the nation's defense, but every man may cherish his country's flag with a devoted love, may support his country's laws with a willing obedience, and may so live day by day that the commonwealth shall be prospered through his industry, established through his fidelity, and honored through his integrity." Leaders who endeavor to live up to that charge are worthy of our respect and admiration.

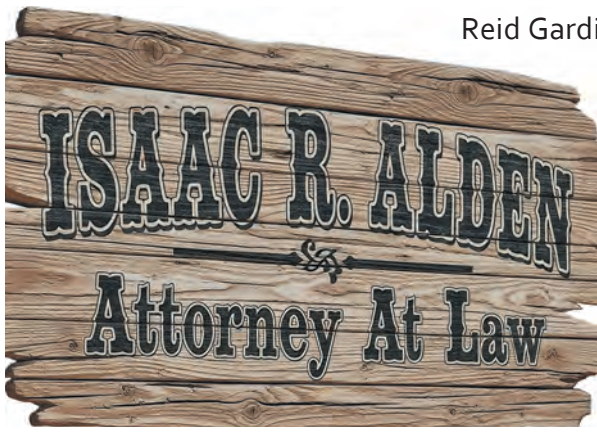
As we consider the virtues and core values championed in Freemasonry it comes as no great surprise that so many exceptional leaders have been, and are, Freemasons. When you find yourself in a position of leadership responsibility, remember to practice Masonic virtues and values. I guarantee that they won't fail you.



NOT JUST A MAN. A MASON.

Ill. L. Arby Humphrey, 33° is an Active Member of the Supreme Council, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction and Past Grand Master of Free and Accepted Masons in Wisconsin.

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Isaac Reuben Alden was born in Ripley, New York, on February 22, 1828. His parents were Dr. Hiram Alden and Melita Huntley; Isaac was the seventh of eleven children. Dr. Alden relocated his family to Coldwater, Michigan, in 1834. The journey took them from the westernmost part of Chautauqua County in the western corner of New York State to the southern part of Michigan they traveled over 300 miles by prairie schooner.

Dr. Alden's ambitions stretched far beyond the boundaries of his Michigan farm. Though he planned to cultivate 80 acres, his commitment to medicine and natural leadership soon drew him into politics. Through a strong work ethic and commitment, he advanced to the state legislature and later became Speaker of the House. Later, as Commissioner for the Michigan Central Railroad, he was instrumental in shaping the region's transportation landscape, but fate intervened when he passed away on November 26, 1838. The loss left young Isaac, just ten years old, in the care of his mother and his elder brother, Hiram Rathbun Alden, who was only twenty.

Isaac's early years were marked by perseverance and a hunger for knowledge. He excelled in public school before attending the distinguished Albion Academy in Michigan, where he graduated with honors after five rigorous years. The academy, a predecessor to Albion College, instilled in him a sense of discipline and promise. Seeking an avenue to prosperity, Isaac entered the mercantile business, but in 1853, tales of gold in the West kindled a longing for discovery. He journeyed to Council Bluffs, Iowa, where he found employment as a bookkeeper and Clerk at Stutesman & Donnell's store.

While in Iowa, he nurtured his aspirations of becoming an attorney. Through diligent study, reading law, and an apprenticeship with a seasoned lawyer, Isaac laid the foundation for his future legal career, enabling him to be admitted to the bar.

In 1855, in Council Bluffs, Isaac was a partner in Alden, Howe & Welch, with offices in Iowa and Nebraska, dealing mainly in real estate speculation and a interest that included claims and property exchanges. They invested considerable time and energy in the Nebraska Territory. Isaac especially found himself working in Omaha and Florence, Nebraska. Stutesman & Donnell was among the clients they had.

By January 1856, Isaac's attention to detail led him to the role of Clerk of Engrossing and Enrolling during the Second Session of the Nebraska Territorial Legislature. Here, he meticulously ensured that legislative documents were accurate and that amendments were recorded correctly, a testament to his growing reputation for reliability. However, some uncertainty remains about whether it was the very same Isaac R. Alden. A second source confirming that this was the same Isaac R. Alden, the subject of this article, has not been identified.

The promise of gold called once more in 1860, drawing him to the Pikes Peak gold rush. Isaac was placed in charge of a wagon train loaded with merchandise from the Baldwin & Pegram Company into Colorado. Unfulfilled and unsatisfied with his mining prospects, he left Central City, Colorado and pressed onward, joining a wagon train led by John Jacobs on the Oregon Trail, traversing Salt Lake City and Fort Hall, and at last reaching Virginia City, Montana Territory, in September 1863. On this journey, he forged new alliances, including with fellow attorney and Mason, Samuel Word.

Isaac tried his hand at mining near Nevada City but soon found himself drawn back to public service. Between 1864 and 1866, he served as Justice of the Peace in Madison County. In December 1866, he became Postmaster in Nevada City, serving until October 1867, before being elected as Probate Judge. His legal practice flourished at 74 Main Street, Nevada City, Montana Territory, in 1868, where he became a trusted figure in the growing community.

Isaac married Mary Frances Josephine Lantheaume in Virginia City on February 17, 1867. Their family grew with the births of Alma Priscilla and Daniel Webster, cementing a legacy that blended personal happiness with public service.

Helena was about three years old and boasted a population of 3,000. The Helena Semi-Weekly Herald, Jan 02, 1868, Page 7: The Christmas celebration from last year lasted two days. The liquor, billiard, gambling, and concert saloons, along with hurdy-gurdy houses, were full. Every saloon has its fights, and those around had to be mindful of the danger from stray shots. The town was filled with the sound of barbaric yelling. There were numerous torn clothes, black eyes, and bloody noses.

In 1870, Isaac R. Alden was appointed Clerk of the Supreme Court for the Montana Territory by Chief Justice Henry H. Black, under authority from the Territorial Governor. Alden served as Clerk for the Territorial Supreme Court, a position he held with honor for nearly two decades. The local press chronicled the Capital's move from Virginia City to Helena in 1875, and the Helena Semi Weekly Herald welcomed Isaac as both a capable official and a valuable new resident. As he carried the court's precious records into the city and set up his new office, he embodied the spirit of a pioneer, being adventurous, diligent, and ever-ready for the next chapter in the unfolding story of Montana. Isaac secured an office in the U.S. Grand Jury rooms, in the Reynolds'

building on Broadway, where he would work until more roomy quarters were secured. He was described as "doubly welcome to our town, in that he is a desirable resident acquisition and is the vanguard of the capital corps."

In the ever changing tapestry of the Montana Territory, Isaac R. Alden's life continued to unfold in remarkable ways. After years of dedicated public service and adventure, a fate would have it, J. E. Callaway the Secretary of the Territory, appointed by President Grant. Recognizing Isaac's reliability and breadth of experience, Callaway, selected him as his Private Secretary and Clerk in 1877, a position that further entwined Isaac with the heart of Montana's growth and governance.

Isaac's interest was not confined to government work alone. Like so many enterprising men of the Territory, he saw the promise of the growing city of Helena, channeling his energies into real estate development. In 1880, his vision took form in the Alden Block, a multi-purpose building financed and constructed under his direction. The structure became both a family residence and a community cornerstone, initially housing a law library and a public library. As the years passed, the building was transformed into apartments, and its continued existence is a silent testament to Isaac's legacy.

The state's law library languished under the State Auditor, it apparently was neglected and underused. But in 1881, recognizing the need for order and accessibility, the legislature passed a pivotal act creating the Montana Library. This new state department was divided into two branches: the Historical and Miscellaneous Division and the Law Division, the latter of which gathered all books, reports, and legal literature belonging to the Territory. The trusteeship of the library was granted to the justices of the Montana Supreme Court, and Isaac, as Clerk of the Supreme Court, became the ex officio librarian. With typical diligence, shortly after, Isaac compiled the first law library catalog, proudly listing around 2,000 volumes. In 1887, the law governing the law library was re-codified and required the appointment of a librarian to manage the library. In compliance with this law, Governor Potts appointed Miss Lou Guthrie as librarian on March 30, 1887.

The stewardship of the law library was no small matter. It was noted the Territory's good fortune in having Isaac Alden at the helm as Clerk of the Supreme Court and ex officio librarian during this formative period. Working in conjunction with the Chief Justice, the Honorable Decius S. Wade, a man of legal and literary attainments. Associated Justices of the Supreme Court Hiram Knowles, Francis G. Servis, and Henry N. Blake, Isaac could draw upon a wealth of knowledge and guidance as he built the collection and set library policy.

Isaac's service extended beyond the realm of books and courts. From 1876 to 1884, he fulfilled the role of United States Commissioner for the District Court. In those days, the U.S. Commissioner was a vital part of the judicial system, setting bail, issuing warrants, taking

sworn statements, and handling the administrative groundwork that freed judges to focus on more complex cases.

Masonry played a significant role in Isaac's life. Brother Alden was already a Mason when he arrived in Virginia City. He became an active member of Nevada City Lodge No. 4, ascending through numerous leadership roles and contributing to the formation and rituals of the Grand Lodge of Montana. His dedication was reflected in decades of service, demonstrating his commitment to fraternity and tradition. In 1866, he served as the Secretary of Nevada City No. 4. During January 1866, at the First Grand Lodge session for the formation of the Grand Lodge of A.F. & A. M. of Montana, he served as Worshipful Grand Standard Bearer. At the second Grand Session held in October of 1866, he served as Worshipful Grand Sword Bearer; however, with the death of Thomas J. Dimsdale, Isaac was appointed as Worshipful Grand Orator. In 1867, he became the Worshipful Master of Nevada Lodge No. 4 and was also appointed Worshipful Grand Lecturer. At the second Grand Communication of the Grand Lodge in October 1866, several brothers had been selected to demonstrate the ritual work before the Grand Lodge: Brother L. C. Lee from Montana No. 2, Brother Sol Star from Virginia City No. 1, Brother Oliver P. Raymond from Virginia City No. 1, and Brother Isaac Alden from Nevada No. 4. This was followed by a motion presented by R. W. Brother Lee that was approved, which stipulated that subordinate lodges within this jurisdiction would conform to the work as exemplified and approved by the Grand Lodge, taught by the Grand Lecturer, with the Grand Master's approval. In 1868, Isaac was appointed as Worshipful Grand Orator. In 1882, he was once again appointed as Worshipful Grand Standard Bearer. Brother Alder was also a member of the York Rite and Scottish Rite. He had attended every Grand Communication of Montana from 1866 through 1886. In 1897, he dimitted from Nevada No. 4 and affiliated with Oakland Lodge No. 188 in Oakland, California. Remaining active in both the York and Scottish Rites.

As the century drew to a close, Isaac felt the call of new horizons once more. In 1897, he relocated to California's Bay Area, settling among the bustling streets of San Francisco and the tranquil neighborhoods of Oakland. Never one to rest, he reopened his law practice in Oakland, continuing to serve with the same vigor that had marked his earlier years. Daniel, their son, passed away in 1901, and Isaac's wife of 42 years died in June 1909.

On November 24, 1909, after a life rich in service and achievement, Isaac R. Alden passed away at his daughter Alma's home in Oakland, at the age of eighty-three. Alma, his devoted daughter, remained the sole surviving member of his family. Funeral services were held at the family residence, with the Reverend L. L. Wirt, assistant pastor of the First Congregational Church, presiding. Isaac was laid to rest at Oakland Cemetery, his journey complete, his legacy secure in the records, buildings, and memories he left behind.

AMERICA AT 250 (1776 - 2026) -1779 EIC Windus Pattern Musket

A new exhibition called *Revolutionary Freemasonry* is anticipated to debut later this year in 2026. As part of the story of America as told through fraternalism, the legendary history of our founding is being told. **The central display honors veterans of the revolution.** Would you be in favor of supporting this exhibit on patriot soldiers for \$100? **Please see this artifact:**

This 1779 Windus pattern musket features the East India Company's stamp to the left: over the heart is a 4, inside is a large X, and the letters E, I, and C, are in different quadrants. The lock plate is marked "NICHOLSON" under the flash pan and "1779" vertically behind the hammer along with the East India mark. The "Windus Pattern" musket was named after Lt. Col. Edward Windus, EIC's first small arms inspector, and was adopted by the company in the early 1770s to arm its ships and troops, and later named India pattern. The stamp "NICHOLSON" is so named after William Nicholson, Contractor to East India Co. 1779-94. Many of these ended up in America.



(Image: Montana Masonic Foundation)

Send to: Montana Masonic Foundation
PO Box 1692, Helena, MT 59624-1692

Trade Mark
East India



of the First
Company

c 1600



A 1789 engraving of the destruction of tea during the "Boston Tea Party" by W.D. Cooper.

The property damage from the "Boston Tea Party" amounted to the destruction of 92,616 pounds (42,010 kg) of tea, reported by the British East India Company to be worth £9,659, equivalent to £1,550,322 (\$2,123,729) in 2023.

HOW DOES FREEMASONRY MAKE A MAN BETTER?

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

Every man, at some point in his life, asks a simple but uncomfortable question: How do I become a better man? It may come quietly, during a moment of reflection, or it may arrive after a mistake, a failure, or a hard lesson. However it appears, the question is universal—and it is ancient.

What makes it feel so pressing today is that the modern world offers very few clear answers. We live in a time overflowing with information, opinions, and advice, yet strangely short on wisdom. Success is often measured by titles, bank accounts, or public recognition, while character is assumed to take care of itself. Men are taught how to compete, but not always how to reflect; how to achieve, but not always how to live well.

Freemasonry begins by acknowledging something refreshing and honest: no man has it all figured out. Each of us arrives shaped by our experiences, strengths, weaknesses, habits, and blind spots. Masonry does not pretend otherwise. In fact, it starts right there—with a man exactly as he is—and invites him to begin the work of improvement.

That invitation matters because character does not improve by accident. Left unattended, habits harden, faults go unexamined, and potential remains unrealized. Freemasonry exists because men, across generations, recognized the need for a deliberate way to work on themselves—one that was steady, meaningful, and grounded in something larger than the individual.

What makes Freemasonry different from many modern self-improvement systems is how it teaches. It does not lecture men on how they should behave. Instead, it uses symbols, stories, and ritual to encourage reflection. A symbol has a way of staying with a man long after words are forgotten. It invites him to ask questions rather than accept conclusions, and in doing so, it allows lessons to take root in a personal way.

This approach is especially relevant in a world that wants everything immediately. We are used to instant results, quick fixes, and simplified answers. Masonry offers none of those—and that is one of its greatest strengths. It reminds men that becoming better is a process, not an event. Progress takes time, effort, and patience. Advancement must be earned, understood, and lived, not simply granted.

The question “How does Freemasonry make men better?” matters because Masonry does not assume improvement happens naturally. It recognizes that growth requires intention. From the very beginning, Masonry presents the idea of the rough ashlar—a stone that is useful not because it is perfect, but because it can

be shaped. That image resonates because every man recognizes something in himself that needs refining.

Just as important as the lessons themselves is where they are learned. Masonry does not place a man on this path alone. The lodge brings together men from different backgrounds, beliefs, and walks of life and places them on equal footing. In doing so, it creates an environment where learning is shared and accountability is mutual. A man sees himself reflected in others, and often learns as much from their examples as from formal instruction.

This accountability is quiet but powerful. No one is grading a Mason’s behavior, yet the expectations are clear. The teachings of the lodge are meant to show up in everyday life—in how a man conducts his business, treats his family, keeps his word, and responds to adversity. Masonry reminds him that character is revealed most clearly when no one is watching.

In a world that often dismisses tradition as outdated, Freemasonry demonstrates the opposite. Tradition, when rooted in truth, provides stability. The rituals and symbols of the Craft connect modern men to generations who wrestled with the same questions and challenges. That connection brings perspective. It reminds a Mason that he is not the first to struggle, and he will not be the last to improve.

Freemasonry also addresses another modern tension: the desire for meaning without dogma. It does not tell a man what to believe, but it does ask him to take his beliefs seriously. By encouraging reflection on duty—to God, to others, and to oneself—it fosters tolerance, humility, and moral responsibility without demanding uniformity of thought.

Perhaps the most honest answer Masonry gives to the ancient question is this: the work is never finished. There is no moment when a man can say he is done improving. Masonry offers no final destination, only a working plan. Each day presents new opportunities to practice patience, integrity, charity, and self-control.

So why does the question still matter? Because men still want to live meaningful lives. And why does Freemasonry still answer it? Because it offers something rare—a quiet, enduring system that helps good men become better, not by changing who they are, but by refining who they choose to be.

The question may be ancient, and the world may be modern, but the work remains the same. And it always begins with a man willing to ask it honestly.



Brother Nathan Betz, Helena No. 3

HELENA 3 BROTHER BETZ RECOGNIZED FOR BRAVERY!

On March 14, 2025, Probation and Parole Officers Abanoub Atwan, Nathan Betz, Rebecca Bracken, Nathan Hartnett, Landon Lamb, Andrew Sovereign, and Captain Andrew Garmer learned of an active threat at the Lewis and Clark Courthouse, two blocks from their office. These Officers quickly responded. They placed their lives in jeopardy. Their concern was for the safety of the community of Helena and the welfare of their community partners. Their presence assisted in resolving a dangerous and tense situation while ensuring the public was unharmed and reassured of their safety.

Chili Cookoff was Explosive!

Helena No. 3 recently completed its Annual Chili Cookoff. Congrats to ringer Chris Starr for taking the Best Tasting Chili trophy, and congratulations to Tom Gocksch for winning the Hottest Chili trophy with an actual delicious bowl.



Last year's champ surrendered his trophy without incident to the 2026 victor.



L-R: Chris Starr- Best Tasting Chili and Tom Gocksch -Hottest Chili.

ROBERT JACKSON: LEAD PROSECUTOR OF THE NUREMBERG TRIAL

— CHUCK CLAMPITT - MT ETNA 333 —

On November 20, 1945, he stepped to the podium and adjusted the microphone. All eyes were riveted on Robert H. Jackson, the lead prosecutor for the first Nuremberg War Crimes Trial. The large courtroom was packed. Present were a contingent of justices from four different western allied nations, 24 defendants, their lawyers, the jury, interpreters, military guards, and an overflowing mass of reporters from around the world. The trial was significant. It was the first international tribunal to ever try individuals for what would become known as War Crimes.

Jackson's opening comments summarized the significance not only of the trial, but also the premise of the trial itself.

"The privilege of opening the first trial for crimes against the peace of the world imposes a grave responsibility. The wrongs which we seek to condemn and punish have been so calculated, so malignant, and so devastating, that civilization cannot tolerate their being ignored, because it cannot survive their being repeated. . . These defendants were men of a station and rank which does not soil its own hands with blood. They were men who know how to use less folks as tools. We want to reach the planners and designers, the inciters and leaders without whose evil architecture the world would not have been for so long scourged with violence and lawlessness, and wracked with the agonies and convulsions, of this terrible war."

Holding individuals accountable for planning, inciting, and conducting war, was a completely new concept in the annals of history. The purpose of the trial was to punish those leaders who ordered barbaric and genocidal acts against both civilian and military populations.

During World War II leaders of the three allied powers; the United States, Great Britain, and Russia, met multiple times to outline the conduct of the war (France would be included later). As the war progressed, plans for post-war Germany were made. In 1943 the Moscow Agreement was signed, which among other things addressed known German atrocities. Once the Allied Powers were in agreement that individuals were to be brought

to justice, the next phase was determining what specific crimes had been committed. In the end, four different crimes were defined.

- Crimes against peace – Planning, preparing, or waging a war of aggression, or a war in violation of international agreements
- War crimes – Violating the laws or customs of war, including the improper treatment of civilians or prisoners of war
- Crimes against humanity – Murder, extermination, enslavement, deportation, or inhumane treatment of civilians
- Conspiracy to commit these crimes – Conspiring to commit the above acts

The selection of Nuremberg (located in southeastern Germany) as the location for the trial was the result of two different factors. Nuremberg



had been the site of the annual week-long Nazi Party rallies during the 1930's and was seen as the symbol of the party's overwhelming strength prior to World War II. Holding the trial there, among the city's rubble, was physical evidence of Germany's defeat. The second reason for choosing Nuremberg was that even though 90% of the city had been shattered by heavy bombing during the war, the Palace of Justice had little or no damage. It was one of the largest remaining buildings in Germany large enough to conduct the trial. In addition, it contained both a jail and a courtroom.

Among the accused were 22 of Nazi Germany's most senior military and political leaders. Military leaders included: Hermann Goring, head of the

Luftwaffe and creator of the first concentration camp; Wilhelm Keitel, Chief of the German High Command; Alfred Jodl, Chief of Staff of the German Armed Forces; Erich Raeder, Grand Admiral of the German Navy; and Karl Donitz, Admiral of U-Boat forces and Hitler's successor in the last two weeks of the war. Others charged included: political theorists and propagandist Julius Streicher and Hans Fritzsche; Baldur von Schirach, head of the Hitler Youth; Rudolph Hess, Hitler's Deputy; Ernest Kaltenbrunner, head of the SS intelligence service and secret police; and Albert Speer, minister of armaments and war production. Although these were among the most noted Nazis, more well-known leaders were missing: Adolph Hitler; Joseph Goebbels, Propaganda Minister; and Heinrich Himmler, head of the SS. All committed suicide in the last days of the war. Other noted Nazis simply disappeared by going underground or escaping into other countries.



Indictments against these individuals varied from one to four of the defined charges. During the trial each defendant, represented by their own legal counsel, had evidence brought against them. Each defendant presented witnesses, provided evidence, and testified that they were innocent. In the end, each declared that they had simply been carrying out orders from higher authority and therefore had no personal responsibility. The trial lasted 10 months with 100 witnesses called (37 for the prosecution and 83 for the defense, including 17 of the defendants). In total the trial comprised 17,000 pages of testimony.

When the jury returned its verdicts three defendants were acquitted, seven were given sentences ranging from 10 to 20 years in prison, and 12 were sentenced to death by hanging. If the trial wasn't dramatic enough in its own right, Hermann Goring, the most notorious of the defendants,



avoided the hangman's noose by swallowing a cyanide pill two hours before his scheduled execution.

Subsequently there were 12 additional war crime trials held in Nuremberg with the last taking place in 1949. In total 199 defendants were tried, of which 161 were found guilty. Further group trials were never held as some war criminals had escaped or were "rehabilitated" to serve in the West German military or government with the onset of the Cold War. Following Japan's surrender in September, 1945, over 5,700 Japanese were indicted for war crimes with trials being held between 1945 and 1952.

The lasting effect of the Nuremberg Trial was the precedent of holding individuals accountable for war crimes. In 1998 60 countries signed the Rome Statute. It established the International Criminal Court (ICC) which tries international cases involving three different charges; war crimes, genocide, and crimes against humanity. Since its creation, the ICC has indicted over 50 people for war crimes.

Robert Jackson, the lead prosecutor for the United States, had a distinguished legal career. In 1934 he was appointed General Counsel for the the Bureau of Internal Revenue, and Assistant Attorney General in 1936, Solicitor General in 1938, Attorney General in 1940, and Associate Justice of the United States Supreme Court in 1941. Following the Nuremberg Trial, Jackson returned to the U.S. Supreme Court and served as an Associate Justice until his death in 1954.

Jackson was also a Mason having been a member of Scottish Rite Masonic Lodge in Jamestown, New York, and a 33rd Degree Scottish Rite Mason.

PRESERVING FREEMASONRY THROUGH COMMITMENT

Freemasonry, like all other sciences, is a system of progression. Something more is required to constitute a bright Mason than knowledge of the elements of the Craft. That is why the Master in second section of the third degree ruminates that he doesn't know if the advancing Brother will ever become a Master Mason. A carpenter may know the names of his tools, and have acquired some dexterity in their practical use; but this will not enable him to build a house, or to construct a common dresser.

We are all here to learn while struggling to break the bonds of materialism and obtain personal liberation from the state of ignorance. Few, however, find the real meaning of the teachings of the Craft.

Freemasonry has been built upon experience. Each stone is a sequential step in the unfolding of intelligence. It does not bring light to man; man must bring his light to it. Man best serves God by obtaining mastery over his ignorance and by building the temple of his soul.

If anyone is desirous of being a Freemason, in the strict sense of the word, he must make himself acquainted with something more than words, signs and tokens. The three stages of initiation can no more convert a man into a Freemason than the indenture of an apprentice can make him a mechanic. He must read and meditate, study with care and attention the history and doctrines of the Order, and attend his lodge with the utmost regularity, so that he may become familiar with its discipline by actual personal observation.

Also, anyone desiring to become useful to the science of Freemasonry and to be able apply it to enhance his living, cannot be content to a mere exposure to, and a hasty and incomplete understanding of, the externals, but will examine its esoteric secrets with enthusiasm. If so, he will reap

a full share of the blessings, which it is so well calculated to confer on society at large. To do so requires the thought, study and reflection necessary to look beyond the presentation. Without doing so, he will likely remain almost totally ignorant of the true principles of Freemasonry and how to use them to produce beautiful and meaningful effect.

Freemasonry's truths are covered with symbolism and its insight with allegory. It is necessary to look behind the fact to see the truth and to look beyond the symbol to see the reality. This requires thought, study, reflection and an investment of time and effort.

Although the Brethren are urged to practice out of the lodge the lessons learned therein, often, the lessons are not sufficiently emphasized, are insufficiently explained, or are glossed over in the interest of time. Often, the goal is to complete the degrees in a short period of time, rather than to allow a contemplative period to digest the lessons and to interpret the symbols and allegories. The result is often a failure to learn the lessons and thus to put brothers in our ranks who do the Craft little credit and who are either ignorant of, or indifferent to, even the purposes of the Order. Quick fixes, like fools gold, are attractive and seemingly valuable until time and study prove them otherwise. Unearned advancement, like undeserved honors, degrades and diminishes.

Most of you have probably heard the example of commitment – that involving ham and eggs. The chicken commits eggs, but the pig truly makes a meaningful commitment. The commitment of each of us should be a motivation that consumes us daily. Every philosophy, religion and culture has requirements that are mandatory. Freemasonry requires of us to exercise commitment, thinking and

action. Commitment and involvement are essential, not only to promulgate our Craft, but also to change public ignorance of it to an appreciation of its values. Remember, motivation comes from within and is limited only by the mind.

We must open our own and the hearts of prospects and our members to desire our fraternity. If we have presentable temples; clean and well-kept lodge paraphernalia, preparation and lodge rooms; and well presented ritual work, we will not only make a good first impression, but a lasting one.

Attitude toward Freemasonry can be a force for advancement or one toward further recession. The standards you set are the standards you get. Few want to join, or remain a member of, an organization that is not first rate and is fearful of survival.

It is not enough, however, that we change our attitude. We must transform that change into action. But, the change cannot be change for change sake. Too many programs are instituted without adequately thinking them through. Serious thought should be given to evaluate the results of modified proficiencies, loosening rules against solicitation, group initiations and shortening of ritual. Have they impacted favorably either acquisition or retention of members?

For too long the desire to please candidates and for officers to consider their responsibility extended only to opening and closing the lodge, conferring degrees and providing a social outlet has prevailed. For too long we have been lowering our standards, requirements and expectations, using time, supposed differing learning requirements, changed mores and other excuses. Too seldom now are Brothers or widows assisted by the Craft. Too seldom now do we effectually link ourselves together by an indissoluble chain of sincere affection.

To devote an immense amount of time to the work of initiating, passing and raising Masons, but failing to instruct, or help or minister to our members, places us in danger of becoming patrons of the mediocre. Such failure inevitably results in

not being able to retain the attention of those we have attracted. Likewise, failing to exemplify the faith of Freemasonry is to lose the opportunity to have others look to us for example and inspiration. Seldom do we employ our lodges for that purpose, which, as much as for ceremonial purposes, they were intended – i.e. for “expatiating on the mysteries of the Craft.”

We must, each of us, renew or strengthen our interest in Freemasonry and sip anew from its rejuvenating principles, and seek to commit our candidates and members to do the same. We should begin today and take hold of our Freemasonry, to apply our gifts and talents, and to work with dedication and self-discipline. We should contemplate high expectations for ourselves and others and convert every challenge into an opportunity. We should seek to serve our Craft with the freedom of chalk, the fervency of charcoal and the zeal of clay. We should let our thoughts and actions always exemplify Brotherly Love. We should learn so that we can explain Freemasonry, we would then begin to develop a new outlook on life and toward our Craft. We would return to a time-tested method of attracting candidates and retaining members.



Donald Matthew Powell
Grand Master-Elect 2026–2027
Grand Lodge of Montana, A.F. & A.M.

Born on June 18, 1986, in Kalispell, Montana, Donald Matthew Powell is a fifth-generation Montanan on his father's side and a first-generation descendant on his mother's side, where she is an enrolled member of the Confederated Salish and Kootenai Tribes (CSKT). This dual heritage has given him profound ties to the Treasure State's communities, landscapes, and traditions, reinforced by frequent visits—often three or four times a year—even as he pursued opportunities elsewhere. He graduated from A.C. Davis High School in Yakima, Washington, earning an International Baccalaureate diploma with full honors. During his high school years, he competed in CAD engineering competitions, winning the state championship three years in a row, and enjoyed baseball and golfing with friends and family—pursuits that instilled teamwork, precision, and enjoyment of the outdoors.



Don pursued higher education at Montana State University in Bozeman, where he earned a Bachelor of Science in Psychology with a minor in Entrepreneurship and Management. During college, he was an active member of Pi Kappa Alpha fraternity, serving as Treasurer (managing chapter finances), Philanthropy Chair (coordinating community service and fundraising events), and Sorority Relations Chair (fostering positive inter-Greek interactions). These roles provided valuable brotherhood and leadership experience but ultimately left him seeking a deeper, more enduring fraternal bond. After exploring other organizations, he discovered Freemasonry through Worshipful Brother Mark St. John of Bozeman Lodge No. 18, who introduced him to the Craft as a lifelong path to self-improvement.

Unaware at the time of his family's Masonic legacy—his maternal great-grandfather Virgil Pitts (Past Master of Hot Springs Lodge), and paternal grandparents Ken Powell (member of Harmony Lodge No. 49, Electa Chapter #7 Eastern Star, and Algeria Shrine) and Edris Powell (active in Eastern Star as Past Matron of Electa Chapter #7 in Missoula)—Don petitioned and was initiated an Entered Apprentice on February 3, 2011; passed to Fellowcraft on May 11, 2011; and raised to the sublime degree of Master Mason on June 1, 2011, in Gallatin Lodge No. 6 (courtesy work for Bozeman Lodge No. 18). He progressed steadily through the line at Bozeman Lodge No. 18, serving as: 2011–2012 Junior Deacon, 2012–2013 Senior Deacon, 2013–2014 Junior Warden, 2014–2015 Senior Warden and 2015–2016 as Worshipful Master.

During his year in the East, the lodge earned the Master Builder Award. Don is also affiliated with Livingston Valley Scottish Rite (serving two years as Venerable Master), Western Montana Valley Scottish Rite, and Algeria Shrine.

Don's Grand Lodge service began in 2016–2017 as Grand Pursuivant, appointed by Grand Master Lewis K. Smith. He advanced steadily, serving as: 2017–2018 Grand Standard Bearer, 2018–2019 Junior Grand Steward, 2020–2021 Grand Marshal (reappointed), 2021–2022 Junior Grand Deacon, 2022–2023 Senior Grand Deacon, 2023–2024 Junior Grand Warden, 2024–2025 Senior Grand Warden, and in 2025–2026 as Deputy Grand Master.

He has served as District Officer for both the Livingston and Missoula Districts, taken the Masonic code test three times, and contributed to numerous committees, including Bulletins and Publications, Executive, Investments, Masonic Hall of Fame, Masonic Honors and Recognition, Finance, Youth Groups, Jurisprudence, Education and Research, and Work. He currently serves as President of the Montana Masonic Foundation.

Professionally, Don has built a diverse career focused on service and leadership. For six years, he worked at Reach Incorporated in Bozeman, managing a caseload of adults with developmental disabilities and supervising a team of three. Seeking new challenges, he relocated to Missoula and joined the Residence Inn by Marriott Downtown, where he served as Assistant General Manager for four years before advancing in his role, ultimately overseeing a staff of 107 during his tenure. Today, he is a Branch Office Administrator at Edward Jones, with aspirations to advance to Financial Advisor—likely after his term as Grand Master.

Outside of Masonry, Don enjoys self-directed learning and is currently teaching himself piano and Spanish. He crafts homemade hot sauce (with plans to sell at farmers markets post-term) and loves exploring new restaurants in new towns. A devoted Bobcat fan, he attends Grizzly games for the live camaraderie and shared collective effervescence of Montana fans uniting—east side or west—reminding us that rivalries fade when the state is represented on a larger stage. Much like Masonry, he believes in coming together beyond divisions to support shared goals. He has held board positions in his community, including service on the boards of Intermountain Opera and the Symphony in Bozeman.

Brother Powell is building on the multi-year master plan initiated five years ago by Montana's Grand Lodge officers. This collaborative effort—open discussions and focused themes: "You Can Do Better" (Jonathan), "Deliver on Your Promise" (David), "Prevent Attrition" (Sam), and "Communication and Participation" (Jason).

Don's theme for 2026–2027 is "Improve by 1%"—inspired by James Clear's Atomic Habits. The idea is simple yet profound: at every lodge meeting, social gathering, breakfast, or function, brethren commit to improving the Craft by just one percent. Small, consistent actions compound—whether inviting a prospect, enhancing degree work, adding music to a ceremony, sending a handwritten note to a distant brother, hosting a Rusty Trowel event, or simply reaching out to someone who hasn't attended in years. This builds directly on the preceding Grand Masters' goals: higher standards in ritual and investigations, better retention through dedicated membership chairs, stronger communication (including personal touches like birthday cards from the Grand Secretary and Grand Master), consistent Masonic information and education from the Montana Freemason Magazine, and increased online visibility through our new Webpage.

Don's message is one of optimism and action: Montana Freemasonry is evolving through collective effort. By stacking 1% improvements, we honor our heritage, strengthen our lodges, and ensure the Craft thrives for generations.

Brethren, let us commit together: Improve by 1%—every day, every meeting, every interaction. Small steps lead to Masonic strength.

hear ye!

hear ye!

AUTHENTIC

1717 Table Lodge

AN 18TH CENTURY FEAST W/ CEMEMONY & TOASTS



SAT. **MAY 9** - 6:00 PM
GAVEL FALLS AT 6:00 PM
OASIS AT 5:00 PM

MASONIC TEMPLE 14 S. TRACY
BOZEMAN, MT

\$35 ~ ALL YOU CAN EAT

FIRST TWO BEERS OR WINE - \$10

MICROBREWED BY B. COLIN RUH OF LAST BEST PLACE BREWERY

ALL NEW GLASS BEER STEIN ~ \$20



ROAST PIG!



WITH ALL THE TRIMMINGS

EXPERTLY PREPARED BY
WB BRIAN ENGAL OF PIONEER MEATS

PLEASE
RSVP

FOR STEIN &
ADULT
BEVERAGES

LIMITED
SEATING!
***RSVP**

BY MAY 1ST

406 595-1219

PERIOD ATTIRE IS ENCOURAGED BUT NOT REQUIRED.

*NOTE: IF YOU RSVP AND DON'T SHOW... YOU STILL OWE.

Annual Communication Rules of Order

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

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

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

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

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

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

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

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

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

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

These motions shall have precedence in the order above listed;

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

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

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

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

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

Session Information

Duty to Attend Session

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

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

Representation in Grand Lodge

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

Proxies

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

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

Dues Cards Must Be Presented

The Current Dues Card will need to be presented at Check-In and Registration at Session. The current dues card will show an expiration date of December 31, 2026. Failure to present your 2026 Dues Card will result in you not being able to participate in Session.

Tie Vote

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

Balloting & Other Matters Before Grand Lodge

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

Notice for Balloting on Grand Lodge Officers for 2026 -2027

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

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

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

Presentation of Lodge Banners

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

Apron at Session

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

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

Concerning Balloting

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

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

Pre-Registration

*(If you are **not** a Montana Mason **OR** are a guest, use "Non"-Cost)*

160th Annual Communication of the Grand Lodge of AF&AM of Montana June 25-27, 2026

Return this form to the following address prior to June 10, 2026
160th Annual Communication
PO Box 1158
Helena, MT 59624-1158
registration@grandlodgemontana.org

***NOTE: Please Register even if you will be having no meals.** This helps us set up the number of seats, etc.

Name: _____ Title: _____
(First and Last Name) (Senior Warden, etc)

Lodge Name & Number: _____

Mailing Address: _____ City: _____ State: _____ ZIP: _____
Phone: _____ Email: _____ Accompanied by: _____

	Montana Mason	Non-Cost
THURSDAY – June 25, 2026 Food Truck (6:00 pm) Location: Grand Lodge (hosted by Montana Masonic Foundation) Burgers, or Ribs, or pork belly burnt ends, coleslaw, mac & cheese	\$ Free x ___ = _____	\$ Free x ___ = _____
FRIDAY – June 26, 2026 Lunch (12 to 1:15 pm) Location: Great Northern Best Western Hotel Deli buffet: honey ham/roast beef, cheese, ciabatta, hoagie, or pretzel roll, aioli, Dijon, lettuce, tomato, chips, pickle, soup or salad or Burger bar: ¼ Angus beef, lettuce/tomato, onion, etc w/fries & salad	\$20.00 x ___ = _____ \$20.00 x ___ = _____	\$25.00 x ___ = _____ \$25.00 x ___ = _____
FRIDAY – June 26, 2026 Banquet (6:30 pm) Location: Northern Best Western Hotel Hand-cut marble ribeye, baked potatoes, seasonal salad, NY cheesecake or Dijon crumb walleye, baked potatoes, seasonal salad, NY cheesecake	\$43.00 x ___ = _____ \$38.00 x ___ = _____	\$55.00 x ___ = _____ \$50.00 x ___ = _____
SATURDAY – June 26, 2026 Lunch (12 to 1:15 pm) Location: Great Northern Best Western Hotel Taco bar: shredded beef w/tortillas, salsa, cheese, lettuce, rice & beans Or Wrap buffet: chicken bacon ranch w/red onion, lettuce, tomato, or turkey BLT. Both w/cheese in garlic herb wrap, chips, pickle & soup	\$19.00 x ___ = _____ \$17.00 x ___ = _____	\$24.00 x ___ = _____ \$22.00 x ___ = _____
INSTALLATION OF OFFICERS Hors D'Oeuvres (bacon wrapped steak bites, pulled pork sliders, brie bites, meatballs, deviled eggs) – 10-12 pieces of (food subj. to change)	\$ 18.00 x ___ = _____	\$28.00 x ___ = _____

Possible women's/families programs may be forthcoming.

Hotel reservation information on the back.

Payments by check #: _____ Total: _____

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

GREAT NORTHERN BEST WESTERN HOTEL
835 Great Northern Boulevard, Helena, MT 59602
406-457-5500

GRAND LODGE OFFICES
425 N. Park Ave, Helena, MT 59601
Phone: (406) 442-7774

Tentative Agenda

(Full Session Agenda will be available in the Session Program)

Thursday - June 25, 2026

5:45 pm Backyard barbecue - EVERYONE
INVITED, No dress code! @GrandLodge

Friday - June 26, 2026

9:00 am Public Grand Opening
9:15 am Youth Groups & Appendant Orders welcome
9:45 am Formal Opening of 159th Annual Communication
10:00 am Election of Grand Lodge Officers
10:15 am Grand Lodge Called from Labor to Refreshment
10:30 am Call to Order
Refreshment to Labor
Committee Reports
Reception of Montana Past Grand Masters
Reception of Montana 50 Year Members
Reception of Visiting Grand Lodge Officers
Grand Lodge Called from Labor to Refreshment
12:00 pm Lunch
1:15 pm Call to Order
6:30 pm Banquet (Awards, Honors, Recognition)

Saturday - June 27, 2026

9:00 am Call to Order
9:15 am Recognition Report
9:45 am Call to Refreshment
10:00 am Resolutions
12:00 pm Lunch
1:15 pm Call to Order
Refreshment to Labor
Final Finance and Budget Report
TBD Formal Closing of 159th Annual Communication
Time TBD Photo of 2025-2026 Grand Lodge Officers
TBD Installation for 2025-2026 Grand Lodge Officers
TBD Farewell Reception

Session Dress Code: Suits for everyone; GLO's wear Tuxedos.

**Garage Parking is FREE After 5pm on Thursday ONLY.
\$1hr (first free) 8-5pm on Friday. Saturday parking is Free.
Please bring your current (2025) Dues Card!**



PREMIER | **BEST WESTERN.**

Helena Great Northern Hotel

Great Northern Convention Center

Parking Options

Please share this information with your group before meeting/event begins.

- **OVERNIGHT GUESTS ONLY – Parking lot across from the front entrance of the Hotel** (Between CDM Smith and the Carousel)
Overnight permit provided at check-in.
- **Convention Parking Lot behind Hotel** (Entrance on Front Street)
Free Parking
Available on a first come, first served basis. No permit required.
- **Parking in Lot 15 across the street from the rear entrance of the Hotel** (Entrance on Front Street)
At the entrance of Lot 15 on Front Street, get a parking permit out of the box located on the sign, (Permits are either full day or half day) complete the permit information and place it on the dash of your vehicle. **Parking is available on a first come, first served basis.**
- **Getchell Street Parking Garage** (Entrance is at the corner of Getchell and 14th Street). Parking is available in this parking garage, if the Hotel Lot and Lot 15 are full. The cost is \$0.75 per hour (maximum of \$11.25 per day). Monday thru Friday 5:00 AM to 8:00 PM Weekends and Holidays are free.
Guests are responsible for the cost of parking in this parking garage. The Hotel will not validate parking in this location.

The BEST WESTERN PREMIER Helena Great Northern Hotel is **not** responsible for tickets issued by the City of Helena.



PREMIER BEST WESTERN.

Helena Great Northern Hotel



Montana Heritage Center

Welcome to the Montana Heritage Center



Where Montana's Stories Come to Life

The Montana Heritage Center is now open. Admission is free for all visitors.

Located at 225 N. Roberts St. in Helena, across the street from the State Capitol Building.

Hours of operation are:

- Monday - Wednesday & Friday: 9 am-5 pm
- Thursday: 9 am-6:30 pm
- Saturday: 10 am-5 pm
- Sunday: 12 pm-5 pm

For more details check out <https://mhs.mt.gov.visit>

The Montana Heritage Center contains 3 expansive museum galleries, a library and archives research center, a cafe, a gift shop, an events center, and so much more. We can't wait to welcome you to Montana history's new home.

From June 25-28, we will be hosting a Montana History Celebration in partnership with the Helena community to celebrate the opening of the Montana Heritage Center.

Visit <https://montanamuseum.org/> to learn more about the building project.

Join us for the Montana History Celebration

Save the Dates: June 25-28, 2026

This multi-day celebration is in partnership with the Helena Community.

Tentative Schedule:

- **Thursday evening:** VIP Reception & Dinner (by invitation)
- **Friday:** Special Tours & Community Events open to the public
- **Saturday:** Workshops, Panels, Special Tours, & Community Events open to the public
- **Saturday evening:** 250 Celebration at the Montana Heritage Center (ticketed)
- **Sunday morning:** Community Events open to the public

THE MONTANA FREEMASON
PO Box 1158
Helena, MT 59624-1158

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BOZEMAN, MT
NONPROFIT ORGANIZATION



160TH ANNUAL COMMUNICATION
June 25-27, 2026, Helena, Montana