

THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner

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Lodge at Sea



Several Grand Masters of Alberta have in the past taken groups of interested Brethren and their ladies on excursions to Australia, Hawaii, Scotland, Germany and Austria, Greece and the Mediterranean, to Canada's Maritimes and to Tennessee. MWBro Terrence Drolet and his wife Marilyn were to be the first to plan a cruise to Alaska, with the Grand Master proclaiming a "Lodge at Sea." Two days were spent in Vancouver, followed by a seven-day cruise, September 5-14, 2002. Seventy-Eight persons participated, consisting of 32 Brother Masons, 7 non-Mason gentlemen (friends and family members) and 39 ladies.

The highlight of the day of arrival was the Grand Master's Welcome Reception and Banquet, while on the following day the group experienced some of the culture of the Pacific Northwest native people, by being hosted by the Squamish Nation at the Hiwus Feasthouse on top of Grouse Mountain, reached by cable car. That evening, while the ladies and non-Masons enjoyed a sightseeing tour in Vancouver, the Brethren accompanied the Grand Master, paying a fraternal visit to Lodge Southern Cross No. 44, BC&YR, a Lodge that practices the Australian Rite. The Grand Master of the Grand Lodge of British Columbia and Yukon himself

received the Alberta delegation, and six of his Past Grand Masters were also present to extend a hand of friendship. The programming of the evening provided an enjoyable experience for the visitors from Alberta.

On September 7th the group embarked on MS *Zaandam* of the Holland-America Line, a vessel of 60,900 metric tonnes and a length of 238 metres, which had only been commissioned in April 2000. At 17 00 h the ship sailed, and the night and the next day were spent at sea, passing through the Inside Passage. That day, Sunday the 8th, MWBro Drolet proclaimed an "occasional" Lodge, named "Lodge at Sea" duly tyled and conducted in the Ancient York Rite. Prior to opening, the master of the ship, Captain Werner Timmers, was received and brought the greetings of the Holland-America Line. Three Brethren from Australia, two from California and one from Ontario joined the Cruise Masons (see the accompanying group picture). When Lodge was closed the Grand Master also declared the "occasional" Lodge dissolved. Everyone agreed that this "Lodge at Sea" had been a unique experience in anyone's Masonic career.

Arriving at Juneau, the capital of Alaska, at 13 00 h on Monday, September 9th, the group went on a sightseeing

trip of the city, of Mendenhall Glacier and of the Chapel by the Lake, followed by a visit to Mt. Juneau-Gastineaux Lodge No. 21 for the Masons, while the remainder of the group engaged in window and real shopping. The night was again spent sailing, and early in the morning of the 10th, the *Zaandam* docked in Skagway, the northern end of the Inside Passage. That day everyone was on his or her own, taking advantage of tours, such as the White Pass Summit Scenic Railway Tour, or a parallel bus tour to Liarsville of Goldrush Days fame and the White Pass, and more exploring and shopping, of course. It was anchors aweigh at 21 00 h and when awakening on September 11th, we began some seven hours of cruising in Glacier Bay, viewing Margerie Glacier, Johns Hopkins Glacier and several smaller glaciers, braving a breeze at 7°C under an overcast sky.

On September 12, the vessel was at anchor in the port of Ketchikan, the passengers being ferried by tender to and from the mooring, which was occupied by rival, cruise ships. This was the third port of call offering the tourist a multitude of gift shops where to buy mementos of the cruise. Unfortunately, Tongass Lodge No. 19, of Ketchikan, had its regular meeting that very same day, the second Thursday of the month, but only after would-be visitors would already have been afloat again.

Meanwhile, the sad news of the passing of our Junior Grand Warden, RWBro Kenneth Manly, had reached the Grand Master, and it was with saddened hearts that on Friday, September 13th, Brethren and ladies gathered for a memorial service for our late Brother. Two of the group, and members of the clergy, officiated, RWBro the Rev. Donal Stewart and Bro the Rev. Jack Schulze, with MWBro Robert Juthner delivering the eulogy — a somber moment during an otherwise happy and joyful tour.

In the morning of September 14, 2002, all disembarked at Canada Place in Vancouver, bringing to an end a voyage

See **Lodge at Sea**, page 2.

Editorial

An Interesting Concept

The article "Taking the Lead Down Under," reprinted elsewhere in this issue, offers us not only news about what goes on in Australia, but certainly food for thought. For one thing, we are confronted with the term "Lodge of excellence." Is it "excellence" which sets this Lodge apart from all others, and if so, why? How would we feel if we belonged to a Lodge other than one accorded the appellation "excellent" — inferior? Or is there a challenge to make our own Lodge an excellent one, if it is not already? We know that, individually, our work on the Rough Ashlar never ceases, so should it not be the same for the whole Lodge, collectively? Even though we don't know how to Masonically define "excellence," just this one word in the article prompts us to make our Lodge the best it can be.

Then there is the very name of the new Lodge, **Lodge International!** It is meant to attract Brother Masons of different ethnic backgrounds to meet to-

gether and to acquaint each other with Masonic workings of Lodges in their countries of origin, at least by the presentation of informative papers. It is not quite clear if the statement that they will also confer degrees on candidates means this may be done by the use of foreign rituals and in foreign languages, or if they would not go that far and be restricted to the Australian working in the English language. How would we feel about this, in the Alberta setting? We know, of course, that at present our Constitution, Articles C0.21 and C4.1 authorize only the Canadian Rite or Ancient York Rite work, and that's in English only. How much interest and support would there be here to amend the Constitution to allow for a wider range of possibilities, not just for "exemplifying" a degree as Masonic education, but to really "confer" degrees using rituals of sister jurisdictions? Far out!

Now this Lodge would be allowed to

meet only six times a year, not on a monthly basis. In Alberta, this reminds us of our Research lodges, which are exempt from meeting ten times per calendar year. So, we would not have a problem with that. How about every meeting being followed by a festive board with the "ladies or partners," featuring a three-course dinner, presumably in a fashionable restaurant atmosphere? It seems that the ladies would not be there merely for the meal but would be participating in an after-Lodge program of a high calibre.

Reading between the lines, it appears that the membership of Lodge International would not be restricted to immigrant Brethren but would include numerous "indigenous" ones, for if the latter were absent, it would no longer be "international"! The question then is, would and could Alberta Freemasonry be interested in such a concept as is now being inaugurated in New South Wales? The editor would be very appreciative of comments from the Craft in Alberta.

Taking the Lead Down Under

(From *Working Tools*, the monthly newsletter of the United Grand Lodge of NSW & ACT. October 2002)

The New Lodge International

With the recent successes of several new Lodges of excellence now being consecrated throughout our Craft and other Masonic orders, a new Lodge is currently in the process of being formed within the Masonic Centre. This new Lodge will have the tentative title of "**Lodge International.**" Its philosophy will be to encourage the Brethren of the many nationalities who now make up our Australian Masonic orders to meet on the level and part upon the square.

It is envisaged its member will join together to not only debate challenging papers on our Masonic orders and history, but also to allow them to present their own papers on the many varied Masonic teachings from their

own countries of origin. It is also proposed for this new Lodge of excellence to meet and operate six times per year when the Brethren will also confer degree work on candidates within the temple. At the conclusion of the formal part of the evening the Lodge members will adjourn to the festive board to meet their ladies or partners, and enjoy an evening together of fraternization and fellowship, with a three-course dinner. Could I hasten to add, Lodge International will not in any way be encroaching on the current structure of the existing recruitment via the MAS system.

On the contrary, it is hoping to recruit new members via its own current membership and other regional Breth-

ren who would very much like to participate in a different path of Masonry. This would involve a commitment of one extra evening per quarter within a given year, and would also involve our ladies and partners in a more open and enjoyable evening for all concerned.

C.R. Eley

Lodge at Sea, from page 1.

of 1,961 nautical miles, corresponding to 3,628 km. The participants then departed, by air, for Calgary or Edmonton, taking fond memories along. They were all most appreciative of the fine organizational work done by Bro Murray Pay of St. Mark's Lodge No. 118 of Calgary, and the looking after their needs during those nine days by Murray and his good wife Elaine.

The "Lodge at Sea" is no more... for now!

REJ

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Centennials Past and Future

Wetaskiwin Lodge No. 15

On October 26th, 2002, Wetaskiwin Lodge No. 15, having reached the One Hundred Years Mark, celebrated its ceremony of Confirming the Constitution and Consecration, ably conducted by the Grand Master and his Officers. Visitors from throughout the jurisdiction were in attendance, together with the Lodge members filling every seat in the good-sized Lodge room. At the ensuing festival banquet, when the Brethren were joined by their ladies, congratulatory messages were brought by the Member of Parliament of the riding, the Member of the Legislative Assembly of



Alberta, and the Mayor of Wetaskiwin, all paying tribute to the great contributions made by Wetaskiwin Lodge members throughout the past hundred years.

The picture shows the Worshipful Master and the Grand Master, himself a member of the celebrating Lodge (both seated), surrounded by Lodge Officers and Grand Lodge Officers.

Not One a "Doubting" Thomas

The initiation of Dr Martyn Thomas (eldest son of RWBro Norman Thomas, DGM) and Dr Richard Thomas (youngest son) took place at Dynamic Lodge No. 96 at Holden, AB, on Wednesday, November 6, 2002, under the direction of WM Timothy Southernwood. The photograph shows, left to right, Bro the Rev. Timothy Thomas (third son of Norman Thomas) who had been previously initiated on September 4, 2002 at Dynamic Lodge; Bro Dr Richard Thomas (youngest son); RWBro Norman Thomas (the father); Bro Dr Martyn Thomas (eldest son); and Bro Christopher Thomas (second son), Junior Deacon of Dynamic Lodge.



Bro Christopher Thomas conducted the candidates through the ceremony of initiation, assisted by Fellowcraft Bro the Rev. Timothy Thomas. RWBro Norman Thomas presented the lecture

at the NE angle. Five Brothers Thomas! It is anticipated that Bros Martyn and Richard Thomas will be raised with Bro Timothy Thomas on February 5, 2003.

Mountain View Lodge No. 16

Another of the eighteen founding Lodges of this Grand Lodge, Mountain View Lodge No. 16, will be celebrating its one hundred years of active Masonry on **Saturday, February 22, 2003**, with the following program:

3:00 PM, Ceremony of Confirming the Constitution and Consecration at

Mountain View Masonic Hall, 47th Street & 48th Avenue, Olds, Alberta; 5:00 PM, Reception and Banquet at Olds College, Olds, Alberta. Tickets are \$25.00 per person. For more information write or phone RWBro Roger L. Kinney 5826 Imperial Drive Olds, AB T4H 1G6 Phone 1-403-556-2361.



How Well do we Guard the West Gate?

By Bro Kevan van Herd, *St. George's Banner*, Kelowna BC, 11-11, Nov/Dec 2002. Reprinted by permission.

Many Lodges in the USA have special teams to do special tasks, and this arrangement works very well indeed. Such a team might travel their district doing Installations, or Raisings and so on. But one team that is missing from the group, is an Investigation Team or group to investigate the character of a new candidate.

It is becoming more obvious as time

marches on, that new candidates are growing scarce, so such a candidate might mention to a Brother that he would like to join the Craft. The Brother often will immediately obtain the application form, have it filled out and have a friend endorse the name of the new candidate with him. Each of the sponsors might only know the candidate from a casual meeting and know nothing

more about him.

It is impossible to be too careful and painstaking in the investigation of a petitioner for the Craft. Nothing is more dangerous than to have a disreputable candidate become a member of our Craft, as he will bring serious damage to the good name of Freemasonry. The two members have signed the application form without knowing the candi-

date, so the Investigation Team who specialized in such investigations, should have the task of finding out if that candidate will be a credit to our Craft or a discredit — if not a favourable candidate, he should be struck from the list of candidates before the application gets to the open Lodge level where the vote for a new candidate would almost always be for the candidate.

But in nearly all Lodges there isn't an Investigating Committee or team who specializes in investigating the character of a candidate, with the result that a team picked at random at a Lodge meeting will be chosen to investigate the candidate and to interview him and his family. Men selected as such an investigating committee in such an important manner are often very embarrassed

about questioning a candidate as to his qualifications to become a member of our Craft, so they merely spend a social visit with the candidate and his family and unanimously agree that the candidate is a fit person to become a Mason, and sign the petition.

We must become most selective in our choice of an Investigating Committee. At present we often spend many hours for a team to become efficient at installing a Master, or raising a Fellowcraft, or any other such ritual within our Craft, but for one of the most serious duties in Masonry, which is interviewing and investigating the character of a prospective member, we merely ask three random members of our Lodge to do so — and quite often one or even two of the members fail to

meet the candidate at the appointed time, so the one who did keep the appointment asks a few essential questions, signs the application form, has the absent members sign when they meet, and the candidate is admitted to our Craft — often much to the embarrassment of the Lodge who, realizing the mistake made in admitting this candidate, are unable to get rid of him due to regulations. Such a mistake can have serious consequences indeed.

Our message is — “Appoint a Special Investigating Committee for the vital Task of Investigating all applicants for membership in our Craft.” The future of our Craft depends on new members, and they must be men of good character, honest, upright, and have a belief in a Supreme Being.

Chatting Under the Lamppost

By VWBro W.R. (Bob) Smith BTh, Camrose Lodge No. 37, Reporter to *The Alberta Freemason*.

When I was but a boy, August on the farm in our part of the country was haying time. I loved the smell of the meadows and the new mown hay. There were times when we were a distance from home, so arrangements were made to stay in the hayfield. We would bring our food and the workhorses would be watered and fed. We would fill the wagon box half full of hay, upon which we would make our bed. During the nights I slept there, I would lie awake for a time looking at the starlit vault, looking at the Big and Little Dippers, the Milky Way, the Big Bear and other patterns of stars. The more I looked at these designs, the more I realized the perfection of the patterns. What force planted these magnificent patterns? Did they come there by accident? My young mind drank of the beautiful forms and pondered their origin. It seemed to me, even at that young age, that there had to be a Great Architect of the Universe who was behind such a great, yet overwhelming, achievement. Somehow that Great Architect had to be our Creator God, as we learned in Sunday School, the one who had created the world. For all of that being there by accident didn't quite fit my young, yet developing, mind. Somehow it seemed reasonable that a Creator should be behind such creation forming the patterns thereof.

When I joined the Masonic Lodge, I was surprised, but pleased, to learn that there actually was a Great Architect of the Universe, and furthermore that this Great One was actually the Creator God whom the Christians, and so many religions, endorse. Then in my studies at university I was pleased to engage in a recommended course, namely, “Comparative Religions,” looking into and gaining insight and appreciation of the God, or Gods, each religion endorsed and held sacred. One of the many questions we pondered was “How universal is this Creator God?” Again, in my mind, this was the Great Architect of the Universe, for I was a Mason by this time. Then I asked, how much toleration and respect does one religious faith have for another, and what are our own points of respect and toleration? How universal can we be without jeopardizing our own faith stances?

This then leads me to ask this question: “How Universal

Can Masons Be?” As we all know, in Masonic practice the Masonic Order strives for a Brotherhood throughout the world, based on the precepts of Love, Compassion, Respect and Tolerance for others, and for their way of life and beliefs.

Although on one hand we strive for such a Brotherhood, we also live with diversity. Masonry has no central government, nor does it have any one personality or group of persons who can speak on its behalf. “Freemasonry” is a term applied to many groups, sections, structures and fellowships, bound together, so to speak, by free association.

Since Masonry has no single unifying structure, no “headquarters,” to answer questions on a universal basis, it is beset by all types and kinds of “experts” who answer questions and determine policy. The best of authority we have rests with the Grand Master, the Grand Lodge of each jurisdiction, and the Constitution that governs us all. Even then we are selective in what bodies of Brotherhood to endorse, or not to endorse. An example of the latter is in what we term “Clandestine” Lodges, or Lodges not formed under our umbrella. Then again we do not always accept the outreach of other Lodges under our umbrella to some other Lodges, especially when these differ from our own. Then of course there is always good reason for this approach. Quite often, like churches, we can only endorse what we believe to be right, just and true according to the principles and cornerstones that guide us. Freemasonry has always striven as far as my knowledge reaches, to instill the teachings of Freemasonry within each individual, so that each individual might live according to these teachings. As Jeremiah of the Bible announced in his handling of the written Law with his people, “I will take this Law, put it in their minds, and write it upon their hearts.” (Jeremiah 31:33)

Basically, it takes each Mason to bring the benefits and goodwill of our teachings to others in the Lodge, the Community, the Nation, and the World, proclaiming the Brotherhood of man. Differ as we might in faith and principles, we can still be Brothers and Sisters in a Universal or World Family.

The Masonic Order, in its most basic form, is set to be, in practice nonpartisan and non-divisive in expressing one's faith in the Creator God. The only criterion for joining the Order is a belief in a Supreme Being. Each faith stance is left to the practices according to the individual's choice. Some Masonic writers make it clear that Masonry is to be practiced in the name of this Supreme Being, namely, the Great Architect of the Universe. These writers sometimes take exception to any endorsement or pronouncement of a particular faith. Then again, some Scandinavian Grand Lodges, for example, have endorsed a Judeo-Christian base for their Masonic practice, [and will admit only Christians into their Lodges. Ed.] having become Culturally Christian. Other Grand Lodges, such as ours, assumed this same [Judeo-Christian] stance, where the Holy Bible is placed at the centre of the Lodge [but not restricting membership to Christians. Ed.]. Here, where there may be Brothers of other faith practices attending the Lodge, their Holy Book is placed on the Altar alongside the Holy Bible. There are yet other Masonic practices elsewhere where the Holy Book itself is not included in the Lodge room, which sets them apart from our Masonic practices.

Although we are prone to use our Christian stance within the Lodge, we also need to be sensitive to others with faith stances separate from our own. Then out of our faith and trust in this Supreme Being, we are led to understand that Freemasonry is a science of Morality, "founded on the purest principles of piety and virtue," where we are called to live the values and principles of Masonry as well as those which

we have integrated into our personal lives from other sources, and at the same time intertwined to make our lives rich and full.

May all praise be to the one Supreme Being that unifies us all.

(Sources: *The Clergy and the Craft*, pp 32-33; MWBro (Rev) W.J. Collett, *Freemasonry and the Church*; Faith Stances in general.)

Comparative Faiths Based on Love:

Christian: God is Love; and we are born of the Most High."

Judaism: "Thou shalt Love the Lord thy God with all your Heart and with all your mind, and thy neighbour as thyself."

Islam: "Love is this: that thou shouldst account thyself very little and God very much."

Buddhism: "Let man cultivate before the whole world a Heart of Love."

Hindu: "One can best woo the Heart through Love."

Shinto: "Love is the receptacle of the Lord."

Zoroastrian: "Man is the beloved of the Lord and we should love God in return."

Sikhism: "God will regenerate those in whose hands there is Love."

Taoism: "Heaven arms those with Love whom it would not see destroyed."

Confucian: "To all men Love is the greatest benevolence."

Bahai: "If you lovest not, then Love cannot be wise around thee."

Norman Thomas' Grand Master's Tour of the British Isles

September 2003

(Details in the June 2002 issue of *The Alberta Freemason*)

There are a few seats left for this 17-day tour of England, Wales, Ireland and Scotland. The land cost if \$2,700, and airfare can be obtained using points or we will get you a discount ticket.

Contact:

WBro Chris Williams,

Tel 780-914-1399, Fax 780-488-7744,

email trajan@telusplanet.net.

Or visit

www.travelswithchristopher.com

Grand Master's Itinerary

January

1 Saskatchewan Lodge, New Year's Levee

8 Tawatinaw Lodge, Athabasca, Burns' Night

27 Beacon Lodge, Red Deer, Burns' Night

District Meetings

18 January — Alpha District, Bowmont Hall, Calgary

Alberta Miscellany

Vermilion Lodge No. 24 — Someone once asked Sir Isaac Newton how he came up with the Inverse Law of the Universe. Newton replied, "I thought about it without ceasing." — I thought about it without ceasing! — Brethren, what would happen if we thought about Masonry **without ceasing?** Oh, I know that some of you are thinking: "Hold on there. That is just crazy. I have a job, I have a family, I have other responsibilities." You have a point, but how about this: What would happen if we **lived** Freemasonry without ceasing? Dare to dream about that? And I know that no job, no family, and no responsibility could possibly interfere with living Freemasonry without ceasing.

Bliss Dickson, Worshipful Master

St. George's Lodge No. 169 — "Activity" is the key word. While we have no doctrines as such, the Masonic Order is a crucible of venerable history, values, ethics and morals. By our active membership we place ourselves where there are orders that are trying to conform to noble principles; we have their counsel and example and we can develop and practice our own. I see a crying need, and a reaching out by young men in our

communities for these things. We have a duty and responsibility to them, but most especially to ourselves.

If it is possible to attach a theme to a Master's term of office, I would like that of mine to be "Fellowship through Education and Participation." There is great wisdom amongst us; there is much resource material — both could be delivered in the form of oral monographs to the Lodge assembled. Each Brother has something to offer; the Lodge has something to offer each Brother. Only by the active participation of each will we reach our full potentialities, as individuals and as a Lodge. In that manner we will become a vital, thriving fellowship which will attract more men to join us.

Dennis Heney, Worshipful Master

Tawatinaw Lodge No. 71 — I spent the summer in Guangzhou, China, teaching conversational English to High School students in a summer camp situation. It was a blast.

After the first camp we were taken to the city of Shenzhen for shopping and to visit a large tourist attraction called the Minority Park. At this park, all the minority cultures in China had pavilions

See *Miscellany*, page 6.

Our DDGMs

Central District

RWBro Roy Barrett, a native of Yorkshire, England, was born on November 25, 1931, now living in Ponoka. He has been married to Annette (Ann) for 42 years. The couple has two sons, Adrian and Richard, and two daughters, Julia and Valerie, as well as granddaughters Hannah, Sarah and Rachel. Roy had farmed in England before coming to Canada in 1967, and has been engaged in farming, in Ponoka, since 1968. He sold purebred pigs to many parts of the world and represented the Pork Industry provincially and nationally for 15 years. He is co-author of several manuals on pig management.



Bro Barrett is a member of the Ponoka Performing Arts Society and the Ponoka Burns Club. Among his personal interests are classical music (mainly symphonic), literature, gardening, horses and... Scotch Whisky!

Bro Barrett received the three degrees of Craft Masonry in Britannia Lodge No. 18, Ponoka, in 1983 and was Worshipful Master of that Lodge in 1990-91. He is a 32° Scottish Rite Mason and a member of Al Shamal Temple, AAONMS, and its Ponoka Shrine Fire Truck Unit.

Chinookarch District

RWBro Daniel A. Gyulai was born in Lethbridge, AB, on March 15, 1942. He is an Accountant, now retired, residing in Lethbridge. He is married to Judy and the father of one daughter. He has received an honourable discharge for service with the Royal Canadian Engineers. Bro Gyulai holds degrees in Business Management and Print Journalism, as well as a certificate in Electronics. He is a winner of the Louise McKinley Award for outstanding academic achievement. He has served as President of the Industrial Management Club and of the Professional Purchasers Association. Our Brother has also an impressive record of community service, having been Head Coach of the L.A. Swim Club for seven years (1200 volunteer hours per year), President of the Southern Alberta Athletic Association, Scout Troop Leader, and Sunday School Supervisor at First United Church in Lethbridge. He has also



been Host of two television shows: "Tax Talk" for three years, and "It's Your Money" for two years.

Bro Gyulai was initiated and passed in 1991 and raised in 1992 in Twin City Lodge No. 509, GRC, in Waterloo, ON, and affiliated with York Lodge No. 119 in Lethbridge, serving there as Worshipful Master in 1997, 1998 and 2002. He is a member of the Scottish Rite bodies of Lethbridge and Calgary, and a member of Al Azhar Temple, AAONMS and of Hillah Temple in Oregon.

Dinosaur District

RWBro Brian P. Robison was born in Trail, BC, on June 15, 1949. A former banker, accountant and financial planner he is now professionally active as a Business Advisor. He and his wife Joyce have two grown children, and reside in Strathmore, AB.



Bro Robison received the degrees of Craft Masonry in Rockyford Lodge No. 123 in May, June and October 1998. He served Rockyford Lodge as Worshipful Master in 1996. He is also a member of Otuskwan Chapter No. 9, Royal Arch Masons, and has been 1st Principal of that Chapter in 2002.

Lakeland District

RWBro Douglas R. (Skip) Wilson was born May 5, 1933 at Cardale, MB, residing in Edmonton and currently working as an Investigator. He had been a member of the Royal Canadian Mounted Police from 1951 to 1973, where he graduated from the Canadian Police College, Ottawa, in 1968. Skip married Josephine in 1956, and they have two children, Lorie and Alan.



Brother Wilson was initiated into Freemasonry in Temple Lodge No. 167 (now Temple-Centennial Lodge) in 1994, and was Worshipful Master of this Lodge in 1999. He is an affiliated member of Dynamic Lodge No. 196. His membership in concordant bodies includes Royal Arch Chapter RAM, Preceptory KT, Zohar Council R&SM, York Rite College and HRA Knights Templar Priests.

Phoenix District (Biography not available)

Miscellany, from page 5.

in which to present their culture. Between visiting pavilions, we were stopped by a small group of young people who could speak English very well. During our conversation, one young man glanced at my hand and said, "I see that your ring shows that

you are a Mason." After I recovered from my initial surprise, I asked him, "How do you know about Masons?"

He replied that he had received a bursary from the Masons that had helped pay for his education and that he would be eternally grateful to them for that. I never had a chance to ques-

tion him further as they had to move on. It was at that point that I realized how global we as a fraternity are, and how much our brotherhood reaches out and touches so many lives in so many places, in so many good ways. I was proud that I was a Mason.

Ron W. Gillman, Worshipful Master