

# THE ALBERTA FreeMason



Editor: MWBro  
Robert E. Juthner

Vol. 68, No. 3

## Light Comes to Far North

By RWBro Rod Ponech  
Senior Grand Warden, The Grand Lodge of Alberta AF&AM



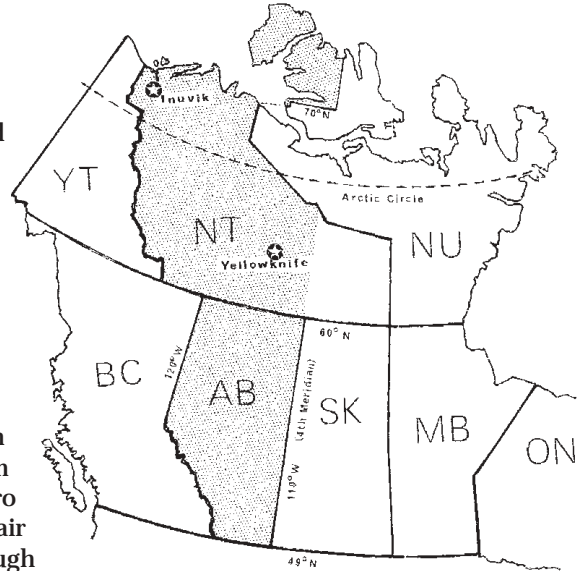
Town of Inuvik, population 3,451.

On January 6<sup>th</sup>, 2003, the residents of Inuvik, NT, celebrated the return of the sun to this Arctic community. Inuvik, being well north of the Arctic Circle, is in twenty-four hour darkness from early December until early January each year. The townspeople have a festival celebrating the return of the sun as it briefly tops the southern horizon each January.

This year, on January 8<sup>th</sup>, the community welcomed Masonic Light as well, with the Institution of **Far North Lodge UD**. The following evening two new Masons were brought to Light as the Lodge initiated the first two Masons to be made in the Canadian Arctic. RWBro

Rod Ponech, the Senior Grand Warden of The Grand Lodge of Alberta, travelled north by air to preside over the Ceremony of Institution of the new Lodge. His Institution team consisted of MWBro Tom Mickey, a Past Grand Master of the Grand Lodge of Alaska, who flew from Whitehorse, YT; RWBro Don Frizzell, who had flown from Dawson City, YT; and VWBro Ken Bibby, who arrived by air from Yellowknife, NT. Although distances and costs of travel in the north are extreme, the Brethren who gathered for this historic occasion displayed a true sense of commitment to the Craft in both their attendance and participation.

**Far North Lodge UD** is the most northerly Lodge in Canada, in North America and in the British Commonwealth. Prior to its formation, the Brethren of Inuvik had travelled by Air to Yellowknife Lodge No. 162, a return trip of over 3,000 km at a cost of nearly \$1,000, for each of their degrees.



The Grand Lodge of Alberta AF&AM

The ceremony of Institution, being the first meeting of **Far North Lodge UD**, and the emergent meeting the following evening were the culmination of nearly a decade of informal Inuvik Masonic Club activities by the Masons in the Mackenzie Delta region. Congratulations must go to the RWBro Howard Townsend, as the first Worshipful Master of the Lodge, and to all of the officers who were appointed by the Grand Master. Special mention must also go to the new Lodge's Secretary-Treasurer, Bro Chris Garven, who has been the spirit of this movement for the past number of years.

For those in attendance, it was an emotional time as the local Masons saw their dream of a Lodge in this Arctic community come true, and the visitors realized the tremendous accomplishment that a small group of dedicated Masons had achieved. The future of **Far North Lodge** will not be an easy one. The weather and environment of the Arctic can be extreme and harsh. The population is transient. Crews and businesses arrive in the north for specific projects and then move on to the next frontier. Many of the Lodge members are required to work and travel

See **Far North**, page 2.



L to r: VWBro Ken Bibby; Bro Colum McCready; MWBro Tom Mickey; Bro Chris M. Garven; Bro Robin McConville; RWBro Howard R. Townsend; Bro Mario Lemieux; Bro Wally Wolfe; Bro Al Allison; RWBro Rod Ponech.

## Editorial

# Welcome Inuvik!

It's done! The cocoon of a Masonic Club has yielded a colourful butterfly — Far North Lodge Under Dispensation. What an achievement for those who had laboured in the quarries of Freemasonry, diligently and untiring to reach their goal, the formation of a Masonic Lodge, just, perfect and regular. Congratulations are in order to the founding members as well as to the Brethren of Yellowknife Lodge who have so unselfishly supported their Inuvik Brethren.

In one communication, the Secretary-Treasurer of the new Lodge, Bro Chris Garven, mused about conditions around the day of Institution, such as temperatures between  $-25^{\circ}\text{C}$  and  $-30^{\circ}\text{C}$  (adding the comment "brr"), the breaking down of the luggage conveyor belt at the airport, baggage mix-ups, and the like, but suggesting "that's the north for you."

By all reports, particularly the Senior Grand Warden's account on the front page, Far North Lodge has been launched successfully. This had been hoped for in an earlier editorial, in *The Alberta Freemason*, Vol. 66, No. 6 of June 2001. In light of the recent Institution, some of what was then said bears repeating. At North Latitude of about

$68^{\circ}20'$ , Inuvik appears indeed to be the most northerly Lodge on this continent and in the British Commonwealth of Nations, as indicated by RWBro Ponech, and to this writer's knowledge outdone in the world by only four Lodges in northern Norway, up to  $70^{\circ}40'11''$  N.Lat. A look in the atlas will show us that there are no such high numbered Latitudes, homes to Masonic Lodges, at south latitudes. So, Far North Lodge means something special.

Regrettably, the previous second Lodge in the Northwest Territories, Polaris Lodge No. 186, in Fort Smith, surrendered the charter on December 31, 1981. Obviously, every demise of a Lodge is regrettable but, in the context of now forming the Lodge in Inuvik, if this would have become the third Masonic Lodge in the NT, according to international Masonic custom and jurisprudence, it only takes three Lodges to form a Grand Lodge — something to think about, as this would affect Alberta's claim on Masonic jurisdiction "...throughout that part of the North West Territories lying to the West of the fourth Meridian" as it says in Article 3.1 of our Constitution.

To explain to the reader abroad, who may not be familiar with the Canadian

Systems of Survey (five of them), the so-called "Fourth Meridian" corresponds to  $110^{\circ}$  West Longitude, which also forms the boundary between the Provinces (and thereby the Grand Lodges) of Alberta and Saskatchewan. The Grand Lodge of Alberta never claimed jurisdiction over the once much larger portion of the Northwest Territories, now greatly reduced in size by the creation of the Territory of Nunavut on January 1, 2001, in deference to the sister jurisdiction of Saskatchewan. At present, of course, with only two Lodges in the Northwest Territories, this is not even debatable. Neither is the name or designation of our Grand Lodge. Article 1.1 of the Constitution cannot be altered, deleted from or added to; it reads, "The Style and Title of Grand Lodge shall be: 'The Grand Lodge of Alberta, Ancient, Free and Accepted Masons'." No individual Brother, not even the Grand Master can change this, and it is thus unlawful to call it the "Grand Lodge of Alberta (and the Northwest Territories)" whether part of this is placed in parentheses or not. Which does not mean that the Brethren of this Grand Lodge, south of the  $60^{\text{th}}$  parallel love their Brethren north of it any less, indeed they are proud of their northern peers as "Alberta Freemasons," and wish them well in their future endeavours.

## Far North, from page 1.

throughout the Western Arctic and cannot guarantee that they will be available on stated meeting nights. However, the spirit of Masonry is strong, and the dedication of the founding members is apparent as they begin construction of their own Lodge Hall.

The "Centennial" officers of The Grand Lodge of Alberta can look forward to the Lodge's Constitution and Consecration, which should occur during the summer of 2004, when Inuvik will experience twenty-four hours of daylight each day. Light will then really

## Fiat Lux to Meet in Edmonton

Fiat Lux Lodge of Research No. 1980 will be hosted by Griesbach Lodge No. 191 at Acacia Hall, Edmonton, on **Saturday, March 22, 2003, at 14 00 h**. The Deputy Grand Master, RWBro Norman Thomas, will be received on his official visit.

An afternoon of interesting research presentations is planned, and visiting Master Masons are assured of a

have come to the **Far North**, the land of the midnight sun.

warm welcome and of "something new" to take home.

The meeting will be followed by a banquet at 18 00 h, at a cost of \$18.00.

For further information contact WBro Garth Cochran, Secretary-Treasurer, at 403-274-0563 or e-mail him at [gcochran@cochran.ab.ca](mailto:gcochran@cochran.ab.ca).



Provided to Freemasons of Alberta and the Northwest Territories west of the 4<sup>th</sup> Meridian who are members of **The Grand Lodge of Alberta, A.F. & A.M.**  
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## Three Generations

Once again a Lodge saw three generations of Freemasons in action. On December 14, 2002, Brother Byron Nelson was installed as Worshipful Master of Lodge Renfrew No. 134, in Calgary. This occurred exactly twenty years after his father, WBro Warren Nelson, became Master of this Lodge, who at this time acted as the Installing Master, while grandfather Woodrow Nelson occupied the Senior Warden's chair.



Pictured are the three generations

of Nelsons, grandfather Brother Woodrow Nelson, Worshipful Master Byron Nelson and father WBro Warren Nelson.

## Waste no Time — Next Door

According to *The Montana Masonic News* of December 2002, the "First 2002 Occasional Lodge" was held in Lewistown, MT, on November 8, 2002, when about one hundred Brethren welcomed eighteen new members into the Fraternity. Each candidate was provided a "Mentor" sitting next to him, assisting in the work, who will also stay as an advisor with the new member for at least one year. That day, the candidates experienced, in a way, the three degrees of Craft Masonry. In the evening and next morning, eight of these candidates received the degrees of the Grand

York Rite bodies, and that afternoon they were welcomed as new Nobles into Al Bedoo and Algeria Shrine Temples "to finish the festivities of a great weekend."

An additional note reads:

*The Occasional Lodge, or Grand Master's All the Way Class, which includes the normal 3 degree Occasional Lodge, will also provide opportunity for the candidates to complete the minimum required degrees for York Rite, or Scottish Rite and Shrine. The last one will be held in Billings March 21-22, 2003.*

## Masonic Rites in Castro's Bailiwick

From *NY Times*, April 30, 2002, as reprinted in *Emessay Notes*, July 2002. Havana, April 25 — Cuba's capital has a sovereign grand commander who wears a uniform, is privy to secrets and partial to symbolism. But he is not Fidel Castro. His name is Jesus Armada Peña, and he is a 33<sup>rd</sup> degree Mason who presides over Cuba's Supreme Council at an imposing, if age-worn, Scottish Rite Masonic temple in Central Havana.

Long discouraged and distrusted by the authorities, Cuba's Masons have seen their ranks more than double since the 1980s, to 29,000 members in more than 316 lodges across the island. Earlier this year, the Cuban government gave permission for two new lodges, the first since 1967.

Along with other fraternal or mystical groups the Oddfellows and

the Rosicrucians, the Masons have been attracting men searching for more enduring answers than those offered by Communism, the only system generations of Cubans have ever known.

Members visit the sick in hospitals and help out their families. Mr. Armada's Masonic temple distributes medicine and vitamins donated by lodges in the United States and Europe. The brotherhoods are creating a mutual aid network that seeks — very cautiously — to provide what Mr. Castro's government does not or will not.

[Editor's note: The 2002 List of Lodges Masonic shows the Gran Logia de Cuba, founded 1859, with 28,478 members in 314 Lodges; Grand Master Jose M. Collera Vento. Their web site, in the Spanish language, is at <http://freemasonry.org/cuba>]

## Hoaxes

From *U.S. News & World Report*, Aug 26 – Sept 2, 2002, reprinted in *Focus*, Vol. 9, Issue 3/Sept. 2002.

[In this issue] a special section featured 20 hoaxes that have made history. One of the hoaxes featured was called Devil in a Red Fez, The Lie About The Freemasons Lives On. The story, by Dan Gilgoff, traced the history of the Leo Taxil fraud involving Albert Pike and went on to say:

"His [Taxil's] writings didn't affect Freemason membership numbers — many French freethinkers publicly denounced Taxil as a fraud. But he did inspire others to craft ever more sensational accounts of the Mason-Satan connection. Anti-Semitic contemporaries recalibrated his rhetoric for their own use. 'It's obvious that whoever wrote the first version of the *Protocols of the Elders of Zion* was directly influenced by Taxil', says Bill Ellis, author of *Raising the Devil: Satanism, New Religions, and the Media*.

"Taxil's work informs today's extremist Christian literature as well. Chick Publications, which distributes Christian tracts, offers a short comic strip that calls Masonry, witchcraft and fezzes "idols dedicated to a false god." It even refers to Albert Pike, a real South Carolina Mason [Albert Pike was actually an Arkansas Mason] who was caricatured into a Satanist by Taxil. In his 1991 bestseller *New World Order*, evangelist Pat Robertson implicated Freemason 'occultism' in a supposed international financial conspiracy. And a Mississippi group called Ex-Masons for Jesus brands the order a 'pagan religion.'"

Mr. Gilgoff also points out that, to some, Freemasons pose a threat because, among other things, they promoted individual rights.

## Grand Master's Itinerary

### March

- 8 Ye Olde Craft, Edmonton
- 11 Patricia Lodge, Edmonton
- 15 St Mark's Lodge, Calgary

# Fraternality in America — We See through a Glass Darkly

By **RW Richard W. Bateman**, Assistant Grand Secretary of the Grand Lodge of NY and a past President of the Assn. of Masonic Boards of Relief of [the] US and Canada.

Expressing admiration and praise for the Masonic Fraternity, the Reverend John A. O'Brien, PhD, declares that *"As a Roman Catholic, a research professor of theology at the University of Notre Dame, and a Priest for more than half a century, I want to pay a long overdue tribute to the Freemasons for the distinguished contributions they have made to the civic, commercial, scientific, cultural and spiritual life of our nation. They have given us some of our greatest presidents, generals, legislators, statesmen, citizens and patriots. If that rich and many-faceted contribution were withdrawn, our nation would be impoverished indeed."*

*"Given the historic distrust and antagonism in the Old World and in the New between Catholicism and the Masons, today marks an important step toward greater mutual understanding between us. I am happy to have a part to play in this dialogue."* — The Right Reverend Joseph J. Gerry, PhD, Bishop of the Diocese of the Roman Catholic Church of Portland, Maine, excerpted from his address titled, "Religious Toleration from the Catholic Perspective," on November 22, 1997 before a joint meeting of Roman Catholics and Freemasons.

*"Lament that in bygone days in many places, due to some extent to a failure to communicate, there was at times an estrangement between your ancestors and some clerics, of all faiths. 'We see through a glass darkly,' said St. Paul, who was at once a great Jew and a great Christian. As we all know, many of the problems of civilized society are often due to a failure of communications... In charity, we must allow a great deal of room for human error. Many friends fail to recognize each other in the evening dusk. Whatever happened in the past should not stand between us and the future... In an age of doubt and confusion, hesitation and pain, in an age of a loss of ideals and of faith sometimes amounting to cynicism and despair, these ancient spiritual values are bulwarks of the Nation. Not too many years ago, some voices were heard to say 'God is dead.' No good Mason in America would ever say that."* — Opening remarks of His Eminence, Terence Cardinal Cooke, the tenth Bishop and seventh Archbishop of the See of New

York, at the 31<sup>st</sup> Annual Masons and Sons Dedication Service and Breakfast in New York City in March 1976.

Regrettably, two years into the new millennium old prejudices still rear their hideous face causing pain and hardship for those caught in its web. Specifically, I refer to an article that appeared in the *Philadelphia Inquirer* on Monday, January 7, 2002 written by Bob Martin titled *"Time to change this Doctrine."* In summary, the story revolves around a stalwart member of a small community in Pennsylvania who finds himself presented with a personal crisis whereby he must choose between two loyalties, one being his Church and the other his Masonic Lodge. Since this matter remains pending and unresolved as of the printing of this essay, the people

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***"Regrettably, two years into the new millennium old prejudices still rear their hideous face causing pain and hardship for those caught in its web."***

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involved shall remain nameless.

For the past seven years, this lifelong member of the Roman Catholic Church had devoted his time and energies to teaching classes on religion to sixth-grade students as a volunteer at the said Church. Obviously, the question of his belonging to or participating in any extracurricular activities outside of the Church never surfaced. But since he holds a position of public office on the local borough's council, a disclosure was made on a routine questionnaire designed to better inform the voting public and circulated by the League of Women Voters that the subject individual had indicated he is a member of the Masonic Fraternity.

When this revelation was brought to the attention of his parish priest, the above councilman was given an ultimatum to *"make a choice between the Church and Masonry."* At which point

the councilman affirmed his intentions in good conscience to remain actively involved in both the Church and Masonry. Apparently, not seeing any incongruity or conflict with such a relationship, the councilman felt compelled to hold his ground. Whereupon the parish priest presented the councilman with a copy of the Church's doctrine equating membership in the Masonic Fraternity as being "in grave sin" and subject to being precluded from receiving the Holy Sacrament of Communion. Standing behind this doctrine, the priest banned the councilman from his post as teacher or religious instructor at the Church.

Reflecting upon the aftermath of this scenario, the councilman observed that many of the younger parishioners empathized with the councilman's position and gave him encouragement. On the other hand, the longtime and older members of the church stood resolutely and unquestioningly behind the doctrine of the Roman Catholic.

A cleric and authority on canon law at a renowned school of theology in Washington, DC, was reported as saying that *"even though there has been a long-standing distance between the Church and Masons, it has ceased to be anything significant in modern America... It's fading in importance, it won't be a conflict much longer..."*

## Curious Facts

The "Lodge of Saint Andrew" of Boston, MA, has a *numerous clausus*, limiting membership to fifty at any given time, and only admitting one new candidate for initiation each year. These candidates are customarily sons or grandsons of Lodge members.

This old Lodge has continuous recorded minutes since 1753, except for December 16<sup>th</sup>, 1773, when the register page remained blank, except for a large "T" scrawled on the empty page. This was the day when American colonists, who lived in Boston, more or less convincingly disguised as "Indians," raided three British ships and dumped two hundred chests of tea into the harbour. This event is now known as the "Boston Tea Party." Paul Revere was a member of this Lodge.

# Grand Lodge of Iowa Redefines “Proficiency”

From *Emessay Notes*, November 2002

At its Grand Lodge Session (Sept. 2002) the Grand Lodge of Iowa redefined “proficiency” by changing its laws to read: “The term proficiency as used in this chapter shall mean a satisfactory review of the Masonic Systematic Enlightenment Course as prepared by the Board of Custodians.

What this means is that **Iowa has dropped memorization in favour of knowledge about the Fraternity**. Their rationale is:

The systematic Masonic Enlightenment Course has been designed to provide basic information about the history, mechanisms, symbolism, and principles of Freemasonry. The “Proficiency Examination” currently used provides

very little information about Freemasonry other than the Signs of Recognition and the degree’s Obligation. As times have changed, society has moved from basic memorization to formal instruction and “self-service information gathering,” such as the Internet.

More candidates will knock on Freemasonry’s doors if memory requirements are removed and replaced with knowledge about this great Fraternity’s heritage and traditions. Many men come into the Fraternity who do not complete their degrees because they are either unable to memorize or find the memory work intimidating and daunting. These men will be fine Masons, and an asset to their lodges and communities if allowed to become active. Simply memorizing

the Ritual to repeat it once during the Proficiency Examination does not bring the Brother to further light. With the Enlightenment Course, he receives a broad introduction into the Fraternity with recommended resources for further study.

Further, the course brings a common method for all Masons completing their degree work traditionally or through the Grand Master’s One-Day Class. The search for Masonic Light is a lifelong process, and the Systematic Masonic Enlightenment Course provides the necessary cornerstone for the process to begin.

(Source: Grand Lodge of Iowa — for more information: [gs@gl-iowa.org](mailto:gs@gl-iowa.org))

## Is There A Similarity in Lodge?

*How things work in the real world*

Start with a cage containing five monkeys. Inside the cage, hang a banana on a string and place a set of stairs under it. Before long, a monkey will go to the stairs and start to climb towards the banana. As soon as he touches the stairs, spray all of the other monkeys with cold water.

After a while, another monkey makes an attempt with the same result all the other monkeys are sprayed with cold water. Pretty soon, when another monkey tries to climb the stairs, the other monkeys will try to prevent it.

Now, put away the cold water. Remove one monkey from the cage and replace it with a new one. The new monkey sees the banana and wants to climb the stairs. To his surprise and horror, all of the other monkeys attack him.

After another attempt and attack, he knows that if he tries to climb the stairs, he will be assaulted.

Next, remove another of the original five monkeys and replace it with a new one. The newcomer goes to the stairs and is attacked. The previous newcomer takes part in the punishment with enthusiasm! Likewise, replace a third original monkey with a new one, then a fourth, then the fifth. Every time the newest monkey takes to the stairs, he is attacked.

Most of the monkeys that are beating him have no idea why they were not permitted to climb the stairs or why

they are participating in the beating of the newest monkey.

After replacing all the original monkeys, none of the remaining monkeys have ever been sprayed with cold water. Nevertheless, no monkey ever again

approaches the stairs to try for the banana. Why not? Because as far as they know that’s the way it’s always been done around here.

And that, my friends, is how a company policy begins.

George Skelton  
Victoria Columbia No. 1., BCR  
Picked up on CanMas

## Alberta Miscellany

### Highlands-Unity Lodge No. 168

During this year, I have thought about what it means to be a Worshipful Master. As the Master of the Lodge you are told that you are the head of the Lodge, but... having that honour I realize that I am just a steward of the office for the year. I help direct its course with the consent of the members, but ultimately it is handed to a new Master and he steers it as the Lodge guides him.

This led me to think of how many [of my] thoughts had changed regarding the office of Master over the years. When I joined the Lodge and I asked one of my sponsors what the symbol was on an apron, he told me it was the symbol of a Past Master. I thought, “Wow, he must be a very talented Mason to have been Master.” After I started through the chairs and I saw someone else become a Past Master, I thought, “Wow, he is a great organizer.” As time went on and I got more involved in the running of the Lodge, I thought, “Wow, he is a great administrator.” Further still I saw someone step out of the Chair of King Solomon and I thought, “Wow, is

he ever a great ritualist.” But as I come to the end of my year and I look back at what we as a Lodge have done, I think, “Wow, did I ever have a lot of help.”

No matter how much planning you do, it is the help, guidance, advice and cooperation of the members of the Lodge, from the candidates that look to you for guidance in their Degree work, to the officers and members who help make it all happen, to the Past Masters who give you that little push to do your best at whatever you take on as Master to improve the Lodge, that make a person look back on the year with pride.

Jeffery Schoonmaker, WM

### Redwood Lodge No. 193

Visiting is one of the most important aspects of Freemasonry. Visitation brings friends together. “Friendship is the catalyst that binds our fraternity, and enables us to progress by the interaction of different minds and personalities.” Samuel Johnson once said that you don’t know at the exact moment in time that a friendship takes place, but after it has occurred you will benefit from it for the rest of your life. Visitation can and will bring this into reality.

Alan Orrell, WM



## Vermilion Lodge No. 24

When we talk about the degrees as (they) relate to our Craft, we are talking about the instruments by which we accomplish mental growth. We also know that the outcome of our efforts, in this regard, depends upon our study and absorption. A well-known Masonic scholar, Herbert Spencer, tells of a Frenchman who, having been in England for two weeks, proposed to write a book on England! After three months, he found he was not quite ready. After three years, he concluded he knew nothing about England.

Similarly, every Masonic scholar agrees that merely being exposed to the degrees does not equip one to know much about Freemasonry. Education should be a continuous growth of the mind and a continuous illumination of life. There is no reason why learning should stop before one's death. Each

Mason should apply himself to study Freemasonry and thus continue himself upon the track of personal improvement.

Equally important is the proposition, according to Masonic teaching, that "morality should be the instrument by which one makes oneself worthy of happiness, and not a doctrine for necessarily acquiring happiness itself." This arises from the fact that what a man is will ultimately contribute more to his happiness than what he has. Hence, through Freemasonry, one should seek perfection, whether it brings immediate happiness or not, and despite the fact that the universe, in which perfection arises, is itself imperfect. One who is wiser and thus becomes better is more moral and consequently becomes happier.

Brethren, as we travel through life, how do we look upon our own personal growth and how do we evaluate our

personal inventory and determine what we have overlooked in our pursuit of Masonic ethereal beauty? It can be summed up very simply by what my father advised me, and probably yours told you, when you first started out on your own: "let your conscience be your guide" — and then you will know.

John Bourne, WM

## Norwood Lodge No. 90

(A motion before the Lodge) To vote on the amendment to Section 18 of the Lodge By-Laws by adding after "Apron" in the fifth line, the following proviso, "...provided that where the Lodge possesses used Master Masons' Aprons in good condition, of past members of the Lodge, and the Candidate for initiation elects to accept one in lieu of a new apron, the Initiation Fee may be reduced by up to ninety percent of the cost of a new apron."



# Masonic Spring Workshop

## Delta Lodge at Kananaskis, 11 to 13 April 2003

### Tentative Agenda



Time\Location	Bronze Room	Silver Room	Gold Room
Friday — 11 April 2003			
20 00 h	<b>Keynote Speaker — Victor Popow — on <i>Truth: The Core of the Craft</i></b> The principal tenets of the Craft are Brotherly Love, Relief and Truth. But what does Freemasonry teach us about Truth?		
Saturday — 12 April 2003			
09 00 h	<b>Your Festive Board Kick It Up A Notch!</b> <i>Murray Pay (at 09 30 h)</i>	<i>Keynote Session</i> <b>What does Freemasonry teach us about Truth?</b> <i>Victor Popow</i>	
10 15 h	<b>Coffee Break</b>		
10 45 h	<i>Officer Training</i> <b>Plan for the Year Ahead</b> <i>Andy Michaelson</i>	<i>Analogy</i> <b>The Lodge &amp; Native Listening Circle</b> <i>Elmer Ghostkeeper</i>	<i>Debate</i> <b>Is Ignorance a Crime in Freemasonry?</b> <i>Cam MacKay &amp; Chris Williams</i>
Noon	<b>Buffet Lunch — in The Rockies</b>		
13 30 h	<i>Analogy</i> <b>Restorative Justice</b> Means of re-integrating Lodge members? <i>Mike Ryan</i>	<i>Special Presentation</i> <b>How to Know Others are Lying</b> <i>A Certified Fraud Investigator</i>	<i>Special Presentation</i> <b>Absolute Truth or Illusion?</b> Philosophy combined with Magic <i>David Roth &amp; Robert Lang</i>
14 45 h	<b>Coffee Break</b>		
15 15 h	<i>Keynote Wind-up Session</i> <b>What does Freemasonry teach us about Truth?</b> <i>Victor Popow</i>		
18 00 h	<b>Cash Bar — Banquet</b>		
Sunday — 13 April 2003			
08 30 h	<b>Interfaith Devotional Service (followed by a Buffet Breakfast)</b>		

**Rates: Single \$395; Double & Triple \$295; Dayuser \$50. — To register, see registration form in February Alberta Freemason or visit the Workshop pages on [www.freemasons.ab.ca](http://www.freemasons.ab.ca)**