



Editor: MWBro  
Robert E. Juthner

Vol. 70, No. 1

# THE ALBERTA FreeMason

## We Have the Tools

By RWBro J. R. Malcolm Berry  
Senior Grand Warden

*From his address to the 2004 Inter-Provincial Conference of the Officers of the Four Western Jurisdictions.*

**Masonry:** “a beautiful system of morality veiled in allegory and illustrated by symbols.”

This is an allegorical story about three very good friends of mine. In what spare time I find, I really enjoy woodworking — that is, making little bits of wood out of big bits of wood and, in spite of a sophisticated dust collection system, creating lots of sawdust in the process. Over the years I have been lucky enough to set up a very nice workshop in my basement and equip it with a full range of tools.

Three good friends of mine got into the habit of coming over quite often and, having seen that I was obviously having far too much fun with my woodworking, decided that they each wanted to set up a workshop just like mine. I told them that it was not that easy, that it did cost money and there were certain commitments of time, but that they would find the whole experience a rewarding one that would last them a lifetime. Well, they were determined to get involved and the result was that I eventually got them kitted out with all the basic tools — I even bought them a couple or three books, kind of “how to” manuals.

Once set up, each of my friends was very proud of his new workshop, going down into his basement to admire his tools on a regular basis. Indeed, they were so happy and proud that each delighted in having special get-togethers with other woodworking friends. They would show off their fine collection of tools and admire each other’s workshops. They were very happy men!

After a while, I went back to visit my friends. This is what I found.

The first friend I visited showed me his workshop with some embarrassment. Tools were scattered haphazardly

around, at best they were dull and some were even quite rusty. There was no sign of sawdust or any projects underway, and nothing on the drawing board. My friend said he didn’t have anybody come

to see him anymore and that those who did usually didn’t come back. He said there wasn’t much interest in woodworking anymore and that the whole concept of woodworking needed changing in order to attract people in today’s busy world.

My second friend was a somewhat different story. All his tools were in their correct places. They were razor sharp, honed and polished to a mirror finish: truly a wonderful sight. My friend was very proud of his tools. However, he complained that although people did come to see him from time to time, it was usually with somebody new to woodworking so the new man could see what a collection of tools should really look like. Many of his old friends didn’t come back anymore. When asked why, they said: “it’s boring” — “old hat” — “I’ve seen it all before.” The most obvious thing about this friend’s workshop was that there wasn’t a speck of sawdust to be seen — it was absolutely spotless!

Almost in despair, I visited my third friend. What a completely different story this time. The workshop was full of men busying themselves about the workshop. All the tools were there and in their proper places, a true sign of efficiency. They were all sharp and those that weren’t were being sharpened as I stood there. There were all sorts of different types of projects in progress; there was lots of discussion on tech-



RWBro Malcolm Berry

niques and how different projects were put together, what woods to use, etc., etc. Most importantly, there was a healthy layer of sawdust over everything, together with that beautiful aroma of freshly cut wood. The place was positively vibrating. “Change?” did somebody say? — “No way!” What needs changing here? There’s absolutely nothing wrong with woodworking, just ask the fellows who are busy practicing it.

I’m sure the veil of allegory in this case is pretty transparent, but just to be sure:

My first friend represents a **Type One** Lodge in which the ritual is sloppy, the floor work lax, even the opening and closing a stumbling experience. Degree work is performed in a way that leaves an impression of mediocrity, at best, on the new candidate. There are no Lodge activities to speak of and no discussion of what Masonry means. The festive board consists of a few members hanging around downstairs for a drink and a limp sandwich. At this Lodge there is little to inspire a member to leave his comfy armchair and drive downtown.

My second friend represents a **Type Two** Lodge which does exemplary work at all times. The business of the Lodge is conducted in a well-ordered manner. The minutes are read in excruciating detail, the bills and accounts handled line item by line item and the correspondence reiterated to the letter. The ritual is meticulous and the floor-work an exercise in precision. Unfortunately, a visit to this Lodge shows that, apart from the officers and those members actually doing some work and one or two visitors, the lodge room is basically empty. Why? Probably because the members who have been around for a while have seen it all before — many, many times — and to them it has indeed become “old hat.” How many times have we heard it said, “The only time we see him in Lodge is when he has some work to do!”? But maybe that is because the Lodge isn’t giving him something else worth coming for. This Lodge is one-

See **Tools**, page 5.

## Editorial On Public Awareness

From *Focus*, a communication of the Masonic Service Association of North America, Vol. 11, Issue 3 (September 2004), we learn of a presentation made to the Conference of Grand Masters of North America in February 2004 with a view of adopting a continent-wide "Masonic Public Awareness Program." The report of *Focus* states:

This was clearly a call to action with the recognition that the Masonic fraternity needs to take immediate steps to improve its image with the general public. There is also an urgent need to reinvigorate enthusiasm among our current members.

The article goes on to list what a fraternal organization should do:

- Build [a] community based on shared Masonic values;
- Construct a positive environment;
- Encourage idea sharing and open discussion;
- Welcome diversity across religious denominations, ethnicity, and age;
- Grow leadership ability;
- Establish the relevance of Masonic values to contemporary life;
- Advocate concern for the well being of other Masons and their families.

It was also stated that, in order to achieve these and other goals, there are two major hurdles that must be overcome:

- 1) "Freemasonry evolved from enlightened thinking and became trapped

in its emphasis on ritual as the completion of a Mason's education about the fraternity."

- 2) "Contemporary Masonic performance conflicts with early Masonic values. How do you perform Masonry within the context of today's environment?"

Within our own jurisdiction, the need for "Public Awareness" has already been recognized and a committee so named is at work. As at the time of the Conference it fully endorsed the recommendation made by the Masonic Information Center (MIC), it has become a matter of great interest to us to learn what follow-up action the next Conference in February 2005 will generate. We look forward to what our Grand Master will report to us, following his return from... Calgary!

## Centenaries Ahead

The two Alberta Lodges who were the last to be originally chartered by the Grand Lodge of Manitoba, prior to the formation of our Grand Lodge, are planning memorable celebrations of their respective centennials. To mark your

day timers, here are brief announcements, to be followed up by detailed programmes in future issues.

**Nanton Lodge No. 17** will be celebrating the event on **Monday, July 25, 2005**.

For more information at this time contact the Secretary, Bro John Noyce, at jnoyce@telusplanet.net.

**Britannia Lodge No. 18** celebrates its 100<sup>th</sup> anniversary on **Saturday, October 15, 2005**. Call RWBro Ernie Hickmore at 403-783-3508 or Bro Greg Henkelman, JW, at 780-438-0386. Information will be posted to Britannia's web site: [http://mastermason.com/Britannia18\\_Ponoka](http://mastermason.com/Britannia18_Ponoka)

## Grand Master's Itinerary

### January

- 1 New Year's Levee, Freemasons' Hall, Edmonton
- 4 Kenilworth Lodge, Red Deer, Curly Foster Night
- 12 Tawatinaw Lodge, Athabasca
- 14-25 Grand Master's Caribbean Cruise
- 27 Finance, Public Relations and Jurisprudence Committee meetings
- 27 Acacia Lodge, Burns' Supper, Acacia Masonic Hall
- 29 Oyen-Crocus Lodge, Oyen

## District Meetings

### January

- 15 Phoenix District, King George Hall, Calgary
- 22 Alpha District, Bowmont Hall, Calgary

## Journey with Rex and Marj Dawson...

...as we start a new century in Alberta Freemasonry to the birthplace of American Freemasonry: Boston. The tour is now available and can be booked online

through the Grand Lodge web site or by calling Murray Pay at 403-286-8506. Be eligible for the *Early Bird Contest* if you book by February 12, 2005!

## A Lodge's Centennial Project

In celebration of the 100<sup>th</sup> anniversary of the Grand Lodge of Alberta, Medicine Hat Lodge No. 2 has chosen as its centennial project to refurbish the waiting room in the emergency ward of the Medicine Hat Regional Hospital.

Although Medicine Hat Lodge is in excess of one hundred years old, it has been part of the Grand Lodge of Alberta for all its years of existence. To cel-

ebate this occasion and to do something that would benefit the community, for all to see, it was decided to raise funds in the amount of \$10,000 to refurbish the waiting room. All funds donated are recorded and a charitable donation receipt will be issued for taxation purposes.

[Editor's question: What do other Lodges do?]

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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[www.freemasons.ab.ca](http://www.freemasons.ab.ca)

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Deputy Grand Master	RWBro Rex Dawson
Senior Grand Warden	RWBro Malcolm Berry
Junior Grand Warden	RWBro Robert A. Drury
Grand Secretary	RWBro Jerry W. Kopp

  
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**The Committee on the Grand Lodge Bulletin**  
 MWBro Robert E. Juthner (Chairman);  
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 WBro Loren Kline; Bro Trevor Morris; VWBro David Watkins — Ex Officio: Grand Master,  
 Deputy Grand Master & Grand Secretary  
 Annual subscription rate for non-members of the GLA is C\$10.00 plus mailing costs. Republication rights are granted to other Masonic Jurisdictions, but acknowledgement of the source is requested. The Editor reserves the right to accept, reject and re-write material submitted for publication. Deadline for copy is the 1<sup>st</sup> day of the month, two months prior to the month of issue.

## ***The Devil's Disciples: Hitler's Inner Circle***

W.W. Read. Norton Co., 2003, ISBN 0-393-04800-4, 984 pages

This book examines the careers of some of Hitler's closest advisers/partners in crime, like Göring, Goebbels and Himmler. However, Ribbentrop, Speer and Bormann are not left out either. The book examines the career of each, how they interacted as a group and especially the rivalries for Hitler's approval, which was the greatest prize. There is no question that the whole group was evil and many had severe psychological problems; however, the book is still fascinating.

The material covered by the book has been written about a great deal. Indeed, W.L. Shirer's *The Rise and Fall of the Third Reich*, published in 1959, is quoted many times in Read's book. The current book delves more deeply into the careers and personalities of Hitler's henchmen than Shirer's.

Göring was a World War I medal-winning pilot. Barnstorming after the war and working as a sales representative for an aircraft manufacturer, Göring saw an opportunity for power and fame, both of which he craved desperately, by joining Hitler's party. As Hitler rose in prominence and power, so did Göring. He collected titles, uniforms, medals and, most importantly, power as Hitler advanced his own career. Göring was an able politician. He was capable of serious misuses of power; however, he remained popular with the populace. His political skills kept him popular enough that even when the Allies' airpower continually bombed German cities, he was still applauded when he appeared in public. He was interviewed numerous times by psychologists after he surrendered to the American Army. It became clear that Göring needed approval from a father figure and that he was capable of doing just about anything to get that approval, including sabotaging the careers of anyone who got in his way.

While Göring is not a sympathetic character by anyone's stretch of imagination, compared to Himmler and Goebbels he seems the most human. The author discusses the childhood and career of these two villains as well. Each was just as lustful for power as was Göring. Both would do anything to promote Hitler's and the party's rise to power. Goebbels was essentially Hitler's campaign manager, press agent and

apologist in the early days. He became head of the party in Berlin, propaganda minister, press agent, and movie producer after Hitler's dictatorship began. Goebbels was, believe it or not, a lady's man. His seductions nearly cost him Hitler's support, his power, and his career.

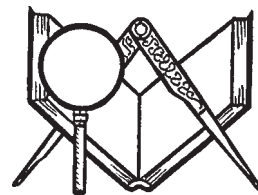
Himmler is, to this reporter, the most evil of the trio. This is a tough decision since none of the three had redeeming traits. Himmler was the quiet "go to guy" for the party. If anything needed to be done, Hitler or the party would give it to the exceptionally well-organized Himmler. He was the one who started the SS as his own personal army. When Hitler needed a bodyguard, Himmler took care of it. Himmler found ways of making his army the party's army. He found ways of using concentration camp prisoners' labour to help pay for his SS. He had the SS purchase a castle, so he could create the mythology for the SS. With all this he never made it into the army that had been his first career choice. Unfortunately, his army performed monstrous acts against humanity.

Ribbentrop, one of the "second string" members of Hitler's inner circle, discussed in the book, seems to have been a complete disaster. He appears as the most incompetent foreign minister a government could have had. He started his business career as a wine

merchant and ended up running Hitler's foreign office. Ribbentrop never seemed to learn anything about diplomacy, and ignored the career diplomats. This superior attitude had the effect of making a hash of diplomacy.

While Hitler is not examined in the same detail as Göring, Goebbels and Himmler, his malevolent hand is clearly seen. A biography of Hitler would also be pointless as numerous biographies, some as long as this volume, exist and would be beyond the scope of this book. The interplay of this trio and the backstabbing, often at the expense of Hitler's government and war aims, makes interesting reading. The book is a fascinating study of evil and the men who would do anything for power, praise and pecuniary rewards. The book will disturb some, as any study of evil might; however, the work is well written. Since one man cannot subvert a nation and steal power alone, the book is an excellent account of the types of men needed in secondary roles to accomplish such fiendish goals. This includes a look at some of the big businesses of the day that funded Hitler and mistakenly thought they could control him as he gained power. I would recommend the book for anyone interested in history or political science.

L. W. Kline



## **Pythagoras**

Compiled and edited by WBro Barry D. Thom  
Lodge Mackay No. 1129, SC, Bay Roberts, Newfoundland

What do we really know about Pythagoras? In the JW's lecture we are informed that he, along with certain Egyptians, was a philosopher, that they were a society with secrets and were bound by oath never to reveal them. Pythagoras was born on the Greek island of Samos. He is often described as the first pure mathematician and is an extremely important figure in the development of mathematics. Yet we know very little about his mathematical achievements. Unlike many later Greek mathematicians, where at least we have some of the books they wrote, we have nothing of Pythagoras' writings. The society which he led, half religious and

half scientific, followed a code of secrecy.

As a child Pythagoras spent his early years on Samos but also travelled widely with his father. He was well educated, learned to play the lyre, studied poetry and could recite passages from Homer. Around 535 BC, Pythagoras went to Egypt. There he was accepted into the priesthood. It is not difficult to relate many of Pythagoras' beliefs to the customs that he came across in Egypt—for example, the secrecy of the Egyptian priests, their refusal to eat beans, their refusal to wear clothes made from animal skins, and their striving for purity. These were all customs that Pythagoras

would later introduce to his followers. Under the Egyptians, Pythagoras furthered his knowledge of geometry.

In 525 BC, Cambyses II, king of Persia, invaded and captured Egypt. Pythagoras became a prisoner and was taken to Babylon. While there, he associated with the Magi, was instructed in their sacred rites and learned about a very mystical worship of the gods. He also reached the height of perfection in arithmetic, music and other mathematical sciences taught by the Babylonians. In about 520 BC, Pythagoras left Babylon and returned to Samos where he founded a school called *The Semicircle of Pythagoras*. This was a forum in which the Samians held political meetings. Outside the city he made a cave the private site of his own philosophical teachings, spending most of the night and daytime there doing research into the uses of mathematics.

Around 518 BC, Pythagoras left Samos and went to southern Italy; there he founded a philosophical and religious school in Croton. Pythagoras became the head of the society, with an inner circle of followers known as Mathematikoi. The Mathematikoi lived permanently with the society, had no personal possessions and were vegetarians. They were taught by Pythagoras himself and obeyed strict rules. The beliefs that Pythagoras held were as follows:

- That at its deepest level, reality is mathematical in nature;
- That philosophy can be used for spiritual purification;
- That the body has a soul and can rise to union with God;
- That certain symbols have a mystical significance; and
- That all members of the order should observe strict loyalty and secrecy.

Both men and women were permitted to become members of the Society. The outer circle of the Society were known as the Akousmatics and they lived in their own houses, only coming to the Society during the day. They were allowed their own possessions and were not required to be vegetarians. Of Pythagoras' actual work nothing is known. His school practiced secrecy and communalism, making it hard to distinguish between the work of Pythagoras and that of his followers. Certainly his school made outstanding contributions to mathematics.

First we should make clear in what sense Pythagoras and the Mathematikoi were studying mathematics. They were not acting as a mathematics research group. There were no "open problems" for them to solve, and they were not in any sense interested in trying to formulate or solve mathematical problems. Rather, Pythagoras was interested in the principles of mathematics, the concept of numbers, the concept of a triangle or other mathematical figures and the abstract idea of a proof. Pythagoras believed that all relations could be reduced to numbers. This generalization stemmed from Pythagoras' observation in music, mathematics and astronomy. Pythagoras noticed that when vibrating strings of, say, a lyre produced harmonious tones, that the ratios of the lengths of the strings resulted in whole numbers, and that these ratios could be extended to other instruments as well. In fact, Pythagoras made remarkable contributions to the mathematical theory of music. He was an accomplished musician and used music as a means to help those who were ill.

Pythagoras studied the properties of numbers which would be familiar to mathematicians today, such as even and odd numbers, triangular numbers, perfect numbers, etc. However, to Pythagoras numbers had personalities which

we hardly recognize as mathematics today. Each number had its own personality — masculine or feminine, perfect or incomplete. Ten was the very best number, as it contained in itself the first four integers — one, two, three and four [ $1+2+3+4=10$ ] — and 1-2-3-4 written in dot notation formed a perfect triangle.

This school, after existing for thirty years, was brought to destruction by a wealthy inhabitant who was denied admission. In revenge he excited the citizens against it. A lawless mob attacked the scholars while at an assembly. They set fire to the building and dispersed its disciples, burning forty in the process. After the destruction of his school at Croton, Pythagoras fled to Metapontum where he sought asylum from his enemies in the temple of the Muses, where tradition says that he died of starvation at age eighty.

Even today, Pythagoras, in all his mystery, still remains a fascinating character in a long line of mystics and primitive scientists.

## Early Bird gets the Draw!

A free weekend accommodation for two at the Delta Lodge at Kananaskis! That is the prize available for those who register for the Masonic Spring Workshop before March 15<sup>th</sup>. If you are planning on attending in 2005, why not register early and have a chance at the draw. Your wife will really appreciate it if you bring her this prize.



**Masonic Spring Workshop**

**Delta Lodge at Kananaskis**

**29 April to 1 May 2005**

**Bro Dick Fletcher**

***Education: The Road to Enlightenment***

In fact, speaking about wives, did you know that you might bring your wife to the resort? By upgrading your room to a single for an extra \$110, your wife can join you for the two nights. Meals are not provided for her, but there are many dining alternatives available. In addition, the resort provides many facilities for her use and programs for her enjoyment. The women get a chance to meet others and plan outings into Canmore or Banff, a visit to the spa or pool, or a refreshing walk on the footpaths around the resort. We got a positive response from the companions who came in the past, and they tell us they really enjoyed their visit to Kananaskis and had no desire for any structured program of events nor to interfere with the Workshop's program for the Brethren.

For those of you, who are not familiar with the Lodge at Kananaskis, imagine lounging in a luxury hotel in the picturesque Rocky Mountains, with mouth-watering meals, swimming pool, hot tub, steam room and a huge fireplace in the lobby, all included. Combine that with a stimulating, challenging, enlightening and entertaining weekend filled with Masonic fellowship, and you have an unbeatable combination.

A registration form is provided on the next page, or may be found online along with the proposed agenda at <http://www.masonicspringworkshop.com>

**Tools**, from page 1.

dimensional — excellent work, but “no depth.”

The third friend represents an entirely different Lodge — and what a difference! What makes it different? The minutes are available for anybody to read ahead of time and are simply ratified in the meeting itself. The Lodge has an annual budget and only those items outside the budget need to be discussed and approved. The salient points of the correspondence are communicated to the Brethren and are available to be read in detail by anybody who wishes. The business is conducted in an efficient and timely manner, following which the **meat** of the meeting takes place. Discussions are led on any number of topics of Masonic interest. Topics might include the history behind and meaning of one or more symbols, the origins of the Craft, the meaning of a portion of ritual, the application of Masonic principles in every day life, etc., etc. — the possibilities are endless. The degree work is done in an exemplary manner and the candidate can be nothing less than impressed with the sincerity of the work and the deep meaning of the experience. The Lodge has a mentor program as well as a ritual coach, so that when the candidate presents himself for the next degree, he is not only prepared in the ritual portion, but also understands the teachings of the previous degree. Remember, “Masonry is a progressive science.” The Lodge is not intent on processing

candidates on an assembly line basis, but concentrates on making **Masons** out of men.

Following the closing of the Lodge, a festive board worth staying for is provided, with a fine blend of formality and social intercourse. On occasion there may be a guest speaker on any number of topics of interest to men, including things that can best be discussed in the confines of a male environment. We don't have to go outside the Craft all the time to find the talent; we have over 8,000 very qualified Masons in Alberta, any one of whom would be delighted to share his knowledge and expertise with us. A Lodge of this nature positively vibrates with activity and excitement, and the atmosphere is contagious. They have the tools and are putting them to use. There is “sawdust” everywhere.

The first question we have to ask ourselves is, “what type of Lodge is my Lodge?” The second question is, “if my Lodge is a Type One or Type Two Lodge, what can I do to help turn it into a Type Three Lodge?” **Masonry does not need change — how we teach and practice it does!**

I would like to suggest that:

- Type One Lodges need a revitalization which may best be achieved with outside assistance, but only if the members “buy into” receiving that assistance so that it is perceived as help, not interference.
- Type Two Lodges simply need a minor shift in focus and the development of “depth” to their Lodge activities. This is a straightforward process that can easily be accomplished by the officers of the Lodge, together with the encouragement of the Past Masters.
- The Type Three Lodge has so much to offer the other Lodges. By example, they can demonstrate what can be done and contribute much through the practice of *brotherly love, relief and truth*.

“**We have the Tools**” and all we have to do is get busy and “**make sawdust**” — lots of it! If we do, all our new initiates, as well as our existing members, will be out to every meeting to learn something new, scared of missing out on some pearl of wisdom, out to share that special bond of fellowship that we call *brotherly love* and out to feel part of a viable community of like-thinking men who cherish, above all things, those high moral and ethical standards which define **Freemasonry**.

## M<sup>S</sup>W 2005 Registration Form

Bro

▲Title Last Name (please print) First Name Second Name

▲First name for your Name Tag Area Code Phone No.

▲Address

▲City/Town Prov Postal Code Yes  No  Attended before?

▲Lodge Name & No. (One Lodge only) Current Lodge Office

Rank: MM  WM  PM  Other: \_\_\_\_\_

Non-Smoking  Smoking  Special requirements: diet, elevator, etc.) \_\_\_\_\_

No assurance that room or special requests can be filled after 1 March 2005.

e-mail address \_\_\_\_\_

I wish to room with: \_\_\_\_\_

Cards should be received together to ensure request filled.

Double/Triple = \$300;  Single = \$410 ( Spouse \_\_\_\_\_)

Day/Lunch = \$75;  Day/Lunch & Banquet = \$100

1 Payment; **OR** 3 Installments\*  \$100/100/100 or  \$135/135/140

\*Include three post-dated cheques dated 1<sup>st</sup> of Feb, Mar, Apr

Cheque  Visa  MasterCard

Number: \_\_\_\_\_ Expiry \_\_\_\_\_ / \_\_\_\_\_

Signature ▲ Today's Date ▲

Mail cheque(s) or credit data for the total of requested registration — or fax or email credit data to:

**Masonic Spring Workshop Planning Committee**  
 1131 Trafford Dr NW, Calgary, AB T2K 2T9  
 403-274-0563 Fax: 275-2163 email: mswpc@cochran.ab.ca  
 www.masonicspringworkshop.ab.ca

## Did We Meet His Expectations?

At the conclusion of his term as our first Grand Master, MWBro George Macdonald began his address thus:

*The Grand Lodge of Alberta A.F. & A.M. Masons is at last a body in effect and recognized by our mother Grand Lodge and the fraternity as a trustworthy offspring, capable of ruling and governing and we hope and trust capable of adding generously to the wealth of our Masonic teachings. I hope we may ever merit the kindness and good feelings which have accompanied us into existence and that the trust reposed in us is well founded and that we may be found extending the sphere of our usefulness and adding light and lustre to our time honored institution.*



Proceedings of the Grand Lodge of Alberta, 1906, p 5.  
 Would he be satisfied with the results of the first 100 years? A good topic for discussion in Lodge!

## Our DDGMs

### Battle River District

**RWBro Richard J. Duncan** was born March 5, 1966, in Regina, SK. He is a Mental Health Therapist (Psychiatric Nurse) who had graduated from the AHP School of Nursing in 1990, had worked at the Alberta Hospital, Ponoka, for five years and is now employed by the Camrose Community Mental Health Clinic. He resides in Camrose with his wife Michelle and two children, girls, eleven-year-old Aubrie and seven year old Kaylee.



Bro Duncan was initiated, passed and raised in Britannia Lodge No. 18, Ponoka, in 1993, and affiliated with Camrose Lodge No. 37, which Lodge he served as Worshipful Master in 2000/2001.

### Dinosaur District

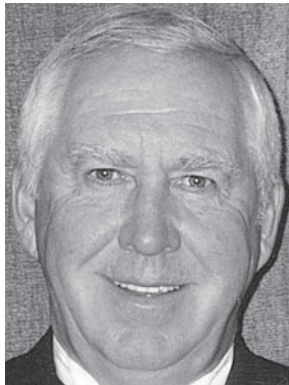
**RWBro David E. Boone** was born June 14, 1948, in Indian Head, SK. He owns a business in Information Technology Services, residing in Calgary. He is married to Vivian and they have two teen-age daughters who keep them busy with their activities.



Bro Boone received the three degrees of Freemasonry in Irricana Lodge No. 137 in 1986 and served as Worshipful Master in 1994. He is a member of Otuskwaw Chapter No. 9, RAM, was 1<sup>st</sup> Principal in 1993, and is a member of Grand Executive Committee and Chairman of the Youth Endowment Fund. He also belongs to Zadok Council No. 3, R&SM, Cyprus Preceptory No. 33, KT, Pompilius York Rite College No. 79, Chinook City Conclave No. 29, RCC, and Al Azhar Temple, AAONMS.

### Northern Lights District

**RWBro Peter Griston** was born in Prince Albert, SK on November 7, 1938. He grew up on a farm and received his education in Saskatchewan. He moved to Alberta in 1963 and married Sandi Ehlert in 1974. They have a son, a daughter and one grandson. Peter started working in the tire industry and progressed from sales to management, and then in 1979 started his own tire shop in Whitecourt, AB. After selling his tire shops in 1995, Peter reduced his workload to managing their commercial and residential properties, and pursuing his hobbies. He is an avid fisherman and enjoys tournament fishing in Alberta and Saskatchewan. He is also an active supporter and frequent volunteer in various community endeavours.



Brother Griston was initiated in Whitecourt Lodge No. 153 in 1991, and passed and raised in 1992. He served his Lodge as Worshipful Master in 2000, 2001 and 2002. He is also a member of Mayerthorpe Lodge No. 148, Edson Chapter No. 30, RAM, Edmonton Preceptory No. 46, KT, and Al Shamal Temple, AAONMS.

### Palliser District

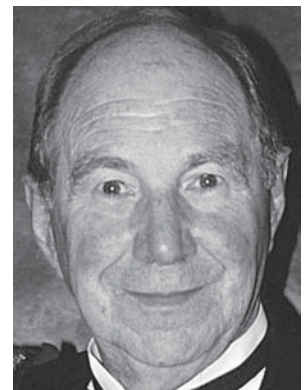
**RWBro R. John Maloney**, born February 22, 1945, a resident of Redcliff, AB, retired from the RCMP after more than 30 years of service. He has been married to Paulette for 36 years and they have two children and one grandchild. Daughter Heather, a Majority Member of Job's Daughters in Saskatchewan, is active as a Council member in St. Albert, AB and son Matthew is a Police Officer in Saskatoon, SK. During his career in the RCMP, John Maloney had served in Ontario, Saskatchewan, Alberta, Newfoundland and Vancouver Island. As a Mason he was able to visit Lodges in all of these Provinces, and he was a member of the RCMP degree team in Saskatchewan. He is still very active in Lodge as well as his community and fully intends to remain so.



Brother Maloney was initiated, passed and raised in Brooks Lodge No. 73 in 1982 and was its Worshipful Master in 1985. He is active in concordant bodies: a Past First Principal RAM, Order of High Priesthood, Past District Superintendent RAM, Past Preceptor KT, T.I.M. R&SM, an officer in HRAKTP, Member of Pompilius York Rite College No. 79, an officer in RCC, 14° A&ASR Mason, Worthy Patron OES, Noble of Al Azhar Temple AAONMS, Director of Medicine Hat Shrine Club, Sec/Treas. Medicine Hat Shrine Clown Unit, Member of Int. Shrine Clown Ass'n, Life Member of Gizeh Temple Legion of Honor and Chaplain of Medicine Hat Det. Legion of Honor.

### Phoenix District

**RWBro John A. Bronius** was born on February 1943 at Utrecht, Holland. He is an Electrician, working for the City of Calgary and residing in Calgary. He attended Western Canada High School in Calgary, graduated as an Electrician from the Southern Alberta Institute of Technology and achieved the designation of Master Electrician. He has also been a member of the Safety Codes Council for the past ten years. He has one son, Jason, and one daughter, Kimberly, who reside in Calgary and Edmonton respectively.



Brother Bronius was initiated, passed and raised in Mosaic Lodge No. 176, in 1990. He served as Worshipful Master of Mosaic Lodge in 1996 and is a 32° Scottish Rite Mason of the three bodies of the A&ASR, Valley of Calgary, as well as a Royal Arch Mason, member of Alberta Chapter No. 1, RAM. He is a Noble of Al Azhar Temple, AAONMS and a member of its Clown Unit.