

THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner

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Meaning and Mystery In Freemasonry

By VWBro Glenn McConnell, Bow River Lodge No. 1

Although we refrain from discussion of religion in Freemasonry there are important spiritual aspects of Masonic history which should be understood if the meaning of Masonry is to be fully appreciated. The lessons of the ritual may be limited, if not missed, in the absence of correct and adequate information regarding the history of the 'eternal truths' and Mysteries as revealed through initiations and sacred writings.

The great religions of the past undertook to re-orient men's minds to a new perspective on cosmos, life, death, and self. Mythologies evolved which were designed to impart moral and ethical lessons. Mystery schools, as an essential part of the religions, elaborated impressive initiation ceremonies to divert the mind from 'self' with purification, isolation and fearsome exposures.¹ The initiate was then actively engaged in a process of re-education with lecture, dialogue, demonstration and drama to stimulate his intellect, adjust his sense of morality and imbue him with an understanding of the mystery

of his connection to the divine.

There were greater and lesser Mysteries. The former included initiation ritual and were available to those deemed capable of comprehending the material and concepts to be taught. The latter made various religious practices available to others. In Greece these Mystery schools were open to men and women, rich and poor, kings and slaves. Candidates were examined for readiness and not all were admitted. Pythagoras and Plato studied for several years before their acceptance to Egyptian Mystery schools. When accepted, initiates proceeded through degrees only as far as individual ability allowed. Sacred Mysteries were revealed as allegories which might lead to greater knowledge or gnosis.² They were taught that this world is an illusion and the real world is spiritual.³ Plutarch, as an initiate, priest and historian alluded to certain teachings: "...we hold it firmly for an undoubted truth that our soul is incorruptible and immortal... let us behave accordingly, outwardly ordering



our lives while within all should be purer, wiser, incorruptible."⁴

The ancient religions of the Mediterranean shared certain vital elements. Among these were:

a) an ultimate divinity;

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What You Didn't Know About St. Patrick's Day

WBro Colin W. Reichle

in Edmonton Commander's Newsletter, March 2004

Military & Hospitaller Order of St. Lazarus of Jerusalem

The person who was to become St. Patrick, the patron saint of Ireland, was born in **Wales** about AD 385. His given name was Maewyn, and he almost didn't get the job of bishop of Ireland because he lacked the required scholarship.

Far from being a saint, until he was 16 he considered himself a pagan. At that age, he was sold into slavery by a group of Irish marauders that raided his village. During his captivity, he became closer to God. He escaped from slavery after six years and went to Gaul where he studied in the monastery under St. Germain, bishop of Auxerre, for a period of twelve years. During his training he became aware that his calling was to

convert the pagans to Christianity.

His wishes were to return to Ireland, to convert the native pagans to Christianity, but his superiors instead appointed St. Palladius. But two years later, Palladius transferred to Scotland. Patrick, having adopted that Christian name earlier, was then appointed as second bishop of Ireland.

Patrick was quite successful at winning converts. This fact upset the Celtic Druids. Patrick was arrested several



St. Patrick, from St. Brigid's Cathedral, Kildare

times, but escaped each time. He travelled throughout Ireland, establishing monasteries across the country. He also set up schools and churches which would aid him in his conversion of the Irish country to Christianity.

His mission in Ireland lasted for thirty years. After that time, Patrick retired to County Down. He died on March 17 in AD 461. That day has been commemorated as St. Patrick's Day ever since.

Much Irish folklore surrounds St. Patrick's Day. Not
See **St. Patrick**, page 3

Editorial The Da Vinci Code

No, this is not a book review, not even a commentary on the propositions contained within the covers of this best selling novel by Dan Brown. This is only about clearing up some claims to Masonic membership of famous people, on a single page of this 454-page publication. Aside from this one, there are but very few references to Freemasonry in the book, such as on page 261 (of the hard cover issue by Doubleday, 2003, ISBN 0-385-50420-9), relating to Masonic symbolism (and also making a first mention of Walt Disney), and on page 434, mentioning Masonic seals in Rosslyn Chapel.

This book has been made available in the Masonic Spring Workshop bookstore. Besides, it can be safely assumed that many Brethren have acquired it elsewhere, and read it. Often, one accepts as true what has been published, wherefore a word of caution is in order. The page in question in this particular book is **page 389**, and the passage reads as follows:

"The operas of Wagner?"... "Was Wagner a Knight?"... "No... but he was a well-known Freemason." Along with Mozart, Beethoven, Shakespeare, Gershwin, Houdini, and Disney.

Remember, this is a (brilliantly written and suspenseful) work of fiction, and the author cannot be held responsible for this statement, only the character in the book who makes it! Let us now examine who, of the seven well-known men, was a Mason, and who was not. Beginning with those whose membership can be accounted for is, first, Wolfgang Amadeus Mozart, initiated 1784 in Lodge *Zur Wohltätigkeit* in Vienna. So was Harry Houdini (whose real name was Erich Weiss), made a Mason in 1923 (three years before his death) in St. Cecile Lodge No. 568, F&AM, in New York City. But what about the others?

Richard Wagner, though a musical genius, took positions in life the absolute antithesis of what Freemasonry has always stood for — he definitely was not a Mason. Next comes Ludwig van Beethoven, whose conduct in life would have well qualified him for Masonry, but there is no record of his actually have had any ties to the order. (Unfortunately he has been claimed by some Masonic sources which were guilty of inadequate research, possibly copying from one another.) Now, how about William Shakespeare? He died 101 years before the formation of the Premier Grand Lodge; he definitely was not an operative mason and is not known to have been an "accepted" one. Then, George Gershwin? This writer has no record about him and would be grateful for receiving proof in support of his membership. That brings us to Walt Disney. As far as we know he had been a member of the Order of DeMolay, but not a Mason. It's surprising that the character in the book did not include Napoleon Bonaparte, another favourite non-Mason one can read about, and whose well-known picture showing him entering a lodge, and giving the pass word and grip to the inner guard, is obviously fraudulent.

What do we learn from all this? Certainly, the lesson is to be cautious in believing all that may be contained in a Masonic Who's Who of famous personages, particularly when they are only listed by name and their dates of initiation and name of Lodge are not given. Such lists are utterly useless. Regrettably, one of our sister jurisdictions has released such a faulty list a few years ago. If one is looking for a dependable listing of historic Freemasons, this book, available from our Grand Lodge bookstore, is recommended:

Hamill, John, and Robert Gilbert, Eds. *Freemasonry — A Celebration of the Craft*. Mackenzie Publishing Limited, 1992, ISBN 0 9516355 22.

Hotel Reservations

Grand Lodge Communication 2005: A number of rooms have been blocked off for the Grand Lodge of Alberta, at Medicine Hat Lodge (hotel). Suites at \$149.00/night and standard rooms \$91.00/night. Phone 1-800-661-8095 for reservations. Calling early is recommended.

Lost and Found

Bro Don Vincent, of King Solomon Lodge No. 41, Cochrane, informed us that on or before January 10th, 2005, a **gold and ruby ring with S&C** was found at the Calgary International Airport. The person who lost it may contact the Grand Lodge office at (403) 262-1149.

Letter

The paper given to the 2004 Inter-Provincial Conference by RWBro J. R. Malcolm Berry [*The Alberta Freemason*, January 2005] addresses the three types of Lodges that exist: 1, 2 and 3, but his paper does not get to the heart of the matter concerning our Fraternity.

Masonry, in previous years, was a Fraternity that was exclusive to those who were admitted after thorough investigation and recommendation. Those who were admitted were dedicated, had a great thirst for knowledge, and then became pillars of the Fraternity, ready to pass on their knowledge to others. Today we seem to have lost the desire to thoroughly investigate proposed new applicants. We search for new members to either keep our financial picture stabilized, or keep our numbers at a respectable level.

Now, if we start at the base, rather than in the middle, and be selective in our applicants by thorough investigation, then the three types of Lodges will be reduced to type 3, which, undoubtedly, is our goal.

RWBro Clyde H. Elford
Glenbow Lodge No. 184

Provided to Freemasons of Alberta and the Northwest Territories west of the 4th Meridian who are members of **The Grand Lodge of Alberta, A.F. & A.M.**
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Junior Grand Warden RWBro Robert A. Drury
Grand Secretary RWBro Jerry W. Kopp


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Medicine Hat Lodge No. 2

As reported in the January issue of *The Alberta Freemason*, Medicine Hat Lodge has chosen as its centennial project to refurbish the Emergency Waiting Room of the Medicine Hat Regional Hospital. They have now presented their cheque for \$10,000 to the hospital, whose administration advises that they hope to have the waiting room refurbished prior to June of 2005 (just in time for our 100th Annual Communication in that city).

Shown in the picture recording the cheque presentation are (l-r): RWBro Angus Gordon, driving force behind the project; Ken Sauer of the Medicine Hat & District Health Foundation; and WBro Don Hamilton, Worshipful Master of Medicine Hat Lodge No. 2.



Meaning and Mystery, from page 1

- b) a divine trinity;
- c) a god-son or messiah born to mortal woman in a cave on December 25th to be sacrificed on a tree or cross for humanity's redemption;
- d) rebirth for followers through baptism;
- e) water turned to wine at a marriage ceremony;
- f) the rising of the messiah on the third day and ascension to heaven; and
- g) celebration of his death and resurrection with a meal of bread and wine which symbolize his body and blood.⁵

For centuries, historians have been aware of similarities between Christianity and the major ancient religions.⁶

St. Patrick, page 3

much of it is actually substantiated. Some of this lore includes the belief that Patrick raised people from the dead. He also is said to have given a sermon from a hilltop that drove all the snakes from Ireland, and some people think this is a metaphor for the conversion of the pagans. Although originally a Catholic holy day, St. Patrick's Day has evolved into more of a secular holiday.

One traditional icon of the day is the shamrock. This stems from a more bona fide Irish tale that tells how Patrick used the three-leafed

However, in recent years with the discovery and analysis of the Nag Hammadi gospels in Egypt, we begin to understand not simply the superficial similarities but the powerful, allegorical lessons which have been taught since the time of Osiris, Marduk, Attis, Dionysus, and Mithras. The myths, the figures featured in the myths, the initiations, parables, allegories and miracles were intended to teach at two levels. They provided profound spiritual meaning for some individuals and basic moral narratives for others.⁷

Freemasonry also imparts its lessons through the initiation drama and allegory. These lessons, as in ancient times, are presented at two levels of understanding. The narrative pertains to

shamrock to explain the Trinity. He used it in his sermons to represent how the Father, the Son and the Holy Spirit could all exist as separate elements of the same deity. His followers adopted the custom of wearing a shamrock on his feast day.



The stone marks the spot in the ancient graveyard at St. Patrick Centre, Downpatrick, Ireland where St. Patrick and St. Brigid are said to be buried.

moral lessons symbolized by the working tools and exemplified by the cardinal virtues and the Golden Rule. Additional understanding requires research. For Brethren wishing to pursue deeper meaning and mystery, the key lies within the ritual where we are admonished to "extend our researches into the hidden mysteries of nature and science..." Each must do this on his own to discover personal meaning and Mystery comprehension.

To assist with these researches, a new *Reading Guide For Freemasons* is available at www.bowriverlodge.ab.ca. This guide, though not exhaustive, provides an annotated bibliography organized to offer complete information on the greater spiritual truths as they have been understood for millennia. For Brethren who have not yet undertaken this journey, you may be assured of its rewards.

(Footnotes)

¹ Vail, C. H. *Ancient Mysteries and Modern Masonry*. New York: Macoy Publishing and Masonic Supply Co., 1909, p 69.

² Freke, Timothy, and Peter Gandy. *The Jesus Mysteries*. London: Element, 1999, p 156.

³ Stewart, Dr. T. M. *Symbolism of the Gods of the Egyptians*. London: A. Lewis Ltd., 1978, p 54.

⁴ Quoted in Hamilton, Edith. *The Greek Way*. New York: Norton and Co., 1942, p 295.

⁵ Stewart, op. cit., p. 54. Also, Freke, Timothy, and Peter Gandy. *Jesus And The Lost Goddess*. New York: Three Rivers Press, 2001, p 18; Freke & Gandy, 1999, p 6.

⁶ See references to Celsus, Irenaeus, Philo and Porphyry in *The Jesus Mysteries*. Also, Gibbon, Edward. *The Decline and Fall of The Roman Empire*. New York: Random House, 1987, chapters 21 and 28; Durant, Will. *Caesar and Christ*. New York: Simon and Schuster, 1944, pp 598 and 604; Toynbee, Arnold J. *A Study Of History*. New York: Dell Publishing Co., Inc., 1974, pp 571-572, and 620-621.

⁷ Pagels, Elaine. *The Gnostic Gospels*. New York: Random House, 1979. Also, Freke & Gandy, 1999, pp 3-9 and chapters 5-6.

ONLY a Lodge Notice

By L. J. Humphrey, Nanaimo Lodge No. 110, GRBCY
Published in *Masonic Bulletin* (BCR), October 1944

Mr. and Mrs. are looking through their mail. "Here is another letter for you." She says. "That's only a Lodge notice," he replies, tosses it aside and reaches for the newspaper.

Fiction? Not a bit, for here is a scene which is enacted in every membership in our Jurisdiction — and others. "Only a Lodge notice." The phrase is a challenge to me because I am a Lodge Secretary.

Now, our friend's attitude is the result of one or two things — he is disinterested in Freemasonry in general, or with the notice itself. It is with this latter possibility that I am concerned; for whatever the cause of apathy to the Order in general, the clear fact remains that I must do all in my power to see that no negligence on my part is in any way a contributing factor to it. In other words, if I wish to serve the Craft to the best of my ability, I must exercise my skill and imagination, and bring my best talents to the task of producing notices worthy of notice. Yes, that's it — notices worthy of notice!

Perhaps a little self-examination would be in order. Maybe I should not blame our friend for his attitude, for it is possible that my circulars have been drab, cold and unattractive. **Drab**, in that they were presented with the same typographical set up from month to month, and thus cause disinterest in the recipient; **Cold**, in that they stated what

they had to state in phraseology which had become hackneyed by repetition; **Unattractive**, in that they made no personal appeal, kindled no Masonic fire, whetted no fraternal appetite. Yes, let me confess it — they had merely dealt with and executed the letter of the law, called the meeting, outlines the business or work, and ended with the usual formality. When this, and this only, is done time and again, the result is bound to be timeless.

It follows then that something must be added, some spark kindled, some promise held out, some mental stimulant or spiritual quickener suggested if my Lodge notices are ever to be read eagerly and not left on the sideboard unopened. It follows also that, in addition to the necessary information, I must make a definite appeal to the recipient's highest qualities, to his spirituality, his loyalty to the Craft, his humanitarianism. I must make him feel that the Worshipful Master really wants him to attend Lodge, that he will be missed and his absence regretted, that his presence is essential to the general well-being. I must hold out the hand and make it vibrate with welcome. Yes, if I use words with discernment and sincerity, if I accept the preparation of each notice as a challenge to my own best fraternal sentiments.

Perhaps, then, these improvements effected, my Brother will receive his Lodge notice eagerly because he will feel that it is a vital invitation to attend a function of one of the grandest institutions ever founded, that the Masonic vocation is a life of action, and that to be called upon to take part in it is an honour to be prized.

Thanks to WBro Ron Bushby, Mount St. Paul Lodge No. 109, GRBCY, Kamloops, BC

Alberta Miscellany Palestine Lodge No. 46

Our ongoing Centennial Project of building picnic tables for the Town (of Tofield) is going well. We have six more to construct this year.

WBro Al Cain, WM

Empire Lodge No. 63

You have heard the expression *Take the time or Make the time*. In our lives we have many demands on time. Some of us find eight hours in our regular vocations to be too little. Some discover that sleep and refreshment are really a luxury, not devoting a full eight hours when six or four will do. What about eight hours "for the service of God and a distressed Brother?"

We can recollect many instances when the time was taken to help someone to whom we owed a special obligation. A child or a parent is frequently given aid in the form of labour, council or comfort. We should assist whenever these persons appear needy, and always enquire after family well being. Being a good family person may seem to take all our extra time, but if you *take the time*, you can, in minutes or fractions of

an hour help others. This is, after all, the distinguishing feature of a Mason.

WBro K. A. Yost, WM

Exemplar Lodge No. 175

Keep this philosophy in mind the next time you either hear, or are about to repeat, a rumour:

In ancient Greece, Socrates (469–399 BCE) was widely lauded for his wisdom. One day the great philosopher came upon an acquaintance who ran up to

St. John's Lodge No. 25

In the spirit of Christmas, St. John's Lodge donated \$200 each to the Vegreville Christmas Bureau and the Vegreville Food Bank. The picture shows RWBro Daryl Calder presenting the representatives of the two organizations with the donations.

Previously (October 18, 2004) the Lodge had donated \$250 to "Running

him excitedly and said, "Socrates, do you know what I just heard about one of your students?"

"Wait a moment," Socrates replied; "before you tell me, I'd like you to pass a little test. It's called the Triple Filter Test."

"Triple filter?" asked the acquaintance.

"That's right," Socrates continued. "Before you talk to me about my student, let's take a moment to filter what

See **Exemplar Lodge**, page 5

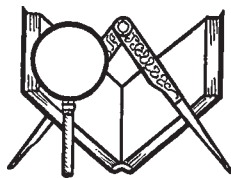


for the Cure" in support of combating juvenile diabetes.

Book Review

The Battle That Stopped Rome

Peter S. Wells, W.W. Norton Co., 2003
ISBN 0-393-02028-2, 256 pages



This book is for someone interested in Roman history. It describes what can be determined from classical writers and modern archaeology about the battle in the Teutoburg Forest in today's Germany. In 9 AD, a traitor from the Roman military, named Arminius, led an army of barbarians who trapped and annihilated three entire Roman legions. The 20,000 soldiers who were cut down represented a quarter of the Roman army stationed north of the Alps. It was a blow from which the empire never recovered.

While the Roman army had made excursions all the way to the Elbe River (approximately 100 km west of Berlin), no permanent fortifications had been established east of the Rhine. The Germanic tribes were a bit of a puzzle for the Romans. There were no major cities. The tribes lived in small villages; thus, the population was more dispersed than in Gaul. Since the chief tactic of the Romans was to capture the main towns and cities, the Germans were unconquered. This was a fatal mistake.

Arminius, a prince in the Cherusci

tribe of Germans, was well trained in Roman tactics. He had commanded auxiliary troops with Tiberius while suppressing a rebellion that broke out in Pannonia in 6 AD. Arminius was thus in a position to use his knowledge to defeat the Roman army. Augustus sent Publius Quintilius Varus and three legions on another expedition across the Rhine to subdue the Germans and add their territory to the empire. The mission failed, the legions were destroyed and the Rhine became the border of the Roman Empire.

The total defeat of Varus and the army shocked Rome. Augustus no longer attempted to expand the empire in this direction. Some have suggested that the Germanic territory was of little economic value to the empire. Extensive trading with the Germans on the far side of the Rhine continued until the empire collapsed. The economic argument does not hold. It was the psychological impact of the defeat that probably had the greatest effect. Barbarians from north of the Alps had sacked Rome early in its history. The fear of a repeat

invasion deeply troubled the Romans. The loss of three legions made them feel insecure. Could the Germans counterattack and threaten Rome? The Germans were content to wipe out the legions and return to their homes, but Rome could never feel completely secure. A series of towns and fortresses along the Rhine were established to reduce the possibility of invasion.

The author discusses the implications of the Roman defeat to the history of Europe and western civilization. What effect would Roman organization, road building, and culture have had in north central Europe?

The book is a pleasant read. The author discusses the archaeological findings, including how the site of the battle was actually discovered. For those with an interest in military history, the author discusses Roman tactics and those that Arminius used to trap the legions. A short section on the cultural aspects of the Germanic tribes is also included. A discussion on how Arminius became the first German hero as the German states developed is also fascinating. The book thus provides insights into military history, early German culture, and some insight into aspects of modern German culture.

L. W. Kline

A Rare Occurrence

It happens, from time to time, that a son follows in his father's footsteps of being installed Master of a Lodge, but that father and son are so installed in their respective Lodges during the same term, must be a rare occurrence.

This happened in Calgary very recently. On December 14, 2004, WBro Vincent Chiew (l) was installed as Wor-

shipful Master of Mount Lebanon Lodge No. 54, and his father, WBro Keng Wei Chiew was installed in Perfection Lodge No. 9 on January 4, 2005, both for the 2005 term. They enjoyed a very large turnout at each installation and these were very significant occasions for them.

WBro Keng Wei Chiew (r) came originally from Malaysia and is the owner-manager of a Humpty's Family Restau-

rant in NW Calgary. WBro Vincent Chiew has a degree in electrical engineering, computer science, a master's degree in software engineering, and is working part-time on his PhD in cognitive informatics, all from the University of Calgary. Vincent works with the City of Calgary Wastewater Strategic Services Division, performing strategic planning for information technology and real-time control systems.

Exemplar Lodge, from page 4

you're going to say. The first filter is Truth. Have you made absolutely sure that what you are about to tell me is true?"

"No," the man said, "actually I just heard about it."

"All right," said Socrates. "So you don't really know if it's true or not. Now let's try the second filter, the filter of Goodness. Is what you are about to tell me about my student something good?"

"No, on the contrary..."

"So," Socrates continued, "you want to tell me something bad about him,

even though you're not certain it's true?"

The man shrugged, a little embarrassed.

Socrates continued. "You may still pass the test, however, because there is a third filter, the filter of Usefulness, is what you want to tell me about my student going to be useful to me?"

"No, not really..."

"Well," concluded Socrates, "if what you want to tell me is neither True, nor Good, nor Useful, why tell it to me at all?"

The man was defeated and ashamed.

WBro John Girvan, PM



Fiat Lux Meets April 2 in Camrose

Fiat Lux Lodge of Research No. 1980 will hold its next meeting on Saturday, 2 April 2005 at the Masonic Hall in Camrose hosted by Camrose Lodge No. 37. The meeting is open to all Master Masons and visitors are most welcome.



Lodge will tyle at 2 PM and will receive the Deputy Grand Master, RWBro Rex Dawson, on his official visit. Papers planned for the afternoon include a philosophical look at Masonic enlightenment by Michael Michelucci of Camrose Lodge. A second paper on the unusual life of MWBro Dr. Edward Ainslie Braithwaite, PGM. Dinner will follow the meeting at about 6 PM. Cost — \$15. For tickets contact Michael Michelucci at

780-652-5100; Bob Smith, Camrose Secretary at 780-652-5134; or Garth Cochran, Fiat Lux Secretary at 403-274-2163.

Grand Master's Itinerary

March

- 4 Grand Master's Roast, International Order of DeMolay, Edmonton.
- 8 Patricia Lodge No. 91, Blarney Night, 7:30 PM, Freemasons' Hall, Edmonton.
- 12 Ye Olde Craft Lodge No. 196, Installation, Acacia Hall, Edmonton.
- 14 Jasper Lodge No. 14, Presentation of Honorary Life membership to MWBro Basile Costouros, 7:30 PM, Freemasons' Hall, Edmonton.
- 18 International Order of DeMolay, 85th Anniversary, Calgary.
- 27 Mizpah Rose Croix, Easter Sunrise Breakfast, 7:45 AM, Freemasons' Hall, Edmonton.

Masonic Spring Workshop Celebrates 40 Years

The Masonic Spring Workshop celebrates its 40th Anniversary on 29, 30 April & 1 May. One of the highlights of the celebration will be a special banquet on Saturday night with guest speaker Hon. Ken Kowalski, Speaker of the Legislature of Alberta, who will also bring greetings.

Keynote speaker, Bro Dick Fletcher, sets the tone for the weekend on Friday night with his address on the theme *Education: the Road to Enlightenment*. Saturday's program has many choices amplifying the theme: video sessions, officer training, a Lodge education program, research, and Elmer Ghostkeeper. Murray Pay and Chef David Gray will reprise their popular food session "Kick Your Festive Board Up a Notch." Go to www.masonicspringworkshop.ab.ca for more information or to register.

More Advertisers Wanted for the Commemorative Issue of *The Alberta Freemason*

The Alberta Freemason still has space available in its planned 4-colour, magazine edition to commemorate the 100th Anniversary of the Grand Lodge of Alberta. As the Bulletin Committee has a mandate to produce the magazine at no cost to the Brethren, advertisers are offered the opportunity to bring their message to the Brethren of Alberta. The more advertising, the larger and better the magazine.

To this end, we wish to enlist the support of the Brethren in finding businesses that would gladly support Masons in celebration of this important year. If you know someone who might help us, please talk with him or pass his information to the committee. The information most advertisers will need is listed below. Also, advertisers or their agencies may contact Garth Cochran at 403-274-0563 (Calgary) to discuss specifications and special needs.

The Alberta Freemason is publishing one "Special Issue" to commemorate the centenary of The Grand Lodge of Alberta. The multi-page, four-colour magazine will be dated 12 October 2005, but will be released for the Annual Communication of the Grand Lodge of Alberta in June 2005. A print run of 12,000 or more copies is planned. This souvenir issue is expected to be valued as a keepsake by recipients — all members of the Fraternity in Alberta as well as numerous addressees in sister jurisdictions throughout the world, the media and Alberta public places such as libraries, places of learning, hospital reading rooms, etc. To cover production costs, commercial advertising in this issue is being solicited.

Advertising space is now available. Rates quoted are net of any agency fees. Assistance with design and layout of ads is available through *The Alberta Freemason* at additional cost. Ads range in size from full page to card ads (2 in. by 3.5 in.) Back and inside covers are available in 4-colour only. Bleeds available on full-page ads and covers only. The rate card is shown below.

Copy deadline for camera-ready material is 1 April 2005. Electronic files accepted for placement in PageMaker on a Macintosh system (can convert most PC materials) — Photoshop, Freehand, Illustrator (**not** MS Publisher) and PDFs. Digital photos must be hi-res (300 dpi at finished size), preferably in TIF format and uncompressed.

To place an ad (or to offer to sell ads) contact: David Watkins (Edmonton) — 780-477-8425, jddavidwatkins@shaw.ca; or Garth Cochran (Calgary) — 403-274-0563, sgarthc@shaw.ca. Booked ads will be confirmed by letter from *The Alberta Freemason*. Payment is due 1 May 2005.

Rate Card

Based on single insertion in the commemorative, colour issue of *The Alberta Freemason* designed as a keepsake/souvenir. Price is for 4-colour, spot colour or B&W ads. Guaranteed position, including covers, 10% premium. Inside and back covers available, 4-colour only.

Full Colour	Live Area	Price
Full Page	7¼ X 9¾	2,500.00
Dual Page Spread	15½ X 9¾	4,500.00
¾ Page Vertical	4¾ X 9¾	1,700.00
½ Page Horizontal	7¼ X 4¾	1,450.00
½ Page Digest (Island)	4¾ X 7	1,500.00
½ Page Vertical	3½ X 9¾	1,550.00
⅓ Page Vertical	2¼ X 9¾	1,200.00
⅓ Page Square	4¾ X 4½	1,200.00
⅓ Page Horizontal	7¼ X 3	1,250.00
¼ Page Square	3½ X 3½	1,000.00
¼ Page Vertical	2¼ X 4½	800.00
Card	3½ X 2	300.00