

THE ALBERTA Free Mason



Editor: MWBro
Robert E. Juthner
Vol. 71, No. 8

The Masonic Medal of Merit



At the 101st Annual Communication of the Grand Lodge of Alberta, held in Calgary on June 10, 2006, **Bro Frank Kapuscinski** of Temple-Centennial Lodge No. 167 was presented with the Medal of Merit by the Grand Master, MWBro Rex Dawson, while the Deputy Grand Master, RWBro J.R. Malcolm Berry presented him with the accompanying Certificate.

Bro Kapuscinski was initiated into Freemasonry in Centennial Lodge No. 194 on November 21, 1996, passed to

the second degree on April 3, and raised to the Sublime Degree of Master Mason on May 22, 1998. He is known to be a soft-spoken, mild-mannered man who, although he has not been a Mason that long, has shown a dedication and love

for the Craft in general and his Lodge in particular. After joining Centennial Lodge he went into the chairs, following through to Senior Deacon. It was then that the Lodge needed a Secretary, so this Brother, for the good of the Lodge, put his personal desire to become Worshipful Master aside, answering the call to service.

After the amalgamation of Temple and Centennial Lodges, to form Temple-Centennial Lodge No. 167, he remained as Secretary. He is involved in all Lodge activities and never refuses to help in any way he can, whether it is volunteering for bingo or just assisting in the Lodge meetings. Through all of this he is a very positive example for the many new members.

Bro Kapuscinski and his wife of 49 years have lived in High Park Commu-



nity for many years. They have raised four children, three daughters and one son. He was a cub leader and coached hockey. Because of his efforts, he was honoured as Community Member of the Year. Aside from his profession as a power engineer, he managed bingos for twenty-five years. He was the director of the Institute of Power Engineers, receiving the George W. Smith Award in 1984, a national award of recognition for his contribution to the association. In 1992 he received the William Child Award, also in recognition of his outstanding service to the Institute, as he has held every executive position possible within the Institute. He has recently been named a Fellow Power Engineer.

Following his words of appreciation, Bro Kapuscinski received a standing ovation from all Brethren present.

October is Bursary Month

Actually, every month is bursary month, in the sense of making a donation to the Fund which, as we know, is "gratefully received and faithfully applied." But, traditionally, it's October, meant to remind us of the North-East Corner lecture which impressed us when we were made Masons. No doubt, many Alberta Freemasons will again show their generosity and prove how much they care for the good of our youth.

So, we may ask, how did we do last year? Gleaned from the report to Grand Lodge on the 2005-2006 Masonic year by VWBro Hugh Kent, Chair of the Ma-

sonic Higher Education Bursary Committee, we learn that during that period \$154,374.12 had been donated by individuals, constituent Lodges, institutions and concordant bodies. As a result, we have been able to award **one hundred** \$1,500 bursaries this year to students selected from 279 applicants.

The report acknowledges the following groups: Calgary Masonic Temple Board, \$43,914.76; Calgary Tuscan



Society, \$15,000; DeMolay Stampede Chapter, \$5,000; Job's Daughters Fraternal Society, \$3,161; Al Azhar Shrine, \$3,100; DeMolay North Chapter, \$710; Venus Chapter OES, \$500; for a total of \$71,285. A terrific showing from Calgary alone! Can this be emulated elsewhere?

There were nine generous donors at \$1,000 or more, and \$5,000 from the estate of our late RWBro Robert Burgman, so that, while the Bursary Committee

See **Bursary Month**, page 2.

Editorial

Whither Peer Recognition?

The lead article in this issue of *The Alberta Freemason* tells us of a Brother Master Mason whose contributions to the Craft, his Trade and his Community have been justly recognized by the Brethren of his Lodge who, consequently, proposed him for the *Masonic Medal of Merit*. The Brethren of Temple-Centennial Lodge are to be applauded for this act of kindness and brotherly love.

As this was the only such proposal received by the Masonic Medal of Merit Committee for 2006, we cannot fail but wonder why none of all the other Lodges in the Jurisdiction, and the other 14 Districts, decided that they had no Brother within their ranks worthy of such recognition. One year earlier it had been the intention of the said Committee to mark the Centennial celebrations of Grand Lodge by awarding the maximum allowable of fifteen Medals, namely

one to each District. Thirteen Districts responded and thirteen Medals were awarded — but what about the other two Districts? Could they not number at least one worthy Brother in each?

How should we interpret this phenomenon? Is it really that there are no eligible Medal recipients? Hard to believe. Is it just that no one thought of it? More likely. Is it because the Masters or Secretaries, or any other Brethren, were oblivious of the Medal's existence? This last scenario means, of course, that those responsible are unaware of our Constitution and Regulations, Section 4.5 — Masonic Medal of Merit, whose subsection 1 reads:

All Master Masons who have not attained the rank of Worshipful Master shall be eligible to receive the Masonic Medal of Merit upon two (2) sponsors having submitted a nomination and the Committee of Selection

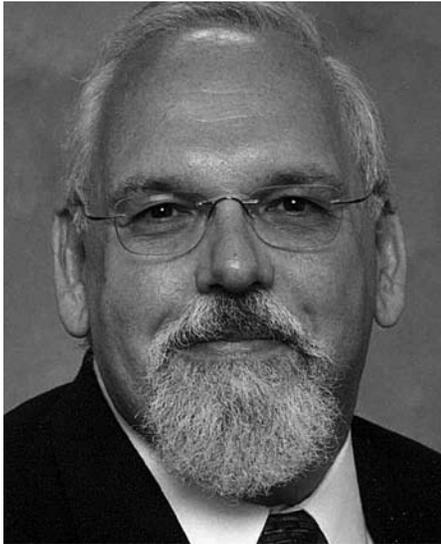
having received and passed their confirmation on its validity and the said application, having passed the investigation process, the nominee shall be conferred with the Masonic Medal of Merit.

The rest is easy: request from the Grand Lodge office the following forms — 182.1 Medal of Merit, Explanation; 182.2 Medal of Merit, Nomination Form; 182.3 Medal of Merit, Proposer's Comment Sheets. Is it too much to ask that the Brethren of a Lodge look around their fellow members and find a Brother worthy to be recognized?

Will our Committee be swamped with nominations for 2007?

REJ

Masonic Spring Workshop



Nelson King, Editor *Philalethes Magazine*.

to Cheek or Mouth to Ear" as it were. It has been a story told and retold, memorized and passed on. Much of history is the same; stories passed on from generation to generation.

At the Masonic Spring Workshop in 2007 we are going to present to you an oral version of the history of Freemasonry. The "Storyteller" will be **Bro Nelson King**, a well-known student of Freemasonry. We will teach you the myths, the legends and, of course, "the Truth."

Mark your calendar **April 20th to the 22nd, 2007** for an inspirational Masonic Weekend.

For more details visit <http://www.masonicspringworkshop.ab.ca>

Stuart A. LeVoguer
General Chairman 2007



Over the centuries, Freemasonry has been taught and told from one man to another by word of mouth — "Cheek

Bursary Month, from page 1.

calculated an average \$20.15, based on \$154,374.12 divided by 7663 members, if we subtract from that sum the above mentioned group donations, the nine at \$1,000 or more and that from the estate, we are left with about \$69,000 from individuals, which shrinks the per capita average from \$20.15 to a mere \$9.00. That is food for thought and may cause some "rethinking" in the months ahead.

Do the bursary recipients appreciate our effort? Every year the Committee receives many letters, cards and pictures from grateful recipients. This year, one said:

Dear Members of Grand Lodge:

I was so grateful to learn that I had been chosen as a Bursary recipient. I am amazed by how much this Bursary has assisted me to start my college education. Thank you so much for your generosity to me and also for the support you give to many Alberta youth who are striving to get a good advanced education.

I am looking forward to attend Red Deer College this fall. I very much appreciate your assistance to lighten some of my financial burden. My family and I are very grateful.

Thank you sincerely...

Provided to Freemasons of Alberta and the Northwest Territories west of the 4th Meridian who are members of
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Internet Use

by Grand Lodge and Lodges under the jurisdiction of The Grand Lodge of Alberta

Introduction

With the advent of computers and their connection to the Internet, and although even the largest governments of the world have recognized that it is not possible to control its use, it is appropriate that guidelines be established by *The Grand Lodge of Alberta* to assist its members in establishing a coherent, consistent and appropriate message of Freemasonry while protecting the privacy of its members and maintaining the principles and landmarks of the Fraternity.

For these reasons, these guidelines have been developed.

Privacy

Freemasonry has always protected the names of its members from public view in the belief that should a Brother wish to be identified as a Freemason, and we hope that all do, that it was his choice.

It is also fair to say that when a Brother accepts a position with a Lodge or Grand Lodge, that he accepts the fact that he is a "public" figure.

Recommendation

It is recommended that written permission be obtained from a Brother to allow any of his personal details, or any photograph where he is identified, to be shown on a public web site. Preferably, this permission should be signed but an email message showing the origin as the Brother's regular email address would suffice.

It is further recommended that personal information be not shared without the consent of the individual Brother and that no form of membership list be made available for a non-Masonic purpose.

Web Site Content

It is critical that Web Sites provide a positive, professional and accurate image of Freemasonry. The following will ensure a constant and consistent approach:

The Home or Welcome Page, i.e., the first page to be displayed when entering the basic URL, must identify the Masonic entity which "owns" the page; normally the Lodge Name, an email address for the Webmaster to address technical and operational matters, and an email address link for both public and members

to obtain specific information relative to the Lodge owner's area of knowledge.

Privacy Waivers are to be obtained and kept on file by the Webmaster relative to any private details of members listed on the site. These Privacy Waivers are considered an official document of the Lodge and may be reviewed by an appropriate Grand Lodge Officer or the Webmaster to the Grand Lodge.

All material copied from another source, whether on the Internet or not, must contain a credit line acknowledging the original source. This is both a courtesy to the author(s) and a protection against misquotes and claims of copyright infringement.

Where there is a Guestbook, it must be checked on a regular basis and no less than weekly to ensure that no inappropriate entries are present. Such entries must be removed immediately.

Where any monetary transactions take place on the Web, the complete transaction must be secure.

Information on a site should relate to the body "owning" the site. Wherever possible and practical, it should not be a duplicate of another site, particularly a local one. In such cases a link to the original information should be provided. By this method, information is consistent between sites with any changes in the original site being available without having to change the secondary site.

Links to other sites must be limited to

- Masonic bodies with which the Grand Lodge of Alberta is in amity;
- Masonic organizations which are recognized or supported by the Grand Lodge of Alberta; or
- Sites where there is a relevance to the Lodge or its members, e.g., a site containing information associated with the name of the Lodge.

It is recognized that "free" hosting services normally dictate that their advertisements are displayed with or on the hosted page. These advertisements must be reviewed by the Webmaster and must be consistent with the basic principles of Freemasonry. If they do not meet this standard, the site must be moved to a different hosting location.

Lodge Calendars may be displayed on the public portion of a Lodge Web

Site but details of a particular nature, e.g., the names and details of persons balloted on or taking degrees must be omitted.

A private portion, i.e., accessible only by password, which is changed monthly at a minimum, may contain a full Lodge Summons, Minutes of meetings which have not yet been adopted, and authorized email addresses of members. The private portion must also contain code to prevent search engine Web Spiders from indexing its contents.

The login id and password to the Private Portion of the site must only be supplied to Brethren who have a legitimate reason to view the information.

Site Approval

All Lodge Sites must be approved by the Webmaster to the Grand Lodge of Alberta. The approval is based on, but not limited by, adherence to these guidelines.



When approved, the site will be authorized to display, on their Home Page, a logo showing that approval and appropriate links from the Grand Lodge Site will be established.

Should the Webmaster not approve a site, the Lodge or Masonic group may appeal the decision to the Grand Master through the Grand Secretary.

Lodge Summonses by email

Lodge Summonses may be sent by email in place of regular mail, when the following conditions are met:

- 1 The written approval of the Brother to receive his summons by this method.
- 2 The summons will be in the *Adobe Reader* PDF format or a similar, "difficult to change" read-only format only.

Conclusion

Nothing in these guidelines is intended to stifle the creative imagination of Brethren in presenting an appropriate image of Freemasonry.

The purpose is to ensure that basic principles are observed and that the image created is professional and appropriate.

Lodge Internet Use, 01-12-07

Alberta Freemasons — Making a Difference in Our Community

Significant milestones always become a time for reflection. The recently celebrated Alberta centennial and the centennial of our Grand Lodge were important events that generated much reflection on our history and heritage. Alberta and the Grand Lodge of Alberta were conceived very close to each other. Alberta was born out of the Northwest Territories as a largely rural territory of around 40,000 hearty souls with an economy based largely on agriculture and trapping. The Grand Lodge of Alberta was formed out of the Grand Lodge of Manitoba by 18 Lodges with a membership of about 350 Masons. In a hundred years, Alberta has exploded into an industrialized, largely urban province with almost 3,000,000 residents. Over the same period, the Grand Lodge of Alberta has grown and prospered over its 100 years, but its growth has not paralleled that of the province. In 1905, one of every 160 Albertans was a proud Mason. Last year (2005), only one of every 400 Albertans was a Mason.

Much time has been spent over the past decade or so discussing and analyzing the decline of Freemasonry in this province. Workshops have been held, papers presented and various new initiatives have been launched. In spite of all the energy and effort expended, the membership “slide” has continued. One wonders why? Maybe we are looking at the wrong thing. While it is useful to look at the period of decline, it likely only provides an inventory of “things not to do.”

A far more illuminating analysis might be a look at Freemasonry in Alberta over its first 50 years when its growth did keep pace with the growth of the province. Why was Freemasonry so successful in this jurisdiction over the 1905 to 1955 period? It was not the ritual or ceremonies since they have remained essentially unchanged over the century. It is unlikely that it was a result of the actions of Grand Lodge since our governance structure and Grand Lodge actions changed very little. It could have been the fellowship (e.g., Festive Boards) but very few non-Masons get exposed to this and its effect on membership, therefore, would have been limited to retaining members.

The answer to Freemasonry’s early success in this jurisdiction is likely root-

ed in the actions of individual Lodges and the Masons who were members of the fraternity in those years. In our first fifty years, Masonic Lodges provided the energy and talents that led to a wide variety of important community projects and activities that certainly enhanced the lives of many people in those communities. Masonic Lodges were behind the construction of many community halls, hockey rinks, parks and play areas. Masons with strong leadership skills and energy led community committees and community leagues that secured needed hospital equipment, housing for the disadvantaged and food and clothing for the less fortunate. Lodges also held or sponsored numerous social events throughout the province and many were considered “premier” events by the citizens of the community.

Freemasonry was successful not because of what happened in the Lodge but because of the good work Masons did outside the Lodge. I am not suggesting the work inside the Lodge is not important. It reinforces our basic teachings of high morals and exemplary behaviour and, in that regard, serves to improve the character of its members and, therefore, strengthens the existing membership and helps retain members. However, it does not grow the fraternity because it is invisible to the community at large, particularly good men in the community. In my opinion, our fraternity grew in numbers and importance over our first fifty years as a direct result of the good work in which Masons were engaged in their communities. It was important work that retained men and attracted other good men who had the desire to be involved in similar work and activities.

Freemasonry in Alberta, in its first fifty years of existence, was full of men who were proud to be a member of an organization committed to making a difference, and this retained and attracted members. (If this strikes a chord, it should — it is part of our value system.)

Maybe it is time for all Lodges in this jurisdiction to look outside their Lodge and find important community projects or activities to get involved with. A popular mission for Freemasonry is “making good men better.” However, while the work in the Lodge does help

make men better, it is the work outside the Lodge that can have the most significant influence. In fact, in our first fifty years the mission might have been more accurately stated as “Freemasonry — helping build better communities.”

My many years in business management have taught me that analyzing your failures only teaches you what to avoid. Analyzing your successes provides a path or plan on what to do to be successful again.

Each Lodge in Alberta has had periods of sustained growth. I challenge all Lodges to look at what they and their members were doing during those periods and see if they can start doing it again. I am convinced that they will discover they are not achieving the success they desire because they are failing to inspire their membership and, as a consequence, good men in their community. Let’s have all Alberta Lodges re-connect with their communities so we can once again show everyone the good work Masons do. Alberta Freemasons can again “**make a difference in our community**” and we need to start today.

Anon.

Grand Master’s Itinerary October

- 2 Mountain View No. 16, Presentation of 50-Year Jewels; Masonic Hall, Olds; Dinner 18 00 h, Tyle 20 00 h
- 5 Buffalo Park No. 44, Annual BBQ; Masonic Hall, Wainwright; 18 00 h
- 6 Calgary No. 23; Freemasons’ Hall, Calgary; 19 30 h
- 11–13 Western Canada Conference; Canmore.
- 19 Zetland No. 83; Freemasons’ Hall, Calgary; 1930 h
- 21 Especial Communication of Grand Lodge; 100th Anniversary of Vermilion Lodge No. 24 and St. John’s Lodge No. 25; Social Centre, Vegreville; Confirming the Consecration; 14 00 h
- 27 King George No. 59, Railroad Night and 50-Year Jewel Presentation;; King George Masonic Hall, Calgary; 19 30 h
- 28 Especial Communication of Grand Lodge; 100th Anniversary of Calgary Lodge No. 23; Freemasons’ Hall, Calgary; Confirming the Consecration; 14 00 h; Cocktails & Banquet, Glencoe Club, 18 00 h

How Ancient is the Golden Fleece?

By WBro David Cameron, Grand River Lodge No. 151, GRC, Waterloo, ON

When the Senior Warden puts the apron on the newly initiated Brother, he tells him that the badge with which he is being invested is, "more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star or Garter or any other order in existence." So, how old is that badge? The Order of the Golden Fleece was a chivalric order founded in 1430 by Philip the Good of Burgundy. The Order of the Eagle was founded in 1433 by Albrecht von Habsburg, Duke of Austria, who later became the Holy Roman Emperor. The Order of the Garter was founded in 1348 by King Edward III of England, and the Order of the Star, in 1351 by King Jean II of France. These are all orders of knighthood, members of which are allowed to wear the distinctive badge of the Order.

Notice that the Orders of the Golden Fleece and the Eagle are actually the most recent, but that the Senior Warden describes the badge of a Mason as more ancient than they are. Isn't that odd? The authors of the Work may in fact be referring not to the medieval Order of the Golden



From the painting of Charles II as Grand Master of the Golden Fleece by Carreña in 1677. Right: the collar of the Order.

No, I think if we look closely at the Work we can see the answer. It says that the badge of a Mason is older than the Golden Fleece or Roman Eagle. It does not however say it is older than the Star or Garter. Does that not imply that it is not as old as they are? When the Senior Warden tells the candidate that Freemasonry is older than the Order of the Golden Fleece, but not as old as the Order of the Star, he is saying that the Craft dates from somewhere between 1351 and 1430!

What was happening in the world at that time? The Norman cathedral at York was being torn down and replaced by the present Gothic structure; the British Parliament was passing laws which formally organized the trade guilds, including one statute in 1389 which required that guilds and brotherhoods submit charters and letters patent; and the Halliwell Manuscript containing the Regius Poem was written. This manuscript, which some date to 1390, contains the oldest record of Freemasonry which we have, and was the basis for the Ancient Charges which



Jason carries the Golden Fleece past a statue of the god of war, Ares. Painting by Erasmuz Quellin, ca. 1636-38.

Fleece, but rather to the legend of Jason and the Argonauts, recorded in the third century BCE by Apollonius of Rhodes, the librarian of the great library at Alexandria. And the Roman Eagle they refer to could be the standard of the Roman Army used in the first century BCE. But the legend of the Golden Fleece is a myth of Hercules and the gods, not a real event. And the Roman Army's Eagle was a standard carried into battle, not a badge worn by an individual.



are found in our Book of Constitution. Thus I believe that the authors of the Work were stating that Freemasonry had its origins in the stonemasons' guilds formed in the late 14th century — or at least the apron did.

Newsletter of the Committee on Masonic Education (GRC)
Vol. 18, No. 4, 2003

Alberta Miscellany

Symbol Lodge No. 93

I have just returned from this year's Masonic Spring Workshop. This was my first attendance at the Workshop and I found it to be most interesting and relaxing.

This year's theme, *Freemasonry and the Community*, was well covered, with a wide variety of perspectives. The question of the weekend — to my ear at least — seemed to be whether Freemasonry's central concern should be society at large (i.e., charity) or the development of the individual (making good men better). I believe the Workshop provided, in the end, an important answer to this question, based on what our past has shown us and what is happening in successful Lodges throughout the world today. I look forward to bringing some of this to Lodge for consideration and discussion, as I feel this question is central to the future form and direction of the Craft.

WBro Darryl Reid, WM

Buffalo Park Lodge No. 44

Why are you *blue*? One theory is that blue was mentioned so often in the Bible as the "blue vault of heaven" that it was adopted as the emblem of universality and limitlessness. Another theory is that blue was adopted by the first Grand Lodge as the colour for its principal officers. Some note that blue, the colour of the ribbon of the Most Noble Order of the Garter, was adopted by early Masons to give Freemasonry some dignity, as which surrounded the Order of the Garter.

There are many other instances in history where the colour blue is used. Albert Mackey, in the *Encyclopædia of Freemasonry*, summarizes many of these. He notes that among the religious institutions of the Jews, blue was an important colour. The high priest's robe and the ribbon for his breastplate were blue, and the people were to wear a ribbon of blue above the fringe of their garments. For the Druids the colour blue was the symbol of truth and candidates for initiation wore a robe composed of three colours, white, blue and green. The Egyptians also esteemed blue as a sacred colour. The ancient Babylonians dressed their idols in blue and the Chinese, in their philosophy, used blue as a symbol of the Deity. The god Vishnu of the Hindus was represented of celestial blue to indicate that wisdom emanating from God was to be symbolized by

this colour. Mackey goes on to state that for medieval Christians blue was considered an emblem of immortality, perfection, hope and constancy.

Whatever the reason for the adoption of the colour blue, it is now universal and "Blue Lodge" or "Blue Masonry" are terms widely used. It is, however, interesting to note that our own booklet on Masonic Etiquette states, "*Alberta Lodges are called 'Craft Lodges'. The term 'Blue Lodge' is colloquial and not acceptable.*"

[See also page 76, *Meeting the Challenge*, (1976) published by Grand Lodge AF&AM of Canada in the Province of Ontario. Ed.]

WBro Edgar L. Mitchell, WM

Vermilion Lodge No. 24

We often refer to the various degrees of Masonry but when we do, what do we mean when we talk about the degrees as they relate to our Craft? The short answer is, we are talking about the instruments by which we accomplish mental growth. We also know that the outcome of our efforts 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.

WBro John Bourne, WM

Strathcona Lodge No. 77

The Brethren of the Lodge are reminded of the following description of the Masonic builder:

The chief architect of King Solomon's Temple was, and is, often referred to as "The Builder." This term is also applied in general to the Craft, for every Speculative Mason is as much a builder as was his operative predecessor.

Masons are known as spiritual builders. As the operative mason spreads the cement to bind the stone, speculative Masons spread brotherly love, relief and truth to bind men morally and spiritu-

ally. The operative builder builds for a century, and the speculative builder builds for eternity. In this sense "The Builder" is the most noble title that can be bestowed on a Mason.

WBro Ray Spencer, WM

West Edmonton Lodge No. 101

From the time we are born, the clock starts ticking and waits for no one. It reminds us that time is precious and should not be wasted because there is only so much time in our lifetime. Our day is made up of 24 hours, which consists of 8 hours for sleep, 8 hours for work and 8 hours for enjoyment and play. What does a person do in the latter 8 hours?

- Watch television?
- Play computer games?
- Go to the theatre?
- Go to the opera?
- Provide dinner?
- Take the kids to sports?
- Take the kids to dancing, singing, music?
- Go to the movies?
- Repair the house?
- Repair the car?

Have you ever wondered where your time goes? Have you ever wondered where you could get some extra time? Are we wasting precious time on meaningless tasks? Is it possible to recapture some of our lost time?

Why do I ask? When I ask for help at the Lodge, in many cases I am told, "I do not have the time." When we stop using this phrase, that is when time will become available and stress will be reduced! We have only one lifetime to live and time is precious. Use it wisely and enjoy.

RWBro Charles R. Burns, Sec-Treas

October District Meetings

- 14 Northern Lights; Freemasons' Hall
Edmonton; Reg 10 00 h; Lunch Noon;
Mtg 13 00 h; JGW
- 14 Yellowhead; Pioneer Ctr, Spruce
Grove; Reg 11 00 h; Lunch Noon; Mtg
13 00 h; SGW
- 21 Palliser; Medicine Hat Masonic Hall;
Reg 11 00 h; Lunch Noon; Mtg 13 00
h; SGW
- 21 Three Rivers; Claresholm Com Ctr;
Reg 11 00 h; Lunch Noon; Mtg 13 00
h; JGW
- 26 Chinookarch; Lethbridge Masonic
Hall; Reg 17 30 h; Ban 18 30 h; Mtg
19 30 h; DGM
- 28 Central; Royal Canadian Legion,
Lochearn Lodge Room, Rocky
Mountain House; Reg 12 00 h; Mtg 13
00 h; GM