



Grand Chaplain's Easter Message

Freemasonry prides itself on the importance of understanding religion in its truest sense — a recognition of the role of the Great Architect within a historical context, separate from any specific theological interpretation. And yet, at the same time, we are very aware that many of our Brethren hold express and definite faith positions. While debate over the specifics of such positions is prohibited in Freemasonry, given the discord that often arises during such debates, an attempt to understand our Brethren and their beliefs is encouraged.

At this time of the year Christianity observes its most holy days — Easter. One simply cannot get a real sense of the ultimate motivation that drives the Christian tradition without understanding, at least in general terms, the Easter message. And so I would like to offer some observations about Easter that may be useful for each of us to consider.

Some Christian groups see the beginning of the Easter holiday starting many days before Easter Sunday. The idea here is that any significant event has definite components that precede it and we should always be mindful that nothing in our lives happens in isolation. This is a simple but profound part of the Easter story that is often missed.

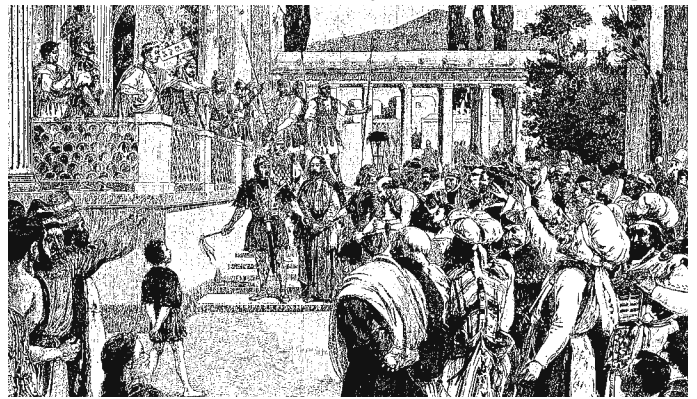
The recounting of Jesus coming into Jerusalem as a hero figure to the adoring masses stands out in stark contrast to the scene just a few days later when we see those same

masses rallying for his death. The often fickle nature of each one of us is certainly one of the many messages offered. Why is it that we are able to shift our mindsets so quickly from one of commitment to one of apathy? This observation again offers us a point for personal reflection on what and how we consider the important parts of our lives.

For Christians, the death of Jesus really only has understanding when seen within the framework of the resurrection story. From the greatest darkness Christianity is able to see the greatest light. Perhaps that is the monumental message that Christianity has to offer the world — in faith there is no ultimate darkness. In faith, while troubles may assail, we are each able to see our way through to find the goodness that may not be at first evident. It does not negate the pain and suffering that we, or others, may experience; at no time is the death of Jesus downplayed in the Easter story. Rather, there is an awareness that when we are able to pull back and see the greater picture there is a peace that comes from understanding.

So, at this special time of the year for our Christian Brethren, let us each take the opportunity to reflect on our own lives using the timeless message of Easter as a starting point. Be safe, if travelling, and have a good holiday with family and friends.

VWBro Cyril Abbott, Grand Chaplain



Illustrations from Volume 9 of *The Bible and its Story Taught by One Thousand Picture Lessons*, edited by Charles F. Horne and Julius A. Bewer, published in 1910. Left: *Jesus enters Jerusalem* by Bernhard Plockhorst (Matt. 21: 9). Right: *Herod questions Jesus* by E. Limmer (Luke 23: 8-11).

Leadership: It Must Be Given Away

At the Conference of Grand Masters held in Portland, Oregon, in February 2007, MWBro Vern Wertz, PGM of the Grand Lodge of Oregon, shared the following with the Grand Masters present. Although the paper speaks directly to the Grand Masters, the ideas expressed hold true for any Mason placed in a leadership position.

There are those who believe we have entered the last age of man. The last because we, unquestionably, have the capability of destroying every living thing on earth, and we can do it in a

multitude of ways. Of greater concern is the fact that every day it seems more and more likely that some fanatic will light the fuse of total destruction.

And what should we do about this?

I believe there is only one answer! We should take the lamp of truth and walk among our neighbours. We should continue to search for those good men

See **Leadership**, page 2.

Editorial

Followership

In the speech by MWBro Wertz in this issue, he makes a brief reference to the connection between “leaders” and “followers” or more accurately leaders without followers. Indeed, as we all remember, the General Charge in our Installation Ceremony says that “...while some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty.”

But that is only part of the story. By this time of the year, most of our newly installed Worshipful Masters will have

begun to assume a leadership role in their Lodges. They can't do this alone. Leaders without followers face a difficult, if not impossible task. The extent to which our leaders will succeed in the long term depends on the rest of us carrying out our responsibility to be not just followers, but effective followers.

Submitting and obeying are not in themselves sufficient characteristics to define our roles as followers. Effective followers are not sheep, not “yes men”, not survivors — they add value to the Lodge, they think for themselves, they carry out their duties with energy. They take responsibility, are committed to the Lodge, and build on their particular

competencies. They are honest. They are credible. Above all they provide the Worshipful Master, and the Lodge, with courageous conscience and thoughtful dissent.

The role of leader, however, is not necessarily restricted to the Worshipful Master (or Grand Master). At various times, in various circumstances, in various settings, we may all be called upon to be leaders. No matter! In any environment of trust, opportunities, involvement and communication, leaders and effective followers — no matter what their rank or title — can work together to build strong Lodges and a strong Craft.

Leadership, from page 1.

who obey God and serve his children. We should look for men with fire in the heart and wings on their feet who will show other good men the pathway of brotherly love that we call Freemasonry. We must, each one of us, continue to lead in the advancement of our gentle Craft.

Most of you in this room are leaders; and what is truly important, you are leaders by election. So, as gently as I can, I suggest that you lead! Lead by setting the example; lead by truly educating your Brethren in the meaning of Freemasonry; lead by allowing others to make use of their God given talents.

Some of the best brains in the world are yours to command; some of the noblest spirits; some of the most inspirational teachers — all at your beck and call!

As a leader it is not your function to ignore these men, and thus make them passive instruments, dull and broken and useless. Rather you must inspire them to share their nature and their talents in the greatest arena possible.

You must not wait for some command to do good to all. God delivered that command eons ago! Do not surrender to either the fear of innovation or the suffocating comfort of custom

and tradition. Freemasonry is not now and never has been static — and thank goodness for that; because, obeying an immutable law of nature, things that do not change become extinct. And so, each day in each Mason's life there should be change resulting in growth. As a leader, you must provide the setting for that change and that growth.



Since most of you in this room have been, are now, or will be a Grand Master, I would like to, for just a moment, touch on that leadership position.

Grand Master is a most paradoxical office. It is one of the most absolute, and yet, one of the most limited. While it is certainly the richest in personal gain, it is absolutely the poorest in revenue gained.

If a Grand Master tells you that he

doesn't have fleeting thoughts of autocracy, he probably lies. If he doesn't sometimes walk in terror, and does not pray often, he is almost certainly a fool.

At times he is alone on the desolate mountain of doubt and those he would serve seem not to know him.

Like all positions of leadership, it seems at times you stand alone; and yet, a Grand Master will gather a lifetime of friends from all across this great nation. And, of course, he is granted great power, great authority; but he must use it with some caution lest he be a leader with no followers.

I think that we all understand that the knowledge of power is one thing; the use of it is quite another matter. Whatever your plans are for Freemasonry, you have no choice, you must use the tools at hand — your Brethren and the organization that was so lovingly given by those who preceded you and [me]. Understand this, if we lose contact with our Brethren, both past and present, then we are lost, negligent shepherds who in the end will have lost much and done nothing.

Being a leader is never easy, and I believe that is particularly true within Freemasonry. We are, after all, each one dedicated to the full limit of our talent and ability to what looks like folly. A

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folly that seems to offer little hope for a successful completion — and yet, we continue the preparation of a good man to become a better man. And we do that in the midst of a world filled with evil's temptations. I do not have enough facility with the English language to describe how essentially necessary it is that you men, our leaders, continue this work!

For our work is not done, and with support from the Great Architect of the Universe it will always be ongoing; an act of brotherly love that never ends.

Know this, where we become defensive, where we hide Freemasonry's light in the Lodge room as though it would become tarnished goods because of contact with the world — there we fail, and we should! Where we hold it up as a beacon of hope, a torch of truth, and where we boldly proclaim it as relevant to every human life, every human act — there we succeed, and we should!

As we look toward and plan for our future, we must review and remember our past. The study of our past is the key to the pattern of events that will form Freemasonry's future. And this is an essential truth because all history shows that the only justification for yesterday and today is the tomorrow that comes from them.

Our Creator gave us a thinking, reasoning mind so that we would not build our future by some accidental, some purposeless plan. Planted deep within our genes is the need for unity and harmony in all that we do. If we abandon this, and we sometimes do, the result is near suicidal chaos.

If Freemasonry speaks to anything, it speaks to the essential necessity of utilizing that harmony which God implanted everywhere in his creation. After all, all that we can observe in nature demonstrates that all creation obeys fundamental laws of harmony.

The great goal of Freemasonry is to have a man lift his eyes up from the dirt at his feet, look ahead, and see the glorious possibilities, the wondrous harmony that waits for him in that mysterious realm that we call the future.

The future I want, the future I work for has Brotherly love as its capstone. I suppose there are two sides to the coin of Brotherly love. The giving side is the one that proves the worth of the original minting. Sadly, the obverse side of giving is taking. I believe that he who constantly takes is the unhappiest, the emptiest of souls, for he has nothing to give.

How sad that is, after all, the only things that cannot be lost to us, that are truly ours, are the things we give away — freely give away. Love has no value, no meaning, until it is given. Freemasonry can never truly belong to you until you have given it to another man.

And here is one of God's greatest miracles — giving actually renews its source; over and over, and at ever greater levels.

How grateful I am that my life has been graced by so many good men who, without thought of recompense or desire for credit, gave me the gift of Freemasonry. They gave it freely, willingly. It came with no strings, no demands; only the hope that I would receive it freely, willingly

and let it work a miracle in my life.

They were simple men, humble men; neither rich nor clever. Many were uneducated; most were closely connected to the good soil of the Willamette Valley. I'll say it again, they were simple men, and yet how great. Each possessed a spark of greatness and it was that well-spring from which came all that they gave to me.

And if you good men in this room would truly be the leaders of our gentle Craft, then you too must fan that glowing ember of greatness that lies within you — fan it into incandescence, and then ... and then you must give it away.

MSANA, *Short Talk Bulletin* 85:12,
December, 2007

What the Heck is COMELY?

RWBro Brian Shimmons, Senior Grand Warden

RWBro Sam Moore, Junior Grand Warden

Ever wondered what happened to good old Brother Whatshis Name who hasn't been seen or heard of for over a year? Maybe he moved? Maybe he is ill? Maybe he doesn't like to drive anymore? Maybe he just plain lost interest? Whatever the reason, you won't know unless you talk to him. If your Lodge has Brethren that have been "missing in action" for over a year, you need a COMELY Program.

COMELY stands for Calling on Masons in Every Lodge Yearly. Its purpose is to assist Lodges in maintaining contact with their membership and, consequently, maximize involvement with all their Freemasons. It specifically targets those members who have been "missing in action" for a year and encourages a personal discussion on the reasons. A special feature of the COMELY Program is its ability to have Brethren in other jurisdictions contact Lodge members who have moved to that jurisdiction and provide them with a personal invitation and encouragement to come out to Lodge. This special feature can also be employed by Lodges to contact members in distant parts of this jurisdiction.

The Grand Lodge of Alberta COMELY Program is under the joint leadership of the Senior Grand Warden (South) and the Junior Grand Warden (North) and their mandate is to ensure that ALL Alberta Lodges have an effective COMELY Program. Currently, the effectiveness of this program varies from Lodge to Lodge, and the SGW and JGW are having

discussions with District COMELY Representatives and DDGMs to determine the strengths and weaknesses of this program and solicit ideas for improving its effectiveness. Recommendations for COMELY Program improvements will be presented to the Board of General Purposes for endorsement.

However, Lodges are encouraged to not wait. If your Lodge has no COMELY Program, there is no better time than the Spring to implement one. Invitations to the upcoming BBQs, Family Picnics and Golf Tournaments provide people with an excellent excuse to call a "missing in action" Brother. You might be pleasantly surprised how he might respond to the "personal touch." Contact your DDGM, District Representative, or either Grand Warden to find out how to set up your Lodge's COMELY Program.

Deputy Grand Master's Itinerary

March

28–29 All Canada Conference, Winnipeg, MB; Freemasonry in Canada

April

5 Fiat Lux Lodge of Research No. 1980, Official Visit; King George Masonic Hall, Calgary; 14 00 h, Banquet 18 00 h

7 Mountain View No. 16, 50-Year Jewel; Olds Masonic Hall; 20 00 h
11–13 43rd Masonic Spring Workshop, Delta Lodge at Kananaskis, Fellowship and Discussion of Fraternal Matters

Masonic Support for Cancer Run

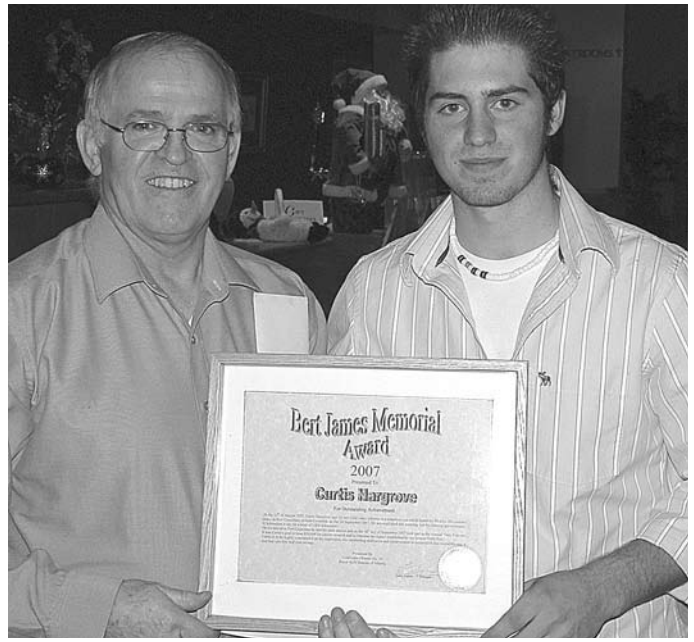
On 12 August 2007, Curtis Hargrove, age 18, left Cold Lake, Alberta on a marathon run which lasted for 34 days. His journey ended in Port Coquitlam, British Columbia on 14 September 2007. He accomplished this amazing feat by running approximately 42 kilometres a day for a total of 1,450 kilometres. On his arrival in Port Coquitlam he had his head shaved, and on 16 September 2007 took part in the Annual Terry Fox run. It was Curtis's goal to raise \$50,000 for cancer research and to continue the legacy established by the famous Terry Fox.

The Masons of Cold Lake, with assistance from the Youth Endowment Fund of the Grand Chapter of Royal Arch Masons of Alberta, contributed \$1,200.00 to assist Curtis in reaching his goal.

Curtis is to be highly commended on his inspiration, his outstanding dedication and perseverance to accomplish this incredible run, a feat that very few will be able to imitate.

The picture shows WBro Gerry Fulton, Secretary of Astra Lodge No. 179 presenting Curtis with the Bert James Memorial Award and three cheques totaling \$1,200.

WBro Jesse Carr, Astra Lodge No. 179



The Compass

MWBro Hugh Young

One of the disadvantages of the Masonic Ritual is that some of the words used are not well known by the Brethren giving *The Work*. It seems that when the word is totally unknown, a Brother will go to great lengths to ensure that he obtains the correct pronunciation and meaning, but with other words simple mistakes are made.

One of these which comes to mind is using the singular "compass" in place of the plural "compasses." The Masonic use is "compasses," as the full name of the instrument is a "pair of compasses" — the same as a "pair of trousers," both having two legs. I recently came across a book entitled *Compass & Steering Instructions*, from *H.M.S. Northampton*. Upon reading it (and being in a humorous state of mind) I started applying moral lessons to the compass.

The compass is a round card to which are fixed magnets. These keep the North point of the card always pointing to the North — the card turns on a pivot in the centre. It is used to show

the direction in which the ship is going, called the course. This compass is covered with a glass to ensure that the instrument is not disturbed by outside matter. There are 32 points of the compass, of which the four principal ones are called cardinal points: North, South, East and West. All other compass points take their names from the cardinal points.

However, as we are not seagoing sailors we apply this instrument to our morals. In this sense, as the placement of the magnets stabilizes the round card and ensures a true course based on the North Pole, so we must affix our morals to the roundness of life to ensure that our course is kept in a true direction, always pointing towards the ultimate goal.

The glass reminds us to keep outside distractions from making us deviate from our direction, but to let the world at large look in and see the course which we are steering.

As the four car-

dinal points give their names to all other points of the compass, so they should remind us of the four cardinal virtues, namely Temperance, Fortitude, Prudence, and Justice, and direct us to adhere to them, which will provide overall direction to our life.



Drawing a circle with a pair of compasses.

The final paragraph of this booklet sounds as if it could have been written for a Lodge.

All messages received through a Voice Tube must be repeated word for word through the Tube before being delivered to the authority for which they are intended. This insures accuracy."

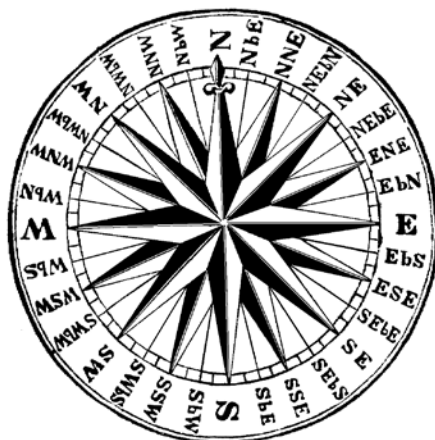
Southern California Research Lodge
Bulletin, October 2007

Also at Hugh Young's "One More Time Please" webpage <http://www.linshaw.ca/omtp/vol11no13.html>

A Moral Compass

"There are three ideas which seem to me to stand out above all others in the influence they have exerted... upon the development of the human race... They are the following: 1) The idea of the Golden Rule; 2) The idea of natural law; 3) The idea of age-long growth, or evolution.

Robert Millikan, physicist, 1888–1968.



A Compass Rose with all 32 points of the compass labelled. The "b" means "by" as in "North by East."

University of Sheffield to offer MA in the History of Freemasonry and Fraternalism

Since at least the middle ages, fraternal bodies ranging from guilds to friendly societies have provided a social framework for local, regional and national life. They have contributed to the establishment of networks crossing cultural and political borders in Europe and throughout the world and their members have been exposed to elaborate rituals of initiation. These associations share an emphasis on mutual aid and a general ideology of brother- and sisterhood. Freemasonry is one of the largest and best-documented of these organisations and its history is a primary focus of this programme.

Fraternal organisations have often influenced the nature and structure of civil society. Studying their history provides insight into the structures underpinning past societies, such as forms of networking and trans-national contact and also sheds light on major themes of social history such as gender, ethnicity, public space and the emergence of functional elites. Studying a wide range

of fraternal organisations provides you with an awareness of the development over time of different values, systems and societies.

University of Sheffield has a strong tradition of academic research into Freemasonry. Professor Douglas Knoop (1883–1948) contributed substantially to new scholarly approaches in the area and the Centre for Research into Freemasonry — the first Centre devoted to the academic study of Freemasonry in the UK — is situated in new premises named in honour of Knoop. The MA in the History of Freemasonry and Fraternalism draws on the Centre's research programme and will provide [the student] with a range of historical skills, allowing [him or her] to pursue independent research. The MA also provides an introduction to the bibliographical, archival and other skills relevant to this field of study. Taught within the Department of History, the MA is designed to develop a range of generic skills as [a student] follows up [a] core

interest in the history of fraternalism. These skills will be transferable both to other fields of historical research and to non-academic endeavours.

During the academic year of 2008–2009 the programme will be taught in Sheffield with a distance learning MA planned for 2009–2010 or 2010–2011.

Within this MA there may be opportunities to work in the Library and Museum of Freemasonry in London, or other local or international archives on Freemasonry, public and private.

Proposed courses include: Approaching Fraternalism; Working with Masonic Archives and Libraries; Communities and Sociabilities in Early Modern Europe; Ritual and Initiation in Fraternal Organisations; Fraternalism, Trade Unions and Politics in Nineteenth-Century Britain; and The Mythology of Secret Societies.

From a Sheffield University press release

[Editor's Note: Courses are set to begin in October 2008.]

New Director of Centre for Research into Freemasonry

Dr. Andreas Önnarfors has been appointed as Director of the Centre for Research into Freemasonry and Senior Lecturer in History at the University of Sheffield.

Andreas Önnarfors (b. 71) was raised in Germany in a Swedish-German family. He served in the Swedish Army between 1993 and 1996. His undergraduate studies were in History of Sciences and Ideas, at the University of Lund, Sweden where he completed his BA and MA and started a PhD program in 1999. In 2000, he was admitted to a German PhD-scheme at the University of Greifswald.

Since then, Andreas has undertaken postdoctoral research on Swedish Eighteenth Century Freemasonry and has taught courses mainly within European Studies. Andreas has published about forty papers and articles in various languages, a majority of them on Freemasonry.

Dr. Önnarfors replaces the Centre's first Director, Professor Andrew Prescott who has taken up an appointment as manager of Library Services at the University of Wales Lampeter. Prescott said: "The main thrust of my work at Sheffield over the past six years has been

to emphasise that Freemasonry forms an integral part of our social history and should be approached in the same way as other historical institutions." Prescott concluded his farewell lecture with the following thoughts.

"...to study fully Freemasonry we need the skills of the historian, the literary specialist, the museum curator, the art historian, the sociologist and so on. However, if the study of Freemasonry does not have a home disciplinary base, it again runs the risk of becoming sterile. The subject field in which the study of Freemasonry sits most comfortably is that of the history of religion... Freemasons, anxious to stress that their Craft is a moral and not a religious system, have fought shy of admitting that the history of Freemasonry forms part of the history of religion, but I would suggest that the tools of the historian of religion are precisely those which the historian of Freemasonry requires. So, in presenting a periodisation of the history of British Freemasonry, I would draw your attention to the ways in which a lot of the features of this periodisation correspond to the periodisation of the history of religion in Britain. Freemasonry might not be a religion, but it is a spiritual journey,



The sod-roofed Douglas Knoop Centre was named in honour of Sheffield University's first Professor of Economics from 1920-48 and the 1935 Master of Quatuor Coronati Lodge No. 2076. Knoop was an active Sheffield Mason, being initiated in the University Lodge No. 3911 in 1921, and serving as Master of this and a number of other Sheffield Lodges. With his colleagues G.P.Jones and Douglas Hamer, he produced the largest single body of academic research into British Freemasonry.

and the paths along which that journey are directed are those that also shape religions and religious history."

Professor Prescott's paper on "The History of Freemasonry" is a good read and may be found at: <http://freemasonry.dept.shef.ac.uk/pdf/history.pdf>

King George Lodge No. 59

We often talk about the need to give our new Masons something meaningful to do in the Lodge in order to keep them interested and coming back. King George Lodge's Step-up Night last Fall illustrates both the fulfillment of this goal and the growing cosmopolitan nature of Freemasonry in this Jurisdiction. [Ed.]

Two candidates, Mr. Patrick Boschmann and Mr. Mark Middleton, were initiated into Freemasonry at the annual Step-up Night last November 23rd, with much of the work done by our newer members. The Apron lecture was presented by Bro Alex M. Kennard,

who received his Master Mason Degree in October 2007, and the lecture at the North East Angle was given by Bro Sam Bachir. Bro Bachir was Initiated into Universe Lodge No. 705 GRC in Toronto in October of 2006, and received his Second and Third Degrees as courtesy degrees

in King George Lodge, where he affiliated in September 2007. The Working Tools were given by Bro Eric W. R. Bumstead, who was Initiated in December 2006 and became a Fellowcraft in October 2007. An impressive Junior Warden's Lecture was given by Worshipful Brother Charles Obobaifo, a Past Master from Benin Lodge No. 7800, UGLE, in Benin City, Nigeria, who Affiliated with King George Lodge in October 2006.

RWBro M. G. Bumstead, PDDGM

Food & Fellowship Just Two Workshop Ingredients

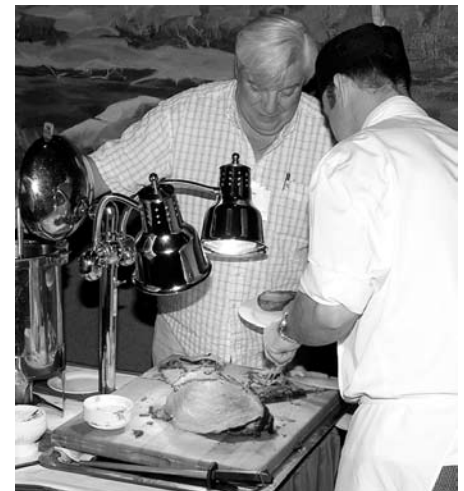
Ask some Brethren what they like about the Masonic Spring Workshop and they will say food and fellowship. Certainly the food is very good and plentiful. Indeed, all tastes and dietary needs can be accommodated from allergies through diabetic to vegetarian. And the fellowship is great. Where else can you meet so many old and new friends — Brothers from all over the place?

Where else can you enjoy a secluded mountain resort and all its amenities?

These are just two reasons to register for the **43rd Annual Masonic Spring Workshop at the Delta Lodge at Kananaskis on 11, 12 & 13 April 2008.**

A third reason is this year's theme — **Freemasonry: What Do We Have to Offer?** — and the sessions

planned for the enlightenment of the Brethren. Key-note speaker Bro Chris Hodapp had a good first impression of our gentle Craft. It's why he joined. He points out: "We, sadly, are surrounded by a society of increas-



Food — *there's enough for everyone, and variety for every taste!*

ingly cold indifference and isolation, populated by people who have become too afraid or busy or selfish or skeptical or bored to even leave their houses and simply find out the names of their next door neighbours. Yet, Freemasonry survives. It teaches and celebrates commitment, honour, tradition, integrity, truth, responsibility — words and ideas that have fallen out of fashion and become foreign concepts to far too many people in this world."

He will outline what he thinks draws men to our fraternity, and what can turn a man off. In an age when many men are missing something in their lives, Chris will lead the discussion into what it is that Freemasonry can offer them to connect with that missing entity and how can we, as Brethren and Lodges, deliver the promise of our tenets and rituals.

Details of the weekend and agenda are found on the Workshop website — www.masonicspringworkshop.ab.ca On-line registration and mail-in forms are available there or in the January *Alberta Freemason* available at www.freemasons.ab.ca/AbFM/ABF0801.pdf



Fellowship — *Brethren from Templum Sion Lodge in Winnipeg made 200 new friends. You can too!*

Fiat Lux Hosted by Gleichen Lodge

The next meeting of Fiat Lux Lodge of Research No. 1980 will be held on Saturday, 5 April 2008 at King George Masonic Hall in Calgary tiling at 14 00 h. The meeting has been moved from its usual fourth Saturday time because of the Easter weekend.

This meeting is being hosted by Gleichen Lodge No. 36 and will be the occasion of the Official Visit of the Deputy Grand Master, RWBro John Hart, to the Research Lodge. In addition to his reception and the usual business, an afternoon of Masonic research papers is planned.

- "Dr. William Wynn Westcott" by VWBro Cyril Abbott
- "Analytical Grids as a Working Tool for Masonic Research and Study" by Bro Norman D. Peterson



* Other items "Picked up in Passing." A banquet will follow the meeting commencing with a no host bar at about 17 30 h with dinner to follow at 18 00 h. Cost is \$20.

All Master Masons are invited to attend. It is the custom of Fiat Lux Lodge that all Brethren with the exception of the Worshipful Master, Grand Master and Deputy Grand Master are addressed as "Brother." Customarily, other than current Grand Lodge Officers, no Brother wears an apron higher than a Past Master's apron, but no visiting Brother is refused entry because of wearing his "approved" apron.

For information, to offer a paper for presentation or to book the Banquet, call Garth Cochran, Secretary, at 403-274-0563 or email sgarthc@shaw.ca