



Rededication of Medicine Hat Cornerstone

RWBro Ken Montgomery, Coordinator, Elm Street School Cornerstone Rededication Ceremony

In September of 2011, I was contacted by Brian Ashwick from the Elm Street School Centennial Committee. Brian told me they would like to do something with the Masons because of the Masonic cornerstone at the school. My first thought was "What Masonic cornerstone?" I drove to the school and discovered there is, in fact, a Masonic cornerstone that states it was laid 18 April 1912 by MWBro Thomas McNabb, the Grand Master of the day, and his Grand Lodge officers. Interestingly, there are some partially hidden markings on the cornerstone, including a small Grand Master's compasses just above the square and compasses. It turns out that the cornerstone had been forgotten by all, including the local Freemasons.

The Grand Lodge Proceedings for 1912 confirm the laying of the cornerstone, after a request made by both Medicine Hat Masonic Lodges, Medicine Hat No. 2 and Mizpah No. 35. The Proceedings also mention that MWBro McNabb, who was an original pioneer and early mayor of Lethbridge, did not officiate at the original ceremony as indicated on the cornerstone. It turns out he was in an accident just prior to the big event and could not attend, so he passed that duty on to MWBro Rev. Canon George H. Hogbin, D.D. who had been Grand Master in 1908.

After some discussion, it was suggested that a rededication ceremony might be held, but it took a further few



Masons parade in 2012, lead by RWBro Jerry Kopp, GSec, to mark the centennial of the original event.



The laying of the Elm Street school cornerstone in 1912 by MWBro Hogbin.

months to obtain all the approvals. MWBro Dunlop was not available on the planned date, but *was* available on the actual 100th anniversary of the day the original cornerstone was laid.

When the big day came we were ready, thanks to our many sponsors, many of whom were not Masons. We had a limousine bus for the Grand Master and his entourage. We had a police escort to make sure they arrived safely at the school, where there were about 150 pre-school and grades one to six school children, teachers, staff, former students and dignitaries, including the Deputy Mayor of Medicine Hat, present to witness the occasion.

Although hampered by a little rain, the ceremony, directed by our ever so efficient Grand Secretary acting as Director of Ceremonies, went well and was very impressive. With

the rain, the speeches were moved inside. After a musical tribute by the South Alberta Pipes and Drums and a special song for the Grand Master and his officers by the children, we all relaxed with hotdogs, chips and cake. As a final treat for the children each received a special gift bag that contained everything from toys to ice cream vouchers, and granola bars to colouring books.

It was a very special day and all in all it was a great day for Masonry. An informative press release was issued, and a souvenir program provided information on the tradition of the ceremony and on the three Grand Masters who were involved. We are very appreciative of all the sponsors, the Brethren who attended, and especially the Grand Lodge officers and the Grand Master, who went out of his way to fit this mid-week event into his schedule.

There will be a school centennial book published, and the cornerstone



MWBro Peter Dunlop applies the working tools in rededicating the cornerstone on 18 April 2012.

and rededication ceremonies will be featured. It is also planned that a bronze plaque commemorating the rededication ceremony will be attached next to the original cornerstone in the near future, so we may remember this event and the original event which occurred one hundred years before.

Masonry's Constant Call

V. M. Burrows, *The Indiana Freemason Magazine*, Grand Lodge of Indiana, Spring 2012

This originally appeared in the August 1948 edition of *The Indiana Freemason*

Men are makers of themselves by virtue of the thoughts which they choose and encourage within their own minds.

Masonry is truth learned by living. When we try a thing and see it work, we have faith in it. So when we select one of the statements from the Ritual or from the charges and analyze it carefully, we are inclined to try the principle in our own daily life. The result is sure to be gratifying, for the principles of Masonry have worth which has been proved over a long period of time. They have value because they conform to the best established teachings of philosophy and of psychology.

When we mentally rub shoulders with the man whom we respect as being a good Mason, we realize that a noble character is not a thing of chance, but is the natural result of continued effort in right thinking. His character is built of the thoughts which he has allowed to grow and multiply within his mind, guided by his conception of the teachings of Masonry.

A valuable society is that which best serves, by its interpretations, to enrich the lives of men and enable them to apprehend the fullness of living. The ultimate test of any code that has claim to usefulness for mankind must be manifested by its practical application, its material guidance and its universal helpfulness in everyday affairs. The value of Freemasonry is predicated on the willingness of individual members to live according to the principles taught in our Lodges.

In the words of Albert Pike, "Freemasonry is the subjugation of the human that is in man by the divine; the conquest of the appetites and passions by the moral sense and reason; a continual effort, struggle, and warfare of the spiritual against the material and sensual. The primary purposes of Masonry are to enlighten the mind,

arouse the conscience, stimulate the noble and generous impulses of the human heart. It seeks to promote the best type of manhood, based upon the practice of the Golden Rule and of Brotherly Love."

The most illustrious characters in all ages have been struck with the beauty and magnificence of Masonry, and have devoted much time and attention to the investigation of its admirable adaptation to the wants of the human family. There can be no question that a part of a Mason's time and thought, devoted to the study of its wonderful work, must conduce to the improvement of his intellectual powers.

The researchers of modern times have greatly enlarged our views of the system of Masonry. The study of its constitution, its principles and its magnetic influence over the whole world has opened to our view the bright display of its wisdom, its beauty and its strength.

The general desire and aim of the Order is to propagate truth, thereby making its votaries better and wiser. As Freemasons are to ever search for further light they should be zealous students, thinkers and teachers.

Men will die and pass away, the nations of the earth will cease, but the truths and principles contained in the Masonic institution will live and operate.

Masonry, recognizing the immense value of symbolic teaching, seeks at every step of the candidate's advancement to impress upon his mind that he is largely the architect and master workman of his own character. Taking as a pattern or symbol that superb product of ancient art, the temple of King Solomon, she shows her seekers for light that as the stones were squared in the quarries, and the timbers hewed in the forests, so must the principles of a true and noble life be made of sound

and carefully prepared material.

The Ritual is a work of art, and like all works of art is valuable not merely for what it represents, but mainly for what it suggests the mind. The material representation may be good, and the technique beyond criticism, but if no thought or feeling is suggested little value is attached. The Ritual suggests to our minds great thoughts, in simple, homely words. To the humblest mind, a lesson that it can understand, and to the noblest of men, grander truths yet to be learned are clearly indicated.

The reputation of the Fraternity, to a greater or lesser degree, is in the keeping of each member. It is within the power of every Mason to glorify or nullify the institution. The public never reads Masonic books or Masonic philosophy. Its idea of the fraternity is not well defined, and the sole basis of judgment it falls back upon is the character of the men who are supposed to exemplify its teachings.

The grand object of Masonry is to promote the happiness of the human race. The great need of Masonry is individual interest in interpretation of our symbols, and individual development of love for a Masonic way of living. We appeal to the good sense of mankind, and seek to improve the public conscience. We know that to improve the public we must improve the individuals who compose that public. We seek to teach ourselves how best to live and best agree. As examples of true living we extend our influence to the benefit of the family, of the community, and of the nation.



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Masonic Parades as Street Theatre

A Mason's behaviour in the 'theatre' of life is ever important

RWBro John L. Cooper III, Senior Grand Warden, Grand Lodge of California, *California Freemason*, June–July 2012

In an issue [of *California Freemason*] devoted to the performing arts it is interesting to note that in the 18th century, one of the most famous controversies in Freemasonry involved what we can term “Freemasonry as theatre.” Here is the story.

As Freemasonry emerged into the public light in London in the years after 1717, Masons discovered a love of parading in public in their aprons and other Masonic regalia. This habit quickly gave them a publicity that they apparently enjoyed. Today, when Masons join a parade they usually receive a very positive response. We encourage Lodges to make their presence known by appearing in parades, and who can resist cheering when a Shriners' marching unit goes by.

The reaction of the public in the 18th century, however, was quite different. At first, curious about these men in their white aprons marching out of taverns through the crowded streets of London, some started to laugh at this strange sight. It wasn't long before groups of citizens began to form parades to mock the Masons. We have newspaper accounts of these mocking parades in the streets of London in the 1720s and 1730s, lampooning the Masons and making fun of their weird garb. Finally the Grand Lodge had enough, and enacted a regulation forbidding Lodges to parade in public without express permission from the Grand Master.

It is here that the story takes a different turn. A celebrated Mason, William Preston was Master of one of

the four old Lodges which had formed the Grand Lodge in London in 1717. His Lodge, later called the Lodge of Antiquity, met at the Goose and Gridiron Tavern near to St. Paul's Cathedral. It was the yearly custom of the Lodge to parade from the tavern to a nearby church to celebrate St. John's Day in summer, and Preston maintained that the Lodge did not need permission from Grand Lodge for this parade. As the Lodge had been one of the founders of Grand Lodge, he asserted that Grand Lodge could not take away a privilege that predated the formation of Grand Lodge itself. Grand Lodge disagreed, and the quarrel escalated. Preston enraged the Grand Lodge so greatly that they expelled Preston from the Fraternity!

Preston and his Masonic friends took revenge on Grand Lodge by forming their own Grand Lodge — the Grand Lodge of England South of the River Trent. And for ten years, until the quarrel was resolved, this rogue group plagued Grand Lodge. When the quarrel was over, Preston was restored to good standing with Grand Lodge, and it is a good thing that he was. He went on to publish a famous book, *Illustrations of Masonry*, in 1772, which is the source of our Masonic lectures to this day. Had the quarrel never been resolved and had Preston remained expelled, it is entirely possible that our lectures today would be significantly different.

The issue behind the quarrel, however, was the concern that unregulated parading by Lodges would bring the Fraternity into disrepute. There was

good reason for this concern. One of the famous pictures of this period was produced by Bro William Hogarth, a member of a London Lodge and a well-known engraver. One of his engravings [*Night*, 1736] shows the Master of a Masonic Lodge, wearing his apron and jewel, going home late at night through the streets of London, accompanied by his tyler. He is obviously roaring drunk, and is singing at the top of his lungs as he staggers down the street. Hogarth adds a bit of humour to this otherwise pathetic example of Masonic “publicity” by showing a lady at an upper window throwing the contents of a chamber pot out the window and down onto the hapless Master and his tyler.

To this day there are some remnants of this era in Freemasonry. First, permission of Grand Lodge is still required for Masons to wear their regalia in public — usually granted now through the District Inspector. Second, all Masons are anxious when some Masons forget that they are custodians of the public image of Freemasonry and do things that reflect negatively upon our organization. It is well to remember that every time we walk out the door we will be someone's idea of what a Mason is that day. We are proud to let others know that we are Freemasons, and that pride carries with it a responsibility to exemplify the best of the teachings of Freemasonry when we are not in Lodge.

The parades of Freemasonry in the 18th century were a form of “theatre” for the Masons of that era. They enjoyed letting others know about their membership by parading in public. But they also attracted a lot of negative attention — some of it deserved — and for this reason we developed regulations to control our public appearances. These regulations are still in place after almost three centuries. But there is also the “theatre” of how we behave in public as individual Masons. Our ceremonies are of interest to the public today, as they were in London long ago. And our individual behaviour as Masons is also of interest to the public today as it was then.

Just remember that today you will be someone's idea of a Mason. What you do will make a positive difference for our image.



Alberta Masons were proudly taking part in the 2012 Calgary Stampede Parade as they have done for several years. Various Shriners clubs also take part in the parades, and the Grand Lodge of Alberta, Calgary Valley of the Ancient and Accepted Scottish Rite and the Calgary Freemasons' Hall also put on a Stampede Breakfast..

October is Masonic Higher Education Bursary Month!

RWBro Chris E. Batty, MHEB Chairman

Wow! What a great Grand Lodge Annual Communication. The Masonic Higher Education Bursary had a charming and eloquent young Ross Sheppard Memorial speaker in the person of Krista Supervich. In addition, we also had Daniel Carpentier, a sophisticated and capable young lady who was one of the two Lauraine Douchet Masonic Bursaries for Pharmacy and

Medicine recipients.

The Grand Lodge Communication concluded with the Grand Master's barbecue, organized by the various Widow's Sons Chapters. The weather and venue were great. The Widow's Sons held a fifty-fifty draw and raised \$525.00. The winner of the draw, Grand Master John Peyton of Newfoundland & Labrador, donated his winnings to the Masonic Higher Education Bursary. Consequently, the Bursary Fund received an amount equal to half a single bursary.

The year 2011 was a great year for the Masonic Higher Education Bursary donations with over \$200,000.00 in donations being received, the highest amount in the past eight years. Significant donations

came from the Tuscan Society, the Mighty Peace, and the Calgary Temple Board.

Why are we successful? What is it that we are doing right? To understand what is going on a donation analysis of the 2011 donations was undertaken. The results of this analysis are shown in the following tables,

From the tables it can be seen, under Society Donations, that our greatest success comes from small groups of actively engaged and focused individuals who raise money for their organizations and the Masonic Higher Education Bursary. It can also be seen that the area where we could see the greatest improvement in the future would be increasing the number of individual donors to, say, 10 per cent of Alberta Masons.

Congratulations to all those small groups of individuals for the great work

that you are doing on behalf of the Grand Lodge of Alberta and the Masonic Higher Education Bursary, and thank you all who gave of yourselves, your time, and your resources.

Donor Analysis

Donations From	Number	Percent
Individuals	461	83.51%
Individual Electronic	6	1.09%
Lodges	36	6.52%
Societies	11	1.99%
Public	33	5.98%
Anonymous	3	0.54%
Estates	2	0.36%
Number Members	7336	
Number individual donations	467	6.37%

Source: Masonic Higher Education Bursary, Grand Lodge of Alberta

Donation Analysis

	Individual	Canada Helps	Lodge & District	Society	General Public	Anon.	Estate	2011 Total
Totals	53,003.53	576.50	31,277.31	109,358.97	3,355.20	50.00	12,000.00	209,621.51
Mean*	114.98	96.08	868.81	9,113.25	101.67	16.67	6,000.00	
Median*	50.00	75.00	250.00	5,000.00	25.00	20.00	6,000.00	
Mode*	100.00	100.00	250.00	5,000.00	20.00	20.00	N/A	
Percent	25.29	0.28	14.92	52.17	1.60	0.02	5.72	100.00

* Mean = The average number; Median = The middle number; Mode = The most frequent number
Source: Masonic Higher Education Bursary, Grand Lodge of Alberta

Scottish Freemason on a Bank of England Fifty-Pound Note

(Extract from Grand Lodge of Scotland news release)

James Watt (1736–1819) was born in Greenock, and he was one of the people who made the Industrial Revolution possible.

At the age of 18, he decided that a career as a maker of mathematical instruments was most suitable for his talents, and in 1754 he travelled to London. Here he came under the guidance of a member of this profession, where his ability and application were noted. Within a year he was forced to return home due to ill health, but persevered in his chosen profession, and within a short space of time following his return was confident enough to move to Glasgow (where his mother had relatives). His attempts to set up in business as a mathematical instrument maker were thwarted by some of the Incorporations (Guilds) who regarded him as an interloper, despite the fact that few, if any, craftsmen of

the city were engaged in that activity. Fortunately, some of the professors of the University of Glasgow — Adam Smith, the economist; Joseph Black, the chemist; and Robert Simpson the geometer — obtained for him in 1757 the position of Mathematical Instrument Maker to the University. He carried out his duties diligently for a period of a little more than six years, during which time he took the opportunity to acquire as much scientific knowledge as time would permit. It was also during this time that he became firm friends with Joseph Black, the eminent chemist, who recognised Watt's talent and encouraged him to pursue his interest in science. It was during this period also that he became a friend of John Robison, who was then a student at the university and who later became a Physicist and Professor of Natural Philosophy at the University of Edinburgh.

It was while working at the university that he took an interest in the properties of steam at the prompting of John Robison. In 1763 he was given a working model of Newcomen's engine by John Anderson, professor of Natural Philosophy, which was in need of repair. Watt made the necessary repairs, but also saw that there were a variety of improvements that could be made which would make the engine far more efficient — particularly adding a separate condenser.

In that year he married a cousin, Miss Margaret Miller, left the employment of the University, and set up in business as a mathematical and 'philosophical' instrument maker in the Saltmarket, opposite St. Andrew's Square. It was also in this year that he became a Freemason. However, his record of membership is not to be found in the register of members held by the

Grand Lodge of Scotland and therefore some explanation is required. When a man was Initiated in a Scottish Lodge during the 18th century, the individual's name (and occasionally occupation) was meant to be sent to Grand Lodge where the details were recorded by Lodge in registers in chronological order. Payment of one shilling was to accompany the sending of these details. The temptation not to send details to Grand Lodge is obvious. That there are numerous instances of Lodges' recorded members which do not appear in the central Grand Lodge register is proof of that! This seems to have occurred when Lodges were under financial pressure but this merely had the effect of transferring financial problems to Grand Lodge. Over time, Grand Lodge reacted to this situation by creating Provincial Grand Masters who lived locally and who could therefore supervise Lodges more closely. By the early 19th century no one could be considered to be a Scottish Freemason without a certificate issued by Grand

Lodge on payment by the Lodge in which the individual had been Initiated.

How then is it known that James Watt was a Freemason? During the 18th century it was the responsibility of the Lodge, not Grand Lodge, to issue each new member with a certificate proving that he was a Freemason. The certificate issued to James Watt is extant and reads:

"To all and Sundry to whom these presents Come Greetings.

Know ye that the most worshipfull The Grand master of Scotland and Grand Lodge aforesaid having Granted a Charter Constituting and erecting a Lodge of free And Accepted Masons in this place under the stile and title of The Glasgow Royal Arch Lodge.

These are to Certify that the Bearer hereof Brother James Watt was Admitted and Received an Entered Apprentice, Past a Fellow Craft and Raised a Master After having payd the usual dues According to the bylaws of the Lodge and has behaved himself as becometh

Given under our hands at Glasgow this 10th June A.M. 5763"

The esteem in which James Watt was held during his lifetime is attested to the numerous awards and distinctions he received. For example, in 1784 he was elected a Fellow of the Royal Society of Edinburgh and the following year a Fellow of the Royal Society of London. He received the honorary degree of LL.D. from the University of Glasgow and shortly before his death was made a member of the National Institute of France.

His personality, as described by those who knew him, was one of benevolence and tolerance. In conversation he was relaxed, fluent and factually precise. Although a lifetime spent on engineering and inventions, he was well versed in several languages and had considerable knowledge of the fine arts, history, law and 'light' literature. However, of all the accolades, honours and rewards given to James Watt the Inventor, the fact that he graced Scottish Freemasonry was unknown until very recently.

Report on the Status of Freemasonry in the Netherlands

RWBro B.G.T. van Helden, PDDGM, Grand Representative of the Grand East of the Netherlands near the Grand Lodge of Alberta

After some time, the Grand East of the Netherlands has appointed a representative from the "Grand Lodge in Canada" to the Grand East of the Netherlands: Bro Gerard Miltenburg. This Brother is the representative for **all** Canadian Jurisdictions. The Grand Master of the Grand Lodge of Alberta has acknowledged this representative by sending him a Certificate. I have established contact with this Brother with the purpose of exchanging information on the activities and events

in both Jurisdictions.

The Dutch Masonic Journal, formerly known as *Ken U Zelve (Know Thy Self)* has recently been re-named *Vrijmetselarij (Freemasonry)*. A recent article in that journal caught my attention. The author stated that there seems to be a significant influx of new members in the Order in Holland. Membership in that Jurisdiction is at roughly 6,000, from a population of 16 million. This number has been stable over the last 10 years or so according to the author. With the

significant influx of new members, this number **should** have increased and yet it hasn't. There is, of course, a loss of Brethren who have died, but that does not explain the situation fully. It appears that some new members go through the Degrees and then take a demit or are suspended NPD. Sound familiar? The author sarcastically asks "...whether our coffee was too weak, or whether the Scotch was not good enough for these members!"

What Nobler Relationship?

Manly Palmer Hall, from *Lost Keys of Freemasonry*. Richmond, VA: Macoy Publishing & Masonic Supply Co., Inc., 1976, p 94. (Originally published in 1923)

What nobler relationship than that of a friend? What nobler compliment can man bestow than friendship? The bonds and ties of the life we know break easily, but through eternity one bond remains — the bond of fellowship — the fellowship of atoms, of star dust in its endless flight, of suns and worlds, of gods and men. The clasped hands of comradeship unite in a bond eternal — the fellowship of spirit. Who is more desolate than the friendless one? Who is more honored than one whose virtues have given him a friend? To have a friend

is good, but to be a friend is better. The noblest title ever given man, the highest title bestowed by the gods, was when the great Jove gazed down upon Prometheus and said, "Behold, a friend of man!" Who serves man, serves God. This is the symbol of the fellowship of our Craft, for the plan of God is upheld by the clasped hands of friends. The bonds of relationship must pass, but the friend remains. Serve God by being a friend — a friend of the soul of man, serving his needs, lighting his steps, smoothing his way. Let the world of its own accord say

of the Mason, "Behold the friend of all." Let the world say of the Lodge, "This is indeed a fraternity of brothers, comrades in spirit and in truth."



Manly Palmer Hall

Brooks Lodge Hosts Fiat Lux Lodge of Research to Kick Off Centennial Celebrations

Brooks Lodge No. 73 is entering its centennial year. So, on Saturday, 25 August 2012, Brooks Lodge played host to Fiat Lux Lodge of Research No. 1980 for a friends and family event to start the celebrations. About 30 people attended the event.

The day opened with a meeting of Fiat Lux Lodge. It was also the Official Visit of the Deputy Grand Master, RWBro John Cameron. (Research Lodges do not belong to any district and therefore come directly under the DGM.) Business was dealt with quickly and the Lodge closed so the Brethren could join the friends and ladies in the lower hall for the papers being presented. These included an address by the Deputy Grand Master which gave some insight into his plans for next year. (We won't steal his thunder.)

Also presented was a paper on the first century of Brooks Lodge by VWBro Jerry Giroldi, author of the forthcoming Lodge history. Prior to 1910, there was little happening in the

area, but the CPR wanted homesteaders whose activities would support business. The "rush" included a number of Masons who wanted to meet with their Brethren. Hence, Brooks Lodge was instituted in January 1913, supported by Bassano Lodge. formed two years earlier. On the threshold of its second century, Brooks Lodge is blessed with a number of keen young members and a core of elder Brethren eager to mentor them.

The final presentation was a "Hands on Introduction to Sacred Geometry." Everyone had access to a pencil, compasses and ruler and drew several geometric figures, the significance of which was discussed by the presenter, VWBro Irwin Vines of Fiat Lux Lodge.

After the papers, several of those present participated in a fun wine tasting.

Four wines were offered, one white and three reds — all different grapes from different countries. The object was to learn a little about the tasting of wines and, most important, to pick the wine to accompany one's steak dinner. The fact that each of the wines had at least one person choose it for dinner shows that everyone's palate is unique!

The banquet consisted of striploin steak, barbecued to perfection, accompanied by Taber corn, potato, salads, and garlic bread. There was a special cake (above) with ice cream for dessert.

During the banquet, the Master of Fiat Lux, WBro James Hunt, presented RWBro Lloyd Burt (see below) with a pin and a copy of *Vox Lucis* Vol 32 (Fiat Lux Lodge's proceedings) for the library. A great time was had by all.

Brookshasplanneditsre-consecration ceremony for Saturday, 25 May 2013 in Brooks. Mark it in your calendar. They certainly know how to have a great time!

WBro Garth Cochran
Secretary, Fiat Lux



Alberta Lodge No. 3 Presentation

At a banquet at the Fort Macleod and District Community Hall on 23 March 2012, WBro Brian Reach made a presentation to RCMP Sgt. Brent Hawker (shown below) on behalf of the members of Alberta No. 3, recognizing the close relationship between the RCMP and Freemasonry in Fort Macleod. The gift was a framed collection of prints, including an 1886 photograph of NWMP Superintendent William D. Antrobus, the first Worshipful Master of Alberta Lodge No. 37 under the Grand Lodge of Manitoba, his officers and the Brethren of the Lodge.



District Meetings

October

- 6 Mighty Peace; Masonic Hall, Wembley; Regis 10 00 h; Educ 11 00 h; Lunch Noon; Mtg 13 00 h; GSec
- 6 Yellowhead; Lions Park, Edson; Regis 10 30 h; Educ 11 30 h; Lunch 12 30 h; Mtg 13 30 h; GM
- 13 Palliser; Masonic Hall, Medicine Hat; Regis 11 00 h; Lunch Noon; Mtg 13 00 h; JGW
- 20 Calgary-Highwood; Freemasons' Hall, High River; Regis 11 30 h; Lunch Noon; Mtg 13 30 h; SGW
- 20 Central; Freemasons' Hall, Ponoka; Regis 10 00 h; Lunch Noon; Mtg 13 30 h; JGW
- 25 Chinookarch; Freemasons' Hall, Fort MacLeod; Regis 18 00 h; Dinner 18 30 h; Mtg 19 30 h; GSec
- 27 Athabasca; Edm Freemasons' Hall; Regis 10 30 h; Educ 11 00 h; Lunch Noon; Mtg 13 30 h; JGW
- 27 Northern Lights; Onoway High School, 4712 51 Street, Onoway; Regis 10 00 h; Educ 11 00 h; Lunch Noon; Mtg 13 00 h; Cocktails 16 00 h; Dinner 17 00 h; DGM



Grand Master's Itinerary

October

- 2 Cairo 32 & Stavely 33 Joint Meeting; Stavely Masonic Hall; 19 30 h
- 4 Acacia 11, Table Lodge; Acacia Masonic Hall, Edm
- 10-12 Western Canada Conference, Banff
- 13 Airdrie Wildrose 2001 & Airdrie Shrine Club, Oktoberfest; Balzac Community Hall; Music by The Big Willy; 17 30 h; Cost \$35
- 19 Commercial 81, Duck Dinner; Edm Freemasons' Hall;