



## Johann Wolfgang von Goethe

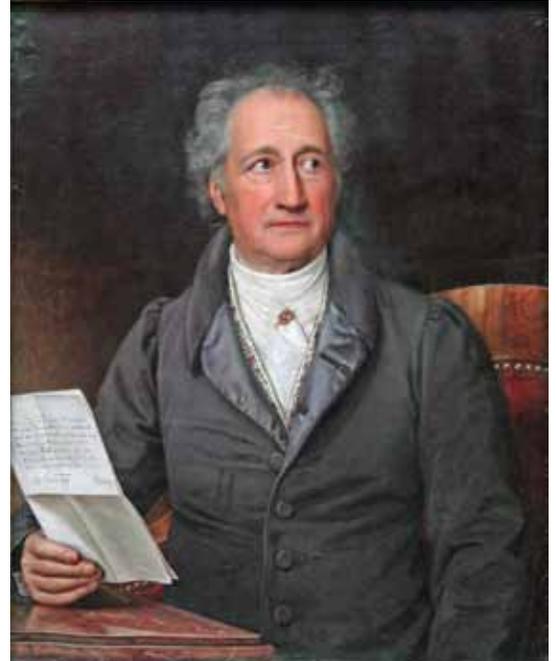
*In this Web Extra article from California Freemason Online,<sup>1</sup> Deputy Grand Master John L. Cooper III discusses the life of Goethe and Masonic theme of "Faust."*

Often called the "German Shakespeare," Johann Wolfgang von Goethe was born on 28 August 1749 at Frankfurt am Main, Germany. His father was a man of means, and Goethe had the early advantage of private tutors who taught him Latin and Greek, in addition to the modern languages of Europe such as French, Italian and English. His early exposure to literature in many languages would later leave its mark on his writings. As you might suspect, he was an avid reader, and was well-acquainted with the great works of Western literature, beginning with Homer.

Goethe was a lawyer by profession, but his true passion was literature. His works are too numerous to list here, but he wrote novels, poetry and plays, as well as shorter works, throughout

his life. But his greatest work was the epic drama, "Faust." He worked on versions of it throughout his lifetime and, indeed, the final version was only published after his death.

"Faust" is the story of a highly successful scholar, a man of great learning, who has an uncontrolled and uncontrollable ambition to have unlimited knowledge and to experience all the worldly pleasures that come with being at the top of the heap. He makes a deal with the devil — his soul in exchange for achieving his ambition. Dr. Faust never realizes until it is too late that the devil is getting the best of the bargain.



*Johann Wolfgang von Goethe (1749–1832 at age 79 (1828); oil on canvas by Joseph Karl Stieler (1781-1858) at Neue Pinakothek, Munich.*



*Caption: Faust's pact with Mephisto, 1840 engraving by Julius Nisle.*

The Masonic theme of "Faust" is unmistakable. At the beginning of a Mason's journey he is taught that a life that is truly fulfilling will have to be one in which he learns how to limit his passions. Passions that are out of control are destructive, not only of us as individuals but to those around us. Ambition is good — until it so dominates everything else that we lose all perspective. All that makes good sense — until we remember that it is so easy for good sense to go out the window when we let ambition and selfishness take control of our lives.

This problem is a particular one for Masonic scholars. Freemasonry does not consist of knowing everything possible about

Freemasonry, nor having read every Masonic book ever published. In fact Freemasonry is not about knowledge at all. It is about reshaping our lives so that we live them for others. In Masonic terms, it is about the importance of brotherly love as a first priority. Unless we first love God, and the others that God has placed in our lives, Freemasonry won't benefit us very much. At the beginning of the Fellowcraft degree we make it clear to the advancing candidate in these classic words from St. Paul:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Goethe became a Mason in Lodge Amalia at Hamburg in 1780. He died on 22 March 1832. His last words were "More Light!" He was a Freemason to the end, for that is our pursuit as Masons — not more knowledge, but more understanding.

<sup>1</sup> <https://www.freemason.org/newsEvents/article.htm?id=10538>

# Juno Beach Added to 2013 Grand Master's Cruise

There is still time to book passage for the 2013 Grand Master's Cruise and Tour (2–20 August 2013) around the British Isles being planned by the Deputy Grand Master, RWBro John Cameron and his wife, Dorothy. Now there is a new optional add-on — Juno Beach, where Canadian soldiers landed in the 1944 Normandy invasion.

Juno Beach is an exclusive Canadian day tour offered on 15 August 2013 through Exotik Tours/Thomas Cook (not the cruise line). From dockside at Le Havre, the first stop is Juno Beach itself and the Juno Beach Centre, a museum and cultural centre which opened at Courseulles-sur-Mer, France on 6 June 2003. The Centre, the only Canadian museum in Normandy, presents the entire war effort made by all Canadians, civilian and military alike.

Following lunch at a local restaurant, the next stop is the Beny-sur-Mer Canadian War Cemetery at Revers, Normandy. There are 2,049 headstones here, enclosed by pines and maples. Among the interred are those who died in the D-Day assault on Juno Beach, at the battle for Caen in early July 1944 and some of the Canadian Prisoners of War illegally executed at Ardenne Abbey.

France gave these well-kept grounds to Canada in perpetuity.

The day tour concludes with a visit to the 17<sup>th</sup> century port of Honfleur before returning to the cruise ship at Le Havre.

The 2013 tour, departing from Calgary (connecting flight from Edmonton arranged) on 2 August begins with arrival at Heathrow and a night in a Southampton hotel overlooking the harbour. Departure on the Caribbean Princess is 17 00 h on 4 August. Cruise stops include: Guernsey; Cork, Ireland; Dublin; Glasgow; Belfast (with a tour of the Titanic Museum); Orkney Islands; Invergordon; Edinburgh (with tour of

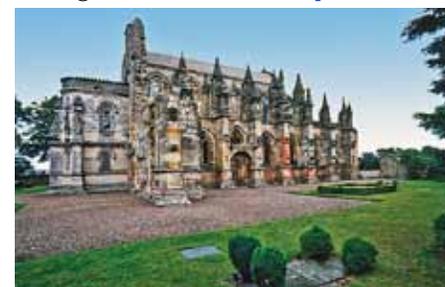


*Beny-sur-Mer Canadian War Cemetery is very well kept by local townspeople..*

Rosslyn Chapel); Le Havre (Juno Beach available); and return to Southampton early on 16 August.

The return to London by coach includes a stop at Stonehenge and begins four nights in England's capital city. While in London you will take in the changing of the guard at Buckingham Palace, tour the Grand Lodge of England on Great Queen Street and check out Windsor Castle and Kensington Palace. The event concludes with a dinner cruise on the Thames.

This tour is open to Masons, their families and their non-Mason friends. For more information on this exciting tour, contact Murray Pay at 403 241-7140 or 1-877-511-5511, e-mail [murray43@shaw.ca](mailto:murray43@shaw.ca) or go online at [www.mvptravel.ca](http://www.mvptravel.ca).



*Rosslyn Chapel near Edinburgh.*



*Juno Beach Museum, Normandy.*

## Grand Master's Itinerary March

- 7 Exemplar No. 75, Fraternal Visit; Edmonton Freemasons' Hall
- 16 Eastgate No. 192, Taste of the Orient
- 21 Jasper Park No 143, Fraternal Visit; Jasper Masonic Hall
- 30 Harmony No. 75 & Excelsior No. 80 100<sup>th</sup> Anniversary; Sedgewick

## Lodges Jointly Celebrate Centennial Harmony Lodge No. 75 and Excelsior Lodge No. 80

Harmony Lodge No. 75 at Sedgewick and Excelsior Lodge No. 80 at Daysland are celebrating their Centennials in 2013 and we would love to share our accomplishment with all of you. The celebration will be held in Sedgewick, Alberta on 30 March 2013.

We will be holding a ladies program so bring your wives and significant others with you to take part in the celebration as well.

We scheduled the day a little earlier than normal so that Brethren travelling greater distances can get home at a reasonable hour. The agenda:

14 00 h — Lodge tyles. Ladies program commences upstairs in the Hall

16 00 h — Cocktails upstairs in the Sedgewick Community Hall — on a donation basis

17 00 h — Supper and good fellowship

18 00 h — Program and silent auction

Banquet tickets are priced at \$30.00 each and can be obtained by contacting one of the following:

Sean Sheedy: (780) 384-4108 (day) or (780) 384-3098 (evenings); e-mail:

[ssheedy@flagstaff.ab.ca](mailto:ssheedy@flagstaff.ab.ca)

Greg Lemay: 1-800-668-3594; e-mail: [fal@persona.ca](mailto:fal@persona.ca)

Please Note: Banquet tickets must be purchased prior to 15 March 2013.

Richard Conrad, Worshipful Master  
Harmony Lodge No.75

Provided to Freemasons of Alberta and the Northwest Territories west of the 4<sup>th</sup> Meridian who are members of

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# Royal Jubilees and Loyal Freemasons — Part 2: 1887

RWBro Dr J.W. Daniel, PJGW, United Grand Lodge of Antient, Free and Accepted Masons of England  
 Given at the Quarterly Communication, 13 June 2012

Queen Victoria's Golden Jubilee in June 1887 provided just the right context for the celebration of the renewed close relationship between the Royal family and the Craft. The major event was always going to be a "Special Meeting" of Grand Lodge, at the Royal Albert Hall, to move a loyal Address to the Queen, but two additional ideas were put forward early in that jubilee year, only to fade away in the following months.

First, the Prince of Wales, with the Queen's approval, decided in 1886 that the nation should commemorate the Jubilee by erecting an "Imperial Institute of the United Kingdom, the Colonies, and India," and he called on institutions and individuals to subscribe to the Fund he had set up for that purpose. So in January 1887, Lord Carnarvon, the Pro Grand Master, dutifully wrote to each lodge under the English Constitution to ask it to consider his suggestion that it make a voluntary subscription to the Fund of not more than a guinea per head (about £85 in today's money). Although he announced in April that the initial response was largely in favour of the idea, and the intended Masonic collection was then announced in *The*

*Times*, the amount actually collected appears to have been so insignificant that the Masonic contribution received no further mention either in Grand Lodge or at the Albert Hall meeting, the proceeds of which were donated instead to the Masonic Charities rather than to the Imperial Institute.

The second idea was more imaginative but had an even shorter life. At the March Quarterly Communication the Master of Mizpah Lodge moved that

*...to perpetuate the memory of the Jubilee... it be resolved that the Grand Lodge of England do prepare forthwith a Foundation Stone... to be ultimately placed, if possible, upon the ground in or near the original site of King Solomon's Temple... and that the rebuilding of the said Temple as a 'House of Prayer for all Nations' shall be proceeded with as soon as necessary funds be provided.*

Although the proposer claimed that the expense to Grand Lodge would be but £25, and despite his argument that Queen Victoria was "quite equal in glory to King Solomon," the Minutes of the meeting record that "The motion not being seconded fell to the ground." On the other hand, and to support needy regalia manufacturers, Grand Lodge then proceeded to carry the motion "That Past Masters be entitled to wear a distinctive Collar."



*The Duke of Connaught (l) and HRH Albert Edward, Prince of Wales (later Edward VII), the Grand Master, in full regalia. The Prince presided over both Queen Victoria's Jubilee celebrations held by English Masons.*

Thousands of Freemasons attended the Special Meeting on 13 June 1887. The Prince of Wales presided as Grand Master. At his side sat his younger brother, the Duke of Connaught (who happened to be both the Provincial Grand Master for Sussex and the District Grand Master for Bombay, and whom he had also appointed as a Past Grand Master). The Senior Warden was none other than the Grand Master's eldest son, Prince Albert Victor. His Highness the Maharaja of Kuch-Behar added imperial lustre to the occasion, and the

wider universality of the Craft was demonstrated by deputations from the Irish and Scottish Grand Lodges, a Past Deputy Grand Master from New York City, a general from Hawaii, and a bishop representing the Grand Lodge of British Columbia. In opening the proceedings the Grand Master reminded the Brethren that "Loyalty and Philanthropy" were two of the Craft's proudest tenets. He then invited the Grand Secretary to read the proposed address, and, as this extract will show, loyalty was its keynote:

*We, your Majesty's most loyal and faithful subjects... most respectfully desire... to assure your Majesty of our fervent and unabated attachment to your Throne and Royal person. Founded as our ancient Institution is on principles of unswerving loyalty to our Sovereign and fidelity to our country, we rejoice to think that the great increase of our Order in all parts of your Majesty's Dominions is in unison with the welfare of the nation and the maintenance of the established Institutions of the land...*

In moving the motion, the Pro Grand Master, Lord Carnarvon, declared that *...in English Freemasonry order and law and loyalty to our Sovereign are*



*Grand Masonic Gathering in the Royal Albert Hall in Honour of the Queen's Jubilee, from The Illustrated London News, 18 June 1887, engraving by Amédée Forestier (1854–1930).*

*the pillars of our ancient Institution.*

He reminded the audience that the Queen was “the daughter of a Freemason, that her uncles had been in Freemasonry, that her Royal sons are Freemasons, and that she has a Grandson in the Order,” and he repeated the claim that of all her subjects “there are none who are animated with more heartfelt loyal devotedness to her Throne than the Freemasons of England.” The Address was adopted “unanimously amidst loud cheering.” Having signed it, the Grand Master “called on the Brethren for three cheers for Her Majesty” and then joined in the singing of all three verses of the National Anthem, led by the Grand Organist, none other than “Brother Sir Arthur Sullivan.” A Golden Jubilee Jewel had already been commissioned for all members of the Craft at the time of the celebration, and, in further support of my theory that the Craft was designed by and for regalia

manufacturers, the Grand Master ended the Jubilee celebration by appointing

and investing about 100 “deserving Brethren” with Past Grand ranks.



*In this photograph of the royal procession during the Golden Jubilee celebrations 21 June 1887, Queen Victoria's carriage has just passed under a sign proclaiming loyalty to her. Millions of spectators crowded the streets of London to watch the procession.*

When that “loyal and dutiful” address was eventually presented to the Queen at Osborne by a deputation from Grand Lodge, led by the Prince of Wales, she received it with pleasure and commented:

*I observe that the Society of Freemasons increases in numbers and prosperity in proportion as the wealth and civilization of my Empire increases. I heartily appreciate the charitable efforts which have always distinguished your Society. I thank you sincerely for your affectionate devotion to my throne and person.*

And just to round off a remarkable year, Grand Lodge, in September 1887, gladly accepted the Grand Master's suggestion that Provincial and District Grand Masters be allowed to award a number of Past Provincial or District Grand ranks.

**To be concluded next month**

## Geometry and the Divine Ratio

The Rev RWBro David R. Ritchie, *The Short Talk Bulletin*, Vol 90 No 7, July 2012

As Masons we have a special tie to geometry and, often, this tie is coupled with the divine.

Why do we as Masons see God's handiwork in mathematics? In the Fellowcraft charge we are told that geometry or Masonry is of a “divine or moral nature.” Later in the same charge we are told that mathematics not only proves the “wonderful properties of nature” but that it also demonstrates the “important truths of morality.”

In the beautiful “G” lecture, again from the Fellowcraft degree, we are told that through geometry we can “trace nature through her various windings” and find out nature's most hidden secrets. From the same lecture, we find that again, through geometry, we can discover “the power, the wisdom and the goodness of the Grand Artificer of the Universe.” We can view with awe and delight the “proportions of this vast machine.”

That sounds like a lot to expect out

of geometry.

If you were like I, geometry was one of those classes in school that you needed to get through, but with the theorems, proofs and constructions, geometry was far from my favorite class. The only person who was ever excited was the teacher. So why as Masons are we so excited by geometry? Why do we view it as of a divine nature?

The answer is twofold. First, when Speculative Masonry was beginning in the late 1600s and early 1700s, man was unfolding the mysteries of nature and science at an unprecedented rate. This was the “Age of Enlightenment.” The men of science and mathematics were looking to tie these new discoveries into their faith. The thing they rediscovered had been known to the ancient Egyptians, Romans and Greeks. The Oriental cultures had been using it for centuries. It was used extensively by the great minds of the Renaissance. This

discovery that seemed to tie everything together was a number, 1.618..., which was represented by the Greek letter *phi*.

This number — 1.618... — is actually a ratio and is referred to as the golden ratio, the golden mean, the divine/golden section, the divine mean, or the divine proportion. There is a long equation and some in-depth math that explains the number, so I will let you look that up yourself. Dan Brown in his books talks about this divine proportion. The amazing thing about this number is where and how it shows up.

This divine ratio is found in architecture from the pyramids, statues, and tombs of Egypt, Chinese and Japanese temples and gardens, the Notre Dame Cathedral in Paris and the Empire State Building in New York. The most famous example, though, is the Parthenon in Greece. The building contains hundreds of examples of this golden ratio throughout. The shape of the building is according to this ratio; the pillars, the space between the pillars, the statues that line the top, etc., all conform

to the divine mean. The buildings rated as the most aesthetic worldwide are all examples of this ratio. So, as builders, we Masons should find this ratio intriguing. But where does the divine come in?

This same ratio is found in the way sunflower seeds align on the face of the flower, all the key features of a penguin, the branching of trees, the number of petals on a flower, the breeding of rabbits, plant growth, the alignment of the planets in our solar system, the chambers in a nautilus shell, and the arms in a spiral galaxy. The list of where this ratio appears seems endless.

The human face contains hundreds of examples of the divine ratio, from our smiles to the distance between the eyes to the chin, etc. The surprising thing is that the closer one's features conform to this ratio, the more beautiful or handsome the person is deemed. The further off this ratio, the more homely.

The human body contains thousands more. Polycet's statue of Aphrodite, often deemed the masterpiece of feminine beauty; Botticelli's painting, "The Birth of Venus"; or the famous "Venus De Milo" by an unknown artist of Antioch, are all constructed almost perfectly with this ratio.

DaVinci, Michelangelo, Raphael, Furner and Seurat all used the divine section to create their masterpieces of art. The keys on an organ or piano are laid out according to the ratio, the fingerboard on a guitar, musical scales, musical frequencies and most stringed instruments conform to the divine ratio.

The perfect shape for a musical amplifier is a rectangle which is based on this ratio.

A cross section of human DNA contains at least ten instances of the golden mean.

For the men of the Enlightenment the answer was obvious. Wherever God

placed his hand, the number 1.618..., *phi*, or the divine proportion, was left behind. Whatever the Grand Architect created — feathers on a bird, seeds in a flower or the arrangement of their petals, the beauty of the human face, the alignment of the planets and the stars themselves — the golden section was evident. Wherever the Grand Artificer of the Universe inspired, the Cathedrals and gardens, music, painting and sculpture, man was able to find this ratio.

Like an architect draws up his building, so the Grand Architect must have drawn up his plans for the flower, the nautilus shell, the human form, the planets, and the stars. God's beauty and blessing is reflected in geometry. To study the liberal art of geometry was to study the divine nature of all things.

Today, science has explained much of what was a mystery in the 1700s. The golden ratio is no longer held to be proof of God's existence or plan, but the sheer number of times it appears in things

natural and man-made is staggering.

It is with little wonder why our Brothers of this time found that by a study of this ratio, or geometry, "we discover the power, the wisdom and the goodness of the Grand Artificer of the Universe and view with delight the proportions which connect this vast machine."

*The Reverend and RWBro Ritchie is serving as Grand Chaplain of the Grand Lodge of Wisconsin and writes a regular column, "Thoughts for the Journey," for the Wisconsin Masonic Journal. He is a member of two Lodges in Wisconsin, is active in the York Rite, Scottish Rite and Order of Eastern Star, and is a member of the Shrine. Rev Ritchie serves as Pastor of Waldwick Community Church in Waldwick and also farms in rural Darlington. Ed.*



*Illustrations: From each corner of nature, the universe whispers to us a unique and harmonically aesthetic code: the Divine Proportion or the ratio of 1:1.618... The ratio is found in adjacent numbers of the Fibonacci series, beautifully illustrated by the two whorls of the seeds in the sunflower (above). The ancient Parthenon (bottom left) fits into a golden rectangle. Further classic subdivisions of the golden rectangle align perfectly with major architectural features of the structure. The shell of the nautilus (top left) exhibits the Divine Proportion. In the size of each successive growth chamber.*

## Working Tools of the Third Degree: A Mason's Finishing Tools

WBro Reg Whitely

Freemason, the Official Journal of the United Grand Lodge of New South Wales and Australian Capital Territory, December 2012

Freemasonry is described in our ritual as a Progressive Science, the study of three degrees intended to teach making good men better men, more useful to their family and the society in which they live.

The first two degrees are preparatory: the first teaching the basic lessons of faith and the principles of morality, truth and charity by which men are judged.

The second deals with culture and the development of the intellect to prepare man for a productive life as a respected and useful member of society.

The third is quite different. It has to do with conduct through adult life and the search to discover the profound mysteries of humanity, the need for faith and the understanding of the principles taught in the earlier degrees as the guide

for our life's work. Its working tools give clear instructions on how, by assiduous effort and dedication to the immutable teaching of our Craft, we each can erect our own spiritual temporal building. The first of our finishing tools [as in our Canadian Rite] is the **Skirret**, an ancient implement used to determine and mark out with precision the outer limits of a building and its important

parts. Symbolically, the Skirret is a vehicle of instruction in how to conduct ourselves according to the teachings of our faith and our Craft; to clearly appreciate and apply in our daily lives the sacred principles of morality, truth and virtue; and to demonstrate to the world the goodness of the universal principles of charity and benevolence we profess as Freemasons.

The **Pencil**, whilst serving to delineate buildings and their parts, teaches us that we must take note and record our words, deeds and actions and to take care that we do not deviate in our conduct and actions from the principles contained in earlier degrees. Most importantly, to know that our thoughts and transgressions are recorded by the Most High to whom, at that fateful day, we must render an explanation of our life, being solely accountable and responsible for our behaviour and actions through our mortal life.

The **Compasses** is one of the three sacred symbols of our Craft, denoting the unerring justice and impartiality of our Maker, who has set for us, by his word in the Volume of the Sacred Law, the universal rules for charity and benevolence, good and evil. These we are challenged to choose or neglect in our daily lives in the firm belief that reward or punishment will follow at our inevitable day of judgment. It also symbolizes the continuing challenge that by our example and behaviour as Freemasons, we may improve the morals and correct men in society and demonstrate in all our actions the universal benefits of charity and benevolence.

How to use the Compasses is one of the finest of all arts, asking for the highest skills of a Master Mason. If he is properly instructed, he will rest one point on the innermost centre of his being, and with the other, draw a circle beyond which he will not go until he has properly prepared himself to go further. Within this wise limit he will live and labour and grow until he reaches the rim, then he will draw another and progress to a fully balanced and beautiful life of service attaining the objective that Freemasonry plans for all mankind.

The symbolism of the mosaic floor of our lodge rooms becomes clear in this degree. The golden cord of the Skirret symbolises the limit of behaviour of a Mason. The tassels

## Southern Alberta Tartan Degree Team

We are pleased to inform you we have a few openings available for Brethren to participate and continue the tradition of the Southern Alberta Tartan Degree Team for all Degrees in both the Canadian and York Rite rituals. Please be aware the Degree Team performs all rituals wearing traditional Highland dress.

The Degree Team began in 1993 when a group of enthusiastic Brethren formed to exemplify the 1917 Entered Apprentice York Rite Ritual to raise awareness and funds for the Alberta Masonic Foundation. Since that time, the team has donated tens of thousands of dollars from funds generously donated at performances of the ritual in Alberta, British Columbia, as well as Montana!

I would like all members or prospective members to inform me of your continued or new interest. Please contact WBro Joe Bratton, Secretary of the Southern Alberta Tartan Degree Team at [grfc@telus.net](mailto:grfc@telus.net) for more details.

We hope to be up and running again in the New Year.

WBro Joe Bratton

at the four corners represent the four cardinal virtues — Temperance, Prudence, Fortitude and Justice. Crossing the alternate black and white tiles of the chequered floor, where white denotes good and black evil, is to remind us of the difficulties and unending challenges we daily face when making decisions affecting our actions.

It is on the chequered floor that is revealed the ultimate purpose of the degree; that ultimately we all face “that last and greatest trial by which alone we can be admitted to the secrets of the Master Mason’s degree.” This demands we reflect on our past and contemplate our inevitable destiny, the termination of mortal life. There within the walls of our symbolic temple, overseen by the blazing star, we learn the real meaning of brotherhood, the five points of fellowship, and are challenged to renew our commitment to our faith and the essential principles of our Craft, brotherly love and truth and the practice of every moral and social virtue.

The Masonic writer W. Kirk MacNulty, in his book *Freemasonry, a Journey through Ritual and Symbolism*, chose the following opening sentence: “Throughout all history and in all civilizations, men and women have sought to acquire knowledge about human nature and the purpose of human existence.”

The Third Degree is the climax of such a journey in which the teachings of the Volume of the Sacred Law and of our infallible Working Tools reveal the intellectual beauty and ultimate purpose of Freemasonry.

**Strathcona Lodge**  
1913 A.F. 77 A.M. 2013

**Lodge Reconsecration**  
Freemasons' Hall  
10318 - 100 Avenue, Edmonton, AB  
Tyle: 2pm  
Open to Masons, Ladies Program Provided

**Saturday April 13, 2013**

**Centenary Gala**  
The Fairmont Hotel Macdonald  
Empire Ballroom  
10065 - 100 Street, Edmonton, AB  
Four Course Dinner with Live Music  
Cocktails: 6pm Dress: Black Tie  
Dinner: 7pm Tickets: \$75  
Open to Masons, Family & Friends  
[centenary@strathcona77.075](mailto:centenary@strathcona77.075)