



Grand Chaplain's Message

VWBro The Rev'd David Prowse, LCol (Ret'd)

When I moved home to Jasper more than a dozen years ago, one of the first people I met was my back-door neighbour, a man of Korean ancestry, though by happenstance he was actually born in China. We worship together, and we share regularly around the coffee table at a local café. We've both learned from each other over the years, and some of the things I've picked up from him are the oriental calendar, another new year, and the importance of numerology in some people's lives.

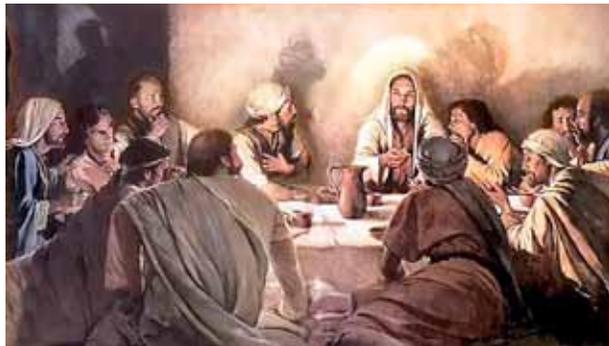
I was pleased to be invited to officiate at the wedding of my neighbour's nephew. In the preparation of the couple for the blessing of their marriage, I was surprised (at first) at the date selected to be their wedding day — it was a Thursday — and then it sunk in for me. Thursday is the 5th day of the week, and it happened to fall on the 5th of May, the 5th month, and the year was 2005. With a series of 5s in the date, it was considered to be an excellent date to celebrate this family wedding. It was also Ascension Day, a suitable festival date on the Christian calendar. And, as my friend reminds me, it was a perfect time, for just a couple of weeks later the Windsors would drop in for Sunday service between their official royal visits to Saskatchewan and Alberta as we celebrated our provincial centennials!

As we think of the importance of numbers, perhaps we Craftsmen could consider again the number of Brothers it takes to form a Lodge, the number of steps we took to approach the altar in the centre, and the importance of the numbers 3, 4, and 5 in a right-angle triangle (see the article on Pythagoras in *The Alberta Freemason*, February 2014).

Passover and Easter come relatively late this year. Passover begins 15th April, and Easter is 20th April, two related major festivals of two related major faith

groups. Both festivals recall salvation, for Passover is a reminder that YHWH's "antient" people were saved from a series of perils as Moses led them from slavery on their 40-year pilgrimage to the promised land. And Easter, the day of resurrection, is the major festival of the Christian Church, the day on which the first apostle, Mary Magdalene, obeyed her risen Lord and took the Easter message to the other disciples.

And now the FAQ (frequently asked question), one I've been asked many times. How is the date of Easter calculated? In the western church there actually is a formula for this. It



In Jerusalem, many Christians now celebrate Passover. It is widely accepted that Jesus' arrest, interrogation and crucifixion all happened at the start of Passover; and that the "Last Supper" was in fact a "Passover Seder." For Christians, this can make a lot of sense, as Passover is all about redemption through the sacrifice of "the lamb."

goes something like this: the 1st Sunday after the 1st full moon after the spring equinox. Now, the thing I haven't figured out yet is the measuring of the date of the full moon. Is it the full moon as would be measured in Jerusalem or in Greenwich? I ask this question tongue-in-cheek, of course, but there could be the occasional year when the full moon happens on adjacent dates in these two communities.

Although we are preparing for major festivals and celebrations at this time, we remember that many in our world are not able to celebrate. Wars and political conflicts seem to be constantly tearing people apart. If we are true to our calling as Brothers, we must be aware of our painful disunity and seek for peace in our daily lives and through our daily supplications. Perhaps I could close this Passover/Easter message by borrowing a portion of our Masonic burial office, which was in turn borrowed from the Book of Common Prayer:

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last.

— Amen.

Award Presented to MWBro Hugh Young

At the 15 February 2014 meeting of the Internet Lodge of Research, MWBro Hugh Young was presented with the York Rite Sovereign College of North America's *Gold Honor Award*, in recognition of his unselfish and outstanding service in Masonry. Bro Young was the Founding Master of the ILoR in 2000 and is very active in both the Craft and Royal Arch Masonry. The Award was presented by RWBro George Tapley, who is the Governor of Pompilius York Rite College in Calgary.

(l-r) MWBro Young; RWBro Dick Hopkins, WM; RWBro George Tapley.



Freemasons See Young Blood as Key to Survival

Holly Ellyatt, CNBC, 21 November 2013

It's out with the old at the Freemasons as the international society looks to boost the numbers of young people joining its ranks as it works to survive in the modern world.

Founded around the 17th century in Europe before being exported to the US and worldwide, Freemasonry is also known as "the Craft," in homage to its roots in stonemasonry.

It portrays itself as a "fraternal society" where its members support one another, providing a space for like-minded people to socialize at "lodges" and carry out charitable works, while enabling its six million members worldwide to improve themselves on a moral level.

Famous Freemasons have included presidents and prime ministers, from Winston Churchill in the UK and George Washington in the US, and famous businessmen such as Henry Ford and Apple co-founder Steve Wozniak. Mozart and Buzz Aldrin were also members. The group also has strong links to the British royal family, with the Queen's cousin, the Duke of Kent, the current patron, or "Grand Master," of the UK's Freemasons.

However, the society is not without its detractors who accuse it of being a secret society, where its predominantly male-only lodges use "funny handshakes" and "secret symbols" to recognize one another. Furthermore, it has been accused frequently of being an "old boys network" where members use their connections for personal gain.

In a bid to quash what it calls the "myths" surrounding it as it heads towards its tercentenary in 2017, the United Grand Lodge of England and Wales (UGLE) — the governing body

of the UK Freemasons which oversees around 8,000 lodges — has undergone something of a re-branding exercise. "We want to be seen as a more relevant society," said Nigel Brown, Grand Secretary (or chief executive) of UGLE told CNBC. "There's no doubt that the majority of our members are older, but young people have a huge amount to offer to the mix within lodges — the older members might have more life experience but the younger ones have new ideas and it's the combination of that that's important."

The organisation has tried to raise awareness of its existence and activities among young people as its existing membership ages. In 2005, it set up a "universities scheme" to "establish and/or enhance arrangements and opportunities for undergraduates and other university members to enjoy Freema-

sonry," as the scheme's website says.

At its post-war peak, there were in excess of 500,000 Freemasons in the UK. By November this year, there are 214,000 — which had fallen from 228,000 in 2011. But the latest figures give some promising reading for the society. Although in November 2013, the 21–30 age group represented only 2.07 per cent of the total membership of UK Freemasons while all other age groups have declined in numbers, the range of younger members has increased. Membership among the 21 to 30 age group has increased 7.65 percent over the last two years while membership in all other age groups decreased; the 40 – 50 age group has declined just over 10 percent, around 7 percent [decline] among 50 to 60 year olds, and is down almost 10 percent between 60 to 70 year olds.

University Lodges

Since the launch of the universities scheme, forty lodges that either operate in university towns or are attached to universities to cater mainly for students or alumni have become involved. Masons that CNBC spoke to insisted that the scheme was to "raise awareness" about the group and not to actively recruit more members — which is against the group's ethos.

Alistair Townsend has been a Freemason for 22 years and is the Secretary of Isaac Newton University Lodge (INUL), a lodge attached to Cambridge University principally made up of past and present students. He told CNBC that there had definitely been an increase in younger members within his lodge of 200 members. "Older members within INUL are definitely aware of the importance of recruiting and



English Grand Secretary Nigel Brown with Joanne Malin of the program BBC WM in the BBC's Birmingham Studios where he discussed the recently released UGLE report The Future of Freemasonry.

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retaining younger members,” he said. “Young people bring new ideas. We can get all the 60-year-olds that we want but it’s important to bring in people with new ideas. Unless we get that, the way we interact with the outside world, Freemasonry is not going to change.”

Membership costs around £100 a year for a regular member but students pay around a quarter of that figure. Asked what the organisation actually offered young people, Townsend said it enabled young people to feel connected to the past, a sense of tradition and formality which was “now missing from life and the world.” He added, “We’ve got to find a way to show young people that we are inclusive, without losing those qualities.”

Claims of inclusivity and openness have been countered by accusations that the group is male-dominated, however. Women can become Freemasons, but can only join “orders” which are separate from the mainstream male-only lodges. Interestingly, female members call each other “brother” and the head of the lodge is called the “Worshipful Master” like their male-only counterparts. The “International Order of Co-Freemasonry” — also known as “Le Droit Humain” — is open to men and women but is not widely approved of among many masons.

Secrets and Symbols

With the organisation’s main entrance requirement hardly taxing — the only pre-requisite for joining being that applicants have some belief in a higher being — there could be concerns that younger members don’t take the group seriously.

Furthermore, the Freemasons have been dogged with an accusation that they operate as an “old boys network” in which members give each other an unfair advantage in the world of business or politics — something else that could attract some young people looking to get ahead in a more hostile world where the competition for jobs is rife. INUL’s Secretary Alistair Townsend said it was important to meet younger applicants before they were accepted into his — or any lodge — to make sure they were suitable for membership and were joining for the right reasons. UGLE’s Nigel Brown, meanwhile, said that “if a member came to me expecting some kind of leg-up, he’d be struck off immediately.”

With thousands of other university

societies operating in the UK that offer students the chance to socialise, practice a hobby or learn a new skill, joining the Freemasons might not be the obvious choice to engage in such activities — unless they did see some kind of personal advantage.

One active young Freemason conceded that some people did join for the wrong reason. “Some people make the fundamental mistake of believing that the Freemasons are essentially a networking club,” Sanjay Mody, a doctor who counts himself among the 21 to 35 age group of Freemasons, told CNBC on Monday. “But it’s not all, it’s about fellowship and camaraderie.” Mody joined the group in 2001 when he was a medical student in Scotland. Having lived and worked in the US and Cayman islands, he’s attended not only his “mother lodge” in Scotland (Lodge Ancient No.49) but many abroad. “As corny as it sounds, for me joining the masons was like a “calling.” The masonic values matched what I was looking for and I found that a lot of my friends at university were in it already.”

The latest event to harness the influx of younger members is the forthcoming “University Lodges Ball,” a 150-year-old society event that has been resurrected by the “Apollo University Lodge” of Oxford and Townsend’s Cambridge lodge to be held this weekend in London.

One of the organisers of the ball, which is open to members and non-members alike and being held to make money for a veterans’ charity, said that it was a way for the organisation to promote itself among a wide range of young people. “I think what’s happened with Freemasonry, like a lot of large companies or organisations, is that the world has changed around us and it’s just taken us slightly longer to adapt and change with it,” Freemason Daryn Hufton-Rees told CNBC. “We’re not some weird, secret society,” he said. There are no Illuminati roaming about or funny handshakes involved — although, by the way, it’s a grip, not a handshake. We’re an organisation with moral codes and people join us for the sense of camaraderie, the opportunities to learn and charitable giving.”

Freemasonry and Technology

RWBro George Fairburn, Perfection Lodge No. 616, St. Catherines, Ontario
The Ontario Mason, Fall 2013

There are several things that bother me about technology, or, perhaps more specifically, the way that we are using it.

When I studied computer programming back in 1969, my fellow students and I would visualize the impact that technology would have on our future. I remember one of my classmates saying “By the time we’re 35 we will probably only be working 15 hours per week. Computers will be doing most of the work for us.” I spent 37 years working in the software technology field. In the first few years I worked about 35 hours per week (summer hours) and had time to play nine holes of golf before dinner. In the last few years, prior to retirement, I worked 50–60 hours per week, and played little or no golf.

Instead of technology reducing our work hours, it has increased them. There is no longer any downtime; everything is moving faster. Everything and everyone is available, and is expected to be available, all of the time.

I once served as Secretary to a young Master who was up-to-date with the latest technology. He would demonstrate how easy and convenient

it was to run MS Office applications from his Blackberry tablet for example. Although he had the latest technology, it was necessary to remind him every month for his message for the summons. It seemed as if he didn’t plan, but worked in a ‘reactive’ mode. If you wanted to get his attention you needed to put yourself in his high-priority queue, then he would react.

He once told me that he was away from work for three days, and when he returned he had over 600 emails. One has to question how many of these 600 emails were important. And is the time spent sorting/prioritizing/filing and cleaning up these emails an effective use of time? Another important question is: if we are continuously reacting to outside events, to the priorities of others, how can we ourselves be creative, let alone productive? We are in effect living our lives reacting to others. Whatever happened to planning our day? It has been my experience that organizations provide training on how to use technology, but they provide little guidance on technology etiquette. Who needs to be copied on an email?

What is the cost of disturbing someone unnecessarily? By the way, if you wish to reduce the amount of email you receive, there is one rule of thumb: if you wish to receive less email, send less.

Now here's my dilemma.

I recently viewed a short video titled "Irrelevance." It was put out by AFA, the Association of Fraternity Advisors, and was being viewed in Masonic circles. It stated that mimes are irrelevant, because of clowns — clowns talk, and thus are better.

The video concludes that if we want the attention of the younger generation we must be relevant to them, and in order for our organization to survive we must adapt and change with the world. The younger generation has access to so much information, but less and less time to make sense of all those options. Therefore, to be relevant we must act quickly to provide sensible answers to their questions. This video made me think. Does Freemasonry need to change in order to be relevant in today's high-tech, fast-track world? I believe NOT. In fact I believe that we are relevant because we are different.

I think that it's OK to use a responsible level of social media, to perhaps locate and foster new potential members, or network professionally or learn from a community of Masons; but our beliefs, our ritual and our practices are fine the way they are, and have always been.

Grand Master's Itinerary April

- 2 Granite Lodge No. 127, Oyster Night; Masonic Hall, Blackie
- 3-5 All Canada Conference; Winnipeg, MB
- 7 Strathmore Lodge No. 53; Namaka Community Hall
- 9 Canada Lodge No. 165; King George Masonic Hall, Calgary
- 10 Board of Benevolence, Red Deer
- 12 Griesbach Lodge No. 191, Mess Dinner; Officer's Mess, James Curry Jefferson Armoury, Edmonton; 18 00 h, RSVP Required
- 14-24 Hawaii (attending the Grand Lodge of Hawaii during visit)
- 25-27 — 49th Annual Masonic Spring Workshop; Delta Lodge at Kananaskis
- 28 Hussar Lodge No. 130; Masonic Hall, Hussar

For any changes or updates in this Itinerary, please check the Grand Lodge Website at

www.freemasons.ab.ca

It is generally accepted that the pace of life and its stresses will get even more hectic than at present. Although people may be able to cope with this intellectually, I question if many can cope with it emotionally, with the Internet bombarding us with a mass of ethical and unethical information in the privacy of our own homes. Bro Michael Yaxley, President of the Board of General Purposes of the Grand Lodge of Tasmania wrote: "Society does have a need for a body such as Freemasonry. I believe that this need will increase rather than decrease. In the next century the work place will not offer fellowship and camaraderie sufficient to satisfy the social instincts that people have. Many people will work at home, linked to the office by computer and telephone. Others will work in an office with complex but nevertheless

inanimate equipment. The irony of the Age of Communication is that people spend, and will spend, more time by themselves."

When I first became a Freemason one of my first impressions was that attending Lodge was like being in a different world, and that was over forty years ago. When I was hectically working in the last years of my career, I would be better rested in the morning if I attended Lodge the night before, even if I arrived home late. I believe that chatting in chat rooms, engaging on Facebook, or tweeting on Twitter does not provide the emotional experience that is needed, and that our Lodges provide. Brethren, may our Lodges remain a safe haven and be that emotional connection that the younger generation needs, and may our Brotherhood continue to be relevant until time shall be no more.



Bow River Lodge No. 1 presents

**THE MYSTERY SCHOOLS
IN ANCIENT TIMES**

Wednesday, April 16, 2012

Bow River Lodge No. 1 will present a special evening with
Dr. James Hume
from the Department of Greek and Latin Studies, University of Calgary. Dr. Hume is a longstanding member of the university and has devoted a lifetime to scholarly research on, and teaching of, classical studies.

The Mystery Schools are a highly relevant topic to our Craft, and the evening promises to be an insightful, thoughtful learning opportunity
for
Masons, families and friends.

Date: Wednesday, April 16, 2014
Time: Cocktails 6:00 PM Dinner 6:30 PM \$20 Presentation 7:30 PM
Place: Freemasons' Hall, 330 – 12th Avenue SW, Calgary, AB
Dress: Business attire

**PLEASE RESERVE via an email to gmconn@shaw.ca
ON or BEFORE April 1, 2014.**

Alberta Miscellany

Thoughts from the summonses, selected by Bro Trevor Morris

Strathcona Lodge No. 77

One of our greatest privileges is visitation. At this point in time, as an Entered Apprentice, you have the privilege to visit any Lodge in the world and be welcomed as a Brother. Every time you visit, another connection is made in the fabric of life, the weave of the connecting threads becomes stronger and tighter. Visitation is an honour to be cherished and used. The more you visit the bigger your world becomes through friendship. To aid you in discovering a larger world I encourage you to accompany the Senior Warden any other Brother on their visitations. I am confident that if you ask or voice your desire of visiting, you will get a positive response. The Senior Warden typically announces and publishes his monthly visitation schedule within the summons. All you have to do is accompany him as he is sojourning and binding the ties of friendship. As they say: "You get out of Freemasonry what you put into it." Visiting and friendship is defiantly a good start.

WBro David Calder

Avon Glen Lodge No. 170

The Altar of Freemasonry¹

From the earliest times, the altar has been regarded as an indispensable requisite in places of worship. If it is the idea that the Lodge is a symbol of the Universe, it is then very apt that the altar should be in the centre, since the Supreme Being whose favour we solicit and whose love we acknowledge

is the centre and source of all creation.

In modern Freemasonry the altar is where we take vows of fidelity, purity and service and seal that oath with an act of love and loyalty, thus rendering it a solemn obligation. The altar is the appropriate location for the three great lights of Masonry, which we know are the Volume of the Sacred Law, the square and the compasses. These are considered the furniture of the Lodge and these are dedicated respectively to God, to the Master and to the Craft.

The initiate is told that the Volume of the Sacred Law is a gift from God to man to rule and govern his faith, the square is to square his actions and the compasses to keep him within due bounds of all mankind. God has chosen to reveal his divine will in the Volume of the Sacred Law rather than by any other means. The compasses, as the chief instrument of architectural plans and designs, are assigned to the Grand Master as head and ruler of the craft. The square is given to the whole Masonic body because we are all obligated within its boundaries.

As we rise from the altar to take our place in the universe symbolized by the Lodge, we should, as obligated Masons, carry with us the three great lights - guiding us from our initiation onwards, instilling in our hearts the Volume of the Sacred Law as the standard of truth, the square as the monitor of mercy and the compasses encircling our temperance and of which we should constantly be aware.

The lessons which the Craftsman learns at the altar of Freemasonry should not only be seen reflected in his own life, but should help him to influence the world around. The thought is beautifully expressed by the opening lines of a poem written by Brother Macbride, Bard of Leven St. John No. 170 [Scottish Constitution]:

*Go forth, go forth and be a Mason true,
Be Master of thyself, and thou shalt sway
A mightier sceptre than great Caesar knew,
A Kingdom grander, born not for a day,
But as thyself — immortal.*

WBro Barry Jones

¹For further discussion, see "The Altar of Freemasonry," *The William Harvey Anthology*, James Green, ed., Inverness-Shire: Temple Arch Publishers, 2000, pp 29–34.

Job's Daughters International

Bethel to Be

Lethbridge, Alberta

Brethren, we are trying to re-institute
Bethel No. 2 in Southern Alberta.

Should you have family in this area who
may be interested, please contact

Bro Bob Marsh at bobmarsh@telus.net
or call 403-715-4771

The Origin of Happiness

VWBro Irwin Vines, Internet Lodge of Research

Everyone wants to be happy. The Greek philosopher Aristotle even claimed that happiness is our primary goal in life:

Happiness is the meaning and the purpose of life, the whole aim and end of human existence. — Aristotle

Yet what do we really understand about happiness? How do we know if we're truly happy? Are there things we can do to improve our chances of being happy?

What makes us happy?

Do happy people really laugh all the time? While we might state we're happy that a suffering, elderly relative died

peacefully in his sleep, we're unlikely to laugh about it. Well-known examples of happy people include such individuals as the Dalai Lama and Mother Theresa. Although an infectious laugh is one of the Dalai Lama's endearing qualities, he certainly has a more serious side. And Mother Theresa, who exudes love and happiness, is not known for uncontrolled laughter.

What about friends and family? Are they our primary source of happiness? Can your job make you happy? Or is happiness simply having pleasurable feelings?

The Philosophical View

Few people have investigated happiness more thoroughly and over a longer period of time than the ancient philosophers. They boiled the debate down to a battle between two basic views, *hedonia* and *eudemonia*.

Hedonists believe that happiness is the opposite of suffering. To them, the purpose of life is to maximize pleasure, which minimizes misery. This quest for pleasure through whatever means can lead to excesses in food, alcohol, and sexual activity.

Eudemonia, on the other hand, combines the Greek words for 'good' and 'spirit.' It contends that happiness arises from the pursuit of becoming a better person often through altruistic activities.

The argument boils down to whether happiness is derived from external pleasures (the hedonic view) or comes from within (eudemonism). Of course, the two philosophies are not mutually exclusive since the money the hedonist desires may enable philanthropy which the eudemonist values.

Defining Happiness

Modern research shows that truly happy people orient themselves around three core principles: family, friends and spirituality.

In his book *Authentic Happiness*, Martin Seligman, a leading researcher in the field of positive psychology, asserts that true happiness consists of three parts:

- **pleasure** is the “feel good” part of happiness;
- **engagement** refers to living a “good life” of work, family, friends, and hobbies; and
- **meaning** refers to using our strengths to contribute to a larger purpose.

Although all three are important, Seligman says that engagement (or social interaction) and meaning (or moral behaviour) are most important to a happy life.

If moral behaviour and positive social interaction are truly the keys to happiness, you might well expect an organization that states its chief purpose is “...to endeavour to be happy ourselves and to communicate that happiness to others” would focus its attention on these two fundamental components of happiness. In the words of The General Charge, Freemasonry instructs: “The object of meeting in the Lodge is of a two-fold nature; namely, moral instruction and social intercourse”. Maybe those Freemasons are onto something!

Characteristics of Happiness

Happiness is a present condition. It occurs only now. A pleasant occurrence in the past is a memory. A pleasant occurrence in the future is anticipation. True happiness can only occur in the present.

Happiness is an inside job. Consider Seligman’s definition of happiness:

pleasure — we can change our reaction to unpleasant situ-

Investiture of New Grand Lodge Organist



The incumbent having resigned because of poor health, at the 18 January 2014 Regular Communication of Commercial Lodge No. 81, Bro Jonny McCormack, the organist for Commercial Lodge, was invested as the VW Grand Organist.

Bro McCormack was duly invested by MWBro David Roth PGM and RWBro John Slade DGM.

ations and conditions so that they become less unpleasant or even pleasurable;

engagement — we choose our friends, hobbies and employer; while we don’t choose our family, we can choose how we interact with them;

meaning — we alone determine how faithfully we follow our chosen code of ethics.

Each of these conditions is, at least to some extent, under our own control. Hence we are indeed the architects of our own happiness.

Happiness is outward focused. Pain and misery are egocentric. It is my finger that is sore; my pride that is wounded; my loved one that has passed. Kindness, on the other hand, is externally focused. To direct your centre of focus outside yourself, try helping an elderly person cross an icy street or a young child blow bubbles for the first time. Acts of genuine kindness and altruism are accompanied by a loss of self-consciousness.

The Bottom Line

Pleasure is a kind of momentary happiness produced by contact with pleasant objects or people. It ends when that contact is broken. Kindness, or the exercise of altruism, however, provides lasting gratification. The work done by Dr. Seligman, the pioneer of positive psychology, concludes “the joy of undertaking an act of disinterested kindness provides profound satisfaction.”

In the end, our happiness is determined by how we choose to live our life. True happiness comes from externally focused altruism which, in contrast to fleeting ‘good times,’ brings lasting contentment.

Vacant Chair Ceremony in Lethbridge

On 10 November 2013, North Star Lodge No. 4 in Lethbridge, assisted by members of Diversity York Rite College No. 202 and members of the Air Cadet Corps, held their annual Vacant Chair Commemorative Ceremony in honour of those who have paid the ultimate sacrifice in times of war, peacekeeping missions and daily law enforcement.

The Remembrance Day Address were given by RWBro Wayne King (Colonel Retired); Lt. Colonel Jean Maisonneuve, Commanding Officer 429 Transport Squadron, Royal Canadian Air Force (based in Trenton, Ontario); Chief Warrant Officer Bryan Pierce and Honorary Colonel Kemp Stewart. Wreaths were placed on behalf of government, military, veterans, law enforcement and Masonic bodies.

