

THE ALBERTA Freemason



Editor: RWBro
George Tapley

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The Freemason in War

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News comes that Freemasonry in Norway and France has been suppressed. Without doubt the same thing has happened in Belgium and Denmark and may have in Sweden. Masonically, Europe, with the exception of the British Isles, is dark and the fate of the Ancient Craft made desperately clear should totalitarianism reach its ultimate.

Freemasonry, as a band of brothers based upon principles of individual freedom of political, social and religious conscience cannot survive in a totalitarian state. The ideals of the swastika and the square and compasses are as black is to white. The issue is clean cut. As citizens, we must fight for our country; as Freemasons, we must fight for the continued development of the system of government, the social, religious and political freedom loosely described in the term "Democracy."

Our duties as citizens in the Dominion of Canada are clear, and to the thinking Freemason his duties as such should be equally clear. Truly they have been wrapped in high-sounding phraseology by orators and writers "from time immemorial" but stripped of the

trappings they stand and will stand clear as day.

Freemasonry stands for life "on the square." It makes every man a free man, head up facing the sun, marching in the van of progress of those of which he is a leader. The true Freemason need bow to none; he translates the Golden Rule into action in his vocation and avocation, his conduct and his example. He need not cringe, hat in hand, before any dictator, civil or religious, begging for the right to his belief. He is a "Free" Mason, a builder in his own individual right.



Capt Arthur Roy Brown, DFC & Bar (1893–1944), the man who brought down Manfred Von Richthofen, the "Red Baron," was initiated into St. John's Lodge No. 63, GRC, on 22 November 1915 before he went to war.

In his vocation he serves honestly, ready to add just a little more than he is paid for. He does not misrepresent his skills, neither does he attempt to disadvantage his fellow man by false report, or plot, or secret use of unworthy influence of any kind. "Pull," except the "pull" of individual merit, is to him anathema. When he loses in a fair fight he binds his wound quietly and harbours no malice, but prepares for the next encounter.

He does not believe the world owes him living or preferment, but by honest service earns them.

In his avocation he finds rest for his individual spirit. He sees the medals and the honors fall upon the unworthy and



Capt Wilfrid Reid "Wop" May, OBE DFC (1896–1952), was initiated in Unity Lodge No. 51, GRA, on 21 June 1921 and was active through his life.

envies them not, knowing that time, the fine sifter of judgments, will separate the chaff from the grain and honour the men who have performed the lasting service.

In the present stress he realizes that all his kind are in the battle, that as a Mason he can and must act as a Mason to build the courage, weapons, wealth and drive to beat the menace of the dark. He will not rush from one movement to the next. He will not listen to every hysteria which beats upon his senses nor waste his substance on the numerable causes of self-appointed beggars. He will use his reason and his skill, refusing to be led away into the blind alleys of sectionalism, pettiness and the all too human desire for personal glorification at the expense of his fellows.

He acts within the limits of his capacity and of his philosophy, secure in the knowledge of his own ability and that right is might, and truth will conquer.

The world's stress is his stress brought to the level of the individual. He knows that in union is strength and that in the true performance of the demands of Brotherhood, set before him in stark reality by his obligation as a Freemason, he will add his weight to the forces of truth and justice which must and shall prevail.

In short, he will do his share, as a man and as a Mason without guile.



Gen Sir Arthur Currie (1875–1933) by Major James Skitt Matthews ca 1934. RWBro Currie was initiated 3 August 1898 in Vancouver and Quadra Lodge No. 2, BC&Y, was MW in 1904 and later served as DDGM for Victoria District.

The 2013 Grand Orator's Address

WBro Ed McLaughlin, Most Worshipful Grand Lodge of Colorado

In taking a good look at the world around us today, it should come as no surprise to anyone that good values are in decline, not only in this country, but in society as a whole.

I feel this is due mostly to the fact that the greater portion of society does not stop and take time to realize that life's blessings surround us on a daily basis. This decline is vividly displayed in the ever-growing impatience of people towards one another and man's inhumanity to man.

But maybe by banding together we can bring about a change to some of that in our own small way. It all depends on where you look and how closely you wish to examine life. As Freemasons we have a unique benefit that society in general cannot fully take advantage of. That benefit is to put into use what we've learned from the wise teachings handed down for generations: friendship, morality and brotherly love, coupled with a sincere wish to be of service to others, and to be grateful to our Creator for our own blessings.

Let me clarify by saying that it is not my intention in the process of this oration to lecture or preach to any of you, nor to profess to you the need for any enlightened wisdom gleaned from some hidden meanings of our glorious Craft which we all cherish. Even though I wholeheartedly believe that these things are of tremendous value with regard to the continuing education of a Mason, the simple truth is that it's just not my agenda for today. Moreover, it **is** my intention to express to you that I personally feel that many of us may have overlooked, and in some sad cases forsaken, the true reason of why we sought out and joined this hallowed Fraternity in the first place.

I believe that the vast majority of us no doubt originally sought initiation to the Craft due to an acquaintance we had made and a desire to learn more about how that person learned to live their life

in a fashion that we held in high regard; to emulate that person, if possible, and to adopt this respected way of life. Now whether this was result of conscious thought or blind intervention, that factor remains strictly the knowledge of each individual Brother.

Nonetheless, I firmly believe that we were all searching for something greater when we first sought admission to this Fraternity, and that goal was to be soon realized with the discovery we could now associate with, and learn from, other men of good character. Through such associations, we are enabled to be part of something that not only allows for, but encourages goodwill towards our fellowman and sets a higher standard in the principles by which life is to be lived.

Many of you throughout this past year have heard me speak. That being the case, you will well understand that no discussion from me would be truly complete without some mention about my loving dog. There is a reason for this. This wonderful creature looks at life with a different, even magnificent, perspective. Each and every day she wakes with a vibrant and fresh view of the world. She does not let the things that happened yesterday alter the fact that today is a bright new start and that everything can be just as fresh and exciting as each new day. She does not look to others for a reason to make her day become more important or more valuable, but rather she accepts everything that happens as just what her creator had intended.

No matter what the circumstance, she simply continues on with her day as if each and every moment was exactly what it was intended to be, without regard to what might have or could have been.

Each new day seems to bring forth more things which the previous day did not, and my dog seems eternally grateful for each and every instance with

fervour and delight, as if it had never happened before, regardless if that event had taken place every day of her life or had little or no significant value to that present moment.

This loving creature simply wishes to be and to serve to the delight of that which she deems superior and, if possible, to contribute to the happiness of others. Sadly, my Brethren, I think this is the message that portions of society, and we as Freemasons alike, have lost sight of.

With that said, I would ask for each and every one of you to go back in time with me; back to that exact moment when you decided to submit your petition for the degrees of Masonry; back to that time when all you desired was a path to a greater vision, and the hope to begin a journey to lead you to learn how to be a greater benefit to all those around you, as well as to enlighten you to a greater way of life.

Was it not at that moment when you realized a greater good that dwelled within you? Was it not at that moment when you acknowledged that doing good works for others was truly the path to improving yourself? Was it not at that moment, Brethren, that you understood that only through improving yourself could you possibly become a better entity to work for the betterment for all mankind?

Your eyes were wide open to all the possibilities of how each and every day might teach you how to become a better man. You were armed with a new hope that was being fueled by a vision. That vision was that, with each new day, you could begin to witness more and more possibilities of achieving greater self-worth, and along with that vision, aided by your new association with others, that each new day might bring you closer to a realization of your primary goal.

Even though it may not have been clear to you at that time, this was a defining moment, because it was the beginning of a lifelong journey. Your education process will never cease until you do.

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The Grand Lodge of Alberta, A.F. & A.M.

330 - 12 Avenue SW, Calgary, Alberta T2R 0H2
Tel 403-262-1140 — Fax 403-290-0671
www.freemasons.ab.ca

Grand Master	MWBro Chris Batty
Deputy Grand Master	RWBro James Ratchford
Senior Grand Warden	RWBro Gordon Berard
Junior Grand Warden	RWBro Kenn Culbertson
Grand Secretary	RWBro Jerry W. Kopp



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Editor: RWBro George Tapley

339 Whitefield Dr NE, Calgary, AB T1Y 5S2
Tel 403-280-6776 — Fax 403-290-0671
e-mail: editor@freemasons.ab.ca

The Committee on the Grand Lodge Bulletin

RWBro George Tapley (Chairman);
MWBro Robert E. Juthner, Editor emeritus;
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Now let us drift forward in time to that next defining moment, when you first received light in Masonry; when you knelt at the altar of Freemasonry and you, no doubt, were in a state of bewilderment due to all the information thrust at you. Then suddenly the dark shroud was lifted from your eyes. It was then that you witnessed before your eyes a gathering of distinguished men who had only one purpose at that moment. That purpose was **you**.

This was to be your first lesson, that if those men deemed it important to gather there for you, then accordingly so should you in the future gather for all the men who will follow you into the Fraternity. And just as it was those men who brought forth the early beginnings of your education in Masonry, then so should it be your mission to be part of the education of **all** the men who follow you in the Craft. Because, you see, it is only through the enlightenment of those who follow us that our education truly begins to bear fruit; it is only through our collective wisdom that they have a heritage. Likewise only through their curiosity do we have a future. So the result is that neither can survive without the other. Thus, only through this curious relationship can the strength of this unique bond be fortified and flourish.

This education should be, and needs to be, more than a man can receive elsewhere. It should reach deeper than just the mind, it should go further than the catechism of our ritual, and it should go well beyond the symbolism of the Craft. This education should reach down to the very spirit of a man and impress upon him the need for the standards and principles that this fraternity stands for and which we hold so valuable. In short, it should teach the lessons of always trying to do what is right, simply because it is the right thing to do.

Now, on the subject of Masonic education, while I earnestly believe that the continuance of Masonic education is absolutely paramount to the overall lessons we need to learn in order to enrich our own lives, yet it is of a greater importance where the good of the Craft itself is concerned. However, I also believe that the content and extent of that education should be — and needs to be — the decision of the individual Brother, in order that he may be the judge as to whether his enlightenment is worthwhile.

Further, I believe that this Fraternity is no different from any other organiza-

tion, in that we have within ourselves certain sects or groups, each one with their own opinions or agendas, where the aforementioned education is concerned. This chasm or division may unfortunately never be completely bridged. Yet I wholeheartedly believe that if each and every one of us will take the opportunity to widen our viewpoint and remember who we are, what we stand for, and why we do what we do, then I think we have a greater chance of narrowing that gap and achieving our ultimately unified goal.

Given that mindset, if we all will work to broaden our individual scope on this subject and take a moment to give credence to the opposing opinion, then we just might shed some light on the possibility of affording value and respect to that differing viewpoint. Our ritual teaches us not to allow ourselves to enter into argument with those who through ignorance may ridicule it. To that I would also add, nor enter into argument with those who through arrogance may ridicule another's opinion.

With that in mind, let each and every one of us be fully cognizant of the fact that this ridicule may very well come from within the Fraternity. So in an ef-

fort to be upright, and take that often times lesser traveled, higher road, let us act wisely and prudently. Instead of casting undue judgment, or taking a stand of unyielding opposition, let us try to take a moment to understand and respect why that Brother holds the opinion he does, all the while bearing in mind that this momentary reflection does not mean you must automatically change your own opinion. Nor does it mean that you must withdraw from your position. Such reflection is considerate, it banishes any presumption that there is only one way to accomplish things. If not, then at the very least, we would be able to afford to ourselves the ability to act in the character and dignity of a Mason: to act as we are instructed in our ritual, whereby we can make use of the Trowel which unites us into one sacred band, and among whom no contention should ever exist save that noble emulation of who can best work and who can best agree. Then, my Brethren, after every effort has been made and all the commendable lines of communication have been exhausted, the only truly Masonic option is simply agree to disagree, agreeably.

To be continued next month.

How to Memorize Ritual Work

Ontario Mason Magazine, Summer 2015, The Grand Lodge of Canada AF&AM in Ontario. Adapted from a lecture presented by WBro Mark Waks, Past Master, Hammatt-Ocean Lodge, Saugus, Grand Lodge of Massachusetts

One of the problems that plagues Freemasonry is poor ritual. This does not just mean getting the words wrong, this means ritual that is drab and uninspiring which fails to teach a candidate. Ritual is often mediocre. It doesn't have to be. Anyone can do ritual well provided it is learned well at the start. Ritual is not hard. It's mostly a matter of knowing how to do it, plus a lot of practice. This article is intended to impart some guidelines on how to do good ritual. It doesn't demand lot of time or any particular talent, just a little drive to do well. Read it and play with it. With some practice you should be able to use these techniques to perform good ritual in your Lodge. This method of learning ritual works equally as well with longer speeches as it does with shorter pieces.

1. Figure out the Words — The first step of learning any ritual is to know what you are saying! This should be obvious, but it is often overlooked because Brethren are afraid to admit that they don't already know what the

words mean. Don't be afraid to admit your own limits. Nobody ever gets every single word right every time. Start out by listening to someone say the speech, preferably several times. (You should be doing this on a regular basis.) Listen carefully, and make sure you understand what is being said. Ask questions (after Lodge of course). Next, go through your "Book of the Work" to carefully see how much you can read. Mark words that you cannot figure out or that you are unsure of. This is the point to catch any mistakes you may be making. Then call or get together with an experienced ritualistic and talk through it, reading out of the book slowly. Have him correct any mistakes and fill in the words you don't know.

2. Understand the Speech — This step gets overlooked even more often than the previous one. Read through the ritual a couple of times and make sure you really grasp its meaning. Don't just know the words, know what the words are talking about. Find out who

the characters being talked about are. Again, ask questions. Now, start trying to understand the speech structurally. Any ritual is made up of components of separate pieces that are linked together. For example, a section may be talking about symbols, with three paragraphs per symbol: concrete meaning, abstract meaning, and purpose. Figure out what these pieces are. You will use them later. The next step is especially useful for long speeches. Visualize the speech. Any speech can be thought of in terms of movements, places, rooms, etc. Words are hard to remember but places are easy. An example is the Senior Warden's Lecture, which walks through King Solomon's Temple. It's no accident that the path is easily visualized. This is why symbols are used in the first place, because they are easy to learn and internalize. Use them!

3. If You Can't Read it, You Can't Say it! — Start out by reading the speech over and over. Read it out loud when you get the chance. This step is particularly important and skipped more often than any other. Do not skip it; this is how you get your brain and mouth trained to the words. It may sound silly, but it really matters. The mental pathways used to talk are distinct from those used to read.

4. The Sentence — Now, start trying to learn sentences. Just sentences. Read the first word or two of the sentence then try to fill in the remainder from memory. Do not fret if you can't do it immediately, it will probably take at least 5 or 10 times through before you are getting most of the sentences. You will find some that are harder than others. Hammer those ones over and over (but don't totally neglect the rest while you do so). Again, get to the point where you are doing reasonably well before going on to the next step.

5. The Paragraph — Once you have got most of the sentences, try to move on to paragraphs. Again, some will be easy and some will be hard. Try to understand exactly why one sentence follows another. In most cases the ritual does make sense. An individual paragraph is almost always trying to express a single coherent thought in pieces. Figure out what that thought is, and why all the pieces are necessary. Keep at this until you are able to get most paragraphs by glancing at the first word or two, or by thinking, "Okay, this is the description of truth," or something like that. Finally, start putting it all together. You visualized the speech and figured out

how it hooks together. Now use that visualization to connect the paragraphs. Make sure you have some clue why each paragraph follows the one before. In almost every case the next paragraph is either a) continuing this thought, or b) moving on to a related thought. In both cases you can make memorization much easier by understanding why it flows. Convince yourself that this paragraph obviously has to follow that one, and you will never forget the order.

6. Smoothing It Out — You are now at the point where you have got pretty much all the sentences down, and most of the paragraphs, and you are able to get through the whole thing only looking at the book a few times. Now, start "saying" it out loud when you are alone at home, pretty much anytime you have some privacy. Try saying it all out loud, at full voice. It sounds very different when you actually say it aloud. You will find that you stumble more, and in different places. Some words turn out to be more difficult to pronounce than you expected. Try it a few times. Start out by trying to do this frequently, once, even twice every day. It will be hard at first, but it will gradually get easier. When you are starting to feel comfortable, slow down, but don't stop. Practice it every couple of days, then every week. Don't slow down below once a week. If you feel up to it, see if you can speed up your recitation. (But do not ever speed-talk the ritual in open Lodge. That's for memorization and rehearsal only).

7. The Mindset — Last part. You are now at the point where you pretty much have the ritual memorized. Now, the trick is learning how to perform it well. Everyone has some amount of stage fright. The trick to overcome is control of the nerves. Now that you are comfortable reciting the ritual, observe how you do it. By now, you are not thinking about it, so your mouth is doing almost all the work, with the conscious mind simply making a few connections between paragraphs. That is the right state to be in. Think about how that feels and learn the feeling. Before you go in to "perform mode," do some basic acting exercises. Take a few deep breaths, concentrate on not thinking. For now, just worry about being calm. Being calm is far more important than anything else. If you are calm, you are unlikely to mess up too badly. If you are tense, you are far more likely to mess up. Some people like to exercise the body to relax the mind. You should do whatever works for you.

8. Acting — Now the final step, which separates competent ritualists from good ritualists. Now that you are able to let your mouth do all the talking, start listening to yourself. Think about the ritual again, but don't think about the words, think about what it means. What are the important bits? Emphasize those. How could you use your body or hands to illustrate a point? Try talking to the person in front of you, not just at them. Look them in the eye and make them get the point. You are teaching an important lesson. Try to capture the emotional intensity of that importance. Think of your "performance" as a melding of two parts. Your mouth is providing the words, your mind and heart the emotion. Again, nothing beats practice. This is what rehearsal should really be for; taking a dummy candidate in hand and learning how to really get the point across. Don't fret if you find that you need to change "modes" now and then. Here and there you will need to think about the words briefly, when you change paragraphs or hit a hard sentence. That won't throw you, though, so long as you keep track of what you are saying. You have already figured out why each part leads into the next. That will guide you when you stumble.

9. Conclusion — Don't expect to get all this down instantly. It takes most people a few years to really get good at it. Just try to advance yourself bit by bit. Learn the transitions and pieces first. If you have that you can get through the ritual. Next time, work on memorizing more thoroughly. The time after that, work on getting it really smooth. After a while, you can build up to the point where you have the luxury to act. At that point, you will find that you start doing the kind of ritual that Freemasonry is meant to have, both moving and interesting enough so that the candidate (who is the whole point) actually learns what you're saying and what it actually means. And if you really do it well, you will find that you come to understand the meaning of the ritual a great deal better yourself. An extra hint, smile when you speak of happiness. Feel happy and your voice will adjust itself to suit. The same applies to other emotions. If you get the expression right, the rest will follow.

10. The final point — Have fun! Freemasonry is about friendship. Don't get worked up just because you have a part to do. Enjoy the moment and the experience.

Your DDGMs 2015–2016

We are pleased to introduce to our readers the District Deputy Grand Masters serving the Craft in Alberta during the 2015–2016 term. This will be continued in the next two issues of The Alberta Freemason.

Alpha District

RWBro Chris Cleary was born in 1956 in Toronto, Ontario. He attended Ryerson University and graduated with a Diploma in Business Administration in June 1978. After graduating he managed a retail grocery store in Orillia, Ontario for two years before joining Schneider Foods as a relief Sales Representative in April of 1981. He took on numerous sales positions of increasing responsibility with Schneider foods, and has lived in Sudbury, Ontario; Kamloops, BC; Port Coquitlam, BC; London, Ontario; Garson, Ontario; and Barrie, Ontario, finally settling in Calgary in November of 1999. He retired from Maple Leaf Foods (formerly Schneider Foods) in May 2012. Currently he is a Consultant with Investors Group, Canada's largest financial planning firm.



He has been happily married to Kathy for 33 years, and has two sons, MacLean and Matthew. Kathy and Chris are now empty nesters — he has a passion for golf and fine wines, and considers himself a foodie. Chris also enjoys mentoring young people, to help them reach their potential.

Bro Cleary is a member of Cascade Lodge No. 5 in Banff. He was initiated in December 2003, passed in February of 2004, and raised in May 2004 and was Worshipful Master in 2009 and 2012. He is an active member of the Banff Alpine Shrine club and Al Azhar Temple. Chris and Kathy are members of Zenith Chapter No. 85 of the Order of the Eastern Star in Cochrane.

Athabasca District

RWBro Wally Watts was born in 1954 in St Thomas, Ontario and attended Fanshawe College in London, obtaining his Diploma as a Legal Survey Technician in 1974. He moved into an administrative role with CE Lummus at the Douglas Point Heavy Water Plant, then career opportunities brought him to Alberta in 1979 where his career prospered in heavy construction and the oil and gas fields in Canada and Korea. In 1997 he joined Syncrude Canada Ltd as a Contract Administrator and finally retired from Syncrude in February 2010, after a very enjoyable and rewarding 23-year career. He finished his career as a Senior Project Manager in the mining division. Retirement lasted approximately 48 hours, when he started a new life as a self-employed consultant and ended up right back in Fort McMurray. For the last year he has been practicing what he is told is actual retirement: spending his time with Masonry, wood working and cutting grass.



He presently resides on an acreage just west of Edmonton, but has been told that he actually lives out of his car and lives to attend Masonic functions. In reality his true pride and joy in life is his 40 years of marriage to his wife, Joy, and being blessed with their three children, five grandchildren

and one great grandchild.

Bro Watts started his Masonic journey in 1993 in Ft McMurray Lodge No. 195 and had the privilege to serve as Worshipful Master in 1998. Craft Masonry has provided him with many exciting and rewarding opportunities over the years, including Charter Immediate Past Master of Aurora Borealis Lodge No. 201; Honorary Member of Millennium Lodge No. 2000; District Secretary of Athabasca District in 2003; Grand Tyler 2009; Grand Lodge Executive 2015–2017 and Grand Lodge Finance Committee 2015.

He is also a member of several Masonic concordant bodies, including Royal Arch Masonry (Grand First Principal of Alberta 2012–13) and President of the Order of the High Priesthood 2012–13. He is also a member of the Knights Templar, Cryptic Rite Masonry, Red Cross of Constantine, York Rite College, Holy Royal Arch Knights Templar Priests, Al Shamal Temple and Ft. McMurray Shrine Club.

Masonry has played a very big role in his life over the years, through the teachings of the ritual and those with whom he has come to know and admire in our great Fraternity. His Father, a Mason for 50 years, was a very big influence and teacher in his development, although Bro Watts did not come to realise the extent of his influence until he had a family of his own. He believes Masonry is strong and very alive in Alberta because we never lose sight of the basics, while looking forward to the never-ending change in the face of Masonry through our young members and the influence of advancing technology. We are blessed to have a balance of ages in our Fraternity, which keeps us from forgetting our past, while having the energy and willingness to challenge the boundaries brought to us by our youthful Brothers.

Beaverhills District

RWBro Carrol Wilson was born in 1949 in Pembroke, Ontario. He has been married to Susan for 43 years. They have two children, David and Cerys, and three grandsons, Rhys, Ryan and Rowen. David, his wife Krista and their three boys live in Doha, Qatar. Cerys, an EMT in Fort Saskatchewan, lives in Bruderheim, Alberta. Carrol has a sister Ruth and a brother Andrew both living in Wales.



Although born in Canada, Carrol's family returned to his mother's hometown of Blaenavon in South Wales when he was five years old, and he received his education and technical training while living in Blaenavon. He served his apprenticeship with Saunders Valve and later practiced his trade as a toolmaker. Carrol's interests while at school were sports, mathematics, geography and singing. He was a successful rugby player at school and went on to play 1st class rugby in Wales. Carrol was a keen squash player and is still a keen golfer. While living in Wales he was a baritone in Blaenavon Male Voice Choir.

Carrol immigrated with his family to Canada in 1981, starting work with Stelco in Edmonton in 1981. Since then he has worked in various technical and managerial positions with a

number of engineering companies. In 1998 he left the tools behind and entered the Quality Assurance department of Dresser Rand Canada. He developed the Quality Assurance practice for Dresser Rand and is currently Quality Manager for all Dresser Rand Operations in Canada.

Carrol joined the Craft in Victoria Lodge No. 13 in Fort Saskatchewan on 8 April 2003, was passed to the Fellowcraft Degree on 10 June 2003, and raised to the Sublime Degree of Master Mason on 28 October 2003. Carrol has demonstrated his strong commitment to Freemasonry and to Victoria Lodge by commencing his journey through the chairs almost immediately. His journey through the chairs was accelerated by the loss, in a very short while, of a number of senior members of Victoria Lodge and Carrol found himself Master of the Lodge for the first time in 2008–2009, less than five years after his being raised to the sublime degree. However, Carrol was equal to the task and in his usual thorough, business-like manner proceeded to make up for his lack of Masonic experience by sheer hard work. This baptism of fire has served Carrol in good stead, and he has continued to increase his knowledge of, and provide leadership to, his Lodge and to the Craft. Carrol is currently serving his third term as Master of Victoria Lodge for the Masonic year 2014–2015, having previously served in the chair of King Solomon in 2008–2009 and 2010–2011. Carrol served as Beaverhill's District Secretary during RWBro David Marr's period as DDGM in 2011–2012. In 2013 Carrol also affiliated with Sherwood Lodge No. 183 where he currently serves as Senior Deacon.

Chinookarch District

RWBro Duane Creasor was born in 1959 in North Bay, Ontario. He started his working career with Sears Canada Inc. in various roles, including Operations Manager, for a total of 16 years, moved to Calgary in 2000 and since 2005 has lived in Lethbridge with his spouse, Rose Garon. He worked as a General Insurance Agent for the Cooperators, both prior and after his move to Alberta, then in 2002 he joined Johnson Inc./Unifund Assurance Co. He was responsible for their office in Lethbridge from 2005 and has recently been transferred to their Grande Prairie office. He was also a member of the Canadian Armed Forces from 2002 to 2005 and is still a member of the Royal Canadian Legion. Both he and Rose enjoy travelling, with a highlight being a trip to Scotland in May 2012. He has four children and seven grandchildren



He was initiated in Charity Lodge No. 67 in Lethbridge on 19 February 2007, passed 16 April 2007 and raised 18 June 2007, serving as Worshipful Master in 2011–2012, during their 100th Anniversary. He served as Chinookarch District Secretary in 2013–2014 and again in 2014–2015. He was also became the Chinookarch District Masonic Foundation representative in November 2013.

He is also a member of the Eastern Star, Widow's Sons, Shekinah Chapter No. 4 of the Royal Arch, Acre Preceptory Knights Templar, Cryptic Rite, Red Cross of Constantine, Knights Templar Priests, York Rite College and Lethbridge Shrine Club.

He is a 33rd Degree Member of the Ancient Accepted

Scottish Rite of Canada and a member of the Royal Order of Scotland. For the Scottish Rite, he served as Thrice Puisant Grand Master of the Lethbridge Lodge of Perfection in 2012–2013 and Most Wise Sovereign of Chinook Chapter of the Rose Croix in 2013–2014 and again in 2014–2015. He is also 1st Lieutenant Commander of the Southalta Consistory, in Calgary. He served as the President of the Lethbridge Shrine Club in 2014 and again in 2015.

Mighty Peace District

RWBro Jason Casselman was born in Ottawa, Ontario in 1973. He was raised on a mixed farm in Finch, Ontario in Stormont County, on the farm that his great-grandfather started. With a desire to work in the agricultural industry, Jason attended McGill University at the Macdonald Campus in Sainte-Anne-de-Bellevue, Quebec and graduated from the 3-year Farm Management Technology program in 1998.



He moved to Shakespeare, Ontario and worked for Cargill selling crop inputs and Agronomic services. He married his wife Lora in 1999 and then moved back to Stormont County, working for MacEwen Agricentre in Glengarry County. In 2006 Alberta called out to Jason and Lora and their children Travis and Ashley, so they moved to Fairview, Alberta where Jason worked as the Agronomy Manager for Cargill in the Peace Country. Jason left Cargill in 2010 to be a partner in Dunvegan AG Solutions, an independent crop inputs dealer in Rycroft, Alberta. Jason is now employed with Monsanto (since 2013) as Territory Account Manager, working with farmers and ag retailers selling DEKALB brand seed in the western Alberta and British Columbia Peace territory.

His interest in Freemasonry comes from having come across a picture of his grandfather, Archie Casselman, and the McGill Masonic Club 1937–38 while going through some old photos. He showed the picture to his brother-in-law, John Wood, who was a Mason at Lancaster Lodge No. 207, GRC, and exclaimed when he saw the picture of the club that one of the members in the picture, Andrew Harkness, was also a current member of Lancaster Lodge. Jason realized that he had to meet Andrew Harkness and show him the picture. Jason was initiated into Lancaster Lodge on 23 April 2002 and received his Master Mason's apron on 17 January 2003, with Andrew Harkness present. Jason served two terms as Worshipful Master of Northland Lodge No. 147 in Fairview. He is currently the Junior Warden of Peace River Lodge No. 89.