



## Editorial

Brethren, welcome to the March edition of the Alberta Freemason. I have a couple of things to discuss this month.

As I stated in the February issue, we are creating an editorial board for the Alberta Freemason and to that end I would like to welcome two brethren aboard:

VWBro Robin Carson a member of Evergreen Lodge #166 in Edmonton. (check out the Alberta education this month)

WBro Eric Bumstead a member of King George Lodge #59 in Calgary.

If you are interested in joining us on the team (another one or two would be great) then you know how to contact me.

Soap box time - Here we are at the beginning of March and on every treasurer's mind is dues, it is every worshipful master and secretary's nightmare. Usually the Lodge has put a budget together in the fall and it all runs or fails according to the way the brethren fulfill their financial obligation. For most of us we listen to the treasurer stand at every meeting to pay the bills, but where does that pot of money come from? How often have you heard the secretary ask for any dues?. If you are one of those with outstanding dues then the question is for you. Whether or not you are a regular attender, you know that there are dues to pay every year, so I have a total lack of understanding why it takes so long to get the dues in. And for those who fall into the trap of owing more than one year their masonic journey can and probably will come to an end. Regulation II.3.J.5. states:



a. The lodge May suspend a member of a constituent lodge who owes the current years dues ipso facto, provided that a majority

vote of the members present confirms suspension at the last regular meeting of the year. The Worshipful Master shall then immediately issue a suspension to take effect as of December 30 of the same year. 2017

b. A member of a Constituent Lodge, who on the thirty-first (31st) day of December in any year owes dues for more than one (1) year shall be suspended, ipso facto, provided that by majority vote of the members present at any Regular meeting of the Lodge before such suspension shall take effect, the Lodge may, on a recommendation of a Committee appointed by the Worshipful Master for that purpose, remit one (1) or more years of such dues.

The above may seem rather like a hammer to crack a nut, but let's look at the ramifications of unpaid dues:

1. The lodge could well need to use its emergency fund/investments to ensure it can fulfill the budgetary commitments.
2. The Grand Lodge per capita fees are worked out from the December 31st semi annual return. If you are a member on that date then the fee for the year will be charged, payable in two payments.
3. Budgets are put together expecting that all the brethren will pay their dues. If a significant number are paying late or don't pay at all, then the lodge's continued success can be put in jeopardy.

Brethren please look in the mirror and ask yourself, "What is the first thing I can do for my lodge?" Fulfilling your financial obligation is a good start, the second thing would be to attend. Just turn up and spend some time with your brethren, you never know what you will find.

Steve, Editor AFM  
[editor@freemasons.ab.ca](mailto:editor@freemasons.ab.ca)

## From Around the World

# An observation on Hatred and Freemasonry

by Bro Byron J. Collier.

In 2014, a man walked into a church in Charleston, South Carolina, and shot nine attendees of a midweek Bible study group. In 2017 a mosque in Bellevue, Washington was burned to the ground by a man who had earlier assaulted a member of the mosque. In that same year, upside down crosses and the phrase “*great tribulation is at hand*” were spray painted on the Masonic Temple in Fort Collins, Colorado. Just one year ago a Brooklyn synagogue was defaced with anti – Semitic slurs and a call to “*Kill all Jews.*” In November of 2019 an unidentified man tossed a Molotov Cocktail into the outer lobby of the Grand Lodge of New York in Manhattan. Shootings are reported with increased frequency.

Every night we are bombarded with broadcasts of new and different acts of violence, so much so that society has grown numb to all but the most extreme. Several weeks ago, a visiting Brother lectured on the question, “Why Do They Hate Us?” at Mount Zion Lodge No. 135 in Metuchen, NJ. In recent years the climate of violence in the United States has been on the rise. The fact that aggressive behavior is again being visited on the Craft is not nearly as disturbing as how violent acts have become commonplace - I dare say acceptable, and as Freemasons, we’re not preparing ourselves to handle them.

Sad is the era when faith and innocence are victims of wanton aggression. Once upon a time, the thought of desecrating someone’s home, school, place of prayer, or congregation would get the thinker a slap! Of course, ‘once upon a time’ is longer gone than not, given man has been using

terror as a tactic in the days before the Old Testament. Hatred based bias and prejudice are no strangers to Freemasonry or humanity, and every era has found a way to justify their behavior. Yet, besides the Morgan Affair and the brief Anti-Masonic Party movement, with few examples to the contrary, Masons have stood tall as fathers in their communities. The Craft has been synonymous with the nobility of man as only the best men were offered its benefits, thus any attempt at defaming it only brought shame on the actor. In spite of the fact that in the United States, Freemasonry was divided by the color of a Brother’s skin, and tolerated the visiting of atrocities on their darker brethren - as humans and Masons we rationalize EVERYTHING, but that rationalization comes at a price.

Ostensibly, the notion of Freemasonry exists outside society’s decaying superstructure inasmuch as at its core, Masons are taught that they should respect their fellow man as an equals and do no harm while the general population does not. As society has matured, tolerating [nigh accepting] all of its members, it has, a la Nietzsche, “murdered God” in a horde-like mob. In society’s quest to master all that it perceives and become a “global village”, old totems erode making the once unthinkable, thinkable and doable. Conduct and character are the first casualties of this undertaking and while once acts of senseless violence could be laid up to aberrant discriminatory sentiments, our institutionalization of violence has opened the door to a new, more terrifying wave. Society in general has lost its way whereby the heinous is now merely distasteful, in our collective effort to appear unbiased, and inoffensive, the behavioral bar has been lowered and with it the value of life and its freedoms.

The simple tenets of the Craft will draw the ire of those who are uncomfortable with a structured yet multifaceted world. Freemasonry reminds us that any man of a different belief, or race, or creed than yourself, especially if he is a Brother, has a claim on your kindly offices. This simultaneously simple and revolutionary thought distinguishes the Craft from all other affiliations, and sets its membership up for the reviling

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of the hordes. As Freemasons embrace peoples of all races and beliefs, so with it comes the ire of those who don't like those people. Fear is both motivational and inhibiting and Freemasonry dispels fear through knowledge. A Masonic world is one that calls for the brotherhood of all mankind, and not just under a flag or symbol. Most organized religions recognize an enemy to themselves and band around that common belief and common enemy. But what happens when there is no one to hate? What happens when there is no enemy at the gate? If we accept and tolerate all, The question should not be "why do they hate us", but rather "how should we counteract their hate?" The path of virtue tends to be lonely. It is easy to subscribe to 'horde-thinking', but as Masons, are we not taught better? As confounding as it may be to some, Freemasons are a minority. By striving to make oneself better, you are no longer part of the masses seeking only to "get by". Our beliefs are not mainstream and as such will draw criticism, sometimes violently. Although we live in violent times with diminishing morals and a renewed fear of change, let us not succumb to the fervor of the moment, but rather be strong, true to ourselves and our beliefs, and not to devote good energy to self recriminations. I would submit, we need to do nothing but be ourselves and society will eventually catch up. I pray for Freemasonry's continued strength and that it's membership remain convicted to the oath they took. The example set by good brethren today living right says more than any arson, defacement or even murder.

Ed. Bro Byron J. Collier

JW of Jerusalem Lodge #26

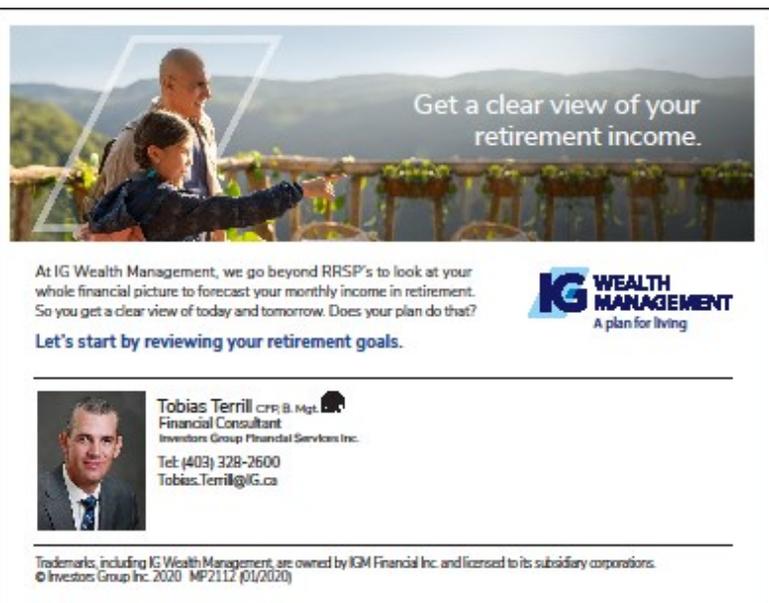
Plainfield, New Jersey

*Ed. Bro Byron first came to the AF with an article in the October 2019 edition. He has again brought a subject that will test our metal. Long may we have brethren to prove our resolve and open our eyes.*

*How's that book coming on Byron?*

Here is a definition of a word found within Masonic ritual that is not common outside of our Lodge rooms.

Divers colours. A lecture in our Ritual describes 'a celestial canopy of divers colours'. To the uninitiated this means that above us there are various



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colours. When the word 'divers' originally came into English the emphasis was on the second syllable because the word 'divers' comes from a French origin. As Masonic ritual was being prepared the phrase 'divers colours' meant 'different colours'. The initiated Mason will learn to understand that there is more to be seen than just the sky above, or the ceiling of the lodge room. The Mason who studies this will do well to look at the representations of the celestial canopy in each lodge room he visits.

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*WBro Marshall Kern, Librarian & Historian*

## Alberta Education

### The Liberal Arts and Sciences



By VWBro. Robin Carson, MMM, PGCh

Based on a presentation to Evergreen Lodge #166, 14 September, 2009

In the Charge of the FC Degree, Freemasons are exhorted to study "the Liberal Arts and Sciences." While our forebears living in the eighteenth and nineteenth centuries would have been clear about what that means, today, the meaning has become obscure.

Wikipedia tells us that "liberal arts" means study "that imparts general knowledge and develops . . . rational thought and intellectual capabilities." In other words, the liberal arts are intended develop thinking skills unbound to a specialty.

During the Medieval period in which Freemasonry has roots in operative lodges, the term "liberal arts" acquired precise meaning, and, in the newly forming schools of higher learning, an extremely formal curriculum based on ancient Greek and Roman models. That curriculum built on liberal arts is what early Freemasons would have understood, since it formed the basis of university education from Medieval times until well into the twentieth century.

Liberal arts curriculum was divided into two parts: the Trivium with three subjects that taught clear and effective communication, and the Quadrivium with four more that were intended to enhance thinking.

The first subject, Grammar, deals with mechanics of language by examining its machinery. Grammar is the one part of any language that is possible to learn completely and correctly. Though to some it might seem like a frustrating and endless study, grammar is finite and rule-based. Learnable, in other words.

The second subject, Rhetoric, puts language to work. To the ancients, the art of speaking opened a way to advance within a highly structured social order. As Masons, learning as we do from spoken ritual, knowing how to speak and understanding what we speak is essential to our craft. Today, Rhetoric includes how to write effectively, too.

The mastery of Logic, the third skill, is both the most difficult and the most useful to its possessor since it permits analysis of thoughts and ideas. Logic sorts truth from untruth and points a sure finger at manipulation of both. Logic also permits reasoned reply during times of emotional heat, but it may require its user to be able to dismiss personal belief in the face of fact.

Arithmetic is the manipulation of numbers according to formal rules. Today, we would call the subject mathematics, which, at advanced levels, becomes a language that bestows upon its user the ability to describe the indescribable.

Geometry, a close cousin to Arithmetic, with its study of angles, lines, points, and spaces, was truly magic to the ancients. Its principles enabled building the pyramids—and the Temple of Solomon. It is Geometry to which Freemasons pay most attention, reminded of it at every lodge meeting by the two-fold meaning of the G above the altar.

The subject of Music encompasses much of what is to be found in all of the other liberal arts. Music is mathematical in structure, has its own grammar—the set of rules by which it is composed—

and even relies on a sort of rhetoric in its presentation as it blends composition and performance. Even logic and geometry enter musical structure, especially in the more formal music of earlier times.

The final subject of the liberal arts is Astronomy. Astronomy meant something quite different to its early students from what it does today. Then, the belief was that the Earth was at the centre of the universe: a cosmology that literally placed God in the heavens above us, and Hell beneath our feet. Thus, Astronomy was a study of the ordering of the Universe itself and not merely the study of stars. Then, as in very ancient times, it included Astrology, too.

In this study of Astronomy it is the Most High who imparts order to the universe, and from this study, individuals found their own places in the scheme of things. Such a study also permitted knowledge of the individual's relationship with king, family, the Earth, other men, and even God Himself. Astronomy was definitely the apex of all other study.

This, then, was the study of Liberal Arts. But what of the Liberal Sciences? "Arts" comes from a Latin word meaning "skill or method," and the word "science" from Latin meaning "knowing." And so, "arts and sciences" are sides of the same coin and are quite rightly conjoined when speaking of them.

In a world in which "fake news" has become a daily issue, a world in which open lies seem acceptable to so many and in which scientific fact can be trashed with the words, "Yes, but . . ." the admonition to learn a method to think and express ourselves rationally is valuable instruction. Freeing ourselves to think for ourselves is a lifetime process, but learning leads to knowledge, and ultimately, so we are told, to wisdom.

Inigo Jones was a famous builder who lived during the time of King Charles I, a century before Freemasonry as we know it first began. A planner and thinker whose name is well-known to architects today, Jones summed up the Seven Liberal Sciences this way: (from The Inigo Jones Manuscript, [1607])

The Names of the Seven Liberal Sciences are these:

- I. GRAMMAR, and that teacheth a Man to speak and write truly.
- II. RHETORICK, and that teacheth a Man to Speak fair, and in soft terms.
- III. LOGIK, and that teacheth a Man to discern truly from falsehood.
- IV. ARITHMETICK, which teacheth a Man to reckon, and Count all manner of Numbers.
- V. GEOMETRY, and that teacheth a man the Mett and Measure of the Earth, and of all other things; which SCIENCE is Called MASONRY.

VI. MUSIK, which Gives a Man Skill of Singing, teaching him the ART of Composition; & playing upon Divers Instruments, as the ORGAN and HARP methodically.

VII. ASTRONOMY, which teacheth a MAN to know the Course of Sun, Moon and Stars.

NOTE I pray you that, these Seven are contain'd under Geometry... For neither GRAMMAR, LOGICK nor any other of the said Sciences, can Subsist without GEOMETRY...

*Ed. It is a great pleasure to welcome VWBro Robin to the team, I'm sure we will all gain a great deal from his views on the world within, and without, the Craft.*

## MAKING A MOTION

### RWBro Richard Ashby RPP

There are several classes of motions; main, subsidiary, privileged, incidental etc. Some need a seconder, some do not, some can be amended, some cannot, some can be debated, some cannot. As a member of an organization, you should be aware of the classifications and the characteristics of motions so you can participate appropriately. This article will focus on the "main motion".

A main motion is a motion whose introduction brings business before the assembly. It can only be made when no other motion is pending, and it ranks lowest in the order of precedence of motions. The main motion is the building block of organizations. Nothing happens without a main motion as it is the way in which a matter is presented to the organization for possible action. A simple main motion is easy. "I move that the Secretary be authorized to purchase a new minute book." A resolution to amend the Constitution is usually more complicated - and that is the subject of this article.

If there is an issue you want to address; there are a number of steps to follow;

1. Don't write anything down yet! Do your research. Why do you want to make an amendment to the Constitution/Bylaws? Is your issue already addressed in the Constitution/Bylaws? Read them carefully. What is the concept of your motion? What clauses in the Constitution must be changed? The Bylaws? The Rules and Regulations? Make sure that every clause that would need to be changed are on the list. Research all the steps you have to take to get

your proposal on the floor for consideration. If you miss a step, it may not be allowed, so make sure to follow the rules carefully.

2. Draft your motion, including your analysis and rationale for the proposal. Can it be interpreted differently from your intent? Keep in mind that if your motion can be misinterpreted - it will be. Is your intent very clear? You will likely have to make several drafts before you have the best possible wording. If your wording is not clear, the Jurisprudence Committee and/or Chair has the obligation to rule the motion "out of order".

3. Consult the Constitution/Bylaws, Rules and Regulations and Standing Rules. Amending the Constitution and/or Bylaws will require "Previous Notice" so make sure to follow the requirements. Not following the regulations will delay or possibly even block the presentation of your motion entirely.

4. At the meeting, rise and be recognized by the Chair when it is in order to make your motion.

5. State: "I move" ... and state your motion. If for example your proposal has followed all the rules and been approved for presentation at the meeting, and is printed and listed as "Resolution #3" you simply state "I move Resolution #3 as printed." As the mover of the motion, you have the right to speak first. It is at this time that you present your reasons and logic for making the motion.

6. IF you are proposing an amendment to someone else's resolution;

a. Do your research - as above.

b. Clearly draft your amendment to the motion/resolution.

c. Have at least four copies 1. Chair. 2. Secretary. 3. Jurisprudence Committee. 4. Yourself. And provide those copies as quickly as possible to those individuals, preferably beforehand.

7. At the appropriate time, rise and be recognized and state "I move the following amendment." Be prepared to speak first in debate on your amendment and present your logic and reasons.

Important subjects to keep in mind:

- Tone of voice is essential. Someone who by tone of voice is belligerent to the Chair can be ruled out of order, and if inappropriate conduct continues can face charges.

- Keep debate germane to the motion on the floor. Only the wording of the amendment to the Constitution is on the floor. Other words in the clause of the Constitution that are not being changed are NOT part of the amendment and cannot be discussed. The Chair properly will call you to order and may stop your debate.

- Don't use the excuse/pretence of asking a question then making a statement or debating. You should right-

ly be called to order, and might lose your right to debate.

- Nominations are NOT seconded. Nominations are not motions.

*Please note: The preceding information is provided in good faith as BASIC information and does not cover all situations, The author accepts no responsibility for anything which occurs directly or indirectly as a result of using any of the suggestions or procedures addressed in this article. All suggestions and procedures are provided in good faith as **general guidelines only as not all circumstances and situations can be covered** and suggestions above should be used in conjunction with relevant legislation, constitutions, rules, laws, bylaws, and with reasonable judgement*

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## Letters to the editor

Dear Brother Kennard

I would like to thank you for republishing P.E.Kellett's article about how we can better use our time for meaningful discussion (education) in our lodges. It seem to me that there is no better time than now for our Craft Lodges to engage in such discussions here we are 100 years later still following these limits about not discussing such important areas of our lives.

Michael Mott

Past Master Ivanhoe Lodge 142

*Ed. Thank you for taking the time to contact me Wbro Michael. It is good to know that you are out there.*

*Ed. Brethren, after posting in Quarry and the Alberta Freemasons on Facebook reference this issue and the ability for brethren to sign up and receive it directly into their email, I was contacted by a brother.*

*He asked if the AF was free or was there a cost for the subscription.*

*Thankfully he tried to sign up and found that the subscription is free, I know you are amazed to hear that statement but free really means free! The cost of the AF is part of your Grand Lodge dues and always has been.*

*It is the reason that we now will carry advertising which will help to offset the costs for delivery to the subscribers so if you have a business or your employer is looking at advertising and would like to place an ad in the AF, do two things:*

1. Let them know the prices ( see page 9)
2. Have them contact me at [editor@freemasons.ab.ca](mailto:editor@freemasons.ab.ca)

### Grand Masters March itinerary

Visit the following link to see the Grand Masters Schedule:

<https://freemasons.ab.ca/index.php/grand-masters-schedule/>

Whenever a new invitation has been accepted by the Grand Master it will automatically be updated.

## Around the Province

RWBro Kennard,

Thank you for helping promote our charity knife raffle for 2020. This knife is a Bowie, the blade is hand ground from a farriers rasp, the handle is walnut and the guard is hand forged out of mild steel.



I also made the leather sheath myself. Altogether I have about 20 hours of my time put into the blade. I donate my build time and construction materials to our lodge and ask that the WM choose a worthy cause to donate the proceeds to. This year WM Jason Risi chose the Calgary Woman's Emergency Shelter, a cause that is dear to his heart. We are selling the tickets for \$10 each and they can be purchased at one of our meetings held on the first Thursday of each month at Bowmont Hall (Fellowship starts at 6:00) or by emailing me at

[orin@albertabliss.com](mailto:orin@albertabliss.com) I also hope to visit as many lodges as I can and will bring tickets with me.

<https://www.calgarywomensshelter.com/>  
<http://fhkg174.com/index.html>

Bro. Orrin Bliss  
Junior Warden  
FHKG #174  
403-803-7350

*Ed. Good luck with this Bro Bliss, please let us know the result*

Okotoks AB. - February 26, 2020

Several months ago the Brethren of Corinthian Lodge #22 decided that one of the recipients of their charitable efforts for 2020 would be the Foothills Country Hospice Society.

Foothills Country Hospice Society offers a serene, country setting where patients and their loved ones receive exemplary end-of-life and bereavement care. Their eight bed, 13,500 square foot facility is located 1.5 km north of Okotoks on an eight-acre parcel of land with beautiful mountain views. Patient rooms are private, spacious and tastefully decorated, featuring an electric bed, private phone, closets, satellite TV, Wi-Fi, fridge and a dedicated space for personalizing the room with familiar decor and objects.

Under the initial suggestion and guidance of Bro. Ron Fujikawa and Worshipful Bro. Greg Davidson, Corinthian Lodge #22 held an AGLC sanctioned raffle to raise funds for our selected charity. The raffle offered 3 substantial prizes which were a \$1000 Apple gift card, a \$2500 Westjet travel voucher and "A Night Behind



The Scenes At A Flames Game". The results of the raffle were beyond expectations, resulting in the ability to make a significant donation to the Society. The Tuscan Benevolent Society offered to add their support to our efforts by making a donation to the Society as well.

Today the Brethren of Corinthian Lodge and the Tuscan Benevolent Society made their charitable donations to the Foothills County Hospice Society. The Society was represented by Dawn Elliott - Executive Director, and Stephanie Barnes- Fund Development Officer.

Very Worshipful Brother Laurie Dirks presented a cheque for \$13757.52 to the Society on behalf of Corinthian Lodge #22. RW Bro. Don Gillies presented a cheque for \$2000 to the Society on behalf of the Tuscan Benevolent Society.

Corinthian Lodge #22 is very grateful to Bro. Fujikawa and W. Bro. Davidson for driving the suggestion and shepherding the Lodge through the process. We cannot thank them enough for their efforts.

Corinthian Lodge #22 is also very grateful to Right Worshipful Bro. Don Gillies and the Tuscan Benevolent Society for partnering with us in support of the Hospice Society.

And finally, we wish to thank all within and without the Fraternity for your support in purchasing raffle tickets. Efforts such as this are only possible with the support of many people and your response was far more generous than we had anticipated.

RWBro Keith Olson

*Ed. This brethren is how we make ourselves known in the communities. Great work you are an inspiration for us all!*



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*To Donate Items for the Silent Auction please contact Irwin Vines*



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