



Grand Lodge Bulletin

Vol. 63, No. 9

Editor: MWBro Robert E. Juthner

November 1998

In Memoriam

MWBro William John Collett — 1910 – 1998

It is with our deepest sorrow that we report the passing of our beloved Senior Past Grand Master, MWBro William John Collett, on September 12, 1998.

MWBro William "Jack" Collett, was not only well respected and highly regarded, he was loved by all with whom he came in contact. Brother Collett was a man of compassion, kindness, strength and humility, who showed great love for all Freemasons as well as humanity in general. His vision for our Fraternity and its members will be indelibly written into our history.

William John Collett was born at Hilperton, Wiltshire, England, on March 6, 1910. He came to Calgary with his parents in 1919 and was educated in Calgary, attending Crescent Heights High School and the Calgary Normal School. He proceeded to the University of Alberta, Edmonton, and St. Stephen's College, receiving his Bachelor of Arts and Bachelor of Divinity degrees. Post graduate study was undertaken at Columbia University, New York and he received his Master of Arts degree. He taught school at Red Willow, Alberta for a time and was Ordained into the Ministry of the United Church of Canada in 1938, serving pastorates at St. Paul, Taber and Claresholm.

While at Claresholm, Bro Collett presented his petition for Initiation to Cairo Lodge No. 32 and he was Initiated on June 20, 1944, passed July 18, 1944 and Raised September 26, 1944. He was immediately appointed Chaplain and he served as Worshipful Master in 1947-48.

In 1948, Bro Collett was appointed Dean of Mount Royal College in Calgary and moved to the city. He affiliated with Zetland Lodge No. 83 and he became a Charter member of Elbow River Lodge No. 180 on March 16, 1959.

Bro Jack Collett served with distinction on several Grand Lodge Committees prior to his election as Grand Master in 1964. Bro Jack brought to this high office a dedication to the high principles of Freemasonry that has characterised his whole life. As one of the busiest men in Alberta, he still found time to journey to many Lodges, to accept a great number of invitations to speak to Masonic gatherings and at each visit he

presented an inspiring message, urging Brethren to take note of the guiding spirit of Freemasonry and to permit the principles of the Craft to be applied to the modern world.

The real history of Freemasonry in Alberta, of course, could be found in the official records of the Grand Lodge of Alberta

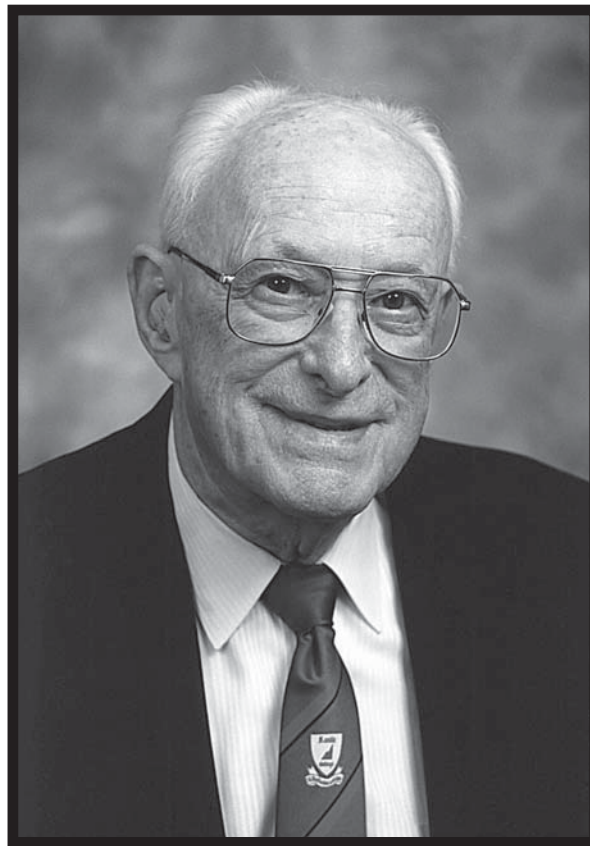
and the Constituent Lodges. Altogether, these make up a library of many thousands of pages. The average Mason has neither the time nor the inclination to wade through any such mass of source material, even though he may have a genuine interest in the history of the Fraternity. It was for this average Mason that Bro Jack Collett became the driving force to encompass the first seventy-five years of Alberta Freemasonry into the confines of a single small volume, and to present them in the form of an easily written narrative — *The History of the Grand Lodge of Alberta, A.F. & A.M.*

Bro Collett had a strong love of our country and of God, and his knowledge of the Bible was very special. In his retirement he became Minister Emeritus of Riverview United Church and co-founded Rundle College. He continued to serve Riverview and Rundle until his death. His strength was our strength, his love was our love, his leadership was our rallying point and his faith

was ours to emulate.

He was appointed Principal of Mount Royal College in 1959, then a United Church Institution, and was named President of this very important educational institution in 1965. He left the college in 1968, two years after it became a public institution. During the college years, a Doctor of Divinity was conferred upon him by St. Stephen's College and he served as chaplain of HMCS Tecumseh. He then became Deputy Superintendent of Schools for Rockyford School Division No. 41, and, until 1974, served as Minister of Springbank United Church. During this time, he also served as chairman of the Calgary Public Library Board and was elected by the people of Calgary as a Trustee of the Calgary Public School Board.

Although Bro Collett devoted many years to this Fraternity, his real strength came from his loving family. He would speak of his beloved wife, Pat, (who predeceased him five



Grand Lodge Bulletin

Published each month except July and August by the
The Grand Lodge of Alberta, A. F. & A. M.
 330 – 12 Avenue SW, Calgary, Alberta T2R 0H2
 403-262-1140 — Fax 403-290-0671
 www.freemasons.ab.ca

Annual subscription rate for non-members of the GLA is C\$10.00 plus mailing costs. Republication rights are granted to other Masonic Jurisdictions, but acknowledgement of the source is requested.

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The Editor reserves the right, due to limitations of space, to accept, reject and re-write material submitted for publication.

Deadline for copy is the 1st day of the month, two months prior to the month of issue.

Editorial

The “Habitat” Spirit — still alive?

In November 1995, the *Bulletin* reported on the enthusiastic work of a “Habitat for Humanity” project by several members of Lethbridge Lodges, the great spirit of camaraderie generated by this benevolent activity among the volunteers and the good feeling of having helped someone in need. We have also heard about Masons from Edmonton Lodges involved with “Habitat” projects, and there may have been others within our jurisdiction, but the *Bulletin* has not heard of any more lately. It seems, however, that there is much to be said for rekindling this spirit of Masonic community involvement. The benefits to be derived from the publicity are obvious, but, more importantly and in the context of our lessons received at the Northeast Angle of the Lodge, by doing good for our less fortunate fellow citizens, we live up to the promises we once made.

How are our Brethren doing in this regard in sister jurisdictions? The Masonic Service Association (*EMESSAY NOTES* 2: 98) reports: “Involvement with HABITAT has helped make Tennessee Masonry visible in local communities in a very positive way, has rekindled interest in Masonry in many formerly inactive Brethren... and has helped inspire other “Vision 2013” (Masonic Renewal) programs. HABITAT also tends to attract many men who have the potential to become good Masons. On several occasions, while working at a HABITAT site, Brethren have been asked for petitions for the degrees by HABITAT volunteers!”

The article also speaks of the Masons not merely being involved in the actual construction of homes for the needy, but also of serving on HABITAT boards and committees, in organizing and fundraising. In Tennessee, an Eastern Star Chapter joined in feeding more than 700 workers during the 1997 Jimmy Carter Work Project. Surely, we could do as much. What, however, does it take that our initial efforts in Alberta will not have burned out as a brush fire? The answer is rather simple. Without a concerted effort of “shakers and movers” we would never have had our Masonic Higher Education

weeks earlier) with a sparkle in his eye. He would speak glowingly of his daughter Sheila and two sons, Ross and Reverend Donald — how proud he was of their accomplishments. He often spoke of his nine grandchildren — how happy he was when they were all together, and how good it made him feel to see them maturing so well.

There have been few men in this century who could arouse the passions of thousands with their oratory, ideas and leadership skills. The Grand Lodge of Alberta was blessed to have a man with these attributes leading our beloved Craft.

Farewell our Brother.

I have fought the good fight, I have finished the race I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day... (2 Timothy 4:7-8.)

Lest We Forget

The twentieth century will go down in history as a century of war and bloodshed. It has known two global wars and four major conflicts. The death toll attributed directly and indirectly to war in this century is staggering. The misery and pain unacceptable to all caring humans. Those of us who remember those days must instill in those born in the last twenty-five to thirty years the horror and uselessness of conflict of any kind.

Yet we must learn from the futility of Chamberlain (Prime Minister of Britain in the late 30s). Being a pacifist is not the answer. The aggressor only becomes more aggressive and demanding. The answer, I believe, lies in teaching our children the “Masonic Way of Life” which, among other things, teaches us to eliminate power trips, intolerance and greed from our relationships.

Hopefully, the poems selected will help you reflect on those fathers, uncles, brothers and friends who experienced the struggle to defeat the aggressor. Each poem has its message, but Dieppe has a special meaning to native Calgarians because the Calgary Tanks had a major role in that raid. There is a poem about Army, Air Force, but none about Navy. This is not an omission, but rather a lack of an appropriate verse in my collection.

Many movies depicted what our boys went through at sea. The north Atlantic in winter. High tides; temperatures cold enough to freeze salt water on beards. If you were torpedoed, your chance of survival was slim to nil. It was only through God’s grace and gritty sailors that our life line to Britain was kept open.

On November 11th, please take the time to reflect and pray that man will never again go to war.

Gordon V. Macaulay, PGM

Bursary, we would never have started the Masonic Foundation of Alberta, nor the multitude of charitable actions initiated and carried out over the years by individual Lodges in Alberta. If this reasoning is correct, then it follows that making HABITAT yet another manifestation of brotherly love, relief and truth, what we must do is to draw on enthusiastic Brethren who possess organizing ability, to take the proverbial bull by the horns and create a permanent, a lasting clearing house by whatever name it may be known, to publicly show the Freemasons’ concern for welfare of all men (women and children) in Alberta.

Are there any volunteers out there?

High Flight

by John Gillespie Magee

Oh, I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds — and done a hundred things
You have not dreamed of — wheeled and soared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along and flung
My eager craft through footless halls of air.

Up, up the long delirious, burning blue
I've topped the wind-swept heights with easy grace,
Where never lark, or even eagle, flew;
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.

This Was My Brother

by Mona Gould

This was my brother
At Dieppe,
Quietly a hero
Who gave his life
Like a fight,
Withholding nothing.

His youth ... his love ...
His enjoyment of being alive ...
His future, like a book
With half the pages still uncut - - -

This was my brother
At Dieppe ...
The one who built me a doll house
When I was seven,
Complete to the last small picture frame,
Nothing forgotten.

That's what he did at Dieppe:
He was needed.
And even death must have been a little ashamed
At his eagerness!

The Mists of Antiquity

by MWBro W.J. (Jack) Collett, PGM

Abridged from the papers of Fiat Lux Lodge of Research, 1980

Part 2: (continued from the Bulletin of October 1998)

The ultimate goal of the Mystery Religions was to establish a relationship between the individual and the gods. It was supposed to be an intimate and personal type of communication that would bring to the individual the particular help he needed to live the type of life expected of him as a member of the religion.

One of the most important aspects of the Mystery Religions

was the program of instruction for the initiates. Each new member was taught how he should act in the ceremonies of the group and what he should do in his relationship with his fellow members and his community. He was encouraged to think in terms of the philosophy of the religion and the means of transferring the thoughts into action.

There are many things about the Mystery Religions that are not known. The reason being that the religions had an inviolable rule that all Initiation Rites and instruction were transmitted by word of mouth. It was forbidden that anything be written. Thus the customs and traditions were handed down orally. The total effect was to weld a chain of continuity that lasted through the ages. The system disappeared with the growth of the Christian Religion. When Rome was overrun by the barbarians in the First Century AD, the Mystery Religions as such disappeared although remnants of their practices survived.

The ancient legends of the raising of an individual from darkness into life are many, the details are varied. The main outline remains throughout them all. Involved are fertility and growth. The discovery of some secret means to do the raising, then the change from death to resurrection. Basically the legends all contain the same story, a god dies and the earth becomes unproductive. The god is restored to life and the earth becomes fertile and productive. Each Mystery Religion in every early culture had its legends illustrated by accompanying rites and ceremonies. Only those who have been properly initiated know the particular legend.

As stated at the beginning, we do not know where the Legend of Hiram Abif originated. Certainly it does not come from the Old Testament. There is no record of the murder of Hiram, not even any indication that he died. We do know that it did not become current until the eighteenth century. In this the legend does not differ very much from the lack of knowledge as to the origin of much of our ritual.

In this paper we have attempted to discover origins, but we must also note that the Legend of Hiram Abif has been carefully refined and adapted to the lessons that the science of Freemasonry teaches, to wit:

Hiram, is not restored to life as are the gods of the Mystery Religions. The writer appropriately ends it with having the remains property interred. However, the signs and symbols remain. They are transferred to the candidate who is urged to remember the noble example of a man who would rather suffer death than betray the sacred trust that has been vested in him.

The raising of Hiram in the Legend symbolizes the entrance of the human soul into a new and better stage of experience. It points out the duty of all men to prepare themselves for a new life by following the glorious example of dedication and perfection. It should be noted that the element of resurrection remains, though the bones were interred, the new life, the resurrected one, is transferred to the candidate.

The Hiram Legend does not end in crass materialism as do most of the mysteries. The conclusions of the legends of the mysteries indicated that the ancient peoples because of their exploits, assured themselves of material gain, the lesson we learn in Freemasonry is that there is another way of living, that of the world of Brotherhood and service in this present life.

NOTE: Due to the length of this paper it has been substantially abridged. A complete copy is available from the Secretary of Fiat Lux Lodge.



Bursary Fund Report

Following a 40 year tradition, the Masonic Higher Education Bursary Committee met on July 23, 1998 and after careful review of the financial position of the Bursary Fund, decided that this year we are able to award 90 \$1000 bursaries to needy post secondary students. This highest ever number of Bursaries is made possible by the generosity and hard work of Alberta Masons whose continuing commitment to furthering Higher Education has become a hallmark of the Fraternity in Alberta.

Since its inception in 1958 under the able direction of Grand Master R.S. Sheppard the Bursary Fund has always been administered under the Grand Lodge general fund, so that all moneys received by the Bursary Fund are available for Bursaries. In 1960 the Bursary Fund was made a public charity to comply with requirements of the Department of National

Revenue, so that a Tax receipt could be issued for all donations. Since that time donations and bequests from the fraternity and the public have been gratefully accepted.

The Masons of Alberta are to be congratulated for their generous support of higher education for the benefit of Alberta youth and the communities in which they live.

The need for financial assistance continues to increase. This year the Bursary Committee received 267 applications, and many students say they could not fund higher education without the help of a Bursary. One student wrote: "Your incredible generosity in assisting young people to get an education sets the Masonic Fraternity apart as a great force for good in an increasingly materialistic society."

Congratulations Brothers, keep up the great work.

Hugh Kent, Chairman, Bursary Committee

1998-99 Bursary Recipients

Ainsworth, Deanna J.	Stettler	Larios, Oscar E.	Calgary	Roberts, Cora L.	Cremona
Albrecht, Melissa D.	Calgary	Mandrusiak, Kristy A.	Camrose	Rodin, Coralee E.A.	Medicine Hat
Andreas, Marion A.	Edmonton	Marcil, Maurice	Airdrie	Romeril, Michael C.	Edmonton
Askes, Miranda A.	Rocky Mtn House	Matthews, Carrie J.	Foremost	Romeril, Aliesha	Stirling
Beeson, Crystal	Edmonton	Maynes, Jennifer D.	Stirling	Rouleau, Tanya S.	Medicine Hat
Bennett, Lyndsey D.	Innisfail	McCoy, David M.G.	Edmonton	Scholze, Irene C.	Edmonton
Bronson, Jessica A.	Bassano	McElderry, Cabel T.	Rocky Mtn House	Seipel, Jasmine	Calgary
Brown, Cindy C.	Calgary	McEleney, Melissa M.	Edmonton	Sokol, Kristina	Calgary
Burback, Lisa Marie	Edmonton	Menezes, Natasha J.	Calgary	Stapley, Rebecca M.	Calgary
Clark, Tanya	Bow Island	Michalsky, Charlene J.	Vermilion	Storozuk, Sherry L.	Medicine Hat
Codd, Cameron J.	Lethbridge	Miller, Jason D.	Lethbridge	Sufak, Shelanne C.	Edmonton
Cook, Christina	Edmonton	Minni, Katherine A.	Crooked Creek	Surber, Julie C.	Lethbridge
Culver, Randy W.	Vauxhall	Moore, Patricia H.	Edmonton	Surber, John D.	Lethbridge
Dean, Erin N.	Edmonton	Nerland, Nanette A.	Hussar	Sutherland, Kathryn A.	Calgary
Dempsey, Lisa D.	Irma	Nicholls, Katherine A.	Calgary	Teuling, Pamela A.	Bowden
Emmertton, Todd L.	Edmonton	Norman, Corinna D.	Camrose	Thompson, Vashti S.	Mannville
Enyi, Uzo V.	Calgary	Paulson, Jennifer D.	Medicine Hat	Tiet, Sze Pui	Edmonton
Evans, Arlene L.	Grande Prairie	Pele, Carole D.	Donnelly	Tomlinson, Wayne	Innisfail
Ference, Tammy L.	Amisk	Petterson, Cylena E.	Edmonton	Villebrun, Jennifer F.E	Valleyview
Fisher, Elaine T.	Fairview	Phillips, Steven M.	Innisfail	Volstad, Jason C.	Olds
Flasha, Jackie L.	Edmonton	Quan, Edmund G.	Edmonton	Waayenberg, Pamela J.	Grande Prairie
Frederickson, Erin L.	Innisfail	Quinlan, Matthew S.	Sangudo	Weikle-James, Erika	Edmonton
Giard, Samuel P.	Lake Isle	Riopel, Robert L.	Vimy	Wiggill, Lindsey J.	Lethbridge
Gill, Harsharan K.	Edmonton				
Gillet, David G.	Brooks				
Goddard, Joelle M.	Wainwright				
Grams, Cheri-Ann D.	Wembley				
Graves, David H.	Medicine Hat				
Hankel, Tammy L.	Lethbridge				
Hansen, Robin F.	Calgary				
Hillestad, Cara Jo	Bow Island				
Hovan, Kimberly D.	Lethbridge				
Jogia, Ashwina	Edmonton				
Johnston, Stephen A.	Altario				
Kerner, Ryan J.	Nanton				
Kish, Christopher J.	Wainwright				
Klym, Jasmine J.	Medicine Hat				
Kopp, Colleen D.	Strathmore				
Kuysters, Shylah M.	Hines Creek				
Labrosse, Marcel Q.	Calgary				
Lam, Phung T.	Calgary				
Lam, Phuoc	Calgary				
Lambert, Bernice D.	Medicine Hat				
Lang, Donna	Edmonton				



Bursary presentation by the three Calgary and area District Deputy Grand Masters at Bowmont Hall, August 28, 1998.

Back row l-r: RWBro Butch Whitbread — Alpha District, RWBro Walter Woodward — Calgary-Highwood District, RWBro Deward Christensen — Phoenix District and RWBro Gerald T. Webber, Grand Secretary/Senior Grand Warden.

Internet Lodge in England

In January 1998, the UGLE established a new Craft Lodge, Internet Lodge No. 9659, whose members will be Freemasons active on the Internet. One must have an e-mail address to join. It is designed for instant worldwide communication and as a working tool for the benefit of the Craft in general. Membership is open to English Freemasons and others around the world who are members of Lodges under Grand Lodges in amity with the United Grand Lodge of England.

Internet Lodge will meet three times a year, initially in England, on a Saturday afternoon and eventually, it is hoped, arrangements can be made to meet within other jurisdictions. Notice of meetings will be given over e-mail, and two of the meetings each year will be given over to papers on both historical and contemporary aspects of Freemasonry. These papers will be available for members via the Lodge's Internet site: internet.lodge.org.uk

All potential members will have to meet the initial requirements to join UGLE. The first requirement is a "Clearance Certificate" or letter of good standing from the petitioner's own Lodge. Overseas Brethren will need to send a copy of their Grand Lodge Certificate. The potential joiner will then be required to fill in a simple form provided by the Internet Lodge to cover other necessary information.

Anyone active on the Internet with an interest in joining this new Lodge, may contact WBro Don Hyde at don.hyde@zetnet.co.uk or by direct mail to: Don Hyde, 8 Headlands Road, Bramhall, Stockport, Cheshire, SK7 3AN, United Kingdom. The Secretary, WBro Charles Arnold can be contacted via the Internet at: ukmason@charnold.demon.co.uk or by mail to: Charles Arnold, 27 Edward II Avenue, Byfleet, Surrey, KT14 7TF, UK.

From: The Tasmanian Mason, Apr. 1998

Visiting

One of the more remarkable features of modern society is its mobility. Everyone seems to be on the move. A combination of affluence and rapid transportation has offered a whole generation the opportunity to travel about the world, but in the process of compressing time and space our perspective has changed and our human relations have become more impersonal.

For example, we have become conscious of the value of seconds and fractions thereof, but we have lost the consciousness of the changing seasons, of the phases of the moon... things like that our forefathers were acutely aware. Likewise, we have friends in other cities or countries, yet so many of us in this city don't even know the name of the neighbour just across the street. But, of course, this was not always the case. Back in the middle ages the majority of men did little visiting or travelling, except in their own neighbourhood. Workers tended to be organized into guilds or fraternities, with each confined to its local area. While the modern workman is freed from any restrictions and able to come and go across the nation, a Medieval workman could not; he was tied to his own farm or town and he made friends there or nowhere at all. To men five miles away he was a stranger or a foreigner.

The Masonic historian, H.L. Haywood, states that to this general rule — as in so many other things — the Freemasons were an exception. Any Freemason could, and did, come from

any other town and even abroad, and nearly always did come from a distance. While travelling he could visit Freemasons or Lodges anywhere he chanced upon them, and not only could, but was expected to do so, because it was from the travelling Brethren that the news of the Craft were spread throughout the land. When such a traveller arrived, he was welcomed as a guest and treated to hospitality. If he was ill, he was nursed; if in need, he received relief. The only requirement was a familiarity with the modes of recognition — protected by his oath of secrecy — used to identify himself as a member of the Craft.

In the early days of the Craft the RIGHT to visit and sit in every regular Lodge was one of the oldest Masonic customs. It hinged on the theory that all Lodges were only divisions of the Universal Brotherhood. Indeed, in some areas of old, visitors could even vote at Lodge meetings. Haywood notes that this freedom to travel and this right to visit were so necessary to Freemasons that without them they could not have carried on their work. Thus, being essential, visiting became a Landmark, and has continued to be ever since.

The situation today is that visiting is a privilege, indeed it is one of the greatest privileges of Masonic membership. It must be stated that a Mason has no absolute right to visit a Lodge wherein he is not a member, but having said that, it must be observed that visiting, as a privilege, is most definitely encouraged and welcomed. Thus we find that the visiting of Freemasons among their Brethren is not a mere being friendly, a casual sociability, a polite reception of an acquaintance. It is on a far higher plane. It embodies both privileges and responsibilities, and opportunities that would be easy to neglect.

In the moment of becoming a Mason, the candidate becomes a friend of thousands of men in his own community, and millions of men in the world who already are sworn to be in friendship with him. He has never met them; he is not acquainted with them; he does not know their names, but he has millions of acquaintances whom he has never seen. Whenever he meets a Mason and introduces himself as a Mason, he will find himself in a land of amicable fellowship which was already there before he came, for it to be there, is one of the things that are meant by being a Mason. So we are reminded today that one of the fringe benefits of being a Mason — as in past centuries — is the privilege and the pleasure derived from visiting. Whether it be in the city, the province or around the world, one is constantly mindful that the Craft is a universal organization, and that the Masonic fundamentals we share with others know no bounds of race, colour or creed, and that one is unfailingly received with the outstretched hand of welcome. A regular Freemason in good standing will always encounter Masonic hospitality and brotherhood in his travels.

Haywood said "Visiting is a Landmark. It is as if each and every Master Mason had a standing invitation from each Lodge in the world to be its guest. He does not need to seek their hospitality; their hospitality is seeking him."

*RWBro L. Vaughan
Charity Lodge No. 67*

Congratulations...

to Bro Bruce Hogle, CM (Past Potentate of Al Shamal Temple, AAONMS) for having this year been awarded the Order of Canada.

Our DDGMs

Again, this year, we have the pleasure of introducing the District Deputy Grand Masters to our readers. Read about them in the November, December and January Bulletins, beginning with:

Alpha District

RWBro H.E. (Butch) Whitbread was born in Barrie, ON, on April 20, 1950. He moved to Alberta with his family in 1956 and received his education in Calgary. After living twelve years in the Okanagan Valley, he returned to Alberta in 1986 where, for the past twelve years, he has been employed as a maintenance carpenter in Banff. With his wife of 24 years, Allie, he resides in Cochrane.

Bro Whitbread received the degrees of Masonry in Cascade Lodge No. 5, Banff, in 1989, served as their Worshipful Master in 1995 and was District Secretary, Alpha District, for two years. He is a member of Crescent Chapter No. 24 RAM, Cyprus Preceptory No. 33, KT, Zadok Council No. 3, R&SM, and Zenith Chapter No. 85, OES of which he is a Past Patron. He is currently serving a 2 year term on the Board of General Purposes of the Grand Chapter of Alberta, OES.



Athabasca District

RWBro Thomas William (Bill) Jamieson, born in Orillia, ON, on March 17, 1932, is a Farmer, residing at Radway, Alberta. He is married to Leona and, with her, has raised an impressively large family. The couple has four sons, five daughters, four stepdaughters and sixteen grandchildren.

Bro Jamieson was initiated and passed in Equity Lodge No. 659, GRC, in 1965, and raised in 1966. He affiliated with Waskatenau Lodge No. 154, GRA, in 1982, which Lodge he served as Worshipful Master in 1985. He is an Honorary Life Member of Fort McMurray Lodge No. 195, a member of the Edmonton Scottish Rite bodies, and a Founding Charter Member of Al Shamal Temple, AAONMS as well as a member of its Clown Unit, himself known as "Tiddlywinks."



Beaverhills District

RWBro Howard William Evans was born on November 2, 1932 in Spirit River, AB. He has worked in the wood industry, is married to Lydia, the father of two boys and one daughter, and grandfather of two boys and two girls. He admits to fishing, hunting and golfing as being his hobbies, and was honoured as "Lion of the Year" in Redwater in 1992, and "Volunteer of the Year" for the Town of Redwater in 1994. He now resides in Fort Saskatchewan.

Bro Evans was initiated, passed and raised in Spallumcheen Lodge



No. 13, BCR, of Armstrong, BC, in 1983 and later affiliated with Victoria Lodge No. 13, GRA where he served as Worshipful Master in 1992-93.

Central District

RWBro Arthur M. Frayn, born in Consort, AB, on September 6, 1931, works as a pipeliner and farmer at Rimbey. Married to Judy for 47 years, the couple have three sons and two daughters, as well as fourteen grandchildren. He is chairman of the Rural Gas Co-Op.

Bro Frayn received the three degrees of Freemasonry in Kitchener Lodge No. 95, GRA, in 1982 and served that Lodge as Worshipful Master in 1987/88. He has twice been Worthy Patron of his Eastern Star Chapter and has held several offices in the Central Alberta Lodge of Perfection, A&ASR.



Phoenix District

RWBro Deward N.A. Christensen was born March 17, 1923 in Standard, AB, now residing in Calgary. He has retired from work as a heavy equipment operator, having built roads all over Alberta for 10 years, and then in the city of Calgary for another 23 years. Together with his wife, Florence Alida, he has operated a group home for the Southern Alberta Mental Health Group Home Assn. for over 20 years.

Bro Christensen became a Mason in Standard Lodge No. 152, GRA, in 1945, where he served as WM in 1960. Upon affiliation with Northmount Lodge No. 189, GRA, he occupied the East in 1985/86. He is a Royal Arch Mason and a member of the Scottish Rite, being TPGM of the Calgary LOP in 1998. A member of Al Azhar Temple, AAONMS, he was President of the Mounted Patrol in 1990.



Grand Master's Itinerary

November

- 4 Vulcan Lodge, Game Supper
- 7 Battle River District Meeting, Camrose
- 12 Camrose Lodge, 50 year jewel presentation
- 19 Board of General Purposes
- 24 Highlands Lodge, Edmonton

District Meetings

November

- 7 Alpha District, Banff Masonic Hall
- 7 Battle River District, Camrose Masonic Hall
- 7 Three Rivers District, Frank Masonic Hall
- 7 Beaverhills District, Victoria Lodge Hall, Fort Saskatchewan
- 21 Phoenix District, King George Hall, Calgary