



Grand Lodge Bulletin

Vol. 64, No. 4

Editor: MWBro Robert E. Juthner

April 1999

Easter 1999

Passover, Good Friday, Easter are times when we see the contrast of light and darkness that is celebrated in many of the festivals and ceremonies of our world. They show a stark portrayal of the difference between power and authority. Power demands and coerces. Authority calls and leads by example and by inspiring hope and faith. In the Masonic order, with its many lessons, power and authority are often challenged by our notion of equality, duty and charity. Power and authority are really opposites. Instructions can confer power, but only God can grant authority. So it is in the Passover and Easter stories that God inspires us to see that in the midst of the deepest problems God can bring a new life and light. Death brings forth life even as dawn brings light to the deepest night. If you were to watch a shepherd on the hillside outside Bethlehem, you could hear him whistling and

calling his sheep by name and see him leading them to the place he wanted them to graze. Which is to say that a good shepherd leads his flock and does not drive them. All of the great teachers of the world teach this same way as an example of how to bring quality to our life and relationships. The challenge of Easter and Passover for us is to learn how to lead in such a way that we empty ourselves and become the servants of each other, our families and communities. In this way we will truly fulfill our obligations and demonstrate what it means to be a Freemason.

May the authority of God shine through each of you in this Easter and Passover season.

Your servant,
VWBro Ted Wigglesworth
Grand Chaplain

"The Character of a Freemason"

By Jeff Derrick

(By permission of the author)

"The real Freemason is distinguished from the rest of Mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the Universal Throne of God in gratitude for the blessings he has received and humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbour or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is certain he cannot discharge, because he is honest upon principle."

The Farmer's Almanac, 1823

When I read the passage quoted above, a question came to my mind: "I wonder who wrote that?" Truthfully, I wish I had, but I can't claim authorship. Read it again. It's deep. It's pithy. It has substance and it summarizes in a few words what Freemasonry is, and has always been, about.

Ethics is a branch of philosophy that

attempts to define standards for proper human behaviour. Over the years philosophers have tried to explain this rather complex subject in a variety of ways. But one of my favorites is called the Publicity Test. For instance, if you are faced with a dilemma or a difficult choice, you might ask yourself, "Would I want my action or decision to be widely known?" Many times it helps to think in terms of how other people (your family, your co-workers) might view your decision.

I think that we as Masons have been given a foundation for making difficult choices. Look back to the passage from *The Farmer's Almanac*: "A Freemason would be just if there were no laws." It's a lot to live up to but the idea complements the Publicity Test nicely. In other words, a Mason will act in the right way not because he's compelled to but because it's right. That's why I'm proud that I'm a Mason and why I hope you are too.

From *Illinois Freemasonry*
Vol. 4: 4, Oct-Nov-Dec 1998

Second Annual Shrine-Masonic Charity Golf Classic

June 18, 1999 at

The Links of Gleneagles in Cochrane.

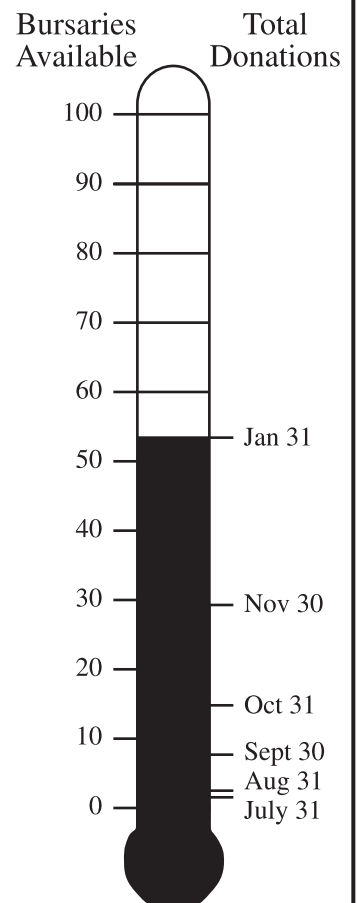
Registration forms available by

calling Chris at

403-640-7401

Bursary Fund Update

Bursary Fund 1998-1999



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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.

From our Masonic Family



On January 16, 1999, Bethel No 23 of the International Order of Job's Daughters held an Installation of Officers in King George Hall, Calgary. Installations, per se, are not unusual, but this one was unique inasmuch as the three principal officers are sisters!

Daughters of Bro Richard Sellers of Perfection Lodge No 9 and Lillian Sellers of Edith Cavell Chapter of the Order of the Eastern Star, the three are: Bonnie Sellers, Honoured Queen (the oldest, who is also the present Junior Miss Alberta), and the twins Brenda Sellers, Senior Princess, and Bridget Sellers, Junior Princess.

In the photograph above, left to right: SP, HQ, JP.

Editorial

Welcome!

On April 1st it behooves us to extend a warm welcome to all those fellow Canadians who on this day experience the realization of a lifelong dream: the carving out of the Northwest Territories of their own immense Territory of NUNAVUT. Immense it is indeed, as it encompasses about twenty per cent of Canada's land mass, extending over three time zones, and making it bigger than the largest Province, Quebec. In stark contrast with its size is the sparsity of its population, in the neighbourhood of 25,000 souls, some 85 per cent of whom are Inuit, with the majority of the remainder being white, or as they are called in Inuktitut, the language of the Inuit, "Quallunaat."

On February 15th these people elected their first territorial legislature, and now their first government will be formed: an event that deserves our most cordial congratulations. Even though hard times will certainly follow at the outset, each single Inuk (which is the singular of the plural word Inuit) may be justly proud of this great achievement. To show their fraternal feelings for the Inuit population, a small group of Freemasons from Edmonton are planning (at considerable personal cost) to charter a flight, not to the capital Iqualuit (the former Frobisher Bay), but to Grise Fiord with the intent to conduct the first Masonic meeting, under dispensation, on Nunavut soil. More power to them!

This, however, should not be our only "welcoming" endeavour. Let us also consider the many aboriginal people close to home, within the boundaries of our Province and the western portion of the Northwest Territories which, Masonically, come under our jurisdiction. Much has already been said in general terms, in the churches, in the media, and elsewhere. We, as Freemasons, are of course concerned with the individual man "of good report" who may seek membership within our ranks. We, therefore, think of the Inuit of the western Arctic and of our Canadian Indians within those boundaries. Alberta Masons have already proved, time and time again, not merely their tolerance but also wholehearted acceptance as equals of men of other origins of birth, of colour

and of creed. We have, in our ranks, quite a few who, at one time, were called "yellow," "black" or "brown" — but where is the "red" Brother Mason?

In 1989 a very interesting paper was presented in Commercial Lodge No 81, which was reproduced in *Vox Lucis* of Fiat Lux Lodge of Research No 1980 in 1991. Its title is "PARALLELS," and the author is WBro Tren Cole (81 & 198), presently DDGM-elect for Yellowhead District and also WM-elect of Fiat Lux. The reader is well advised to obtain a copy of this paper as it points out some stunning similarities of rituals practiced by the Plains Indians of North America with our Masonic rites. What this really means is that our own aboriginal men are predestined to appreciate and possibly to embrace our Masonry. Yet, where are they, who (of us) talks to them, who (of them) knows of us and seeks our friendship and brotherhood? Which leads to the question: what can WE do about extending a long overdue WELCOME to them?

Absent Brethren: Some Causes and Possible Remedies

*Abridged version of an
informal talk given by Lionel*

A. Taylor PJGD

(Submitted by Fiat Lux Lodge of
Research No. 1980)



Our overall objective is to be happy and communicate happiness, so why do many members resign or stay away? Reasons given include "it's the fault of the local factory moving elsewhere... the expense... the recession... family commitments... pressures at work... too many Lodges... there's nowhere to park... it's competition from TV, the Internet, squash clubs, bowling clubs and bridge clubs... we've lost our mystique... joint bank accounts allow wives to see what is spent on Lodge meetings... it's the fault of the quality of recruitment," and so on — **it's definitely not the Lodges' fault!**

In many Lodges, the main activity is a ritual of reciting ceremonies to a set formula. Men tire of attending stereotyped meetings, especially if the work is done poorly and not understood. Furthermore additional bits and pieces mean early starts causing problems for those who cannot leave their employment without attracting unwelcome attention.

Squaring the Lodge adds dignity to the actual ceremonies, but why do it when ceremonies are not being performed? Why do some SDs twice walk half way around the Lodge to collect and return a Minute Book? Why not pre-circulate the minutes with the summons and include a Lodge Newsletter with it? (Brethren appreciate this friendly touch... so lacking in our formal summonses that have not changed over the centuries).

Brethren want to enjoy themselves chatting to friends, not to listen to tedious after dinner speeches. Are we really interested in a guest telling us that visiting Lodges is 'what Freemasonry is all about', that the work in the Temple was different from the way his own Lodge did it, that the Master was very sincere (which probably means that he made a bit of a mess of things)?

Many Lodges today include men in the older age group whose dedication and love for the Lodge is unquestionable but who dominate its Offices and control its Committees as though they were its proprietors. The ambitious young Brother wants advice and counsel from his elders... not domination! He may quit if his natural ambition is frustrated. Senior Brethren must instigate succession plans to ensure that the talents and aspirations of the juniors can be accommodated. **We simply cannot allow Freemasonry to be regarded as an old man's interest.**

Lodges impress the Initiate with the importance of brotherhood and good fellowship, drink his health, then often never see him again until the next Lodge meeting months later! Sometimes this is the Installation meeting when, early in the proceedings, he will be asked to leave. **Why embarrass a new Brother this way?** He is a fully paid-up member. Why not conduct the ceremony entirely in the first degree so that all can witness that interesting ceremonial concerning the Master Elect.

There is nothing wrong with Freemasonry... its tenets are magnificent concepts, worthy of our love and care. But many Masons are inactive in the Craft because they are unhappy with their Lodge meetings (there is no compulsion to attend... they just simply belong, providing the fees are kept low enough). Furthermore, we must attack the detrimental and demoralising effect of adverse commentary in the media, by engaging consultants and spin doctors to organise an ongoing publicity campaign about the meaning and great value of Freemasonry. Admittedly we might not be able to reclaim long standing absentees, but we can take action to help ensure that future candidates remain loyal supporters and introduce their friends.

We can impress new applicants by making them feel they are among friends... We can be especially friendly to Initiates... We can recognise a young Mason's unwillingness to perpetuate practices not relevant to current attitudes and to his family and working life (he seeks leadership opportunities and an effective say in lodge administration)... We can discard habits that inconvenience and irritate members, avoid stereotyped meetings and have regular, informal education and discussion programmes... We can introduce a more popular honours system.

We can, by sponsoring more social activities, recognise that the modern woman expects to be consulted over the use of family time and resources. We can establish bright, modern Masonic centres where Masons can meet with their ladies and friends in a pleasant social atmosphere. Our Masonic dinners should be dignified... of course... but always the convivial, amiable occasions they were meant to be. **There is no reason why Freemasonry cannot be just a little more fun!**

We are a *living organisation*, governed by present experience and present needs. We cannot afford to remain anchored to the past if this remarkable Masonic brotherhood of ours is to go forward in strength. As we approach the 21st Century, the media will bombard us with forecasts of an immeasurably more complex future society, changing with bewildering speed. People will get accustomed to the idea of change. The Millennium gives us a unique opportunity to bring about fundamental changes which are so needed. If Brethren enjoyed their Freemasonry more there would be less chance of defection, so please help to make our meetings more interesting, more embracing and, as a result, **MORE ENJOYABLE.**

From *The London Grand Rank Association
Quarterly Bulletin* No. 141, August 1998

Grand Master Elect's "Highlights of Britain" Tour

September 9th To 25th, 1999

This tour, for Masons and their Ladies, offers an eclectic mix of places of general interest and Masonic activities in England and Wales, including London, Oxford, Chester, Bangor, Llandrinod Wells, Cardiff, Tintern Abbey, Bath, Portsmouth, Stonehenge and Salisbury Cathedral.

There will be Lodge visits and other Masonic functions, and much fun for men and women. It promises to be a memorable tour.

The cost of the tour will be \$3,300 plus taxes, with \$250 to accompany the registration form, and the balance due by July 9, 1999.

Ask your Lodge Secretary for the detailed brochure and the booking form.

Masonry in Iceland

The first Icelandic Mason was Thordur Skulason Thoriaciuss, who was initiated in Lodge "Zorobabel og Frederik No 501" in the Danish capital Copenhagen, in 1817. The second was Dr Grimur Thorgrimsson Thomsen, initiated in the same Lodge in 1858. The "Father" of Icelandic Freemasonry, however, was Ludvig Emil Kaaber, who had also been initiated there on 21 February 1906.

On 15 November 1906 seven Masons in Reykjavik came together and decided to start a "Brothers' Society" which, under the Swedish Rite, is the smallest Masonic group that can be recognized. This they decided to call "Edda" (named after the 9th century "older" and 13th century "younger" collections of Icelandic heroic tales and mythical lore). On 13 December 1913 the first meeting of "Edda" was held under a warrant from the National Grand Lodge of Denmark (The Danish Order of Freemasons), founded in 1745. On 6 January 1919 it became a fully warranted Lodge, "Lodge Edda No 1," with the motto "In corde et animo unum" and with Bro Kaaber as the first Worshipful Master.

Icelandic Masons formed the "Frimurarareglan A Islandi," internationally known as the "National Grand Lodge of Iceland" on 23 July 1951. Iceland now has eleven St. John's Lodges (=Craft Lodges of the 1 to 3 degrees) and six St. John's Lodges of Instruction, as well as three St. Andrew's Lodges (4 to 6 degrees, Swedish Rite) and "The Chapter" working the 7 and 8 degrees in Akureyri and the 7 to 10 degrees in Reykjavik.

Arni Leosson
Edda No 1, Reykjavik
arnil@centrum.is
Augmented by the Editor

Reported in Kelowna

From the *St. George's Banner*

Vol. 8, No 2, February/March 1999

On February 2nd, 1999 WBro Don van Blarcom was presented with his 60-year jewel and certificate at St. George's Lodge (No 41, BCR). This is certainly a milestone few of us reach and is one to be celebrated.

A letter has turned up very recently that was sent to WBro Don on June 8th, 1950 while he was a Corporal in the RCMP in Hanna, Alberta, Canada, and had recently been made Master of that Lodge.

The letter was from the Diocese of Calgary, the Right Rev M.R. Ragg, MA, DD, and also a member of the Craft. The letter is short and reprinted below:

June 8, 1950 (Personal)

To Corporal D.F. van Blarcom
RCMP, Hanna, Alta.

My dear Corporal van Blarcom:

I hesitate whether to address you thus, or as "My dear Church Warden" or as "My dear Worshipful Master", for it is about the latter that I wish to write to you.

Yesterday I received the Grand Lodge Bulletin and read excerpts from papers read at recent District Meetings, and I just wanted to congratulate you on what you said, and to tell you how proud I am of a Church Warden who thus speaks to his Brother Masons.

With kindest regards to Mrs. van Blarcom and yourself, hoping that you are all well,
Very sincerely yours,

Richard — Calgary M.M.

WBro van Blarcom was born March 20, 1913 in a small town called Donald, Alberta, which is located near the town of Lacombe.

He was initiated into the Craft on December 13, 1938 and raised on March 21, 1939. His present age is 86 and he continues to attend St. George's Lodge regularly.

WBro Don van Blarcom retired as a Sgt. of the RCMP in 1961, and he says, "I've been retired almost as long as I served in the Force."

What is unique about the letter from the Diocese of Calgary is (that) it was sent with a 4 cent stamp, which in itself is a collector's item of today.

Masonic Spring Workshop The Lodge at Kananaskis April 16 to 18, 1999

The theme for this year's spring workshop, REINFORCING OUR CORE VALUES, is very appropriate in this age of materialism and of striving to become "the best" or "the largest." We have to keep examining ourselves to find out in which direction we wish to go. With the many excellent schools of instruction this year, it promises to be a banner event for all in attendance.

One of the newest ways to register is via the **internet**. The Workshop now has a page on the "web" — just click on the internet to "www.freemasons.ab.ca" and follow the prompts.

As always, the Workshop strives to provide a vehicle whereby all Masons can meet and enjoy the fellowship of each other's company. The information received at the schools of instruction can be taken back to the Lodge and discussed with all members.

Our theme speaker, Bro Christopher Knight, promises to provide a most interesting topic, and we look forward to a most rewarding weekend.

Once more, our agenda includes:

Friday Evening:

Keynote Address — Christopher Knight

Saturday Morning:

School: "What did you say?"

School: "Programs with Zip"

School: "Entertaining Masons"

School: "Charity — the Masonic Foundation"

School: "Foundation for the Future"

School: "The Essential Part of Freemasonry"

Saturday Afternoon:

"Ask the Author": Questioning the theme speaker.

Panel Discussion: Grand Lodge of India

Discussion on Prince Hall Masonry

Saturday Evening:

Christopher Knight — wrap-up session

For more details see the February *Bulletin*. Another registration form for the Workshop is provided on the reverse side.

Dance Carries On While Fire Doused...

read the caption of an article in a 1942 issue of the *Edmonton Journal*:

"While approximately 400 persons danced on the ground floor of the Masonic Temple, 100 ave, between 103 and 104 sts., Saturday night, firemen from No. 2 fire hall doused a small fire on the third floor of the brick building.

"Responding to a telephone call from one of the temple workers, about 10:30 p.m., Fire Chief Macgregor and his men found a leather-covered chesterfield on the third floor of the building had been on fire for some time and had burned a large hole — about eight by five feet — in the third story floor.

"Using one line of hose, the firemen doused the smouldering chesterfield and floor, then opened the windows to clear the smoke. Attendants at the temple, assisted by firemen with mops and pails, soon had the water cleaned up and the chesterfield removed, leaving a large hole in the hardwood flooring.

"Fire Marshall Jack Booth [RWBro Booth, Unity Lodge No. 51, Ed.] said he believed the fire may have started from a cigarette end smouldering in the chesterfield. Smoke and water damage to the west side of the building was slight.

Constable Douglas Fraser and Arthur Johnson of the city police kept curious citizens from the building.

"The dancers were in rooms on the first floor and the east side of the building and it is believed that the music "blotted out" the sound of the fire engines' sirens."

Mozart: The Complete Masonic Music

Two CDs, VoxBox CDX 5055 (approximately 105 min. total)



Mozart in Masonic regalia — from a painting hanging in the Grand Lodge of Austria in Vienna.

Virtually every Freemason knows that W.A. Mozart was a member of the Craft; however, many do not know much about his Masonic music. The only exception is his opera, "The Magic Flute." The connections between the opera and the Craft have been well-publicized. Mozart wrote more music for the Craft than that opera.

Mozart joined the Craft on December 14, 1784 at the age of about 28. Two and a half years earlier he had been dismissed from the service of Archbishop Hieronymus Colloredo at Salzburg. Leopold Mozart, Wolfgang's father, joined in April 1785 while on a visit to Vienna and still in the service of the Archbishop. At this point in time the Catholic church and to some degree the Emperor were not favorably disposed to Freemasonry.

The Mozarts were members of one of the smaller Lodges in Vienna, Zur Wohltätigkeit (Benevolence). In 1786 the Emperor ordered the 8 Lodges in Vienna to be merged into 3 larger ones.

1999 Masonic Spring Workshop Registration Form

▲ Last Name First Name Second Name

▲ Name as it should be on your Name Tag

▲ Address

▲ City/Town Prov Postal Code Phone No.

Yes No

▲ Lodge Name & No. Current Office Attended before?

Rank: MM WM PM Other: _____

Smoking: Yes No Special health requirements? (elevator, diet, etc.) _____

I wish to room with: _____
Name Lodge
 (Cards should be received together to ensure request filled.)

- Cheque (included)
- Visa _____ /
- MasterCard Number ▲ _____ Expiry ▲ _____

Signature ▲ _____ Today's Date ▲ _____

Mail cheque(s) or credit data (\$245 D/\$345 S) or fax credit data to:

Masonic Spring Workshop Planning Committee
Box 265, Didsbury, Alberta T0M 0W0
Phone 403-335-4384 Fax 403-335-2398

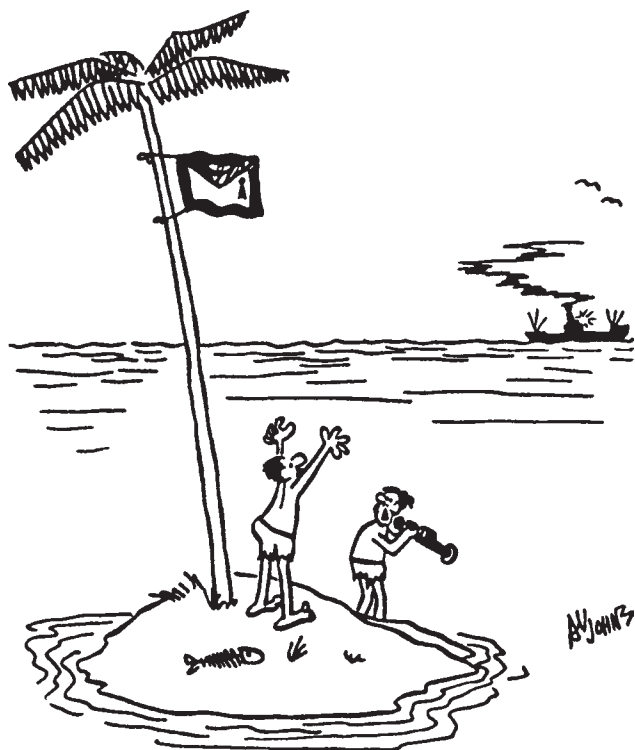
This may have been to make surveillance easier. Zur Wohltätigkeit merged with Gekrönte Hoffnung Lodge to form the Neugekrönte Hoffnung (Newly Crowned Hope).

Unlike Haydn, who also was a Mason, Mozart was an active member of his Lodge. He composed 10 separate works for use in Lodge ceremonies, and other compositions have been added to the list by conventional practice. When he composed the Funeral Music, K. 477 for the Duke of Mecklenburg-Strelitz and Count Esterhazy von Galantha, he did so not as a commissioned musician but as one Brother for another. Mozart's association with Freemasonry brought out many of the best qualities in his character and inspired some of his most touching music — music of high purpose and moral enrichment.

Fifteen pieces are included on the 2 CDs in this collection. The song, "O Heiliges Band," K. 148, dates from 1772 which is prior to Mozart's joining the Craft; the text of the song begins with the phrase, "O heiliges Band der Freundschaft treuer Bruder," is consistent with the Masonic ideals of confraternity, hence is usually included into the Masonic music package. One piece I found very interesting was a song welcoming members to the second degree, "Gesellenreise," K.468. Masonic funeral music, a couple more songs, and a couple cantatas are also included on the CDs. Anyone interested in Mozart and his musical contributions to Freemasonry will enjoy these CDs. I ordered my set through the Gramophone in Manulife Place, Edmonton; however, I am sure that any classical music shop would be glad to order them.

Sources: Liner notes by Dr. W.B. Ober; *Mozart in Vienna 1781-1791*, V. Braunbehrens, Grove Weidenfeld, New York, 1986.

LWK



"I'm a little rusty on my Morse code but
I think he's asking 'What Lodge?'"

S.M.L. Pollard
Tied to Masonic Apron Strings
Macoy Publishing

Bow River Lodge No 28, GRM

The origins of Bow River Lodge No 28, GRM, include a number of circumstances that truly makes a remarkable story. Details were recounted in a paper given by Bro Fred J. Hand in Edmonton on August 31, 1955 and published in *The Papers of The Canadian Masonic Research Association*, Vol. 1, pp 506-514.

The first unusual fact is that those Masons wishing to form a Lodge first corresponded with the Grand Lodge of British Columbia asking what procedures should be followed, a form for a petition for a Charter, a copy of the most recent Proceedings and a copy of the by-laws of some Lodge in BC as a guide. Apparently that's as far as they went. MWBro E. Crow Baker's address to the Grand Lodge of BC informed the Craft that owing to the greater proximity of Calgary with Winnipeg — 841 railway miles — they had chosen to cast their lot with Manitoba instead.

Second, there is no record of any petition to Manitoba for a dispensation. We learn from Manitoba's Proceedings that a dispensation was granted on 10 January 1884.

Third, the petition clearly identifies Bow River Lodge as a "Moon Lodge" which would meet at Calgary on the Monday on or before the full moon. The first meeting was held on 28 January 1884 with 19 brethren present. The dispensation was read, and a sword and a bible were presented by two of the brethren. The next meeting on 4 February 1884 received eight petitions for initiation and one for affiliation.

The fourth unusual circumstance occurred almost immediately afterward when the proposed WM, Dr. N.J. Lindsay, went to Winnipeg to attend the Grand Lodge as representative. He strongly urged that Bow River be given its Warrant. At the same time, the Grand Secretary wrote that the Lodge could not be granted one. There was a lively discussion that resulted in the Warrant being issued to Bow River with the number 28 (GRM) and the dispensation being surrendered on 14 February. Meanwhile, Dr. Lindsay was, himself, elected Grand Junior Warden, but there is no record of him ever actually being installed as WM of Bow River Lodge.

Fifth, Bow River Lodge was under dispensation for only 17 days, apparently a Masonic record. In those years, there was no prescribed minimum time for a Lodge to labour Under Dispensation before receiving its Charter.

Sixth, the Charter arrived from Winnipeg and was read in Lodge 14 April 1884. Despite surrendering its dispensation in February, the Lodge met 17 March 1884 — without proper authority — and initiated Jno. D. Moulton, Thos. H. Lake and Jno. L. Brown, the first men to be made Masons in Calgary.

Finally, Lodge officers were installed 5 May 1884 by dispensation, Dr. Lindsay, JGW, forming a pro tem Grand Lodge.

It certainly was an unusual four months at the beginning of Alberta's oldest Lodge, now named Bow River No 1, GRA.

SGC

Grand Master's Itinerary

April

- 1 Edmonton Valley, AASR, Freemasons' Hall Edmonton
- 4 Rose Croix Breakfast, Edmonton Inn
- 6 Norwood Lodge, Freemasons' Hall Edmonton
- 10-11 Hands Across the Border, Wainwright
- 15 Wetaskiwin Lodge
- 16-18 Masonic Spring Workshop
- 27 Eureka Lodge, Lacombe