

THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner

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Was Shakespeare a Freemason? Masonic Symbolism in *Macbeth*

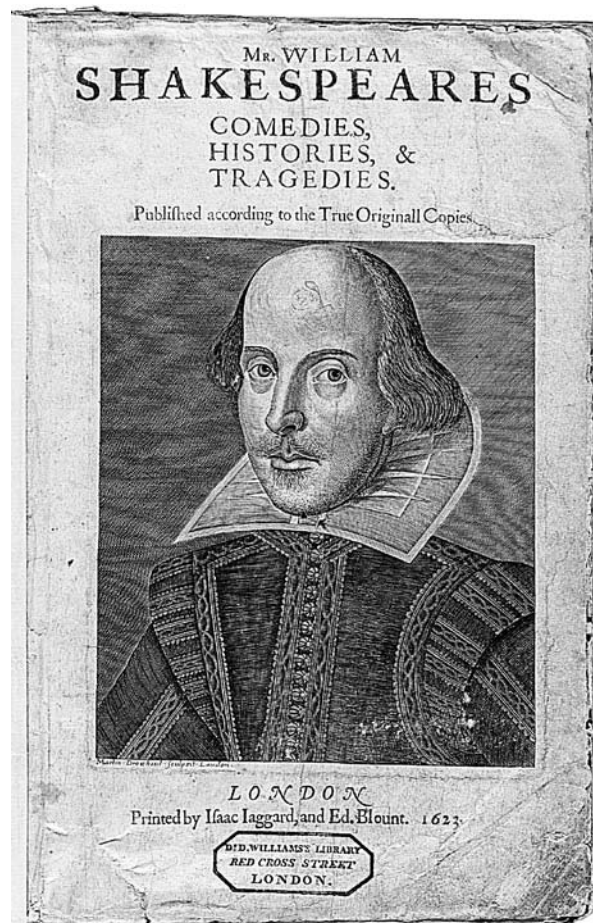
By Bro Robert Guffey

As published in the March 2008 Summons of Yellowknife Lodge No. 162 (Condensed and confidential passages deleted)

In 1933 Past Master Alfred Dodd published a book that purported to contain evidence linking William Shakespeare with the creation of Freemasonry... In the book, *Shakespeare: Creator of Freemasonry*, Dodd focuses on the Masonic symbolism in two plays, *Love's Labours Lost* and *The Tempest*. Except for two brief references he ignores *Macbeth*, an indispensable play in establishing Shakespeare's ties to Freemasonry. The entire play appears to have been written as an allegory for the bloody murder of Hiram Abiff, the core figure of Masonic ritual.

...One might notice the uncanny recurrence of the number *three* in Masonic ritual... Not only are there three original Grand Masters, three assassins, and a total of thirty-three degrees of the Masonic hierarchy, but there are also three principal officers, three symbolic steps "from this life to the source of all knowledge," three obligations, three lights upon the altar, three "pillars" that support the Lodge, and three knocks that gain the candidate admission into the Lodge, followed by three more knocks to summon the Brethren. This last example is paralleled in *Macbeth*, Act Two, Scene Three, in which three knocks are continually repeated until the porter allows entrance to Macduff, the future murderer of the "unworthy" Macbeth.

Both the number *three* and the concept of alchemy play an integral role in the story of Macbeth's downfall. In Act One, Scene One, we are introduced to three witches who utter the words "fair is foul, foul is fair." James Shelby Downward has pointed out that this is a well known principle of alchemy (where)



First Folio of Shakespeare's works, with contemporary woodcut portrait, published in 1623.

just as lead can be transformed into gold, the ostensibly noble Macbeth and his wife can be transformed into serial murderers by greed and ambition... The number *three* appears again in relation to Hecate's appearance in Act Three, Scene Five... It's interesting to note that in classical mythology Hecate has three roles — some of them infernal, some of them divine... she is Diana on Earth, Luna in Heaven, and Hecate in Hell... The melding of the positive and the negative are common elements of both alchemy and the Brotherhood, as Grand Commander Albert Pike has written, "The conviction of all men that God

is good led to a belief in a Devil, the fallen Lucifer or Lightbearer, Shaitan the Adversary, Ahriman and Tiphōn, as an attempt to explain the existence of Evil, and make it consistent with the Infinite Power, Wisdom, and Benevolence of God." [Pike, *Morals and Dogma*, p. 324.]

"Man is a free agent, though Omnipotence is above and all around him. To be free to do good, he must be free to do evil. The Light necessitates the Shadow." [Ibid., p. 307.] In other words, "fair is foul, foul is fair." Macbeth can easily be viewed as a mingling of these forces. He is a bundle of paradoxes: nobleman and murderer, murderer and coward, coward and warrior. He is the perfect vessel for Shakespeare's retelling of the ritualistic killing inherent in the third degree, for the three "unworthy craftsmen" possess many of the same contradictory traits. In Act Two, Scene One, Shakespeare presents a subtle analogy to a fragment of the Hiram story... Confusion abounds when the noblemen learn about the death of King Duncan. In surprise, Macduff

yells "horror" three times in a row, followed by these lines:

Confusion now hath made his masterpiece!

*Most sacrilegious murder hath broke ope
The Lord's anointed temple and stole
thence*

The life o' the building.

The parallels between the Abiff legend and these lines are obvious. Shakespeare further extends the Abiff metaphor only a few lines later when Macbeth describes what the King looked like in death... [and] uses an evocative simile to describe Duncan's wounds...

See Shakespeare, page 3.

In Lieu of an Editorial

Reflections — or a Swan Song

After twelve years of having been entrusted with the responsibility of editing, and on behalf of the Grand Lodge of Alberta publishing its monthly communication to the Craft, the time has come to pass that trust on into younger and certainly at least equally capable hands. In doing so, I feel I ought to pay tribute to the fine work done by the seven editors who came before me, who were:

December 1935–June 1944 MWBro Alexander M. Mitchell
 September 1944–June 1957 MWBro Sam Harris
 September 1957–June 1967 MWBro S. Carl Heckbert
 September 1967–June 1984 MWBro W. Jack Collett
 September 1984–June 1985 MWBro Robert L. Costigan
 September 1985–June 1990 RWBro Norman J. Senn
 September 1990–June 1991 WBro A. Kingsley Dean
 September 1991–June 1996 RWBro Norman J. Senn

To which now can be added
 September 1996–June 2008 MWBro Robert E. Juthner
 September 2008–... RWBro George B. Tapley

In 1925, our Grand Lodge Research & Education Committee had recommended that the Grand Lodge issue a quarterly bulletin to its membership. MWBro Alexander M. Mitchell, the 1928–29 Grand Master, picked up on this earlier recommendation and suggested the publication of a quarterly bulletin with information on the activities of Grand Lodge and other material of interest. Thus was the *Grand Lodge Bulletin* born.

In the Grand Lodge Proceedings of 1935, on page 32, we read what we could consider the first mandate for the bulletin: That...

- d) It contain any message or instruction desired by the Grand Master to be conveyed to the Lodges.
- e) It be devoid of "local" news.
- f) The main portion be devoted to quotation of interesting articles or papers of more or less general Masonic interest, to be obtained from Masonic periodicals published throughout the world, so far as reprint of such may be permitted by the publishers.
- g) There be an editorial committee of three or four who could, possibly, divide the duties in some manner so each would be responsible for two or three issues.

The *Grand Lodge Bulletin* was first published in December 1935 with MWBro Alexander M. Mitchell, PGM, as its editor. It appeared first in mimeographed form, four pages in length, with two copies mailed to each Lodge Secretary. The first

printed issue was published in September 1938 and continued the four-page format until November 1986. From December 1986 until December 1998 issues were of four or six pages, alternating on an irregular basis, and since 1994 the May issues were increased to eight pages to accommodate material relating to the upcoming Grand Lodge Communication in June. Since January 1999 all issues have been printed as six pages, except eight pages in May, if required.



When MWBro Mitchell was incapacitated and unable to continue with his excellent work, MWBro Sam Harris (Grand Master 1940–41), on being appointed Editor *pro tem* in September 1944, expressed his desire to put a copy of the bulletin, that year ... *in the hands of at least half of our membership and in the near future attain the hope, long desired — a Bulletin every month in the hands of every one of our members. The cost is very small, only 20 cents per year per member.* (Editor's Message, *Bulletin*, Sept. 1944.)

The outstanding work that MWBro Harris did with the *Grand Lodge Bulletin* continued until June of 1957, when age forced him into retirement after thirteen years of editorship. It was then that MWBro S. Carl Heckbert (Grand Master 1955–56) took over the work of editing our *Grand Lodge Bulletin* in September of 1957. It appears that he was the first to feature regular editorials, a practice which was not always continued.

MWBro W. Jack Collett (Grand Master 1964–65) and a committee took over the publication in September 1967. Later the committee ceased to exist and MWBro Collett continued as Editor until he retired in June 1984, after seventeen years of faithful service in this capacity. While the search was on for a replacement, MWBro Robert L. Costigan (Grand Master 1978–79) stepped into the breach for the 1984–85 term. It was in 1985 that *"the computer revolutionized the Grand Lodge Bulletin, in that all articles were printed on the word processor and assembled for further processing by the printing company. Great studies have been made to cut costs and review lodge requirements.* (*Bulletin* editor, June 1985.)

RWBro Norman J. Senn, PDDGM, *Bulletin* editor for ten years (September 1985–June 1990 and September 1991–June 1996), held monthly meetings with his Calgary based committee members to whom he assigned specific functions. He contributed greatly to making the bulletin a Masonic publication that has something for every taste and interest.



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For the 1990–91 term, the Grand Master appointed WBro A. Kingsley Dean, of Avon Glen Lodge No. 170, as editor who, upon taking office, declared his style and independence in the following words: *Those Brethren who are knowledgeable as to my feisty editorial style in other publications will know that “I am my own man” and that it has to be “King’s way” or no way at all! For those who have not been exposed to my impetuosity, be forewarned and govern yourselves accordingly.* (Bulletin, Sept. 1990, p. 5). Kingsley Dean performed exceptionally well for his one year in office. His “farewell,” printed in the June 1991 editorial, perhaps shows a bit of frustration, with these words: . . . *for the most part, material in the notices is not worthy of duplication for the edification of other members of the Craft.* . . . (Bulletin, June 1991, p. 2.)

Following his second five-year term as editor, RWBro Senn went into well earned retirement as such in June 1996, while still remaining active as President of the Board of General Purposes and charring committees of Grand Lodge. To succeed him, the Grand Master appointed me, MWBro Robert E. Juthner (Grand Master 1987–88) Chairman of the Committee on the Grand Lodge Bulletin and its editor, commencing duties with the September 1996 edition. While building on the achievements of my predecessors, I strove to expand the variety of Masonic content and resumed the practice of writing monthly editorials dealing with the Craft’s concerns of the day. During my tenure it became apparent to me that articles from our Alberta publication in other North American and overseas Masonic bulletins, sometimes translated into other languages and usually giving due credit to the source, the “*Grand Lodge Bulletin*,” but leaving the reader in the dark as to which Grand Lodge was the originator. It was therefore, among other considerations, that with the consent of the Grand Master, the generic title was replaced with the distinctive name ***The Alberta Freemason***, beginning with the first issue in the new, the Third Millennium, January 2001.

Another important decision was reached by the committee, and approved by the Grand Master, that in addition to making the hard copy of the bulletin available to all Alberta Freemasons and Grand Jurisdictions in amity, starting with the November

2002 issue, *The Alberta Freemason* was made available on the Grand Lodge’s web site, *www.freemasons.ab.ca*. Thus our bulletin has become the property of worldwide readership, both Masonic and profane. Needless to say that opening up the publication to the uninitiated put new restrictions on the editorial committee, as well as on authors of articles submitted for consideration.

The 32-page special high-gloss and colour Centennial Edition, in celebration of the Grand Lodge’s 100th Anniversary in October 2005, was both a challenge to the committee as well as an accomplishment in which the producers and the readers can take pride. (There are still a few copies available for those who want it — contact the editor.)

Shakespeare, from page 1.

Perhaps the most blatant parallel between the death of Abiff and Shakespeare’s tragedy occurs during the next murder scene [when] Macbeth hires a pair of assassins to exterminate Banquo and his son Fleance. . . . This pair mysteriously transforms into a trio. To the uninitiated this might seem like a discrepancy. However, after all the evidence presented so far it becomes obvious that Shakespeare is purposely waving a red flag in order to attract the reader’s attention to this “irrelevant” detail. For the Bard’s “fellows” it would have been immediately obvious that the three assassins were to be associated with *J. . . . a*, *J. . . . o*, and *j. . . . m*.

The idea of Shakespeare having been a Freemason will probably be a controversial theory to literary scholars, but then again anything not generally known since before the Cretaceous Period [*from 135 to 63 million years ago, Ed.*] is controversial to literary scholars. Meanwhile, most mainstream historians believe that Freemasonry was founded in 1717, long after Shakespeare’s death. Other, more esoteric authors trace the origins of the Brotherhood all the way back to Ancient Egypt. True or not, neither theory erases the fact that obvious Masonic symbolism is woven into the tragedy of *Macbeth*, written over a hundred years before traditional history says that such symbolism ever existed.

Editor’s Commentary:

An extremely thoroughly thought-through and well written essay — here shortened because of space restrictions — it merits appreciation and some words of reflection. In his clos-

In conclusion, as I retire as editor, but have been invited to lend further support in another role, I wish to thank all those Brethren (and one great lady, Judy Rivers) who during these twelve years have made up the membership on the *Committee on the Grand Lodge Bulletin*, without whose tireless and capable assistance the editor could not have reached the goal of creating a paper of value for our beloved Craft. Thank you also to those who praised the publication, orally or in writing — only one was of the opposite opinion during all these years.

May you all keep enjoying ***The Alberta Freemason*** for many, many more years to come.

Robert E. Juthner

ing paragraph, the author admits the dilemma caused by the discrepancy in time between the Bard’s life span and Freemasonry as we know it. Here is William Shakespeare, 1564–1616, and there is the period during which, we think, the ritual was devised, early 18th or, at best, late 17th century (the 3rd degree was added later). There is also a multitude of lists of so-called “famous” Freemasons, which thankfully do not claim the Bard as “one of us.” However, much of the diction of (English) Masonic rituals is reminiscent of Shakespeare’s style, so it could be the other way around: that our early wordsmiths were inspired by Shakespeare. Here is an example:

Our Ancient York Rite Brethren are familiar with the phrase occurring in the Fellowcraft degree [emphasis mine] — *...ever remembering that we are travelling on the level of time to that undiscovered country from whose bourne no traveller returns.* . . . (likely of 18th century vintage). Compare this with Shakespeare’s Hamlet’s Soliloquy: (*Hamlet*, Act 3, Scene 1)

*...that the dread of something after death,—
The undiscover’d country, from
whose bourn
No traveller returns,— puzzles the
will.* . . .

[both spellings, *bourne* and *born* are acceptable — Oxford Dictionary] — penned by Shakespeare about 1602. Hardly a question of what came first — the chicken or the egg!

Do you think that William Shakespeare, writing in 1608, had your Editor in mind when producing the play *The Merry Devil of Edmonton*?

rej

The Emblems of Mortality Degree Team



The Emblems of Mortality Degree Team was recently formed by Bros Mike Johnson, Michael O'Mara, Chris Keown, David Buckingham and Chris Woods, all members of Baseline Lodge No. 198 in Spruce Grove, Alberta. It is not a Baseline degree team but a young Masons degree team that confers the 3rd degree in the Canadian Rite, anywhere in Alberta.

The team members are of the belief that the traditions of Freemasonry need to be upheld by the new generations of Masons, and that shortcuts to make the work easier or to do all three degrees in

one day are unacceptable. To become a team member, one must be under the age of 35, and be asked to join. The team travels a lot and looks for young Masons who are good in memory and floor work.

RWBro John Slade, DDGM of Yellowhead District for 2007–08, is currently filling in as Master of the team until Bro Mike Johnson, its “key architect” and presently Senior Warden of Baseline Lodge, becomes Worshipful Master. WBro James Linton and RWBro Neil Lonsbury have also served as mentors

and were made Honourary Members of the team.

Lodges interested in inviting this team for the conferral of the third degree are asked to contact the team's secretary, Bro Michael O'Mara at 780-991-2576 or by e-mail at eomdegreeteam@yahoo.ca

The picture shows (l-r): Front Row (seated): Chris Keown, David Buckingham, John Slade, Mike Johnson, James Linton; Back Row (standing): Chris Woods, Dean Horsfield, Byron Menzies, Tony Ebdon, Michael O'Mara, Benoit Desvoyault

Alberta Miscellany

Original thoughts from the summonses, selected by Bro Trevor Morris

Redwood Lodge No. 193

The Grand Lodge of Alberta website — www.freemasons.ab.ca — has been updated, with a new look and more features. One of these features is the ability to print GLA forms. Have a look at the new website and scroll down on the left side to “Official Forms.” You can print Form 103 — letter for potential applicant [“Letter of Information,” Ed.], and Form 106 — “Petition for Initiation”. I will maintain a supply of “hard-copies” of these forms for members.

Bro Don Kellner
Secretary-Treasurer

[It all starts with Form 101 — “Declaration of Principles” freely distributable, and Form 102 — “Freemasonry — Aims and Objectives” to be given to men who declared to become petitioners. *Ed.*]

Acacia Lodge No. 11

When a man first becomes a Mason, he goes from being called *Mr. _____* to being called *Brother _____*. When the light of Freemasonry is revealed to a newly obligated Brother, a whole new world comes into view. This new world is one in which the brotherhood of man is established under God. This sense of brotherhood is seen when we attend a Lodge on a cruise ship (for example) with total strangers who somehow seem so familiar — like family. We feel this sense of oneness when we travel to other cities and have an opportunity to visit other Lodges, or when we visit a sister Lodge in our own building on a different night than our regular one. Our Brother Masons are just that — they are our Brothers.

“Brotherly Love” — what does it

mean? Is it something that is valued and practiced in our Lodge? Is it not really the whole point of being a Mason? The three principal rungs of Jacob's Ladder are *Faith, Hope* and *Charity* (Love), the last of which is the pinnacle of our Masonic endeavours... It is therefore important that we constantly remind ourselves of this cardinal virtue — Love — and try to act accordingly. To act with empathy towards our Masonic Brethren, to forgive others when they fail to do so, and especially to recognize when we have failed to act with empathy, and to ask for forgiveness. These are acts of *Brotherly Love* and this is what it means to be a Mason.

WBro Colin Safranovich, WM

Calgary Lodge No. 23

In the last few weeks I have encountered a few individuals that have asked me why I do some of the things I do. My answer is always the same, “because

I can!" An author by the name of P. J. O'Rourke wrote, *that everybody wants to save the world, nobody wants to help Mom with the dishes.* So much is made of "big" causes and "major" issues, and when combined with the cult of celebrity, it's very easy to become overwhelmed and desensitized to the smaller and more personal problems around us. And that's not really fair to us, or our neighbours, is it?

In that vein, [this Spring] I put it out to you all to take the opportunities that this season of renewal offers by focusing on those acts that ease the burden of those around you in some way, and let go of those that bring only discord and negativity and show the world at large what a Mason *is!*

The world will probably outlive us all, but the dishes are really piling up.

WBro Barry Gurnsey, WM

Evergreen Lodge No. 166

Where is our commitment today? We often justify our lack of commitment with a full range of creative excuses, or with blame, whether it be directed at someone or something. Have we lost some of our individual values, beliefs and principles? Or have we fallen true to *Maslow's Hierarchy of Needs?*

According to Maslow, our first need is a biological and physiological need to basic life: air, food, drink, shelter, warmth, sex, sleep, etc. Once this need is satisfied, we move on to the need for safety: protection, security, order, law, limits, stability, etc. Being safe and secure, with our stomachs full, we desire a need for belongingness and love: family, affection, relationship, workgroups, etc. At this point we begin to learn to socialize and establish social activities...

Today these needs appear to happen automatically, without effort, and we are falling victims to Maslow's higher needs. Our need for commitment is changing. Survival, security and belonging are being set aside. Taking over is the need for esteem, achievement, status, responsibility and reputation. We begin to lose touch with reality to fulfill our own individual needs. Finally, we reach a point of self-actualization, personal growth and fulfillment... As Masons, let us never lose sight of Brotherly Love, Relief and Truth, and stay on the path of Commitment in everything we do.

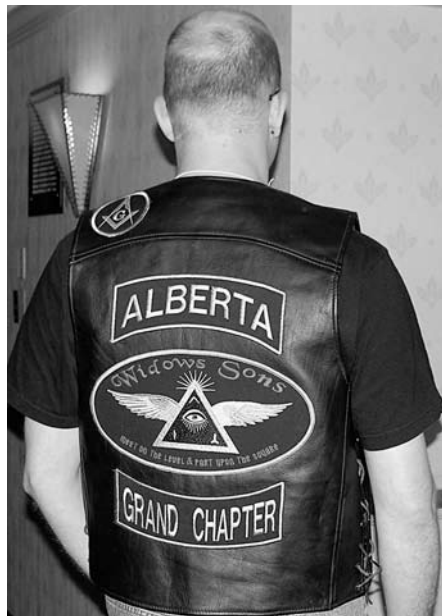
WBro Timothy Shewchuk, WM

Something New:

The Widow's Sons A Masonic Riders' Association

The concept of the Widow's Sons Masonic Motorcycle Association was conceived by WBro Carl Davenport in Chicago, in 2000. He laid the foundation for what would become an international organization with over a thousand members in North America and Europe today. Well over thirty Master Masons in Alberta, who ride a variety of bikes, are proud to ride to visit Lodge and do charity work together.

At the Edmonton motorcycle show in January 2006, a group of Masons came together for the first time to discuss the first chapter of the Widow's Sons in Canada. On 10 March 2006 the Northern Jurisdiction issued a charter for Alberta and since then other Canadian Grand Chapters have been started in Ontario, Quebec and Manitoba.



Widow's Sons Alberta "Colours" were also seen at the Masonic Spring Workshop.



The charity in which the Widow's Sons are involved here in Alberta consists primarily of donating time to society. Over the last two years we have contributed time and labour to the *iHuman Youth Society*, the *Salvation Army* and the *Blood Bank*. This summer a young girl, named Lydia, will receive much needed medical equipment with the support of the Widow's Sons.

As an organization, our first priority is with our Lodges — we're Masons first. By applying our compasses to our two passions we have accomplished a lot in our first two years and we continue to make great plans for the future, both in Lodge and on the road.

For more information visit our website at www.widowssons.ca or contact us at secretary@widowssons.ca



The Use of White Gloves

From *The Square*, Lewis Masonic, September 2007, p. 23.

To the ordinary English Mason, white gloves signify nothing more beyond correct clothing during Lodge meetings. In the Middle Ages, according to Oswald Wirth in the *Livre de l'Apprenti*, the new Apprentice had to present a pair of gloves to every member of the Lodge. In modern French Masonry [and throughout continental European jurisdictions; *Ed.*], on the other hand, it is the Apprentice himself who is presented

with two pairs of white gloves. One pair is for his own use, and he has to avoid sullyng their whiteness, for the hands of a Mason must always remain clean. The other pair is for the Initiate to offer to the woman he esteems the most. The white gloves received on the day of his initiation recall to the Mason a memory of his obligation.

[Your editor and his wife still have their white leather gloves, fifty-four years after the fact.]

How One Lodge Works “Public Awareness”

Westlock Lodge No. 114 has done it again. In February 2007, for the first time, this Lodge opened its doors to the community with a presentation which drew some eighty persons and which was very well received by those in attendance, and there was a write-up in the local newspaper giving the Lodge acknowledgement. Now, on 19 March 2008, Westlock Lodge organized a public presentation which was held at the RF Staples High School Cultural Arts Theatre in Westlock and was devoted to the Drugs Awareness Program in the area.

RCMP Sgt. Lorne Adamitz, a recognized expert in the Alberta and Northwest Territories Provincial Courts and

Courts of Queen’s Bench, addressing the gathering, covered subjects such as:

- alcohol and drugs;
- the links between drugs and crime in the community;
- how to become proactive and create safety in the community;
- parents, youth and drugs;
- how to deal with the toxic waste of drugs

— in all valuable knowledge, networking and conversation for community leaders and community members. Following the presentation, refreshments were provided by the Westlock and neighbouring Barrhead Masonic Lodge members.

Programs such as this have revital-

ized the Lodge, and members who had been absent for some time are attending again and are taking a more active part in the Lodge. For example, at a recent meeting, a guest speaker from a local manufacturing company drew 42 members and 5 visitors — not bad for a country Lodge with a total of 79 members of whom 19 are non-resident. Incidentally, at that same meeting, three petitions for initiation and one for affiliation were read out. Their Lodge Secretary, WBro Hal Welke, writes: *I am not saying that the drug awareness program is responsible for this. It is only one small part of the total program of revitalizing our Lodge.*

An approach worthy of emulation!

Kananaskis — Looking Back and Ahead

The 2008, 43rd annual Masonic Spring Workshop, held at the *Delta Lodge at Kananaskis*, 11 to 13 April 2008, was — by anyone’s judgment — an unqualified success. This was not only because of a slight increase in attendance over the past several years, but certainly due to the quality of the schools of instruction (and their presenters), the many new titles in the bookshop, and very much because of what the keynote speaker, Bro Christopher Hodapp of Indianapolis, Indiana, contributed. He faithfully adhered to the theme he was given: *“Freemasonry: What Do We Have To Offer?”* It goes without saying that the camaraderie, in all its nuances, added much to making attendance worth anyone’s time and money. A tip of the hat to General Chairman Bruce Zawalsky and his committee.

The 44th Workshop, now in its already advanced planning stage, is scheduled for 17 to 19 April 2009, same venue. After many years of bringing in keynote speakers from outside of Alberta, we will be favoured by a very talented and popular Albertan, RWBro Earle Sharam, DDGM of Athabasca District (2008–09) and a member of Dominion Lodge No. 117. The 2009 General Chairman is WBro Murray Pay of St. Mark’s Lodge No. 118 who has indicated that the theme will be based on the “General Charge,” where schools of instruction will focus on certain passages, like “And if these meetings are blended with social mirth...”; “... who knows how to estimate and to employ his means...”; “...the utmost extension of fraternal feelings and affection...”;

“Our meetings are intended to cultivate and enlighten the mind...”; “...to strengthen the fundamental principles of our Order...”; and so on. The keynote speaker will tie it all together. This theme guarantees a lively discussion among new and seasoned participants alike. Plan now to be amongst them!

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Summer Lodges

June

- 21 Bassano Lodge No. 55, Open Air Lodge; Meet at Bassano Lodge Hall, 09 30 h; Tyle at 11 00 h
- 21 Grande Prairie Lodge No. 105, Lake Saskatoon Lodge No. 106, Joint Installation; Tyle at 13 30 h; BBQ to follow for family and friends

July

- 1 Vulcan Lodge No. 74, Regular Meeting; 20 00 h
- 3 Excelsior Lodge No. 80, Regular Meeting, Masonic Hall, Daysland, AB; 20 00 h
- 3 Lake Saskatoon Lodge No. 106, Regular Meeting; Wembley; 20 00 h
- 8 Rockyford Lodge No. 123, Western Night; DDGM Official Visit; Bowmont Hall, Calgary; 19 30 h
- 9 Grande Prairie Lodge No. 105
- 9 Bow River Lodge No 1, Masonic Stampede Meeting, Cocktails 17 00 h, Dinner 18 00 h, Entertainment 18 45 h; Cost \$15.00; Tyle 19 30 h
- 12 Tentative; Nanton Lodge No. 17, Annual Outdoor Meeting; 19 30 h; BBQ after (check date 403-646-3778)
- 16 Redwood Lodge No. 193, Klondike Lodge, Educational Meeting; Fort Edmonton Park, Lodge Hall

Deputy Grand Master’s Itinerary

June

5–7 Grand Lodge of Manitoba Annual Communication; Winnipeg, MB

Grand Master’s Itinerary

June

12–14 Grand Lodge of Alberta Annual Communication; Lethbridge Lodge Hotel

18–21 Grand Lodge of Saskatchewan Annual Communication, Swift Current, SK

28–5 July Imperial Shrine Annual Meeting, St. Louis, MO

July

5 Grand Lodge of Alberta & Calgary Valley Scottish Rite Annual Stampede Breakfast; Calgary Freemasons’ Hall; 08 00 to 12 00 h

28 Beacon Lodge No. 190, Zoo Cruise; Sylvan Lake; 19 00 h

August

TBA. Check www.freemasons.ab.ca

Museum; 19 30 h; BBQ after; Dress casual

23 Forestburg-Alliance Lodge No. 128, Regular Meeting; 20 00 h

August

5 Edgerton Lodge No. 102, Regular Meeting; 19 30 h

7 Lake Saskatoon Lodge No. 106, Regular Meeting; Wembley; 20 00 h

7 Excelsior Lodge No. 80, Regular Meeting; Daysland; 20 00 h

13 Grande Prairie Lodge No. 105, Regular Meeting

27 Forestburg-Alliance Lodge No. 128, Regular Meeting; 20 00 h

Note: Dates and events as submitted to Grand Lodge Office by press time.