



## Physical and Spiritual Landscapes

VWBro Timothy Thomas, Past Grand Chaplain

*This piece originally appeared as the Master's Message in Dynamic Lodge No. 96's November 2008 Summons.*

The month of November always brings with it one of those important secular events which our whole society recognizes—Remembrance Day. This is a time when we recognize and remember the sacrifices of all those men and women and children who gave their lives, a part of their lives, or their health so that we could live in relative peace and freedom and so that we could continue to build a better world. Have you ever wondered why there is a stone cenotaph at the center of every small town? The cenotaphs that we see today descend from a more ancient tradition of cairns that marked the physical and the spiritual landscape. Cairns date back thousands of years into the past, but the word “cairn” entered the English language from the original Scottish during the 15<sup>th</sup> century. Although the first cairns were simply heaps of stones, to many ancient people their cairn was the most sacred spot on the earth. Every stone had a value that could not be measured in material possessions because every stone represented the life of some member of the Clan. Generation after generation each warrior would add a stone to the cairn as they went into battle. When those warriors returned they took their stone away with them. The stones of those who did not return from battle were left at the cairn as an eternal memorial. Over the generations the cairn inevitably grew as more and more stones were added to it. Each stone was a reminder of the terrible toll that war and conflict exact upon human communities. Each stone was a reminder of the fragile balance between war and peace that communities like ours are constantly called to remember. In “The Charges of a Freemason, Of the Civil Magistrate, Supreme and Subordinate” we read that “Masonry has ever flourished in times of peace, and been always injured by war, bloodshed and confusion.”

No one relishes the prospect of war, but we are all aware that war is a constant reality that each generation must contend. The cenotaphs around which we gather on Remembrance Day mark the physical landscape and call us to pay constant attention to the spiritual landscape which is our “true” home. In our Lodges we also employ symbols and other markers in the physical landscape that help us to recall the spiritual landscape where we truly live. The symbols that we use remind us that we are constantly connected to the Holy One — God — who watches over us with care. Those same symbols remind us of each Mason who has gone before us and with whom we are eternally united through God’s gracious presence that transcends time and space. Our symbols also constantly remind us that the Holy One stands beside us and supports us throughout all of the moments of eternity... every time that we gather we are surrounded by symbols and markers in the



His Excellency, Maj-Gen The Earl of Athlone, Governor General of Canada, aboard HMCS Saguenay in St. John's, NF for an inspection of “The Barber Pole Brigade” escort group, WWII, ca. 1942.

physical landscape that remind us that something wonderful is surely unfolding in the spiritual landscape.

## A Holiday to End all Wars

Dr. Alexander Watson

Dr. Watson is a Postdoctoral and Research Fellow at Clare Hall, Cambridge, England and the author of *Enduring the Great War: Combat, Morale and the Collapse of Armies, 1914–1918*. This piece was originally published in the Op-Ed section of the *New York Times* on 10 November 2008.

Today is the 90<sup>th</sup> anniversary of the armistice that ended the First World War, and it will be commemorated very differently on each side of the Atlantic and across the borders of Europe. It’s a reminder that not all “victors” experience wars in the same way, and that their citizens can have almost as much difficulty as those

of the vanquished states in coping with the collective trauma of conflict.

For Americans, Veterans Day celebrates the survivors of all the nation’s 20<sup>th</sup> and 21<sup>st</sup> century wars. In France and Britain, by contrast, the mood is altogether more somber. In these countries, it is the dead who, since 1919, have been the focus

of the ceremonies.

Why this difference? After all, for citizens of all three countries the date marks a shared victory. In the jargon of the time 11 November 1918 was the day of their soldiers' triumph over "Prussian militarism," the vindication of a "fight for civilization" and the successful finish of a "war to end all wars."

In the years after the war, official ceremonies in the United States reflected these victorious ideals and celebrated "world peace" — it was only after World War II that the day was dedicated specifically to veterans. The touchstone of loss and suffering for Americans remained the Civil War, the world's first industrial conflict, which 50 years before World War I had taken the lives of more than 600,000 soldiers. Memorial Day (or as it was originally known, Decoration Day) was first instituted in May during the late 1860s to commemorate these fallen.

In contrast, it was only in August 1914 that the horrors and shock of modern warfare came to Europe. The Great War, as the conflict is still known in France and Britain, was a prolonged and vicious struggle demanding the commitment of nations' wealth and manpower on an unprecedented scale.

Over four years, armies millions of men strong clashed indecisively in horrendous conditions. For the first time on this scale, genuine home fronts formed, as civilians were targets of bombings and food blockades. British war losses, at more than 700,000 men, remain the heaviest in the country's history. French and German dead were even more numerous, totaling 1.4 million and likely 2 million, respectively.

It was the need to come to terms with this immense loss of life that shaped European commemorations of 11 November. On the armistice's first anniversary in Britain, a two-minute silence was observed at 11 AM, the time the fighting ended; industry was shut down, traffic halted and people across the country fell quiet to remember the nation's dead. In France, public grief was expressed more loudly,

local communities gathering every armistice day to hear the names of the dead read out by a war orphan, and responding in unison, *mort pour la patrie* — "died for his country."

Cenotaphs were built to comfort the bereaved whose relatives had no known resting place — the bodies of hundreds of thousands of men had been lost on the battlefield or eviscerated by shellfire. In 1920, "Unknown Warriors" were chosen and entombed in London and Paris; Rome followed suit in 1921.

In towns and villages more modest memorials and plaques to the fallen were erected, becoming an enduring feature of Europe's landscape. At veterans' insistence, 11 November was declared a national holiday in France in 1922, and Germany too introduced an official "people's day of sorrow," or *Volkstrauertag*, in 1925 to honour its war dead.

Today, the commemoration of 11 November varies greatly across Europe. For Poles, the holiday is not a day of mourning but rather of celebration, commemorating the rebirth of their nation in 1918 after more than a century of occupation by Austria-Hungary, Prussia and Russia. In Italy, the war dead are remembered on 4 November, "the feast of the fallen," the day in 1918 that fighting came to an end on its battlefield. Across Central Europe though, the greater horrors of the Second World War have subsumed those of its predecessor within popular memory; in Germany, for example, commemoration of the Holocaust and other Nazi atrocities now takes precedence over the losses of the last century's first conflagration.

Yet in France, where the death toll of 1914 to 1918 exceeded that of 1939 to 1945, the dead of World War I retain a strong grip on the national conscience. Across the country today, local mayors will lead remembrance services, the names of long-buried soldiers will be read out, military bands will play and citizens will sing "La Marseillaise."

In Britain, where an estimated three-quarters of the population paused during the two-minute silence on the armistice's

80<sup>th</sup> anniversary and where, in 2002, a BBC poll rated the Unknown Warrior as the country's 76<sup>th</sup> greatest citizen, public memory of the war is even stronger. Visit the country (or its former dominions including Canada and New Zealand) in November and you will still see paper poppies being widely worn — a reference to the blood-red flowers which grew on the shell-torn battlefields and to John McCrae's poem "In Flanders Fields."

The brainchild of an American educator, Moina Michael, the poppies have been sold since 1921 to support war widows and veterans; a record 37 million were purchased in Britain in 2006. Even 90 years after the war's end, the rites and symbols of what George Kennan termed "the great seminal catastrophe" of the 20<sup>th</sup> century retain their poignancy.

### Grand Master's Itinerary November

- 3 Vulcan No. 74, Annual Game Supper: Vulcan Masonic Hall; Mtg 16 30 h; Dinner to follow
- 4 Avon Glen 170, Fraternal Visit; Acacia Masonic Hall, Edm; 19 30 h
- 6 Alberta DeMolay Association Annual Convention; Lloydminster
- 7 Athabasca District Meeting; Acacia Masonic Hall, Edm; Mtg 13 00 h
- 11 Remembrance Day Ceremonies; Al Azhar Shrine Temple, Cgy; 10 30 h
- 19 Gratton-Connaught No. 144, Annual Bourguignon Night; Irma Masonic Hall; 17 00 h
- 21 Lakeland District Meeting; Acacia Masonic Hall, Edm; Education 11 00 h, Meeting 13 00 h
- 28 Fiat Lux Lodge of Research No. 1980, Fraternal Visit; Edm Freemasons' Hall; 14 00 h
- 28 Annual Masonic Speaker & Banquet, sponsored by Jasper No. 14; Highlands-Unity no. 168 & Fiat Lux Lodge of Research No. 1980; Open to Friends and Ladies; Jekyll & Hyde Pub and Restaurant (across from Freemasons' Hall); cocktails 18 00 h; dinner 19 00 h; MWBro Don Beattie (PGM Man) address "Between the Lines" to follow

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## Prestonian Lecture in Red Deer

John Wade, the 2009 Prestonian Lecturer, presented his talk — *'Go and do thou likewise': English Masonic Processions from the 18<sup>th</sup> to the 20<sup>th</sup> Centuries* — at a Masonic Banquet in Red Deer on 21 September 2009 sponsored by Beacon Lodge No. 190.

The event was an overwhelming success. The banquet hall was filled with 60+ Masons and the Lodge hall with 70+ Masons for the lecture itself.

In his lecture, WBro Wade used only British historical records to demonstrate that from the early 1700s to the 1930s, Brethren were seen to parade in public in full regalia for both Lodge and civic events. The Masons were known and seen to be active in the community and, although there were those who attempted to ridicule the Craft, like the Scald Miserable Masons of the 1700s, the Brethren were generally respected. Today, after generations of secrecy, Bro Wade made a good case for the Craft to no longer hide its light under a bushel and become public once again.

The Grand Master of Alberta, MWBro Brian Shimmons, agreed with Bro Wade and pointed out that by his edict, read out in Lodges (and building on that of the previous GM), Masons are now allowed to wear regalia at several public events without a dispensation.

The evening ended with a Festive Board and an opportunity to ask Bro Wade questions. Brethren came from as far away as Edmonton in the north to Pincher Creek (354 km) in the south.

A strong contingent came from Calgary including the Grand Master who was a definite help in promoting the event.

The lecture itself was well worth the evening, well presented and very informative, but from the organizer's (Clark Johnston) view point the event was a success just for the gathering itself and the fellowship of the evening. Brethren



RWBro Jon Broadberry (l), Kamloops Lodge No. 10, BC&Y, talks at the Red Deer event with WBro John Wade (r), PPJGW, 2009 Prestonian Lecturer, Secretary of Quatuor Coronati Lodge (2076, EC), and Editor of *Ars Quatuor Coronatorum*.

of Central District had the opportunity to participate in an event of this calibre without having to travel to the larger centers of Edmonton or Calgary. The greatest comment of all was raised by several Beacon Brothers — "Let's do this again."

WBro Clark Johnston (190)  
WBro Garth Cochran (1980)

## RWBro Curly Elliot — Chieftain!

The following biography of RWBro Elliott was written for his role as Chieftain of the 2009 Calgary Highland Game.

Allan G. "Curly" Elliott was born on 9 September 1928 in the Red Cross Outpost hospital at Paddockwood, Saskatchewan. He is the middle child of a family of seven children, six boys and one lucky girl. He grew up on the family farm, attended a rural school and finished his early education at Paddockwood High.

Allan's father, Burton Elliott, was proud of his Scottish heritage even though his ancestors had lived in Canada for generations. His mother, Euphemia Keay, with parents and three siblings, emigrated from the Perthshire area of Scotland in 1912. This particular branch of the Keay family traces their ancestry back nine generations to George Swan, an illegitimate son born to Elenora Dorther (a Dutch baroness) and King Charles II. The Royal bloodline is rather diluted but it makes for a good story, plus an interesting family tree.

Shortly before his nineteenth birthday Allan joined the RCMP and started his training in Rockcliffe, Ontario. Completing his training in Regina he transferred to Edmonton, Alberta to start his twenty-six year policing career. Part of his service was in the Peace River Country and the remainder



at Cochrane and Calgary. It was in Peace River that he met his wife, Helen Atkins, and insists that it was true love and not "scarlet fever." Helen's father, Frank (D.F.) Atkins, was a member of both the RNWMP and the RCMP and Helen was used to seeing men in red serge. Helen and Allan were married in the Anglican Cathedral in Peace River. They have three sons, Danny, David and Robert Lee, three wonderful daughters-in-law and five granddaughters.

Allan retired from the RCMP with the rank of S/Sgt. and immediately went to work for the Royal Bank of Canada as an investigator in credit card fraud. He pursued this career until 1988, when both he and Helen retired to their Mara Lake cottage and started serious travelling.

Volunteering has always been a part of Allan's life, from Boy Scouts and school patrols, to the Olympics, cancer patient driving and lately as an RCMP Veterans ambassador at Fort Calgary. He is a member of numerous Masonic Lodges and one of his recent highlights was attending the annual meeting of the Royal Order of Scotland in Edinburgh. He has been involved with the Alberta Chapter of the Elliot Clan Society since its formation, was the national historian for ten years and is now V/P for Western Canada.

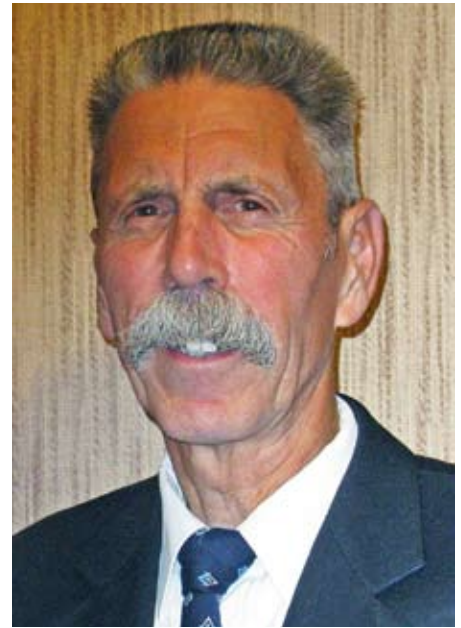
# Annual Edmonton Masonic Guest Speaker

The 2009 Annual Edmonton Masonic Guest Speaker, which is again co-sponsored by Highlands-Unity Lodge No. 168, Jasper Lodge No. 14 and Fiat Lux Lodge of Research No. 1980, will be held this year on Saturday, 28 November. This year's guest is MWBro Don Beattie, who was Grand Master of Manitoba in 2004–05. MWBro Beattie will speak on topics related to his forthcoming book, *Between the Lines*, in which he examines the Masonic ritual and provides a means of interpreting the deeper messages contained therein. He will give two different talks on this subject. The first will be given at a tyled meeting of Fiat Lux Lodge of Research No. 1980, open to all Masons, that will be held at Edmonton Freemasons' Hall beginning at 14 00 h. The second talk will be part of a banquet that same evening.

The dinner and evening talk will be held at the Jekyll and Hyde Pub and Restaurant, 10209–100 Avenue (across from Freemasons' Hall). There will be a no-host bar from 18 00 to 19 00 h, a buffet-style dinner (including red or white wine) from 19 00 to 20 00 h and the program begins at 20 15 h. Tickets for the evening are \$60 per person or \$110 per couple, with spouses and non-Mason friends welcome to attend.

For more information or to reserve tickets, please contact the Junior Warden of any sponsoring lodges:

- WBro Jim Hunt (1980) at [jdhunt68@shaw.ca](mailto:jdhunt68@shaw.ca);  
Bro Troy Forester (168) at [troyforester@hotmail.com](mailto:troyforester@hotmail.com)  
WBro Dave Watkins (14) at [dave.watkins@bunge.com](mailto:dave.watkins@bunge.com).



## Alberta Miscellany

*Thoughts from the summonses, selected by Bro Trevor Morris*

### Exemplar Lodge No. 175

Like a dependable old watch that presents the proper time no matter when it is drawn from the pocket, Freemasonry has for centuries remained true to its purpose and consistent in its rites. Yet, like the pocket watch, the simple beauty of its outward appearance masks the intricate inner mechanism that makes it tick. The horologist cares less about the external advantages of a timepiece than that which lies beyond the crystal — the ensemble of tiny parts working in unison to mark the passage of days. With a little research, the craftsman comes to appreciate something more than the utility of the device — he understands why it works. To comprehend the great and useful lessons proffered to members of our Order, the Brother, like the watchmaker, must be willing to commit to the quest, work hard and probe deeper into the mystery.

The watchmaker is cautious in his choice of materials, knowing that each piece, movable and immovable, serves an important purpose when conjoined with the others. Good men of the Craft understand that principle and are diligent when accepting a man into the Brotherhood. As the watchmaker knows that the jewels he installs into the inner workings of a watch are meant to be durable and reduce friction, likewise the Brethren know that fit and proper

candidates in Lodge serve the same purpose.

There are men who have never lost that sense of wonderment that fell upon them the night they stood at the Lodge room door for the first time. Eventually the path they took brought light to those deep, shadowed recesses that can be discovered only through a genuine commitment to Masonic labour. The Brother who is content to stand at the periphery, hesitant to become involved, to attend the meetings, learn the ritual or take office, is sure to miss a rare opportunity to learn something of the inner workings of our Order and, perhaps, of himself.

The simple winding of the watch sets the machinery in motion, but it's the regulators, centre wheels and hairsprings working together that ensure precise amplitude of balance. The success and longevity of our institution comes as a result of the work done behind our Lodge room doors by committed men of the Brotherhood who, using the tools handed down to them over generations, work tirelessly for the benefit of the Fraternity and its members. Reflect upon your own Masonic journey and carefully consider whether or not you have taken full advantage of the opportunities that have been offered to you. How stands the time, Brother?

WBro Daniel Boyco, WM

## Calgary Lodge No. 23

Interesting times are indeed upon us. The daily news is full of doom and gloom; events closer to home are chaotic and uncertain. What is there to be done? Who's responsible for this mess?

Who cares, and why? What possible difference will it make; how would deciding "responsibility" change any possible outcome? Pointing fingers and saying that it's all his, hers or its fault is not going to stop the ship from hitting the iceberg, is it? Responsibility lies with those responsible whether they know it or not. And, unless they have a conscience, even that will be lost on them — but that doesn't really help us much as we're freezing to death in the icy waters.

A very similar sounding term is "response able" and that's the one that I will expand upon, as there is a world of difference between them. The first has become a way of transferring blame or ducking the consequences of choices as in "he's responsible for that" or "that's not my responsibility." Sound familiar? Stuff happens all the time — it's part of the deal with being alive — but how should we face these things? Are we willing and capable of responding to sometimes seemingly random events? Why or why not? Do we possess the integrity of mind, body and soul to be able to comprehend and accept that what is, is? I cannot count the number of times that I wished that a situation simply wasn't happening and that it

would just go away. I didn't want the responsibility and felt that I had no ability to respond. Choosing not to choose is still a choice, though, which leads to the concept of "response ability." Things are going to happen, outcomes will be realized, and situations eventually resolved without our involvement, but our needs or wants would have had no influence on them.

The ability to formulate a response for any given situation separates the passive from the active. This is not to say that every response must be a maximum effort. Some things are simply more or less important than others to any one person, and consequently their responses will differ. But if we choose to deny or abrogate our responsibility to exercise our response ability then we

have decided to merely watch instead of do. We can then complain bitterly to like-minded individuals about how things are not working out for us.

Or we can choose to make a difference. Some of the greatest men in history have been Masons who have chosen to respond to events, not just complain about them. How different the world would be if these men had decided to "sit this one out." In these turbulent times who else could be better equipped than Masons, guided by the highest principles of virtue and morality, to show true leadership by setting the example. If we don't, we not only betray ourselves and our beliefs but we also fail those who are depending on us. The structures and institutions that have been built on lies and falsehoods

of truth must be prepared and able to take their place.

Your world needs you. How will you respond?

WBro Barry Gurnsey, WM

## Discount Available for Early Workshop Registration

The 2010 Masonic Spring Workshop, with two noted authors present, promises to be of broad interest to Brethren. Professor Margaret Jacob will enlighten us about Freemasonry's early origins in "The Enlightenment" that changed Western society. Stephen Dafoe will discuss the Morgan scandal and its lasting impact on our Craft. These are just two of the speakers who will expand on the 2010 Workshop theme of *Enlightenment: The Soul of Freemasonry*.

Plan now to attend. Register before the end of 2009 and receive a \$25 discount. Put together a party of eight or more Brethren who register together and apply for the Great Rate for Eight — a discount of \$40 each off the regular registration fee structure. Details and registration forms may be found at the website: <http://www.masonicspringworkshop.ab.ca>; or contact Garth Cochran, Secretary at 403-274-0563 or email at [secretary@masonicspringworkshop.ab.ca](mailto:secretary@masonicspringworkshop.ab.ca)

## Information on *The Lost Symbol*

Bro Randy Williams, Dominion Lodge No. 117  
Editorial Board, *The Journal of the Masonic Society*

The Masonic Society, the Masonic Service Association of North America and the George Washington Masonic Memorial have collaborated on a new website that will address the references to Freemasonry found in Dan Brown's new novel, *The Lost Symbol*.

<http://www.freemasonlostsymbol.com>

The website is being provided for the use of Lodges and Grand Lodges to provide factual information to the public and the press and as a central location for common questions and answers that arise after the book was officially released on 15 September.

The desire of the three Masonic organizations is to inform the public and Freemasons themselves about the references to the Fraternity in the book, and to keep us all from reinventing the wheel for hundreds of websites. The site also contains a link to a recommended introductory reading list, as well as to a master list of Grand Lodge websites, and will be regularly updated

are crumbling, so of necessity those built on the rock

## District Meetings

November

- 7 Athabasca; Acacia Masonic Hall, Edmonton; Reg 11 00 h; Lunch Noon; Mtg 13 00 h; GSec
- 7 Battle River; Edgerton Masonic Hall; Reg 13 00 h; Lunch 14 00 h; Mtg 16 00 h; Banquet 17 30 h; JGW
- 14 Beaverhills: Highlands Masonic Hall; Reg 11 00 h; Lunch Noon; Mtg 13 00 h; JGW
- 21 Central: Red Deer Masonic Hall; Reg 13 00 h; Mtg 14 00 h; Banquet 16 00 h; GSec
- 21 Lakeland; Acacia Masonic Hall; Mas Ed 11 00 h; Reg Noon; Mtg 13 00 h; Banquet 16 30 h; GM

**Charlie Miner**, from page 6.

MB; Swift Current and Estevan, SK; Pincher Creek, Stettler and Drayton Valley, AB; and Fort St. John, BC.

After short periods of time in Drayton Valley in 1958 and 1959 Charlie settled there in 1960 and, with the exception of one and one-half years in Drumheller, has lived in Drayton Valley since then. His type of work varied from office clerk to labourer to truck driver to supervisor to manager. In October of 1976 Charlie accepted employment with Pembina Pipeline as Office/Administrative Manager and remained there until his retirement in November of 1997 after a total of 42 years in oilfield work.

Charlie was a member of the Drayton Valley Town Council from 1980 to 1998 and during that time was mostly involved with planning and development. As the Drayton Valley representative he was a founding and charter member of the Yellowhead Regional Planning Commission from 1982 until its demise in 1995. He has also remained an active volunteer in his community. Since retirement Charlie has been a member of the Senior Citizens' Club of Drayton Valley, serving as Treasurer/Administrator of the Club, and of the Drayton Valley and District Historical Society as President and currently as Secretary-Treasurer. In 2005 Charlie was awarded the Alberta Centennial Medal for outstanding service to his community.

Charlie was married to Jeanette Riehl of Lethbridge on 28 December 1963 and they have two sons — Warren, who lives in Red Deer and Harvey and his partner Connie in Drayton Valley — and one daughter, Andes, who lives in Trail, BC. Their family now includes one Granddaughter, Kristi and husband Robin, and one Great-Granddaughter, Paris, a lively five year old who lights up their life.

Charlie was Initiated, Passed and Raised in 1987-88 in Drayton Valley Lodge No. 182. He was Worshipful Master of the Lodge in 2001-02 and has been Secretary of the Lodge for the last several years. He became a 32<sup>nd</sup> Degree Scottish Rite Mason in 2004 and is a member in good standing of the Valley of Edmonton.

# Your DDGMs 2009–2010

We are pleased to introduce to our readers the District Deputy Grand Masters serving the Craft in Alberta during the 2009–2010 term. This will be continued in the next two issues of The Alberta Freemason.

## Palliser District

**RWBro Albert Ewan McFadyen** was born in Oyen, AB, and lives with his wife Shirley in Acadia Valley. He has been actively involved in municipal government for over 20 years and in health care (as a Regional Director) for 14 years. He also operates two family corporations.

RWBro McFayden was Initiated, Passed and Raised in Oyen Lodge No. 104 in 1987. He is now a member of Oyen-Crocus Lodge No. 82 and served as its Worshipful Master in 1997. He is also very active in Scottish Rite.



## Calgary Highwood District

**RWBro Garry S. Bonnell** was born in Montreal on 27 September 1951. He was raised and educated in Montreal and spent a great deal of time in Vermont with family.

He has been married to Lynda for 33 years, and their daughter Amanda is well known in the Calgary dance community. He and his family moved to Calgary in 1992, where he is a Service Delivery Manager. As well as being an avid skier and golfer, he has taken up East African drumming as a hobby.

RWBro Bonnell was Initiated, Passed and Raised in 2000–01 in Corinthian Lodge No. 22, Okotoks, and affiliated with Cornerstone Lodge No. 19 in High River in 2006. He is also a member of the Royal Arch Masons, Cryptic Rite Masons, Knights Templar and the York Rite College, is an active officer in several of these Concordant bodies, and enjoys doing educational presentations whenever possible.



## Central District

**RWBro Randall Denis Robinson** was born 18 April 1958 in Red Deer. He was educated in the Red Deer Public, County and Catholic school systems and attended Red Deer College, studying for a Bachelor of Arts in psychology. At the College he was involved with the Students Council, was its President in 1980, and served on the Academic Council in 1979 and 1980. He went to work in the oil fields of western Canada, starting out as a floor hand and working up to driller on work over rigs. He then worked in the safety industry for 13 years, becoming a senior supervisor. He went to work in Kazakhstan in 2003 as a safety supervisor, was promoted to Field Services Supervisor in 2004 and worked there looking after logistics, crew training, and testing Emergency services until the fall of 2006.



Our Brother is currently employed by TOTAL E & P Yermen in the Kharir oil fields on a 28 by 28 rotation, where he is looking after health, safety, and environment as well as safety training for two drilling rigs based in that field.

RWBro Denis was Initiated, Passed and Raised in Ionic Landmark No. 45, Alix, in 1991–92. He served as Worshipful Master of the Lodge in 1995, and is currently a member of Red Deer Lodge No. 12. He is also active in Scottish Rite as a member of the Central Valley Lodge of Perfection, Mizpah Chapter Rose Croix, and the Alberta Consistory.

## Lakeland District

**Bro Fred R. Bowker** was born in Warden, QB, on 12 February 1950. He worked for his father PDDGM RWBro Clayton Bowker, owner of Bowker Construction, on a variety of construction projects before joining the Royal Canadian Navy. He worked with Bell Canada in Montreal until he transferred to Toronto in 1973 to pursue his education in Civil Engineering Technology at Ryerson. Upon graduation he was recruited by Alberta Transportation and moved to Alberta in 1976. In 2003 he completed the Environmental Resource Management Program at the University of Alberta. He is currently in his thirty-third year with Alberta Transportation and holds the position of Environmental Coordinator for the North Central Region.

Fred married Vi, an Alberta lady, on 21 July 1984. They have a son, James, who is 21.

He was Initiated, Passed and Raised in Acacia Lodge No. 11 in 1986 and served as Worshipful Master during its Centennial Year of 1997 and again in 2006. In 1999 he was presented with an honorary membership in Shefford Lodge No. 18, GRQ (which amalgamated with Brome Lodge No. 35 in 2006) by the members of his father's Lodge — the family's Masonic tradition goes back to the 1870s. Fred is also a member of Al Shamal Shrine in Edmonton and is actively involved in the community as a member of the Millwoods Community Patrol.



## Yellowhead District

**RWBro Charlie Miner** was born on 22 January 1933 in the family home in Pickardville, Alberta, the fourth of eight children. At six years of age the family moved to the Rosalind - Kelsey area of Alberta and Charlie took most of his schooling in Rosalind, completing Grade 12 in 1950. In that year the family moved to the Mayerthorpe area and for the next four years Charlie worked at several different jobs. In 1955 he began oil-field construction and pipeline work in such places as Virden,



See **Charlie Miner**, page 5.