



A message from the Grand Chaplain VWBro Ron Kuban

Remembrance Day has been observed across the Commonwealth since the end of World War I to remember armed forces personnel who died in the line of duty. This annual commemoration is typically linked to the Armistice imposed "at the 11th hour of the 11th day of the 11th month," which concluded hostilities of "the war to end all wars".

Sadly, 100 years later have proved Armistice Day hopes as illusive. Nations, states, and communities continue to wage war with each other in growing frequency, violence, and destructiveness. Tyrants and demagogues still terrorize their people.

Nevertheless, each Remembrance Day we are again encouraged to recall the violence of war and the sacrifices made by generations of service personnel. Their commitment to duty, their herculean effort despite fear and overwhelming challenges, and their willingness to lay down their life for the benefit of others must never be forgotten.

We should not ignore their contributions which clearly benefit us today. It is through their personal sacrifices that we now enjoy our diverse freedoms and opportunities. We can seek education or employment, speak our preferred language, maintain associations of choice, practice our religion and customs, participate in politics (even in opposition), seek and maintain wealth, and speak our mind without fear of retribution. We are free to roam our country, criticize its leaders, object to unjust laws, and follow our lawful dreams.

These privileges were earned through the commitment and sacrifices of countless men and women. Many laid down their lives and many more returned home maimed in body

and spirit. They deserve our eternal pledge: "We will remember them!"

For me, Remembrance Day generates two additional significant messages. The first is that those who continue to place themselves in harm's way – sailors, soldiers, airmen, plus members of the RCMP, police and fire services – must be remembered each day as we enjoy our freedoms and safety. The second message is that they cannot do it alone; each of us has a role to protect our rights and freedoms.

Many cultures and religions highlight the responsibility of every human being to protect those who are less fortunate and in need. Justice and freedom are at stake because "Injustice anywhere is a threat to justice everywhere" (Martin Luther King, Jr.).

For those who support the protection of justice and freedom for all, I encourage a much broader perspective of "Tikkun Olam," meaning "improve the world" in Hebrew.

The notion of Tikkun Olam is that the world was created well. However, life provides opportunities to improve the lives of its inhabitants. Therefore, every human being regardless of gender, age, culture or capacity should strive to make life today better than it was yesterday. Accordingly, each of us has the daily opportunity to do a part – however small, to improve our community and make life better for others. It need not lead to the ultimate sacrifices we commemorate on Remembrance Day. However, our collective effort may reduce the need for similar sacrifice by future generations.

Let us honour those who sacrificed themselves for our freedoms by ensuring those freedoms are preserved for future generations. Every action, however little, counts.

Ed, The following article has been borrowed from the Wikipedia website and gives a very good explanation of the National War memorial. I have been to Ottawa and looked at the monument, if I had this in my hand when I did so I would have spent longer to find the individual statues.

The **National War Memorial** ([French](#): *Monument commémoratif de guerre*), titled **The Response** ([French](#): *La Réponse*) is a tall, granite [memorial arch](#) with accreted bronze sculptures in [Ottawa](#), [Ontario](#), Canada, designed by [Vernon March](#) and first dedicated by King [George VI](#) in 1939.

Originally built to commemorate the Canadians who died in the [First World War](#), it was in 1982 rededicated to also include those killed in the [Second World War](#) and [Korean War](#) and again in 2014 to add the dead from the [Second Boer War](#) and [War in Afghanistan](#), as well as all Canadians killed in all conflicts past and future. It now serves as the pre-eminent [war memorial](#) of 76 [cenotaphs](#) in Canada.^[2] In 2000, the [Tomb of the Unknown Soldier](#) was added in front of the memorial and symbolizes the sacrifices made by all Canadians who have died or may yet die for their country.

The National War Memorial is the focal point of [Confederation Square](#) in Canada's capital city, Ottawa, Ontario. This locates it between [Parliament Hill](#) to the west and the [Château Laurier](#) hotel to the east. The memorial, from grade to the tip of the surmounting statues' wings, is approximately 21.34 m (70 ft), with the arch itself 3.05 m (10 ft) wide, 2.44 m (8 ft) deep, and 8.03 m (26 ft 4 in) high. The lowest



step of the pedestal is 15.9 m (52 ft 2 in) by 8.08 m (26 ft 6 in). 503 tonnes of rose-grey Canadian granite from the Dumas Quarry at [Rivière-à-Pierre, Quebec](#), and 32 tonnes of bronze were used, all of which rests on a block of reinforced concrete based on steel columns set into [bedrock](#). Two 5.33-metre-high (17.5 ft) [allegories](#) of peace and freedom stand at the apex of the arch, their proximity to each other representing the inseparability of the two concepts, though, the figure bearing a torch alludes in Roman mythology to [Demeter](#) and the winged figure with a laurel depicts [Nike](#), the Greek goddesses of agriculture and victory, respectively.^[5] Below are the depictions of 22 Canadian servicemen from all branches of the forces and other groups engaged in the First World War. At front, to the left, a [Lewis gunner](#), to the right, a kilted infantryman with a [Vickers machine gun](#). Following these are a pilot in full gear and an air mechanic of the [Royal Canadian Air Force](#), as well as a sailor in the [Royal Canadian Navy](#) from [HMCS Stadacona](#). Two mounted figures—a member of the [Canadian Cavalry Brigade](#) and a [dispatch rider](#)—are emerging from the arch, side by side, followed by two infantry riflemen pressing through the arch and behind them are the men and women of the support services, including two [nurses](#) from the [Militia Army Medical Corps](#), a [stretcher bearer](#), and one member each of the [Royal Canadian Engineers](#) and the [Canadian Forestry Corps](#). Further, there is one member each of the [Canadian Army Service Corps](#),

the [Canadian Signals Corps](#), the [Corps of Canadian Railway troops](#), the [Royal Regiment of Canadian Artillery](#), and the Motor Machine Gun Corps. There are three additional [infantrymen](#); all six carry among them [respirators](#) and other items of the "basic load" carried by every member of the infantry.

The figures are moving towards the call of duty atop a pedestal. To avoid foreshortening from a pedestrian viewpoint, the group of figures is placed at a specific height above street level; each body is approximately 2.4 metres (7.9 ft) high, or one third larger than life size. The postures are animated and strained, not in parade form, and the expressions "convey pride, longing, defiance, a strong sense of purpose, vacancy, camaraderie and perhaps a touch of dejection, but mostly firm resolve." All are in historically correct and distinctly Canadian uniforms, and they were deliberately rendered by the sculpture's artist, [Vernon March](#), so as to not associate any with a particular region of the country nor any ethnicity or language, thus highlighting unity.

To allow you to carry out your own research here are the following links:

Wikipedia Link [https://en.wikipedia.org/wiki/National_War_Memorial_\(Canada\)](https://en.wikipedia.org/wiki/National_War_Memorial_(Canada))


Veterans Affairs <https://www.veterans.gc.ca/eng/remembrance/memorials/canada>

Canadian Virtual War Memorial <https://www.veterans.gc.ca/eng/remembrance/memorials/canadian-virtual-war-memorial>

Ed, be sure brethren that on the eleventh day of the eleventh month at the eleventh hour that if you are unable to attend one of the memorial services around the province that you stand at the sign of fidelity to remember those who have made the supreme sacrifice to give you the gift of where you are. Likewise remember those who now serve to keep you safe and those who have now hung up their boots and badges, all deserve your respect and thanks

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From Around the World

LODGE NIGHT

In these busy days, when we wonder how long our nervous energy can last, and whether, after the closing of our war work, we can meet the drains of the strenuous days to come, how many of us appreciate what "Lodge Night" can be made to mean to us? We have given so much of ourselves to the great cause, during the war - and this may almost be said to apply to us in inverse ratio to the demands upon our time - that there is an unrest in our souls, which not even a prolonged vacation can overcome. Perhaps it is the strain which is pervading those who call themselves our "working classes" and makes them oversensitive to the so-called enticements of bolshevism and other "isms." Who knows? Is the whole atmosphere of unrest which pervades the world nothing but this? Has our sense of fairness been so internationalized that we cannot reduce its horizon? Has the reawakening of the instinct of brute force done for us that which we intended it to do for our late enemy? Has the determination to win focused our mental eyes on selfish things?

Ask these things of yourself, my brother. Then consider what "lodge night" meant to your father. To him it was a time of relaxation, characterized by an exchange of confidences, a haven of rest. He mixed up with the ritualistic consideration of higher things a few hours of that close, intimate, warmly-personal fellowship which in these modern days we sometimes call gossip. Those things which affected the welfare of his brother were of moment to him. At least half of the enjoyment of the meeting was the ante-room talk and the almost hilarious accompaniment of the session - sandwiches and coffee. Nowadays the lodge meeting begins just before or just after the dinner hour - or as often in the afternoon, so that the degree mill can complete its work. And by the time the lodge closes, everyone is so tired that there is a rush home for bed, unless there is to be a banquet, with long, barren, boresome talks. Of real fellowship there is little. We say there is not time. WHY is there not time?

Dare you take your lodge's temperature? Is there not evidence that in Masonry, as in nearly all things else, we are feverish? Do we ever sit around a steam radiator, as our fathers sat around the red hot stove, and talk and talk and talk, settling all the great problems of the universe? We don't! We think of such discussions, with an occasional story that would not pass muster in a drawing room, as "a waste of time." Was it that? Or did it serve a purpose?

A salesman who traveled by an overland route called one day on an Arkansas farmer. An exchange of "howdydos" was followed by an elaborate presentation to the farmer of the merits of some stock-food. The farmer was not interested. More argument on the part of the salesman. Still no evi-

dence of interest. "This food, mixed with the regular grain diet which you now feed, will increase your production." "Yaas." "Don't you see, if you will buy five hundred pounds of this food, and mix it with the corn and oats you now feed, you will save time?" "Mebby so, yes." "Won't you try it?" "Nope." "Now, you don't seem to understand what I'm saying. If you will mix this food, about one bushel to five of your regular grain rations, the hog will fatten in two months as much as he would fatten without this food in three months. Don't you see how much time will be saved?" "Yaas, but what's time to a hog?" Ye Scribe would cast no aspersions at ritualism - he is a ritualist himself - but if we remain ritual worshippers only we are no more progressive than the farmer. Our Fraternity may well spend time in serious consideration of an exchange of much of our ritual for a sane and up-to-date interpretation of it.

Whether our descent be from guilds, companies or colleges of artificers means little unless we apply the principle of education which was the foundation of them all. "Apprentice, Fellow Craft, Master" - even the words denote progress. The lodge was a school in practical things. He who presided was a skilled artisan, all the more so if he were in fact an architect. The teaching was an application of a great heritage of principles to the work in hand, the labor of the day or year.

The lesson is obvious, and absurdly simple.

The crying need of our Fraternity today is for a leadership which will grasp the meaning of these fundamental truths. What possible excuse can we offer to posterity for an arrested development? We can boast of our numbers, our wealth and the character of our membership. Each of these elements is potentially virile and upstanding. Why are 2,000,000 of us, individually so strong, so impotent as a group? America - the World - craves most, without knowing it, that which is our priceless heritage. True brotherhood, put into action, will heal the misunderstandings, direct the latent energies and palsy the hand of hate. It is written in our fundamental documents, both as a nation and as a Fraternity. Time was when our Masonic forbears were writing those documents, and upholding our Government - challenging all who would break it down. The Government and the Fraternity were both weak in numbers, in those days. Today there is an increasing number of those who point to that Government as a monument of failure. In essence they claim that the brotherhood has all oozed out of it.

Ought not every Mason to be a missionary in behalf of this great governmental experiment - if, in fact, it remains an experiment any longer? Missionaries have to be taught, if they would be efficient exponents of their doctrine.

Who is going to teach them?

Is not the task a worthy one? Will it not make "Lodge Night" worth while? G.L.S.

Ed, this was first published in The Builder Magazine in the November 1919 Volume V Number 11 edition. I ask you brethren, after reading the article printed 100 years ago does this not resonate with you today. I rest my case....

Harmony through Grace

The Embodiment of Masonic Virtues

*By, RWBro Terry Murray our Senior
Grand Warden*

I was looking for a topic for the Western Canada Conference to discuss and during a recent Spring Workshop a wise mason described to me what a quality paper was. Something I took to heart! "It should be inspiring and insightful or bold and controversial". I had a perplexing choice! My passion is often driven from professional, masonic and personal experiences. Attitudes that I've faced and upset me are "Drama" and "Self-Importance".

The first topic under consideration is an inspirational and inspiring look at how to achieve "**Harmony through Grace**", the embodiment of masonic virtues. The benefit of which should leave you feeling good about what is possible each day. The second being a contentious subject with a historical look how we use Robert's Rules of Order to overrule substance of the debate and describes how "**Rhetoric & Pomposity**" can make the method more important than the material matters of the motion. This topic might give pause for you to consider a better use of our valuable time and place more importance on the substance of the deliberations and the outcomes.

A third topic up for consideration was a satirical look at an issue which could have been titled "**Men of Distinction Performing Great Work!**" subtitled "**How to Disenfranchise an Entire Group of Masons**" ... this was too dark and cynical; no paper was prepared.

Which one is the question? What do you think? Inspiring and insightful or bold and controversial? The conference chose "Inspiring and insightful"

Sometime ago while leading a particular group that was formed for the sole purpose of enjoying the fellowship and common bonds that connected us, I was dealing with less desirable behaviour of grown adults and most importantly Masons! I wanted to temper my enthusiasm on these subjects so I reflected for some time resulting in this paper!

So, as we settled on the inspirational and inspiring topic and my own reflections, I am going to explore how

harmony can be achieved through grace by the embodiment of masonic virtues. We will briefly explore five different facets of grace with a connection to our masonic heritage.

I have the confidence this will provide an opportunity for us to reflect on our own affairs within as well as without the doors of our lodges.

Let's start with a quote from Max Lucado: "**Grace is the voice that calls us to change and then gives us the power to pull it off.**"

This paper is a continuation of the Junior Warden's paper upon which this journey started and is founded on the lessons of our degrees which provide all the knowledge and wisdom one needs to improve the foundation and structure that is already square, true, trustworthy and upright. Grand Lodge Officers commit to the greater good within these ideals. We influence or endeavour to give every Brother the opportunities to embody those ideals of a freemason.

When we think of the word "**grace**" we naturally think of a blessing or prayer before a meal or special event. The challenge is to reflect on that one word which so profoundly encompasses all masonic virtues. Imagine as we profess our *uninformed* belief to the GGOTU that the bounty we are about to enjoy is so wonderful and to devote ourselves to his service. For a second time let us recall to our mind as we were initiated, passed, raised or otherwise received, advanced or exalted; each time professing that same great benediction. We neither know how the food is nor what awaits us during our degrees, but we solicit grace. Now, for a third time envision extending this **grace** to our everyday deliberations in the exercise of our daily admonitions! Is this not Freemasonry during your day? I endeavour to make it in mine!

As we go about our Masonic work, we may compliment a brother on the smoothness and **elegance** of movement as he moves through his lecture with effortless grace. On the contrary, we may hear; "He generally performs with all the class and polish of a bull in a china shop." We are reminded that we are moving from the rough to perfect ashlar as we grow and learn. So, is our ritual performance perfection? I will be the first to express that the amount of grace I have received for the work I perform and it is greatly appreciated. This grace affords me a true Masonic development opportunity and experience. Remember, grace in either circumstance; when extended becomes a great teaching opportunity as we are charged to make that daily advancement; and when grace is received it is with humility and gratitude. In neither case should it be with ridicule or scorn! Is this not Freemasonry during your day? I endeavour to make it in mine!

"Remember you have promised to remind him in the most tender manner of his failings, to aid his reformation and to vindicate his character when wrongfully traduced" or that of **courteous goodwill**. Finding a polite way of criticism or quiet counsel to a difficult situation when a Brother's behaviour may need correction. "He has all the social graces of braggart in a bar." On

the contrary a pleasing or attractive quality or term of endearment, the complement version of this same commentary: "he handles it all with politeness and good grace." We are instructed during all our degrees to reflect on how we are to interact even in difficult circumstances. As we go about our daily work when we encounter these challenging deliberations we have and should be ever mindful to give grace, it's a polite virtue ... Is this not Freemasonry during your day? I endeavour to make it in mine!

We use a **means of address** such as His Grace, the Duke of Athol, to demonstrate respect not only for the office but quite often the person holding that office. It may be a bit archaic and sometimes unpopular but masonry is built on such historical forms of recognition and discourse without pretentiousness or contempt.

From the military we may hear terms of a comparable nature; "Sir" for an Officer. From the Parliament, "The Right Honourable" for the Prime Minister. **Ah! Grace.** From City Hall when addressing the Mayor in conversations or on official occasions, "Your Worship". Calling your boss by his first name may make you appear at ease, mature and confident but until familiarity is established maybe "Mr. or Mrs." is more appropriate. A general observation of society today is the use of less formality is prevalent; casualness does not demonstrate the same reverence. Although society has downgraded formal recognition and titles to maintain a proper means of address is vital to our Masonic way.

The civility in addressing a man as we address those in Lodge is by their rank. Whether Brother or Most Worshipful Brother, it is not in a religious sense but it does impart adoration or show reverence and grace to the distinguished brother and his office ... Is this not Freemasonry during your day? I endeavour to make it in mine!

As an expression of free and unmerited favour or the **salvation of sinners**. As each candidate is received for their degree, our first act upon him is to ask for grace. "Vouchsafe Thine aid", "We supplicate a continuance of Thine aid", "... the continual dew of thy blessing". In our daily interaction with one and all, especially a brother that has heard those words extend, a divine blessing to all those that cross our path would surely bring a man closer to that perfect ashlar. This is a condition of being favoured by anyone in general but more especially to the M.H. The grace that we desire is all that despite what we are faced with. It is our trust in his guidance that allows goodness to emanate. It is not just in words but in act that the lesson comes out. We look to receive grace from the M.H.; so why not look into our hearts at every turn, every difficulty or every circumstance that could warrant grace, let it be granted. In a time of disagreement or discord why not emulate these virtues, we profess to hold ... Is this not Freemasonry during your day? I endeavour to make it in mine!

When the time officially allowed for payment of an amount due or for **compliance** with a law or condition has passed it is common that grace is granted as a special favor

in order to achieve a satisfactory outcome.

We grant this grace to members who are late in paying dues, sometimes even to the detriment of our Lodge. We grant grace, where grace is needed. When circumstances are such that grace is not given a moral dilemma is often at the root of disharmony within Lodge. Knowing what and why grace is given is part of the progression to make a decision. Still, as a virtue of forgiveness, clemency or tolerance, grace can be the catalyst to harmony ... Is this not Freemasonry in your day? I endeavour to make it in mine!

The word "*grace*" can be matched with very strong and positive descriptors and portray a picture of decency, commitment, stability and of strength and integrity." We all know the words expressed within Masonry; Brotherly Love, Relief, Truth, Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity. The **challenge** to all brethren is to name a human quality, characteristic or virtue that could not be considered when discussing grace. Or better yet simply openly practice each of these qualities or virtues with grace.

To finish a quote from Mahatma Gandhi: "**Happiness is when what you think, what you say, and what you do are in harmony.**" ... I promise and aspire that this is freemasonry during my day!

Questions to Consider:

Question that may be considered during the breakout session:

How is **grace** extended in your Lodge, home or life?

Where is **grace** not present within our craft?

Where or when should **grace** not be extended or offered?

When is **grace** at its best?

The authority and influence of any Grand Master is everlastingly linked to truth and through grace, he presides over the works of Freemasonry. By his example and with grace from all in general and from the M.H. in particular, let us achieve "**harmony within our craft through this grace**". Thank you!

Your DDGMs 2019–2020

DDGM Alpha District

RWBro Trez McCaskill was born in Gastonia, North Carolina on December 25, 1942. After high school graduation he joined the US Air Force in 1960 as an Air Policeman. Came to Canada to do summer theatre at Winnipeg's Rainbow Stage in 1965. Low pay and a desire to eat regularly he enrolled in Community College in Brandon, Manitoba for a certificate in social services. Working for Winnipeg Children's Aid in 1968 he met his wife Marion and married in September 1969.

He returned to University and received a BA from the University of Manitoba. Working in the NWT he went to the University of Calgary for a BSW and MSW degree. His first interest in Masonry in Yellowknife was not realized until 2007. He was initiated as an Entered Apprentice in April 2007, passed to Fellowcraft Degree June 2007 and raised to the sublime degree of Master Mason December 2007. He served in all the Chairs from Steward and became the Worshipful Master in 2016.

With a broad range of experience working with the Government of the NWT, Alberta, Indigenous Service Canada, Tsuutina and the Stoney Nakoda Nations.

They have three grown children, Noah, Camron and Claudia and her husband Derek. Noah is the father of his only grandchild.

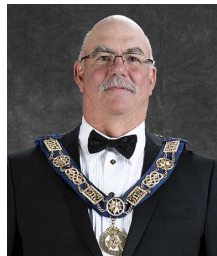
He looks forward to working with the Lodges of Alpha District to accomplish their objectives and support the Grand Master's theme.

DDGM Battle River District

RWBro Doug A Brown was born September 1963 in Belleville Ontario. He started school in Belleville, then completed school and high school in Arnprior, Ontario. While in High School he joined the Army reserves He then joined the regular force army in 1985, serving with the Lord Strathcona's Horse, before transferring to the RCAF.

Upon release from the CF (1995), he apprenticed as a welder and machinist, and currently runs a welding/machine shop in Forestburg, AB. As well, he has served 20 years on the Forestburg Fire Department and is presently its Deputy Chief.

He and his wife have raised 4 children, all whom are do-



ing well with their endeavours in life.

Doug has always enjoyed the outdoors, and over the last few years has been enjoying the mud bog racing circuit.

He was initiated into Masonry in Forestburg-Alliance Lodge No. 128 on 27 August 2008, passed to the Degree of FC 25 September 2008 and raised to the Sublime Degree of a MM 26 November 2008. A Past Master of Forestburg Alliance Lodge, he is currently a member of the Northern Alberta Veterans' Degree Team, and served as Grand Piper North 2017–2018. This is RWBro Doug's second term as DDGM.

DDGM Athabasca District

RWBro David Pollock was born in Ontario. He graduated from College in Sudbury in Geology in 1970 and worked forty-three years as a Geological Technologist and Professional Geologist.

David has been married to his wife Lynne for 48 years and has a grown family of four children and six grandchildren.

RWBro Pollock joined Balmoral Lodge in 2005 and served as Master of the Lodge in 2010 and 2018. He was elected to the Grand Lodge of Alberta Board of General Purposes in 2011 and 2017. He has served Athabasca District as MHEBF coordinator and as the editor of the Athabasca Artificer. He is a Royal Arch Mason, a member of the Knights Templar and a member of the Northern Alberta Veterans Degree Team.



DDGM Beaverhills District

RWBro ShannonSkov-Rackette was born in Edmonton on October 1, 1974, and raised in Rocky Mountain House, the son of a teacher and businessperson. He earned Bachelor of Science degrees in Experimental Psychology, and Primatology from the University of Calgary, as well as a Masters degree in Neuroscience from the University of Toronto. In Toronto he met his wife, Kristen, and together they moved to Edmonton where they raise their two daughters, Flannery & Kieran.

Bro Skov-Rackette was initiated into University Lodge #496 in Toronto on March 10, 2005. On November 18, 2006 he affiliated with Commercial Lodge and was installed as Master of Commercial 5 years later in December of 2011, he served several years on the Beaverhills District team, and in 2018 became the Grand Director of Ceremonies for the Grand Lodge of Alberta, before being invested as the DDGM for Beaverhills in Calgary this spring.



DDGM Calgary-Highwood District



RWBro Keith Olson was born in Calgary, Alberta in 1974 and moved to Okotoks, Alberta in 2002. He completed a degree in Human Resources from Mount Royal College/University in 1996. Keith worked in Cash and Treasury Management at the Bank of Nova Scotia for 10 years, owned a coffee shop/bakery for 3 years and is currently a 9-1-1 dispatcher with the Calgary Police Service which he has enjoyed for 8 years. He has two children: Cooper 15 and Katie 13 which keeps him busy with car rides, volunteering, and parenting.

Keith spent his teen years as a tagalong to his sister's Job's Daughter events in Calgary which was an excellent introduction to the Masonic family. After becoming a Mason, he learned this his grandfather was a 60+ year mason at the same lodge. Keith was initiated into Corinthian Lodge #22 in October 2010, passed to the degree of Fellowcraft in April 2011, and raised to the sublime degree of a Master Mason in October 2011. Keith was fortunate to become the Worshipful Master of Corinthian #22 in 2015.

Keith is a member of Royal Arch, Scottish Rite, and is active with his son in the Order of DeMolay. He firmly believes that much can be learned from the new initiate as well as the 60+ year member.

DDGM Chinookarch District



RWBro John Eng was born in British, Hong Kong, July 1959. His family immigrated to Canada when he was a toddler and settled in Nanton, Alberta. After graduating from Nanton high school, attended Simon Fraser University, completing a BSc in biochemistry with a minor in geography. Bro. Eng worked in Medical Genetics at the University of British Columbia studying "The Heterogeneity of First Symptoms in Multiple Sclerosis". On his returning to Alberta, Bro Eng worked with the Alberta Environment Soils Protection Branch. He continues to teach in the Department of Chemistry and Biochemistry at the University of Lethbridge. John and Marina are blessed with a blended family: Jeremy, Bryce, Kayla, Andrew, and Kelsey.

RWBro Eng became an EA in October of 2002, passed to the degree of a FC in November and raised to a MM in December 2002. He served as the WM of Charity #67 in

2015 and 2016.

RWBro Eng is passionate about Canada's two national sports, hockey and lacrosse and help found the Lethbridge lacrosse association. In recognition of significant contributions to the sport of lacrosse, he was inducted into the Lethbridge Sports Hall of Fame in 2011 and received the two most prestigious awards from the Alberta Lacrosse Association, the Ekke Loo Award in 2018 and the James McFall Award in 2019.

DDGM Central District



RWBro Wade Hunt was born and raised in Lethbridge Alberta, the son of a City Police Officer and stay at home Mother, he is the oldest of 4 children. Wade's adult life has had him in many career roles, from retail to construction to automotive to building maintenance/management and everything in between.

In 2008 he decided he wanted to take a chance and took a position as a Camp Manager/ Serviceman in the Oilfield based out of Red Deer, so he packed his bags chasing the oilfield dream. Not quite 3 years later he decided the oilfield wasn't his dream, and started a Window Cleaning Company. Almost ten years later and it was probably the best career move he'd ever made.

Wade met the love of his life Susan and married in 2016, together they raise their seven year old boy, run their business and love being Grandparents to their three Grandsons from Wade's two adult children.

Wade was Initiated into Freemasonry in December of 2009 in Red Deer Lodge #12, Worshipful Master in 2015/16, he is an active member in Royal Arch Masons and Knights Templar. In 2017/18 he was the MHEBF district Representative and he has been the Chairman of Red Deer Freemasons Hall Board for the past three years.

In his spare time he loves wood work, and though he's new to it, you'd probably recognize his first big project the Central District Travelling Gavel. Wade is looking forward to his year as DDGM and continuing his Masonic journey.

Around the Province

GLENBOW LODGE #184

VACANT CHAIR CEREMONY



7: 00 P.M. SUNDAY, NOV 10TH 2019

CALGARY FREEMASONS HALL

330 - 12TH AVE. S.W.

Please join us to commemorate Armistice Day in honour of those
who have served our country.

This is a Family and Public Event - Everyone is welcome to
attend. Light refreshments to follow.



Interested in receiving

more Masonic Light?

The Ancient and Accepted Scottish Rite ~ Valley of Calgary

Will be offering a glimpse inside the Sublime Degrees

to all interested Master Masons'

Monday, November 18th

Calgary Freemasons' Hall

330 - 12th Avenue S.W.

6:45pm

The program will consist of the following;

Welcome and introduction Power Point

Overview of the 4th to 14th Degrees by the TPGM

Portrayal of part of the 7th Degree - The Judges Chamber Scene



Overview of the 15th to 18th Degrees by the MWS

Prologue of the 15th Degree

Portrayal of part of the 15th Degree - The Treasury Chamber Scene



Overview of the 19th to 32nd Degrees by the C in C

Part of the 29th Degree Lecture by our Active Member 33°



Q & A Session

Initiation fee and dues * The 14th Degree Ring * The 32nd Degree Collar & Jewel

Refreshments & Fellowship

Kindly RSVP to our Secretary; Ill. Bro. Douglas Baine 32°

vallevocalgaryvaasr@shaw.ca

Check out our website! www.aasrcalgary.ca

HEAR YEA! HEAR YEA!

ALL BROTHER MASONS
ARE INVITED TO

ATTEND

Initiation Night
1765

A Demonstration of Historic
Freemasonry

Hosted By

Zetland Lodge No.83

Performed by

Lodge Pythagoras 345 No.202

At

Calgary Freemasons Hall

12th Ave SW

Calgary

Wednesday 27th of November 2019

Brethren

Pythagoras Lodge will Tyle at 7.30 p.m.

in the year **1765!**

1765 TABLE LODGE AND INITIATION

This presentation is a re enactment of a lodge meeting and initiation ceremony from the year 1765 The minutes are the actual minutes from a lodge that was duly registered in the Grand Lodge of England as Lodge No. 349 in Jersey. Its first Master was an Ancient Mason and though instituted under a Modern Warrant, Union Lodge worked with the Ancient Ritual.

The Players make no pretence of showing the actual ritual work by Union Lodge, as there is too little information to do that. However, what the group strives to show is what **might** have been seen, if you were visiting a lodge anywhere in England or its colonies in the year 1765

The setting for the performance is a meeting room above the Union Hotel, St. Helens, in Colonial North America. The night air is chilly and a covering of freshly fallen snow sparkles under the kerosene street lamps, hiding the dirt and filth that litter the now nearly deserted street below.

It is the evening of **November 27th** 1765, and it was only six years since Bro Wolfe defeated Bro Montcalm at the Battle of the Plains of Abraham, eleven years before the American colonies were lost in the war of independence. Five years before Captain James Cook discovered Australia and mad King George III was on the throne of England.

The brethren are asked to participate in the performance. When lodge is called up, the audience stands. When asked to sing, they join in. (The words are in the program.) They can "vote". They will toast, drink and have fun!!

Most importantly – It is hoped that this demonstration will provide the brethren with Masonic education as well as entertainment

Open to all Freemasons including E.A

Brethren as this is Masonic Education only, we will not be a Tyled Lodge

Dress is casual, aprons not required

Pythagoras Players

Grand Masters November itinerary

Visit the following link to see the Grand Masters Schedule

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

As the month goes on it will automatically update so pop back frequently

November Book Review

The Tununda Trilogy

These were a fun read.

Written by Brother Michael Karpovage, its an adventure Mystery series with the lead character "Lieutenant Colonel Jake Tununda" who also is a Master Mason and military historian, uncovering long hidden historical treasures.

I found the books entertaining with enough danger and historical reference to keep me turning the page.

I first heard of this series while listening to a masonic podcast and had to read for myself.

They can be purchased on Amazon.

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R.W.Bro.George.W.Stamp
District Deputy Grand Master.

Yellowhead District G.R.A.

2018-2019

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