



Grand Lodge Bulletin

Vol. 62, No. 1

Editor: MWBro Robert E. Juthner

January 1997

Welcome to 1997

The start of a new year is a unique example of a positive attitude being superior to a negative one. Few of us ever think that with the start of a new year comes the subtraction of another year from the total which has been allotted to us. Instead, we celebrate the coming of a new beginning and the opportunity for all of our hopes and desires to come to fruition.

This, of course, is not new and customs exist in many countries that effectively close the old year and welcome the new one. I remember, growing up in Scotland, when the ashes from the fire were taken out to the garbage just before midnight (after a day of cleaning the house and trying to finish all the odd jobs) and, at midnight, the doors of the house were opened to let out the old year and let in the new one.

After midnight, the "first foot" arrived. The first person across the threshold of the house had to be of dark complexion

and, if possible, tall, carrying certain gifts which symbolized the bringing of comfort, stability and good fortune to the household for the coming year.

As we start a new year in Freemasonry, let us also let out the old and bring in the new. Let us not only wish for the prosperity of the Craft in the coming year but let us work towards that goal. This is not an easy task and cannot be accomplished by repeating mistakes of the past. WBro Sam Clausen, a Past Master of a Montana Lodge, is credited with giving the definition of Insanity as "doing the same thing, in the same way, with the same people and expecting different results."

As we enter a new year, let us examine where we personally are in Freemasonry, as well as where our Lodge is. While adhering to the Ancient Landmarks, let us break out of habits and customs which are restrictive and strangling and move into actions which will carry Freemasonry forward as the strong moral institution that it is.

The future welfare of Freemasonry depends on each and every Freemason in this Province. Be positive and enjoy your Masonry and your life. The greatest method of Public Awareness is the example which you set in your daily life. The greatest incentive for a man to join our Order is the respect that he holds for another who is a Mason.

As we enter the fourth last year of the Century, I wish each and every one of you, your families and friends all the best in 1997 and in future years.

"To sum up all: be merry, I advise;
And as we're merry, may we still be wise!"
(Robert Burns)

Hugh Young
Deputy Grand Master

Bursary Presentations



On September 7, 1996, WBro Charles V. Godberson, of Barrhead Lodge No. 171, presented Miss Tara Jennings with a cheque for \$1,000 from the Masonic Higher Education Bursary Fund. Miss Jennings, of Barrhead, who is enrolled in the pre-veterinary program at the Faculty of Agriculture, University of Alberta, gave the assurance that the money will be wisely spent on books and other related material. She is shown, in the accompanying picture, receiving her cheque from WBro Godberson.

Another such presentation took place formally during Awards Night at Bonnyville Centralized High School, on September 27, 1996, when RWBro Dave Thomson, DDGM of Lakeland District, publicly presented Miss Michelle Isley with a similar bursary cheque. The young lady responded: "With the help from the Masonic Higher Education Bursary, I was able to enroll in Community Social Work I, at Alberta Vocational College in Lac La Biche. I really enjoy helping people and, with the help of the money, you have made my dream come true. Thanks very much. M. Isley — Age 18".

Important Notice

The 92nd Annual Communication
of the
Grand Lodge of Alberta
will be held in the
City of Calgary
June 13-14, 1997

The Principal Officers of all Lodges
are reminded of their duty to attend
and are advised to set that weekend
aside now.

Details will be published later.

Grand Lodge Bulletin

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Editorial

Food for Thought

Which type of Lodge do you belong to? Let's face it. There are differences, from one to another. There is the Lodge where the members are "fed" (in the positive sense of the word) valuable Masonic knowledge and there's the one where they are left "undernourished." The one is intellectually stimulating, the other is responsible for loss of interest. You know both types.

This is the time of year when every Lodge of our jurisdiction is in possession of the most recent *Proceedings of the Grand Lodge of Alberta*, in which it says, right up front: "One copy should be handed to the Worshipful Master of the Lodge as soon as received and the Worshipful Master should arrange for all portions of the address of the Grand Master, relating to the procedure or conduct of the Brethren, to be read in open Lodge at an early date. He should delegate a member of the Lodge to study the reports of the various committees and other reports and have him bring in a detailed study for discussion in open Lodge."

When was the last time you, Brother on the sidelines, have experienced the enriching report of the designated Brother and then participated in the discussion? Or, have you, on your own, taken the initiative and borrowed the Secretary's copy for your perusal, because it is really handy, as it also says "One copy should be on the Secretary's desk at every meeting." In your Lodge, of course, this is the rule but there may be some other Lodge where it is not. Maybe that is because, three times in that exhortation of this piece of "...property of the Lodge for the use of the Brethren" the word "should" is used. Would it not be more expedient if that were replaced by "shall" or even "must"? After all, it's for "the use of the Brethren" and, if they don't even find out about that particular source of information, how can they learn from it? And there's a new volume every year!

This is not really meant to be left at the discretion of the Worshipful Master; it's not just an option. What are optional, and also contain a wealth of material for use in open Lodge, are the *Proceedings of the* [also annual] *Inter-Provincial Conferences of the Officers of the Four Western Masonic Jurisdictions*, also known as the "Banff Conference", although it is now held in Kananaskis. Every issue contains thought-provoking papers given by the four Senior Grand Wardens of BC, AB, SK and MB

(using the postal symbols). They lend themselves exceptionally well to reading out in Lodge, either in full or by excerpts, and the accompanying remarks of moderators and the discussions can in turn lead to fruitful discussions in Lodge.

Surely there are many other sources in Masonic libraries and on the Internet which serve a similar purpose. However, the two kinds of proceedings here propagated have the additional advantages of being current, as up-to-date as we can expect, and of being of local, Western Canadian origin, something with which we can feel at home. Let us not overlook the programming value of these offerings. Once the Brethren will know that they can rely on "Food for Thought", they may well come back for more.

Letter to the Editor

The art of penmanship depends on whose hand guides the pen, thus the written word will be acceptable to most readers. No person alive can be forced to read gobbledygook, unless, of course, it is of a humorous nature. The psychiatric valve of good comedy is nourishment for the soul; inspiration and imagination are twins, one gives way to the other, the end result is happiness, contentment and fulfillment of desires. When I receive my *Grand Lodge Bulletin* (I call this the second step — the first being the author or authors), the third step finds me sitting aside to read its contents. I have always made the reading of the Bulletin my own **personal** adventure — it is then that I shut out the sounds of radio and TV chatter and read the articles which inspire and I can reflect in peace. As I experience the magic of word power, every last word is digested in the comfort of my home; thus I feel good about myself and the Brotherhood at large.

All souls need a meal, a soul must be fed just like the body, but the *Grand Lodge Bulletin* is more than a meal — it is a banquet — and you are all invited as "Fraternal guests". If you have not got the time right away, because of pressures of engagement, put it aside and, when time permits, enjoy what is written. Then, you, like I, will feel good about yourself. It's good for your digestion! Who knows, you, like I, will take those steps to ask for another serving, and the menu tops all nourishment for the Fraternal Soul!

Bro Reginald H. Smith
 Evergreen Lodge No. 166

Check the Material

by the late MWBro K.W. Aldridge

PGM and PGS of the Grand Lodge of Quebec

Whenever we have the opportunity to stand awe-inspired before a great structure that has graced some venue since time immemorial, we often forget that the material used to construct the structure in the first place was often considered rubble or stumbling blocks by the contemporaries of the period. Such a structure is Melrose Abbey in Scotland — one of the most celebrated handiworks of early Masons of Scotland. What visiting Freemasons find so captivating is the prominence of Masonic marking left by the operative Masons to show their pride in the structure and their part in building it. These workers were able to bring rude material from its place of discovery to the building site, there to be transformed from the rough and irregular to the smooth and regular. So proud were they of their efforts that they left behind their personal identifying marks tooled into the material, for future

generations to view and appreciate the magnificence of the work.

The analogy of rude material and a postulant to the fraternity of Freemasons is one most Masons have come to know as the very foundation of the institution. There has always been an availability of rude material and it is the responsibility of the craftsman to ensure that the rude material is not so flawed that it fails, either in the reshaping process or later, when it becomes an integral part of the structure. Failure during the reshaping process is time consuming and a waste of valuable resources, while failure of an integral part of the structure has the potential to cause the collapse of the entire structure. Once the rude material is brought to the building site, very judicious selection must be made to ensure sufficient quality, upon which to build and upon which the integrity of the structure will depend.

From "As I see it from here"
(Continued from December 1996,
to be concluded February 1997)

Book Review

The Hiram Key

by C. Knight and R. Lomas

Century (ISBN 0-7126-86579-0) 1996

This book caught my eye one day while looking around Audrey's Bookstore. I should say unfortunately. Did you know that our Ritual dates back to Pharaoh Seqenenre Tao II and incorporates the secret ritual of coronation for a new Pharaoh? Did you know Jesus was a Mason, 4 feet 6 inches tall, with a hunchback and severe facial features? Did you know that James, the brother of Jesus, was also called Barabbas and it was he that the crowds called for? These are just some of the assumptions presented in this book.

This book uses many techniques to make assumptions appear as solid facts. However, as one example of questionable technique, the footnotes are incomplete. Whole books are footnoted with no specific page numbers cited. Thus, one would have to read masses of material to find the points the authors claim to be in the cited works. In other places, footnotes would be very helpful but are not given. The authors proclaim certain findings as "...now beyond doubt". However, there is doubt. They claim Qumran was the home of the Essenes as being beyond doubt. If one were to look through journals devoted to Biblical research such as *Bible Review*, *Biblical Archeological Review* and *Biblical Archeologist*, one would find much doubt. One chapter examines the Hiram legend and relates it to the Pharaoh Seqenenre Tao II and his death. Because his mummy has head wounds which could mimic those mentioned in the Master Mason's degree, the authors seem to conclude that therefore this Pharaoh's death is the basis for the Hiram Legend. This conclusion appears to be a bit of circular logic. They suggest that with his death the genuine secrets of crowning a new Pharaoh were lost (what happened to all the priests who were in attendance?) Although no records have yet been found recording the coronation ceremony, the authors suggest that they included parts of the Ritual of the Third Degree. After stating all this as if fully substantiated, on page 141, the authors state, "The story we have just related is admittedly fictionalized in part to put over the thrust of what we confidently believe happened all those

thousands of years ago." This suggests fiction, not serious research. What makes it worse is the "story" is used throughout the rest of the book as if firmly proven.

A large segment of the book relates the roles of Jesus, James and the Essenes in establishing Christianity. Of course, early Freemasons held a prominent place in all this new religion. It is here that the authors mix descriptions of Jesus found in one version of a book with more hypothetical speculations. The authors suggest that a warrant and wanted poster, neither of which anyone has seen, were issued for Jesus' arrest. The wanted poster contained a description of Jesus. This seems highly speculative, since no one has ever discovered the proposed document, nor is any evidence that such posters exist presented by the authors. Most Biblical scholars, with which I am familiar, suggest that Jesus was not hard to find, since Jerusalem at the time was much smaller than today and Jesus was a known personage. The authors make use of Josephus' book *Capture of Jerusalem* for their description of Jesus. Only the Slavonic version of this book mentions Jesus. Thus, the validity of this source has been questioned by some scholars. Josephus was a Jew who was a Roman collaborator and wrote his book in Rome. On page 235 the authors state, "He [Jesus] died unusually quickly and, if he were a hunchback as described in the wanted notice, that could be expected." Note that they cite a description from an undiscovered wanted poster for Jesus to confirm a point.

The book keeps on finding wonderful coincidences, miraculous findings and insightful readings connect the Knights Templar into the picture. They also have a novel description of the source of the word "America", which does not warrant a description here. In addition, Rosslyn Chapel is also incorporated into their story. The authors suggest wonderful mysteries to the place. Ears of corn and the aloe plant, both unknown in Europe until after the time of Columbus, adorn the Chapel, which is pre-Columbian. A mystery! Well, the photographs of the ears of corn are not totally convincing. Aloe plants occur in Africa, which diminishes the all-American hypothesis. The authors also try to establish that Rosslyn Chapel has the same floor plan as Herod's Temple. This is the same Temple the Romans utterly destroyed about 1900 years ago. One wonders where the Scots found the blueprints. Because of all these wonders the Chapel is therefore the secret hiding place of some scrolls, which will prove all their theses. The cool wet climate of Scotland is not the perfect place to store ancient scrolls in the basement of buildings. If the authors succeed in their attempts to organize a dig at Rosslyn Chapel and recover these supposed scrolls, it will indeed be an amazing event.

I would not recommend the book. The thesis on the origins of Freemasonry, its relationship to ancient Egypt and early Christianity and its speculations on the Templars is either all too familiar or the lack of documented evidence makes their thesis questionable.

Loren Kline
Grand Lodge Bulletin Committee

Blooper

A well-known radio announcer, who must remain unidentified (until he is fired), was reading his *Trestleboard* just prior to a station break. Subconsciously, and apparently unnoticed, he announced, "This is radio station KVZ, AF and AM." (The station letters are fictitious to protect the guilty.)

From the Notices

Mid-Winter Cheers



What a delightful and heartwarming thought, in the middle of the frosty season, to read about (and look at the picture of) six stalwart Masons, all of the pharmaceutical profession, who, on a very warm August 1st, 1996, drove from Calgary, from Bashaw and from Edmonton to Daysland, to help celebrate 50 years in Masonry of their Brother and colleague, RWBro Donald M. Cameron, of Excelsior Lodge No. 80.

The photograph shows, from left to right, in the front row RWBro Donald Cameron (80) and MWBro Gordon Macaulay; in the second row, RWBro Ken Oliver (173), Bro Bill Dickey (173), Bro Ken Penley (28) and RWBro George Darichuk (76). Due to the heat that evening, permission was given to remove jackets. How good that would feel today!

Drumheller Grand Opening

The Grand Master, MWBro Basile Costouros, presided over the grand opening of the new Freemasons' Hall and Keystone Towers in Drumheller on Saturday, November 2, 1996.

Keystone Towers is a new 27-suite retirement condominium complex that has been built on the site of the old Lodge hall. The project is managed by the Keystone Society that is made up of members of Symbol Lodge No. 93, Drumheller Lodge No. 146, Eheyeh Chapter No. 27 RAM and Ruth Chapter No. 55 OES. The official ceremonies commenced with opening Lodge by Symbol Lodge. The Grand Lodge then convened and performed the dedication and consecration ceremonies. After a recess, the Grand Lodge and Craft, nearly two hundred Brethren in total, paraded outside to join the public for the official cornerstone laying. This included the ceremonial pouring of corn, wine and oil and examining the cornerstone with the traditional Masonic tools. The cornerstone laying and official ribbon cutting also included federal, provincial and municipal dignitaries. The proceedings concluded with a sold out banquet at the Drumheller Elks clubroom.

(Photographs of the occasion were not received. Ed.)

"The World of Masonry"

Once again, Evergreen Lodge has taken its turn to host the visitors who come to the Masonic Hall at Fort Edmonton (Park). We were most impressed with the number of bright

young men who expressed an interest in the organization, some of whom knew absolutely nothing about Freemasonry, others knew some things about the order but their information was sketchy, to say the least. Many were genuinely interested in receiving more information. This is where we have failed to inform the public as to our activities, our moral codes, charities and our feeling of brotherhood towards all Masonic Brothers. When informed that there are more than three million Masons on the North American Continent, with probably another million in the British Isles, as well as many thousands more scattered over the face of the globe, they began to realize the enormity of the organization.

Mel Leask, Worshipful Master
Evergreen Lodge No. 166

"Made Me Feel Good"

As we all have a concern with our dwindling membership, the following did make me happy. In a conversation with WBro Ron Smith, I learned that the DeMolay is growing in BC, the Atlantic Provinces, as well as the Prairies, where in North Battleford there has been such an increase of young men into DeMolay that a new chapter is to be formed. While attending this year's Grand Lodge Communication this past June, I also observed much the same — a large number of young men attending the family functions as members of DeMolay. To me, this seemed to confirm the new positive Masonic attitudes that these young men are cultivating, through organizations such as DeMolay, and this renewed interest in Freemasonry bodes well for the future of the Craft in Alberta.

Gunter Vohr, Worshipful Master
Commercial Lodge No. 81

Acacia's 100th

To start their Centennial Year, the Brethren of Acacia Lodge have planned three events for January, all closely linked to the theme and all of which will take place at Acacia Hall, 10433 – 83 Avenue, Edmonton, and cordially invite all Brethren to a participation in them:

Wednesday, January 9, 1997, 7:45 pm — Installation of WM and Investiture of Officers, Past Grand Masters participating.

Wednesday, January 23, 1997, 7:00 pm — Ceremony of Reconsecration (Festive celebration of the Centenary).

Wednesday, January 30, 1997, 6:00 pm — Robbie Burns Night (a tribute to the Bard and sampling of that Scottish delicacy, the Haggis).

(Other special Anniversary functions later in the year will be advertised in the *Bulletin*.)

[English] Police Will Be Warned Over Links to Masons

by Stewart Tendler

Detectives investigating sensitive cases would have to declare whether they were Freemasons, under plans being drawn up for national guidelines on police links with the organization.

They are expected to include a warning to all police to think carefully about any connection with the Freemasons. Officers would be advised in clear and strong language that member-

ship could compromise their integrity as impartial upholders of the law. The statement is likely to urge them to be sensitive to public fears about corrupt links between police and Freemasons.

The guidelines are being drawn up by the Association of Chief Police Officers, in consultation with all 43 forces in England and Wales. They will be published by the autumn.

Sir Jim Sharples, Chief Constable of Merseyside and President of the association, called for the guidelines after the Police Complaints Authority warned MPs last year that the public had lingering suspicions about police probity in some internal investigations. Concerns have been expressed recently, by Home Office inspectors of constabulary and in the authority's latest report.

The guidance would cover more than 144,000 officers and civilian staff working for the police. It would be framed to cover all influential and secretive societies that officers might join. Draft guidelines have been circulated to every force for consultation and none had opposed the principle of issuing them.

The declaration could be applied to cases involving investigation of complaints against officers and corruption inquiries involving local government politicians and officials. At one time, it was estimated that 20 per cent of the London force were members of Lodges and Freemasonry was said to have a strong hold on the top echelons of many provincial forces. There was concern that officers were promoted with the help of Masonic connections and allegations were made that other officers were in the same Lodges as major criminals.

From *THE TIMES*, July 22, 1996
Submitted by Bro Lloyd Anderson
Calgary Lodge No. 23

Masonry in the Former Yugoslavia

The name "Yugoslavia", meaning Southern Slav Country, which was coined following the dissolution of the Habsburg Empire in 1918, was given to the new federation of Serbs, Croats, Slovenes, Bosnians, Macedonians and Montenegrins. Freemasonry existed, to some extent, during the era of the Kingdom of Yugoslavia between the two world wars, but was proscribed in the years following, under Tito and his communist regime. Then came the break up into several separate nations and their embracing democracy — albeit not quite of the kind we know. Yet the prospects for a revival of Masonry there were given.

In June 1990, the Grand Master of the UGL of Germany instituted the "Grand Lodge of Jugoslavija" in Belgrade and consecrated their temple. Although their jurisdiction is basically limited to Serbia, they retain the adopted name, as their reduced size nation does also. One of their four Lodges, it was reported then, was to be moved to Sarajevo, Bosnia. In 1991, our Grand Lodge extended fraternal recognition to that Grand Lodge.

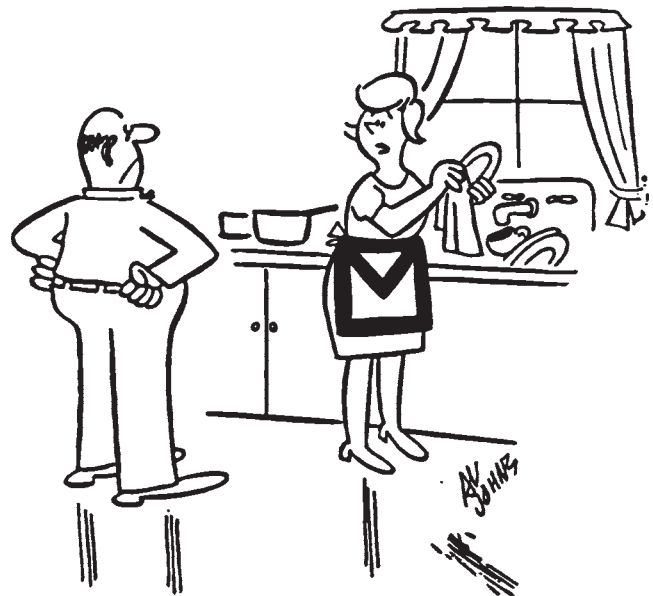
Since then, a process (which may appear unusual to us) to establish Freemasonry in the republics of Croatia and Slovenia began, when in 1992 a Lodge named "Illyria" was formed on Austrian soil, strongly supported by Austrian Brethren and under the auspices of the Grand Lodge of Austria. It had its official seat in Vienna, some 350 km north of the border with Slovenia and Croatia, but doing their work in the cities of

Klagenfurt and Graz, close to the border the Slovenian Brethren mostly in Klagenfurt (and in Villach, both in Carinthia) and the Croatian Brethren in Graz (Styria). Lodge work has been conducted in Slovene, Croatian and German, and thus a trilingual ritual evolved, where the corresponding passages appear side by side in those three languages. To accommodate not only the linguistic differences but also those of religion, it was decided that, in addition to the Bible, the Koran and the Pentateuch would be placed on the altar.

By the end of 1993, the Lodge had increased to a membership of eighty, enabling a split to form the second Lodge, "Dialogus", in preparation for the institution of a Grand Lodge of Slovenia; the Lodge "Illyria" then became the spawning ground for a future Grand Lodge of Croatia. To further solidify the fraternal solidarity of Slovene, Croat and Austrian Freemasons, an annual summer convocation is being held in Chateau Trakoscan on the Croat/Slovene border. It has, since 1992, drawn visitors from Italy, England, Australia and elsewhere.

Since then, the Austrian Brethren helped their Slovene counterparts to build a home for their first Lodge, "Dialogus", in Ljubljana, the capital of independent Slovenia, and October 10, 1996 was the date selected for the consecration there of their second Lodge "Ziga Zois" and the dedication of their Lodge Hall. The Austrian Deputy Grand Master, Bro H.Th. Schneider (who had once visited Edmonton's Freemasons' Hall) stated recently: "Before this millennium is out, we can count on the institution of a Grand Lodge of Slovenia and, until then, the Grand Lodge of Austria and their Brethren from the province of Carinthia can be relied on to support that project, ideally and materially as before, to the best of their ability." Surely, similar support can be expected for another jurisdiction, a Grand Lodge of Croatia radiating out from its capital city of Zagreb.

(Based on articles in "Blaue Blatter"
Austrian Masonic News)



"All my aprons are at the cleaners"

S.M.L. Pollard
"Tied to Masonic Apron SDtrings"
Macoy Publishing

Our DDGMs

Alpha District

RWBro Duncan A. Strachan was born in Edmonton on February 24, 1954. Our Brother is married to Lorel, and the couple make their home in Cochrane. He is a millwright by trade and an active member in Scouts Canada, working with the Calgary Region and also Cochrane First Scouting. He was initiated, passed and raised in Medicine Hat Lodge No. 2 in 1980 and served that Lodge as Worshipful Master in 1985. Following his affiliation with King Solomon Lodge No. 41, Cochrane, he added two more terms as WM, in 1991 and 1995. Duncan is also remembered for his chairmanship of the Masonic Spring Workshop Planning Committee for 1991/92.



Scottish Rite bodies of Lethbridge and Calgary, and of Al Azhar Temple AAONMS.

Dinosaur District

RWBro Jerry W. Kopp was born in Loon Lake, SK, on March 15, 1948. He is a Peace Officer with the Royal Canadian Mounted Police, residing in Gleichen. He is the father of two children, Colleen 19, and Patrick 11. He was initiated, passed and raised in Gleichen Lodge No. 36 in 1977 and now holds dual membership with Strathmore Lodge No. 53. He was Worshipful Master of Gleichen Lodge in 1993 and 1994, and of Strathmore Lodge in 1995. He was appointed Senior Grand Deacon for the 1994/95 term and is also a member of Strathmore Chapter No. 21 RAM. He has, for many years, taken part in the RCMP colour guard at Grand Lodge Communications.



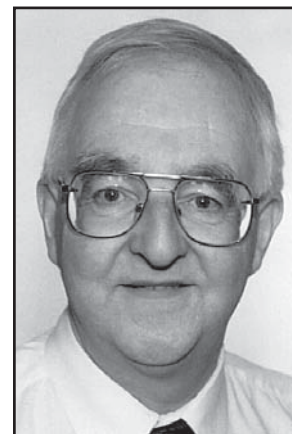
Battle River District

RWBro Edward R. Jackson, a native of Irma, Alberta, was born November 19, 1929. He is married to Lorna and the father of two daughters and three sons and the grandfather of twelve—six each. The couple bought their farm in 1955 and continue to operate it. He is active in several agriculture-related societies, and also in Church, the Rural Fire Protection Association and many sports endeavours. The family had won the provincial government Farm Family Award for the MD of Wainwright in 1980. He received the degrees of Freemasonry in Gratton Lodge No. 144 in 1974 and rose to the office of Worshipful Master in 1982. He is a member of Parkland Chapter No. 31 RAM (1st Principal in 1993) and of Edmonton Preceptory No. 45 KT since 1995. He was Grand Steward of District No. 5 RAM in 1994, became a member of Al Shamal Shrine Temple AAONMS in 1995, and is also a member of Martha Chapter No. 124, OES.



Palliser District

RWBro Peter Leeming was born in Bradford, England, on May 16, 1940. He is married to June and has one daughter, Katherine. He had immigrated to Canada to work with the Toronto Dominion Bank in 1968, residing first at Vancouver. He later moved to Chetwynd, BC to manage a credit union and, in 1992, to Medicine Hat to operate a travel agency. Peter had been initiated, passed and raised in Studley Lodge No. 6364 EC, at Todmorden, England, in 1967, affiliated with Unity Lodge No. 106 BCR in Vancouver in 1982 (Worshipful Master 1987/88), later affiliated with Chetwynd Lodge No. 187 BCR and, in 1992, with Medicine Hat Lodge No. 2, GRA.



Chinookarch District

RWBro Brant C. Irwin was born in Lethbridge on May 7, 1958. He is a farmer, residing at Barons, and is married to Susan. He was initiated in Cresset Lodge No. 136 in November, 1981, passed in December of that year, and raised in January, 1982. He had served as Worshipful Master of the Lodge in 1986/87 and in 1987/88 and following amalgamation of Robert Burns-Cresset Lodge No. 49, in 1989/90. He is also a member of the



Grand Master's Itinerary

January

- 1 New Year's Levee
- 2 Centennial Lodge, Edmonton
- 3 A&ASR
- 4 Barrhead Lodge
- 7 Mosaic Lodge, Calgary
- 8 Provost Lodge
- 9 Drayton Valley Lodge
- 10 Sentinel Lodge, Frank
- 13 Fidelity Lodge, Bashaw
- 16 Apollo Lodge, Stettler
- 23 Acacia Lodge, Edmonton, Rededication of Hall
- 24-25 Grand Lodge of Colorado, Denver
- 26-29 Grand Lodge of Utah, Salt Lake City