



Bro Joseph Burr Tyrrell

The Emergent meeting held 30 August 1938 for the purpose of Initiating a candidate at Coppermine (now named Kugluktuk), north of the Arctic Circle on Coronation Gulf and the distinguished Brethren present at that meeting had already been covered by Charles E. Garnett in the January 1939 and September 1940 issues of the *Grand Lodge Bulletin* and in Collett's *History of the Grand Lodge of Alberta 1905–1980*.



The Chaplain on this occasion was Bro J.B. Tyrrell. The original article refers to Bro Tyrrell as "...the famous geologist, Mining Engineer and Explorer, who had recently celebrated his 80th birthday and who was making a tour of the North to revive his memories of his earlier expeditions..." The 1940 article provides some further biographical information, while the History of Grand Lodge simply lists him as President of Kirkland Lake Gold Mines and a member of University Lodge No. 496, GRC. While all these descriptions are correct, his experience was much broader than this and his ties to Alberta more specific.

Bro Joseph Burr Tyrrell was born 1 November 1858 in Weston, Ontario. As a child he had scarlet fever, which left him partially deaf and impaired his vision. As a teen he studied at Upper Canada College before entering the University of Toronto. After his graduation with a law degree in 1880 he began studying for the bar and working at a local law firm, but his health was not good, and his doctor suggested he try outdoor work. While in school he had some contact with the Geological Survey of Canada. He now took a job as an assistant with the Survey, and in 1883 was invited to accompany a GSC survey to help determine the CPR's route west through the foothills of the Rockies, exploring and mapping the Crownest Pass, the Kootenay Rivers, and Kicking Horse Pass.

The following year, at the age of 26, he was given his own field party to lead, searching for coal deposits in the Red Deer River valley. While he did discover the largest seam of bituminous coal in Canada, he is better remembered for unearthing a dinosaur skull and a large deposit of bones, which he arranged to have taken to Calgary and then on to Philadelphia for identification. The skeleton was originally termed *Laelaps incrassatus*, but in 1905 was reclassified as *Albertosaurus sarcophagus* — a smaller cousin of *Tyrannosaurus rex* and the first of its genus ever discovered. In 1885 and 1886 he returned to survey Northern Alberta, particularly the territory between the Bow and North Saskatchewan Rivers.

Beginning in 1892 he led a party on a series of expeditions to explore the Barren Lands, the area west of Hudson Bay formerly held by the Hudson's Bay Company. Nearly half of the 3,200 miles he covered had never been surveyed. He went to the Klondike in 1898 during the gold rush, resigned from the Survey in 1899, and opened a mining consulting business in Dawson City. In 1907 he moved his firm to Toronto to take advantage of the gold, silver, and cobalt mining boom in Ontario. In 1924 he in-



Joseph Burr Tyrrell at his desk, 1930.

vested in the Kirkland Lake Gold Mine and was its general manager for some years and its president until 1955. He was also an editor and compiler of historic manuscripts. David Thompson, the explorer who surveyed much of the area around Hudson's Bay in the late 1700s, had written journals of his expeditions, which Tyrrell edited for publication in 1916. In 1931 Tyrrell's compilation of historic Hudson's Bay Company documents was published. He finally settled down on a farm and profitable apple orchard outside Toronto, and died 26 August 1957. The museum housing his dinosaur discovery was named the Tyrrell Museum of Palaeontology when it was opened in 1985.

Bro Tyrrell was a member of The Builders Lodge No. 177, GRC, in Ottawa and affiliated with University Lodge No. 496, GRC, after he moved to Toronto, a Lodge formed in 1910 by staff, graduates, and friends of the University of Toronto.

Quality Versus Quantity

MWBro Eugen Ovidiu Chirovici

Grand Master, National Grand Lodge of Romania

Translated into English from *Masonic Forum Magazine*, Summer 2008

From The United States to Russia and from Sweden to Greece we all agree that the strength of the Craft does not reside in the number of the members of our Lodges, but rather in their quality. Meanwhile, the observers inside the Order seem really concerned with the ceaseless decrease of the number of regular Freemasons from all Obediences

around the world, especially those from USA and Western Europe (the area that was the main "source" of the Fraternity starting the 18th century). How shall we manage to put up an unavoidable precept — the quality — with a concerning reality (the decrease of the members' number)?

See **Chirovici**, page 2.

Editorial

Masonic Quality

By coincidence, this issue contains several pieces about the qualities of Masons. The Grand Master of the National Grand Lodge of Romania addresses the question of the meaning of Masonic “quality” directly. Although this is a sometimes-awkward translation into English, the underlying truths are universal.

Chirovici, from page 1.



*Economist, journalist and Freemason,
Eugen Ovidiu Chirovici*

From the outset, I would like to underline that in my opinion we are not allowed under any plausible working alternative to reformulate this reality by bringing down the conditions of receiving new members. We would fall down in an obtuseness even more dangerous for the essence of the Order than the present reflux. I also, believe we should think seriously about the meaning of “quality”: the firm property on the terms is an essential premise of the elaborating process of a possible fair conclusion/solution.

Mentioning some great names who honourably represented our Order — Garibaldi, Juarez, Bolivar, Kipling, Mozart, Voltaire, Kossuth etc. — may suggest (especially to the profane people) that there was an ideal epoch when only the brilliant men were able to join the Order and their visible acts were, in that period, in harmony with our aim. The fact that hundred thousands and million

The messages from the Masters of two of our Lodges, as published in their Lodge summonses, discuss two qualities (perhaps better referred to as behaviours) that should set us apart as Masons: growth within ourselves, and respect for the world around us.

Finally, there is another example, this time from Whitecourt, of Masons doing good just for the sake of doing good — perhaps the defining quality of a Mason .

of Brethren worked inside the symbolic Lodges of different Obediences without their Masonic and/or profane acts remain engraved in any stoned plate is forgotten nowadays as in that period, too. But, from the start, our Order has understood that behind the individual arrogance there is the strength of the whole and that a chain stays weak only if some links that compose it are strong. The mentioned Brethren brought fame and glory to Freemasonry, devoted their individual destiny not only to the Order, but, according to our learning, to Humanity. But their great stature should not shade that of the “anonymous” Master Mason who worked with Masonic devotion and ability in his Lodge, who was a good citizen of his country and a reliable member of his family and community and who proved to have true moral and ethic convictions, showing that he really appropriated our values.

So, what does quality mean? I think that in many cases when we use this term regarding our Order we refer, in fact, to the quality expressed profanely and not Masonic. Jean Jacques Rousseau, for example, was a brilliant thinker, one of those who reformulated the modern paradigm of nowadays world. Ethically or morally, one should not want him as a friend, even in a less rigid epoch of the manners. Did his pure intellectual value recommended him be initiated in a Lodge? The answer is obviously, yes. Was he completely disqualified by his moral appearance? Once again the answer is yes. Let’s remember that one

Bro Joseph Burr Tyrrell was a fascinating character in Canadian history. An explorer, geographer, cartographer, accidental palaeontologist, mining expert, writer and editor, businessman, and grower of apples for 98 years, his life and work spanned the two centuries. He was one of the last of the “old time” adventurers, who adapted to the new methodologies of a new century and never slowed down. He knew the West much better than we know him.

of the darkest images of the modern esoterism was Aleister Crowley, who should have never had access to the strength of the Freemasonic symbolism that, afterwards, outside the Order, he tried to corrupt it in order to frame it in the patterns of his sick mind. In Romania, while the Brethren were either obliged to leave their country or imprisoned by communists, a former Grand Master (!), Mihail Sadoveanu, had high positions in the government and increased his fortune. Does it have any importance that such an immoral behaviour, as in the example above, belonged to a famous writer of our country? I think not.

I think the profane value **in itself** is not necessarily convertible into Masonic value. You can be a great doctor, businessman or intellectual without ever become a good mason. A significant culture, a studious nature and a good professional/material stature are doubtless favourable premises of a privileged Masonic path; but only premises not conditions or guarantees. A strong ethic and moral statute — that only the indispensable faith when joining the Order may give you — are indispensable premises (even are not enough, too).

We should agree that the simple recruitment of profane personalities to join our Order does not ensure its development and perpetuation. Also, the term **elite** — that is so often used — is deceptive. There is a financial elite, an academic/intellectual one, a political one, etc. Is it our purpose to get together

Concluded on page 3.

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A Masonic Togetherness

Freemason, the Official Journal of the United Grand Lodge of New South Wales and Australian Capital Territory, Vol 40, No 5, December 2008.

Courtesy of RWBro Jerry Kopp, Grand Representative.

Masonry took a giant step forward in NSW on Tuesday 28 October when the historic Heads of Other Orders Conference was held at the Sydney Masonic Centre. It was the first time a meeting had been held to bring together all of the Masonic Orders in the State for a general discussion on their future.

The Grand Master, MWBro Dr. Gregory Levenston, welcomed the delegates, stating it was the culmination of many years of hard work, understanding, and commonsense.

"It has been focused by a diminishing membership base, financial imperatives and, in the early 21st Century, a desire to understand the challenge 'What is Freemasonry?' not only within the Orders, but in our Community as well," he said.

Chirovici, from page 2.

the members of **these** elites? Yes, but elected according to the values of our Order, values that should be, as I have already underlined, ethic and moral.

Therefore, when we refer to the quality of the Craft I think it should be clear that we mean the **Masonic** quality, not the **profane** one. Freemasonry is neither an imaginary academy of esoteric sciences nor a club of potentates. There is an initiated philosophical society, preoccupied by finding out the truth and offering its members a way of spiritual perfection (not necessarily the only one possible, but the most beautiful in all). The social paradigm of the 19th century was so different of that of the previous century, as the 20th century and the century we live in created/will create their own paradigm. In other words, the profane criteria are perishable and that is the reason why their use inside the Order should be limited, in order not to "import" the perishability of some values that do not resist in time. On the other hand, our values — in an ethic, moral and symbolic/esoteric world — are lasting and not perishable in the humanity history. They should be our guide; the Master Masons in the Lodges should use them as a support for drawing up the pattern of the new members. This is the quality we must look for in the thoughts and the facts of our members.

"In this room today, we are a family, albeit with some distant relatives not convinced of the sincerity of the reunion, and their apologies for non-attendance have obviously not been received. And, even for those attending, at times we are a dysfunctional family, in need of a Medicare 'Mental Health Care Plan' to treat stress and anxieties. But we are a family. The family of Freemasonry, bringing to the table today strengths and experience learned and tempered by the test of time. Today is a major step forward, as we work towards a real productive family, in harmony, and caring for each other. Together we stand, divided we fall.

"It is this group today that will be seen to have made the difference. We must explore what is possible, and remain very focused. In my administration there is no 'Us and Them.' Most certainly, 'One size does not fit all.' We must celebrate our differences, our individuality and at the same time acknowledge the importance

of the whole. We must be flexible and accommodating, trusting the integrity and goodwill of all the participants.

"We are here to protect a 'journey of light,' where Freemasonry is at the heart of life. As Grand Master, my mission is to see Freemasonry enter a 'Golden Era'; for Freemasonry to be an enjoyable, quality experience and to see the links that bind us as the family of Freemasons strengthened, understood and appreciated by all. Today is about starting the journey, a common shared journey for all the Orders of Freemasonry.

"As the day unfolds, I see many issues of commonality, and as Grand Master may I state that the Craft is here to listen to, to support, and to lead this partnership to our future. The Craft has no plan, nor any intention, to infringe the sovereignty of other Orders, or to interfere with their internal affairs. Thank you for your time and energies, and I look forward to the work ahead. In the long term, I ask that this day be a day of positives, progress and peace."

At the conclusion of the meeting, the delegates left to report to their respective organisations with another meeting planned for May next year.

What Masons Do

Whitecourt Lodge No. 163

The Centennial Project of Whitecourt Lodge No. 163 was to build and donate a gazebo for the Spruceview Lodge Seniors Residence. The project had to be put on hold for several years because of expansion and renovations at the Lodge, but was finally completed with a "work bee" on 26 July 2008.

Second picture, Standing (l to r): Fraser MacRitchie, Pat Didyk, Mike Weiser and his son Christien, Joe Vallee, Doug Ling, Don Hands. Kneeling (l to r): Chris Coulter, David MacLeod. Missing: Tom Govenlock



Charter Bus To Spring Workshop

Avon Glen Lodge No. 170 is hosting a Chartered bus trip from Edmonton to the 2009 Masonic Spring Workshop in Kananaskis, open to all Masons and their spouses. Enjoy fellowship, conversation, movies, games, snacks and refreshments. Cost is \$99 per person. For registration or inquiries, contact Bro Jason Steele at 780-473-1200 or jsteele@jrscnstructors.ca

Medieval Feast Fundraiser

Foothills-Kelvingrove Lodge No. 174
Stampede Chapter Order of Demolay

Foothills Lodge No. 174 originally hosted this dinner event in the spring of 2006 at Bowmont Hall. Bro Wade Bell and Bro Warren Cummins, along with several members who had an interest in medieval history, presented several different combat scenarios utilizing various weapons and protective armour applicable to that era. A history of how this equipment evolved was explained to the 50 guests, and Bro Ray Peters and his wife Shirley prepared an enjoyable six-course meal.

With the creation (through amalgamation) of Foothills-Kelvingrove Lodge in May 2007, the dinner was postponed as Bowmont Hall was not large enough to accommodate the larger number of guests anticipated to attend. An attempt by the Junior Warden to find suitable accommodations prior to the summer proved fruitless.

In 2008, however, this popular event was once again front and centre as one of the Lodge's main social events for 2008, with Rose Hall at the Acadia Sports Centre chosen as the location for the event. A five-course meal was served, but this time there was no cutlery used (it was available for \$5). Finger food indeed! With the Grand Master and his wife Mari-



lyn in attendance, and honoured as King and Queen for the evening, 92 guests enjoyed the banquet, medieval dancing, and demonstrations. A silent auction was also conducted during the dinner. Through the excellent planning and coordination of Bro Bell and Stampede Chapter, the evening was a great success.

Foothills-Kelvingrove and Stampede Chapter would like to thank all who attended and supported the event.

Short Notes from Around the Craft

Lakeland District

Saturday 15 November 2008, Lakeland District held its Annual Meeting in Cold Lake, Alberta. As part of the meeting RWBro W. Alan Bell was presented with his PDDGM's Jewel and Apron. These regalia had been worn by RWBro Vincent T. Young, who was DDGM of the District (then District No. 10) in 1963-1964. Of special interest to RWBro Bell was the fact that RWBro Young had been his Industrial Arts teacher when he was a student at Parkdale Junior High

School in Edmonton in the years 1943 and 1945. In addition, during those years and for some years afterwards, RWBro Young's wife, an accomplished pianist, was RWBro Bell's accompanist when he played violin solos for Norwood Lodge No. 90 functions. RWBro Young, a Past Master of Norwood, was also part of the degree team when RWBro Bell was initiated into Norwood Lodge in 1981.

Zetland Lodge No. 81

Saturday 8 September 2008 Bro LCol

Eppo van Weelderren of Zetland Lodge assumed command of the 41st Combat Engineer Regiment (41 CER) at a parade outside The Military Museums (formerly The Museum of the Regiments) in Calgary. 41 CER will be Canada's newest unit as it is being created through the amalgamation of two existing Army Reserve units and will consist of soldiers in both Edmonton and Calgary. Bro Capt Karl Kalincak will become the Regimental Adjutant and Bro Capt Ryan Donahue will become the Regimental Operations Officer.

Alberta Miscellany

Thoughts from the summonses, selected by Bro Trevor Morris

Calgary Lodge No. 23

One of the central tenets of Masonry is that Masonry makes "good" men "better." In our culture today we seem to have somehow distorted those two words and confused them with "perfection." Thus if someone does not measure up to some artificial standard, we deem him to be unworthy and are willing to cast him aside at a moment's notice in favour of the next person who we think will meet those standards.

Indeed we see this occurring even in election campaigns for the highest levels of government. We relentlessly "investigate" backgrounds and analyze everything ever said or done, in hopes of finding some secret hidden flaws that would then justify all of the effort that

went into finding those flaws, and justify it all by saying, "See, I told you there was something wrong with them."

And yet, as we raise our expectations of perfection in others, where is that same expectation of perfection in ourselves? Could it be that, as individuals, we have come to the realization that we are not perfect, or that while perfection is a laudable goal, it is an illusion — that proverbial carrot that is just out of our reach? As humans, we are by definition flawed and imperfect. Indeed virtually every religion on Earth teaches us that we must strive and struggle in order to become worthy of attaining some divine state of perfection.

Masonry is not about becoming perfect, it is about becoming more than

we were before, within the length of our cabletows, by improving ourselves in some manner within our individual limitations. And Brethren, whether or not we admit it, we all have our limitations — every single one of us.

Ironically, knowing those limitations and accepting them can be liberating, especially when we realize that others also have their own unique limitations.

We all were accepted for initiation because our sponsors and future Brothers saw at least some of the character traits that define Masons, not because we were delivered perfect and pure but because they saw potential — that there was a high probability that we could improve and become more than we were. What we do with that potential is entirely up

to us. We can choose to grow, and by doing so naturally encourage growth amongst others, thereby improving the world as a whole. Or we can choose to pursue that elusive perfection and denigrate everyone and everything that is not perfect.

As Masons and builders do we tear down and destroy what has not been made perfect? Or do we appreciate that it has become more than it was and encourage as well as facilitate future improvement?

One way leads to a definite and final endpoint, the other to limitless possibilities. Which way do you think is better?

WBro Barry Gurnsey

Evergreen Lodge No. 166

Brethren, many of us during our childhood and adolescent years had role models or people we looked up to for a variety of reasons. Their behaviour and accomplishments, whether good or bad, set goals we all strived to achieve, mimic or avoid. I can recall hearing about a contest as to who could stay on the railroad track the longest with an oncoming train, about the loss of a driver's license due to alcohol, about the desire to be with or around a par-

ticular person or family. These are but a few examples that foster "respect" for a different reason, and influence each of us as we begin to develop a unique behaviour controlled by our own values and beliefs in life.

"Respect" is a learned behaviour. The train teaches "respect" through a natural consequence; governing bodies with legislated acts, regulations, or laws teach through a forced consequence; individuals through pleasing behaviours or examples; parents through nurturing; educators through structured instruction; society through acceptance; and employers and organizations through constitutions, bylaws, policies and regulations. Ultimately, the behaviour you incorporate into your life regarding "respect" is solely your choice. It is important that we practise and display "respect" to others at home, at school and at work, to property, to animals, to regulators, and to the public.

The General Charge eloquently describes "respect" in several instances. "The man who without blemish fulfills his duty as a man, a subject, as a husband and as a father" reminds us that "respect" is a value we must flawlessly demonstrate and practise at all times, whether we are at home, at work, in the

community, or a citizen of our country. The Charges in each of the three Degrees teach us and remind us of "respect" not only in Freemasonry, but within our lives as well. Let us take the time to reflect on these messages of "respect" and make the changes in our life we deem necessary.

Unfortunately, we all face those things in life that can easily distract us from being respectful. They are all around us, ready to befriend us or those nearest and dearest to us, on very short notice and with unconditional acceptance: substance abuse, violence, bullying, theft, control, cyber exploitation, harassment and power, to mention only a few.

As Masons we are in possession of the three great social treasures of fraternity, liberty and equality. Let us all use these tools to help us help ourselves and others to keep these distractions at bay, so that we all can practise and display "respect."

WBro Timothy Shewchuk

Grand Master's Itinerary

February

15 – 17 Conference of Grand Masters of North America Annual Meeting; Hyatt Regency Orange County, Garden Grove, California

It Is Great Theatre

Bro Jim Garner, Lodge Hunter Hiram 246

Freemason, the Official Journal of the United Grand Lodge of New South Wales and Australian Capital Territory, Vol 40, No 5, December 2008

Courtesy of RWBro Jerry Kopp, Grand Representative

I was initiated into Lodge Hunter Hiram 246 in November 2006 and raised in July 2007, so I am a new (but only relatively young) Master Mason. From the beginning I noticed that some of the symbolism in Masonic teachings was familiar, from my studies as a PhD in drama. In particular, phrases from Shakespeare would come to mind.

For example, I learned in the first degree that the compasses symbolize the need to keep our passions and prejudices in due bounds. This reminded me of *Henry IV Part I*, where the notorious Sir John Falstaff claims he "lived well and in good compass" but Bardolph replies, "Why, you are so fat, Sir John, that you must needs be out of all compass..." [Act III, Sc III] Falstaff, of course, could not be further from a model of Masonic ethics — he was a thief, a drunkard and a libertine. Notwithstanding the pun on his great girth, these lines made me wonder if Shakespeare had heard

the "compasses" metaphor from some Masonic source.

Soon after my initiation I learned about the rough and perfect ashlar. The words of Hamlet sprang to mind (I heard it in the voice of Derek Jacobi, my favourite performer of the role) — "There's a divinity that shapes our ends, Rough-hew them how we will." [Act V, Sc II] Shakespeare and Masonic lore seem to be saying the same thing: we make decisions of our own free will that loosely shape the direction of our lives, like carving the rough blocks from the quarry. But the many details of life that are not in our own hands will determine its exact shape. The Great Architect puts on the smooth finishing touches.

When passed to the second degree, I was reminded of Prospero in *The Tempest*. He had deeply studied the hidden mysteries of nature and science, and thus gained much power. But he refused to abuse his power, and in the end sets

it aside, refusing to take revenge on his enemies.

I invite Master Masons to think about the third degree in connection with this riddle from *Hamlet*: "Who builds stronger than a mason, a shipwright or a carpenter? ...a grave-maker; the houses that he makes last till doomsday." [Act V, Sc I] Immediately following this, Shakespeare gives us the well-known "Yorick" scene. I need add nothing more here.

Visiting the library at the Masonic Centre — a trip from Raymond Terrace (Port Stephens) to Sydney — I tried to find out how much research has been done into the question "Was Shakespeare a Mason?" [See also "Was Shakespeare a Freemason?" in *The Alberta Freemason, June 2008, Ed.*] Obviously, he lived a century before the formation of the Grand Lodge of England, and possibly before operative masonry gave way to speculative Gentlemen. But it seems that the tools and geometric devices of

the stonemasons guilds were familiar to him. Beyond particular quotes from his plays, there are also themes and images in Shakespeare's work which would arise naturally in the mind of a man with a knowledge of Masonic lore. To give just one example, in *Julius Caesar* the conspirators surround and stab their leader "out of envy" but must

then escape the city. The ceremony and expressions of grief at the leader's burial have great significance in Shakespeare's telling of history.

Clearly all these ideas, part of the Craft when its rituals were first standardised in writing, were already alive in the culture of Tudor England, and have come down to us as part of the great lit-

erature of the age. As I went through the three degrees, my Lodge Brothers would occasionally say reassuringly, "You may find some of the language strange, but it all has definite symbolic meaning." But for me, there was a certain familiarity that made the ritual and its underlying philosophy not so weird after all.

And it was great theatre!



Workshop Keynote Speaker
— Bro Rev Earle Sharam

The Joy of Fellowship! April 17 to 19 2009

Delta Lodge at Kananaskis

The 2009 Masonic Spring Workshop is shaping into a fun time, as you can see by the Tentative Agenda. The theme comes from the General Charge — from the "chief point... to be happy ourselves, and to communicate that happiness to others."

Our Keynote Speaker is RWBro the Rev Dr Earle Sharam who will begin to illuminate the true Joys of Fellowship. Further light will be provided by the sessions, many of which will discuss making the Lodge meeting more fruitful and enjoyable. John Alexander, who will advise us on making a meeting more ef-

fective and enjoyable, has a way of making his points more effective with humour. At one time, our meetings were full of music, both in Lodge and at the Festive Board. Music will be featured as well.

In addition, we have a couple of contests — "Masonic Idol" and "Iron Mike's Masonic Chef." In the first, contestants will perform ritual to see who is the best. The second is for those who fancy cooking. Details and entry forms are available on our website or from the Workshop Secretary. Their success depends on finding Brethren who would like to challenge themselves.

For more information, or to register, go to www.Masonicspringworkshop.ab.ca



44th Masonic Spring Workshop — 17 to 19 April 2009 Tentative Agenda



Friday, 17 April 2009

15 30 h	Coffee Break — Convention Foyer			
Location	Gold	Silver	Bronze	Sinclair
16 00 h	Bookstore Hours (Closed during keynote sessions) 14 00 – 22 00 h Friday, 08 00 – 15 15 h Saturday		<i>Pure Fun</i> Masonic Idol Trials "Simon Cowan"	<i>Officer Training</i> The Joy of Serving the Lodge Garth Cochran/Randy Williams
20 00 h	Earle Sharam — Keynote Speaker Freemasonry: The Joy of the Fellowship!			

Saturday, 18 April 2009

08 30 h to 09 45 h	<i>Author</i> "Order in Chaos" A look at the Templars through his research for the series of novels on the Order Jack Whyte	Iron Mike Yakowchuk's Masonic Chef — Mount Kidd Manor Open for team decoration prep at 08 00 h Cooking starts at 10 00 h		
Coffee Break — Convention Foyer				
10 45 h to 11 30 h	<i>Change</i> The Joy of Meeting Together Meetings with Order & Vitality John Alexander	<i>Competition</i> Masonic Idol Session 1 Ritual for Entered Apprentice Moderator — Ken McComb	<i>Education</i> The Joy of Music in Lodge David Oyen & Trevor Bennett	<i>Officer Training</i> Joy of Being a Secretary Jerry Kopp & Hugh Young
Iron Mike Masonic Chef Competition and Lunch in Mount Kidd Manor				
13 30 h to 14 45 h	<i>Festive Board</i> A Place for Merriment ...blended with social mirth... Chuck Rose	<i>Competition</i> Masonic Idol Session 2 Ritual for Entered Apprentice Moderator — Ken McComb	<i>New World Realities</i> The Widow's Sons Making a difference your own way TBA	
Coffee Break — Convention Foyer				
15 15 h to 16 30 h	<i>Motivation</i> Being Happy Ourselves and Communicating that Happiness to Others Chris Tsaros	Bookstore Closed for Weekend at 15 15 h		Raffle & Silent Auction Closed at 15 15 h Sharp
18 00 h	Cash Bar & Annual Banquet Wrap-Up — The Joy of Fellowship Murray Pay & Earle Sharam			

Sunday, 19 April 2009

08 30 h	Interfaith Devotional Service — Revs Earle Sharam & Jim Roberts — Music — Jamie Beckstead — Gold Room Followed by a Buffet Breakfast in the Silver and Bronze Rooms			
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