



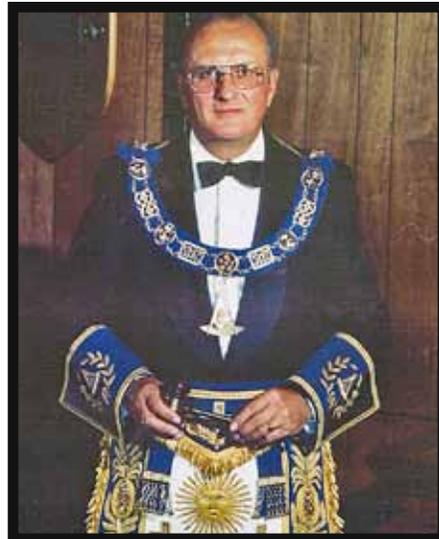
**In memoriam**

**MWBro Stan Harbin**

MWBro Stanley Harbin was born in Lloydminster, Saskatchewan. He was raised in the Tongleflags area in Saskatchewan, and after completing his secondary education he took his normal school training in Saskatoon and taught school in various rural areas from 1945 to 1948. He realized after that time that teaching was not his “cup of tea” and joined the Royal Canadian Mounted Police in 1948. He served nine years in Manitoba, four years in Ontario and thirteen years in Alberta, retiring from the force in 1975 with the rank of Sergeant Major of K Division in Edmonton. He then moved to Camrose as a District Officer for Alberta Public Safety Services.

He joined Friendship Lodge No. 165 in Winnipeg on 5 May 1954 and remained active until he affiliated with Carlton Lodge No. 465 in Carp, Ontario in September 1959, upon being transferred to Ottawa with the RCMP. On his return to Edmonton in 1965 he affiliated as a Charter Member of Redwood Lodge No. 193. He served as their Worshipful Master in 1967–68 and remained an active member until the time of his passing.

He was the Grand Director of Ceremonies in 1969–70 and was elected as District Deputy Grand Master in 1974 in District No. 20, now known as Beaverhills District. After serving in the Grand Lodge line, he became Grand Master of Masons in Alberta in 1982–83. Because of his commitment and service to the Craft, he was elected Honorary Life Member of Redwood Lodge No. 193, Commercial Lodge No. 81, Camrose Lodge No. 37, Forestburg-Alliance Lodge No. 128, Buffalo Park Lodge No. 44 and Palestine Lodge No. 46. During the year 2000, when Camrose Lodge found themselves without a Master, Stan stepped forward and filled the breach until they resolved their problems. He qualified for his 50-year jewel in 2004, which was presented to him by



**MWBro Stan Harbin**  
19 February 1928 – 17 February 2013  
Grand Master 1982–1983

MWBro Norm Thomas at the 99<sup>th</sup> Annual Communication on 12 June 2004.

MWBro Harbin was also active in several of our concordant bodies. He joined the Ancient & Accepted Rite of Freemasons in 1978, served as Most Wise Sovereign, Rose Croix, Valley of

Edmonton and became a Life Member in August 2000. He was Coroneted an Honorary Inspector General 33<sup>rd</sup> Mason in September 2002 at London, Ontario. He also served in the Red Cross of Constantine in 2005.

Because of his love for the ritual and floor work in all of the degrees, Stan was instrumental in his support of RCMP Masonic degree teams. During his time in Ottawa he was Worshipful Master for the RCMP degree team between 1959 and 1964. This group was well known not only in Ontario but also from visiting several Lodges in the United States. On his return to Edmonton he joined the RCMP Degree Team, became its second Worshipful Master and was active until the group was disbanded. He became a Charter Member of the Northern Alberta Veterans Degree team in 1982 and remained active until 1997. In 1989, MWBro Harbin was invited to join the Royal Order of Scotland and, for many years, he served in the office of Second Provincial Grand Steward.

He is survived by his wife of 62 years, Eleanor, his five daughters and their families, his brother Walter and sister Betty.

**In celebration of George and Emily Kerby and the Establishment of Mount Royal College — Part One**

*This story was written by noted journalist and historian Brian Brennan as part of the Calgary 2012 celebration of arts and culture. Mr. Brennan was chosen to be the artist-in-residence at Kerby Centre tasked with bringing the story of George and Emily Kerby to the broader public. It originally appeared as a centre pages insert in the Kerby News, Volume 29, Number 2, February 2013. MWBro Kerby was Grand Master of the Grand Lodge of Alberta in 1931.*

The Kerby Centre is named after George W. Kerby, the respected founding principal of what is now Mount Royal University. That much is already well known. Not so well known is the fact the Centre also honours the memory of his wife, Emily Spencer Kerby. Her early 20<sup>th</sup> century achievements as a community builder in Calgary have been largely forgotten, overshadowed

by those of her famous husband. Yet clearly she deserves equal recognition. Kerby himself acknowledged this back in September 1938, after they had been wedded in life and work for close to 50 years. “No man could have had a better partner than my wife,” he told a reporter for the Calgary Albertan newspaper. “In all my work, both of church and college, Mrs. Kerby has been a great factor.”

They first met in the summer of 1888 at an evangelistic revival in Woodstock, Ontario. He was a 27-year-old newly ordained Methodist minister, originally from the farming country of southwestern Ontario near Sarnia. She was the 28-year-old principal of a Paris, Ontario elementary school, born in Toronto of United Empire Loyalist stock. They married after a four-month courtship, and she gave up her career to assist with his pastoral work. This took them to churches in Woodstock, Hamilton, St. Catharines, Brantford, Montreal and finally to Toronto, where his preaching ability won him respect and a two-year assignment as travelling evangelist for the Ontario Methodist Conference. He went on the road with a fellow preacher and spoke to crowds of 10,000 or more at tent rallies across Canada and the United States. Emily stayed home with the couple's two children, Helen and Spencer, during the two years George was travelling.

In 1902, when George Kerby was 41, he received a telegram from Calgary inviting him to become pastor of what is now Central United Church. Founded by John McDougall, a Methodist missionary who had interpreted for the Stoney nation during the 1877 Treaty Seven negotiations, Calgary Methodist was then a modest frame structure at the corner of 6<sup>th</sup> Avenue and 2<sup>nd</sup> Street SW, just west of what is now Bow Valley Square.

The Kerbys believed there was a great opportunity to build Methodism in Western Canada. Settlers were pouring in after the federal government changed its policy from leasing large tracts of land to ranchers to one of granting homesteads to newcomers. Their Ontario friends warned them against moving to what one called a "godforsaken place" where the Kerbys would "never be heard from again." The Kerbys stood firm in their decision, however, and received strong support from department store magnate Timothy Eaton, then expanding his retail business westward through mail

order catalogues. Lady Eaton helpfully offered to have a bed and custom-made mattress delivered by train to the Kerbys in Calgary so that, at the very least, they would have a comfortable place to sleep "despite all the inconvenience of Western Canada."

The Kerbys arrived in Calgary in July 1903, and soon established themselves among the leading families in the frontier city. They quickly made friends with the likes of James Lougheed, grandfather of the future Alberta premier, and his law partner R.B. Bennett, the future prime minister. When Alberta became a province in 1905, several of the Kerbys' new friends emerged as key political figures. The power, influence, and financial support of these friends proved enormously beneficial when Rev. Kerby sought to build a bigger church for Calgary's growing Methodist congregation, and later to help establish Mount Royal College as a private co-educational boarding school for pupils from "homes of refinement."

Kerby, who was used to large churches and evangelical rallies, found the 300-seat Calgary Methodist somewhat small for his purposes, and asked the church board of trustees for permission to build a larger facility. In the meantime, he persuaded Bennett—a pillar of the Calgary church—to let him conduct services in the 700-seat Hull Opera House, then the largest building in the city. "I can preach in opera house as well as in a cathedral," he said. "I need a bigger place if I am to reach the citizens of Calgary."

After preaching to full houses at Hull Opera House every Sunday for 18 months, Kerby presided on 5 February 1905 over the consecration of the new \$63,000 Calgary Methodist, at the corner of 1st Street and 7th Avenue SW, where the since rebuilt Central United Church stands today. At 1,350 seats, many thought the building too large even for an expanding Methodist congregation in a rapidly growing city. "Those Methodists will have a white elephant



*MWBro George Kerby, Grand Master of Alberta 1931–1932.*

on their hands for 25 years," predicted one doomsayer. The church, however, was filled to capacity from the time the opening prayers were said. Thousands' more caught the services when they were broadcast live over telephone party lines. "This may be termed an unqualified success from the listening point of view," said the Calgary Herald. "Every word the preacher uttered and every one of the anthems, solos and hymns were as distinct as if the listener were in church."

According to Methodist tradition, Kerby should have moved on to his next parish after four years in Calgary. However, the board of trustees was particularly impressed with the way he attracted young people into the Calgary church by establishing youth clubs and converting the basement into a gymnasium and games room. The trustees also liked the way Kerby helped establish new churches — Wesley Methodist, Trinity Methodist, Crescent Heights Methodist and St. Paul's Methodist — outside of the downtown core. Because of the positive impact Kerby was having in Calgary,

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**The Committee on the Grand Lodge Bulletin**

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Emily Spencer Kerby

the Alberta and Canadian Methodist conferences agreed he could stay on for a second term.

Emily Kerby, too, left her mark in Calgary, advocating equal rights for women and men in church affairs. A self-styled “daughter of the parsonage,” she had much to say about inequality. Using a battle cry of the Christian social activists, she reprimanded the church for its discrimination against women in treating them like second-class citizens: “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one. Why, in the discussion of the place of women in the church, should sex enter at all? If she is fit to give birth to men, to care for them, train them, and to preach, is she not deemed fit to administer the sacrament or to marry? The Church today is not dealing with

## Grand Master’s Itinerary

### April

- 4–6 All Canada Conference, Winnipeg
- 9 Brand Lodge No. 19, GRM, Fraternal Visit; Brandon, MB
- 13 Especial Communication for the Re-consecration of Strathcona Lodge No. 77; Freemasons’ Hall, Edm; celebration of its 100<sup>th</sup> anniversary.
- 20 Griesbach Lodge No. 191 Mess Dinner; Jefferson Armoury, Edm
- 26–28 Masonic Spring Workshop, Kananaskis, AB

## Corrections

Page 6 of January 2013, RWBro Ray McClean is from Northern Ireland.

Page 6 of February 2013, Thomas Sully’s painting is of the young Victoria.

the woman of 10 centuries ago, but with the modern 20<sup>th</sup> century woman: an educated, thinking woman, and a ‘not-afraid-to-express-her-opinion’ woman.”

As he neared the end of his second term in 1910, Kerby realized he would have to be exempted once more from the church’s so-called “itinerancy” rule if he wanted to continue with his pastoral work in Calgary. This was unlikely to happen, however, so he began to entertain thoughts of leaving the ministry and finding other ways to pursue his goal of helping others. Thus, the opportunity to be involved in the founding of what is now Mount Royal University came at a propitious time for the then 50-year-old pastor.

As first envisaged by its Methodist proponents, the new fee-paying Calgary college was to fill some gaps in the public education system. It would provide a residential secondary school option for rural students who, in the absence of easily accessible higher education, had previously left school at age 14. It would offer career programs to prepare students for the workforce, and matriculation classes to prepare them for university. While technically nondenominational, it would maintain a formal connection with the Methodist church and have a strong focus on Christian ideals. “The education of Christian children,” said the college’s first board of governors, “should be under the direction of Christian men and the influence of Christian principles.”

The board of governors met in November 1910 and agreed that Kerby, with his Methodist credentials, was the most logical choice for principal of the new school. He accepted the job at an annual salary of \$3,000, plus a \$600 housing allowance. When he handed in his notice to the church board of trustees, he ended the longest uninterrupted term for a pastorate in the history of Canadian Methodism.

The tone of class distinction at Mount Royal began with the choice of a name for the school. Initially, it was to have been given the generic designation of “Calgary College.” But the provincial premier of the day, Arthur L. Sifton, phoned Kerby to say the name “Calgary College” was already reserved, for a yet-to-be-built university in the city. Kerby had to come up with another name in a hurry. He looked out his church study window toward the fashionable new subdivision emerging to the south of downtown, and



The interior of Hull Opera House, the largest building in Calgary when constructed. It could seat 700 people and was the venue for many cultural events, including the 1904 Canadian premiere of Coleridge’s *The Atonement*

decided Mount Royal should define both the style and social makeup of the new school. The first calendar would refer to the school as a “high class residential college” and advise readers “we wish our boys and girls to be at ease in the most cultured circles.”

The board of governors purchased 10 city lots near the intersection of 7<sup>th</sup> Avenue and 11<sup>th</sup> Street SW for \$25,000 and — with a loan from the Merchant Bank of Canada — built the three-storey school on what is now the Kerby Centre’s north parking lot. It remained the home of the college for 61 years, until Mount Royal moved to a new campus at Lincoln Park and the original building, affectionately known by students as “the barn,” was demolished. The original construction cost was \$59,000, which Kerby said was “not an unreasonable amount for so good or commodious a building.” A two-month tour of educational institutions in Eastern Canada and the United States in early 1911 gave him some valuable insights. The tour allowed him to “understand better the present and future possibilities of Mount Royal College, and the relation of education generally to the development of national life and the best interests of our civilization.”

**To be continued.**



Calgary Methodist Church almost doubled the capacity of Hull Opera House. Postcard by Osborne Bros, 1907.

# Honour Roll

## Recognition through Long Service Awards – January to December 2012

The following Brethren were awarded the indicated jewel or bar, and are to be applauded for their many years of loyalty and contributions to their Lodges and to Freemasonry. Should you see one of these Brethren, be sure to congratulate him.

### 70-Year Bars

Chamney, H.J. Red Deer Lodge No. 12  
Spooner, W.T. Symbol Lodge No. 93

### 60-Year Bars

Bate, T.E. Ivanhoe Lodge No. 142  
Berreth, W.B. Irricana Lodge No. 137  
Bown, J. R. St. John's Lodge No. 25  
Braithwaite, G.W. Beacon Lodge No. 190  
Chamney, H.J. Red Deer Lodge No. 12  
Cooke, J.B. King George Lodge No. 59  
Dowling, R.W. Jasper Park Lodge No. 143  
Fontana, E.A.

Rocky Summit Lodge No. 30  
Graham, B.C. Mizpah Lodge No. 35  
Graham, G.H. Jasper Park Lodge No. 143  
Gushaty, M. Carstairs Lodge No. 20  
Jacobsen, G.O. Peace River Lodge No. 89  
Keats, J.H. King George Lodge No. 59  
Lewko, P. Lethbridge Lodge No. 39  
Penley, J.K. Ashlar Lodge No. 28  
Scheer, J.H.W. Strathmore Lodge No. 53  
Selby, G.W. Avon Glen Lodge No. 170  
Waines, W.J. Jasper Park Lodge No. 143  
Walter, J.R. Avon Glen Lodge No. 170  
Wood, R.S. Harmony Lodge No. 75

### 50-Year Past Master Jewels

Jones, E.G. Crescent Lodge No. 87  
Knox, C.W. Ivanhoe Lodge No. 142  
McDowell, K.G. Cairo Lodge No. 32  
Percy, G.L. Lake Saskatoon No. 106

### 50-Year Jewels

Austin, G.H. St. John's Lodge No. 25  
Austin, J.H. St. John's Lodge No. 25  
Bauman, J.R. Balmoral Lodge No. 185  
Bosetti, R.A. Rocky Summit Lodge No. 30  
Brant, R.J. Tawatinaw Lodge No. 71  
Chamney, H.J. Red Deer Lodge No. 12  
Cheshire, K.E. Red Deer Lodge No. 12  
Cooper, D.A. Red Deer Lodge No. 12  
Cooper, G.W. Zetland Lodge No. 83  
Dahl, J.M. Whitecourt Lodge No. 153  
Dietz, H.

Forestburg-Alliance Lodge No. 128  
Dietz, W. Camrose Lodge No. 37  
Duncan, D.R. Mosaic Lodge No. 176  
Fontana, E.A. Rocky Summit Lodge No. 30  
Gibson, J.N.

West Edmonton Lodge No. 101  
Graden, N.A. Meridian Lodge No. 129  
Greenwall, N.W. Wetaskiwin Lodge No. 15  
Gross, T.S. West Edmonton Lodge No. 101  
Heron, J.P. Meridian Lodge No. 129  
Hildebrandt, J.C. Carstairs Lodge No. 20  
Hunter, W.R. Drumheller Lodge No. 146  
Kaiser, E.F. Carstairs Lodge No. 20  
King, S.G. Rocky-Summit Lodge No. 30  
Laing, G.M. Eastgate Lodge No. 192  
Lamont, R.D.

West Edmonton Lodge No. 101  
Landon, J.P. Rocky Summit Lodge No. 30

Longmate, C.L.

Grande Prairie Lodge No. 105  
Lutz, K.A. Meridian Lodge No. 129  
McDonald, D.M.

Grande Prairie Lodge No. 105  
McLaren, W.D. Crescent Lodge No. 87  
Mitchell, J.D. Vulcan Lodge No. 74  
Morrow, C.J. Concord Lodge No. 124  
Murphy, E.W. Red Deer Lodge No. 12  
Nystrom, Abel Peace River Lodge No. 89  
Parkinson, J.T. Lethbridge Lodge No. 39  
Patton, W.W. Rocky Summit Lodge No. 30

Pigeon, R. St. George's Lodge No. 169  
Pollard, W. Redwood Lodge No. 193  
Robinson, H.J.

Mountain View Lodge No. 16  
Rood, L.R. Excelsior Lodge No. 80  
Schmidt, D. Buffalo Park Lodge No. 44  
Scott, A.W. Crescent Lodge No. 87  
Shearer, J.A.B. Glenbow Lodge No. 184  
Simmonds, D.G. Redwood Lodge No. 193  
Spanier, R.A. Ashlar Lodge No. 28  
Sudworth, T. Rocky Summit Lodge No. 30  
Taylor, K.W. Strathmore Lodge No. 53  
Taylor, R.B. Acacia Lodge No. 11  
Thursby, W.G.

Forestburg-Alliance Lodge No. 128  
Treutler, O.M. Cascade Lodge No. 5  
Turner, B.E. Rocky Summit Lodge No. 30  
Van Sickle, E.A. Redwood Lodge No. 193

## Royal Jubilees and Loyal Freemasons — Part 3 — 1897

RWBro Dr JW Daniel, PJGW, United Grand Lodge of Antient, Free and Accepted Masons of England  
Given at the Quarterly Communication, 13 June 2012

Queen Victoria completed the sixtieth year of her reign in 1897, and her Diamond Jubilee was celebrated even more grandly and widely. By then even more of the terrestrial globe was painted red, and the number of Lodges on the roll of this Grand Lodge alone had grown from 646 in 1837 to 2,220. In 1837 there had been only three Grand Lodges in the British Empire (England, Ireland and Scotland) but by 1897 a further twelve had been established, all independent, sovereign bodies but whose members, as British subjects, still owed their loyalty to "Her Imperial Majesty The Queen-Empress."

However, I did not find any formal announcement of Grand Lodge's intentions to honour that Diamond Jubilee until I came across one in *The Times* of 1 May 1897 after an article starting with the sentence

*The Greek Government have taken a fresh step, and a long step, towards meeting the demands of Europe. (Laughter)*

*Plus ça change.* In a section headed "The Queen's reign" I read first that the Grand Secretary had sent out invitations to Freemasons to support the Pro Grand Master by attending "a Masonic service to commemorate the record reign of Her Majesty the Queen" at Southwark Cathedral on 27 May; and then the announcement of the Masonic celebration to be held in the Albert Hall on 14 June, the proceeds from which were to be divided between the "Prince of Wales Hospital Fund" and the three Masonic Charities.

The idea of again calling on loyal Freemasons to mark a royal jubilee by raising money for a purpose other than the Masonic Charities again met with

some opposition. On this occasion, however, a compromise was reached. Seven thousand Freemasons attended the Albert Hall celebration, and the sale of tickets produced \$7,000 (about half a million pounds in today's money), half of which went to the Prince's Hospital Fund, and the rest to the three Masonic Charities.

The Grand Master, HRH The Prince of Wales, presided, as in 1887, and among those present were the Grand Masters of Ireland, Scotland and South Australia, and His Highness the Rajah of Kapurthala, the 25-year-old head of the eponymous princely Indian state, then within the British Empire.

In his opening remarks the Grand Master repeated his belief that "there is nobody in her Majesty's dominions who is more orderly or more loyal than the Freemasons" and in these extracts from

the proposed address to the Queen you will again note the emphasis on loyalty:

*We, your Majesty's most faithful and loyal subjects, the Free and Accepted Masons under the United Grand Lodge of England, venture... on this, the completion of the 60<sup>th</sup> year of your Majesty's reign over these Kingdoms and the vast Empire of the British Crown, humbly to offer our dutiful and heartfelt congratulations, and to express our continued and unswerving loyalty to your Majesty... No class of your Majesty's subjects outvies in loyal attachment to the Throne and devotion to your Majesty's person than the Ancient Institution of English Freemasonry...*

The motion to present the address to the Queen was carried by acclamation, and the address was there and then signed by the Grand Master — whereupon, according to *The Freemasons' Chronicle*

*Bro Sadler, Grand Tyler, seized the pen with which the important document had been completed, probably recognising its value as a memento of this most unique celebration. No doubt he shall hear in good time that the pen has been added to the collection of interesting articles in the possession of Grand Lodge, and in which our Grand Tyler takes so great and lively an interest.*

Now, MW Pro Grand Master and Brethren, this is that very pen. There it is, a beautiful dipping pen, and that is the inkstand that was used on that very day. Bro Sadler was slightly cross at that article in *The Freemasons' Chronicle*, and said that in fact what he did was to stand at the bottom of the stairs after the meeting and suggest to those Brethren who had not yet contributed to the hospital fund they might like to sign their cheques with it (*Laughter*) so I'm not certain the only dabs on this are the Prince of Wales's. However, this and the inkstand and various other things are on display now in the Library and Museum.

The Grand Master then invested the Raja of Kapurthala as a Past Senior Grand Warden, the Grand Master of South Australia as a Past Junior Grand Warden, and the Lord Bishop of Bath and Wells as a Past Grand Chaplain, before going on to make sixty further appointments to past Grand Rank, most of whom were present to be invested. There was one notable absentee, however, from the



*In 1897, 78 year-old Queen Victoria posed for this Diamond Jubilee portrait by the photographic firm of W. & D. Downey.*

District Grand Lodge of Egypt, who was nevertheless appointed as a Past Junior Grand Warden, namely Maj Gen Sir Horatio Herbert Kitchener. His apology for absence, if he sent one, might have mentioned that he was instead leading his Egyptian and British armies up the Nile to Khartoum to avenge the murder of General Gordon.

Before the meeting closed, the Earl of Lathom, on behalf of Grand Lodge, presented the Grand Master with a jewel in commemoration of the great event, a jewel set with 62 diamonds and which is now on display also in the Library and Museum, together with examples of the jewels specially commissioned by Grand Lodge for the Queen Victoria's Golden and Diamond Jubilees. HRH expressed his thanks and, on retiring from the Hall, he "turned and bowed three times before disappearing from view." (The Home Secretary took only a month to acknowledge the Queen's receipt of Grand Lodge's "loyal and dutiful address," and, following the example set in 1887, Provincial and District Grand Masters were empowered to confer a large number of Past ranks.)

But we did not celebrate the 1897 Diamond Jubilee only at that special meeting of Grand Lodge, or with additional Masonic "bling." Loyal Masons in full regalia attended cathedral and church services from Axminster in Devon to Bridgetown in Barbados and from Durham to Llandaff; the

Freemasons of Kent presented the east window to the Chapter House of Canterbury Cathedral; at a ceremony in Leicester, Bro Sir Israel Hart laid the foundation stone of the new Jewish synagogue and the Mayor, Bro Marshall, laid a second stone to commemorate the Diamond Jubilee; the Nottinghamshire Brethren put on a concert and a performance of A Midsummer Night's Dream in Nottingham Castle—specially illuminated by electric light for the occasion — to which "non-Masons and ladies" were admitted, the Masons being "at liberty to appear in the clothing and jewels of any Degree to which they may belong." The Scarborough Brethren not to be outdone installed electric light in the Hospital and Dispensary; and Constitutional Lodge in Beverley, Yorkshire, held its own "special meeting" when a "handsome moose deer head" was presented to the Earl of Londesborough. Oh dear. (*Laughter*)

Full reports of the Albert Hall event appeared in the press. This extract from *The Evening Standard* encapsulates the depiction of the English Craft at that time:

*The great meeting of Freemasons at the Royal Albert Hall was remarkable for the presence of many of the Indian Princes now present in the country, and it was stated... that the Indian Christians, Parsees, Hindoos, and Mohammedans met together in the Lodges, irrespective of religion and caste, and dined and held social intercourse with each other... Happily, Freemasonry has not been converted in Great Britain or her colonies into a political machine, as has been the case in Europe, but has held itself aloof from all subjects alien to its constitution and purposes, foremost among which stand charity and goodwill towards men... There can be no doubt that the Masonic body exercises a large influence for good, and that it is an institution that has a beneficial effect upon public life in England.*

So, Brethren, those were some snapshots of how our predecessors celebrated the golden and diamond jubilees of Queen Victoria. How times have changed! But, Brethren, I am sure you will agree with me that our loyalty to the sovereign of our native land, and indeed to all our principles, remains unabated.

# 48<sup>th</sup> Spring Workshop

## Say NO to Nostalgia

Mark your calendars and register ASAP for the Masonic Spring Workshop. This year's theme is *Say NO to Nostalgia*. 2013 Chairman John Hayes said: "Our heritage is indeed a proud and valuable one. We are the heirs of a repository of richness, and we can and do make use of it to build our lives in today's world. But is it not slipping away, by dribs and drabs, because we are not cherishing and honouring our past so much as preserving it in amber?"

"Many of our Lodges have closed, gone dark, one by one, across this vast country, and we continue to ask ourselves "Why?" I believe that it is in part because we have attached ourselves to the wrong view of the past — the nostalgic view, if you will — and that we need to rethink our history without the rose-coloured glasses. We need to take a good long look at where we have been."

There is a great slate of speakers this year covering topics from History and Symbolism to Art and Architecture. These are some of the ideas to be explored this year. Take a look at the planned Agenda (below), you are sure to find something to interest you.

It's an opportunity to renew friendships and make new ones.

To register, go to [www.masonicspringworkshop.ab.ca](http://www.masonicspringworkshop.ab.ca) or contact the Workshop Secretary at 403-274-0563.

### Zetland Lodge No. 83 excursion to Columbia Lodge, Invermere, BC Saturday, 18 May 2013

#### "The Universality of the Science"

An exemplification of the Initiation of a Candidate, using the beautiful Dutch Ritual

#### Presented by the Brethren of Zetland Lodge

You will experience Freemasonry in its true sense and enjoy the social intercourse with your Brethren. Don't miss this once-in-a-lifetime opportunity!

**Formal attire for participating Brethren; others, business suit**

#### Schedule

08 30 h: Bus leaves Freemasons Hall  
12 00 Noon: Lunch in the Invermere park at the lake  
13 30 h: Columbia Lodge tyles, goes from L to R  
14 00 h: Zetland exemplifies the Dutch ritual  
16 30 h: Columbia Lodge goes from R to L, closes Banquet to follow  
18 30 h: Bus returns to Calgary, back at 22 00 h

**Cost: \$ 50.00 per person**

**Inquiries, reservations:**

**Bert van Helden. 403-258-2874, bvanh@shaw.ca**



## 48<sup>th</sup> Masonic Spring Workshop — 26, 27 & 28 April 2013

### Tentative Agenda



Friday, 26 April 2013				
15 30 h	<b>Coffee Break — Convention Foyer</b>			
Location	<b>Gold</b>	<b>Silver</b>	<b>Bronze</b>	<b>Sinclair</b>
16 00 h	<b>Bookstore &amp; Raffle Hours</b> (Closed during keynote sessions) 14 00 – 22 00 h Friday: 08 00 – 15 15 h Saturday		Meet the Authors <b>Christopher Hodapp</b> <b>Cliff Porter</b>	Information presentation — <b>17 15 h</b> <b>Presentation on the Shrine</b> <b>Al Shamal Shriners</b>
20 00 h	<b>Pete Normand</b> — Keynote — <b>Say NO to Nostalgia</b> <b>The Magic of Freemasonry</b>		<b>Ladies Reception and Mixer — Champion Room 2<sup>nd</sup> Floor</b> Meet other ladies present, make new friends, make plans for the weekend 20 00 h to 22 00 h	
Saturday, 27 April 2013				
09 00 h to 10 15 h	<i>Symbolism</i> <b>Symbolism for Dummies</b> <b>Chris Hodapp</b> TBA	<i>Historical</i> <b>Conflict Resolution</b> Using the First Degree <b>Stuart Krause</b>	<i>Progressive Masonry</i> <b>Leadership</b> <b>Gregory Smith</b> Leading others using your strengths Freemasons' University, Ohio	<i>Benevolence</i> <b>Masonic Higher Education</b> <b>Bursary Fund</b> <b>Presentation of New Video</b>
<b>Coffee Break — Convention Foyer</b>				
10 45 h to 12 00 h	<i>Symbolism</i> <b>Self Knowledge Through</b> <b>Art &amp; Architecture</b> <b>Victor Popow</b> Symbolism in Masonic art and architecture	<i>Historical</i> TBA <b>Cliff Porter</b> TBA	<i>Progressive Masonry</i> <b>Secrecy</b> <b>Pete Normand</b> Secrecy's role in Freemasonry. Does it fit! Why are we afraid of it?	<i>Benevolence</i> <b>Masonic Foundation</b> <b>Angus Stewart</b> The Masonic Foundation of Alberta and how it operates.
<b>Lunch in Rockies and the Fireweed Grill</b>				
13 30 h to 14 45 h	<i>Panel</i> <b>Say No to Nostalgia</b> Moderator <b>Bruce Zawalsky</b> Panel: <b>Stuart Krause, John Hayes, Irwin Vines, Pete Normand</b>	<i>Historical</i> <b>Contemporary Conspiracism</b> <b>Kevin Hataley</b> Masonic scholarship as an effective defense to superstition & fearmongering	<i>Progressive Masonry</i> <b>Masonic? Education?</b> <b>Doug Bewick &amp; Mike Bayrak</b> How to incorporate Masonic education into Lodge	<i>Art</i> <b>Masonic Gallery</b> <b>Victor Popow's Art</b> Meet the artist and discuss his work.
<b>Coffee Break — Convention Foyer</b>				
15 15 h to 16 30 h	<i>Wrap-Up</i> <b>Say No to Nostalgia</b> <b>John Hayes, Pete Normand, Chris Hodapp, Cliff Porter</b>	<b>Bookstore Closed for Weekend at 15 15 h</b>		<b>Raffle &amp; Silent Auction Closed at 15 15 h Sharp</b>
16 45 h	<b>Nakiska Room, Signature Club — Fiat Lux Lodge of Research No 1980 Meeting, tyles at 16 45 h.</b>			
18 00 h	<b>Cash Bar &amp; Annual Banquet</b>			
Sunday, 28 April 2013				
08 30 h	<b>Interfaith Devotional Service — Earle Sharam — Music — David Oyen — Gold Room</b> Followed by a Buffet Breakfast in the Silver and Bronze Rooms			