



What If You Couldn't Observe the Altar Before You?

VWBro Irwin Vines, PM Mosaic Lodge No. 176

"On being brought to light for the first time in a Masonic Lodge, what did you observe on the Altar before you?"

Each time a Freemason hears these words, he imagines himself kneeling at the Altar, feels the hoodwink being removed, and sees himself gingerly glancing around the room, visually recording the wonders of his Mother Lodge. But what if the hoodwink was removed and you still found yourself in total darkness? How then would you learn the lessons of the Degree? How would you come to identify the officers, stations and fixtures of the Lodge?



Such was the challenge faced by Bro Anthony Hodgetts when, on 19 March 2001, he was initiated into the Craft at Mosaic Lodge No. 176 in Calgary, Alberta. Blind since birth, when 'Tony' expressed an interest in Freemasonry he received encouragement and support from both his father, Bro Christopher Hodgetts, and his uncle, Bro Stu Hodgetts, Senior Deacon at Mosaic Lodge. Perhaps through intervention of the GAOTU, the Lodge into which Tony was warmly received was privileged to count among its senior members another blind Brother who refused to let this "inconvenience" stand in the way of full participation in Masonic activities.

VWBro Graham Humphrey was initiated into Freemasonry in Great Falls, Montana, in 1965, two years after a tragic automobile accident left him sightless. Not a man to shrink from a challenge, Bro Graham quickly became an active participant, contributing wholeheartedly to the Fraternity. In 1993 he was installed in King Solomon's chair in Mosaic Lodge No. 176 and was appointed Grand Steward of the Grand Lodge of Alberta in 1996. Openly joking

about his blindness, Bro Graham's focus on helping others to grow as Masons earned him the respect, friendship and gratitude of Brethren across this Grand Jurisdiction and beyond.

Upon learning of Tony Hodgetts' petition, Bro Graham immediately began devising a plan to assist the candidate in understanding some of the more visual aspects of the degrees in which he would soon participate. A skilled carpenter, Graham decided to build a scale model whereby Tony could construct a mental image of the Lodge by first letting his fingers do the walking.

Enlisting the assistance of some of his sighted Brethren, Graham investigated every physical detail of the Lodge room. On his portable tape recorder he accumulated a list of over 60 Lodge measurements: length and width of the mosaic pavement, width and depth of the Master's stairs and platform, exact placement of the Altar, the officer's stations, the trestleboard, the ashlars, and the three lesser lights. To these details he added measurements and exact placement of the desk in the



VWBro Graham Humphrey: (1) in his shop constructing the model and (above) presenting it at Mosaic Lodge No. 176.

reception area and dimensions of the preparation room. Then he retired to his woodworking shop.

With the skilled assistance of his amazing wife, Cindy, Graham used his impressive array of power tools to produce an exact scale model of the Blue Room on the main floor of Calgary Freemasons' Hall.

He gave a presentation on the model at Mosaic's meeting on 13 March 2013, but unexpectedly passed to the Grand Lodge above on 15 April 2013.

A Letter to the Alberta Masonic Family

Dearest Masonic Family,

We are writing you this letter on behalf of Job's Daughters in Alberta.

Job's Daughters in Alberta are proud of their heritage and their place in the Masonic family tree. They regard all Freemasons with respect, as they respect their parents and guardians.

The value of this organization for young women between the ages of 10 and 20 is immeasurable. Our members learn to respect themselves, their elders, their country, and their God. They learn valuable skills to take them through

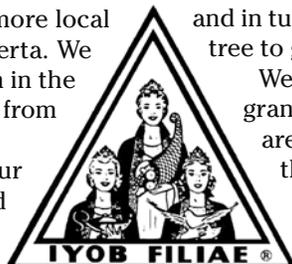
adolescence into adulthood.

Now more than ever we need the assistance of the Masonic Lodges to help sustain our order and promote growth. At the end of 2012, our membership had fallen below what is necessary to have a Grand Jurisdiction. After over 60 years of having a Grand Guardian Council and a Grand Bethel in Alberta, all the Bethels in Alberta now must report to the Supreme (International) Guardian Council. What this means is less direct support for Job's Daughters in Alberta.

In order to regain our Grand designation, and more local support, we need to have 140 members in Alberta. We know there are at least that many young women in the Alberta Masonic family who will be enriched from membership in our Order.

We need your assistance in reminding our Masonic family members of Job's Daughters, and in supporting the Bethels we have now, as well as future Bethels.

We would be happy to receive the names of your daughters, granddaughters, nieces or other young female relatives. We know they will benefit from membership in Job's Daughters



and in turn greatly help this branch of the Masonic family tree to grow.

We are Job's Daughters. We are your daughters, your granddaughters, your sisters and your nieces. We are your family, and families need to stick together through the rough, and celebrate with each other into the future. In order to be strong, we need to be united.

Thank you for your time, and your support.

Tegan Walker, Wild Rose Bethel Honoured Queen
Kyla Malayang, Miss Alberta Job's Daughter

A Pleasant Surprise Inspires a Lodge

VWBro Hu Puffer, PGO, Grand Lodge of Alberta

It was Lodge night for a faithful Brother living in a small Alberta community. As our Brother approached the Lodge hall, he was surprised to hear familiar strains of music coming from within. There was no piano or organ in the hall, but what a welcome sound — so inspiring and appropriate!

On entering the hall, he was welcomed by his Brother Masons and he immediately spotted one of them sitting at a table with an iPhone in his hand. Within moments the Brother proudly demonstrated how easy it was to select a hymn, marching music and other music played on the organ, piano, trumpet and bagpipes. There were also several

hymns, sung by a fine male quartet.

The meeting was opened in the usual manner by the Worshipful Master, and then to the surprise of the Lodge Brethren, the DDGM and his official party entered the Lodge room marching to the tune of Elgar's Pomp and Circumstance march. What a surprise and inspiration! The Brother holding the iPhone had simply pushed a couple of buttons.

The music started and stopped on cue. The sound was clear and filled the room. Two inexpensive speakers filled the room with clear, rich sound. It was so simple to play the music and the officers and members wanted to hear more.

This was just a taste of the possibilities

offered by MUSIC IN MASONRY. This Lodge started in a very simple way and continues to enjoy the music.

This can be an enjoyable and practical addition to your Lodge. Don't hesitate to give it a try.

MUSIC IN MASONRY is available to every Lodge, large or small in Alberta and beyond by using one of the following options:

- Download the syllabus/manual, and music from the Grand Lodge of Alberta website.
- Purchase the MUSIC IN MASONRY at Grand Lodge for only \$20 to cover the cost of the memory stick, printing and mailing. Orders will also be taken.

For more information contact Hu Puffer at 780-459-6048 or email puffnstuff@shaw.ca

MSANA to Reprint Complete Short Talk Bulletins

The publication of a complete collection of *Short Talk Bulletins*, the most widely distributed Masonic publication in the world, has been announced by the Masonic Service Association of North America.

The first of five projected volumes, a book of more than 750 pages, will be published in the fall of 2013 in two hard-cover editions: a leather-bound, gilt-edged "Grand Master Edition," and a linen-bound "Master Mason Edition." The editor of the volumes will be S. Brent Morris, PM, Managing Editor of the *Scottish Rite Journal* and Past Master of Quatuor Coronati Lodge in London.

"*Short Talk Bulletins* have been published monthly by MSANA for 90 years, since 1923, and are a treasure of American Masonry," said George O. Braatz, PGM, MSANA Executive Secretary. "The knowledge contained in these Bulletins provides a foundation for understanding our fraternity, including Masonic history, symbolism, philosophy, and biography. These volumes should be at the core of any Masonic library."

Volume 1 will retail for \$90 for the Master Mason Edition and \$150 for the Grand Master Edition. However, those who purchase before 1 September 2013,

will get a special pre-publication price of \$55 or \$110 plus \$7 S&H for US addresses. Lodges can purchase one Master Mason Edition for their libraries for \$45, plus \$7 S&H for US addresses (payment must be with a Lodge cheque).

For information, or to order online using a credit card, go to the MSANA webpage: www.msana.com where a sample chapter can be reviewed. If you have any questions, contact:

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Masonic Charity – A Historical Perspective

The fraternal commitment to relief has defined the institution of Freemasonry.

John L. Cooper III, Deputy Grand Master, Grand Lodge of California, *California Freemason*, April–May 2013

Each year the United Grand Lodge of England selects a prominent Mason to be the “Prestonian Lecturer” for the year — fulfilling the wishes of William Preston, the author of our Masonic ritual lectures, who left money in his estate for “some well-informed Mason to deliver annually a Lecture on the First, Second, or Third Degree of the Order of Masonry according to the system practised in the Lodge of Antiquity during his Mastership.” In 1993 the Prestonian lecturer was Bro John Hamill, a prominent Masonic scholar, who chose as his topic “Masonic Charity.” Bro Hamill made several important observations in his lecture, and I want to share some of them with you.

Our early brethren understood Relief to mean the alleviating of the suffering of a brother, or the dependents of a deceased brother, by giving money or sustenance until circumstances improved. In modern times we see Relief in its wider context of Charity, that is not simply providing money to relieve distress but actually caring and giving of our time and talents in the service of our communities as a whole and not just to our brethren and their dependents.

Bro Hamill reminds us that one of the earliest tasks undertaken by the new Grand Lodge in 1717 was the creation of a central “charity fund” for use by the Lodges. In 1727, the first charity fund beyond that of an individual Lodge was created. A committee was established to dispense charity from this fund and its treasurer was named “grand treasurer” — the first use of this title. The committee received requests for assistance, and could grant up to five guineas without a vote of Grand Lodge for the relief of a distressed Brother, his wife, widow, or orphans. This was a generous gift for those in need.

Economic historians have painted a bleak picture of poverty in 18th century England. The bottom twenty per cent of the population were deemed the very poor, and their lives were ones of daily misery. Local churches (parishes) were responsible for poor relief, and only the old and disabled were entitled. Children whose parents were too poor to support them were sent to work for free as “apprentices.” A law of 1697 required

anyone receiving public assistance to wear a blue or red “P” (for “pauper”) on their clothes. Those who were able to work, but could not find work, were whipped — for refusing to take non-existent jobs. It is estimated that during the first half of the 18th century half the population lived at the subsistence level — barely able to find enough money to stay alive.

It is against this background that the earliest Masonic charity needs to be seen. Masons in the 18th century had inherited the practice of helping their most needy members from the operative stonemason days of the Middle Ages. By the time the Charity Committee had come into existence in 1727 the nature of charity had changed from simply taking care of a brother and his family on a building site to the actual giving of money to help out those in need. And such charity was generous by the standards of the day. Freemasons did not treat their less fortunate Brethren as social outcasts. They did not beat a member who could not find work to support his family. They did not sell the children of a member of the Lodge to work almost as slave labour for an unscrupulous employer. And they did not require those who were recipients of Masonic charity to wear a letter designating them as “paupers.” What

Masonic charity did was to treat those less fortunate as friends and brothers — an unheard of idea in the early 18th century. Bro Hamill points out in his Prestonian Lecture that Masonic charity is so important that it can almost be considered a landmark:

If we define a landmark as being something in Freemasonry which if it were removed its removal would materially alter the essence of our Institution then Charity is certainly a landmark. Without the second of its three Grand Principles, Freemasonry would be a different organization.

The practice of charity may truly be said to be a landmark, for if it were removed from Freemasonry, its removal would materially alter the very nature of our institution. The words of William Preston are still heard by every Entered Apprentice as he begins his journey into Freemasonry:

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, and to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

What is a Lodge?

Freemasons NSW&ACT, March 2013

The Charges of a Freemason contained in the Book of Constitutions define a Lodge as being “a place where Freemasons assemble to **work and to instruct themselves** in the mysteries of the ancient science.”

Bro Dr James Anderson wrote these words in 1723 and continued his description by telling us that “the persons made Masons or admitted members of a Lodge must be good and true men, free-born and of mature and discreet age and sound judgment, no bondmen, no women, no immoral or scandalous men, but of good report.”

There are millions of Masons in the world today and their membership is spread over thousands of Lodges. These all come under control of Grand Lodges. There is no single authority controlling

these Grand Lodges but there is a system of mutual fraternal recognition among them and their members throughout the world. With proper introduction and identification, a Mason today can visit his Brethren in Lodges in many countries.

Turning back the pages of history, we find that the word “Lodge” appears in documents of the 13th Century to describe the workshop or hut, common to all sizeable building works, in which the operative masons worked, stored their tools, ate their meals and talked.

In those places where building works were continuously in progress, the Lodge acquired a more permanent character. At York Minster in 1370, an elaborate code of ordinance was drawn up by the Chapter regulating times of labour and refreshment in the “Lodge,”

and new men were sworn to obey the regulations and not to depart from the work without leave. Probably it was this continuity of employment in one place which gave rise to an extended meaning of the "Lodge" so that it began to imply a group of masons permanently attached to a particular undertaking. Thus from Canterbury in 1429 we have reference in the Prior's accounts to the "Masons of the Lodge" with lists of their names.

Generally, it would appear that these and similar groups of "attached" masons, which are known to have existed in the Middle Ages, were wholly under the control of the authorities whom they served. There is no evidence that they exercised any trade controls — they were governed, not governing bodies.

The word "Lodge" appears in a third and much more advanced sense in Scotland in the 16th century, where it described the working masons of a particular town or district, organised to regulate the affairs of their trades, and having jurisdiction usually within the town or city limits, but occasionally over a wider area. In their earliest forms

these lodges were intended primarily for purposes of trade control and for the protection of the masters and craftsmen who came under their jurisdiction, and in these functions the aims of the operative lodges were broadly similar to those of the trade companies, such as the London Masons' Company.

There was one peculiarity, however, which distinguished these lodges from the craft guilds or companies; the members of these lodges shared a secret mode of recognition which was communicated to them in the course of some sort of brief admission ceremony under an oath of secrecy. In Scotland, this system of recognition was generally known as "The Mason Word" but it is believed that it consisted of something more than a verbal means of identification.

The "Mason Word" probably came into use in the mid-16th century and there are a number of references to it in documents from 1637 on, more than sufficient to show that its existence was already fairly widely known in Scotland, where several operative lodges can be

traced back to the 16th century, although there is no evidence of any similar organisation amongst operative masons in England until the early 18th century.

The Grand Lodge of England (the premier Grand Lodge in the world), came into existence in 1717, and Bro James Anderson, who was mentioned at the beginning of this article and who experienced both Scottish and English Masonic practice, drew up the first Book of Constitutions containing the Charges of a Freemason soon after. These are little changed today.

From these Charges, we also learn the special requirements of behaviour "In the Lodge while constituted," particularly while the Lodge is engaged in "What is Solemn and Serious." There are also special guidelines as to our behaviour in the South according to which we are directed to enjoy ourselves with innocent mirth.

By adopting these guidelines, the work in the lodge room and the relaxation in the South can be complementary to one another and that is the formula for a successful Lodge.



Grand Master's Itinerary

June

- 1 100th Anniversary, Tawatinaw Lodge, Athabasca
- 6–8 2013 Grand Lodge of Manitoba Annual Communication, Winnipeg
- 13–15 2013 Grand Lodge of Alberta Annual Communication, Airport Ramada, Edmonton

Grand Master-Elect's Itinerary

June

- 22 100th Anniversary, Vulcan Lodge No. 74; Vulcan
- 28–30 Grand Lodge of Montana Annual Communication, Helena, Montana

July

- 1 Drumheller Canada Day Parade
- 6 Astra Lodge No. 179, 60 Year Jewel Presentation; Cold lake
- 9 Rockyford Lodge No. 123, Annual BBQ; Calgary
- 10 Bow River Lodge No. 1 Annual Stampede Lodge; Calgary
- 13 Acme Lodge No. 60 Annual Outdoor Lodge; Acme
- 17–18 2013 Grand Lodge of Canada in the Province of Ontario Annual Communication, Toronto

August

- 2–20 2013 Grand Master's Cruise & Tour

Medallion Presented

The Queen Elizabeth II Diamond Jubilee Medal, to commemorate the 60th Anniversary of her accession to the Throne, was presented to RWBro Doug Wade by WBro Kevin Sorenson (PM), the MP for Crowfoot. The brief ceremony took place at Freemasons' Hall, Drumheller, on 23 February 2013. Bro Wade is one of 60,000 Canadians honoured for their significant contributions to society or for their achievements.

The photo above shows from left to right: Stan Schumacher, Don Ewing, Doug Wade, Ann Wade, Kevin Sorenson (MP), Robert Llewellyn, Ryan Wade, Paula Wade.

Left is the medal. The obverse depicts a crowned image of the Sovereign. The reverse marks the sixtieth anniversary by the central diamond shape and the background of diamonds. The maple leaves represent Canada. The ribbon uses a new arrangement of the blue, red and white colours found in the 1953 Coronation Medal. It was designed by the Canadian Heraldic Authority and struck at the Royal Canadian Mint in Ottawa.



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

In 1910, leaders in the Methodist Community decided to build a college in the young city to provide educational opportunities to the youth of the city. Rev George Kerby was chosen as the first principal of the new school. Here, then is part two of the story.

Mount Royal College opened its doors on 5 September 1911, with 75 students registered and seven teachers on staff. One of them was Emily Kerby, designated by her husband as “lady principal or superintendent.” She taught in the elementary school program. The board of governors, without her knowledge, decided she should be paid \$60 a month for this service, but she felt this would constitute a conflict of interest and turned down the salary. As a result, the board never formally recognized her contributions to the school.

Former students, who paid \$340 annually for board and tuition, remembered Mount Royal in its first years as a kind of genteel boarding school where as much attention was paid to proper table manners, moral values, and the playing of healthy sports, as was devoted to the learning of mathematics, stenography and typewriting. “You had your napkin ring with your initial on, and all the accoutrements that went with it,” recalled Lillian Train, who enrolled at the school at age 17 in 1912 to take a post-secondary business course before accepting an arranged job as a secretary in Gleichen. “Their main thing was prestige.”

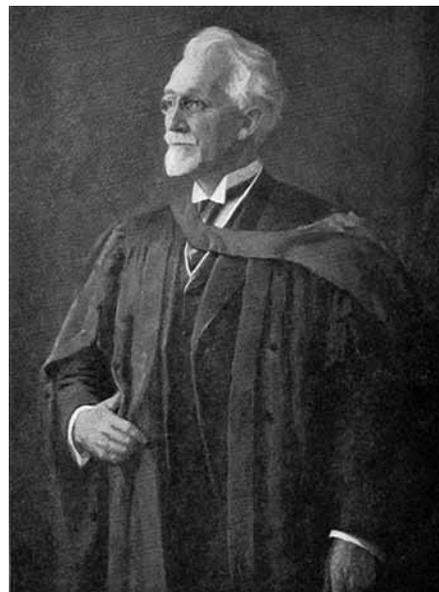
A principal focus also was on religious observance, which didn’t sit well with some of the more secular students. “I didn’t like the idea of being forced to

go to church,” said Bessie Smith, a farm girl from Carbon, Alberta, who hadn’t been to church for eight years when she enrolled in Mount Royal at age 22 to take a secretarial course. “I believe in the 10 Commandments, but all these hundreds of different churches, they can’t all be right. I believe that if you follow the 10 Commandments, you’ve got the Bible beaten.”

Kerby maintained publicly that Mount Royal was “entirely nonsectarian in its teaching and work,” but nevertheless he expected the students to begin their academic day with Methodist prayers and chapel service, regardless of their religious affiliations.

With the population of Calgary growing like wildfire (between 1901 and 1911 it rose from 4,091 to 43,704), Kerby fully expected that Mount Royal College would soon become “something of a national institution, one of the most famous colleges in Canada,” with a fine new campus of 20–25 acres on the north side of the Bow River, and an endowment fund of \$1 million. However, with the city’s first property boom about to end in bust, and the First World War about to break out, the dream soon faded. Instead of growing steadily and eventually adding degree-granting to its credentials, the college found itself in a year-to-year struggle to survive. Kerby kept the institution afloat with the help of a newly-added accountant, by travelling around southern Alberta, aggressively recruiting new students, and offering fee discounts whenever two or more students from the same family enrolled.

Because he believed that home, school and church should all play a role in shaping the values and character of young people, Kerby was active in the community, strengthening the links between gown and town as a leader in the emerging home and school movement, as a school board trustee, and as a guest preacher at various churches around the city and across the province. All three — home, school and church — were what Kerby described as “character factories”; places for the “making of men and women.” It was in these places that young people learned about “education for life, education by contact, education through social



MWBro George Kerby, Grand Master of Alberta 1931–1932, was the first principal of Mount Royal College when it opened in 1911

interaction, and the development of personality.”

Emily Kerby, too, was active in the community, supplementing the work of her husband by helping make life better for women and girls. She was a co-founder of the Calgary branch of the Young Women’s Christian Association, and a president of the Calgary Local Council of Women, an organization committed to working for social reform. An early champion of voting rights for women, Emily Kerby lobbied successfully with her colleagues to have females made eligible for election as school trustees, and was one of what the Calgary Herald dubbed “the howling suffragettes” who gained the right for women to vote in Alberta elections.

The disruptions of economic and social life triggered by the First World War caused enrolment and tuition revenues at Mount Royal College to drop. By the end of the war, the college was deep in debt. Kerby told the board it would take “grace, grit and greenbacks” to survive and — because he lacked the necessary business qualifications to turn things around — volunteered to step down or take a cut in salary. The board asked him to stay on, accepted his offer of a salary cut, and put the college’s accountant, George Walters, in



The first Mount Royal College, affectionately known by students as “The Barn,” was opened in 1911 at the corner of 7th Avenue and 11th Street SW.

charge of all business affairs, including the hiring of new staff and the ordering of supplies. That left Kerby free to focus on such external matters as promoting the college in the community and canvassing for donations, as well as taking responsibility for the college's religious education mandate.

During the 1920s, it became clear to Kerby that the continued expansion of the public school system in southern Alberta was restricting Mount Royal College's potential for growth. If the college was to do more than get by, he said, it needed to broaden its mandate and find a new focus. The opportunity to do so came in 1931 when Mount Royal College became a "junior college" (nowadays known as a community college) affiliated with the University of Alberta. The affiliation was approved by the United Church, which had continued to maintain a formal connection with the college after the Methodists united with the Presbyterians in 1925. In 1931, Mount Royal closed its elementary and junior high schools, and began offering first-year university courses. Kerby, then aged 71 and still actively involved in the running of the institution, said this new junior college would create a bridge between high school and university, just as the junior high school had created a bridge between elementary and secondary.

The junior college offered an affordable opportunity for motivated high school students in southern Alberta who wanted to continue with their education but lacked the means to attend the province's only university, in Edmonton. "This means a saving to the citizens of Calgary of many thousands of dollars," said Kerby. "Not only so, but it has made possible the keeping of these students in their own home and community, which is a decided advantage for them and their parents."

Kerby never missed an opportunity to talk about the college and the role

it played in the social and cultural life of the community. During one week in February 1936, for example, he spoke to two parents' groups at Calgary public schools, to a leisure group at the YMCA, to two service clubs, and to a meeting of the provincial Home and School Association. Always in demand for his oratorical skills, he spoke regularly at events held in Central United Church, and at events hosted by the officers of the Calgary Militia, for which he served as chaplain.

Emily Kerby, meanwhile, promoted the college through her work with the Mount Royal College Education Club, a group she founded to encourage reading, intellectual inquiry and spiritual growth among young women. A gifted public speaker in her own right, she worked closely with suffragist Nellie McClung to achieve enfranchisement for women at the federal level, and played a key role in the six-year national campaign by the Famous Five to have women recognized as "persons" under the British North America Act. Additionally, she used her talents as a writer to publish dozens of periodical articles on women's social roles and lived experiences.

Emily died of a heart attack at age 78 on 3 October 1938, nine days before she and George were due to celebrate their 50th wedding anniversary with a big party at the Palliser Hotel. More than 1,500 attended her funeral at Central United, which had been rebuilt in 1917 after being gutted by fire. The presiding pastor, E. Melville Aitken, said she had lived as a "beacon on the horizon for young women to follow," and listed some of the organizations — YWCA, Local Council of Women, Women's Canadian Club — in which she had played a pioneering role. "For her monument, you need only look around you. It is not necessary for me to add any words."

George Kerby continued to serve as principal of Mount Royal College for four years after Emily's death. When he turned 80, in July 1940, he said he was still motivated by a "genuine human interest" in his students and a "deep and abiding interest in the welfare and progress of the college." Two years later, he presided over his last graduation ceremony, noting that more than 10,000 students had passed through the college's doors during his 31 years at the helm. "Direct your hearts toward



The Kerby Residence stood next to the College.

the highway and not the byway," he told the students in his final convocation address. "Keep to the highway in your quest for success in life."

Kerby remained on as "principal emeritus," and continued to live in his house next door to the college, after turning the reins over to John Garden, the minister of Ryerson United Church in Hamilton, Ontario. Garden had been the first student to register at Mount Royal College when it opened in 1911 and — like Kerby before him — had no practical experience as an educator before the board offered him the principal's job. He did, however, have what the board viewed as the right religious credentials for the job. The college, said Garden, was a place "where the best in education may be associated with a knowledge of the Bible, and where Christian character may reflect the life of the Master."

Kerby died on 03 February 1944, at age 83, after suffering a cerebral hemorrhage at his home. His funeral was one of the largest ever held in Calgary. Central United Church was full, and thousands more stood along the sidewalks outside to pay homage. Among the tributes pouring in from across the country and beyond was one from the former Prime Minister R.B. Bennett. "His inspiration, vision and persistence made Mount Royal College possible," said Bennett. "Calgary has lost one of her foremost citizens."

[The Kerby Memorial Building, created as a tribute to George Kerby and his wife, was first opened in 1949 on what was then the downtown campus of Mount Royal College. When Mount Royal moved to a new campus in the southwest, the building was repurposed in 1974 as the Senior Citizen's Multi-Service Centre, known simply as the Kerby Centre.]



The Kerby Building taken from the parking lot where the College used to stand.