



Easter Message

VWBro John Himmelman, Grand Chaplain of the Grand Lodge of Alberta

Easter Sunday is 21 April, the Sunday after the full moon occurring on or after the Spring Equinox

Easter is a time to rejoice, be thankful, be assured that all is forgiven so life extends beyond the soil of earth. Share a hug, give happiness to the people around. Today is a day to celebrate the rising of Christ! May the Lord be with you always.

Freemasonry is big on symbolism so a quick Easter symbolism review:

Eggs symbolize new life. Easter bunny represents fertility. Lamb symbolizes Jesus as it embodies innocence, purity, goodness and sacrifice. Easter Lily represents resurrection of Jesus.

In reviewing for this message I came across the story of the Penitent Thief. According to Luke but not Matthew or Mark (Synoptic Gospels) the two thieves crucified with Jesus argued about him

as they were hanging there dying. The one on his left reviled Jesus saying "Are you not the Messiah? Save yourself and us?" The one on the right rebuked him saying they were justly condemned for their crimes while Jesus was innocent. He then asked: "Jesus, remember me when you come into your kingdom." Jesus replied: "Amen I say to you today you will be with me in Paradise."

This is a mixed message for me. On the one hand penitent people get eternity in heaven. This is good.

On the other hand it is available on the eve of your dying like a last second loophole. Implying your life can be spent hurting others as long as you express regret in the end. This isn't so good.

I suppose if someone treated it like a loophole they could invoke at the last minute they would not really be sincere and God would see through this. I will



The Lily — the symbol of Easter.

view it this way.

There is a God, he loves you and wants the best for you. Spring is renewal embrace it to it's fullest.

Happy Blessed Easter !!

The MAN VAN is rolling into Bassano



The rural Man Van is funded in part through the Combines for Cures™ initiative and presenting partners; AGAT Labs, Nutrien, Bayer CropScience, and Obsidian Energy.

Don't worry guys, it's a blood test, not a glove test.

The MAN VAN™ will be at Bassano, Town Office, 502, 2nd Avenue on Friday 12 April 2019 between 15 00 h and 18 00 h offering free baseline PSA (Prostate Specific Antigen) blood tests to men between the ages of 40 and 80.

The PSA test is a simple blood test that helps in the early detection of

prostate cancer. PSA is a protein produced by the prostate and released in small amounts to the bloodstream. The amount of PSA in the bloodstream can often predict a man's risk of prostate cancer.

Why should you be concerned?

There are often no early warning signs of prostate cancer and early detection saves lives.

Balancing work, family and a social life keeps men busy. Prostate health is not always top-of-mind. It can be very difficult for men to fit regular doctor visits into their schedules. That is why the Prostate Cancer Centre is pleased to offer the services of the MAN VAN

to the community. No appointment is necessary and all men between the ages of 40 and 80 are encouraged to stop by and receive their free and confidential baseline PSA test in the comfort of the 32-foot motor home.

Prostate cancer is the leading cancer in Albertan men. One man in seven will develop prostate cancer in his lifetime. Approximately 2,600 men will be diagnosed annually with prostate cancer and 8 men will die from it every week.

The Prostate Cancer Centre is a non-profit organization established in 1999 and focused on the early detection and treatment of prostate cancer and prostate related disease. We support excellence in prostate cancer awareness, education, diagnosis, treatment, advocacy and research with the ultimate goal of eliminating advanced prostate cancer. Media Contact:

Ken Rabb
Man Van Program Manager
403-943-8952
kenr@prostatecancercentre.ca
www.getchecked.ca

Sincerity

By, Canon Richard Tydeman

Originally published in *Freemasonry Today*, Issue 12, Spring 2000, page 62.

Editor's Note: I have recently been in communication with the editor of Freemasonry Today. I've been a subscriber of this magazine from back in 1998 and it has been one of many sources of my Masonic learning. I would like to use some of the articles, with the appropriate acknowledgements, for the edification of the Brethren of Alberta and sought his permission to do so. Happily he granted my request and therefore, during my tenure, I will be bringing forth some thought provoking articles from this outstanding publication.

How often one has heard a visitor, struggling to find something complimentary to say about a rather poor ceremony falling back on "...but was so sincere" implying we all knew it wasn't perfect but the intention was there. Oddly enough, this is almost the exact opposite of what the word 'sincere' originally meant!

The word came into use via the French 'sincere' in the 16th century, having started as the Latin *sincerus*, meaning clean, pure sound. This, in its turn, was actually a combination of two Latin words: *sine*, meaning 'without', and *cera*, meaning 'wax'.

But what on earth has the absence of wax got to do with being clean, pure and sound? The answer to this I find quite fascinating. It seems that in ancient Rome, the craft of pottery and the manufacture of earthenware was a somewhat chancy business. However carefully the workman mixed his clay and turned his wheel, and however diligently he tended his fire and heated his kiln, yet certain pots would emerge eventually with slight cracks, flaws or bubbles which would make it quite impossible for them to be sold as top quality.

However, there were certain unscrupulous and dishonest workmen who would sometimes disguise such flaws; they found a way of mixing a particularly stiff wax with stone-dust and using this mixture to fill in the cracks and smooth over the flaws so that to the unsuspecting customer the pot appeared to be top quality. Unfortunately, once the pot came into use in the kitchen the wax would melt and the imperfections would become all too visible.



To counter this, the really reputable shopkeeper would advertise only top quality earthenware as perfect, and give the guarantee that such pots were 'sine cera' – without wax. Thus the word 'sincere' came to mean "the genuine article without any imperfections."

Now, a poorly presented ceremony could hardly be described as without imperfection yet we can still maintain that it is sincere. This is because the Roman potter, by the same token, was prepared to label his faulty pots as less than perfect or 'seconds', as we would call them. These were equally 'without wax' and not pretending to be top quality. Thus the Oxford English Dictionary giving the alternative definition of 'sincere' as "containing no element of dissimulation or deception; not feigned or pretending."

We are not all operative potters, but we can apply these principles to our morals and conduct. It is possible to

introduce all sorts of deception into our Masonic ritual: the use of books, for instance — sometimes even concealed below a pedestal, 'cribs' hidden in the gloves, and so on. I even heard the other day of a Master who wore an almost invisible ear-piece connected to a small tape-recorder in his pocket, and merely repeated to the candidate the words dictated to him by the tape! There is nothing sincere about such conduct, in any sense of the word. (I was rather amused to learn, later, that his machine broke down half way through ceremony and left him with what you might call 'wax on the ear'.)

The basic truth behind the idea of sincerity is that we should be honest with others and with ourselves. Just as very few pots came out of the Roman kiln completely perfect, so very few Masonic ceremonies can be said to be flawless. But as the honest potter was prepared to display his wares without dissimulation and guarantee them 'sine cera', so the Master who gives of his best, knowing his work is less than perfect but making no attempt to disguise its imperfections, may certainly be described as sincere, and we respect him as such.

There is also the spiritual aspect of sincerity: human attempts at deception may indeed deceive other humans, but they do not deceive God whose all-seeing eye observes us, and to whom we must give an account of our lives and actions. The real test of a man's honesty is whether he can display his life before his Maker and say: "I know I am not perfect, but here I stand, and I do not pretend to be better than my conscience tells me." Perhaps this whole concept is best summed up in a verse by that saintly 17th century Bishop Ken:

*Let all thy converse be sincere,
Thy conscience as the noonday
clear;
Think how all-seeing God thy ways
And all thy secret thoughts surveys.*

We must try and remember all this next time we finish a letter by writing "...Yours sincerely!"

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The Grand Lodge of Alberta, A.F. & A.M.

Ste 210 2816 11 Street NE, Calgary, AB T2E 7S7
Tel 403-262-1140

www.freemasons.ab.ca

Grand Master MWBro Kenn Culbertson
Deputy Grand Master RWBro Ken Cheel
Senior Grand Warden RWBro Reg Karbonik
Junior Grand Warden RWBro Terry Murray
Grand Secretary RWBro Bill Kostenuk

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Editor: RWBro Steve Kennard
5355 Lakeview Dr SW, Calgary, AB T3E 5S1
Tel 403-701-4071
e-mail: editor@freemasons.ab.ca

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Masonic Symbols — The Ear of Corn

From *Freemasonry: Its Symbolism, Religious Nature and Law of Perfection*, by Brother Chamber I. Paton, Chapter XLIV [44] printed MDCCCLXXIII [1873], pp 138–139.

Editor's note: our ritual is many, many years old and has found its way to the Grand Lodge of Alberta through a path which we will pursue in a later edition. I will be bringing excerpts from some older books which I hope will inspire you to some further reading. There are times when we may question why some words were used and the complexity of the passage. For the Mason who strives to make a daily advance in his Masonic knowledge, small snippets such as these will only solidify his deeper understanding of the work.

An ear of corn is a symbol of plenty, and both expresses and teaches gratitude to him who is the giver of all good, who has appointed the seed time and the harvest, who sends rain from heaven and fruitful seasons, filling our hearts with food and gladness; causes the grass to grow for the service of man, and the earth to yield her increase, and so crowns the year with his goodness. This symbol is very natural and very ancient. The Greeks and Romans employed it. In their mythology, Demeter or Ceres — Demeter being the Greek name, and Ceres the Roman or Latin, and the former apparently a corruption of Gemeter, i.e. — Mother Earth — was the goddess of corn and of harvests, and she was represented with a garland on her head composed of ears of corn, whilst in one of her hands she bore a cluster of ears of corn mingled with poppies. The Hebrew word which signifies an ear of corn is shibboleth, which also

signifies a flood of water, the two meanings being connected by the idea of abundance, and the word being derived from a root, shabal, which signifies to flow abundantly.

The Freemason, meditating on this symbol, may fitly call to his aid many passages of Scripture; for example these verses of the sixty-fifth Psalm:

“Thou visitest just the earth and waterest it: Thou greatly and richest it with the river of God, which is full of water; Thou prepare us to them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou bless-est us to the springing thereof: Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop



upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys are also covered over with corn; they shout for joy, they also sing” (Ps. lxy 9–13). We may call to mind also the words of Paul, when contending against idolatry at Lystra, he said that even where

the light of Revelation did not shine, God “left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness” (Acts xiv. 17). — The intelligent and worthy Mason cannot contemplate this simple symbol, the Ear of Corn, without lifting up his heart in thankful acknowledgement of the goodness of God, and all the benefits bestowed by his hand.

Masonic Memory Box

The loss of a young life is a tragic time for parents — especially when the life in question is that of a newborn or infant.

For the last 23 years, the Saskatchewan Masonic Lodge has worked to provide a comforting memento to families who lose a child. The Memory Box Program, which started in Saskatoon, has since expanded to other places.

According to Alison Bear, a clinical nurse educator, the Masonic Lodge's Memory Boxes are important to both the families and nurses.

“We struggle just as much as everybody else with the loss of a baby,” Bear said. “We pride ourselves in our jobs, and providing people with a good experience, so when things go south, it's nice for us to have something to give.”

Nurses contribute a crib card into the memory box, which details the newborn's date and time of birth, length, weight and head circumference. Nurses will do hand and footprints and a lock of hair if possible as well. Items including booties, hats, and candles are all included in the boxes.

“The box itself is designed to be able to take personal mementos and so on away, so [parents] have something when they leave the hospital,” Rick Galloway, a former Lodge Master, said. “The boxes themselves are made by the Masons... and it's an activity we felt as a Masonic Lodge... really would be something worthwhile to do.”



In 2008, Darren McDonald took over the program. He said he was “absolutely gratified” to see the program expanding in Saskatchewan. McDonald said he's been approached by the Grand Lodge of Alberta, who has expressed interest in expanding the memory box program into that province.

Letter to the Editor

The Memory Box:

The memory box initiative originated in Saskatchewan Lodge No. 16 some 23 years ago to assist families to bring closure after a loss of a baby in the neo-natal unit of the University Hospital in Saskatoon. We attended the 22nd annual memory box banquet in Saskatoon. The nurses from the neo-natal unit spoke, a mother who had lost a baby spoke and there were tears in all who attended.

The Foothills hospital neo-natal unit has expressed a keen interest in the memory box initiative. If there are Lodges interested in assisting in this program financially or possibly to physically build the boxes, please contact RWBro Larry Watson at 403-238-0664, e-mail boxwld@telus.net.

The Chevron retired members are currently assisting to build boxes — a small step for humanity.

Larry Watson, Secretary/Treasurer
Masonic Board of Relief

Interview with Grand Master of The Honourable Fraternity of Ancient Freemasons Christine Chapman

Freemasonry Today, 7 December 2018, pp 30–32.

What inspired you to become a Freemason?

My father was a Mason and he loved every minute of it. He came to it late in life, but made some wonderful friends. It meant so much to him to belong. My mother joined at his behest and my husband was one, too, so I knew quite a lot about it. My mother asked me to join, so I took the plunge and entered the Constance Leaver Lodge, No. 39, in Marble Arch. I've now been a Freemason for 42 years. And I've never regretted it for a minute!

You became Grand Master in 2014. How have you found it?

It's almost 24/7 now. I'm always at the end of my mobile and on social media, looking for opportunities to promote the fraternity. I had quite a rapid rise after a number of years as a 'pale blue brother'. My first office was as a Grand Steward and by then, I'd made Freemasonry my life and I think they recognised I was dedicated. You can't take on the responsibilities of a Grand Master without giving yourself to it 100 per cent.

What are the origins of women's Freemasonry?

The old myth that it began with inquisitive women being discovered hidden in Lodge cupboards, grandfather clocks and under floorboards — and that they were made Masons to protect the secrets — is entertaining, but none of these women went on to develop women's Freemasonry.

It began in prerevolutionary 18th-century France with the Lodges of Adoption, which were female Masonic societies under the adoption of masculine Lodges. When the French Revolution arrived, all these Lodges were for the chop, at least metaphorically. However, women were coming to the forefront of French intellectual society and Maria Deraismes, a well-known writer and supporter of women's rights, was invited to become a full member of Loge des Libres Penseurs, working under the Grande Loge Symbolique de France. Her initiation in 1882 caused a schism, so this Lodge and nine others seceded to form a new Grand Lodge called La Grande Loge Symbolique Ecossaise. And a new parallel movement was formed that eventually became known as Le Droit Humain, or the International Order

of Co-Masonry.

Not long after this, the radical feminist Annie Besant travelled to France to join this movement and when she returned to England, she decided to form the British Federation of the International Order of Co-Masonry in 1902, and remained its leader until her death in 1933. However, in true Masonic fashion, there was a breakaway by members who wanted their Freemasonry to run along similar lines to UGLE. So in 1908 a new Grand Lodge was formed called the Honourable Fraternity of Antient Masonry, or HFAM, although they later added The Order of Women Freemasons to their title and are now usually referred to as the OWF. Up until this point, female



Photography: Christian Barnett © 2018

Freemasons had used the term "sister." But now they decided that as members



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of a universal brotherhood, it was more suitable to be styled as “brother.”

What type of Freemasonry was practised in the Honourable Fraternity of Antient Masonry?

For the first five years of its existence, they practised only the Craft degrees, but some members wished to introduce the Royal Arch. And having received the degree from former members of an extant UGLE chapter, they formed one themselves to practise the Royal Arch. But the Grand Lodge of HFAM decreed that the time was not yet ripe for this introduction.

So HFAF was founded on the wave of social change in 1913?

We were inspired by the suffragettes and were founded on a streak of rebellion, because we’d broken away from another group. But they were all founded with the same principles — to empower women. We had one suffragette I know of — Helen Fraser, a great orator who inspired women to join the suffrage movement.

What are the misconceptions about women’s Freemasonry?

We sometimes come across men who don’t think we could possibly be doing it at the same level as them. So we’ve

had to fight that. Nowadays they’re much more supportive and UGLE is in particular. We also have to fight people who think we are somehow upset that we can’t join the men. At HFAF, we want to work as women, for an organisation of women, doing things for women. We have a saying: it’s a bit like football – the same game, the same rules, but different teams.

How is the relationship between you and UGLE?

We have a very good working relationship. Take the Gender Reassignment Policy; we worked together on that. Our policy mirrors UGLE’s, so if any of our members want to become a man, they can remain a member. And we have an agreement to accept members from each other’s organisations if they’d feel happier in an organisation filled with members of their new gender. We’ve also been working with UGLE in the Universities Scheme since 2016, as students now demand that women be given the same opportunities to become Freemasons.

What else are you doing to grow your membership?

Growing our membership is a slow process, because to be honest, as fast as

we get new members in, older members either stop coming due to old age, or because they’ve passed on. But although we’re small, we punch above our weight with our initiative and innovation. We have very committed and enthusiastic overseas Lodges in Spain, Gibraltar, Romania and India, and next year a Lodge is opening in Washington, DC.

Why do you think a woman should join your fraternity?

I think that even nowadays, women need to feel empowered. Freemasonry offers that by making women confident, self-aware and self-assured. It’s a wonderful system of morality and guidance to help you lead a better life, achieved through allegory and symbolism. Women appreciate belonging to a group of other women. Especially today, when people have hundreds of friends online, but might not have real people who they can connect with. Women take Freemasonry every bit as seriously as the men. I can honestly say that my life has been transformed immeasurably by being a female Freemason and a member of HFAF. And I will defend the right of women to be Freemasons until my dying day.

Around the Province

WBro Mac Sinclair Receives 70-Year Jewel



Grand Master presents 70-Year Jewel: (l to r) WBro Malcolm Sinclair; MWBro Kenn Culbertson, GM; WBro Dave Anderson, WM Hanna Lodge No. 78.

On Monday, 4 March, Hanna Lodge No. 78 gathered for their regular meeting where they received the Grand Master of the Grand Lodge of Alberta, MWBro Kenn Culbertson.

The main event of the evening was to present WBro Malcolm (Mac) Sinclair with his 70-Year Jewel.

As WBro Sinclair was also a member of the Order of the Eastern Star, the Worshipful Master decided to open up as much of the evening as possible to anyone who knew him through the years. So our normally moderate Festive Board ballooned to about 40 people, including visitors, and past and present Eastern Star members.

This theme was continued up in the Lodge Hall shortly after opening when the Worshipful Master called the Lodge to refreshment, which allowed the ladies to join Mac and his wife Jeanne in the Lodge Hall for the presentation. This gesture was very well received by all those who attended.

WBro Mac Sinclair was born on 12 April 1926.

He was initiated into Masonry in Delia at Hand Hills Lodge No. 98 on 19 May 1948. During his Entered Apprentice Degree, he had the honour of being presented with his Lambskin Apron by his father, WBro J.S. Sinclair.

He was then passed to the Degree of a Fellowcraft on 16 June 1948; then raised to the Sublime Degree of a Master Mason on 15 September 1948. It didn’t take long for the Lodge to put him to work as he was placed in the Secretary’s chair that same fall.

He went on to be Worshipful Master of Hand Hills No. 98 in 1957, the same year his Father was District Deputy Grand Master of District 14.

He remained a member of Hand Hills until it amalgamated with Hanna Lodge No. 78, where his membership still remains today.

He was initiated into the Order of the Eastern Star in 1961 with Highland Chapter also numbered 98, and when this closed in 1992 he moved over to Edith Cavell No. 25 in Calgary. He remained a member with Edith Cavell, but relocated from Calgary to Stettler, so affiliated with Victoria Chapter No. 14, where he still remains a Life member with his wife Jeanne.

Three Jewels — One Hundred and Ten Years Service

Honouring our Brethren for long service is hardly unusual, but how about this? On Thursday, 7 March, the Grand Master presented WBro Gordon Coates of Calgary's Zetland Lodge No. 83 with both his 70-Year Service Bar (to mount on his 50-Year Jewel) and his 50-Year Past Master's Jewel. MWBro Kenn Culbertson also presented VWBro Ron O'Neil, a Brother whom WBro Coates had himself initiated into the Craft, with his 50-Year Jewel.

Following the presentation of their jewels, the Grand Master led the Lodge in grand honours to recognize Brothers Coates' and O'Neil's achievements.

Gordon Frederick Coates was born 14 October 1925 in Lethbridge. He graduated from the University of Alberta in 1948 with a degree in civil engineering and was initiated into the fraternity in Century Lodge No. 100, Milk River, AB, on 7 May 1949. He was passed 19 December 1950 and raised to the Sublime Degree of a Master Mason 26 May 1951. He affiliated with Zetland Lodge 3 November 1960 and sat in the East here in 1968.

In Calgary, he worked for Mannix Construction for 37 years. Following his retirement, he became the General Manager of Planning for the Calgary 1988 Olympic Games and then went on to help plan for Canada 125 Celebration year in Calgary in 1992. He married Lois Hendley in 1951. Following her 1995 demise, he married Hazel McBean. WBro Coates has two sons and a daughter, eight grandchildren and eight great-grandchildren. Brethren of the Lodge acknowledge him as one of the most pleasant Brothers in our midst — the embodiment of what every Mason should aspire to.

Ronald Hugh O'Neil was born 23 January 1934 in Gainsborough, SK, where his father was Master of Border Lodge No. 52. By 1959, he had graduated



Gordon Frederick Coates (WM 1968).



Ronald Hugh O'Neil (WM 1975).

from the University of Saskatchewan with a B.A. and a law degree. He was initiated into the Craft in Zetland Lodge on 19 September 1968 by WBro Coates, passed 17 October and raised 30 January 1969. He served as Worshipful Master of Zetland Lodge in 1975. VWBro O'Neil has served as Grand Steward, as a member of the Masonic Higher Education Bursary Committee and as the Chairman of the Calgary Masonic Temple Board. He was Master of the former Fiat Lux Lodge of Research No. 1980 (2005/6) and has been a member of the Scottish Rite since 1973. VWBro O'Neil is also a member of Canada Lodge No. 165.

As a lawyer, he worked for Macpherson, Kelly and O'Neil before becoming a Provincial Court Judge in 2003 and retiring 10 years later. In 1956, he married Molly Carroll. The couple have two

children, Sean, himself a lawyer and a Past Master of Canada Lodge No. 165, and Kathleen, who works for BC Hydro. VWBro O'Neil is cherished for his geniality and sense of humour.

Lodge records show that WBro Coates is only the third Brother to receive a 70-year bar since Zetland Lodge was chartered in 1913, the last being awarded in 1979. He is only the second to receive a 50-Year Past Master's Jewel. Ironically, the first to be so honoured was one of his sponsors in 1960 for his affiliation with Zetland Lodge, the late RWBro Herb Laycraft.

Also honoured that evening were VWBro Grant Trimble (a 25-Year Certificate and Pin) and WBro Anton Ovtchinnikov (an IPM Jewel).

Bob Herald, PM
Zetland Lodge No. 83



Grand Master's Itinerary for April

March

- 20 **Avon Glen Lodge No. 170**; 70-Year Bar presentation dinner; FMH Edm; 18 30 h; Tyle 19 30 h
- 26 **Eureka Lodge No. 10**; Regular Meeting; Lacombe; 18 30 h Tyling

April

- 1 **Al Shamal Shriners**; Regular Meeting; Al Shamal Shrine Centre, Edm; 17 30 h
- 2 **Eastgate Lodge No. 192**; Regular Meeting Honouring RWBro Neil Lonsbury, Lodge Organist 33 years; FMH Edm; 19 30 h
- 3 **Britannia Lodge No. 18**; Regular Meeting; Ponoka; 19 30h
- 4 **Exemplar Lodge No. 175**; Regular Meeting; FMH Edm; 19 30 h
- 8 **North Star Lodge No. 4**; Regular Meeting; Lethbridge; 19 30 h
- 9 **Kitchener Lodge No. 95**; Regular Meeting; Rimbey; 19 30 h
- 11 **Saskatchewan Lodge No. 92**; Regular Meeting; FMH Edm; 19 30 h
- 12-14 **Masonic Spring Workshop**; Pomeroy Lodge, Kananaskis
- 16 **Mizpah Lodge No. 35**; Regular Meeting and 3rd Degree; Medicine Hat; 17 30 h
- 23 **Baseline Lodge No. 198**; 3rd Degree; Spruce Grove; 19 30 h
- 25-28 **All Canada Conference**; Winnipeg, MB