



Grand Lodge Bulletin

Vol. 62, No. 3

Editor: MWBro Robert E. Juthner

March 1997

That the world may know

RWBro the Rev. Canon Richard Tydeman, OSM,
PJGW of the UGL of England

Such is the nature of our constitution that there are still far too many people in the world who have entirely wrong ideas about Freemasonry, and not nearly enough Masons who are willing or able to put them right.

So what is it about Masonry that makes it "special" and how can we express this in simple language for the non-Mason to understand?

Let us go back to the basic question: What is Freemasonry? Answer: a peculiar system of morality, veiled in allegory and illustrated by symbols. Yes, Masonry is indeed a system of morality — not a system of belief or a system of faith, but a system of morality. Now, morality is a highly topical subject at the present time, with politicians, archbishops and educationists all crying out for a return to morals. So the next question must be: What are morals? And put into non-Masonic language, the answer is that morals are the building blocks of which all human life is built up.

Let me explain.

Historically, Freemasonry came into prominence in this country [Great Britain] in the early eighteenth century at a time of great moral laxity, dishonesty and vice. Into that unfortunate climate came Lodges of men who had promised under solemn oath that they would obey the moral law, trust and assist each other, and render themselves more extensively serviceable to the outside world. Religion didn't come into it beyond the acknowledgment of a belief in God and a respect for the Holy Bible; and, naturally, they began and ended their meetings with a brief prayer — as indeed did Parliament, Town Councils, Universities and Schools everywhere.

Those early Brethren did not recruit or proselytise, they just lived according to their principles and trusted that a favourable opinion preconceived of their institution would prompt other like-minded men to seek membership. It may have been just coincidence that operative Masons had been using the language of building for so many centuries, but this appealed strongly to our 18th century predecessors, and they began to talk in what might be called "architectural" language.

In other words, they said: Man is a craftsman; he is sent here by a Great Architect who has supplied him with working plans in the Volume of the Sacred Law, and whether he builds his life in the shape of a church, or a mosque, a synagogue or a temple, the basic **moral** rules are the same — it has to be made of materials as near perfection as we can achieve. Just as each stone in a building must be square, level and upright, so each part of our life must have the same qualities. One stone that is not square could ruin the whole building.

In this simple language, Masons are still reminded, in a series of symbols and allegories, of the basic principles of morality. This does not make Masonry a religion, as some have

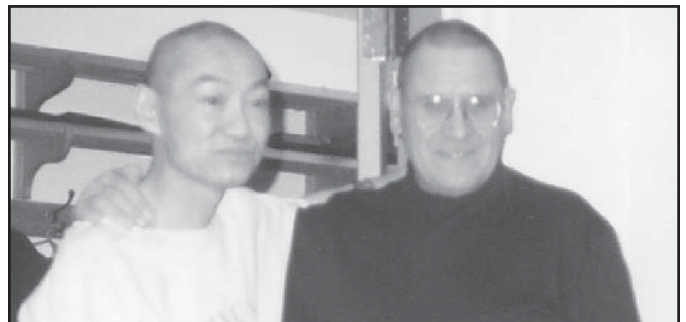
suggested. Candidates are men of religion before they come in — indeed it is only men of religion who are **permitted** to come in, for a belief in God is an essential qualification. The nature of the candidate's religion is not our concern; the shape of his building may be very different from ours, but it has to be built of the same materials and conform to the same rules — and this is what Masonry constantly declares.

Having expressed his belief in God, the candidate is then

Is this dedication... or what?

The Lodges of Beaverhills District have been actively pursuing a fund-raiser for the Masonic Higher Education Bursary Fund, affectionately known as the "Rug-a-rama." The programme consists of raffling off a hooked rug, made by WBro Dave Cleveley of Sherwood Lodge No. 183, by each Lodge in the District, with the proceeds going to the MHEB Fund, which means a considerable sum because WBro Cleveley donates the materials as well as his time to make them.

The Brethren of Eastgate Lodge No. 192 had pledged to raise \$1,000, the amount required for one bursary, but they did better. The Worshipful Master, WBro Daniel Chow, volunteered to have his hair shaved off when reaching the original pledge, and WBro Clarence McDonald, PM, offered his tresses when surpassing \$1,250. The entire project was steered by one of the Lodge's newer Brethren, Bro Murray Fearon, who arranged for the ceremonial "shearing", which took place following the regular meeting of December 3, 1996, at a Christmas party at Freemasons' Hall, to which wives, partners and friends had also been invited. The activities were conducted by WBro Jim Robertson, PM, and the DDGM RWBro Howie Canning, to much encouragement from the assembled members, families and visitors. The amount of money raised totalled \$1,320, which resulted in a sigh of relief by WBro Lanny Chow (the WM's elder brother) whose locks would have been forfeited, had the \$2,000 mark been reached.



Congratulations are in order for the donors of their hair (shown in the picture, left to right: Daniel Chow and Clarence McDonald), not to mention a good warm hat, but also a word to the cautious of Eastgate Lodge... "There's always next year, Lanny!"

RWBro Tom Campbell & WBro Larry Bosiak

Grand Lodge Bulletin

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Editorial

Yes, let the world know!

The featured article in this issue is very much in keeping with our present Grand Master's theme for his term in office, as it is with previous themes of several of his predecessors: to let the public know what Freemasonry really is and to clean up after all those old wives' tales (and worse), which still dominate the thinking of the ignorant and, sadly enough, of some well-educated persons who unhappily fell prey to demagogues.

We have repeatedly been encouraged to do just that, but how many of us have really picked up the torch? If we have not, is it because we do not know how to go about it? One answer, it seems, would be to live a life above reproach (the "moral" life referred to in the article) and, at the same time, not to hide our light under a bushel: "Let the world see how Masons... are trustworthy, dependable, ethical men," men whose examples anyone would like to follow.

How do we, as individuals, get started on that course? How about having the Worshipful Masters of each and every Lodge take the article printed on page 1 and make it the focal point of a discussion in Lodge, with the aim of reaching consensus and the commitment of each member to become a messenger of the "Truth about Freemasonry" among his friends, his acquaintances, his community? Take a red pencil or a highlighter to underline the most important passages of Bro Tydeman's challenge — you may be surprised how, all of a sudden, you find yourself armed with the right ammunition; provided with those answers you will most likely need to satisfy the questioner. In discussion among your Brethren, you might even find additional and very pertinent arguments.

More importantly yet, don't regard this as a one-shot endeavour; be prepared to repeat your "missionary" work year after year, for that will assuredly be necessary. You might even want to open a file marked "PR", or by any other identifier you think properly represents the contents, and don't let any dust gather on that file, but use its contents often and let as many others as possible use it too.

We can be justly proud of our fraternity and we can instill in other worthy men (and worthy men alone) the desire to follow our lead.

REJ

instructed how to build on that foundation by obedience to the moral rules and patterns which he finds in his working plans — and those moral rules are the same for all men and all religions.

Oh yes, Masonry has a social side, too — that is where brotherly love comes in, and it is a charitable organization of some magnitude — that's the relief aspect, but perhaps we don't say enough about the Truth, for I think this is one of the things that makes Masonry "special". You see, there is brotherly love in a sports club, and charitable relief abounds in such organizations as Rotary; but Masonry goes further by upholding the eternal truth of the moral law as symbolised in the eternal rules of good building. It is this side of Freemasonry that I always try to emphasise, and I find it is something that most people can appreciate and understand.

But, says the critic, if it is as simple as all that, why the secrecy? Why not let everyone in on the act?

This brings us to another aspect which makes Masonry "special": I call it the "shared experience".

Comedians can always get a laugh out of "those Masons with their rolled-up trouser-legs", but that is only a small part of the story. The truth is that, to become a Mason, one has to approach in a state of self-humiliation, blind, lame, half-dressed and penniless, with hangman's noose at the ready. In this way, and in this way only, can a man accept the privileges of Masonry; he has to come properly prepared and humbly soliciting.

However, the candidate has this consolation and encouragement, he knows that every man in that room has gone through exactly the same experience. There are no short cuts. One can be given a university degree without actually working for it, one can become a commissioned officer in the forces without going through the ranks, but there is no other way of becoming a Mason than by sharing in that experience of humility and helpless indigence.

It would be manifestly unfair and inequitable to admit to our ceremonies anyone who has not shared that experience — hence the secrecy. The old operative Mason guarded the secrets of his craft by sharing passwords and signs. We do the same, but words and signs are not the secrets themselves, they are the guards to that shared experience which is the real secret of Freemasonry.

Now I can see no good reason why the public should not be told all this, so that they can judge for themselves. I am not saying that we should open our meetings to non-Masons — that would defeat the concept of the "shared experience", but it must surely be a good thing for the world to know what it is that we stand for — and what we have solemnly promised to do.

Of course, this puts a tremendous burden on ourselves and it is right that it should. Just, upright and free men of mature age, sound judgment and strict morals should be prepared to stand up and be counted. If the world knew just how serious are the promises we make, there would be even more criticism of those who are found guilty of "unmasonic conduct". Promises do not cease to operate as soon as the Lodge is closed, for we are charged to practise out of the Lodge those duties we have been taught in it, and thus prove to the **world** the happy and beneficial effects of our ancient institution.

A good building not only has to protect and provide for those within its walls, it also has to look good to those outside, and to stand up to the slings and arrows of the insidious and

all the changes of the climate. Freemasonry has succeeded in doing this for several centuries already, and I have no doubt that, with our fidelity and with our obedience to the moral law, it will continue to grow in strength and significance throughout the centuries that lie ahead.

Grand Lodge News (England) 11 December 1996

More on Drumheller



Further to the article "Drumheller Grand Opening" which appeared in the January 1997 *Grand Lodge Bulletin*, we are now able to show two photographs of that historic occasion: the Grand Master, MWBro Basile Costouros pointing to the corner stone, with WBro Stan Schumacher next to him, and an overall view of "Keystone Towers", the edifice which comprises 27 suites (26 of which were already rented at that time) and which houses the Lodge room for **Symbol Lodge No. 93, Drumheller Lodge No. 146, Eheyeh Chapter No. 27 RAM and Ruth Chapter No. 55** which, together, form the **Keystone Society**, owners and manager of the condominium complex.

The ceremony of dedicating the Lodge room was attended by 139 Masons, who came from a radius of over 300 km, while approximately 325 persons attended the public ceremony of the cornerstone laying and the ribbon cutting at the main entrance of the condominium. Afterwards, 250 Brethren, wives and guests enjoyed the banquet, which brought the festivities to a memorable close.

Rumour has it that the two Drumheller Lodges had already had numerous inquiries regarding membership in the Masonic order. The concept of utilizing present Lodge hall property for the development of a self-sustaining rental building, housing the Lodge facilities, may well lead to more such developments throughout Alberta in the foreseeable future and, again, we hear of such plans for a certain area in north-east Edmonton. Let us hope for many more such cornerstone layings!



RBJ

Forestburg-Alliance Lodge No. 128

cordially invites all Masons,
wives and guests to the 8th annual

Hands Across the Border

speaking competition to be held

April 5 & 6, 1997 at Forestburg, Alberta

Program

Saturday, April 5

- 11:00 am Registration
- 12:00 noon Lunch
- 1:30 pm Official Opening and Speak-Off
- 4:00 pm Adjournment
- 5:00 pm Refreshments, followed by Awards Banquet
— Guest Speaker: WBro Bob Davidson, North Battleford, SK

Sunday, April 6

- 9:30 am Brunch
- 11:30 am Church Service at Bethel United Church

To participate as a contestant, to register, and for more information contact:

- MWBro Jim Crawford, (403) 582-2147
- WBro Allen Oberg, (403) 582-2271
- Bro Frank Bajo, (403) 582-2382
(no regalia)

Speeches are to be of approximately 10 minutes duration, and contestants are requested to contact MWBro Crawford regarding their participation not later than March 15, 1997.



Update on this year's

Masonic Spring Workshop Lodge at Kananaskis April 18-20, 1997

Throughout its 31 years, the Masonic Spring Workshop Planning Committee has made a continuous attempt to build broader Masonic understanding by offering wide-ranging topics on Masonry. Those attending the Workshop benefit by expanding their personal Masonic knowledge which, one would hope, they are then able to pass on to the Brethren of their respective Lodges.

The Brethren who are able to set aside three days in April will be exposed to some old, some new and some controversial topics. Through discussion in both formal and informal sessions, ideas will be exchanged, opinions expressed and new friends made.

Once again, the Workshop Committee offers you a variety of sessions in a first class mountain resort at Kananaskis. Hear an outstanding theme speaker, attend sessions which will expand your knowledge, partake of excellent food and enjoy this year's entertainment. Above all, experience the close camaraderie of your Masonic Brethren.

Remember, you cannot control the length of your life, but you certainly can do something about its width and depth.

Bob Ross, General Chairman

Schools of Instruction

Speaktech — Russ Paulley introduces an innovative course in public speaking skills development.

Leadership — Gordon Macaulay introduces a new course in leadership skill development.

What Do They Do? — Learn more about the mandate and scope of Grand Lodge Committees and participate in a forum discussion, moderated by Norm Senn and Tom Campbell.

A Fist Full of Cents — Join representatives of our Masonic charities, as Dave Bruce moderates a forum discussion of these charities and their relevance to today's society.

Hello, Hiram! — Tink Robinson presents a lighthearted one act adaptation of Wallace McLeod's "Hiramic Monologue."

The Working Tools of the Operative Mason — Watch with amazement as Cameron MacKay constructs a Masonry wall using only the tools and theories of an ancient operative Mason.

Just Look At Us Now! — Hear inspiring accounts of Masons who said NO to apathy - their way, and then join in the forum discussion moderated by Gerry Webber.

Masonic Etiquette — Participate in an innovative look at Lodge etiquette with Harry Noble.

The Drumheller Experience — Join members of Symbol Lodge and the Keystone Society of Drumheller as they recount their success in Masonic Renewal.

All Aboard the Trestleboard — Explore an innovative concept of Masonic Renewal developed by the Grand Lodge of Manitoba and published as the "Trestle Board — a Design for Masonic Renewal."

These sessions have been planned to meet a variety of interests and are structured to encourage a meaningful participation by all, whether they come to teach or to be taught, to listen or to be heard. We know they will have fun and leave, having benefited from the experience of sharing.

(Note that the final programme is subject to modification.)

Brant Irwin and Bill Scott

A Master Squared?

Of course, it could not be the conferral of a degree but an exemplification, when, on November 25, 1996, at their Past Masters' Night, St. Mark's Lodge No. 118 of Calgary "raised" a well-known Brother to the Sublime Degree of a Master Mason - Canadian Rite style. The person so honoured, a York Rite Mason, was no other than VWBro Graham Humphrey, current Grand Steward. All this occurred on the occasion of the Lodge's 76th Anniversary, under the guidance of WBro Ron Haug. Many past and present Grand Lodge Officers were there to witness the unique event. VWBro Humphrey commented on how humble he felt, having gained first-hand experience in the "other rite." (It has not been reported how Cara, his seeing eye dog, had felt about it all.) He was, on the same occasion, presented with an Honorary Life Membership and a framed certificate, as a memento of that special evening. Congratulations to him from all over Alberta!



Masonic Spring Workshop

The Lodge at Kananaskis

18, 19 & 20 April 1997

To attend, you must have at least received your EA Degree. The registration fee of \$230 is based on **double occupancy**, and it includes two nights accommodation and five meals starting with supper on Friday evening and ending with breakfast on Sunday. Single accommodation is available at a fee of \$325. **This fee must accompany your registration. Post-dated cheques will not be accepted.** Please make cheque payable to the MSWPC. Your cancelled cheque or charge card billing is your receipt.

Absolutely no refund after 10 April 1997.

To register, fill out a registration form (on the other side) and send it with the required fee directly to the MSWPC.

Book Review

The Vanished Library

by Lucian Canfora

University of California Press, ISBN 0-520-07255-3

The author explores the origins, contents and fate of one of the great monuments of learning in the ancient world, the great library at Alexandria. This library has been the focus of much study and speculation. It was the greatest repository of learning in ancient times. The idea of a library seems to have originated with Ramses II. After Alexander the Great conquered Egypt and established his city of Alexandria, the library was moved there. The great growth in the library commenced with Ptolemy II (Philadelphus). The Ptolemys were Greeks who ruled Egypt until the death of Cleopatra. Ptolemy II collected at least 200,000 scrolls for his library. He had them collected from all over the known world. The library quickly became the centre of learning for the ancient world.

Scrolls were maintained and copied as well as studied. The fame of the library inspired other rulers of the Middle East to assume the appearance of being learned, by setting up their own libraries. This helped preserve the knowledge and wisdom of the time. A kind of interlibrary loan system developed. Scrolls were copied and traded with other libraries. At its peak, the library at Alexandria contained approximately 700,000 scrolls.

It all disappeared, but how and when? Julius Caesar is often blamed when he captured Alexandria. The author suggests that Julius was not the culprit, as he burned the other end of the city. One of the most enduring stories is that, in 319 AD, the early Christians burned the library because they felt it

contained pagan works. This is a sad commentary on religious tolerance, but it is not likely that the Christians are to blame. It is true the Christians burned the Serapeum which was a small library, not the Palace Library. The Byzantine emperor Heraclius conquered Alexandria in 636 AD. No mention was made of a destroyed library. Shortly thereafter, (December 22, 640), Amrou Ibn el-Ass conquered Alexandria for the Caliph Omar. Several attempts were made to save the books of the great Library. The arguments made to Amrou for the books' preservation still exist, as we will see rather ironically, in a modern library. After some consideration, the Caliph decided to have all the books burned except Aristotle's. It took six months to burn them all. Thus was lost the greatest collection of ancient wisdom all due to religious intolerance.

The author's thesis is well presented. It clarifies how confusion over the fate of the library developed. It also points out the danger of concentrating all important material in one place. It is easier to destroy it all at once. Most of what we know of the ancient Greek philosophers comes from isolated copies of books from scattered locations. It is an interesting book and an easy read. Anyone interested in ancient history and how easy it can be for ignorant leaders to destroy wisdom and learning should enjoy it.

Loren W. Kline

From the Lodge Summonses

A tip of the "tophat" to Carstairs Lodge No. 20 for regularly featuring the biography of a Brother, together with his likeness. This contributes much to fraternal cohesion and is certainly worthy of being emulated by Lodges throughout our jurisdiction.

From other Lodge notices, it is curious to observe how often you find the prediction that, during the month (for which this notice is intended) there 'WILL BE NO EMERGENT MEETING'! Do the writers (Worshipful Masters or Secretaries?) have crystal balls to foresee that there will not arise an unfortunate circumstance (such as the funeral of a Brother), which will demand the calling of an emergent meeting? This, and the like, is what "emergencies" are all about, not just having another meeting in addition to the regular meeting specified in the By-Laws. Think about it.

Good news from Jasper Park Lodge No. 143, where not so easy times had been experienced in the past: "At 11 am, the first four candidates will be passed to the Second Degree (names follow). We will then recess for lunch at 1 pm and the remaining candidates may join us. At 2:30 pm (Five names are mentioned) will be passed to the Second Degree. A short festive board will follow." Two months earlier, the same candidates had been initiated during two such meetings on the same day, thus staying within the rule of the five candidate maximum allowed. But their WM, WBro Ken Merrill, had more good news: "I was able to attend Hinton Lodge No. 178 and am very pleased to report that they now have a full slate of officers and have decided not to surrender their Charter." And he had yet more cheerful news, news regarding their pocket book: "I am happy to report that our building is once again fully rented. The new owner of the Soft Rock Cafe is expanding into the space which the Flower Shop previously occupied."

Let us have more good news to be gleaned from the summonses.

Last Name First Name Second Name

Name as it should be on your Name Tag

Address

City/Town Prov Postal Code Phone No.

Lodge Name & No. Current Office

Yes No Attended before?

Rank: MM WM PM Other:

Smoking: Yes No Special health requirements? (elevator, diet, etc.)

I wish to room with: Name Lodge

(Cards should be received together to ensure request filled.)

Visa MasterCard Number Expiry

Signature Today's Date

Mail cheque or credit data (\$230 D/\$325 S) or fax credit data to:

Masonic Spring Workshop Planning Committee
Box 265, Didsbury, Alberta T0M 0W0
Phone 403-335-4384 Fax 403-335-2398

Appeal for Relief: Nevada —California

The Masonic Service Association has been asked by the Grand Lodges of California and Nevada to put out an appeal on their behalf to help in their recovery from the severe flooding which has hit Pacific Northwest.

The offices and home of the Grand Lodge of Nevada, in a Masonic building on the bank of the Truckee River in Reno, has suffered extensive damage. Numerous Lodges meeting in this building as well as youth groups, Eastern Star, and appendant Masonic bodies have also been affected.

Extensive damage has also occurred to Masonic Brethren in California, particularly in the San Joaquin Valley.

Assistance to these two Grand Lodges will be divided equally from undesignated gifts, and designated gifts will be sent in their entirety to the Grand Lodge named. Please forward to the MSA, naming your Grand Lodge, such funds as you feel will be appropriate to help our devastated Brethren. Please make cheque payable to the: MSA Disaster Relief Fund, 8120 Fenton Street, Silver Spring, Maryland, USA, 209010-4785.

This notice is inserted because of the urgency of the appeal; it does not constitute a solicitation by the Grand Lodge of Alberta or by any of its officers. Ed.

Amalgamation

An Especial Communication of the Grand Lodge of Alberta, AF&AM, will be held on **Monday, April 7, 1997**, for the purpose of amalgamating **Mountain View Lodge No. 16** and **Bowden Lodge No. 42** under the name and number of Mountain View Lodge No. 16, in the **Mountain View Masonic Hall**, 4707 - 47 Street, Olds, Alberta.

The evening will commence with an informal reception at 5 pm, followed by a banquet at 5:30 pm. The Ceremony of Amalgamation will begin at 7:00 pm. The dress for Grand Lodge Officers will be formal, others business suit. For banquet tickets at \$15.00 each, contact RWBro Roger Kinney at 403-556-2361.

The members of all Lodges are encouraged to join the Brethren of Mountain View and Bowden Lodges on this very special occasion.

From our Southern Neighbour

The Grand Lodge of Montana now has its own home page on the Internet at <http://www.ixi.net/glofmt>. The e-mail address is mtg/sec@ixi.net. The Fax number is 406-442-1321.

From the *Montana Masonic News*, December 1996

Let George Do it!

Some members keep their Chapter strong,
While others join and just belong;
Some dig right in, some serve with pride,
Some go along, just for the ride.
Some volunteer to do their share,
While some lay back and just don't care;
On meeting nights some always show
While there are those who never go.
Some always pay their dues ahead,
Some get behind for months, instead.
Some do their best, some build, some make.
Some never give, but always take,
Some drag, some pull, some don't, some do.
CONSIDER, which of these are you?

Welsh Choir To Sing At Drumheller

King Hiram Lodge No. 21 (Didsbury); **Symbol Lodge No. 93** and **Drumheller Lodge No. 146** (Drumheller); and the **Canadian Badlands Passion Play Society** present the

Garndiffaith Gleaman

a 35-member men's choir from South Wales. The concert will be held in the 2,200 seat outdoor

Passion Play Amphitheatre, Drumheller, Alberta

6:30 pm, Saturday, May 31, 1997

Admission is \$15 (children under 17 free if accompanied by an adult). For tickets: Phone 403-823-7750 (MasterCard and VISA accepted). Rush tickets may be obtained at the site.

Incidentally, the dates on which the Passion Play Society will present this year's Passion Play are: June 28 and 29 at 2 pm; July 4 at 6:30 pm; and July 5 and 6 at 2 pm.



"Charles, having the lead in your high school senior play hardly qualifies you for the 'Freemasons in the Entertainment World' page"

S.L.M. Pollard, *Tied to Masonic Apron Strings*, Macoy Publishing

The Masonic Way

Georgia dedicated a market to *Samuel Elbert*, who made a valiant stand, March 3, 1779, at the Battle of Brier Creek. In command of 60 Continentals and 160 Militia, surrounded on three sides by the British, he directed one of the most valiant stands in military history. He was about to be killed by the Redcoats when his life was saved by a British officer who was a Mason and who recognized Gen. Elbert as the Grand Master of the Grand Lodge of Georgia. He was later exchanged for a British officer and was with Washington at Yorktown at the surrender of Cornwallis.

Grand Master's Itinerary

March

- 4 Kenilworth Lodge, Red Deer
- 6 Exemplar Lodge, Edmonton
- 7 A&ASR, Edmonton
- 8 Ye Olde Craft Lodge, Edmonton
- 10 Jasper Lodge, Edmonton
- 11 Crossfield Lodge
- 12 Kelvingrove Lodge, Calgary
- 13 Lochearn Lodge, Rocky Mountain House
- 20-27 All Canada Conference, Winnipeg
- 25-27 Easter Ceremonies, A&ASR