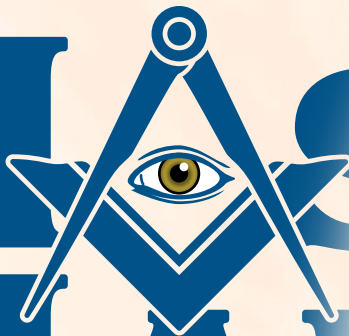


MAS  
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AUTUMN EDITION  
2015

URY *in*  
OBA



# The Triumph of the *soul*

Cover Art and Story by W. Bro. Chris Pleasants, CGD

The artwork featured on the cover was created specifically for this issue. It is meant to visually illustrate the underlying concept of the human soul and its connection to all creation.

The human form, not surprisingly, represents humanity as well as the soul itself. The glowing galactic swirl at the centre of the chest is both a symbol of man's connection with the universe and of that divine spark, which our ritual cryptically reveals is in each of us. Incidentally, the galaxy is an actual Hubble Space Telescope image of the spiral galaxy Messier 101 (M101) and the starburst, conveniently placed where a human eye would be, is a feature of the Hubble image and *not* a later addition using Photoshop. That starburst symbolizes our ongoing search for illumination.

The space beyond the human form, with its soft, warm tones, symbolizes God while the zooming motion blur symbolizes His creative force at work. The motion blur can also be seen as a depiction of our finite lives, the coming into being and the subsequent return to the warm, creative light that is God.

Freemasonry is not a religion. It accepts for membership all men who have a belief in a supreme being, implicitly one who is benevolent and is the creator of the universe. These are elementary facts. What is not so elementary, however, is the concept that the study of our Masonic ritual can allow us to infer certain spiritual truths that transcend all religions. Freemasonry is not concerned with the dogmatic details of any particular religion, which all too often serve to alienate groups of people from each other. These religious specifics are left to the individual Mason to understand according to his religion and his conscience. What Freemasonry *is* concerned with, are those metaphysical truths inherent in most religions, which ultimately can serve to bind people together. And so, in addition to the previously mentioned items, our cover is an attempt to express the idea of the universal brotherhood of humankind.

One of the wonderful things about art is its subjective nature and while our cover attempts to illustrate all the afore mentioned concepts, the real magic lies in each individual viewer's interpretation, which can give birth to new paths of inspiration. ∴

## MASONRY *in* MANITOBA

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Articles relating to Masonic education are encouraged.

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# Forward Unto Dawn...

It's been several months since the passing of the editor of Masonry in Manitoba, M.W. Bro. Don Beattie. He was my good friend and mentor and I miss him dearly. His gentle and knowledgeable hand guided this publication and made it what it is today. His shoes will be terribly difficult to fill.

In fact, those shoes have yet to be filled and, because we've been without an editor, this is the first issue of Masonry in Manitoba to be released since the *winter 2014 edition*. Rest assured, however, that a search for an editor is indeed currently underway.

Now I know what you're thinking: *If there's no editor, then how am I reading a brand new issue of Masonry in Manitoba and why are you sitting at the editor's desk?* As the Masonic year has begun to rev up, it seemed like a good idea to put out an issue of Masonry in Manitoba to help usher in new beginnings. For that purpose, I've taken up the reins as temporary editor for this issue. *Temporary* being the operative word there. As much as I'd love to continue in that capacity, and believe me I would, being both editor and graphic designer is an enormous task and, with a young family to feed, it just isn't feasible for me to sustain for any length of time.

The decision was made, rather appropriately, to make this a sort of "best of Don Beattie" issue with a selection of some of his more memorable and enlightening articles from issues past. To that end, this issue is filled to the brim with Masonic education and if you've missed even one of these articles in the past (or even if you haven't), I promise you it's worth a read now. The articles cover the gamut of all three degrees and while, typically, in the past a given issue would focus on one specific degree as a theme, this issue's theme is the essence of what Freemasonry embodies in its entirety and is reflected throughout the entire publication.

Going back to the idea of new beginnings, this year brings about a host of opportunities, which will be attractive to those interested in Masonic education.

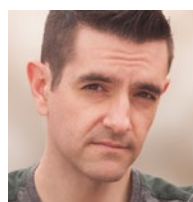
For those of you who aren't aware, Hiram Abiff Lodge of Research U.D. is about to become the Grand Lodge of Manitoba's newest chartered lodge with a ceremony to be held at a heretofore unknown date. Details to follow. Hiram Abiff Lodge of Research meets next on Fri-

day, October 2<sup>nd</sup> at 7:30 PM and its educational sessions are always enlightening. As many will tell you, it's more than worth the trip out to the Portage Masonic Centre in Portage la Prairie, even on a Friday night!

Templum Sion Lodge of Freemasons No. 186 will hold their first meeting of the season on Saturday, September 12<sup>th</sup> at 10:00 AM and, if by the time you're reading this that date has already passed, they meet again on Saturday, October 3<sup>rd</sup>. They are known for their excellent educational sessions and, having witnessed several firsthand in the past, I assure you they will not disappoint. They meet at Sturgeon Creek Masonic Hall, 2746 Ness Avenue in Winnipeg. Incidentally, Templum's current worshipful master, V.W. Bro. Dan Garroni has been appointed to the newly created position of grand lodge education officer. I can't think of anyone more suitable for the job and his appointment can only be a good thing for those of us yearning for education.

And finally, On October 23<sup>rd</sup> and 24<sup>th</sup>, after a year's hiatus, the Masonic retreat returns! *Behind the Veil: A Masonic Retreat* will be happening at the Portage Masonic Centre in Portage la Prairie. It will feature a table lodge and fellowship on Friday night with educational sessions throughout the day on Saturday and culminating with a portrayal of the Scottish Rite version of the Master Mason degree. It promises to be a fun and interesting weekend. Details can be found in the advertisement on the back cover of this very publication.

As you can see, on the educational front, this year yields plenty of opportunities and while I can never hope to live up to the high quality of information and instruction provided by M.W. Bro. Beattie, for this issue at least, I've tried my best to provide you with something to whet your appetite for knowledge and assist you in your search for more light. ∴



W. Bro. Chris Pleasants, CGD has been the graphic designer of Masonry in Manitoba since the spring 2011 issue. He is the current worshipful master of both Assiniboine Lodge No. 7 and Hiram Abiff Lodge of Research U.D.



# Meet the Grand Master

Most Worshipful Brother Ron Church grew up on the family farm south of Killarney, where his family raised registered Shorthorn cattle as well as Clydesdale horses. Ron's family travelled with their horses, showing them throughout southern Manitoba and Saskatchewan, and finishing the season at the Royal Show in Toronto. He and his brother Garry received their early schooling in the village of Lena and progressed to high school in Killarney.

When Ron completed school, he became active in the Agriculture Society serving as director as well as chairman. He has worked tirelessly in farming for many years. He has also been a driver for the Turtle Mountain School Division and he continues to serve them on their work place and safety committee. He has shown horses at the Pacific National Exhibition in Vancouver as well as in Washington State and his family continued to show horses well into the 1980's. After his father's death, Ron was elected district director of the Advisory Board for Fairs in Manitoba. He has also served as president of the Manitoba Association of Agriculture Societies as well as director of the same.

Ron was raised to the sublime degree of a Master Mason in April 1986, in Killarney Lodge No. 50, which was the lodge of both his father and grandfather. He was honoured to serve as the worshipful master of Killarney Lodge for its 100<sup>th</sup> anniversary. He served as district deputy grand master for the third Masonic district in 1996–1997. He affiliated with Doric Lodge No. 36 in 2000 and served as their worshipful master in 2005.

Ron has attained membership and titles in many Masonic bodies including: district superintendent for District No. 2 of Royal Ark Mariners, past grand first principal of Royal Arch Masons of Manitoba, past grand inspector general of Cryptic Rite Masons of Western Manitoba, past most puissant sovereign of Grand Valley Conclave – Red Cross of Constantine, Holy Order of High Priesthood and YKCH, Order of the Secret Monitor, past sovereign of Keystone Council No. 174

– Allied Masonic Degrees, past governor of Manitoba Crocus College – York Rite Sovereign College of North America, and past most wise sovereign of the Chapter Rose Croix of the Valley of Brandon – Ancient and Accepted Scottish Rite of Freemasonry.

In 2012, Ron was elected as junior grand warden, progressed to senior grand warden in 2013, and then deputy grand master in 2014.

Freemasonry is a very important part of Ron's life and he is truly humbled by the honour of serving as the grand master of Manitoba. ∴



Photo ©2015 Anthony Fernando

# Wisdom to Contrive...

**I**t is with great honour that I sit down to write my first words to you as grand master of the Grand Lodge of Manitoba and I'd like, first of all, to express my hope that you and your families have had a safe, relaxing, and enjoyable summer.

I am privileged and humbled by the confidence you have shown in allowing me to serve this jurisdiction of our great fraternity and I give you my assurance that I will do my best to promote Manitoba Freemasonry as well as our Masonic family. I am optimistic that this will be a good year for our fraternity and I know that all the officers and committees of the grand lodge will work together to help us succeed.

Freemasonry has experienced many changes in the world but its steadfast principles have continued to maintain a solid foundation. We can hold the world in the palm of our hand and can dial up anything else, as the saying goes, from soup to nuts. Above all, however, we need to be well versed in our work as Freemasons so that it is viewed in a positive light.

If the square and compasses are not visible when the public is looking at our lodges, no interest is generated and our efforts go unnoticed. We should try to be as visible as possible. I would like us to work together to increase our visibility within our lodges and our communities. We can start by reaching out to the members we have not seen recently and rekindle their Masonic spirit. With their vast experience and knowledge, they would make great mentors for our newer members.

Many of the lodge programs and initiatives such as awarding scholarships, the Masons Care transportation program, gift wrapping services, and the Milk For Kids program *do* make us more visible and known. Through parades and our service programs we are also making a positive impact in our communities. It is exciting to have such support from the entire Masonic family in our joint ventures. Without their support many of our projects would not be so strong.

What I would like to see, however, is more interaction with our friends and family as well as the general public. The lodges have special nights for their members but we need to go beyond our dwindling numbers and encourage community leaders and senior students to seek us out. This can only help us to continue with our ultimate goal of *making good men better*.

My theme is *Building Today for a Better Tomorrow*. On my pin are two great pillars and planted fields, which come from my agricultural background. This ties into my theme because by sowing the seed of Masonic awareness we are sure to gain new members.

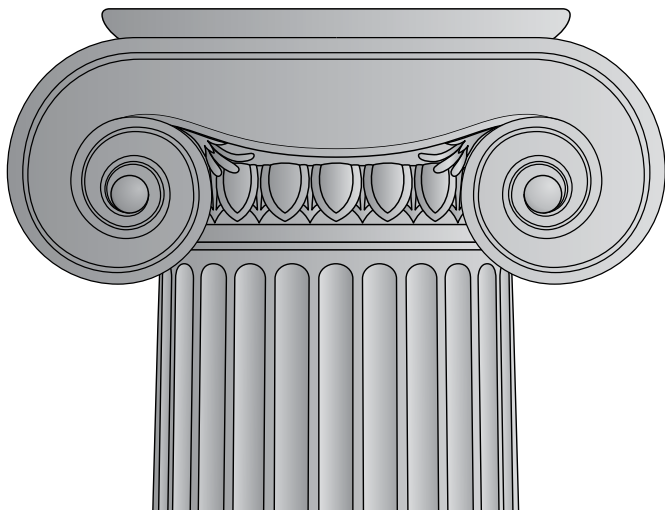
This year there will be two JRC Evans lecturers, R.W. Bro. Dan Freeman and R.W. Bro. Brian Demond. They are both very gifted speakers and I'm looking forward to hearing them deliver their lectures.

We also have a newly created grand lodge position: the grand lodge education officer. V.W. Bro. Dan Garoni will be working together with the various lodge education officers to help establish new educational programs and initiatives to make our lodge meetings a more meaningful experience for all.

I look forward to meeting you all personally in the coming months when I have the opportunity to visit your lodges. In the meantime, take care and God bless.

Fraternally,

M.W. Bro. Ron Church  
Grand Master ∴



# The Rite of Passage

By M. W. Bro. Don Beattie—This article first appeared in the autumn 2011 issue of *Masonry in Manitoba*.

**Initiation is the process by which an individual is separated from the masses, becoming a part of a select group to whom more critical information will be made available. This is the nature of the study conducted by a serious student of Freemasonry.**

There are many clues concealed within our ritual, clues that many of us never even look for. Some even go as far as to deny that there is more to Freemasonry than the story relating to the building of the temple at Jerusalem. To them it is merely a fraternity whose aim is to make good men better and to assist our widows and orphans, nothing more.

As every action in the entered apprentice degree begins with the left hand, the actions obviously are intended to influence the right, the feminine or the emotional hemisphere of our brain. Initiation is intended to make

stasis, security, and awe. On rare occasions, and given a proper set of circumstances, one might even describe his mental state as one of spiritual transcendence.

Let's examine the words of W.L. Wilmshurst, who was a mystic with a practical knowledge and a in-depth understanding of the various religions of the world. In his book *The Meaning of Masonry*, he offers his profound thoughts about our Craft:

*"Masonry offers, to those capable of appreciating it, a working philosophy and a practical rule of life. It discloses to us the scheme of the universe. It indicates our place, our purpose, and our destiny in that universe."*

Let us be careful not to cheapen the order by failing to realize its meaning and by admitting to its ranks those who are unready or unfitted to understand its import.

Look to find in it a living philosophy, a vital guide upon those matters which of all others are the most sacred and the most urgent to our ultimate well-being. Realize that its secrets, which are many and invaluable, are not upon the surface; that they are not those of the tongue, but of the heart; and that its mysteries are those eternal ones that treat the spirit rather than of the body of man.

For whosoever is carefully and deliberately squaring his stone is fitting himself for the place in the intended structure, which though erected by ourselves, one day

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***"Our ritual is designed to generate emotions such as feelings of tranquillity, ecstasy, security, and awe."***

a significant emotional impact upon the candidate, to change his life and the way he thinks about himself and his relationship with his Creator. Our ritual is designed to generate emotions such as feelings of tranquillity, ec-



*will become manifest of our clearer vision and will appear more like the work of the Great Architect of the Universe than that of human hands."*

Perhaps we can whet your appetite for a search beyond the obvious. The initial prayer, offered on behalf of the candidate kneeling in the west, offers an exciting insight: "*Endue him with a competency of Thy divine wisdom, that assisted by this, our Masonic art, he may be the better enabled to display the beauties of true godliness...*" To understand how a mere mortal could be enabled to display the beauties of godliness we have to look back in history to the writings of Hermes Trismegistus. Hermes Trismegistus was initially thought to be a contemporary of Moses, however his book, *The Corpus Hermeticum*, is now considered by most historians to have been written late in the second century CE. He is probably a fictional character, which some believe to be the most recent reincarnation of Thoth of Egypt and the Hermes of Greek mythology. Regardless of Hermes Trismegistus' status in the annals of history, *the Corpus Hermeticum* has had a tremendous impact upon Western esotericism and our understanding of the development of our culture. A short quote from that publication may give us an understanding as to why the Moderns chose this particular wording for that prayer:

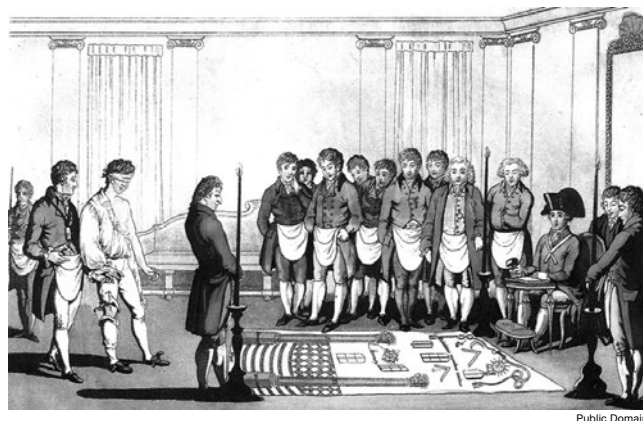
*"If you do not make yourself equal to God, you cannot comprehend God. Leap clear of all that is corporeal and make yourself grow to a life expanse with that greatness which is beyond all measure; rise up above all time and become eternal...deem that you too are immortal and that you are able to grasp all things in your thought."*

We learn that our mysteries are concealed by symbols and revealed in allegory. Therefore, within the ritual we need not search for the obvious, but for a hidden, concealed, or implied connection to the mysteries therein.

***"The initial prayer, offered on behalf of the candidate kneeling in the west, offers an exciting insight..."***

The method by which we approach the altar is a multiplication of the numbers of Pythagoras' famous right angled triangle. Of course Pythagoras is an important figure in Freemasonry as his triangle forms the

basis of the past master's jewel. His discoveries in mathematics and geometry would have been tremendously important to those who plied the operative trade. However, as speculative Freemasons, perhaps we should be



more interested in his theory of the transmigration of the soul, which of course implies that within our bodies there is a spark of divinity which is immortal. This concept greatly influenced the teachings of the great Plato, whose work continues to influence man's understanding of his own spiritual nature, even today.

Certainly there are many more clues hidden in our ritual but, for the purposes of this article and in keeping with tradition, we will explore only three.

Charity is mentioned in several different places but the lesson taught at the north east angle of the lodge, often simply referred to as the *charity lecture*, is one of the more powerful references to charity. It begins by having the candidate symbolically represent the foundation or cornerstone of the new temple that he discovers he is beginning to build. Later he discovers that temple will be patterned after the famous one built in Jerusalem by the wise King Solomon. Solomon's temple had one main purpose and that was to be the earthly dwelling place for their God, Yahweh. The temple we all have supposedly begun to build has a similar role, to be the earthly dwelling place to house our Great Architect of the Universe, by whatever name we choose to use to identify Him or Her, depending upon our individual belief. Again we see the concept of a divine spark existing within our fragile tabernacles of clay.

Looking at the entered apprentice degree with these concepts in mind will prepare you for deeper and more profound lessons in the degrees to follow. ∴

The



# Lawmakers

By M.W. Bro. Don Beattie

*This article first appeared in the winter 2011 issue of Masonry in Manitoba.*

**The charge delivered in the Fellowcraft degree includes the following sentence: “*The laws and regulations of the order you are strenuously to support and maintain.*”**

**W**e salute the champions of the lawmakers. In the east of the legislative chamber stand statues of two men, whose actions have dramatically altered the history of the world. Those who have attended Frank Albo’s tours of the Manitoba legislative building may already know who these men are and of their contributions to mankind.

Let’s go back some 4000 years to the area in the Middle East known as the cradle of civilization. Mankind, although previously engaged as hunter/gatherers, slowly begins to transition to farming and leave their nomadic life style to settle in small settlements, villages, and towns. Now it becomes expedient for them to develop specific skills and so developed farmers,

cial transactions, clarified the role and responsibilities of judges, and listed the roles and rights of slaves, children, and women. This all took place in the mists of antiquity, in 1750 BCE. This sets the stage for the next step in mankind’s evolution to government.

Fast forward just over one thousand years to ancient Greece, which is rightfully considered the birthplace of democracy. Civilization began here too about 1700 BCE but following the Trojan War it collapsed, leaving Greece in a 500 year dark age in which art and literature declined. Finally, around 700 BCE Greece began to colonize large areas around the Mediterranean basin. Trade routes saw the exchange of goods and ideas. Coinage was developed and a new merchant class emerged. Credit was advanced and soon the country was facing a huge debt crisis. Déjà vu? Bankruptcy meant that the debtor or members of his family would become slaves. This crisis brought the country to the brink of civil war.

In 594 BCE, a wealthy merchant, *Solon* was pressed into service to solve this economic crisis and was appointed governor of Athens. His actions were revolutionary yet spell out the basis of our civilization as we know it today. He immediately cancelled all debt, bought out of slavery all Athenians sold outside of the country, and prohibited the enslavement of Athenian citizens. He further created a written constitution, established a balanced democracy, and granted all male citizens the right to vote. The right to hold office was reserved for the wealthy elite but they were elected by their fellow citizens. He also appointed a supreme court with the power to declare laws unconstitutional. Solon declared that these laws could not be changed for ten years, retired, and left the country. The experi-

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***“He also appointed a supreme court with the power to declare laws unconstitutional.”***

builders, tool makers, and other trades. Eventually, a form of government was required to maintain relationships between these various professions. Under King Hammurabi of Babylonia, the idea of government was formalized and, perhaps most importantly, he clearly stated that the government itself must operate under the same law and that there is a limit to the power of the ruler. His code provided punishment for various criminal offenses, established standards for commer-



ment was successful but only for a time. Soon the world slipped back to being ruled by a class of nobility while the average man became a serf. Some 2300 years later, Freemasonry would spread across much of the globe, carrying with it those ideals of basic human rights and

***“An error in translation was responsible for the many statues and pictures of Moses depicting him with horns.”***

democracy, which Solon established all those years ago. Solon stands on the right side of the legislative chamber revered as one of the world’s first law makers.

Now let’s look at the story of the second statue. *Moses* was born a Hebrew but raised in an Egyptian royal family. One day he killed an Egyptian overseer for beating a slave and was forced to flee into the desert. It was here that he encountered the Burning Bush on Mount

Sinai. Here God revealed His presence, His name and directed Moses to return to Egypt, to free his people from Egyptian bondage and lead them to their chosen land. Of course the pharaoh refused his request and resisted despite the many plagues they endured. Finally, God had the first born sons of all the Egyptians killed but passed over the homes of the Hebrews, because of a particular mark that was placed over their doors. This is the basis of the Passover celebration, which is still observed today by those of the Jewish faith. Once again, God summoned Moses to the mountain top and this time presented him with the Ten Commandments, which serve to this day as a code of action and belief for billions of people around the world.

An error in translation was responsible for the many statues and pictures of Moses depicting him with horns. A more correct translation would have been “radiant” as indeed one would be after being in the presence of the Creator! And so Moses is the second statue in the legislative chamber for two reasons: first, as the man to whom God revealed His identity and secondly as the man through whom God gave mankind a set of rules to govern his faith and actions. ∴.

*The statues of Moses (left) and Solon (right) as seen in the legislative assembly in the Manitoba Legislature.*



Photos ©2015 Chris Pleasants

# The Point Within a Circle

By M.W. Bro. Don Beattie

*This article first appeared in the spring 2013 issue of Masonry in Manitoba.*

**The Master Mason degree is associated with the end of life but what some fail to appreciate is that it is, more importantly, about the immortality of the soul.**

**T**he theme of the master mason degree, and therefore of Freemasonry itself, is conveyed in a simple sentence, which is spoken to the candidate after he has gazed down at the stark mortal remains of mankind and is told: “...even in this perishable frame there resides a vital and immortal principle...” as the bright morning star announces the imminent, glorious rising of a resurrected sun.

There are a whole series of clues presented through the preceding degrees beginning immediately in the prayer to the Great Architect of the Universe as the candidate, in a state of darkness, kneels in the west immediately following his reception. Some of these

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***“...we are bearers of the divine within.”***

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clues have already been explained and the remaining will be explored during subsequent issues of Masonry in Manitoba. Certainly the Volume of the Sacred Law contains many references that support this theme but today we will examine a portion of the writings of a well-known Canadian author, Tom Harpur.

Mr. Harpur was born of an Irish immigrant family in Toronto in 1929. His education began at the University of Toronto and after many awards and honours he attended Oxford as a Rhodes Scholar. Ordained as an Anglican priest in 1956, he conducted post graduate re-

search in New Testament studies again at Oxford which eventually resulted in being a professor at the Toronto School of Theology. He also worked as a journalist at the Toronto Star, contributing a regular column on religious and ethical issues. He has authored some thirty books, ten of which were Canadian best sellers. Some of the many accolades he's received include being recognized as: “One of the wisest spiritual guides in contemporary culture” and “well skilled in the art of communicating complex religious ideas.”

The more he studied, the more convinced he became that we should not speak of God literally; His must be the language of allegory and parable, of poetry, myth and metaphor. Our ritual suggests that “the secrets of Nature were then unveiled to your view.” Tom Harpur builds on that idea: “There is more to learn about the mysteries of God in nature than all the preachers and holy books put together.” The original religion of the American native contained some of the highest forms of spiritual teachings ever conceived. Indeed, its discernment of the importance of what is now referred to as “the feminine principle” in nature, in human consciousness, and in the being of the Creative Spirit, coupled with the sacredness of the natural world reveals that it has possessed from time immemorial, those truths which are considered avant-garde in Christian theology. They also hold a belief in a spiritual realm which permeates the whole of creation. This world of spirits, gods, wonders, and numinous powers has a deep and abiding connection with the natural world. In his

book *Born Again*, Harpur recalls his days as a student teacher at Big Trout Lake in northern Ontario. One of the problems encountered on reserves today, including their high suicide rate, may be accounted for by the loss of their spiritual heritage. Instead of trying to discover and understand the spiritual traditions and rituals of the conquered first inhabitants, the government and the missionaries assumed they were the vestiges of a savage past and needed to be eradicated as swiftly and thoroughly as possible. The ill-fated residential schools program was a part of this process.

Harpur draws attention to the ancient Egyptian roots of Christianity and the need to understand the myth and allegory of the Christ within all of us. The junior warden's tracing board points out our Egyptian roots. The world today recognizes the unity of all life; "...we are descendants of the same stock, partakers of the same nature, and share in the same hope." In the past the church reluctantly admitted the fact that the sun, not the earth is the centre of our system. Today we must once again recognize the complexity of the cosmos and acknowledge that we know very little of the theories as to its behaviour. Einstein's *Theory of Relativity* has been succeeded by quantum theory which is now being supplemented by chaos theory. It is extremely complicated but may address the notion that our thoughts, let's call them prayers, can and actually do affect and change the world around us. In other words we can actually become the masters of our fate. Should we consider this ability to effect changes by simply thinking of the desired result as similar to the creative fiat by which all things first were made (i.e., *the word*)?

Harpur sees Christ as the central figure in the current chapter of one of mankind's oldest dramas, the prototype of the soul of the individual. The life and story of Christ is, in reality, a parable explaining the lives of all of mankind. We are bearers of the divine within. Indeed the scriptures address this in 1 Corinthians verse 3, chapter 16: "*Know ye not that ye are the temples of God, and that the spirit of God dwelleth within you?*"

In *Born Again*, he presents a biographical overview of his life explaining how he came to question the restrictive views of the Church and more importantly how his new views have strengthened his belief in God, in the immortality of the soul and of the certainty of some form of life in the hereafter. As we are charged to "...look beyond the narrow limits of particular institutions..." so too in this book he chronicles one man's escape from the narrow grip of religious fundamental-

ism to a fuller realization of the mythological and symbolical lessons of the scripture, of that spark of divine spirit that incarnates every human being, the old, old story, which is at the heart of every religion.

Distinguished Canadian neurosurgeon, Dr. Wilder Penfeld notes that the brain acts with an energy all its own, making decisions and putting them into action by employing various mechanisms of the brain. But it is something more than those mechanisms themselves. New developments in physics, neurosciences, and the latest research on the human nervous system are showing a radical distinction between the body and the mind. Obviously (perhaps) the mind depends upon the brain as its tool but it is different from and far greater than the brain itself. The mind seems to act with an energy all its own and neuroscientists now regard it as a "*distinct and different essence*" from the body rather

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***"There is more to learn about the mysteries of God in nature than all the preachers and holy books put together."***

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than simply an electrochemical reaction of the brain. Since the mind and will or spirit is then non-material, it is possible that in death it is not subject to the disintegration and decay that affects the body, including the brain, and hence may be considered as immortal. The mounting evidence for life after death deals with a reality that science is not yet equipped to weigh, measure, or validate in a laboratory.

The very shape of our apron reinforces this concept. Its four sided body represents our physical body while the three sided triangular flap is emblematic of the spiritual. Together they represent the spirit within and reinforce the concept that we are all connected, hence our universal brotherhood. The white leather, from which it is made, is a reminder of the necessity to observe a strict purity of life and conduct. The clasp is in the form of a serpent, which is recognized as a symbol of wisdom. When worn, the serpent has its tail in its mouth thus forming a circle, the geometric form without beginning or ending, a symbol of eternity and a subtle reminder of the underlying theme of the Craft. In essence we become the point within that circle. ∴



*This article first appeared in the spring 2011 issue of Masonry in Manitoba.*

**Speculative Freemasonry claims to have evolved from the noble art of architecture, in particular the operative science of cathedral building.**

Pillars mark mankind's first attempts to emphasize the vertical dimension and our earliest desire to ascend toward the heavens, the dwelling place of the divine. Vitruvius, an early Roman architect, is the author of the celebrated treatise *De Architectura*, which continues to be considered an authority on the classical design of temples and public buildings. He classified the orders as we know them today. He also observed the divine proportions of the human body. However, the idea of having two pillars stand at the entrance to a temple began many centuries before Rome and even before the famous temple of King Solomon, which we refer to in our ritual.

The concept of two pillars guarding a temple may well date back to the great natural pillars that stood at the west end of the Mediterranean, which at one time marked the edge of the known world.

The first man-made pillars are credited to Thutmose I, who was pharaoh from 1524 to 1518 BCE. He had two obelisks erected at the entrance to his temple at Karnak in praise of their god Amun. He was also the first to have his tomb carved into the Valley of the Kings. His name means: Thoth is born. Thoth being the ibis-headed god of writing. His granddaughter, Hatshepsut claimed a divine birth and was the only female pharaoh, ruling from 1498 to 1483 BCE. All Egyptian obelisks came from the same Aswan pink granite quarries. As well they all followed similar guidelines in their construction. They stood ten times their baseline and tapered so that they would converge at a point 20 times





their base. The pyramidion on top was set at 73° so that the height of the pyramidion was equal to the baseline.

No discussion of pillars related to Freemasonry could be considered complete without including those two great pillars, which stood at the porchway or entrance to King Solomon's temple. The furniture in most

*“...the idea of having two pillars stand at the entrance to a temple began many centuries before Rome and even before the famous temple of King Solomon...”*

lodge rooms includes a pair of pillars to represent those important features of the original temple. Ritual also informs us that those pillars were intended to remind the people of those wondrous pillars of fire and cloud, which assisted the Israelites in their escape from Egyptian bondage. The Canadian ritual and the Volume of the Sacred Law state that these pillars were 18 cubits high with a diameter of four cubits. The Ancient York rite states they were 35 cubits high, which makes their height almost nine times their diameter and more closely corresponds with the older obelisks and the pillars of more modern times.

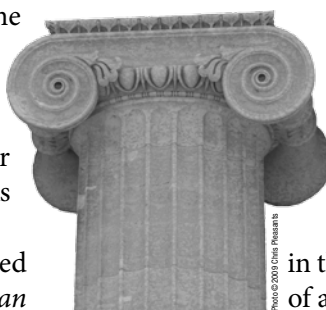
In the junior warden's lecture, we are first introduced to the three Greek orders: *Doric*, *Ionic*, and *Corinthian* to which respectively are assigned the virtues of *strength*, *wisdom*, and *beauty*. In addition to the attributes of the Deity, they symbolically support our order. Later two Roman orders, *Tuscan* and *Composite* are added.

The *Doric* order is one of the earliest, dating back to 500–400 BCE. It is called *Doric* because it was the style developed by the Dorian Greeks. Like so much of our culture it actually had its roots in Egypt a millennia previous. Pottery from the funerary temple of Queen Hatshepsut shows a similar design. Her reign is noted for trading missions into Africa and her two obelisks are among the tallest in Egypt. She was one of Egypt's

greatest Pharaohs yet, apparently because of her gender, most of the references to her reign have been obliterated. So even in its infancy *Doric* architecture was intended to represent *strength*.

*Doric* architecture is the simplest of the three with the height of the columns being roughly six or seven times the diameter at the base. According to Vitruvius, it is based upon the proportions of the male figure and is designed to convey the impression of great strength. There are usually twenty flutes (round vertical ridges) separated by an *arris*. The Parthenon, erected about 450 BCE, uses *Doric* columns, as does the Acropolis, which featured a statue of Athena, the goddess of warfare; hence, in this case, it is her strength, rather than her beauty, that is emphasized.

A *Doric* column sits directly on the stylobate (a continuous pedestal) with no base. It is topped with a simple ring capital. Above is an architrave, which serves as a header or lintel, supporting the frieze and topped with a cornice. The frieze is an ornamental or sculptured band running across the top of the wall while the cornice is the edge of the roof and, speaking in today's building terms, would be referred to as a fascia.



The *Ionic* order is of a later date and originated in the Greek communities of Ionia, situated on the west coast of present day Turkey. This more decorative and refined order appears to have had its origins in the ivory and metal work designs of ancient Phoenicia and Syria.

*Ionic* columns are more slender and graceful with their height being approximately nine times the diameter at their base. An *Ionic* column sits on a base consisting of two convex mouldings, each called a *torus*, located above and below a concave moulding called a *scotia*. The column itself has vertical fluting. The capital is moderately decorated with distinctive scrolled spiral volutes on each side. The whole idea, to copy the feminine figure with the scrolls representing curly hair and the fluting the dress, is to present a more graceful and elegant appearance than the stalwart, masculine design of the *Doric* column. This particular design was widely used on buildings involved with learning and so we associate it with *wisdom*. This concept probably is best expressed with the caryatid, which is actually a graceful feminine figure holding a key and a scroll and signifies the combining of feminine grace with wisdom.

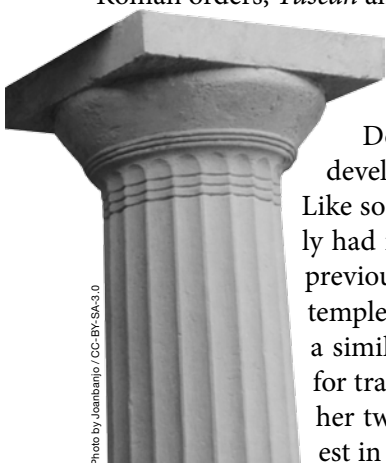


Photo by Joehamilton / CC-BY-SA-3.0



The final Greek order is the *Corinthian*, which is distinctive mainly because of the elaborate decorating of its capital. Vitruvius was probably simply repeating an existing Greek legend when he explained its origin, in which an architect observed an abandoned basket that had been overgrown by an acanthus plant. The effect was so stunning

Photo by Carol M. Highsmith

# Again That Farewell Strain...

Most Worshipful Brother Don Beattie began his Masonic journey with his initiation in Assiniboine Lodge No. 7 on August 17<sup>th</sup>, 1987, his passing to the Fellowcraft degree on September 17<sup>th</sup>, and his raising to the sublime degree of a Master Mason by his father on November 16<sup>th</sup> of that same year. He began his progression through the chairs as inner guard in 1989 and was elected worshipful master in 1993.

Don served as the JRC Evans lecturer in 1995–1996 and as district deputy grand master for the second Masonic district in 1997–1998. That latter year also saw him elected to the grand lodge's board of general purposes. In 2001, he was elected junior grand warden of the Grand Lodge of Manitoba and progressed through the grand line serving as the grand master in 2004–2005. During his tenure, *Brother Bear* of the famed Winnipeg Bears on Broadway was created and today graces the grounds of the Masonic Memorial Temple on Corydon Avenue in Winnipeg as a lasting legacy of the Freemasons of Manitoba.

Don was a charter member of Union Historical Lodge No. 108 serving as their first junior warden and as worshipful master from 1998–2000. He donated countless hours working on the grounds and restoring the lodge building situated in the Homesteader's Village at the Manitoba Agricultural Museum in Austin, Manitoba. To him, it was a labour of love.

Don was also an honorary member of Templum Sion Lodge of Freemasons No. 186 serving as their worshipful master in 2009–2010. On his behalf, the Donald W. Beattie Scholarship Award was instituted to recognize both a worthy student and also Don's contributions as a freethinker, a Freemason, a craftsman and builder, as well as a man who prized education and knowledge.

Don was a charter member and driving force behind the creation of Hiram Abiff Lodge of Research U.D. in May of 2014 and served as their first worshipful master.

In addition to being dedicated to Craft Freemasonry, Don was an active member, very often holding a position of leadership, in almost every concordant body

including: Keystone Chapter No. 2 Royal Arch Masons, Portage Council No. 17 Cryptic Rite Masons of Western Canada, Mount Carmel Preceptory No. 44 Knights Templar, The Valley of Winnipeg Ancient and Accepted Scottish Rite of Freemasonry, Electa Chapter No. 2 Order of the Eastern Star, Grand Valley Conclave No. 36 Red Cross of Constantine, and the Royal Order of Scotland.



Photo ©2014 Anthony Fernando

Don was a lifelong learner and teacher. He brought his great skill as an educator into the lodge and gave regular instruction to the brethren of Assiniboine Lodge No. 7. To the entire jurisdiction he communicated that knowledge through Masonry in Manitoba starting in the spring of 2011, when he became editor. In addition to being editor, he contributed an enormous amount of written material to the publication over the course of his four year tenure, enlightening us all with his wisdom.

The lessons the Craft teaches about charity were not lost on Don. Starting in 2000, he volunteered as a weekly driver for the Masons Care cancer patient transportation program and continued in that capacity for 14 years until the time of his passing.

In addition to being a speculative Mason, Don was a skilled carpenter and builder and has, with his gifted hands, left a legacy of beautifully crafted works to be appreciated by future generations: the Masonic room, with the inlaid Masonic floor, located in the original homestead of M.W. Bro. Douglas L. Campbell, dedicated in 2009 and located at the Fort la Reine Museum in Portage La Prairie, the tiled floor in the anteroom in the Masonic centre in Portage la Prairie, and the beautiful boardroom table located in the Masonic Memorial Temple in Winnipeg to name but a few.

Throughout the years, M.W. Bro. Don Beattie has enriched the lives of many with his gentle and knowledgeable leadership. His wisdom and strength of character have been greatly inspirational to both the members of our gentle Craft and to the many others, both young and old, whose lives he touched. Happy to meet, sorry to part, happy to meet again... ∴



ASSINIBOINE LODGE NO. 7, A.F. & A.M.  
&  
HIRAM ABIFF LODGE OF RESEARCH U.D., A.F. & A.M.

*present*

# BEHIND THE



A MASONIC RETREAT

# Veil

*Join us as, assisted by that light which is from  
above, we peer behind that mysterious veil, which  
the eye of human reason cannot penetrate...*



FRIDAY, OCTOBER 23<sup>RD</sup> & SATURDAY, OCTOBER 24<sup>TH</sup>, 2015

AT THE PORTAGE MASONIC CENTRE IN PORTAGE LA PRAIRIE, MB

- › TABLE LODGE
- › EDUCATIONAL SESSIONS
- › SCOTTISH RITE MASTER MASON DEGREE

Due to the nature of the educational sessions, attendance will be limited to Master Masons. Friday night registration begins at 6:00 PM followed by cocktails, dinner, and a table lodge. Saturday morning registration begins at 8:00 AM with the first educational session beginning at 9:00 AM.

The registration fee for both days is \$95. For those planning on attending only one day, either Friday night or Saturday, the registration fee will be reduced to \$75. Please note that the registration fee does *not* include the cost of hotel accommodations.

For those brethren coming from afar, a block of rooms has been reserved at the Super 8 in Portage la Prairie for the night of October 23<sup>rd</sup>. Contact the Super 8 at 1-204-857-8883 to book your room and give them this group confirmation number: 969-299331. Rates are \$98.10 for single occupancy or \$102.60 for double occupancy. Deadline for hotel booking is October 2<sup>nd</sup>. Free shuttle service to and from the lodge will be available.

RSVP via e-mail to W. Bro. Chris Pleasants at [cplea@live.com](mailto:cplea@live.com) before October 2<sup>nd</sup>, 2015 and indicate which days you will be attending.