

MASONRY *in* MANITOBA

SUMMER EDITION
2013





he importance the sun plays in our ritual is emphasized by its presence, loud and clear, on the grand master's apron. What lessons are contained within this symbol? In the opening of the lodge in the entered apprentice degree the junior warden is asked where he is situated. The response is "*in the South*" to mark the sun at its meridian, in other words at its meridian height and strength. The senior warden in the West observes the setting or dying sun. This harkens back to ancient Egypt where it was considered a miracle that the dying sun in the evening would somehow miraculously be reincarnated and arise once again the next day, undiminished in its strength and glory and continuing to enable and support life on planet Earth. Exactly what happened during its long journey through the underworld during the long hours of darkness could only be speculated. However, rituals were developed so that their deceased pharaohs, who were considered as gods, could also survive death to live for all eternity. Their bodies would be mummified and buried with servants, tools, and supplies, well prepared to enjoy the hereafter, shining as one of the stars in the celestial canopy which appeared each night.

Similar rituals were developed in many ancient civilizations such as Persia, Egypt, and Greece. They became known as the ancient mysteries and although little is known about the specifics, they generally dealt with some of the most basic questions mankind had about the nature of life and death, his relationship with the Creator of earth and the cosmos, and his prospects for continued existence following death. One of the best known of these mysteries was practised in Eleusis, Greece and existed for over a thousand years. The story comes from one of the richest works of classical antiquity, the Homeric hymn to Demeter, dating from approximately 600 BCE. It involved Demeter, the goddess of agriculture, her daughter by Zeus, Persephone, and Hades the god of the underworld. One day Hades, infatuated by Persephone's beauty abducted her with Zeus' permission as she was gathering flowers and carried her to the underworld where she would be his wife. Demeter, distraught with grief, searched far and wide and in her grief refused to let the crops grow. Zeus, now fearful for the future of mankind, ordered Hades to return Persephone to her mother. Unfortunately she had eaten a pomegranate seed and so could not return to earth permanently. A deal was worked out where she would spend one third of the year with Hades in the underworld and the remaining eight months with her mother back in the land of the living. Hence she was one of the first to have overcome death and although she was born of the gods, mankind too could hope to copy her example. Those who were initiated into the Eleusinian mysteries were taught the knowledge necessary so that they too might enjoy a happy *hereafter*. Those mysteries were communicated in a cave, reinforcing the idea that the secrets were concealed within the womb of the earth, in the darkened underworld and this is a possible reason why we communicate the secrets in our three degrees in the darkened, north side of the lodge.

The worshipful master is situated in the East to represent the reincarnated sun and he is charged to imitate it by communicating light and instruction to his brethren.

As master masons we discover that we have come from the East, the home of the rising sun and a gateway to the sacred

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underworld. Of course we cannot discover that which is lost in our journey to the West for as we know now the mysteries are not located here. They are located in the East, from whence we have come and to which that divine and immortal spirit within, will eventually return.

Those initiated into the ancient mysteries were taught the doctrine of one supreme God, the theory of death and eternity, the mysteries of nature, the states of reward or punishment after death and the ultimate restoration of the soul.

While there is no direct connection between Freemasonry and those ancient mysteries it is clear that those who drafted our ritual succeeded in weaving the same messages into the fabric of the story of the building King Solomon's fabled temple and the unshaken fidelity of his principal architect. ∴

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Traditions begin easily in our fraternity and die hard! After only three years we can assert that it is tradition to deal with the past master's rank in our summer issue. We are preoccupied with the upcoming annual grand communication where the leadership of the Craft will be passed to a new grand master and a number of new faces will be welcomed around the board room table. Today, hopefully, with a strategic plan in place, there should be no surprises but we will stay the course as a new team takes the helm and leads us for the ensuing twelve months. It is encouraging to have two men willing to let their names stand for the office of junior grand warden and also to have ten men anxious to join the board of general purposes, to assist in determining our fate for the next three years.



We recognize that our future depends upon the skill and ability which those elected and appointed to govern the Craft bring to the table. Leaders, by and large, are created not born and it is important, nay critical, that we develop the leadership potential of our membership. Education has always been critical to the development of society and is a primary reason for Freemasonry being feared by despots and dictators alike. We have a history of being not only a society of men who prize honour and virtue but also those who seek and follow the truth—indeed we claim that even life is not too dear a price to pay for the defense of truth. While we encourage education as an agenda item for our meetings let us not lose sight of the importance of leadership as well as a study of the symbolism and esoteric lessons concealed within the fabric of Freemasonry in our quest for light. Our educational article in this issue deals with an overview of the book which has been selected as a reference text for our study of the art of leadership, *The 21 Irrefutable Laws of Leadership* by John Maxwell. Copies are available in the Masonic Resource Centre for use by lodge education officers in preparing interesting and pertinent presentations.

Up to a decade ago, based upon the renewed interest in the Craft demonstrated south of the 49th parallel and reinforced by the phenomenal success of Dan Brown's novels, we predicted the influx of interested, educated young men who come to the Craft seeking something. Perhaps they are not certain what they want but I maintain that their quest involves the underlying *end* of Freemasonry, to demonstrate the fundamental nature of our very being, our relationship with the cosmos and with

the Creator. The adjective *esoteric* describes this knowledge and the term was considered completely alien by our father's generation and still is by many of our brethren. It alludes to that information which should not be shared with society at large but restricted to those initiated into the mysteries. That is the sole reason we are an initiatory society, so that we can operate in a secure, sacred space where those ancient mysteries can be intelligently discussed by men who share in the desire to understand the very nature of their being. Let us be open minded enough to allow the Craft to evolve and meet the needs of today's young mason.

As a means to that end we will again be hosting a retreat at Assiniboine Lodge. It will be held on Friday night, September 27th and Saturday, September 28th. The theme is *Beyond the Pillars* and will focus on the mysteries of the fellowcraft degree. Many regard this degree as being relatively unimportant but it contains a vast amount of knowledge which is a prerequisite to the lessons of the sublime degree to follow. The Friday night table lodge will feature a guest speaker, yet to be finalized and the Saturday program will highlight the degree of fellow as depicted in the Ancient and Accepted Scottish Rite ritual. We are limiting the number to 50 brethren so please register early to avoid disappointment. Registration forms and further information may be obtained from our lodge website: www.assiniboinelodge7.com

Our current practice of mailing a copy of this publication to every brother is proving very successful and the grand lodge can now justify a portion of our expenses as we are an effective means of communicating with all the brethren. Nevertheless, additional funds are required to continue our full colour format, to which end the Friends of Masonry in Manitoba program now enters its second year. Many thanks to those who donated \$20 (or more) to the cause, recognizing the value of the magazine. Contributions may be made directly to the grand lodge, noting Friends of M in M on the memo line on your cheque.

Freemasonry forms a critical part of the history of Manitoba. The museum in Gimli is featuring a display brought in from the Bruce County Museum and Cultural Centre. It is entitled *Freemasonry - a history hidden in plain view*. The exhibit promotes the knowledge, appreciation and understanding of masonic history and Freemasonry's influence upon our society today. Plan to include a visit to this display this summer.

Their website is: www.brucemuseum.ca .:

York Rite Sovereign College

By R. W. Bro. Al Christoffersen

The York Rite Sovereign College of North America exists primarily to be of service to the York Rite of Freemasonry. Constituent colleges must declare fealty to the grand lodge of their respective jurisdictions. The prerequisite for membership, which is by invitation only, is good-standing in all four York Rite bodies: lodge, chapter, council, and preceptory or commandery (United States). *"Whoever would be great among you must be your servant, and whoever would be first among you must be your slave: even as the Son of Man came not to be served but to serve."* ~Matt.20:26-27-28

The York Rite

The York Rite takes its name from the ancient English city of York, around whose minster, or cathedral, cluster many masonic traditions. Here, these traditions tell us, Athelstan, who reigned more than a thousand years ago and who was the first king of all England, granted the first charter to the masonic guilds. Here, in 1705, was a grand lodge in London, to whose constitution the Grand Lodge of England later appealed as the true source of authentic Freemasonry. Though early disappearing from the masonic scene, this grand lodge left an indelible impression upon the institution, and its name, York, will survive as long as Freemasonry continues.

Origin of the College

The York Rite Sovereign College of North America came into being in the City of Detroit, Michigan on January 6th, 1957. It was the result of a meeting called by Richard W. Lewis, Past Grand High Priest of the Grand Chapter of Royal Arch Masons of Michigan, and attended by the heads of the four Michigan York Rite grand bodies and a number of distinguished masonic leaders from other states. These founders, responding to a need which had long been recognized in the York Rite, outlined the structure and purpose of the new organization and arranged for its incorporation.

Purposes

The purpose of the York Rite Sovereign College of North America, as set forth in its constitution and by-laws, are as follows:

1. To foster a spirit of cooperation and coordination among each of the bodies of York Rite masonry.
2. To assist in worthy efforts to improve the ritualistic and dramatic presentation of York Rite work.
3. To conduct an education program in order to inculcate a greater appreciation of the principles, ideals and programs of York Rite masonry.

4. To strengthen York Rite masonry in every possible manner.
5. To build up a love of country and to aid and support genuine patriotism.
6. To reward outstanding service to York Rite masonry by awards, honours and other methods of proper recognition.
7. To support charitable and benevolent endeavors of Freemasonry.

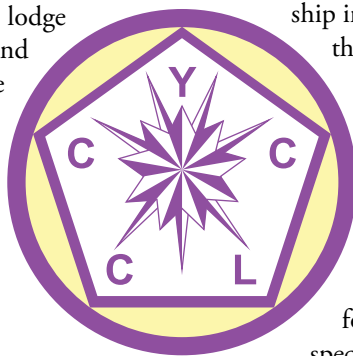
York Rite Colleges

The first York Rite college was constituted on June 15, 1957 in the City of Jackson, Michigan. From here, the new organization spread rapidly from coast to coast and from north to south and by 1970 colleges had been established in fourteen states and one province of Canada. Membership in a college is by invitation, and is restricted to those who hold membership in all of the other York Rite bodies. Since the primary object of every college is to foster a spirit of service and to promote and support the York Rite in every way possible, it is no surprise to find many of the leaders of the Craft numbered among its ranks. Here they find a common ground from which they can act for the welfare of all York Rite bodies without special favour to any. Colleges have been active in the organization of York Rite festivals, degree teams, drill corps, and many other functions which serve to assist, coordinate, and unify the Rite.

The Sovereign College

The York Rite Sovereign College of North America is the supreme governing body for all colleges within its jurisdiction. As such, it endeavors to promote all those activities which favour the accomplishing of its stated purpose. Among these is the awarding of certain honours for outstanding service. The Gold Honour Award may be given to any mason for unselfish and faithful service in any branch of the York Rite. The recipient need not be a member of a college, nor is it required that he be a member of all the other York Rite bodies.

The Order of the Purple Cross of York, the highest honour of the college, is conferred upon those members of the college who have distinguished themselves by their service to humanity or to the Rite. The recipients are designated Associate Regents of the Sovereign College, and from their ranks are chosen the regents or active members of that body. The sovereign college meets in general assembly once each year, generally in late July or early August. ∴



The 21 Irrefutable Laws of Leadership

Leadership, the very word conjures images of knights on horseback leading their armies into war, or of chairmen in the board room determining the path their country or corporation will pursue, or of charismatic zealots inspiring their followers to one cause or another. We all like to imagine we can be a leader, inspiring the brethren of our lodges to achieve the goals that we dare to dream for our futures. One basic realization is that to be an effective leader one needs to be in possession of a great number of skills, more than any one person normally possesses. Hence the fact that in most cases leaders are not born, they are developed. There are many books written on this topic and while they employ different terminology, the basic fundamentals of leadership are common to them all.

Several years ago the grand lodge held a training session led by the grand master of Michigan, M.W. Bro. Bob Conley. His “bible” would be a book written by John Maxwell entitled *The 21 Irrefutable Laws of Leadership*. It was attended by two brothers from each district with the idea that they would in turn conduct training sessions in their respective districts. This, it was hoped, would result in stronger leadership in our lodges, more efficiently run districts and eventually a body of qualified, skilful men who would gravitate toward Grand Lodge and through their united efforts strengthen the fabric of Freemasonry in this jurisdiction. Like the widow’s son, it was hoped they would raise a superstructure perfect in its parts and honourable to the builders, to the Craft and to society as a whole.

Perhaps now with an influx of young men at the beginning of their careers the importance of leadership training will be more evident and this project which has sat on our tracing board for far too long, will be put into action. The 10th district has conducted training this spring.

Mr. Maxwell illustrates his 21 laws with examples which we might be somewhat familiar with but now we learn the rest of the story and how utilizing this law made such a difference to the eventual outcome. Basically the 21 laws are as follow:

1. Leaders are not born but developed. A person’s leadership ability determines his level of effectiveness.
2. Leadership depends upon team effort. The true measure of a leader is influence, nothing more, nothing less.
3. There is a process to be followed. Leadership ability develops as you work on it; nothing is immediate.
4. The fourth law is that of navigation. Anyone can steer the ship but the leader is the one who plots the course.
5. This is the law of addition. Developing a team approach depends upon serving others.

6. Trust is the foundation of leadership. No one will follow a person whom they do not have faith in.
7. Hand in hand with trust is respect. Both must be earned!
8. Sometimes intuition plays an important part, but evaluation ensures that the course is advantageous.
9. Magnetism is important; you become what you attract!
10. Connection is also vital. Knowing the sources of needed resources helps to reach the goal.
11. These last two laws lead to the law of the inner circle. A leader’s potential depends upon his inner circle of advisors.
12. A secure leader gives power to others, empowering both colleagues and staff.
13. This law is the law of the picture. People need to share the vision, to see and realize the goal.
14. The law of the buy-in explains that people first have to accept or buy into the leader. Once they accept him or her they will be prepared to accept the vision as their own, to take ownership in the project.
15. Leaders always find a way for their team to win, even if it is only a partial victory and then celebrate that victory.
16. Momentum is a leader’s best friend and must be carefully cultivated. It is vital in sports and equally important to achieving success in any circumstance.
17. This law is of priorities. Being busy does not necessarily lead to success. Ensure that your activities are contributing to achieving the goal.
18. The law of sacrifice is included in the general charge. There can be no real greatness without self denial.
19. Timing is critical. Plan to ensure that key events and activities are executed at the most opportune times.
20. This law deals with explosive growth. Its premise is that by working with or leading a group of followers you may well experience growth, but by leading or training leaders growth is more likely and may well be explosive! Hence our interest in developing the leaders entering the Craft today.
21. Finally he concludes with the law of legacy. We all want to leave something to be remembered by and this is a powerful motivating tool in achieving the desired end or goal. ∴

Masons Care – Partners for Life

The Freemasons of Manitoba Partners for Life blood donation group made 186 donations for 2012, along with attracting 18 new first time donors. For our efforts we were presented the **Outstanding Achievement** award by Canadian Blood Services at the partners award luncheon in January held at the WCC.

Accepting the award on behalf of the Freemasons of Manitoba Partners for Life initiative:



L to R: R.W. Bro. Doug Webster, R.W. Bro. Stan Barclay, V.W. Bro. Claire Nesbitt & Mr. Bruce Wattinger of CBS

The Freemasons of Manitoba were also selected as one of the 6 groups to setup a table to display what our group does in order to attract members, donations, and new donors. We were the only community group asked to do so, the others were large business concerns such as Manitoba Hydro. The event was attended by almost 200 people. It was an excellent opportunity to expose the Craft and our commitment to this community involvement project.

For 2013 the Freemasons of Manitoba have pledged to make 200 donations as a Partners for Life group. At the start of March we were at 38 donations which is on track to make our pledge, but it would be excellent to again substantially exceed that number. Currently we have approximately 75 donors in the group, but a few have needed to drop off for various health reasons, so we need to rekindle our efforts to attract new donors. We could, one day, be one of the larger donor groups in Manitoba if we continue to build on this initiative, but it won't happen without the help and support of many more brethren along with their family and friends. New ideas are always welcome.

It takes 4 donors a month to help someone with a blood disorder, 8 donors a week to help someone with Leukemia, 5 donors to help a heart patient and up to 50 donations to save a car accident victim. The need is constant, the gratification is instant. As masons we can show *brotherly love* and extend *relief* to our fellow creatures in the hour of their affliction by the simple act of blood donation. If you have never donated before or if it has been awhile since you last donated please consider calling Canadian Blood Services at 1-888-2DONATE today to book an appointment, and if possible bring along a friend, co-worker, or a family member to do the same.

Friends and family members are welcome to participate as well. ∴

Daughters of the Nile is an international association who hold their annual sessions at the home temple of the supreme queen, this year's ceremonial, their 100th, will be conducted in Grapevine, Texas. Sphinx Temple No. 116, Daughters of the Nile conducted the installation of officers in an open format. This year, on March 23rd they installed their 58th queen, Lori Lamb. Her installing queens were P.Q. Linda Martens and P.Q. Marilyn Kowaluk. Lori's mother, P.Q. Betty Mackay placed the crown on Lori's head. Betty was queen in 1972. It is interesting to observe that Betty received her 50 year pin on the night that Lori was elected as Princess Badoura. Badoura is the first office on their line, followed by Princess Tirzah and Princess Royal. Unlike Craft lodges the Junior Past Queen has a specific job in the initiation of new members and like the Craft lodges they are attracting a number of young women joining the daughters in supporting the Shriner's hospital in Montreal.



Congratulations Queen Lori and her officers. We extend our best wishes for a successful year! ∴

Western Night

Our junior grand warden suggested to the masonic family that a dance with a western theme would provide a nucleus for an enchanting night of dining and dancing. On Saturday, March 9th his idea became a reality!

Ninety eight members and friends, outfitted in their western finery, boots, jeans and ten gallon hats chowed down to a delicious steak and baked potato dinner. Following dessert, when the tables were cleared off the fun began.

The Silver Dollar Band, featuring Johnny Deitrich from Portage la Prairie struck exactly the right note as the dance floor was alive for the next four hours. Traditional foxtrot, waltz and polkas were interrupted with more modern line dancing, so that everyone had a blast!

The silent auction was a big hit with a wide variety of offer-



ings, from guy tools to entertainment packages, even the necessary ingredients for a romantic getaway. The baskets were donated by many of the concordant bodies.

The grand master offered his congratulations to Bro. Ron and his committee for planning and executing this wonderful evening and announced that the proceeds would be directed to the scholarship endowment fund of the music camp which is located at the International Peace Gardens.

By the way the annual meeting of the International Peace Gardens Lodge will be held on Saturday, August 10th. ∴

138th Annual Communication of the Grand Lodge of Manitoba

The grand master, M.W. Bro. Allan J. Hadley extends warm fraternal greetings and invites you to attend the 138th annual communication of the Grand Lodge of Manitoba which will be held on Friday and Saturday, June 7th and 8th. The event begins with a formal banquet in the evening of Thursday, June 6th, 2013.

The formal opening with the introduction of guests and visitors will take place on Friday, June 7th beginning at 9:00 am. The installation of officers will be in traditional open format beginning at 1:00 pm on Saturday, June 8th. There will also be an incoming grand master's reception and celebration on Saturday evening.

Further information and tickets are available through the grand lodge office. Remember this is **our** grand lodge and your support is considered essential!

Nominees for the Board of General Purposes 2013-2016



V.W. Bro. Joel Richard Lacoursiere Northern Light Prince Rupert's Lodge No. 1

Initiated: 2007
 Worshipful Master: 2010–2012
 Unity District Chaplain: 2012–2013
 Unity District Secretary: 2012–2013
 J.R.C. Evans Lecturer: 2012–2013
 Profession: Healthcare Facility Management



R.W. Bro. Emad Bishurat Ancient Landmark Lodge No. 3

Initiated: 1995
 Worshipful Master: 2005 and 2013
 Board of General Purposes: 2008–Present
 Profession: Business Owner



R.W. Bro. Ron Clement Russell Lodge No. 62

Initiated: 1980
 Worshipful Master: 1986, 1987, 1998, 2005
 D.D.G.M. 5th Masonic District: 1990–1991
 Parkland Masonic District: 2012–2013
 Concordant Bodies: Thrice Puissant Grand Master Scottish Rite
 Profession: Financial Services



R.W. Bro. Phil Zubrycki Empire Lodge No. 127

Initiated: 1987
 Worshipful Master: 1996
 Secretary: 1989–1992 and 2002–2011
 D.D.G.M. Unity District: 2012–2013
 Board of General Purposes: 2005–present
 J.R.C. Evans Lecturer: 2005–06
 Honours and Awards: Grand Master's Meritorious Service Award 2004
 Grand Master's Award for Merit 2010
 Concordant Bodies: Royal Arch Masonry
 Cryptic Rite
 Preceptory
 Profession: Retired Teacher

Nominees for the Board of General Purposes 2013-2016 *(Continued)*



R.W. Bro. David English

Initiated Norwood Lodge No. 119:

Worshipful Master:

D.D.G.M. Unity District:

Concordant Bodies:

Keystone Lodge No. 185

1961

1982

2009–2010

Past Grand First Principal Royal Arch Masons

Past Thrice Illustrious Master Cryptic Rite

Past Presiding Preceptor Knights Templar

Past Commander Noah Royal Ark Mariner

Past Sovereign Master Allied Masonic Degrees

Past Grand Governor York Rite Sovereign College

Past Worthy Grand Patron Order of the Eastern Star

Past Grand Intendant General Red Cross of Constantine

Knights of the York Cross of Honour Kt Commander



W. Bro. Melvin G. Arabe

Initiated in the Philippines:

Worshipful Master:

Concordant Bodies:

Profession:

Fil-Can Cabletow Lodge No. 189

1990

Acacia Lodge No. 111

Khartum Shrine (Director's Staff)

Electrical Engineer

Nominees for the Junior Grand Warden 2013-2014



W. Bro. Dennis Lorteau

Initiated:

Worshipful Master:

Grand Sword Bearer:

Concordant Bodies:

Profession:

Ancient Landmark Lodge No. 3

2003

2009

2011–2012

Associate Provincial Guardian

Job's Daughters International

Physiotherapist Assistant



R.W. Bro. Stanley J. Barclay

Initiated:

Worshipful Master:

Grand Standard Bearer:

Board of General Purposes:

Concordant Bodies:

Profession:

St. John's Lodge No. 4

2001

2006–2007

2007–2010

2010–Present

York Rite

LAN Administrator

Balloting opens Friday, June 7th from 8:00 am to 8:00 pm and Saturday, June 8th from 8:00 am to 10:00 am.

Look well to your ballot.

On Freemasonry in the New Millennium

By Bro. Adam French

Freemasonry is an ancient organization and an even more ancient philosophy. The ideals it supports have affected and been affected by nearly every age: American independence, the enlightenment and reformation, the crusades, medieval Europe, and ancient Egypt. Many figures in the Old Testament play pivotal roles in Freemasonry, as they do in Christian, Jewish, and Muslim faiths.

A wealth of deep personal understanding across the broad perspective of time offers to us a deep wisdom about ourselves and the world we live in, but a more immediate and pressing question remains: How do the ideas of an ancient society with its hidden understandings apply to us now, where all the answers are three thumb taps away, everyone is entitled to be special, and our heroes are those who have merely amassed the most?

In this essay I will examine and compare the identifying characteristics of Freemasons and the new millennium.

Freemasons are men, this is fundamental as it encumbers the most telling features of men and masons. There are many different people a boy can become on his way to becoming a man. A mosaic society, so welcome, tolerant, and compassionate will offer no resistance to any choice he might make, and in fact makes nearly anything possible. As men in an empowered age, it can be difficult to find virtuous ideas we can truly feel are our own.

Freemasonry provides its brotherhood with a particular identity. The simple knowledge that one is not alone in his efforts for real piety and virtuous acts is a solid base for his endeavors, just as the cornerstone endeavors to be a constant support for the structure which is erected upon it.

As men, we as Freemasons cherish a number of honourable characteristics. We value responsibility and the sort of integrity one can only display through their actions. We value our abilities, we thank the Great Architect of the Universe for what He's blessed us with, and we deeply appreciate the time and dedication the refinement of these abilities demand. We want to use our skills and abilities to solve our own problems, and relive the difficulties of others.

The *Millennials*, a term used to describe the generation born after 2000, are often referred to as *the ME generation*. Its *Popular* message leaves little room for the concept of charity, which when compared is often presented at best as a weakness, too often as imprudent or impractical, and at worst as bait for a hidden plot.

This digital age we find ourselves in is marked by technical advances in many fields. How we heal ourselves and sustain ourselves has benefited from this new capacity as much as

how we entertain ourselves. Media's ever-present messages press a sort of heavy hyperbole. Everything in excess, and partisan absolutes leave one feeling shallow, without depth, and in search of a current in a standing sea of talk and opinion.

In contrast, men *suffer in silence*. We refuse to ask for directions, and far prefer the *do-it-yourself* method. We judge the value of a man by what he has accomplished, and by the virtues those actions reflect. Often our own deeds are held in secret, only to be offered up for judgment when the time for judgment comes.

These comparisons support and contradict each other in many ways, but the questions remain: How do I integrate these two worlds, one an ancient society, the other wreathed in the razor wire of new frontiers, into something truly my own? What is the masonic response to the new millennium? To these questions, I offer these three conclusions:

1. Honour the power that guides you by listening to the inspirations it provides you.
2. Know who you are, what you can do, what that makes you capable of, and accept responsibility for it.
3. When you do for yourself and others, do so in silence, without expectation of gratitude, appreciation, or accolade. ∴

York Rite Grand Convocations

The York Rite side of Freemasonry has just concluded their grand convocations at the Holiday Inn South. On April 24th and 25th the Cryptic Rite Masons or more properly the Grand Council, Royal and Select Masters of Western Canada, under the leadership of the Most Illustrious Grand Master Bill Cooper reported on their year's activities and installed the next grand master of Western Canada, Most Illustrious Companion Dale Appel hailing from Saskatchewan. Entertainment at their windup banquet was provided by Jerilyn Bulaong, an attractive young lady with a beautiful singing voice. She is the daughter of Bro. Raul Bulaong, Chaplain of Fil-Can Cabletow Lodge No. 189.

The next two days the Royal Arch Masons of Manitoba held their annual convocation under Most Excellent Companion Gary Dunn, the Grand First Principal of Manitoba. One of their highlights is the selection of a recipient for their Philanthropic Fund and this year they will present \$4,000 to the Rainbow Walk Clinic. They installed Most Excellent Companion Dean Hawes. ∴

The often talk about the three great though emblematic lights of Freemasonry but the three lesser lights are only mentioned once, immediately after being restored to light during our initiation. Here we feature an altar surrounded by the three lesser lights, representing the sun which rules the day, the moon which governs the night and also the master of the lodge who too should endeavour to rule and govern his lodge with equal regularity.

Some of you may recognize the setting. It is Assiniboine Lodge No. 7 and 135 years ago when it was chartered it was a York Rite lodge, and was authorized to meet on the Wednesday on or before the full of the moon.

Soon Portage la Prairie would host another lodge. Marquette No. 21 was chartered in 1883 but a short 6 years later it would consolidate with Assiniboine Lodge. From that union we retained our dark blue and gold aprons and from Marquette Lodge adopted the *Emulation* or Canadian ritual. In the background you may notice a warden's chair one of a set, which was donated to the lodge by Royal Arch Masons Chapter No. 99 GRC and Keystone No. 2 GRM in 1894 and a gavel which is formed of oak from the tower of St. John's Cathedral erected in May 1833 and donated to us by The Assiniboine Lodge No. 114 on September 20, 1926. Our building was erected in 1932, at the height of the depression and speaks volumes about the dedication and determination of our members at that time and which we are pleased to report remains undiminished! ∴

