

SUMMER EDITION  
2016

# MASONRY *in* MANITOBA



Our cover features a stone disc known as the Aztec Calendar Stone or Sun Stone. It is one of the most iconic relics of the Aztec Empire. Almost 12 feet across and weighing 22 tons or more, it was first carved in the 15<sup>th</sup> century for use as a sacrificial altar, although there is dispute as to which Emperor was in power at the time.

Although it is called the Calendar Stone, it is not so much a calendar as a tracing board, on which symbols of time, space, and the elements of the universe as the Aztecs understood it are carved. At its centre is the sun-god Tonatiuh, surrounded by several concentric circles of symbols.

The first set of symbols appear on four squares surrounding the face of the sun-god. These represent past ages, for the Aztecs believed that the world had been destroyed and recreated four times before the present age, by each of the four elements. The most recent was destruction by floodwaters, which bring to mind the story of Noah and the flood.

Surrounding the innermost circle is a ring on which are inscribed the 20 names of the days according to the sacred Mayan calendar. These 20 days are repeated 13 times in the 260-day sacred year. In the same way that our weekdays are combined with numbers to get expressions like “Tuesday the 3<sup>rd</sup>”, so also days in this Mesoamerican calendar were combined with numbers to get dates like “8 Chikchan” (my birthday actually). Just imagine if we had 20 weekday names but only 13 days in each month. There was also a 365-day solar calendar much like ours running at the same time, and the two calendars got in sync every 52 years, at which time there would be a great festival for 12 leap days, which realigned the solar calendar. This 52-year cycle should not be confused with the 400-year cycle in the Mayan long count calendar, which most recently ended in December of 2012.

The decorative ring around the day-names contains symbols of jade and turquoise, the latter of which is a symbol of the sky and the calendar as well as other things. The large arrows point to the cardinal directions of north, south, east, and west so important in all cultures and a key symbol in Masonry.

The outermost ring is composed of two serpents meeting face to face at the bottom of the stone. These serpents, called fire serpents, are symbols of time, the main theme of the stone and one of the themes of our current issue. ∴

Cover Photo by Anagoria / CC BY 3.0

# MASONRY *in* MANITOBA

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Articles relating to significant Lodge events and Masonic education are encouraged. Please direct submissions to the editor at: [masonryinmanitoba@gmail.com](mailto:masonryinmanitoba@gmail.com)

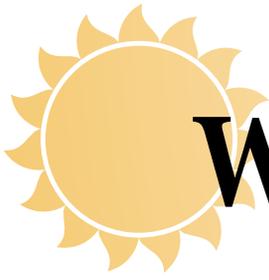
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# Wisdom to Contrive...

First off, I'd like to thank all involved with the 141<sup>st</sup> Annual Communication of the Grand Lodge of Manitoba which was held on May 28<sup>th</sup>. Many hands went into making the event a success, with too many names to be listed here, but be assured that your efforts did not go unnoticed. Compressing Communications into one day for the first time seemed to be well received, and everything ran smoother than anticipated.

It has been a busy first month serving as Grand Master; with my first Lodge visit being to Wayzata Lodge No. 205 in the twin cities area as a guest of the Grand Master of Minnesota, M.W. Bro. Robert Darling, on his official visit to that Lodge. Since the first Lodge in our jurisdiction was formed by the Grand Lodge of Minnesota, it was fitting that my first lodge visit was to a Minnesota Lodge. I was then happy to be one of three sitting Grand Masters in attendance at the Annual Communications of the Grand Lodge of Wisconsin. I have also attended the Grand Lodge Communications of South Dakota, North Dakota, and Saskatchewan. My first visit to a Manitoba Lodge was made to the public installation of officers at Fil-Can Cabletow Lodge No. 189, where I was greeted with Public Grand Honors and which, as always, was a very pleasurable evening for all in attendance. We also visited the Job's Daughters June Bethel meeting which was well attended and the young ladies did themselves proud. Unfortunately the Supreme Guardian was unable to be in attendance as had been planned. At the Charleswood Lodge's ladies night, I was happy to be able to present a 50 year medal

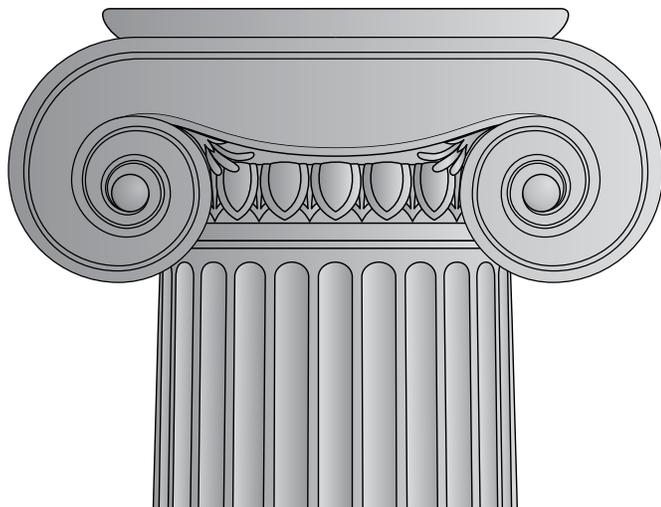
to one of their long serving brothers, which along with the pulled pork and great fellowship made for another very enjoyable evening. My first official visit to a Manitoba Lodge was made to Russell Lodge No. 62 on June 21<sup>st</sup>, where I was received in full form and treated royally in every respect. Of course the highlight of the month was the consecration of Hiram Abiff Lodge of Research which was numbered 191 G.R.M.; it is not nearly often enough that we get to perform this ceremony. So we are off to a great start of the new Masonic year and I look forward to serving our jurisdiction in the upcoming months.

Special Projects has also had a busy month with a new van needing to be purchased for the Masons Care initiative which provides vehicles and volunteer drivers for the Transportation Service of the Canadian Cancer Society, Manitoba Division. This year's Special Projects appeal is to purchase another new van for Masons Care along with helping in the replacement of the roof of the Masonic auditorium at the International Peace Garden. This year's appeal kicked off a little earlier than usual to make sure we could commit to fund our jurisdictions' portion of that project. To date thanks to several Lodges and many individuals over \$10,000 has already been raised, but there is still a long way to go to cover the entire 2016-17 appeal, so your financial help is, as always, most appreciated.

I extend my best wishes for a safe and enjoyable summer to all. If you can, please stop in at Canadian Blood Services to donate a pint, as summer is the season of the most need. I look forward to perhaps seeing you in my travels over the summer and most certainly in Lodge this fall. Keep active and spread the cement of brotherly love; may the Great Architect of the Universe bless you and yours!

Sincerely and fraternally,

M.W. Bro. Stan Barclay  
Grand Master .:



# Better Ritual: Telling a Story

By R. W. Bro. Mason Jardine

**When it comes to Masonic Ritual, Masons tend to fall into two camps: those who consider that there is only one way of doing the ritual—their way—and those who cannot take rituals seriously.**

**B**oth of these positions are extreme and do not really help produce better ritual. Sometimes we find our rituals performed by those who do not bother to familiarize themselves with the ritual and the story it tells, stumbling through their part with a book in their hand, but not even knowing when it is their turn to participate. Red-faced anger and constant pointing out of errors does not help, because their problem is more fundamental than mere error. Is there a way in which we can communicate the importance of the ritual without being rigid about it?

For an answer, we can turn to another realm where rituals are important: the world of religion.

The American Jewish anthropologist Barbara Myerhoff wrote a wonderful paper in 1983 called “Ritual and Storytelling: A Passover Tale”. In it she made a number of observations about her family’s Passover Seder which she had videotaped and applied them to the way

cause it is rhythmic, because it is repetitive, because it uses a special vocabulary, all ritual takes ordinary things and makes them extraordinary. The means it uses are everywhere the same. Whether it’s an African initiation ceremony in Botswana or a Jewish storytelling session in Los Angeles, ritual sets the ordinary apart by its use of language, gesture, costume, posture—sensuous things. And those sensuous things are very persuasive and invite us to suspend disbelief, exactly as we do in a theater.” If it doesn’t do this, it is not ritual.

What Myerhoff says can not only be applied to other religious rituals but also to Masonic rituals. These also have a background story, the building of King Solomon’s Temple, as well as the foreground story of what is happening in the ritual itself. Myerhoff talks about the official book of the Passover ritual, the Haggadah, and how the family interprets it, adds to it, and leaves parts out, creating a form of the ritual unique to the family. In the same way, every Lodge has its own traditional way of doing things, often different from that of any other Lodge. There is a tension between what is general and what is particular.

She talks about that tension as well in terms of generations. One of the most significant points (indeed, perhaps the essential point) of Passover is that the story and the ritual is to be passed to the next generation. This is the same thing Masons do when we initiate new members: we tell them the story of the ritual so that it will be preserved. We want “our children’s children to celebrate with joy and gratitude the annual recurrence of this auspicious solemnity.” The youngest children at the Seder do not get a very sublime message, nor do our candidates understand a lot of what happens in their degrees, but they both get an unforgettable experience. In due course the candidates themselves become those

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*...ritual sets the ordinary apart by its use of language, gesture, costume, posture—sensuous things.*

rituals work in general. There is, of course, a story behind Passover which is found in the Bible, but Myerhoff went further and said that the ritual itself is a story, and how you perform the ritual is how you tell its story.

First of all, it is essential that the performance of the ritual be considered important by all its participants. In order to make it work, we have to leave the ordinary world of common sense behind. Myerhoff says, “Be-



*A 19<sup>th</sup> Century Seder Plate. The plate is inscribed in Hebrew with the six foods to be served: a bone, boiled egg, bitter herb, charoset dressing, vegetable and lettuce, each of which has multiple symbolic meanings.*

who perform the ritual, and here a negotiation occurs. The older generation has its traditions, but the newer one needs to adapt them to their own needs. This is how Myerhoff says this dynamic works with the Seder: “The problem is how to get the children to receive what you have to teach in some form that you consider valid and recognizable, and to take that version and make it their own. That is the struggle of the parent or the one who is passing it on. The struggle from the children’s point of view is how to take that stuff and make it have something to do with their lives, how to adapt it, how to make it useful, how to make it speak to the world around them. If either of these tasks fails, the whole thing fails.”

What we can take away from this is that ritual is fluid and naturally susceptible to change, with new traditions being formed and those that are no longer relevant dropping away. Any Mason who has been a member for a long time has seen this happen. But at the same time, these changes cannot obscure and obliterate the main story of the ritual—on the contrary, they should revitalize it.

Therefore to make our ritual effective, all Masons, and especially Masons who are the presiding officers in rituals either in Craft Lodge or in a Concordant body, must understand the whole story of the ritual that is being presented. As a test, take another Brother who

has taken the same degree, and explain, without referring to the Work, what happens in that degree. Do not use the words of the ritual—this is an exercise in knowledge, not memorization. Try to be as specific as possible about what Myerhoff calls the “sensuous things”: sounds, gestures, postures, actions, costume.

If you can do this, you have a grasp of where the degree is going, so that at any point you will know when you have to take part, where you have to be, and what you will have to do, either as the presiding officer or as someone on the side and everywhere in between.

If, on the other hand, you cannot do this, you will find yourself totally at sea, unable to anticipate what is coming next, unable to make what you are doing at any stage make sense in terms of what follows, and unable to comprehend what is going on even if you are staring at a book through the entire ceremony.

Having two brothers tell the story of the degree to each other will have an added advantage, especially if one is older and the other younger. When, as is inevitably the case, some details will be missed, a discussion can take place on how important those details are. Do they need to change? Why are they there? Do they really enhance the story? These questions are the start of the kind of negotiation Meyerhoff has described, which keep ritual fresh and relevant as it is passed from generation to generation. ∴

# Symbols of Time

By R.W. Bro. Mason Jardine

## One of Masonry's persistent allegories is that of *Time*.

**T**ime is conceived of in Masonic symbolism in two different ways, each of which contains an important moral lesson. The first is suggested by Aristotle's descriptions of a play having a beginning, a middle, and an end. So too can we look at a specific period of time having a beginning, middle, and end which define it. And each of these parts has its own symbolic value. One such period of time is the day.

Thus as the sun rises in the east to open and enliven the day, we look to the east for new insights and new knowledge. From the point of view of Europe, where Masonry had its origin, all revealed religion came from the east, from across that vast expanse which ends only at the China Sea. India, Persia, the Middle East and Arabia are the source of the revealed religions. Likewise, to the Renaissance mind, secular knowledge came from the Persians, the Greeks, the Egyptians and the Arabs. The connection between knowledge and the sunrise is specifically stated in the work and is connected with the typical alignment of the cathedrals where our operative forebears toiled.

As the sun reaches its meridian at the middle of the day, it is High Twelve, or as some want to say, High Noon. The impulse to refer to a gunfighter showdown is correct, for High Twelve is a time of confrontation. We remember that Hiram Abiff met his untimely death just after praying as was his wonted custom at High Twelve. High Twelve, when the sun is in the south (for

anyone living in the northern hemisphere) is also the time for taking refreshment and a rest from labour.

As the sun sets in the west, the day ends. It is time to receive your daily wages, to receive your just reward for the good work which you have done during the day.

The principal officers of the Lodge stand for these three times of day. The Master in the east is the rising sun. The Junior Warden in the south is connected with mid-day. His jewel, the plumb rule, is to test verticals and is rightly associated with a time when the sun is, or would be if we were at the correct latitude and there were no time zones or daylight saving time, directly overhead, describing a perfect vertical. The Senior Warden in the west is connected with sundown. The setting sun reminds us of equality because it is connected with the Senior Warden and the level, and it is the time when every brother gets his just due, and all inequalities are mended.

The symbolism of the duration of a day is paralleled by the symbolism of the lodge meeting, which opens from the east, is controlled in the middle from the south, and is closed in the west. And both of these are paralleled by the symbolism of the duration of a lifetime. A lifetime, too, has a beginning, a middle, and an end. The symbol of three steps refers to these three stages in life: youth, maturity, and age. We think of the riddle of the Sphinx, which asks what creature walks on four legs in the morning, two at noon, and three

at night. The answer is the man who crawls as a child, walks on two legs as an adult, and in his old age walks with a cane. Note the parallel between the three stages of life here and the three parts of the day. We might think also of the Neopagan triple goddess of maiden, mother, and crone, expressing the same three parts of a lifetime. The symbolism here is often related to the three parts of a month: waxing, full moon, and waning. Again, a lifetime is related to a shorter time period, in this case, a month. In some cases, the symbols of a lifetime are related to those of a year, as at new year's, when the outgoing year is depicted as an old man armed with the Scythe of Time, and the new year as a baby.

Thus death is depicted as "Low Twelve", a time when all is in darkness, save the glimmering light of the stars, because the day is done and the sun has set and is hidden. We are admonished to perform our allotted tasks while it is yet day, before the sun sets.

Our three degrees likewise allude to the three stages of life, to birth as an Apprentice, to mid-life as a Craftsman, and to the completion of our life's work and our just reward as a Master.

But there is another view of time which involves another set of symbols. Rather than a period of time being viewed as having a beginning, middle and end, time is often viewed as cyclical, where every period of time only brings one back to where we were at the beginning: the days pass, the moon waxes and wanes and the seasons come and go. We see symbols of time as a cycle in the circumambulation of the Lodge, passing by each of the cardinal directions in turn. Our actions imitate the earth as it circles the sun, represented by the

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beginning...*

altar. Their clockwise motion also depicts the apparent movement of the sun from the rotating earth. If we stood at the north pole in mid-June, we would see the sun move around the horizon in a clockwise manner.

As we do this, we create a circle around a fixed point, in the same way that the compasses do. And the point



Photo by Michael Himbeault / CC BY 2.0

within the circle, the result of the use of the compasses, is a symbol of extreme depth and has many meanings in our work. One such meaning is the year. The point within the circle is often depicted, especially in Ancient work, as being bounded by two parallel lines, both tangent to the circle. In terms of the orbit of the earth, these would represent two dates at opposite ends of the calendar. Those two parallel lines are likened to the Holy Saints John, whose feast days are June 24<sup>th</sup> and December 27<sup>th</sup>, approximating the solstices which are indeed found at opposite ends of the calendar.

So for each High Twelve, there is also a Low Twelve, just as for each St. John the Baptist day there is an equal and opposite St. John the Evangelist day.

Our most familiar allusion to the circular nature of events is our hope and belief that no matter how much sorrow we may encounter, even should we be separated from each other by death, we will return to the happy state with which we started. And so, it is "Happy to meet; Sorry to part; Happy to meet again." ∴





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*D.D.G.Ms. for 2016-2017*



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*Our new Junior Grand Warden, R.W. Bro. Norm Lyons*



Photo ©2016 Lynn Latozke

*M.W. Bro. Stan Barclay and his lady Donna*



Photo ©2016 Lynn Latozke

*Brethren from Doric Lodge honour M.W. Bro. Church*



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*Grand Lodge Officers for 2016-2017*

# Upcoming Events in Masonic Education

By V.W. Bro. Dan Garroni, Grand LEO

## Looking for a better lodge experience?

Consider attending the Education and Leadership Conference *Journey to the East*, featuring R.W. Bro. Robert Herd, Past Grand Orator of Colorado, author of the book *The Initiatic Experience*, and editor of Living Stones Masonic Magazine, on Saturday, August 20<sup>th</sup>, 2016 at the Holiday Inn Airport West, 2520 Portage Ave., Winnipeg. This all-day event starts with registration at 8:00 A.M. and runs until approximately 4:00 P.M. The cost is \$30 or \$50 if you wish to attend the lunch at which there will be a guest speaker, but seating is limited so book early. Dress code is business casual.

Whether you are going through the chairs for the first time or you are a long time Past Master, advancement in Masonic knowledge and leadership never ends. It's up to you to contribute to making your Lodge the best that it can be.

Contact Grand LEO V.W. Bro. Dan Garroni for more information and to register at [vwbrodan@gmail.com](mailto:vwbrodan@gmail.com). Also watch for details on The Lodge Education Officer Workshop in late September, open to all LEOs

and Lodge Officers who are interested in making their Lodge meetings more interesting, educational, and fun!

And keep in mind the dates October 21<sup>st</sup> and 22<sup>nd</sup>, 2016 for the Masonic retreat *Decoding the Mystic Tie* at the Portage Masonic Center, Portage la Prairie. There will be a Table Lodge and speaker on the Friday night and educational sessions throughout Saturday. The cost is \$50 for Friday, \$40 for Saturday and \$75 for both. Help decipher what it is that makes Masons Brothers. To sign up or to get more information, contact W. Bro. Chris Pleasants at [cplea@live.com](mailto:cplea@live.com).

V.W. Bro. Dan Garroni is the Grand Lodge Education Officer (GLEO) for 2016-2017 and is at the service of every LEO, Worshipful Master, or individual Brother, to assist in providing resources and information for lodge education, presentations, advancement in Masonic knowledge, and a better lodge experience. To invite V.W. Bro. Garroni for an official GLEO visit to your Lodge for an educational presentation or discussion on lodge revitalization, contact him at [vwbrodan@gmail.com](mailto:vwbrodan@gmail.com). ∴

## Royal Arch Grand Convocation

M.E. Comp. Al Hadley, Grand First Principal



Photo ©2016 Bert Chambers

Three Grand Principals, left to right: Comps. Cliff Hartmeier, Al Hadley, Jack Fryatt



Photo ©2016 Bert Chambers

# The *Evolution* of a Ritual

By R. W. Bro. Mason Jardine

**Where did we get that glorious charge starting with the words “Brethren, such is the nature of our institution...” we hear at the Grand Lodge Installation and all other Installations?**

**M**any Lodges, as well as the Grand Lodge, install officers on a date near St. John the Baptist’s day in June, while others have chosen St. John the Evangelist’s day in December. Anciently Lodge Officers were installed on both, as they were elected for a six month term.

The ceremony for Installation of Lodge Officers can be traced to Anderson’s Constitutions of 1723, in which the ceremony of instituting a new Lodge, including the installation of its officers, was described. The brother to be installed as Master is presented to the Grand Master who asks if he is “well skill’d in the noble science and royal art.” In response, the Master-Elect is said to be one “whom I know to be of good morals and great skill, true and trusty and a lover of the whole fraternity, whereso’er dispersed over the face of the earth.” Certain charges are read to the Master-Elect and he is asked “Do you submit to these charges, as Masters have done in all ages?”

A more complete ritual is found in the Illustrations of Masonry by that master ritualist William Preston, first printed in 1792. In Preston’s ritual six regulations were added to the nine charges. We also find that the Master, being installed, then himself installed his appointed officers (the Wardens, Secretary, Deacons and Stewards) in words very similar to those we now use, including the charge to the Wardens. The brethren were also charged with the first paragraph of the final charge. Even by the end of the nineteenth century, however, the ceremony was primarily thought of as being associated with the formation of new Lodges as recently shown at the Consecration of Hiram Abiff Lodge No. 191.

Enter Thomas Smith Webb, the greatest American ritualist. Webb composed the charge to the master we now use, and also the last paragraph of the final charge,

in around 1808. Both of these were adopted for use in English Lodges.

The secret installation of the Master had been a part of the ceremony for many years but was not conducted separately and in the absence of those who were not Installed Masters until the Lodge of Reconciliation had it split away in 1827. Its form was exactly as we now have it by 1880.

By the late nineteenth century, English installation rituals closely resembled ours except that the new Master still installed his officers, and the Working Tool lec-

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*...the Working Tool lectures of each of the degrees were delivered in full to the new Master...*

tures of each of the degrees were delivered in full to the new Master as the tools were presented to him.

However, by this time, the Grand Lodge of Canada had become independent, and in 1874 formed a committee to regularize the ceremony. This committee deleted the long working tool lectures and revised the final charge. This was the work of the great Canadian ritualist, V.W. Bro. Otto Klotz. Klotz inserted ten new paragraphs between Preston’s and Webb’s, the last eight of which were his own composition, including all of “the ideal of a Freemason”. The result is the beautiful and uniquely Canadian long charge as we know it today. Thus our ceremony is the work of four great ritualists, two English, one American and one Canadian: Anderson, Preston, Webb and Klotz. ∴

