



# MASONRY IN MANITOBA

www.grandlodge.mb.ca

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No. 7

## OUR VISION

Freemasonry in Manitoba will be the pre-eminent fraternal organization committed to improving good men through fellowship, leadership and education.

## OUR MISSION

To teach and perpetuate a fraternal way of life of high moral standards through self-improvement, brotherhood, community involvement and benevolence.

## THE GRAND MASTER'S MESSAGE

**G**reetings Brethren,  
We trust that all of you have survived the icy conditions of the last few days and are safely navigating both on foot and by vehicle. Conditions were certainly not the best in any part of the province so that you will all have been affected in one way or another.

We would like to thank and offer our sincere appreciation to both MW Bro. Steve Kane and RW Bro. Bruce Taylor for organizing the first class Robbie Burns Night. The evening was a resounding success from start to finish with the wonderful entertainment of the Shrine Pipe Band, the singing of Brochan Lom, the dancing of the Ina Sutton Dancers and finally the music of the dance band "Murray Riddell." The Scottish Thistle corsages made by Lady Barbara Forzley for the ladies were a special treat as was the Drambuie for the men.

As well, a very special thank you to artist W Bro. Ludolph Grolle who donated four wonderful paintings to the Robbie Burns Night as door prizes. His giving and Masonic way should be an inspiration to all of us

The "Just a Buck" campaign supporting the Canadian Museum of Human Rights "Journey of Hope" campaign was officially launched in Saskatchewan last weekend at their board meeting and received overwhelming support. In the coming week RW Bro. Kris Goodmanson will be making a presentation at the Conference of the Grand Masters of

North America. It is our hope that this initiative will be received by all the Grand Masters attending.

We would like to see all Lodges participate in this project and would encourage you to contact RW Bro. Goodmanson if you would like to have a presentation made to your brethren.

The Grand Lodge of Manitoba has authorized an amnesty program for the year 2009. This will allow suspended members to return to their Lodge by remitting their 2009 dues. We would hope that all Lodges will contact all suspended members of their lodge and invite them to rejoin their Lodge and once again participate in all lodge activities.

Plan now to attend the Ceremony of Amalgamation of Beaver Ionic Lodge No. 25 and Windsor Lodge No. 138 which will take place on March 4, 2009 at MMC. The new lodge will be known as Beaver Ionic Lodge No. 25.

The Ceremony of Consecration of the Fil-Can Cable Tow Lodge No. 189 will be held on April 28, 2009 at MMC. Please mark your calendar and plan to attend.

We have enjoyed visiting with many of you however there are still a number of lodges we would like to visit, so please submit your request for an Official Visit by the Grand Master to the Grand Secretary in the near future.

Fraternally,  
Ted

# GRAND MASTER'S ITINERARY

## MARCH 2009

3	Vermillion Lodge	Dauphin		OV
4	Amalgamation Beaver Ionic Lodge and Windsor Lodge	MMC	7:45 pm	OV
9	Ophir Lodge 100 <sup>th</sup> Anniversary	Masonic Hall, Beausejour	7:00 pm	OV
10	Kilcona Lodge	East Kildonan Masonic Temple	7:30 pm	OV
11	Wheat City Lodge	Masonic Temple, Brandon	8:00 pm	OV
13	Jobs Daughters No. 9 Bud, Spud & Steak Night			
16	Ancient Landmark Lodge	MMC	7:30 pm	
20	Board of General Purposes	MMC	7:00 pm	
27 - 28	All Canada Conference of Grand Masters	Winnipeg		
30	Masonic Memorial Centre Annual Meeting	MMC	7:30 pm	

## APRIL 2009

2	Fenwick Lodge	Masonic Temple, Brandon	8:00 pm	OV
3	Capitol Lodge	East Kildonan Temple	7:45 pm	OV
7	Carberry Lodge	Carberry Masonic Building	8:00 pm	OV
17	Board of General Purposes	MMC	7:00 pm	
23	Mound Lodge	Masonic Hall, Pilot Mound	8:00 pm	OV
25	Scottish Right Open House	MMC	10:30 am	
28	Consecration of Fil-Can Cable Tow Lodge	MMC	7:00 pm	OV

*Requests for Grand Master's Official Visits must be made in writing to the Grand Secretary.*

## THE MATRIX

The Winter Solstice may signal a new beginning but it is merely the conception of the new life which will be realized at the equinox or for those of us on the prairies, a few short weeks later. March 20<sup>th</sup>, the Vernal Equinox marks the beginning of that wonderful, eternal Spring who brings with her new life, rebirth, vitality and a sense of wonder. Every year, although we know with a certainty that it will happen, we marvel at the wonders of nature. Buds that formed last fall and waited patiently throughout the worst punishment winter could inflict, suddenly spring forth with the most delicate shades of green. Birds cover thousands of miles of uncharted countryside to return to the exact spot where they nested or were hatched last year. Baby animals are born, eggs are incubated and hatch, flowers put forth their colourful, fragrant blossoms and the whole of nature is seized with an intensity of purpose as daylight infringes brazenly long into what formerly was night. The plans upon the eternal tracing board boggle the mind; every living creature, every plant, every animal, all of creation acts according to pre-destined activities. Evolution notwithstanding, every creature is born with the instinct to do what it is supposed to do in order to survive.

Operative masonry was at the winter of its life in the late seventeenth century. Let's look at the world at that time and try to understand how and why speculative Freemasonry was able to burst upon the scene in the early years of the next century. What social changes manifested themselves during this time period to enable a dying operative craft to literally rise, Phoenix like, from its ashes to become the world's largest fraternity and to make such an impact upon future generations?

The seventeenth century dealt London a series of severe blows. The Great Plague swept through the city and indeed parts were literally deserted when the Great Fire in September 1666 burned practically the whole city. When the smoke cleared there was barely one fifth of the city left standing. A short five years later well designed brick houses had replaced the overcrowded wooden slums. A well known architect and early Freemason, Sir Christopher Wren was an important factor in both the layout of the city and the subsequent construction of many new churches, including the great domed St. Paul's Cathedral. The frenzied activity within the operative lodges could not be sustained and by the turn of the century they were in serious decline.

This modern city of London may well have been a catalyst for lifting its inhabitants out of the Middle Ages and into a period known as The Enlightenment. The year 1660 is considered to be the beginning of The Royal Society which began several years previously as Robert Boyle's 'Invisible College.' It attracted a professional audience, who met weekly to discuss items of interest and later to publish treatises and books on matters of philosophy, science and religion. It truly enticed many of the great minds of the time. Isaac Newton was elected a fellow in 1671. Operative stonemasons at the time were held in high esteem. Their heritage was that of the great cathedral builders who combined a practical skill with a theoretical knowledge embracing several disciplines; architecture, astronomy and religion. While the exact nature of the inner workings of their 'lodges' is largely unknown it did provide a template for these great minds to build a society that would embrace the higher ideals of mankind, which at the time were sorely lacking in London and in society everywhere. They envisioned a society which embraced as its ideals the equality of all men which they would carry under the banner of 'brotherly love.' They also recognized the need to support each other — which of course included their widows and orphans — in times of difficulty. Finally, and probably most importantly, they needed to be able to search after and publish the truth, even if it put them in conflict with the official position of the Catholic Church.

At this moment in our history man became more acutely aware of his spiritual nature. There were several contributing factors. An English translation of the Bible

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was completed in the 14<sup>th</sup> century but it was the advent of the printing press in the 1450's which prompted a wider distribution and a keener interest in spiritual matters. It was in 1517 that the Protestant Reformation began with Martin Luther posting his 95 Theses. While the Catholic church stressed the authority of the Pope as their spiritual head, the Protestants believed each individual could develop a personal relationship with Christ. The Eucharist proved particularly divisive as the Protestants viewed the sharing of bread and wine as a remembrance or a celebration of The Last Supper as opposed to it actually being the body and blood of Christ. This division between Catholics and Protestants was clearly demonstrated during the 16<sup>th</sup> century. Mary I (1516 - 1558) who persecuted the Protestants was followed by Elizabeth I (1533-1603) who persecuted the Catholics. Clearly England was ready for a 'safe' place where one could experience and develop a relationship with his Creator unencumbered by the peculiar dogmas of established religion or the views held by the monarchy. There was one version of the Bible which made a significant impact upon society. This was the Geneva Bible, printed in 1560 it would remain in print for nearly a century and was published in approximately 140 versions. Its principal features were its easy to read type, numbered verses and extensive notes designed to explain the text. Even Shakespeare and Milton included excerpts from it in their works. It also proved a source for much of our modern ritual. Much of the Old Testament of the Bible originated as the Torah, which has come to signify both the 'Pentateuch' which shares the first five books of the Bible as well as the entire body of Jewish teachings. The new rituals were designed to convey the universality of man's spiritual nature. It is only natural that those who designed this ritual made reference to certain events from a Christian perspective for while they would have known certainly many of the early brethren would not have been aware that the events recorded in their Bible were 'borrowed' from Hebrew traditions. The first words we hear following our Obligation as an Entered Apprentice: *"In the beginning God created the heavens and the earth"* are the most widely accepted translation of the opening lines of the Torah and that is the source of God's word in the Volume of the Sacred Law which lies upon most of our Altars.

The operative stonemasons were no strangers to the Bible. The icons they carved onto the walls of their impressive Gothic cathedrals taught its lessons well. So too, their stained glass windows and statues brought its stories to life. These were incorporated into the operative mason's ritual. The metaphor of building a temple was a great way to give common working tools the role of teaching moral values. All they needed was a dying and resurrecting hero to address mankind's unanswered questions about life and death and what happens next. Again, the Bible provided the name of an expert Craftsman who was employed by King Solomon. Rather than Hiram being resurrected after his untimely death, every Master Mason would figuratively represent him and subsequently be lifted out of the grave, exposing what has been present all along but possibly not previously realized: the presence of the Divine within each of us.

With these concepts as their guiding principles the early Speculative Freemasons, drawing heavily upon existing traditions, designed a modern ritual and established the first Grand Lodge. It proved too modern for some and those who clung to the old workings formed a second Grand Lodge. Over a century later they would reconcile their differences and join to form the United Grand Lodge of England. They offered a choice of rituals, the Emulation or modern work and the more traditional Ancient York Rite, which satisfied both the 'Moderns' and the 'Antients.'

Every spring we celebrate all of these things: the strengthening sun which awakens nature to a new season of life and growth, the Craft which embraces the teachings of antiquity within its timeless ritual and the ultimate lesson which lies at the centre of it all, the presence of an immortal soul and the divine nature of all mankind.

- MW Bro. Don Beattie

## ISRAEL'S DREAM

At the last Board of General Purposes meeting, our Senior Grand Warden formally launched our fund raising program in support of the Canadian Museum of Human Rights. It has been a long time coming. At the All Canada Conference in 2005 Ms. Kim Jasper addressed the assembled Grand Lodge officers from across our great country regarding Israel Asper's dream, which today is about to become a reality.

He was not the only man known as Israel who had a dream. The other one's dream is portrayed on the Tracing Board in the Entered Apprentice Degree. We recognize it as Jacob's Ladder, but Jacob was also known as Israel. It is recorded in Genesis: "*Your name shall no more be called Jacob, but Israel, for you have striven with God and with men and have prevailed.*" In his dream he saw angels ascending and descending its 72 rungs. We identify only the three principal ones: Faith, Hope and Charity. The symbolism of Jacob's Ladder is significant as it links Heaven and Earth, God and Man.

There are several factors linking the Museum of Human Rights and Freemasonry. Democracy marched with Freemasonry as it spread across the face of the globe. It was first in the Masonic Lodge that men were given the right to elect their leaders. Elsewhere rulers were selected by rank and fortune, not their ability to rule and govern. This was the beginning of a respect for the rights and dignity of each individual. The museum will present to its countless millions of visitors many of the human rights violations which man has inflicted upon his fellow man. In Freemasonry it is the level which demonstrates that we are all sons of Adam and we are admonished to treat all mankind as a brother. The final station in the museum will be a Chamber of Reflection where visitors can meditate, pray or just spend some time in quiet reflection. Freemasonry's Altar provides a similar opportunity. Regardless of one's perception of God he can kneel at our Altar and find his God. His Holy Book could and should be open upon that Altar. Tolerance and respect are the cornerstones of Freemasonry. We are taught to look beyond the narrow limits of secular religion and to celebrate the spiritual nature of all mankind.

Despite the free fall of the world's economy there is an optimism based upon the atmosphere of change which has so recently occurred in the United States of America. It has been said that one need not be charismatic to be a leader for it is in the act of leading that one demonstrates charisma. Watching and listening to Bro. Kris speak so passionately about this project it is easy to get caught up in his enthusiasm. The words "Yes we can!" apply here also.

- MW Bro. Don Beattie

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## NOMINATIONS FOR GRAND LODGE POSITIONS

The Grand Secretary reminds you that the deadline for nominations for the Grand Lodge Officers and members of the Board of General Purposes is March 15<sup>th</sup> 2009. If you know a worthy brother who would serve the Craft well please consider asking him to stand for election this year. The rules and procedure for the nomination process are printed below:

**R-18.1** *Eight members of the Board shall be elected for a three year term by ballot, at each Annual Communication of Grand Lodge. Any additional vacancies that may exist among the elected members of the Board shall be filled by election for the unexpired term thereof, by ballot at each Annual Communication of Grand Lodge.*

**C-19** *Nominations for the elective offices of Grand Lodge and for the Board shall be made in writing by a member of Grand Lodge and received in the*

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*office of the Grand Secretary not later than the fifteenth day of March preceding the Annual Communication of Grand Lodge at which they are to be presented. Each nominee shall be a Past Master and a member in good standing of Grand Lodge, resident within the Province of Manitoba.*

Forms are available from the Grand Lodge Office. Contact information can be found at the bottom of this page.

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### W. Bro Glen McDougall Honoured



At their January 16<sup>th</sup> regular meeting the brethren of Assiniboine Lodge No. 7 honoured their second oldest Worshipful Master (1965) with the presentation of his 50 year medal. The presentation was made by three of the Past Grand Masters who call this lodge their home. Pictured (l to r) are MW Bros. Bob and Roy McMillan, W Bro. Glen McDougall and MW Bro. Don Beattie.

Bro. Glen began his working life as a barber working at RCAF Station Portage la Prairie. It was a fairly easy job as there was not too great a variety in the styles requested however the long hours of standing took its toll on Glen's knees. He then opened a Datsun dealership and such was his reputation that clientele from as far away as Saskatchewan and Flin Flon made the trip to Portage for their vehicle servicing.

Glen is a cancer survivor and on occasion drives people from Portage to Winnipeg for their treatment.

With the surname McDougall it is surprising that Glen tasted his first haggis that evening, but much to his credit and to the healthy state of his constitution he went back for seconds.

Congratulations W Bro. McDougall. May you enjoy many more years in our beloved Craft. We look forward to presenting your 60 year bar.



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**SUBMISSION DEADLINE:** Four weeks prior to the month of issue (March 31 for May issue)

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