



MASONRY IN MANITOBA



OUR VISION: FREEMASONRY IN MANITOBA WILL BE THE PREEMINENT 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.

Charity is much to be preferred to the gifts on which our ancient brethren prided themselves. From its longer continuance. It is a grace, lasting as eternity. The present state is a state of childhood, the future that of manhood. Such is the difference between earth and these immortal mansions in the sky. What narrow views, what confused notions of things, have children when compared with grown men! Thus shall we think of our most valued gifts of this world, when we ascend toward the light. All things are dark and confused now, compared with what they will be hereafter. They can only be seen as by the reflection in a mirror, or in the description of a riddle: but hereafter our knowledge will be free from all obscurity and error. It is the light only, that will remove all clouds and darkness that hide the face of the Great Architect from us. To sum up the excellences of charity, it is preferred not only to gifts, but to other graces, to faith and hope. Faith fixes on our Masonic revelation, and assents thereto, relying on the Great Architect. Hope fastens on future happiness, and waits for that: but in the great beyond, faith will be swallowed up in actual sight, and hope in enjoyment. There is no room to believe and hope, when we see and enjoy. But there, love will be made perfect. There we shall perfectly love. And there we shall perfectly love one another. Blessed state! How much surpassing the best below! Where the Craft is to be seen in all its glory, face to face with the Grand Geometrician, there charity is in its greatest height: the apex: there only will it be perfected..



God bless and keep you in your journey!

David G. Love, Grand Master 2009-2010

**EDITORIAL : REFLECTION**

Our theme of 'reflection' offers a relatively broad scope.

It can mean, as when gazing into a mirror, to see things as they are today. It can also involve the thought or study of things as they were in the past. It can indicate how our lives and actions can impact those around us.

Immediately after being recognized as a 'brother among Freemasons' the newly initiated Entered Apprentice is shown the Three Lesser Lights of Freemasonry which as we know represent the Sun, the Moon and the Worshipful Master of the Lodge. The Sun, the sustaining force which makes our very life possible is synonymous with The Great Architect of the Universe. The Moon merely reflects that light. The Worshipful Master, who has figuratively arrived at an appropriate 'state of perfection', symbolically represents and reflects that Divine Light toward which we all strive. As the Creative Force exists in everything we see and because the very act of seeing is to be conscious of reflected light, our entire world exists as a reflection.

The reflecting mirrors of large telescopes, such as the Hubble are carefully ground and polished so as to reflect the incoming light without any distortion. Indeed much of the success of the Hubble is due to it operating outside of the earth's atmosphere which because of its impurities distorts the light from far distant stars, solar systems and galaxies. So too it is necessary for mankind to carefully shape and polish his 'ashlar' so that his inner light, that Divine Spark, may shine clearly, reflecting the beauty of creation and the majesty of the Creator.

This is the final issue of Masonry in Manitoba for the 2009-2010 year. I did have some changes in mind but must acknowledge and thank Bro Ludolf Grollé for the tremendous input he has made to the publication. Thanks also to Grand Master Love for his encouragement and support. It has grown beyond my wildest dreams! To be sure there have been problems and concerns, the least to my mind is the few extra dollars which it costs to mail this to our brethren. Whether or not it will continue in the printed format is in the hands of those who will rule and direct us in the future. I am quite certain that it will continue in the 'on-line' format. I am of that generation who likes to curl up with a good book but realize that many today are more comfortable sitting at a computer and scrolling through the various venues which are now available. For the immediate future I think we need both options. It is ironic that at the time we finally have a publication which we could leave 'lying around' in doctor's offices and the like, they remove all their publications as a means of preventing the spread of germs. Perhaps as summer dissipates our fear of 'H1N1' we will again be able to enjoy 10 year old publications in public places and we can then quietly show just a little of what Freemasonry is all about.

Certainly Masonry in Manitoba is a publication of which we can be justly proud!

WE ARE ON-LINE

To join Masonry in Manitoba online, and have access to your own page, blog, groups, topics of discussion and much more; contact R.W. Bro. Phil Zubrycki. pzub@shaw.ca or myself Ludo@mts.net.

LODGE DUES FOR 2010

A reminder to all Lodge Secretaries that, according to the Constitution, 2010 Membership Fees are now due. The per-capita was raised to \$65, as approved by the Members, at the last Grand Lodge Communication held in June 2009. CRHW

**SUBMISSIONS WANTED**

Masonry in Manitoba is looking for interesting articles, interviews, reports on events; pertinent to the Craft and Concordant Bodies. If there is something you want featured or spotlighted please let us know. All articles should, ideally, be between 250 to 500 words long and accompanied by a photo or photos. We are also looking for quotes, amusing anecdotes, or interesting photos. Send article submissions to: Ludo@mts.net.

**Our Editor****GRAND MASTER 2004-2005**

M.W. Bro. Donald Wayne Beattie was born in St. Boniface on July 6, 1941. He grew up on the family farm in Oakbank and was educated there.

Don joined the RCAF in 1962 and served as a pilot. Following training he flew the Argus aircraft at Greenwood NS, engaged in anti-submarine warfare. Later at Portage la Prairie he served two tours as a flying instructor on both single and multi-engine aircraft. In 1963 he married Judy Colwell. They have two children, Gregory and Heather. M.W. Bro. Don was Initiated into Freemasonry in Assiniboine Lodge No. 7 on August 17, 1987, Passed and Raised (by his father) that fall. He began his progression through the chairs as Inner Guard in 1989 and was elected WM in 1993. He was a charter member of Union Historical Lodge No. 108, serving as their first Junior Warden and as WM for the 1998-2000 term. He was appointed JRC Evans lecturer for 1995-96, was elected DDGM for the Second Masonic District in 1997-98 and was elected to the Board of General Purposes in 1998. Bro. Don served Assiniboine Lodge No. 7 for many years as Secretary/Treasurer. He began volunteering as a Masons Care driver in 2000.

He was elected Junior Grand Warden in 2001 and thus began his succession through the Grand Line. M.W. Bro. Don is currently the Worshipful Master of Templum Sion Lodge No. 186.

Associate Editor & Creative Director: R.W. Bro. Ludolf R. Grollé

Mother Lodge: St. Johns Lodge No. 818 Abergavenny Monmouthshire, Wales. U.K. - 1992
Immediate Past Master Millennium Lodge No. 182, Manitoba, Canada.

Rank: Right Worshipful Brother

Member of the Board of General Purposes for the Grand Lodge of Manitoba

Associate Editor / Graphical Director: Masonry in Manitoba

Chief Architect: Masonry in Manitoba On-Line

Chief Architect: Passionati XXI - an internet lodge u.d.

Past Member:

Mark Master Masons of England - UGLE

Royal Arch Masons of England - Royal Arch Chapter - UGLE

Royal Arch Chapter - Coacbella Valley California U.S.A.

Scottish Rite - Palm Springs

Al Malaikah Shrine Los Angeles

Scottish Rite - Valley of Winnipeg

Lodge Officer Positions held:

Steward, Inner Guard, Junior Deacon, Senior Deacon, Junior Warden, Senior Warden, Master.

Masonic Leadership Trainer

A member in good standing of the Grand Lodge of Manitoba since 2004





THE GRAND MASTER'S MESSAGE

I cannot believe that I am entering into the final month of my term as Grand Master in the Grand Lodge of Manitoba. The time has passed so quickly. When I started my term I had hair. Look at me now. As I look back I actually started my training in the position of D.D.G.M. in 2003-2004. I have served under eight Grand Masters who became my mentors and teachers. I watched how they succeeded and failed in their projects. During those years I carefully chose three main projects to learn from and serve the Craft. The first being Masonic Education, the second being Membership and the third being the Masonic Family Concordant Bodies. I was determined to hit the ground running as soon as I became the Grand Master. We at the Grand Lodge of Manitoba had determined that we should work a five-year Strategic Plan. I carefully studied the gifts of each Grand Lodge Officer. Each one of the Grand Lodge Officers took responsibility for his part of the five-year Strategic Plan. By using their gifts they were able to oversee and work their part of the plan.

R. W. Bro. Allan Hadley J.G.W. - Grand Lodge Education Programs. I was very pleased to see a seminar including Lodge Chaplains this year. We are seeing some Leadership Courses starting up. In the area of Education we are in the process of re-thinking how we deliver our Educational Programs. We have much work to do. Thank you to the Education Committee and R.W. Bro. Bernie Gross (VC). Great work!

R. W. Bro. Chibu Uson S.G.W. - Youth Work & the rebuilding of the Grand Lodge web-site & communications. Our membership in our youth programs has grown and there is much renewed interest in their work. Well done to all who give leadership to our youth and youth programs. Our web-site has been rebuilt. Thank you, Bro. Scott Wiles. Great job!

R. W. Bro. Kris Goodmanson D.G.M. - "Just a Buck Campaign" and auditing the Grand Lodge office practices, procedures and staff. "Just a Buck Campaign" is doing very well. We are around \$17,000.00 in donations so far this year with more committed in the near future. This is very good for all Masons in Manitoba. There is a new plan in place for the Grand Lodge office. We are looking forward to this plan in the year 2010-2011. Great work, D.G.M., R.W.Bro. Kris Goodmanson and all the Brothers who are working with him. Thank you for a wonderful job this year as Chairman of the Board.

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QUOTE: - "IT IS ONE OF THE MOST BEAUTIFUL COMPENSATIONS OF THIS LIFE THAT NO MAN CAN SINCERELY TRY TO HELP ANOTHER WITHOUT HELPING HIMSELF..... SERVE AND THOU SHALL BE SERVED" — RALPH WALDO EMERSON

Many congratulations to our brother R. W. Kevin Davis and his Lady Teresa Fedchun on the occasion of their wedding this 15th. of May 2010. The ceremony will be conducted by our Grand Master M. W. Bro. David Love at the MMC.

Photo: Far left - Teresa Fedchun.

Photo: Far Right - R. W. Bro. Kevin J. Davis PDDGM





THE GRAND MASTER'S MESSAGE

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M.W. Bro. David G. Love Grand Master - Masonic Foundation of the Grand Lodge of Manitoba, Masonry in Manitoba, Membership concerns and Development of new Lodges. Our Masonic Foundation has done very well this year. We were able to meet our goal. I have been able to meet with the Masonic Foundation and enjoy a very good relationship with them. We have purchased two new vans for the Canadian Cancer Society and continue to supply many man hours driving patients back and forth to their appointments in the province. Thank you to all who have given of their time and serve! The Special Projects Committee under the leadership of R.W. Bro. Doug Webster (Ch) and R.W. Bro. Stano Spina (VC) have started the new exciting campaign for the 2010 year. We have put out a "New Masonry in Manitoba" this year. Great work R.W. Bro. Phil Zubrycki, M.W. Bro. Donald W. Beattie, and R.W. Bro. Ludolf R. Grolle. Exceptional job! Membership continues to be a concern. The Membership Committee continues to work hard under the leadership of R.W. Jack Hooper. Each year we bring in about 100 new members but lose 250 brothers through deaths, demits and suspensions. We must remember the three R's: Recruitment, Retention & Restoration. We have two new Internet Lodges this year. I have issued a warrant for Templum Sion Lodge No. 186 under M.W. Don Beattie and Bro. Walt Nillson to entering into talks with the University of Winnipeg regarding Masonic Education. Unity District is working on the development of a new Lodge in the southern part of St. Vital. I was able to appoint two new younger members to the Board of General Purposes. We have continued to visit most of the Lodges in our jurisdiction and it is hoped that by the end of my term we will have completed all of the visitations. I would like to thank all who have worked so hard in supporting the Grand Lodge and myself this year. Special thanks to all D.D.G.M.'s for their hard work. Without the help of the Grand Secretary, M.W. Bro.C. Rae Haldane-Wilson and Executive Secretary, M.W. Bro. Steve Kane, this year would have been very difficult. Thank you Brothers. I hope that all of us have learned many valuable lessons from this year. I know I have. It should be noted that we worked with 14 Grand Lodge Committees with 63 members on the Board who have worked very hard this year. Also, the City of Winnipeg is trying to expropriate our land. Our Temple Board has been working overtime dealing with the City of Winnipeg. Thank you all on behalf of Grand Lodge. I am pleased to say that each one of the Grand Lodge Officers & Committees have made good progress in their areas of responsibility.



If you were Grand Master - what would your focus be and why? Send your ideas to: The Editor

Grand Master's - ITINERARY

- April 10, 2010 - 6:00 P.M.- Doric Lodge OV Red Coat Inn, Boissevain Mb.
April 13, 2010 - 7:30 P.M. - Kilcona Lodge OV
April 14, 2010 - 8:00 P.M. - Starbuck Lodge OV
April 14, 2010 - 5:00 P.M. - Finance Meeting
April 15, 2010 - All day - Grand Master's Wife Lady June Birthday (1-204-414-1907)
April 16, 2010 - 7:00 P.M. - BGP
April 17, 2010 - 10:030 A.M. Grand Lodge Practice MMT
April 22, 2010 - 6:30 P.M. - Mound Lodge, OV Pilot Mound, Mb.,
April 23, 2010 - 8:30 A.M. - Royal Arch Annual Comm. Holiday Inn, 1330 Pembina Hwy.
April 24, 2010 - 8:30 A.M. - Royal Arch Annual Comm. Holiday Inn, 1330 Pembina Hwy.
May 1, 2010 - 12:00 Noon - District Meeting Assiniboine District Portage.
May 2, 2010 - 5:00 P.M. - Althea Shrine No. 2, Spring Buffett Dinner
May 3, 2010 - 7:30 P.M. - Stony Mountain Lodge OV
May 8, 2010 - 10:30 P.M. - Grand Lodge Practice
May 8, 2010 - 4:30 P.M. - Eastern Star Selkirk - Holy Eucharist Hall
May 12, 2010 - 6:30 P.M. - Mound Lodge OV
May 15/16, 2010 Shrine Circus Selkirk
May 27, 2010 - 7:00 P.M. Stone Wall OV
May 28, 2010 - 7:00 P.M. Fil-Can Open Installation Officers
May 31, 2010 - 7:00 P.M. Easter Star - Canada Inn - 1405 St. Matthew



I have learned from my experience as the Grand Master that: There is no gain without pain. You cannot please all the people all of the time. Leadership means that you sometimes have to stand alone. Thanks for the memories. God bless and keep you in your journey! David G. Love, Grand Master 2009-2010



THE CHAMBER OF REFLECTION

Presented at the Vancouver Grand Masonic Day, October 16, 1999 by W. Bro. Helio L. Da Costa Jr.

The tenets of Freemasonry are universal, however, the way in which they are presented to the profane, as he knocks on the doors of our temples, varies according to the ritual used at any particular temple. Although the lessons presented in these rituals may be similar, the way in which they are transmitted to the prospective initiate may be quite different from one area to another. Therefore, in order to acquaint the Brethren of our Grand Jurisdiction, the Grand Lodge of Ancient Free and Accepted Masons of British Columbia, with a piece of ritual widely practised throughout the world, but absent here, I propose to expound on the Chamber of Reflection.

Most of the Brethren who received their initiations in Mexico, Central and South America, Europe, Middle East and Africa will be acquainted with the Chamber of Reflection. It is used in the first degree in the Ancient and Accepted Scottish Rite, the French Rite, the Brazilian Rite and other rites derived from the ones just mentioned. The word chamber is an archaic term for room and the word reflection means, according to the Oxford Dictionary of Current English, Óreflecting or being reflected; reflected light or heat or colour or image; discredit or thing bringing discredit; reconsideration (or reflection); idea arising in the mind, comment (on or upon). Ó Albert G. Mackey in his Encyclopedia of Freemasonry explains that the Chamber of Reflection is:

...a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its sombre appearance and the gloomy emblems with which it is furnished are calculated to produce. It is also used in some of the advanced degrees for a similar purpose.

This small room or chamber, which does not necessarily adjoins the Lodge room, is dark, with the walls painted black, or, as in one case I saw, imitating a rocky underground cave. It contains the following: a simple rough wooden table on which we find: a human skull, usually on two crossbones, a chunk of bread, a pitcher with water, a cup with salt, a cup with sulphur, a lighted candle or lantern, an hourglass, paper, ink and pen, a wooden stool or chair painted on the wall: a rooster, a sickle, the acronym V.I.T.R.I.O.L.(U.M.) and various sayings.

Before commenting on these symbols, let us follow a candidate's journey into the Chamber of Reflection on the day of his initiation. The profane, dressed in a black (or at least dark) suit and tie, is brought to the Lodge building by his sponsor. He must not meet any of the other Brethren. The Treasurer and the First Expert, an officer, who in the rituals we observe here would be equivalent to the Senior Steward, both dressed without any Masonic insignia, meet the candidate. The Treasurer collects the necessary fees and returns to the Lodge room. The Expert stays with the candidate, while the sponsor also goes into the Lodge room. The Expert blindfolds the candidate and introduces him into the Chamber of Reflection and gives him a piece of paper with questions that the candidate must answer. He also indicates to the candidate that he must also write on the paper his moral and philosophical testament. The Expert also instructs the candidate that when he has finished this task, he should ring a bell to manifest that he is ready to proceed with the rest of the initiation. He is also told that once the door is closed he should remove the hoodwink. Once our profane does that, he sees the chamber and the objects described earlier.

THE CHAMBER

The chamber reminds one's self of the caves where primitive men lived. In psychoanalysis, it is a symbol of regression. It is also a symbol of the maternal womb. The profane is regressing to a time of innocence and to a state in his mother's womb. When he emerges from the chamber, it shall be as if being born as a new man. Contrariwise, the cave can also be the symbol of a sepulchre, as the tombs of the ancients in biblical times. Thus, the chamber indicates, at the same time, a beginning and an end: the end of one's life as a profane, and the beginning of a new life as an initiate in search of light, truth and wisdom. This can also be interpreted as a form of resurrection. This motif of death and resurrection is mentioned in Plutarch's Immortality of the Soul thus:

The soul at the moment of death, goes through the same experiences as those who are initiated into the great mysteries. The word and the act are similar: we say *telentai* (to die) and *telestai* (to be initiated) .

THE SKULL

Together with the crossbones, sickle and the hourglass, the skull naturally refers to mortality and is linked to the alchemical references also present in the Chamber. The alchemists aimed at transmuting base metals into silver and gold through the process of putrefaction. So must the profane transmute his nature, through a symbolical burial in the chamber, into a new transformed man in the form of an initiate. In alchemy this is called the great work. Indeed, man's refinement, transmutation and transformation from a brute base metal into gold requires great work! The skull in alchemy, named *caput mortuum*, is the epitome of decline and decay. The crossbones are usually tibias, the weight-bearing bones of the lower legs.

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SECRET MASONS : The daughters of Bethel 9 are very excited to get this program going again and I am overwhelmed by the feedback that we have received from the Mason's in Manitoba so far.

Each month, after one of our bethel meetings the girls will be sending you a little note, whether it is a card or something that they have created. Please let me know the mailing address so I can send them to you. Feel free to respond to the daughter by sending it to me and I will make sure that she gets it. On May 27th, 2010 we will be having a joint meeting with the girls "secret mason" where you will meet the Job's Daughter who has been sending you letters all term. The neat part about this is that you will actually be participating in the meeting and sitting beside the daughter in her station. You don't have to wait until then to come and visit our bethel though. We would be more than happy to have you come and sit on the sidelines at any one of our meetings. *Thanks again for your participation and if you have any questions don't hesitate to send me an email! I look forward to hearing from you.* Dana Homenick - Bethel Guardian #9, PHQ#9

**BREAD AND WATER**

The chunk of bread and the pitch of water are symbols of simplicity, pointing to the future initiate how he should conduct his life. Bread is made of wheat, an element connected to the goddesses Isis and Demeter. Isis is the Egyptian mother goddess and also the goddess of the dead, again, two of the aspects of the Chamber of Reflection. Furthermore, according to the ancient description of an initiation into the Mysteries of Isis by Apuleus, the candidate was placed in a secluded cell and subsequently participated in a ceremony in which he had to overcome trials. Demeter was celebrated at the great festival at the Temple of Eleusis, which became known as the Eleusinian mysteries. The bread and water represent the elements necessary to life, but even though food and the material body are indispensable, they remind the candidate that the physical aspect should not be the main objective in one's existence. Moreover, these elements remind us of the biblical narrative regarding the prophet Elijah, who is also connected with these elements and a cave (see I Kings 17: 8-11). He established a school of prophets in a cavern on a mountain. Furthermore, Elijah after eating bread and water, climbed the mount of G-d, in the same way that our future initiate nourished by these symbols can withstand the trials ahead and climb his own mountain. Elijah, once on the mount, also heard G-d as the still small voice, just as our candidate should follow his inner voice throughout his life, as we can read in I Kings 19: 5-13.

ALCHEMICAL ELEMENTS

Three of the alchemical elements used in the great work were sulphur, salt and mercury, all of which are present in the Chamber of Reflection. Sulphur is symbolical of the spirit, being a masculine principle, referring to enthusiasm and corresponding to the virtue of Faith. Salt is a symbol for wisdom, being considered neutral, as far as gender is concerned, referring to pondering (something the candidate does in the Chamber of Reflection) and corresponding to the virtue of Charity. Mercury appears as the rooster drawn on the wall of the Chamber of Reflection. This animal is connected to the deity Hermes, that is, Mercury. It is a feminine principle, referring to Vigilance and it also corresponds to Faith. As the rooster sings at dawn announcing the light of day, so it announces to our future initiate, the Light he may receive.

THE HOURGLASS

This object is a reminder of mortality. It also brings to mind that time runs fast, just as the sand runs through the hourglass. It also conveys the meaning that we should make good use of the time given us. Moreover, our candidate is reminded that therefore, he should write his answers and philosophical testament within the allotted time.

V.I.T.R.I.O.L.(U.M.)

Vitriol is a sulphuric acid or a sulphate used in the alchemical operations of yore. This word is the origin of the adjective vitriolic, meaning caustic or hostile, referring to speech or criticism. However, in the esoteric sense, it is an acronym for the Latin phrase: *Visita interiora terrae, rectificando que, invenies occultum lapidem*, which means: "visit the interior of the earth, and rectifying it, you will find the hidden stone." Some times this acronym appears with the addition of U.M. at the end, which means, *veram medicinam*, the true medicine. If one takes this advice metaphorically, the meaning conveyed is that, one must search within oneself, as the truth is hidden there, and this truth is the real solution to our problems. Again, a very appropriate acronym to be placed on the wall before the future initiate, while he has to write his philosophical testament.

PERSEVERANCE AND VIGILANCE

In some rites these two words are also placed on the wall. The word perseverance is placed under the hourglass, if one is not physically present but painted on the wall, while the word vigilance is placed under the figure of the rooster. These two words intimate to the candidate that he must possess these qualities in order to succeed in his Masonic life. The symbols, allusions, allegories and metaphors of the rituals are not plain. The Freemason must scrutinise them persistently in order to appreciate their richness and deep significance, and be vigilant that the lessons learned therefrom be not forgotten.

VARIOUS SAYINGS

Besides the profusion of symbols in the Chamber of Reflection, as our candidate removes the hoodwink, he will read various sentences on the wall. Most often he will read the following sayings: If you think we will find out your defects, you will feel uncomfortable among us. If curiosity spurred you towards us, go away. If you are capable of deception, tremble, you will be found out. If you take notice of human differences, leave, we do not know them here. If your soul is fearful, do not proceed! If you persevere, you will be purified, you will overcome darkness, you will be enlightened.

In some rites, such as the Brazilian Rite, other sentences may be found on the wall, such as: Think of G-d, with humility. If you want to live well, think of death. Serve your country with devotion. Remember the great citizens who were Freemasons. Know thyself. If your heart is well intentioned, go on and you will have our support.

QUESTIONS

As mentioned earlier, our candidate was given a piece of paper with questions, which he must answer in order to proceed with the initiation.

THE CHAMBER OF REFLECTION

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This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.

Polonius has in mind something much more Elizabethan than the New Age self-knowledge that the phrase now suggests. other intemperate pursuits are "false" to the self. By "false" Polonius seems to mean "disadvantageous" or "detrimental to your image"; by "true" he means "loyal to your own best interests." Take care of yourself first, he counsels, and that way you'll be in a position to take care of others.

**THE
CHAMBER OF
REFLECTION**

*Presented at the
Vancouver Grand
Masonic Day,
October 16, 1999 by
W. Bro. Helio L. Da
Costa Jr.*

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**PHILISOPHICAL TESTAMENT**

The answers to the questions asked of the candidate become the initial point towards the elaboration of his philosophical and moral testament. The philosophical testament provides a glimpse of the attitude and character of the future initiate and is unique to each individual. The candidate's true nature will be shown in his answers to the proposed questions as well as in his philosophical testament. On the other hand, it can also bring him discredit, depending on his answers. In the Chamber of Reflection, he has time to reconsider his request for admission in our Fraternity. If his motives are not pure as admonished by the writings on the wall, or if he is fearful and not courageous enough, then he might not be able to keep inviolate the secrets of Freemasonry. Furthermore, solitary in the Chamber of Reflection, our prospective initiate can ponder on the questions presented to him, on his life, and future. Therefore, the reflection to which the title of this Chamber refers, is not just the pondering of the candidate, but primarily the reflection of his own inner being. This could bring him discredit in certain cases. Note that all the dictionary meanings of the word reflection invoked at the beginning of this exposition are represented in the Chamber and obey the same hierarchical order.

THE MIRROR

In another ritual of French origin, the Rectified Scottish Rite, during the first degree initiation, the concept of reflection expressed in the sense of giving back a likeness as in a mirror, is revealed in another way. At the moment the hoodwink is dropped from the candidate's eyes and he sees for the first time the faces of his Brethren around him, the WM says: "It is not always before oneself, that one finds his enemies. That which is to be feared the most is many times behind oneself. Turn around!" When the candidate turns he sees himself in a mirror! This means that the enemy can be also within! Incidentally, the word mirror is in Latin speculum, deriving from the verb specular, which means, to scrutinise. That is exactly what one does in the Chamber of Reflections, as he scrutinises himself and the symbols around him.

THE BRAZILIAN RITE

In the Brazilian Rite, the candidate in the Chamber of Reflection also receives another piece of paper that he must read. In it are found articles I and II of the Constitution of the jurisdiction, dealing with Freemasonry and its Principles. Moreover, he must also sign a declaration.

TRIALS

After the candidate leaves the Chamber of Reflection, he is conducted into the Temple to be subjected to certain trials. Traditionally, the ancients and the alchemists believed that the universe was composed of four elements: earth, air, fire and water. Traditional initiatory societies, such as Freemasonry, have preserved this teaching. Furthermore, one of the marks of these esoteric initiatory organisations was a series of trials through which the candidate was subjected. The Chamber of Reflection, being a cave, becomes then, the first trial, that of the earth, and it is followed later by other trials, as it is made plain by the words of the ritual itself in the Ancient and Accepted Scottish Rite.

THE MAGIC FLUTE

As you can notice, Brethren, the rituals performed in the first degree in our Grand Jurisdiction are not similar to the ones I have been describing. To a Freemason only acquainted with the local rituals, the opera *The Magic Flute* by our Brother, W.A. Mozart is not as clearly intelligible as to those who have received their initiation in a Continental European rite or one derived from it. That opera was first performed at the Theater auf Der Wieden in Vienna on September 30, 1791 and it is in a certain way a re-enactment of a first-degree initiation with all its alchemical and Masonic allusions. The protagonists, Tamimo and Pamima are left alone in the darkness and required to keep a vow of silence. A scene at a vault, and tests of fire and water follows this.

CONCLUSION

Even without going beyond the scope of this exposition, and presenting the rest of the first degree ritual as performed in most countries of the world, you can imagine what an impression this initial part of the ritual makes on a candidate being ushered into our honourable institution. The Chamber of Reflection teaches, indeed, powerful lessons. True initiation is an individual internal process. Nobody can transform a man but himself. Others may guide and help, but ultimately, the individual alone is the only one who can perform the great work. The Chamber of Reflection truly epitomises this process. It is my hope, that those of us, who have not experienced this ritual in our Masonic life, have at least derived some small benefit, although vicariously, from this allocution today.



Most Worshipful Brother Colonel Charles Rae Haldane-Wilsone 33°

If you see a man who quietly and modestly moves in the sphere of his life; who, without blemish, fulfills his duty as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and aids his fellowman without self-interest; whose heart beats warm for friendship, whose serene mind is open for licensed pleasures, who in vicissitudes does not despair, nor in fortune will be presumptuous, and who will be resolute in the hour of danger;

The man who is free from superstition and free from infidelity; who in nature sees the finger of the Eternal Master; who feels and adores the higher destination of man; to whom faith, hope and charity are not mere words without any meaning; to whom property, nay even life, is not too dear for the protection of innocence and virtue, and for the defense of truth;

The man who towards himself is a severe judge, but who is tolerant with the debilities of his neighbour; who endeavours to oppose errors without arrogance, and to promote intelligence without impatience; who properly understands how to estimate and employ his means; who honours virtue though it may be in the most humble garment, and who does not favour vice though it be clad in purple; and who administers justice to merit whether dwelling in palaces or cottages.

The man who, without courting applause, is loved by all noble-minded men, respected by his superiors and revered by his subordinates; the man who never proclaims what he has done, can do, or will do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, and who will not cease until he has accomplished his work, and then, without pretension, will retire into the multitude because he did the good act, not for himself, but for the cause of good!

If you, my Brethren meet such a man, you will see the personification of brotherly love, relief and truth; and you will have found the ideal of a Freemason.

Excerpted from "The History of Freemasonry" by Otto Klotz.



Excerpt from the 1997 Grand Lodge Communication.

**MOST WORSHIPFUL BROTHER C. RAE HALDANE-WILSONE
1997-1998**

M. W. Bro Haldane-Wilsone was born in Manor, Saskatchewan July 25, 1932. He attended Souris Collegiate and in 1951, he graduated in Radio Technology from M.T.I. He was employed in Lac du Bonnet with the Provincial Government 1951-59 as a Radio Operator Technician and then moved to the City of Winnipeg Signals Department Communications Branch as a Comm Tech II in 1959. During the next 33 years he was responsible to ensure the "On Call" equipment was repaired on site. He retired as a senior Comm Tech II in 1992.

Rae's military career began as a Cadet in Souris in 1948 and then as a Trooper in the 12 Manitoba Dragons (Armoured Corps) from 1949-53. While in Winnipeg in 1960, he joined the 10th Signal Squadron as a Signalman. Eventually he became the Commanding Officer of 735 (Winnipeg) Communications Regiment on Sept 1960 to Dec 1963, returning as Honorary Lt.Col. in 1963. He was promoted to Lieutenant Colonel in 1982 as Senior Staff Officer (Communications) of the Western Command. He has been the Honorary Commander of the Lord Selkirk Navy League Cadets in Selkirk since November 1984.

He served as President of the W.C.R.C.B. Radio club and is now a Life member and actively engaged in the management and radio control of many parades and related functions. Rae is a Past Director and Chairman of the security and Guest Relations committee of the Red River Exhibition and a member for over 20 years. He has been a Coach and Hockey player (defence) of the Ralph Brown "Old Timers" for 15 years.

Our Grand Master was initiated into Gateway Lodge No. 171 in April 1974, served as Worshipful Master 1978, and Secretary since 1993. He was elected Grand Director of Ceremonies for 1969-91 and elected Junior Grand Warden 1994. He is the Grand Representative of the Grand Lodge of Minnesota in Manitoba.

Brother Haldane-Wilsone holds membership in many Concordant Bodies. He is a Past Commander-in-Chief in Scottish Rite and was Coroneted Honorary Inspector General 33° in 1997. He is a member of Red River Valley Chapter No. 21 and Bethany Preceptory No. 68, Royal Arch Masons as well as Shrine's Khartoum Temple in the Sport Car Unit. Rae is a Past Worthy Patron of Jephthah Chapter No. 22, O.E.S., a member of Fargo Chapter No. 338 of the National Sojourners, a Charter member of Union Historical Lodge No. 108, a Charter member and current Worshipful Master of the International Peace Garden Lodge and belongs to the Quatuor Coronati Correspondence Circle, Manitoba Study Group.



"who will not cease until he has accomplished his work"

Grand Master of Manitoba 1997 - 1998

Grand Secretary 2000 - 2010



"THANK YOU FOR YOUR DEDICATION & CONTRIBUTION"

**EDUCATION AND TRAINING AND FREEMASONRY**

This brief article on education and training and Freemasonry is being written to express the author's views on the subject and these views are subject to scrutiny and further analysis. The purpose of this article is to promote discussion as to what are the true meaning of the terms education and training and, in general, what their functions are and, in particular, their applicability to Freemasonry. Generally, we often use the terms interchangeably, using one for the other and as we will see this is incorrect. Education and training are not synonymous; they are different in goals and process.

Stripped down to its essentials, education goals are to expand knowledge, change attitudes and perceptions, and encourage examination of concepts that challenge conventional theory or thinking. This is more than enough for me to contemplate. At a lecture given by a visiting American professor in a course I was taking in my quest for enlightenment in my young adulthood, he stated something that stuck in my mind to this day. To paraphrase what he said was: "When a person receives a PhD, he knows more about his subject than anyone else at that time but he should look over his shoulder because coming up behind him are others who will surpass his knowledge." That is how knowledge is advanced in the academic world by building on previous knowledge and that is how our Masonic knowledge is expanded. But how does this happen in Freemasonry?

In Freemasonry, education is exactly the same as in any field, through the basic process of education. The process of education is to provide educational materials in a variety of modes, as the way people learn is not always the same. Some people will learn better from visual materials such as pictures, slides and PowerPoint presentations including reading materials, and others by oral presentation of lecture materials, and for some a combination of both. When we talk of education it seems to imply the use of various academic disciplines such as history, philosophy, psychology, sociology, sciences, archaeology, architecture, religion and so forth and all these apply to Masonic education. To have an understanding of the Craft in general we should have a rudimentary knowledge of some of these disciplines. I am not suggesting here that the Brethren should enrol in university programs but perhaps to expand their reading materials to include some of the above. We also must keep in mind that not all of these disciplines fall within our cabletow. And each Brother must decide for himself where his interests and skills lie. But to gain an understanding of the Craft is to see where it came from (history), the conditions and thinking of the people of the time (sociology, psychology, philosophy, religion, science) and building practices (archaeology, architecture) would seem to be relevant. The goals of education, therefore, are quite broad in this sense.

Training, on the other hand, is directed towards learning a specific goal such as a job or function. For example, training is used to learn how to use a computer, a job of work, or how to play golf. To understand this process, at its very basic level, is relatively simple. The first step is an explanation of what should be done and why it should be done to accomplish the desired task. The second step is for the supervisor to show the learner the action that is desired. The third step is for the supervisor to observe the learner practicing the action and the final step is when the learner is left on his own to accomplish the task and advised if there are any problems to contact the supervisor. This is the system that is generally used in industry and it works reasonably well. When we talk of training in Freemasonry what do we mean?

When a candidate is asked to prepare to "prove-up" and is assigned a coach, we expect him to memorise part of the ceremony and obligation he has recently participated in and the method we use is rote learning. He learns the parts by reading and repeating them over and over assisted by his coach. This works fairly well with most candidates and they are able to perform quite efficiently when required. But what is not the result of this training is an understanding or comprehension of the material. It could be argued, given the foregoing descriptions of education and training, that the candidate has learned the words but perhaps not the meaning of the words or of the ceremony itself. So what we are seeing is not education but training. To give the candidate a better understanding of the ceremony, it would seem that this would be left to education. No doubt, some coaches provide some education as they are assisting the candidate to learn and are able to answer some of his questions but this type of education, generally, is not done in any organized, structured way.

According to my experience in travelling around the various Lodges with the Grand Master of the day, Masonic education has consisted of a Brother reading a paper that has been written by himself or someone else. I have listened to many papers that I have found most interesting but the thought always occurs to me does the Brother on my left or right find the paper equally interesting? We will never know, because after the paper is read there is no follow-up discussion to allow the Brethren an opportunity to present their views on the topic of the paper. The Brethren are not given the opportunity to offer their own perspective, other concepts, conflicting information and so forth. In my opinion, we can't call this education at all. One aspect, therefore, of education that is normally left out of the process is examination. In other words, how do we know, even if we use all of the disciplines available to us, that education has taken place?

In some Masonic jurisdictions candidates are not allowed to proceed to a higher degree until he has proven to the Lodge that he is ready to move up. In some cases, this requires a paper to be written by the candidate on any Masonic topic he would like to research or, if the candidate so prefers, to give an oral presentation, generally in open Lodge. Both these methods of examination show that the candidate has expanded his knowledge about some aspect of the Craft and, therefore, his knowledge of the Craft has increased through the application of education.

It is much easier, on the other hand, to see the results of training, if a candidate can perform what he was trained to do, then the training has been successful and he has learned well. This is a behaviouristic notion of the outcome of training: that behaviour can signify training success. There are problems with this assertion, but this paper will not examine those. Suffice to accept it at the moment, and move on.

There is a general conception that if we show the Brethren that there is much educational materials available both locally and on the internet that they will avail themselves of it. This is not necessarily true. As the old adage states: You can take a horse to water, but you can't make it drink. This seems to indicate that a horse will not drink unless it is thirsty. We can tell our Brethren all about the educational tools that are available to them and still have little effect on their education as the thirst (motivation) to learn may be low. This is the problem that faces any educator. How to motivate students to learn? I'm sure many Brethren have recognized this problem within Freemasonry because it affects not only the development of intellectual and moral capabilities but also membership and retention in the Craft. Motivation is, to my mind, the central issue that must be faced if we hope to solve some of our immediate problems in the Craft.

This short paper has tried to show that education and training are quite different in a number of ways. The goals and processes of both appear to be different although at times the outcomes may appear to be similar. I believe that this is one of the things that may make this differentiation between education and training a contentious issue. As was stated at the outset of this paper, the hope of the author is to promote discussion and not dissension. Let us start talking about our views about Freemasonry in a respectful manner, not necessarily agreeing with each other but willing to listen to our Brother's position. I'm sure the editor of this publication would only be too pleased to print your letters to him. After all, we are all "Widow's Sons".

**Fraternally,
RW Bro. Bernie Gross**



EDUCATION SURVEY - CONTACT: R.W. BRO BERNE GROSS

PLEASE GO TO THE GRAND LODGE WEBSITE TO PRINT OUT THIS QUESTIONNAIRE AND THEN COMPLETE IT AND SEND IT TO THE OFFICE OF THE GRAND SECRETARY

http://mbgrandlodge.com/masonic-resource-center/survey/

Instructions: Please put an x in each box that applies.

- 1. Should Grand Lodge be involved in Lodge education...
2. What forms of educational programming should Grand Lodge be involved with? Workshops, Short Seminars, Guest Speakers, In-Lodge Presentations, Support Materials, Other

If Other is selected, please explain:

- 3. What mode of delivery of programs should be used? Correspondence, Teleconferencing, Online/Internet, Full-Day Workshops, Evening Workshops, Presentation in Lodge, DVD, Other

If Other is selected, please explain:

- 4. If full-Day Workshop is selected, what day would be your first choice? Saturday, Sunday, Week Days

If Week Day selected, which week day would you prefer?

- 5. For Evening Workshops, what would be your first and second choices? Monday, Tuesday, Wednesday, Thursday, Friday

- 6. Regardless of type of delivery what areas of programming would you like to see presented?

Ritual, Protocol & Procedures, Lodge Administration, Lodge Officers Duties, Constitution & Regs, Symbolism & Mysteries, Other

If Other selected, please explain:

- 7. Given your answers to question 6, what do you feel is the most important area? Ritual, Protocol & Procedures, Lodge Administration, Lodge Officers Duties, Constitution & Regs, Symbolism & Mysteries, Other

If Other selected, please explain:

- 8. For your most important area, what topics would you like to see presented? For example, if you chose Ritual: explanation of tracing board in a particular degree, meaning of symbols both esoteric and exoteric (hidden and revealed), discussion as to the history of Masonic ritual, etc.

GRAND LODGE SURVEY - EDUCATION

- 9. If a presentation met most of your requirements, would you consider enrolling in such a program? Yes No
10. If No, what reason(s)? Mark all that apply. Cost, Timing, Location, Didn't know about them
11. If No was the answer to question 1, should any of the following apply?
12. Assisting in Lodge education when requested, Providing educational materials to Lodges, Assisting in training of Lodge Officers when requested, Providing no educational help to Lodges whatever. Yes No
12. Did you register for the 2010 workshops? Yes No
13. If No, what reason(s)? Mark all that apply. Cost, Timing, Location, Topics not of interest, Didn't know about them
14. Have you attended previous workshops? Yes No
15. If No, what reason(s)? Mark all that apply. Cost, Timing, Location, Topics not of interest, Didn't know about them
16. If Yes, did you find the subject matter presented to be useful? Yes No
17. Should Grand Lodge continue to offer these workshops? Yes No

We thank you for the time you have taken to respond to this survey. If you have any further information or any questions please contact any member of the Grand Lodge Education and Training Committee.

PLEASE GO TO THE GRAND LODGE WEBSITE TO PRINT OUT THIS QUESTIONNAIRE AND THEN COMPLETE IT AND SEND IT TO THE OFFICE OF THE GRAND SECRETARY

http://mbgrandlodge.com/masonic-resource-center/survey/

IN AN EFFORT TO OBTAIN SOME MEANINGFUL FEEDBACK - PLEASE HELP GRAND LODGE BY FILLING OUT THIS SURVEY, EITHER HERE OR ON-LINE; THEN SUBMIT YOUR COMPLETED FORMS TO THE OFFICE OF THE GRAND SECRETARY.

See the article on Page 16 of this issue.



The concept of the Widows Sons Masonic Motorcycle Riders Association International was conceived by W.Bro. Carl Davenport in Chicago, Illinois in 2000. Through networking, posting on Masonic websites and other contacts, the foundation was laid for what would become an international organization with over a 1500 members today.

This beautiful 56 page Masonic Passport is designed for the Widows Sons Rider to catalog his travels to Masonic lodges, rallies and Widows Sons events, with space for stamps or seals from those destinations. It also includes a page to record all your info, as well as 5 pages in the back for contact numbers and other information. All this is wrapped in a black cover with simulated leather texture and gold foil stamping. A must have!

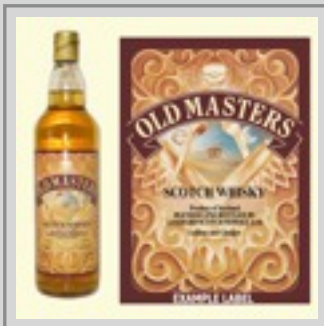


THE MANITOBA WIDOWS SONS GRAND CHAPTER ARE LOOKING TO EXPAND

Old Masters - Freemason Whisky

Old Masters is a rich blend originally created for the Freemasons and has been carefully chosen from selected grain whiskies and specific Highland and Speyside malts. This is the perfect Masonic Gift for a Mason, Brother, Master or Past Master. If you are a mason to any degree you will appreciate the fantastic picture label on this bottle. This wonderful item would create a fabulous talking point before and after any Lodge meeting or dinner. It would also make a great prize for a Masonic raffle or initiation ceremony. This item is totally unique and original.

This item is not available in any shops and is in limited supply, making it very rare and collectable. This item is now supplied online in a Lombard's Card Gift Box.



Tasting Notes:

"The perfect nose to experience blindfolded (how else...?) as the depth of the fruit and grain - and their happy intermingling - is astonishing. A few under-ripe gooseberries here. Light, graceful arrival with the early emphasis on a Speyside malt theme before some grain and oak kicks in. Pretty long with touches of cocoa though the fresh malt lingers. A high quality blend that doesn't stint on the malt. The nose, in particular, is sublime.

Jim Murray - Whisky Bible 2008

The need for education. by M.W. Bro. D.W. Beattie

In the charge to the Entered Apprentice we are all urged to make daily advancements in Masonic knowledge. What a pity that those who did such an admirable job of creating our ritual chose the word 'proficiency' as a title for the few questions which we must answer before we can advance to the next degree. It is understandable then to consider that the knowledge of those answers constitutes an understanding of the degree and the lessons it portrays. Nothing could be further from the truth!

We acknowledge that Freemasonry is an allegory and that the word and symbols are merely clues for the lessons and mysteries which are concealed. On the surface we are a fraternity who in the search for brotherhood are caught up in the struggle for self improvement and the assistance of those less fortunate. The quest for truth and an understanding of man's purpose remains outside of our interest and activity.

So Freemasonry is both exoteric and esoteric. The exoteric lessons are the obvious ones yet we struggle to understand the meanings of the words. Junior Wardens struggle in the Master Mason degree opening with their response to the question: "With what instruments will you be tried?" Until one understands what 'the means and end' of the Craft are and the symbolism of the Square and Compasses these are merely a series of words without a clear meaning. As well our journey to the West in search of the genuine secrets of a Master Mason, the Master's lost word seems empty. The definition of a center doesn't help to identify where we might find it. I initially felt some dismay when I realized that we are not even looking for it anymore! I remember too the first time I gave the 'retrospect' lecture. I recall saying: "You were led in the Fellowcraft Degree to contemplate the intellectual faculties...the secrets of nature and the principles of intellectual truth were then unveiled to your view" and I thought - we never did any of this! We are merely going through the motions but not understanding the great mysteries which lie concealed deep within these teachings. What is it really all about?

So I delved into a study of the esoteric or those lessons restricted to those initiated into the Craft. By the word 'initiation' we should realize that we do not merely join but have become a part of a society whose roots extend into antiquity and whose teachings encompass what is today referred to as the Ancient Mysteries. The true nature of the Craft was made evident before we ever knocked upon the door, when a skilled brother asked if we believe in the existence of a Supreme Being. When we knelt just within the door a prayer on our behalf was invoked from the Great Architect of the Universe. In particular we asked for wisdom to display the beauty of true godliness. Approaching the Altar by three steps which made reference to Pythagoras' solution to Euclid's 47th proposition, is a clue to understand his belief in mankind's relationship to the Creator. This greatly influenced Plato who was one of our earliest and greatest philosophers. He proposed the theory that divinity exists within mankind.

Some years ago I had proposed the deletion of that portion of the EA proficiency (or should I say 'introductory information') which dealt with the paradox of being initiated when the sun was at its meridian. No one ever told the purpose of including the concept of the sun being at the center of our system. I suspect now that no one knew! Three centuries ago the views of Copernicus as proven by Galileo were considered heretic. By these words we are including ourselves in a body of men, influenced by the Royal Society who sought the truth, even when it conflicted with the official views of the all powerful Catholic Church. We are taught to 'look beyond the narrow limits of particular institutions, whether civil or religious' We recognize that God is known by many different faiths and He is the same all powerful creative force regardless of human perception.

The Fellowcraft degree while comparatively short is rich with symbolism. One is the sign with which Moses, when he came down from the mount, hailed his brethren. Surely we must wonder at the inclusion of the biblical battle between Jephtha and the Ephraimites. Both of these make reference to the Jewish God YHVH. So too the custom of the Ancient York rite masons who as Entered Apprentice wear their apron with the bib up and now as Fellowcraft wear their bib down. This indicates their new knowledge that the triangular flap representing divinity exists not only above or in heaven but within the square or the physical body of mankind.

There is one sentence in the Master Mason degree which clearly states the role of mankind: "by improving his faculties to the glory of God and the good of mankind, has answered the great end of his creation." Earlier we mentioned 'means and end'. An end is the overall goal while the means are the methods we employ to meet that goal. We know that regardless of 'worldly possessions', of fame or fortune we are all destined for the grave and as such death in the 'king of terrors'. The noblest of human affections, as demonstrated by the five points of fellowship are used to raise each Master Mason. He now sits in the East, aware of that immortal principal which dwells within his perishable tabernacle of clay.

I trust we now see the need for education in our jurisdiction and it must include both the exoteric and the esoteric. To present the work in a meaningful manner, to impress the candidates with the scope, wonder and majesty of the Craft we must understand the words and the story the ritual portrays; the building of the Temple and the untimely death of the principal architect. As an allegory, the candidates are equally entitled to be instructed and to make a personal search into those secrets and mysteries which we profess to possess.

Puncto debent ortum Omnia, Ad Punctum magnificentum omnia concurrunt

"Everything's beginning lies in the Point, Everything flows together to the Point, making it greater."



FOUND SOMEWHERE ON THE INTERNET - A POINT TO PONDER - ALL OUR YESTERDAYS INTO THE FUTURE.



Our numbers dwindle and still we avoid making changes. Men are not attracted to freemasonry because unlike days gone by, there is competition for his attention. Not so gentlemen. I suggest freemasonic meetings have lost appeal because knowledge of the craft is not expected of a brother. I suggest men of days gone past had more distractions than we could imagine. I suggest the struggle to survive took greater effort, of greater importance than something entertaining like a movie, a baseball game, a service club.

Smooth roads did not exist so travel was a major undertaking that took significant planning and commitment. If you and I undertook to change a routine to attend a meeting, travelling over rough roads, that we would expect something useful would occur. Written word had not yet replace spoken word. Men passing on lessons one to the other, caused a bond that was shared by each mason. Today, we behave as if taking time is wrong. We act as if the years of skirting over our lessons just doesn't effect outcomes.

As our numbers decline, status quo will eventually change. The creme of the organization will congregate and from those ashes, the order will recommit just as it has for hundreds of years. We know that small forest fires keep a forest safe from firestorms. But we continue to extinguish every spark and express shock when the hills are charred in a disconnected way.

Our order is experiencing renewal that has nothing at all to do with the distractions around us. Distractions have always plagued a man who can't stay on task. Meanwhile, we have an opportunity to open the books and recommit to learn the meaning of our antient landmarks and have opinions on the philosophy of freemasonry that are not plagiarized. As we are free thinkers, we learn from our mistakes. So the take away lesson is to know we are not different from our antient brethren. We are them and time is always on our side.

I am a three digit number. My tens digit is five more than my ones digit. My hundreds digit is eight less than my tens digit. What number am I?

Your comments and feedback are eagerly awaited. - Ludolf

See the article on Page 12 of this issue.

The Degree was conferred in an exemplary fashion. The work was virtually letter perfect, with scarcely a prompt and with a dignity befitting the high moral lessons concealed within the lines of the ritual. Perhaps most conspicuous was the supplementation of the Junior Warden's lecture with a power point presentation, which most eloquently reinforced the important lessons contained therein.

Right: *The Manitoba Grand Lodge Officers seen attending the initiation of new Templum Sion members Bro. Don Currie and Bro. George Toth seen at Centre.*



Below: *Templum Sion Officers, Members & Visitors seen with Grand Lodge Officers along with the cheque for \$1000.00 to the new Human Rights Museum.*



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**REFLECTIONS - ON A DREAM**

The small room is darkened with a small candle upon the table. Its flickering light dances upon the walls and ceiling, scarcely revealing the other objects carefully placed upon its surface and gently illuminating the two men seated there. They are dressed in white and sit in silence, each quietly contemplating those items in front of them.

The first item that they thought about is likely the skull. What a harsh reminder of our mortality and our inevitable destiny. "Death and taxes" the saying goes - well some manage to evade paying taxes but death awaits us all. Why have we been placed here on earth if only to die?

Is there some vast 'master plan' or did it all just happen?

The world's greatest scientific minds, while they cannot prove the existence of God believe that some intelligent force was responsible for creation. The wonderfully complex evolution of life on earth seems to confirm that there is a reason for everything. We can now see the earth from out in space and realize how tiny and fragile it really is. We can see it truly as a Garden of Eden, a tiny planet orbiting an insignificant star in a small galaxy amongst billions and billions of other stars. Yet here, composed of the same elements that form the rocks and trees, animated by a divine spark exists a species of life that we call man.

Surely all that is not just by chance - but if not then what is our role?

He then picks up the mirror and sees himself as others see him. So what has he accomplished so far in his life? How will he be remembered? Will the world be a better place because he has lived or will he slip into oblivion and no one will ever know that he was here?

Everyone would like to leave a legacy and what will mine be?

The thoughts race through his head - so much to do and so little time. Yes time! The hourglass suddenly demands his attention, its tiny grains of sand slowly but inexorably trickle down, reminding him that his most precious possession, time, is ebbing away. Every second, as it ticks past is gone, it cannot be retrieved. No one knows how many more there may be - hours or decades, no one knows! A sense of urgency seizes him.

What is he doing with his life?

His eyes turn to the candle. Like a moth drawn to the flame we instinctively seek light and have come to identify it with knowledge, understanding and wisdom. So many questions and so few answers. Perhaps this organization, the Freemasons, who claim to know the 'secrets and mysteries' of the ages will reveal the answers to these questions that man has asked himself since he was capable of conscious thought.

His thoughts are interrupted by the Junior Deacon who completes his preparation, leads him to the door of the Lodge room, places his hand against the door and whispers: "Knock and it shall be opened to you!"

This is a traditional "Chamber of Reflection" and in many jurisdictions forms a part of the introduction to Freemasonry.

This was the scene at 2746 Ness Ave on March 20th as two candidates awaited their initiation. Upstairs the brethren of Templum Sion Lodge of Freemasons No. 186 had prepared and purified the sacred space of the Lodge Room and formally opened the Lodge. An important order of business was to welcome their Grand Master, MW Bro David Love on his Official Visit. This accomplished they turned their efforts to receiving the candidates and initiating them into the mysteries and privileges of Ancient Freemasonry.

Templum Sion Lodge had been formed to fill a void which exists in Freemasonry today. It operates more closely aligned to the spiritual nature of the Craft. Although the words used are identical, one cannot help but feel the special differences in the atmosphere. The light is subdued, candles light the principal officers stations and also the Altar, the air has been purified by the burning of incense and Gregorian chanting lends a special reverence to the room. Their words are slow and deliberate, reflecting the solemnity of the occasion.

The Degree was conferred in an exemplary fashion. The work was virtually letter perfect, with scarcely a prompt and with a dignity befitting the high moral lessons concealed within the lines of the ritual. Perhaps most conspicuous was the supplementation of the Junior Warden's lecture with a power point presentation, which most eloquently reinforced the important lessons contained therein. This had been challenged when they were still 'under dispensation' however the Custodians of the Work determined that they were indeed operating within their interpretation of the 'landmarks'. In his remarks the Grand Master noted his approval and encouraged Templum Sion Lodge to continue to initiate, pass and raise Freemasons using the inspirational, innovative methods which he had witnessed that morning.

So far that morning we had witnessed brotherly love and truth but the distinguishing characteristic of a Freemason's heart was yet to be displayed. On behalf of the Lodge, their Worshipful Master, MW Bro Don Beattie presented the Deputy Grand Master, RW Bro Kris Goodmanson with a cheque for one thousand dollars. This was in support of his "Just a Buck" campaign for the Canadian Museum of Human Rights. Bro Don had initially presented the idea of supporting a Masonic presence in the museum back in 2005 when he arranged for the Asper Foundation to make a presentation to the All Canada Conference. It is fitting perhaps that his Lodge take a leadership role in supporting this important Grand Lodge initiate and their work in promoting the laying of the cornerstone at this important shrine to the promotion of human rights.

At this time when society is experiencing a resurgence in interest in things of a spiritual nature, Templum Sion Lodge has found its niche and is flourishing.

Those who shared the vision and approved of its dispensation may justly reflect upon their activities and find reward based upon the quality of its work and the dedication of its members.

See the photos on page 12 of this issue.

Editor's note: Templum Sion Lodge meets on the first Saturday of the month @ 10:00. Visitors are always welcome.

by M.W. Bro. D.W. Beattie



Cst. Jason English

Jason English Appointed to Order of Military Merit

Congratulations to Cst. Jason English who was appointed as a Member of the Order of Military Merit by Her Excellency the Right Honourable Michaëlle Jean, Governor General and Commander-in-Chief of Canada.

The appointment was announced January 21; and he was one of four Winnipeggers and 111 members of the Canadian Regular and Reserve forces to be given this honour.

"This is a very prestigious award and Jason is very deserving," says Major Daniel Ayotte, English's Commanding Officer at Canadian Forces 16 and 17 Field Ambulance, which operates out of Minto Armouries.

In addition to his duties with the Winnipeg Police Service, English is a Reservist holding the rank of Captain and serves as the Deputy Commanding Officer of 16 and 17 Field Ambulance.

He is also the International Vice-Chair of the Confederation Interalliee des Officiers Medicaux de Reserve (Interallied Confederation of Medical Reserve Officers) Operational Medicine Committee. Representing those serving as part of the medical reserve for NATO, this Committee is responsible for promoting standardization of medical practice by:

- identifying, researching and providing practical international solutions to improve military medicine;
- planning, organizing and sharing practical solutions through the continued education process;
- planning, organizing and delivering an international First Aid Competition.

"He is the perfect example of what we are looking for in a Reservist," adds Ayotte. "He is very active with our exercises and always finds time to teach others."

"Of course he is also very busy with his own duties with the police and yet he still finds time to get involved in volunteer activities in the community. He is very dedicated and leaves me wondering where he finds the time to do it all."

The Order of Military Merit was created in 1972 to recognize meritorious service and devotion to duty by members of the Canadian Forces. The Order has three levels of membership: Commander (C.M.M.), Officer (O.M.M.) and Member (M.M.M.). English was appointed as a Member, recognizing exceptional service or performance of duty.

The number of appointments per year is limited to one tenth of one per cent of the average number of persons who were members of the Canadian Forces during the previous year.

English was honoured by the appointment but was quick to suggest that his contributions paled in comparison to those presently serving overseas in harm's way. He will receive his insignia during an investiture ceremony, which will be held at a later date.

Jason English is the son of R. W. Bro. David English DDGM.

Hearty congratulations to Cst. Jason English and his proud father.

MASONIC ARTWORK GETS NEW LIFE



This is a project that the current Worshipful Master of St. John's Lodge, #1, Portsmouth, New Hampshire, has been working on for a couple years.

He has taken hundreds of neat, old Masonic images from sources such as antique Masonic books and digitally

re-mastered them so that they can be used without the jagged "clip-art" look of so much stuff out there. He then puts the re-mastered images on a wide variety of products, including t-shirts.

I think the results are terrific — a great combination of old-timey designs and clean, contemporary graphics.

Check out his hundred of re-mastered and original designs, including Square and Compasses t-shirts for many Masonic jurisdictions at:

<http://www.cafepress.com/bytheplumb>

Found on the Web: Masonic Watch - Attractive, classic-looking timepiece has a watch face with golden symbols of Masonic fellowship marking the hours. Adjustable two-toned stainless steel link bracelet. Quartz movement; mineral glass crystal. \$79



LETTER TO THE EDITOR

I'm looking for a recycle lapel pin. It has the recycle emblem and the masters square within it. Have you see or know anything about them?

Thanks
Fraternally
R.W.Bro. J. Ross McIntyre
DDGM London East
Ontario Canada



Ed: Can any brother help with this enquiry? - LRG

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Clue!

Who is this man, and why is he so happy?

**Anderson's Constitutions Frontispiece
TRACING BOARD HISTORY ILLUSTRATION**



Explanation of the Frontispiece.

The architectural part represents the inside of Freemasons' Hall. The uppermost figure is Truth, holding a mirror, which reflects its rays on divers ornaments of the Hall, and also on the Globes and other Masonic Furniture and Implements of the Lodge. Truth is attended by the three Theological Virtues, Faith, Hope and Charity: under these, the Genius of Masonry, commissioned by Truth and her Attendants, is descending into the Hall, bearing a lighted Torch; she is decorated with some of the Masonic Emblems, and on her arm hangs a ribbon with a Medal pendant, with which she is to invest the Grand Master, in token of the Divine approbation of a Building sacred to Charity and Benevolence. [reprinted from an unnumbered page inserted after Abstract of the Laws and before Sanction.]

Frontispiece. Constitutions of the Antient Fraternity of Free and Accepted Masons containing their History, Charges, Regulations, &c. by James Anderson. A new edition by John Noortbouk. J. Rouza, London: 1784. [plate drawn by Giovanni Battista Cipriani and Paul Sandby and engraved by Francesco Bartolozzi and James Fittler.] Cf. Tours of Dr. Syntax by William Coombe. - Source: freemasonry.bcy.ca

The Hallucinogenic Plant at the Heart of Masonic Ritual



The sprig of acacia appears prominently on much Masonic art, Masonic regalia and Masonic jewelry. Traditionally it represents a hope in the afterlife. But why acacia and not some other plant? While the exact origins of this symbol are probably lost in antiquity, there are several intriguing observations that one can make about the plant



First, the acacia is prominent in the mythology of the ancient Middle East. In ancient Egypt, for example, acacia was associated with the death and resurrection of the Egyptian god Osiris. According to the myth, Set, the evil brother of Osiris, created a beautiful wooden box and offered it as a gift to whomever best fit inside. Thus enticed, Osiris climbed into the box and

Set quickly nailed him in. Set then threw the box into a river. The box later washed ashore at the foot of an acacia tree that in time grew around the box, completely encasing it. Eventually the tree was harvested and used as a support column for a palace, where Isis, wife of Osiris, discovered it. She cut open the acacia, released the body of Osiris and, using magic, brought him back to life.

Acacia was also significant to the ancient Israelites. Many scholars believe that the burning bush that Moses encountered was an acacia plant. Further, the the Ark of the Covenant was made from acacia wood. Finally, and most interestingly for Freemasons, the ancient Israelites often used an acacia bush to mark graves.

The fact that acacia was prominent in the ancient Middle East, however, fails to answer the question of why it is significant to Freemasonry; it merely pushes the question back a step. That is, why was acacia associated with magic and gods in ancient times?

This question brings us to the second intriguing observation about acacia: Several species of acacia contain a powerful hallucinogenic compound called DMT. This very same hallucinogen has been used in shamanistic rituals world wide to achieve a trance like state in which communication with the gods was thought possible. Perhaps this is just a coincidence, but it is thought provoking, nonetheless.



Created by Jenny at Stonebridge Regalia, these 5 inch jointed teddy bears are ideal for functions, ceremonies, fund raising events and Masonic gifts for the Mason who thinks he has everything.

www.masonicteddies.co.uk/



SPOTLIGHT ON VIKING LODGE 175

The Installed Officers of Viking Lodge #175 for the year 2010. (Dressed with Light Blue Collars)



(Back, from L-R) Bro. Jan Lumasac as Junior Steward (proxied by Bro Brenner Samonte in this picture), Bro Alain Dumuk as Tyler, Bro Elvin Garcia as Inner Guard, Bro Allan Villanueva as Senior Deacon, WBro Richard Musbrow as Immediate Past Master, RWBro Baldur Nelson as Treasurer, Bro Tim Vermaak as Senior Steward, and Bro Michael Senden as Junior Deacon.

(Front, from L-R) MWBro Ted Jones PGM, Bro Von Mark Dator as Chaplain, Bro Don Carganillo as Junior Warden, WBro Thor Stevens as Worshipful Master, RWBro Ted Zaik as Senior Warden, VWBro Norman Gudbjartson as Director of Ceremonies, and MWBro David Love, Grand Master of the Grand Lodge of Manitoba.

Viking Lodge, named for its association with Gimli, a town located on the western shore of Lake Winnipeg, and 75 km north of Winnipeg, being the home to the largest concentration of people of Icelandic ancestry outside Iceland, and as the first settlement to be established in the area, is the capital of the once ethnic block settlement called "New Iceland"; and also because the majority of its petitioners are of Icelandic extraction. While there is no official record of why Viking Lodge was formed, according to "old timers", it appears that there were approximately 40 members of Lisgar Lodge who are living in the town of Gimli and Riverton, as well as a group from the Gimli air force base living in the area, who were interested in forming a lodge in Gimli. As a result, 56 members had requested to operate under dispensation of the Grand Lodge of Manitoba in the Canadian Rite; later becoming the charter members of the lodge.

On January 24th, 1964, at 8 PM, at Gimli Lutheran Church, a ceremony of institution was held, having the Lisgar Lodge #2 of Selkirk being the sponsor, under the authorization of then Grand Master, MWB A.C. Slessor. In the institution ceremony, officers were installed and invested with the jewels of their offices. As the Viking Lodge #175, Grand Registry of Manitoba came into being, first regular meeting was held on February 6, 1964. First petitioners (group of 4) knocked on the door and first initiation commenced on April 9, 1964. The first Master Mason degree was conferred jointly by Lisgar Lodge #2 and Viking Lodge #175, on June 16, 1964 to the four original candidates in the person of E.C. Chudd, D. Kolton, A.C. Meacock, and J. G. Parker. Bro. A Hayward also received his MM degree, at the request of Clinton Lodge, Ontario.

After a few months of operating under dispensation, a ceremony of Consecration and Constitution was held on September 3rd, 1964, at the same time and place as the ceremony of institution; which hitherto, remains as the home of the Viking Lodge #175. The ceremony was conducted by then GM, MWB WJ McGregor, IPGM, MWB AC Slessor, assisted by 15 additional Grand Lodge of Manitoba officers. On this date, the charter confirming Viking Lodge #175, AF&AM, GRM, in the rights and privileges of freemasonry became official.

From thereon, Viking Lodge #175 has progressed to become a lodge with a tradition of excellence and leadership, not only on its own right, but extending to the offices of the DDGM, and other Grand Lodge offices, where a number of its members served. It has effectively spread the seeds of freemasonry for some generations and continuously do so in the new generation. After more than 40 years in existence, more than 391 members have affixed their signatures on its by-laws, and yearly, more and more good men are knocking with out the doors of Viking Lodge in search of light through the ancient and noble craft... making themselves better men through its teachings.



Associate Editor's Note

It gives me immense pleasure to be able to profile this lodge and to award them - my personal certificate of admiration for their all embracing approach to Freemasonry. Here is a diverse group of men from all walks of life, different ages and backgrounds, who are able to truly embrace every facet of Freemasonry in Manitoba. Don Carganillo has been a champion for Masonry in Manitoba on-line.; contributing articles and photos and stimulating conversation on the site. Furthermore Viking Lodge were one of the first lodges to form a group on the site and actually use all of the resources made available. Here is a lodge that seems to be working in true harmony, here is a lodge that are able to enjoy the fruits of their labour; here is a lodge that actively promote themselves, Freemasonry in Manitoba and the Craft, and our Grand Line. I value their presence and their collaboration and wish to thank them for their contribution and pray for their sustained development and success. Check out their website at:

www.vikinglodge175.com

Ludolf R. Grollé

I am the center of gravity; hold a capital situation in Vienna, and as I am foremost in every victory, am allowed by all to be invaluable. Though I am invisible, I am clearly seen in the midst of a river. I could name three who are in love with me and have three associates in vice. It is vain that you seek me for I have long been in heaven yet even now I am enshrined in the grave. What am I?



It all began for Capitol Lodge on the 1st day of December, 1921 when a dispensation was granted for the seventeen brethren to form a lodge, designated Capitol Lodge, to meet on the first Friday of each month. The dispensation was granted under the hand of M. W. Bro. George N. Jackson and the seal of the Grand Lodge of Manitoba.

During the early months in the year 1921 reference had been made regarding the growth of our craft. Many of the city lodges were growing in membership and becoming unwieldy. The timing was right for the formation of new lodges. V.W. Bro. Joe Mills of Ionic No. 25 and sixteen other brethren were meeting to discuss the formation of a new lodge for their group. Many of them were stationary engineers and they held their meetings in the power house of the legislative buildings.

When the question of a name for their new lodge was discussed it was chosen when they all looked out the window in the powerhouse and viewed the dome of our capitol building - Capitol Lodge - our emblem.

Capitol Lodge No. 136 meets every 1st Friday of the month from September until May at Kildonan Masonic Hall starting from 7:45PM CST.

St. John's No.4 GRM regularly meets the First Wednesday of the Month, September through May, 7:30pm at the Masonic Memorial Temple, 420 Corydon Avenue, Winnipeg, Manitoba, Canada. Visiting Masons always welcome!

History Of St. John's No. 4

One hundred and thirty one years ago, John Walter Harris, a member of Polar Star Lodge No.113, Grand Lodge of Iowa, and seventeen other brethren petitioned the Grand Lodge of Manitoba for a dispensation to form a new lodge in the City of Winnipeg.

The Grand Lodge of Manitoba had been instituted eight short weeks before on May 12th, 1875. Little delay was lost as the prayer of the petitioners was answered on July 6th and St. John's Lodge No.4 was instituted on Wednesday July 7th, 1875.

The officers were, John Harris W.Master, Archibald McNee Senior Warden, and Stewart McDonald Junior Warden. The principal cause which led to the inauguration of St. John's Lodge was to meet the wishes of Masons who came from the Maritime Provinces, parts of Ontario and elsewhere where they were made Masons in Lodges using the Ancient York Rite and who were more familiar with its working than they were with the system know as the Canadian. St. John's No.4 was only a very young lodge when Ancient Landmark No.3 adopted the Ancient York Rite and divided the field with St. John's.

Throughout the history of St. John's Lodge four daughter Lodges were formed, Emerson, Acacia, Friendship and Transcona.

Submitted by: V.W. Bro. Roy Pennington, Lodge Historian



Menorah Lodge A. F. & A. M. No. 167 G. R. M. was constituted in 1954. We meet the 2nd Wednesday of March, May, September, November and December at 7:45 PM, at the MMT, 420 Corydon Avenue, in Winnipeg, Manitoba. **Masonic visitors are always welcome**

Ancient Landmark Lodge #3 A.F. & A.M. Winnipeg, Manitoba, Canada

Our regular meeting is held on the 3rd Monday of each month at 7:30 P.M., September through May(except for 4th Monday in February). We meet in the Canada Room of the Masonic Memorial Centre (MMC), 420 Corydon Ave., in Winnipeg, Manitoba.

St. James Lodge 121 GRM AF & AM

This Lodge was instituted on March 13th 1912 by The Grand Master M.W.Bro J. Wemyss. Our First Master was W.Bro Joseph Cotter, a Past Master of King Edward Lodge. Our Senior Warden was Bro G. I. Armstrong the Rector of St. James Anglican Church a well respected member of the Community and was influential in establishing a meeting place for our Lodge in the Parish Hall of the Church, known as Roseberry Hall, where we met for the First 15 Years. Unfortunately he Died Suddenly on November 8th 1912.

In 1922 the first appearance of The Choir. This Choir was originally organised to perform at our 10th Anniversary Meeting but they were so successful that the Choir continued for many years. In 1927 we held our Last meeting in Roseberry Hall and moved to Smith Hall on Portage Avenue. The owner of this three storey building was a Member of our Lodge ,Bro Harris Smith. We held our meetings at this location for the next 47 years and for 43 of these years Mrs. Irene Dickson was our caterer and she never missed a meeting. In 1974 we held our First Meeting in Sturgeon Creek Masonic Temple, 2764 Ness Avenue where we have been Tenants of our Daughter Lodge ever since. Our 75th Anniversary Meeting was attended by 91 Brothers in 1987.

Today, 2008, our Lodge Membership is 77 strong and we are still active visiting other Lodges and receiving Lodges. Our Charitable Projects, directed mainly to The Grace Hospital has been a source of Pride to our Lodge.

Composed by R.W. Bro. Richard Whitlaw



DO YOU JUST BELONG?

Are you an active member the kind that would be missed or are you just contented that your name is on the list?

Do you attend the meetings and mingle with the flock or do you stay at home and criticize and knock?

Do you take an active part to help the work along are you satisfied to be the kind that "JUST BELONG"?

Do you ever go and visit a member that is sick or leave the work to a few and talk about the clique?

Think this over, member, you know right from wrong are you an active member or do you "JUST BELONG"?

-Unknown-

Templum Lodge was born out of a desire for building a fresh new operating model that would provide energy, knowledge and quality within the Craft. The original 13 Charter members wanted a product that would minimize business, employ the latest technology, and value add to the basic Lodge experience.

We meet 6X annually, rotate Officers every two years, have chosen to slow down the rate of candidate ritual progression, scrutinize new applications to ensure the right fit within our organization, operate on Saturdays which allows our membership to focus on their careers, families and personal vocations during the week, and we utilize numerous electronic tools and media for communications and information sharing. Learning and self-development is the foundation of the intensive education program that provides new members with a well rounded education of history, philosophy, psychology, architecture, organizational & leadership knowledge.

We wish to celebrate and practice our values and liberate human potential for the benefit of society, this is at the heart of our Lodge.

TEMPLUM SION 186

For information on Templum Sion contact "The Editor"

Nominee: Junior Grand Warden - 2010/11



R.W. Bro. Doug Webster is 54 years of age and has been a proud member of Acacia Lodge #111 for 26 years. He is also an affiliated member of Ancient Landmark #3. Bro. Webster served as Worshipful Master of Acacia #111 in 1998 and District Deputy Grand Master of the 13th Masonic District 2004 - 2005. He has served on the Board for the last 3 years as a member of the Jurisprudence Committee as well as Chair of the Masonic Enhancement Committees.

Bro. Webster is also actively involved with the International Order of Jobs Daughters being Past Associate Bethel Guardian for Bethel #9 and currently Vice Associate Jurisdictional Guardian of Manitoba.

Doug and his wife Valerie reside in North Kildonan and have 3 grown children and 6 young grandchildren.

In his professional life, Bro. Webster has been a member of the Winnipeg Police Service for over 33 years, having served the last 6 years as Deputy Chief of Police. He holds a number of certificates from the Canadian Police College in Ottawa and is a graduate of the FBI National Academy at Quantico Virginia. He is past Vice President of the Manitoba Association of Chiefs of Police and a member of the Canadian Association of Chiefs of Police and FBI National Academy Associates.

THE GRAND LODGE OF MANITOBA
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ONE HUNDRED AND THIRTY-FIFTH ANNUAL COMMUNICATION
Winnipeg Manitoba - June 3, 4, & 5, 2010

NAME _____ Title _____ Office Held _____
Address _____ Postal Code _____
LADY'S NAME _____

I/We accept the Grand Master's personal invitation to attend:
The Grand Master's Formal Banquet, Thursday, June 3, 2010

6 pm Reception, 7 pm Dinner \$50.00 each x _____ \$ _____
Dress: Gentlemen - White jacket or black tuxedo Ladies - Cocktail dress or long gown

Past Masters' Association Luncheon, Friday, June 4, 2010,
12 noon \$25.00 each x _____ \$ _____

Grand Lodge Dinner and Entertainment, Friday, June 4, 2010,
6 pm Cocktails, 7 pm Dinner \$50.00 each x _____ \$ _____
Dress: Gentlemen - Business suit Ladies - Cocktail dress

Mixed Luncheon Saturday, June 5, 2010
12 noon \$ 25.00 each x _____ \$ _____

Grand Master Goodmannson's Reception, Saturday, June 5, 2010 No Charge

LADIES' EVENTS

Bus Excursion and Lunch, Friday, June 4, 2010 - 10:30 a.m. \$25.00 each x _____ \$ _____
Brunch, Saturday June 5, 2010 - 10:30 a.m. Dutch Treat

TOTAL \$ _____

Please enclose a cheque for the appropriate amount payable to Grand Lodge of Manitoba

RESERVATIONS ACCOMMODATION - SHOULD BE MADE DIRECT
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Day of Arrival _____ time _____ Day of Departure _____ time _____

**** Note: A response is requested before the Hotel Cut-Off date of APRIL 30th 2010**



DGM Kris Goodmanson confirming WB George A. Graham as the DDGM elect for the 5th Masonic District and presenting him with his reference and guide manual.



The group picture is of the brethren in attendance at the 5th District Meeting held at Russell March 6, 2010.

THE MANITOBA WIDOWS SONS GRAND CHAPTER

Manitoba's Masonic Motorcycle Riding Association the Widows Sons, is considering forming two new Chapters, one in the North [Thompson] and one in the West [Brandon]. The Widows Sons are seeking applications - more information is now available on their website: widowssonsmb.ca

In order to be considered applicants must be:

- Masons in good standing*
- Active in their lodge*
- Have a motorcycle over 500 cc. Any brand.*
- Be willing to promote the Fraternity and Sport.*



The Widows Sons promote motorcycling in a positive light, and Freemasonry as a way of life. Charity and Benevolence are two pillars of our Association. The Widows Sons hold rides and events to support Widows and Orphans of our Masonic brethren, and other charitable causes. For fun, Fraternity and motorcycling, the Widows Sons may be for you. There is no better experience than sharing the passion of Motorcycling with your Brother Masons.

NOTICE: The 2nd Annual Masonic Family Round-Up Picnic will be on Sunday, August 29, 2010 at the Khartum Shrine Centre, 1155 Wilkes Ave. Members of the Masonic Family and their families are welcome to attend. More information will follow at a later date.



"Visita Interiora Terrae Rectificando Invenies Occultum Lapidem"

VISIT THE INTERIOR OF THE EARTH, THROUGH RECTIFICATION YOU SHALL FIND THE HIDDEN STONE

If you have an article you feel might be of interest that you wish to include in Masonry Manitoba please submit it to:

The Editor

Masonry in Manitoba
c/o Grand Lodge
420 Corydon Ave.
Winnipeg MB
R3L 0N8
1.204.453.7410

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Deputy Grand Master: Kristjan Goodmanson

Senior Grand Warden: Constante "Chibu" Uson

Junior Grand Warden: Allan Hadley

Committee Chair:

RW Bro. Phil Zubrycki

Editor:

MW Bro. Donald W. Beattie

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RW Bro. Ludolf R. Grollé

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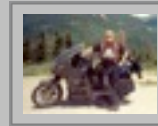
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RW Bro. John N.C. Campbell

Photo Contributors:

Mrs. Carol Hadley - Roving Photographer

Mr. C. Love - Grand Lodge Photographer



Who is this?

IN THIS ISSUE

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From the office of The Grand Secretary

Nominations for 2010-2011

Grand Master

R. W. Bro Kris Goodmanson

Capitol Lodge No. 136

Deputy Grand Master

R. W. Bro Consdtante [Chibu] Uson

Capitol Lodge No. 136

Senior Grand Warden

R. W. Bro Allan Hadley

Corinthian Lodge No. 178

Junior Grand Warden

R. W. Bro. Doug Webster

Acacia Lodge No. 111 : ***Profile on Page 18**

Grand Treasurer R. W. Bro Bruce Taylor

Capitol Lodge No. 136

Grand Secretary

to be notified

Grand Chaplain R. W. Bro Norman Pohl

Phoenix Lodge No. 186

Grand Historian R. W. Bro. Junn Manalang

Capitol Lodge No. 136

Grand Dir. of Cer. R. W. Bro. Bernie Gross

Capitol Lodge No. 136

Grand Librarian R. W. Bro. Brian Rountree

Mystery Lodge No. 174

Grand Archivist R. W. Bro. Allan Brock

Sturgeon Creek Lodge No. 145

For the Board of General Purposes for 2010-2011 eight to be Elected

Bisbarat, Emad

Ancient Landmark No. 3

Barclay, Stanley

St. John's Lodge No. 4

Homenick, Barry

Acacia No. 111

Cruz, Reynaldo (Reyne)

Capitol Lodge No. 136

Segal, Joel

Capitol Lodge No. 136

Wolfson, Walter

Capitol Lodge No. 136

Borgstrom, Alfred (Lyle)

Flin Flon Lodge No. 153

Ferguson, James

Corinthian No. 178

Grollé, Ludolf

Millennium No. 182

Stubbs, Terrence

Keystone No. 185

Velthuys, Nico

Keystone No. 185

Goods, Jack

Phoenix Lodge No. 187

Cook, Ian

The Dormer Mount Sinai No. 188

BALLOTING AND VOTING TIMES FOR THE ELECTIONS
AT THE GRAND LODGE COMMUNICATION
FRIDAY 08:00 AM TO 8:00 PM
SATURDAY 08:00 AM TO 09:30 AM
A CURRENT 2010 DUES CARD
MUST BE SHOWN WHEN REGISTERING

The Grand Lodge Communications will be held at the Victoria Inn Hotel & Convention Centre, 1808 Wellington Ave., Winnipeg this year, Friday June 4 and Saturday June 5, 2010.

**Masons Care - We are experiencing a shortage of Mason Care drivers. Any brother that can assist please contact the Grand Secretary for applications to drive.
1.204.453.7410**

MASONRY IN MANITOBA

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SUBMISSION DEADLINE

Four weeks prior to the month of issue.
(August 1st for the September issue)

M. W. Bro. David G. Love (ex officio)
R. W. Bro. Phil Zubrycki
Chairman of the Editorial Committee
M. W. Donald W. Beattie
Editor
R. W. Bro. Ludolf R. Grollé
Associate Editor & Creative Director



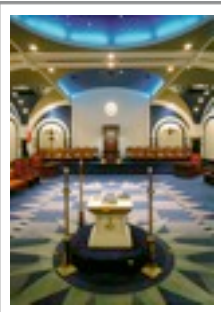
Congratulations Kevin & Teresa from your Masonic Family
Send article submissions to:
Ludo@mts.net

The Grand Lodge Communications will be held at the Victoria Inn Hotel & Convention Centre, 1808 Wellington Ave., Winnipeg this year, Friday June 4 and Saturday June 5, 2010.



Thank You

R. W. Bro. Phil Zubrycki for your leadership and guidance as publisher of Masonry in Manitoba this past year. If only you could apply this focus to your driving skills. Sincerely Don & Ludo & the Production Team. - LRG



*Where is this Lodge?
The first correct answer drawn from your submissions will receive a bottle of wine.*