

MASONRY *in* MANITOBA

SUMMER EDITION
2014





he fabled Ark of the Covenant, was the earthly dwelling place of the Israeli God Yahweh and the sole purpose of Solomon's Temple was to house this magical, mystical iconic piece of Jewish, Christian, and Islamic religious belief. It is hinted at only obliquely in the Fellowcraft degree when we learn that one of the signs was also used by Moses when he came down from Mount Sinai although we do have to speculate as to which occasion was being referred to, perhaps all three! When he returns the second time bearing the ten commandments he is instructed to build an ark into which they would be placed. He appointed two skilled workmen, Aholiab and Bezaleel, whom God had filled with wisdom, understanding and knowledge in all manner of workmanship. According to His instructions it was to be two and a half cubits in length and one and a half cubits in both width and depth. Let's consider those measurements for a moment. Their ratio approaches very nearly to 1:1.61803 which forms the basis of what we today refer to as Sacred Geometry. We find this throughout nature and indeed the creature created in the image of God displays this same golden ratio. Man, in creating magnificent structures dedicated to the glory of God has echoed these divine proportions and we find them in many of the great cathedrals built in the middle ages and not surprisingly our Manitoba legislative building demonstrates these same geometric proportions. But wait! The Holy of Holies of Solomon's Temple and the Kaaba in Mecca are both cubic in form, the Holy of Holies being twenty cubits per side. Why would these most holy places on earth not have been built using this same divine ratio? Consider for a minute that we are taught Freemasonry considers the internal not the external so if we calculate the diagonal of the cube we find that figure is 1.618 times the dimension of any one of the sides. This ark was to be constructed of shittim wood or Acacia and lined both inside and out with pure gold and rings were placed at each corner so that rods could be inserted and a number of men could then carry it. There was a lip of gold at the top into which the cover or mercy seat was set. It was also of pure gold and a hand's breadth in thickness. At each end was a cherubim, facing the centre with their wings outspread to that the tips met in the middle over each side of the ark. All of this was constructed of one solid mass with no soldering of parts.

It is interesting to note that in I Kings where a description of the construction of the temple is provided, within the Holy of Holies there were another pair of cherubim, much larger and facing the east with their wings again outspread so that while they touched in the centre of that holy space over the Ark of the Covenant, their other wing touched the exterior wall, so that their wing span would have been ten cubits.

There are many theories as to the fate of the Ark of the Covenant following the destruction of the temple. Some believe that Menelik I, the son of the Queen of Sheba, traveled to Jerusalem to meet his father and took the Ark of the Covenant back to Ethiopia where it remains today in the Chapel of the Tablet at the Church of Our Lady Mary of Zion in Axum. Others speculate that it was hidden far below the temple where it was located by the Knights Templar during the Crusades and

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spirited out of the country to France where it was concealed within Chartres Cathedral and still later moved to Rosslyn Chapel in Scotland. Still others believe that it found its way to the New World, and may be buried at Oak Island, or placed in a representation of King Solomon's original temple, in Notre-Dame-de-Bon-Secours Cathedral in Montreal, the New Jerusalem or in dozens of other spots around the world.

Engraved upon the two stone tablets housed within the Ark was the covenant God made with His chosen people and ultimately formed the basis of the three great Abrahamic religions, dictating the principles of man's relationship with his Creator and his fellow man. ∴

We have tried over the past few years to establish a pattern of themes for the four annual issues, beginning with the Entered Apprentice Degree for the autumn issue, the Fellowcraft Degree for the winter issue, the Master Mason Degree for the spring issue and concluding with a variety of themes, such as the past masters, the newly installed grand master, topics with leadership the common element.



We are all familiar with the ways to ensure that special numbers can be employed in the ritual. For example in opening the lodge the senior warden is asked how many assistant officers there are. The answer needs to be three however there are in reality four so his response is carefully calculated: "Three, besides the outer guard or tyler, namely..." Similarly in our early formative years it was stated that there were only three divisions in Freemasonry, vis the Entered Apprentice, Fellowcraft and Master Mason including the Royal Arch. Sometime later the Royal Arch became a separate body which continues the story of the early Israelites, completing the temple and then fast forwarding to the end of the Babylonian captivity to talk of their return to Jerusalem to rebuild the temple, under the leadership of Zerubbabel, the prince of the people. I thought it would be appropriate to use the Royal Arch as the theme for this issue and as a means of delivering an update on our quest for the lost word.

I would also like to take this opportunity to provide an update on the formation of the newest lodge in our grand jurisdiction. Last fall a motion to amend our regulations to permit the formation of a research lodge was proposed and was approved at a board of general purposes meeting in March. Immediately following that the proper paperwork for the formation of "Hiram Abiff Lodge of Research" which had been presented to the grand secretary was placed before the board for their consideration and it was approved. The grand master has now issued a summons for an emergent communication of grand lodge to be held in the Portage la Prairie Masonic Centre on Monday, May 19th, 2014 with the only item on the agenda being the institution of this new lodge, Hiram Abiff Lodge of Research UD. They will meet four times per year, in the months of the solstice and equinox, on the Friday on or before the full of the moon and their sole object will be to conduct research into any of the aspects of Craft Masonry. They will make an annual report of their proceedings. Certainly all are welcomed to attend but I would ask that you advise the grand secretary of your attendance in order that we may provide sufficient wine and cheese for the festivities to follow.

This same lodge room will be the location of the third annual retreat. This year we will be focusing on the master mason degree and as in previous years a highlight will be the exem-

plification of this degree according to the Ancient and Accepted Scottish Rite of Freemasonry. Particulars will be available at the grand communication and also on the website at that time. The date will be Friday, October 3rd and Saturday, October 4th with a table lodge to get us in the mood for the event and a keynote speaker to speak to the theme.

Please take note that there will be an election for two of our elected positions at the upcoming annual communication. Pictures and biographies of the nominees are provided so that you may make a more informed choice. It is refreshing to see the resurgence in interest in our Craft reinforced by more brethren expressing an interest and desire to be a part of grand lodge and influence the direction we take in the upcoming years. Plan to attend and look well to your ballot. I should also remind you that Manitoba is one of the very few jurisdictions which permits its master masons to exercise that which we consider our inalienable right.

Working at the grand lodge office I am dismayed at the number of demits and suspensions that we process and greatly saddened that these brethren fail to realize the nature of their engagements as a Craftsman. There is a line in the charge to the master mason and each of us has at one time or another stood in front of the worshipful master or some skilled brother as he reminds us of our obligation as a member of the Craft: *duty, honour and gratitude now bind you to your trust*. The influence of Freemasonry upon the individual and he in turn upon society is incredible although often underestimated. One of the nicest charges is the one at installation and there, after explaining all of the advantages that Freemasonry offers, it reminds us of the duties we owe to the Order.

Initiation into Freemasonry is a lifelong commitment; sure there may be times when we are sorely pressed for time, when the fickle finger of fate may have us temporarily short of the funds required for our dues or our energies may be directed to another particular goal or project, however, we must be true to our obligation. We are all admonished to imitate the example of that celebrated artist you once represented. Hiram scorned his attackers: "My life you can take, my integrity, NEVER!" Should we permit ourselves to do less?

We have all wrought our time labouring in the quarries of Freemasonry, some longer and some shorter, some with great enthusiasm and others less so, however, there are a great number of other men who have worked long and hard to make our experience meaningful and who will work tirelessly for the good of the Craft so long as they are able. To them we owe a debt of gratitude and those who will follow in our footsteps have an expectation that they will receive equal treatment.

So let's not forget, duty, honour, and gratitude do indeed bind you to your trust. Think long and hard before you determine that your obligation can be ignored! ∴

Wisdom, to contrive...

It's finally the end of an unusually long cold winter and a chance to see if Mother Nature will make it up to us with a beautiful Manitoba summer.

Since the time of my last message, the grand lodge officers and myself have been kept very busy with official lodge visitations, district meetings, installation of officers in our concordant bodies, and supporting the many activities and events put on by the lodges and masonic family organizations.

In late February, Grand Secretary M.W. Bro. Ted Jones, Deputy Grand Master R.W. Bro. Stano Spina and myself attended the Conference of Grand Masters of North America in Baltimore MD. This conference brought together our counterparts from 62 masonic jurisdictions throughout Canada, Mexico, and the U.S.A. Also attending were delegations from many jurisdictions in South America, Europe and the Middle East. The networking and exchange of information and ideas at this conference was phenomenal and certainly made our attendance worthwhile.

In addition to those mentioned in the last publication, my official lodge visits over the latter part of the winter and early spring have included Acacia No. 111, Fil-Can Cabletow No. 189, Templum Sion No. 186, Stony Mountain Stonewall No. 12, Beaver Ionic No. 25, Keystone No. 185, Starbuck No. 160, Northern Light Prince Rupert's No. 1, The Dormer Mount Sinai No. 188, Winnipeg River No. 154, Ophir No. 112, Corinthian No. 178 and Mound No. 118. My thanks go out to the worshipful masters and brethren of these lodges for the warm welcome shown to me on every occasion. I still have several official lodge visits coming up including Viking No. 175, Seven Stars No. 180, and a joint meeting of the three lodges in Brandon on May 13th.

In early April, we had the privilege of once again hosting the All Canada Conference of Grand Masters which brought together the grand masters, deputy grand masters and grand secretaries from every jurisdiction in Canada to discuss issues of mutual interest and concern. We certainly had some interesting discussions and a good update on what is happening in Freemasonry all across our nation.

I have also enjoyed attending annual district meetings of the 13th, Unity, and Parklands districts. My congratulations go out to the officers and D.D.G.M. elect of each of these districts who will

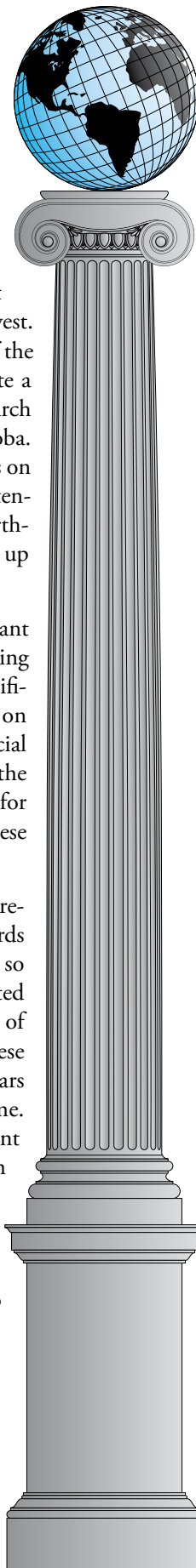
be installed at the grand lodge communication on June 7th. At this time of writing, I am still looking forward to attending district meetings for the 10th and Assiniboine districts.

Other upcoming events include traveling to Fort Buford in North Dakota on the May 17th weekend for the Masonic dedication of that historical frontier fort which was part of the spread of Freemasonry across the old west. On May 19th we will be having a meeting of the grand lodge in Portage La Prairie to institute a new lodge, the Hiram Abiff Lodge of Research which will be the first of its kind in Manitoba. Then we look forward to traveling to The Pas on the May 24th weekend to celebrate the centennial of The Pas Lodge No. 124 with our northern brethren. The month of May is shaping up to be a busy but interesting one.

I have found that there are two most pleasant duties for a grand master. The first is presenting newly raised master masons with their certificates. I have had the opportunity to do this on a number of occasions, and hope there is special meaning in receiving this certificate from the grand master who signed it. I know there is for me, and it has been my honour to make these presentations.

The second most enjoyable task has been presenting our long serving brethren with awards of long service. I have been privileged to do so on a number of occasions and have presented jewels and bars for 50, 55, 60, and 65 years of service to the Masonic fraternity. Some of these esteemed brethren I have known for many years and some I have just met for the first time. Nonetheless, these achievements are significant and I offer my sincere congratulations to each and every one of these dedicated brethren.

The most memorable evening for me was my official visit to my mother lodge, Acacia No. 111 where I had the opportunity to present a 60 year medal to W. Bro. Kline Virtue who has been my friend and brother for over 30 years. His son, W. Bro. Doug Virtue flew in from Oliver B.C. to surprise his father at the meeting. While being an active Shriner, and a longtime member of the Khartum Pipes and Drums, he has also been fiercely dedicated to his blue lodge. I struggle to think of a time when I haven't



seen Kline in lodge over the 30 years I have known him. Well done and well deserved, my brother !



From left to right: W. Bro. Doug Virtue, W. Bro. Kline Virtue, Grand Master M.W. Bro. Doug Webster, Deputy Grand Master R.W. Bro. Stano Spina, Grand Organist V.W. Bro. Rick Van Driel

This will be my final message in Masonry in Manitoba as the time is quickly winding down on my term of office. I would like to take this opportunity thank you all for your support throughout the year and for allowing me the opportunity to lead our jurisdiction over the past year. I am truly humbled by the trust and confidence you have placed in me, and I have thoroughly enjoyed serving you all as grand master.

Sincerely and fraternally,

M.W. Bro. Doug Webster
Grand Master .:

Demonstrating Leadership

Several years ago the Education Committee hosted M.W. Bro. Bob Conley who conducted a *Train the Leaders* seminar designed to instruct those in attendance to conduct similar sessions. Their topic was the **21 Irrefutable Laws of Leadership** as compiled by John Maxwell. Each district had two brothers in attendance with the understanding that they would then conduct sessions in their respective districts whereby we would have a body of trained and inspired men to lead our lodges, our districts, and ultimately the grand lodge. Sounds wonderful and it should have worked, however, like so many of our schemes it fizzled and died on the vine for lack of leaders to carry it forward. That is until this year...

R.W. Bro. Terry Metcalf, the D.D.G.M. for the Assiniboine Masonic District, recognized the po-

tential this idea presented and tracked down one of the brethren at that original training session in the person of W. Bro. Quintin Pearce who had used the lessons taught not only in his year in the East but in his business as well and was most interested in presenting the workshop. So on January 25th, a group of interested brethren gathered at the Brandon Temple and worked their way through the first 11 laws. Wow! The presentations are literally the same as attending one of his sessions in person. It consists of a video presentation of the man himself, with a small audience, talking them and us through each of his irrefutable laws. There is a handout which accompanies the video, which gives places to insert the key points and also some discussion topics to help to bring the points home and see their application in your personal situation. A month later we again assembled and completed the remaining 10 laws.

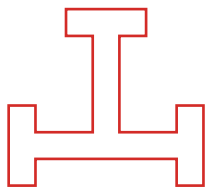
The first law is the *Law of the Lid* and he explains that the potential of a business or an organization is limited, in a large part, by the leadership ability of their executive. Leadership is a team effort and if those in control fail to recognize the potential of suggestions presented then growth and development cannot occur. How often have good ideas been shot down because "we've never done that before" or "that's not the way we used to do it" or simply because it wasn't the leader's idea. One of my squadron commanders back in the air force had a sign on his wall that addressed this situation admirably: "Jonathan slew the Philistines with the jawbone of an ass. Many a good idea has met the same fate!"

We recognize that education is essential for our survival and prosperity. Along with education we need a number of our brethren who have the leadership training and ability to move us forward and realize our potential. There are many leadership manuals and ideas but they all simply use different words and actions to accomplish the same basic tasks. In his book and this video John Maxwell explains what is required, and gives examples in real life of the results of either following these laws or disregarding them.

Remember that while some are born to lead, many can learn that skill and do their part to move our fraternity forward. Hats off to Bro. Terry for taking the initiative and presenting this important workshop. Let's hope that others will copy his example. .:



he ritual of Craft Masonry stops abruptly with the untimely death of Hiram Abiff, a widow's son of the tribe of Naphtali, "*he was filled with wisdom and understanding and cunning to work all works in brass.*" With his death the genuine secret of a master mason was lost because, although both Solomon King of Israel and Hiram King of Tyre knew the secret, they had taken a solemn obligation that they could only communicate it in the presence of all three.



We have already noted that at one time the Royal Arch degrees were a part of Craft Masonry and it has often been stated that a man's knowledge of Freemasonry is not truly complete until he has taken and understood the lessons presented in the three degrees of that body. Indeed the setup of a Royal Arch chapter claims to be emblematic of the four divisions of Freemasonry, Entered Apprentice, Fellowcraft, Master Mason and Royal Arch Mason.

As we already know an immense number of craftsmen were employed in the construction of the temple. There were those in the quarries who prepared the stones for their intended place in the structure and others who worked on site carefully mortaring those stones into place, ensuring that they were placed plumb and level. There were others employed in the forests of Lebanon, felling the mighty cedars, cutting them to the proper length, width and thickness while others formed them into mighty rafts and floated them to the port city of Joppa and still others transported them the final distance to Jerusalem where the finish carpenters set them in their final location. Others were employed on the clay banks of the Jordan, between Succoth and Zeredatha where they formed and cast the many ornaments used in the temple, such as the seven branched candelabra, the basins, the censers and of course the two great pillars which stood at the porchway or entrance of the temple.

Mark Master Masons represent those employed in the quarries who toil during the week and on the sixth day bring their work to the temple and receive their wages. They select a mark to identify their work and receive their wages based upon the work they have performed. A particular stone is rejected as being unsuitable for the temple but later it is realized that it was necessary and it is discovered amongst the rubbish. A particular quote from the Bible alludes to the fact that the nondenominational aspect of the Craft has given way to one of a particularly Christian nature. The seventh day of course is spent in rest, contemplating the glory and wonder of the Creator.

In the Most Excellent Master degree the temple is completed, the keystone set in place to complete the arch, the

Ark of the Covenant seated within the Holy of Holies and Solomon dedicated the temple to God's service. At the conclusion of his prayer, the fire came down from heaven consuming the burnt-offering and the glory of the Lord filled the house. We make a reference to the spiritual building which we began in the north-east angle of the lodge on the evening when we were first initiated into the Craft and which is more permanent than a building of stone and mortar.

Some four hundred years passed. Despite his remarkable wisdom Solomon, in order to pacify some of his hundreds of wives and concubines, permits the worship of other gods within the temple, which angered God. Out of respect for his father David, the break up of the kingdom is delayed until after Solomon's death and then Israel is divided into Judah in the south and Israel in the north. A second temple is set up in the capital city of Samaria and this further distanced the divided nation. The parable of the good Samaritan takes on an even greater significance when one realizes that the Samaritan was not only helping a stranger laying on the side of the road, but this stranger was one of a people who had been hated and despised for generations. Now the strength of his charity becomes even more evident!

Judah was never a powerful nation and they entered into agreements with Babylon to prevent being invaded but in spite of this agreement they also entered into an agreement with Egypt which provoked Nebuchadnezzar who captured Jerusalem, burned it to the ground, destroyed the temple, and carried many of its treasures to Babylon. Then, as the prophet had predicted, for his treachery the king, Zedekiah, was forced to witness the slaying of his children, then his eyes were put out and along with all of the nobility of the city, he was carried in chains into exile.

In exile in Babylon the prophet Ezekiel had a vision of a fiery chariot drawn by a creature with four heads and the faces of a man, a lion, an ox, and an eagle. These were the banners of the four divisions of the army of Israel and are prominently displayed, along with the ensigns which denote a particular blessing bequeathed to each of his sons, whose names are borne by the twelve tribes of Israel.

The word Torah is often translated as "Law" and refers to the first five books of the Bible or the Pentateuch which is Greek for "five books". For more than 2000 years, Jews assumed that the Torah was revealed by God to Moses who then wrote it all down. During the period of the Enlightenment scholars began to study the texts in greater detail and wondered why, for example some passages referred to God as YHWH which was in most cases substituted with **** or Lord as it was considered too



sacred to either write or pronounce while in other cases the term Elohim was used. This would seem to indicate several authors instead of only one. Some modern scholars now believe that the Torah was actually produced in its familiar form during the period of 70 years when the Israelites were in exile in Babylon. Up to this time the legends and stories had been passed from generation to generation as oral traditions but as they were now removed from their homeland they felt the need to have these traditions properly recorded and preserved. Their creation story was strongly influenced by the Babylonian legends as recorded in their *Enuma Elish* which translates to “When on High”.

Let’s consider Enoch who was the seventh of the patriarchs, the great-grandfather of Noah and his life was one of such eminent virtue that his earthly pilgrimage was not terminated by death but in his 365th year by a bodily translation to heaven. As he reached maturity the crimes and wickedness of mankind disgusted him and he retired to Mount Moriah to devote his life to prayer and pious contemplation. Here the Shekinah appeared to him, instructing him to preserve the wisdom of the antediluvians. Accordingly he constructed an underground temple consisting of nine brick vaults arranged vertically with access through an aperture in the arch of each vault. In the lowest vault he placed a triangular plate of gold, a cubit on each side, encrusted with precious stones and engraved upon, in ineffable characters, the true name of the Deity. After he had completed this, fearing that

the principles of the arts and sciences he had cultivated would be lost he erected two pillars, one of marble to withstand the influence of fire and the other of brass to resist the action of water, which also indicated that nearby a sacred treasure was deposited in a subterranean vault. Josephus, a first century Jewish author and historian gives an account of these pillars in his book *Antiquities*, although he claims them to have been of stone and brick. Following the departure of Enoch and the death of his sons all knowledge of this sacred vault and treasure was lost until it was accidentally discovered during the erection of a temple upon this same site. This forms the basis of one of the Scottish Rite degrees.

Seventy years after the exile Cyrus, King of Persia conquered Babylon, freed the Israelites, returned the captured treasure from the temple, and allowed them to return to Jerusalem and under the direction of Zerubbabel, the prince of the people, they proceeded to rebuild the temple. A secret concealed in a subterranean vault is a fairly common theme and indeed in preparing for the foundation of the second temple a vault was discovered and upon further exploration the genuine secret of a master mason, which had been lost for almost five hundred years was rediscovered.

This forms the basis of the Royal Arch degree whose culmination is an in-depth study of the newly discovered word and being taught the proper way to communicate that which is ineffable.

As always a new discovery leads to further questions: Who constructed this sacred vault, when was it built and how did those who constructed it come to have this knowledge in the first place? There is yet another concordant body with the answers to these questions...

One would expect that the nobility returning from exile would have been welcomed back to Jerusalem with great rejoicing, however that was not the case. After 70 years the menial class which had been left behind to till the ground had established a system and they were not particularly receptive to having the status quo upset. Tradition informs us that those working on restoring, or more correctly, *rebuilding* the temple worked with a trowel in their hand and a sword by their side, ever ready to defend the temple from the unprovoked attack of their enemies. The ritual indicates the legacy they leave for succeeding generations, a manly determination to resist lawless violence.

Our final charge at the installation of officers, in describing the ideal of a Freemason talks of one to whom property, nay even life is not too dear for the protection of innocence and virtue and for the defense of truth. ∴

Medal Presentations

By V.W. Bro. Harold Stacey



Wednesday morning the 9th of April 2014, R.W. Bro. Peter Clarke, R.W. Bro. Bill Hunter and I had the pleasure of presenting W. Bro. Duncan Davis with a 55 year bar at his residence. The presentation evolved into a very moving experience with extensive reminiscing over past experiences in the lodge.

Later in the afternoon R.W. Bro. Bill Hunter and I picked up Bro. Robert Jones and together we visited Bro. Merv Moxley (an old friend from the Shrine). There we were greeted by Merv's delightful wife Emma, and daughters Judi and Susan and Susan's husband Brian Cote, a member of Capitol Lodge.



The family appreciated the ceremony of presenting a 65 year bar to Merv and a 60 year bar to Robert and took lots of pictures to record this significant ceremony. The highlight of the occasion was the reunion of old friends after many years of separation. Looking at old photo albums precipitated lots of stories and laughter.



On the afternoon of the 16th of April 2014, R.W. Bro. Bill Hunter and I had the pleasure of presenting a 60 year bar to Bro. Joe Goyman which was presented to him by his wife Erika who expressed her thanks for being part of the ceremony. Joe was overwhelmed and emotional in his comments.

Bill and I then proceeded to visit Bro. Walter Prokop and to our delight his son Grant was present and we



gave him the honour of presenting the 60 year bar to his father. Walter apologized for not encouraging his son to join Masonry, so we had a successful lengthy educational discussion with Grant and his father on the subject to remove any guilty feelings. ∴

Meritorious Service Award

At the annual communication last June Grand Master M.W. Bro. Alan Hadley announced that he was conferring the Grand Master's Meritorious Service Award on V.W. Bro. Daniel Garroni in recognition of his contributions to the Craft and work he has done for the benefit of the community in the name of the Freemasons of Manitoba, in particular for the many years he has organized a Christmas dinner for the students at Oak Park School. This was presented by M.W. Bro. Doug Webster at an official visit to Templum Sion Lodge of Freemasons No. 186. ∴





Royal Arch officers 2014–2015 from left to right back row: R.E. Comp. Burt Chambers, R.E. Comp. Jim Chute, R.E. Comp. Don Beattie, M.E. Comp. Jack Hooper, M.E. Comp. Vic Bryll, V.E. Comp. Frank Toporowski, R.E. Comp. Milton Goble, R.E. Comp. John Duff, M.E. Comp. Cliff Hardy, M.E. Comp. Bob McMillan, M.E. Comp. Al Chritoffersen.
From left to right front row: M.E. Comp. Rick Laronde, M.E. Comp. James Barratt, R.E. Comp. Neil McMillan, M.E. Comp. (Grand First Principal) Rick Porter, R.E. Comp. Allan Hadley, M.E. Comp. Gary Dunn, R.E. Comp. Jack Fryatt.

The Freemasons of Manitoba Award in Human Rights

By W. Bro. Jim Christie



o the realtor, it's all about location; for the rest of us, everything is about timing. Sometimes, the timing is perfect.

At almost the same moment that our grand master and grand secretary were signing “The Freemasons of Manitoba Award in Human Rights” with the president and CEO of the University of Winnipeg Foundation, Brian Daley, and Prof. Marilou McPhedron of the university's Global College and the originator of the University of Winnipeg's degree in human rights, the university senate was granting final approval to the degree proper, moving it from experimental to official status. As an aside, Prof. McPhedron's father and brother were both distinguished members of the Craft.

“Human Rights, human potential, and human dignity”: a new way of expressing what Freemasonry has embodied through the centuries relies, as Freemasonry has from the beginning, on education. So this award is a new beginning, translating those Masonic values and virtues to the academy and, dare we hope, to a new generation of Masonic seekers.

With a few modest donations from individuals, an endowing contribution from the Grand Lodge of Manitoba, and with provincial matching funds, the Freemasons of Manitoba Award in Human Rights is well established.

Brethren who wish to be early contributor's to this new adventure in Masonry may contact the editor, the University of Winnipeg Foundation, or W. Bro. Prof. James Christie: j.christie@uwinnipeg.ca .:



From left to right back row: W. Bro. Professor Jim Christie, Grand Secretary M.W. Bro. Ted Jones, Global College Professor Marilou McPhedron, Special Projects Chairman R.W. Bro. Ron Clement, Past Grand Master M.W. Bro. Kris Goodmanson

From left to right front row: Grand master M.W. Bro. Doug Webster, President and CEO of the University of Winnipeg Foundation Brian Daley

138th Annual Communication of the Grand Lodge of Manitoba

The grand master, M.W. Bro. Douglas A. Webster extends warm fraternal greetings and invites you to attend the 139th annual communication of the Grand Lodge of Manitoba which will be held on Friday and Saturday, June 6th and 7th. The event begins with a formal banquet on the evening of Thursday, June 5th, 2014.

The formal opening with the introduction of guests and visitors will take place on Friday, June 6th beginning at 9:00 am. The installation of officers will be in traditional open format beginning at 1:00 p.m. on Saturday, June 7th. There will also be an incoming grand master's reception and celebration on Saturday evening.

Further information and tickets are available through the grand lodge office.

E-mail: reception@grandlodge.mb.ca

Phone: (204) 453-7410.

Remember this is *our* grand lodge and your support is considered essential!

Nominees for Junior Grand Warden 2014-2015



R.W. Bro. Terry Metcalf

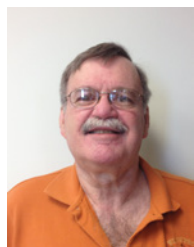
Initiated:	Fenwick Lodge No. 158/Wheat City Lodge No. 168
Passed:	May 19, 2005
Raised:	September 15, 2005
W.M. Fenwick Lodge No. 158:	October 20, 2005
Wheat City Lodge No. 168:	2010-2011
D.D.G.M. Assiniboine Masonic District:	2013-2014 (Honourary Member 2011)
Charter Member:	2013-2014
Concordant Bodies:	Hiram Abiff Lodge of Research UD
	Ancient and Accepted Scottish Rite - Commander in Chief, Brandon Consistory 2010, Secretary/Registrar Valley of Brandon 2013 to present
	Khartum Shrine 2006 - Brandon and District Shrine Club 2006, Brandon Car Patrol 2009
	International Peace Garden Lodge
Volunteer Driver (CCS):	2006 to present
Profession:	Retired Manager, Canadian Pacific Railway



R.W. Bro. Thomas David Love

Initiated (Empire Lodge No. 127):	Charleswood Red River Lodge No. 184
Passed:	May 31, 1982
Raised:	September 27, 1982
W.M. (Sturgeon Creek Lodge No. 145):	November 29, 1982
D.D.G.M. 1st Masonic District:	1998-1999
Concordant Bodies:	2011-2012
	Khartum Shrine - Provost Corps, Chief of Staff 2002-2007, Elected Divan Member 2012-2013
	Order of the Eastern Star - Worthy Patron 2013-2014
	Ancient and Accepted Scottish Rite - T.P.G.M. 2004-2005
	Royal Arch Mason
	Royal Order of Jesters 2004
Volunteer Driver (CCS):	2012 to Present

Nominees for Grand Treasurer 2014-2015



R.W. Bro. John Brian Langtry

Seven Stars Lodge No. 180
 Initiated: February 20, 1986
 Passed: March 20, 1986
 Raised: October 16, 1986
 W.M.: 1994-1995
 Past Secretary-Treasurer
 D.D.G.M. 12th Masonic District: 2004-2005
 Board of General Purposes: Honourary Member (Served Over 12 Years)
 Masonic Memorial Temple Ltd.: Secretary Treasurer
 Concordant Bodies: Ancient and Accepted Scottish Rite - Executive Secretary
 International Order of Job's Daughters - Past Associate
 Grand Guardian, Past Grand Treasurer, Past Bethel
 Treasurer
 International Order of DeMolay
 Khartum Shrine - Past President Director's Staff, Past
 Unit Treasurer
 Profession: CGA



R.W. Bro. Nico Velthuys

Keystone No. 185
 Initiated: February 19, 1994
 Passed: March 20, 1994
 Raised: April 16, 1994
 W.M.(Three Pillars Lodge No. 169): 1999-2001
 Past Secretary-Treasurer
 Board of General Purposes: 2008
 Grand Treasurer: 2011-Present
 Concordant Bodies: Ancient and Accepted Scottish Rite - Commander in
 Chief 2008-2009, Most Wise Sovereign 2013-2014
 Widow's Sons - Charter Member
 Profession: CPA

Balloting hours:

Friday, June 6th 8 a.m. – 8 p.m.

Saturday, June 7th 8 a.m. – 10 a.m.

A valid dues card is required to vote.

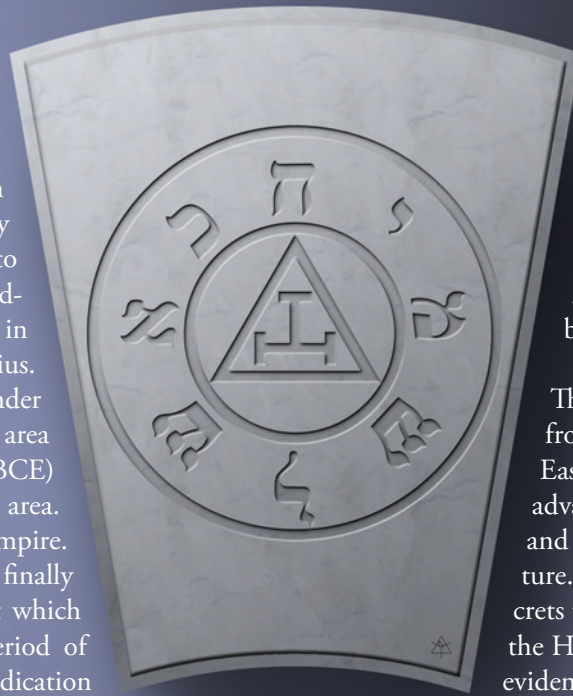
Look well to your ballot.



The second temple, built by Zerubbabel, which forms the basis of the Royal Arch degree was begun when those exiled to Babylon were freed by Cyrus, King of Persia and allowed to return to Jerusalem. After much hardship it was completed in 516 BCE, in the sixth year of the reign of Darius. Sometime about 330 BCE Alexander the Great would conquer the entire area and following his death (June 323 BCE) his general Ptolemy V inherited the area. He would lose it to the Seleucid Empire. Jewish attempts at independence finally erupted into the Maccabean revolt which was successful for only a short period of time but gave occasion for the re-dedication of the temple and the miracle which is celebrated to this day as *Hanukkah*. In 37 BCE the Romans captured Jerusalem and Herod was installed as their ruler. He was a builder, enlarging the temple and building many other magnificent structures in the area. Under Roman rule an altar to Zeus was erected in the temple which of course greatly angered the Jews and began a long lasting revolution which continued for many years until 70 CE when the Romans almost totally destroyed the temple and city. About 130 CE Roman emperor Hadrian began to rebuild Jerusalem as a pagan city which spawned yet another revolt. Hadrian responded with overwhelming force, killing as many as half a million Jews and he forbade any Jew from entering the city except for one day a year, *Tisha B'Av*, the day the Jews mourn the destruction of both temples.

Around 335 CE the Christian emperor Constantine and his mother Helena made a pilgrimage to the city, claimed to have recovered the cross of Christ, and erected the Church of the Holy Sepulchre over the site of the tomb of Christ.

It was from the summit of the Temple Mount that Muhammad ascended to heaven on his *Night Journey* and for this reason Jerusalem, the site of the present Dome of the Rock, is revered as the 3rd most holy site in Islam. However under Muslim rule the Jews and Christians were allowed back into the city and granted freedom to live and worship according to their customs. This period of religious tolerance ended early in the 11th century when the Egyptian Caliph ordered the destruction of all the churches. His control ended when the Crusaders captured Jerusalem in July 1099. Here the Knights Templar were established to protect the large number of pilgrims visiting the Holy city. They



were housed in Solomon's stables and were rumoured to have found treasure buried beneath the site of the old temple. Control of the city changed hands several times over the next few hundred years with the Muslims finally occupying the area by the middle of the 13th century.

The western world was just recovering from the Dark Ages, however in the East knowledge flourished with great advances in medicine, music, the arts, and sciences and in particular architecture. Perhaps this was one of the great secrets that the Templars brought back from the Holy Land, or at least one of the most evident ones. This would lead to a movement which would have tremendous impact upon the building of the great cathedrals of the Middle Ages, and was the introduction of Gothic architecture. The architecture of these magnificent structures is only one part of their charm, mystery, and intrigue. The architects required not only masons with a sound understanding of the actual construction techniques enabling them to stand for hundreds of years but, equally importantly, they required those with the ability to carve the numerous statues and engravings, which are located on the soffits of the arched entrances and upon the stiles flanking the doorways. Flying buttresses lend their support countering the outward forces of the arch and with their beautifully detailed carvings provide strength and lightness to the structure. The breakthrough was the design of the arch with its distinguishing feature: **the keystone**. Massive thick walls with small windows and dark, gloomy interiors suddenly gave way to huge towering structures which drew the eyes and the heart heavenward. Now entire walls could be opened under graceful arches and filled with glass, often stained glass, depicting scenes or people from the bible, relaying their stories to those unable to read, and flooded the interior with light – the glory of God!

The keystone is an important symbol of Royal Arch Masonry and is prominently displayed upon many Masonic buildings. The entire arch gravitates toward the keystone, which compresses and binds together the whole structure. Likewise, the lessons taught in the Royal Arch are designed to complete a person's Masonic education and provide a solid foundation upon which to build his spiritual temple. The letters, which are known only to Royal Arch Masons, demonstrate a fact well known to all Freemasons and are shown here in mystical Hebrew characters. ∴