



Y Bwletin

Gwasg y Nant – Valley Press Mis Tachwedd 2007 – November 2007

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Digwyddiadau - Events for 2007-8

Carol Service	Sunday Dec 16
OW Choral Society Spring Concert	Friday Feb 29
Workshop & Seminar	Saturday Mar 1
St. David's Day Dinner/Dance	Saturday Mar 1
Gymanfa Ganu	Sunday Mar 2
Stories from the Mabinogion	Sunday Apr 10

President's Message

Croeso, welcome and greetings to all.

We have several events planned for the winter and spring.

Our Carol Service will be held on Sunday, December 16, at Westminster Presbyterian Church.

There will be a workshop on Welsh Genealogy by Hugh Reekie and a seminar on Welsh identity in Canada by Pawl Birt on March 1, 2008, again at Westminster.

Our St. David's Day Dinner/Dance will take place on March 1, 2008 at the Crowne Plaza Hotel.

We are holding our annual Gymanfa Ganu on March 2, 2008, also at Westminster.

Please see this newsletter for more information about these events.

Please share the information about these events with your friends and neighbours.

Lezlie Wood,
President

Christmas Carol Service

Sunday **December 16** at 7 pm
Westminster Presbyterian Church
470 Roosevelt Avenue

(Everyone is invited to bring something to share with their tea or coffee after the service.)

Ottawa Welsh Choral Society 40th Anniversary Concert

Friday, **February 29, 2008** at 7:30 PM

Bromley Road Baptist Church
1900 Lauder Drive, Ottawa.

Admission: \$15.

Tickets available from choir members and at the door.

For map & directions to Bromley Road Baptist Church, see web site: <http://members.tripod.com/owcs2001>

Workshop on Welsh Genealogy by Hugh Reekie

Time – 10:00 AM to 11:30 AM

and Seminar on Welsh identity in Canada by Dr. Pawl Birt

Time – 1:00 PM to 3:00 PM

Location – Westminster Presbyterian Church

Date – Saturday, **March 1, 2008**

Annual Banquet and Dance

Please put the date of Saturday **March 1** in your calendar for the Annual Banquet and Dance in honour of our Patron Saint, David, or Dewi Sant, as he is known in Welsh. There will be further information and forms for ordering tickets in the January Bwletin.

Stories from the Mabinogion

Thursday **April 10th** 7.30 p.m.

Great Canadian Theatre Company Studio
1233 Wellington at Holland

\$15, \$10 seniors and students

The Ottawa Welsh Society is pleased to announce this exciting event which is being organized in cooperation with the Story Tellers of Ottawa. Tickets will be on sale at the GCTC a month in advance. Please support this effort, *and* why don't you plan on having a delicious snack or dessert at the GCTC's new cafe, run by "Thyme and Again", before the show.

For more information, please contact Alison Lawson
613-725-2704 or alisonlawson@sympatico.ca

Faggots and Peas – Thank you

A very successful Noson Lawen was held at Westminster Presbyterian Church on 3rd November, accompanied by an excellent meal of faggots and sausages.

A very big thank you to everyone who helped, especially John and Lee Griffiths, who provided and cooked the faggots and sausages (and did not bat an eyelid as the numbers of people rose well above what had been calculated), Anne Matthews, who made the mushy peas and the gravy, & Myfanwy Davies, who made the potatoes, Wendy Wynne-Jones, who organized and compered the Noson Lawen skillfully, all the performers who strutted their stuff for our enjoyment, Lezlie Wood, who provided coffee tea, milk cream and some new tablecloths, Sally and David Griffin, who ran the bar with great efficiency, Dorothy Evans, who did the lion's share of washing up the pots and pans, Alison Lawson, who collected the money without complaining about the convener's very poor record-keeping of numbers attending, all the very kind people who, in many cases without being asked, served the food and all those who helped dismantle the stage and the tables and return the chairs and tables to their rightful places and, finally, Alan Thomas, Bob Price and others who set up the stage and the tables and chairs in the morning.

If I have omitted anyone from this list, please accept my apologies and accept my thanks for your contribution. Thank you also to everyone who turned out – without your support, there would be no Faggots and Peas/Noson Lawen in the Society's calendar. If the convener can overcome his mathematical challenges in the meantime, we look forward to doing it again next year. Diolch yn fawr i chi gyd.

John Price

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News News News

Is your news here?

Have you had any successes of which other members might be interested?

Have you had any new grandchildren?

Do you want to contribute any information, rumour or joke to Y Bwletin?

If so, PLEASE send it to the Editor, Glenson Jones.

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DEWI SANT CELEBRATIONS

by Myfanwy Davies

Some birthdays should be celebrated. And when the only Welsh Church in Canada turns 100, it is definitely a reason to rejoice.

After 3 years of planning, members of Dewi Sant Welsh United Church, and their friends, gathered in Toronto for a weekend of events to mark this milestone. Alison Lawson and I drove down from Ottawa, arriving in time to change for the banquet on Friday night. Also attending from our Society were Meriel Mills and Anne Matthews.

The banquet was held in the beautiful Granite Club, and attended by nearly 300 people. The dinner was delicious, and the entertainment afterwards, very enjoyable. Dewi Sant

is blessed with many talented members, and we were delighted to hear Gaynor Jones Low and Cheryl Clay sing solos, watch several members perform traditional Welsh folk dances and hear the ladies choir, Merched Dewi, perform a medley of Welsh airs.

A special treat was hearing Gwenan Gibbard sing, and play the harp. She was brought over from Wales for this weekend, and delighted us all again.

On Saturday night a Grand Concert had been arranged, and it featured 100 male voices to celebrate the 100 years of the Church. Once again the committee had done a wonderful selling job, and Yorkminster Baptist Church was full. I heard there were over 1,000 in the audience and I believe it!

The concert featured the Toronto Welsh Male Voice Choir under the direction of William Woloschuk, and the Burlington Welsh Male Chorus directed by Richard Street. Each group took their turn entertaining us with old favourites and new pieces from all genres of music. Between sets, Gwenan Gibbard sang and played her way into the hearts of all who were there.

The MC for the evening was the Rev. Dr. Cerwyn Davies who served as minister of Dewi Sant for many years. His commentary linked the history of the Church with the history of Toronto and Canada and was very enlightening and entertaining.

However, the finale of the evening is what everyone was waiting for and it did not disappoint. The two choirs joined together to give us the 100 voices, and David Low, Conductor Emeritus of the Toronto Welsh Male Voice Choir took the baton. What an amazing sound! And with Gwenan, the organ, and the piano all contributing, the hwyl was marvellous!

To finish the weekend, a full day of activities was planned for the church itself. She was packed to capacity for the morning service, and it was a beautiful sight with the sun streaming through the windows. To start the service the Sunday School children paraded through the aisles in a red dragon costume they had made. This was to signify that the "Dragon had Landed", which was the fundraising goal of the congregation. Over the past three years, they have raised \$100,000 to pay for repairs to the church, and other necessities. Well done!!

During the service, led by Rev. Deian Evans, a gorgeous new stained glass window was unveiled, and a showcase displaying the bardic robes of Rev. Hedd-Wyn Williams and Rev. Cerwyn Davies was announced. Both are lovely additions.

Alison and I were invited to join the Merched Dewi for Yr Arglwydd Yw Fy Mugail (The Lord is my Shepherd) and we were honoured to participate as we have many friends in the Dewi Sant family.

Following the service, the ladies of the church had provided a lunch of sandwiches, squares and other nibbles. Gallons of tea and coffee were also consumed by those in attendance, and there was lots of laughter and chatting all around.

The culmination of the festivities came on Sunday afternoon with a Gymanfa Ganu, led by Iwan Edwards of Montreal. The accompanist was Dr Murray Black, a vital part of Dewi Sant Church. With the happy, festive atmosphere, the singing was wonderful. Iwan remarked that he hadn't conducted a gymanfa for some time, & it felt like coming home.

All too soon, the weekend was over, and it was time for the long drive home. But with happy hearts, and good weather, we arrived home safe and sound.

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English -- Asylum for the Verbally Insane

Author unknown – contributed by Lee Griffiths

We'll begin with a box, and the plural is boxes, but the plural of ox became oxen not oxes.

One fowl is a goose, but two are called geese, yet the plural of moose should never be meese.

You may find a lone mouse or a nest full of mice, yet the plural of house is houses, not hice.

If the plural of man is always called men, why shouldn't the plural of pan be called pen?

If I spoke of my foot and show you my feet, and I give you a boot, would a pair be called beet?

If one is a tooth and a whole set are teeth, why shouldn't the plural of booth be called beeth?

Then one may be that, and three would be those, yet hat in the plural would never be hose, and the plural of cat is cats, not cose.

We speak of a brother and also of brethren, but though we say mother, we never say methren.

Then the masculine pronouns are he, his and him, but imagine the feminine, she, shis and shim.

Let's face it - English is a crazy language.

There is no egg in eggplant nor ham in hamburger; neither apple nor pine in pineapple.

English muffins weren't invented in England.

We take English for granted.

But if we explore its paradoxes, we find that quicksand can work slowly, boxing rings are square, and a guinea pig is neither from Guinea nor is it a pig.

And why is it that writers write but fingers don't fing, grocers don't groce and hammers don't ham?

Doesn't it seem crazy that you can make amends but not one amend?

If you have a bunch of odds and ends and get rid of all but one of them, what do you call it?

If teachers taught, why didn't preachers praught?

If a vegetarian eats vegetables, what does a humanitarian eat?

Sometimes I think all the folks who grew up speaking English should be committed to an asylum for the verbally insane.

In what other language do people recite at a play and play at a recital?

We ship by truck but send cargo by ship.

We have noses that run and feet that smell.

And how can a slim chance and a fat chance be the same, while a wise man and a wise guy are opposites?

You have to marvel at the unique lunacy of a language in which your house can burn up as it burns down, in which you fill in a form by filling it out, and in which an alarm goes off by going on.

So if Father is Pop, how come Mother isn't Mop

And that is just the beginning - even though this is the end.

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Masonic Imagery in "The Magic Flute"

By Michael Whetstone

"The Magic Flute" - what is it about? Is it a fairy tale

- a love story - a morality play, or what? Let's be really honest here - the story jumps around so much that the opera, despite the glorious music, might seem nonsensical to the uninitiated viewer and listener. In his book "The Magic Flute: Masonic Opera" the French musicologist Jacques Chailley points out that:

The first act begins as a fairy tale, continues as a commedia buffa, and ends in philosophic tirades. The second act is even less comprehensible [than the first]: we watch the chief protagonists being subjected to unexplained trials of astonishing arbitrariness and they suddenly learn that they have earned the right to places of honour [beside the Gods] Isis and Osiris.

[The story is preposterous.] A young prince in a Japanese costume behaves in a cowardly way when faced by a serpent, which three ladies then kill for him. That brave exploit somehow entitles him to be selected by a queen to deliver her imprisoned daughter from an evil genius. Upon seeing the girl's portrait, he falls in love with her and sets off to free her. But when he reaches the evildoer's stronghold, he begs for initiation into a [priesthood] about which not a word has been whispered to him, and completely forgets the beauty he has come to rescue. Then he learns that the evil genius is no less than the high priest of wisdom, and this complicated state of affairs proceeds along these lines to the inexplicable final apotheosis.

Where do we turn for some kind of an explanation? Much of the problem here is that The Magic Flute is at least four operas in one, all of them masquerading as a fairy tale farce.

In no particular order:

Opera number 1: The Magic Flute is a love story about successful and unsuccessful couplings. On one hand Prince Tamino ends up with Princess Pamina, and the birdman Papanego ends up with the birdlady Papenega. On the

other hand, the Three Ladies - which are a combination ladies-in-waiting and Praetorian Guard for the Queen of the Night - hunger desperately for men, but dine only on death and destruction. Monostatos, the evil blackamoor, lusts for Pamanina, but ultimately eats only her dust.

Opera number 2: The Magic Flute marks Prince Tamino's journey from post-adolescence to genuine manhood - from a fainting wimp with no arrows in his quiver, literally, to a death-defying stud.

Opera number 3: The Magic Flute is a feminist tract. At its very heart, the opera is about a struggle between matriarchal and patriarchal world-views. The opera's essential protagonist, the Queen of the Night, is an old-world matriarch - a tough, savvy, professional woman who has hit the glass ceiling and is enraged by what she considers her betrayal at the hands of men. The Queen's daughter, the Princess Pamina, is rewarded for her extraordinary bravery, purity and fortitude, and is actually admitted into the circle of the sun. She is made a priest in the society of men, and as a result, she redeems and reconciles mankind and womankind. This actually happens in the opera!

Opera number 4: Most importantly, The Magic Flute is a depiction, for those cognoscenti "in the know" of the Masonic rites of initiation - from the rituals of selection and initiation to enlightenment. It is a journey from darkness, fear and superstition - that is, from ignorance - to light, courage and wisdom - that is, enlightenment. By examining the opera from the point of view of its Masonic ritual, symbolism and iconography, all the other aspects of the opera will not only be included, but will also make sense.

Masonry was among the most important intellectual, philosophic, and social movements of the 18th century - that of enlightenment. Masonic societies were clubs of men - and women as well - whose tenets combined the various teachings of Enlightenment philosophy. They organized and systemized those teachings, illustrated them with symbols drawn from a huge variety of ancient and modern sources, and made all of this available to members, or initiates, as a somewhat coherent liturgy. From the very beginning, Masonry was intended to go beyond the articles of faith of traditional religions and replace them with a single, rational ideal.

On Dec.5, 1784, Wolfgang Mozart was nominated for membership in the Viennese Masonic Lodge named Beneficence. He was initiated into the Lodge nine days later, on December 14th .Unlike many of his contemporary artists, friends and musicians who joined Freemasonry for the contacts they could make among the often wealthy members, Mozart genuinely wanted to become a Mason.

Despite Emanuel Schikaneder's formulaic libretto, Mozart believed in the truths & beauties that lay behind the stilted & silly story with all his heart and soul. His love & reverence for the loving and reverent message of Masonry, as he understood it, lies at the heart of the glory that is his score.

In Mozart's The Magic Flute, there is a purity and joy of musical expression that even he would be hard put to surpass. It is music from the heart - from Mozart's heart - and there is really nothing else like it.

Wales

In the beginning, the Lord God Almighty, turned to his best mate, the archangel Gabriel and said :

"Gabby, today I am going to create the most beautiful part of the Earth and I am going to call it "Wales". I will make a country of breath-taking blue lakes, rich green forests and dark beautiful mountains which from time to time will be snow covered. I will give it clear, swift rivers which will overflow with salmon and trout.

"The land will be lush & fertile on which people can raise cattle & grow their food as well as being rich with precious metals & stones that will be much sought after the world over.

"Underneath the land I will lay rich seams of coal for the inhabitants to mine. Around the coast I will make some of the most beautiful areas in the world, white sandy beaches and cliffs that will attract all manner of wild life and lots of islands that will be a paradise to all who visit them.

In the waters around the shores there will be an abundance of sea life. The people who live there will be called 'Welsh' and will be the friendliest people on earth"

"Excuse me Sire", interrupted the archangel Gabriel, "don't you think that you are being a bit TOO generous to these Welsh people ?"

"Don't talk too soon", replied the Lord, "just wait till you see damned the neighbours I am giving them".

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Photographs of Wales

More galleries have been added to my website which now features Swansea, Gower, Neath Waterfalls, Brecon Beacons, Pembrokeshire, Carmarthenshire, Cardiganshire and Merionethshire.

You can see them at <http://www.wennol.co.uk>

follow the photography links.

Bob Evans

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>> Creative Opportunity <<

Remuneration: Satisfaction and new friends
Optional

Experience:

Tasks such as: - Become a member of the executive, or
- Chair or assist at a function, or
- Stuff envelopes.

If you can assist, even in a small way, please contact our President, Lezlie Wood, at (613) 225-8845 or by email to ldwood7@sympatico.ca or by mail to 205 - 1465 Baseline Road Ottawa ON K2C 3L9