

MASONRY *in* MANITOBA

AUTUMN EDITION
2013





ur cover for this issue is the site of the ancient Greek oracle, Delphi, which the ancient god Zeus had established as the navel of the earth. A specially carved stone called the *Omphalos* stone, the emblem of the shrine marks the exact spot. Here people from all over the Greek world, including its political leaders came to consult the oracle.

Delphi, the sanctuary of Apollo is located on the southern slope of Mount Parnassus in the very heart of Greece. It was in this magnificent natural setting that a temple was constructed, dedicated to Apollo who would answer questions directed to him with the voice of a psychic or diviner. This diviner was a woman known as Pythis or Sibyl. Seated on a tripod in the inner sanctum of the temple, holding a laurel branch and a dish of sacred water, she entered into a trance and spoke, presumably as directed by Apollo himself. Her inspired utterances were interpreted by priests and translated into Greek. Sometimes they would be written in verse form and maintained for posterity.

The ancient Greeks claimed there was a crack in the mountainside at Delphi from which vapours rose that induced the trance. Western archaeologists and classicists claimed this was a myth and that Pythis's oracles were self induced nonsense at best. However recent geologists have discovered a fault beneath the temple and traces of gasses issue from this fault. The bituminous limestone, laden with petrochemicals and heated by the earth's core produce ethylene, which is also found in ripening fruit and possesses a sweet smell. Plutarch, an ancient Greek author who had been high priest at the temple claimed that those gaseous emissions smelled sweet. A person inhaling this and other vaporized petrochemical gasses would indeed experience an altered state which the ancient Greeks interpreted as the influence of the gods.

This setting dates at least to the tenth century BCE when the temple was supplemented with a theatre and a stadium where the Pythian games were conducted. These athletic competitions were established as a form of worship. They may well have been the predecessors of the ancient Olympic games. The Olympic ideal, striving for excellence, is echoed in our lodges by the perfect ashlar which sits quietly in the SE, constantly admonishing us to improve our faculties to the glory of God and the good of mankind. In one of the concordant bodies this concept is amplified with the idea that an enlightened soul and perfected character are the symbols which will unlock the gate to eternity.

This was one of the few temples which the general population was allowed to enter as normally only the priest or priestess who served the god were allowed within. Here

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We welcome articles dealing with significant lodge and personal events. Photos may be printed depending on quality and space available. Please direct submissions to the editor at:

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the people entered the "*holy of holies*" to speak directly to Apollo and ask for guidance.

There were two mottos on the outside of the temple the first was *Gnothi Seaton* meaning "know thyself". The second was *Meden Agan* or "nothing too much".

Three of the twenty Doric pillars, as one would expect based upon the age of the structure, were reconstructed in fairly recent times. One can only imagine how beautiful this setting was when it was complete and in its prime! ∴

ouglas Webster was born on October 24, 1955, raised and educated in the Elmwood neighbourhood. He and Valerie were married in 1975 and together have raised their three children: Chris, Lisa and Alison. Today they have seven grandchildren.

In 1976, following in his father's footsteps, he joined the Winnipeg Police Department, serving in a wide variety of roles; he started by walking the beat, then covered it in a patrol car, later he served as a detective and later was an instructor in the Winnipeg Police Academy. By 1997 he had been promoted to the rank of Inspector and in 2004 was appointed to the rank of Deputy Chief of Police, serving in this role for the final six years of his career, retiring in 2010.

He is a graduate of the FBI National Academy in Quantico, Virginia and completed the Executive Leadership program in association with the University of Virginia. He has also completed eight certificate programs from the Canadian Police College in Ottawa. He has served in several capacities in various associations within the police establishment. In 2000 he was the first ever recipient of the James Toal Award of Excellence in Policing which is awarded to only one member annually. He also was awarded the Queen's

Diamond Jubilee Medal recognizing his years of devoted service.

Bro. Doug was initiated into Acacia Lodge No. 111 in 1984. He served as their Worshipful Master in 1989 where he had the pleasure of raising his son Chris to the sublime degree of a master mason and also the sad task of conducting a Masonic Memorial Service for his father.



He was the DDGM for the 13th Masonic District in 2004/5, was elected to the Board of General Purposes in 2007 and in 2010 began his succession through the grand line, culminating with his installation as our Grand Master in June. He affiliated with Ancient Landmark Lodge No. 3 in 2009. He is also a member of the International Peace Gardens Lodge, and a charter member of both Union Historical Lodge No. 108 and Tuscan Historical Daylight Lodge No. 141. He is also a member of the Ancient and

Accepted Scottish Rite, Khartum Shriners and the Royal Order of Scotland. Job's Daughters has played a large part in the Webster's lives as he and Valerie together with daughter Allison have been and continue to be intimately involved. ∴

The Grand Master's Itinerary

Sept. 9.....	Transcona Time Capsule Dedication, Transcona Centennial Park
Sept. 16.....	Assiniboine Lodge No. 7 OV, Portage Masonic Centre at 7:30 PM
Oct. 1.....	Vermillion Lodge No. 68 OV, Dauphin MB at 5:30 PM
Oct. 3.....	Viking Lodge # 175 Fish Night, Gimli MB at 7:00 PM
Oct. 25.....	Fil-Can Cabletow Lodge No. 189 OV, EKMT at 7:30 PM
Oct. 27.....	Job's Daughters Fall Supper, MMC
Nov. 15.....	Selkirk Parade of Lights, Selkirk, MB
Dec. 11.....	Acacia Lodge - Wine & Cheese, EKMT
Dec. 13.....	Acacia Lodge Event, EKMT
Dec. 15.....	Grand Lodge Christmas Reception, MMC

Wisdom, to contrive...

Brethren, it is with great honour that I sit to write my first words to you as your grand master. First of all, I hope that you and your families have had a safe and enjoyable summer.

I am privileged and humbled by the confidence you have shown in allowing me to serve our great fraternity in this jurisdiction, and I give you all my assurance that I will do my best to lead well, and do all I can to promote Manitoba Freemasonry and our Masonic Family.

I am optimistic that this will be a good year for our fraternity, and I know that all the officers and committees of the Grand Lodge of Manitoba will work hard to make it so.

I believe that what Masonry has to offer our communities in today's society has great value, and it is our obligation to continue to share this with good men throughout the world. That being said, it is one of my goals for this year to encourage all of us to work towards raising our profile in the community. This can be accomplished in many ways, but the bottom line is that our lodges must engage with the community and I believe that the Grand Lodge should lead the way. Good men will follow good men...provided they know where to find them.

I also strongly believe that we need to focus more attention on the retention, development, and well-being of our members. We should not be so concerned with finding "new" members, as those who are truly interested will find us. Rather, we should be more concerned with those who are already in our lodges, and those for whom we have already invested considerable time and effort. We need to give our members good reason to leave their homes on those cold winter nights when the Jets game is on TV, and come to lodge for a meaningful and rewarding Masonic experience. Education and mentorship are the keys and fellowship is the cement.

We have also left some potentially good masons "at the altar" so to speak, those who lose interest after completing their three degrees because they failed to find significance in Freemasonry. It is incumbent on all of us to engage these members and help them find that wonderful experience we *know* the Craft offers. Over the years we have also lost some good masons who were a credit to the craft, sometimes through apathy, and sometimes even through unfortunate misunderstandings and personal differences. We need to reach out to our lost brethren. Therefore, it is my intention to begin a new *amnesty program* to begin in September of this year and continue for the balance of my term of office. Hopefully this will give

an opportunity for some who wish to rejoin us, to do so in an expedited but dignified way.

When I started on the Grand Line, we made a conscious decision to plan our projects and commit our resources to "ongoing programs" that are proven to have value and are effective, not just for one year, but in the longer term. We wanted to get away from one year "pet" projects of the sitting grand master that tend to fade away after he is gone, and to focus our energy on signature projects and programs that would continue from year to year, regardless of whose idea it was.

This doesn't mean that we won't do something new this year. It only means that the sustainability and long term value of any major project has to be taken into account.

With this in mind, I am pleased to announce my support for the continuation of:

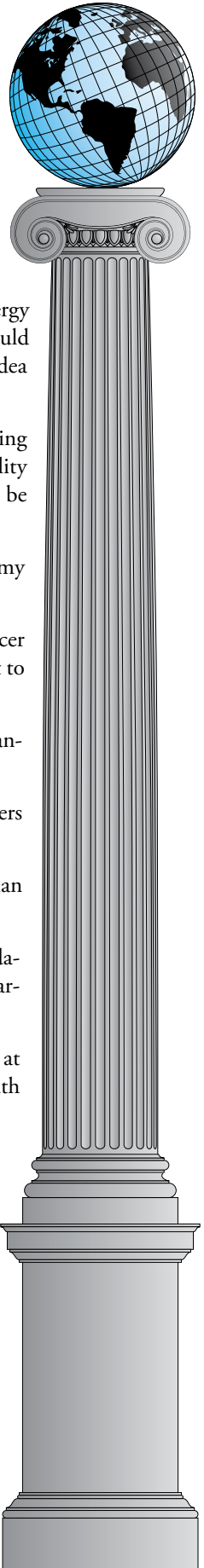
- Our engagement with the Canadian Cancer Society and our long standing commitment to the Transportation Program
- Our participation and support for the Canadian Cancer Society Relay for Life
- The continuation of our Freemason's Partners for Life blood donor campaign
- Our continuous support for the Canadian Museum for Human rights
- Our commitment to the Masonic Foundation and endorsement of the Masonic charities it supports
- Support for youth in the community at large, but more especially our Masonic youth groups; DeMolay and Job's Daughters
- Masonic Family projects and activities

Brethren, I am not going to try and "reinvent the wheel". If something works...it works! These are all worthy areas on which to continue to focus our energy and resources, and all of them lend themselves to the goal of raising our profile in the community.

I look forward to meeting many of you personally in the coming months when I have the opportunity to visit our Lodges. In the meantime, take care.

Fraternally,

Doug Webster :.



My first words must be an apology to the Royal Arch Masons for two glaring errors in our last issue. Of course the outgoing Grand First Principal was M.E. Comp. Rick LaRonde and newly installed into that office was M.E. Comp. Gary Dunn. Please accept my apologies, companions.



Next, on behalf of all the brethren of our jurisdiction may I offer our most sincere congratulations to those elected and appointed to govern our Craft into the future and our thanks to those whose term of office has just expired. There were several individual brothers and lodges who received recognition for their contributions to our success. These will be covered in more detail elsewhere.

Many of us eagerly bought a copy of Dan Brown's latest book, anxious to see what sort of tangled web Robert Langdon would encounter in *Inferno*. The book is a little difficult to get into but true to form we find ourselves in an ancient city, this time in Florence, the birthplace of the Renaissance and the home to an unbelievable number of truly gifted artists; Leonardo da Vinci, Michelangelo and a less well known artist, Giorgio Vasari, whose most famous mural is located in the Palazzo Vecchio. This palace, now mainly a museum, displays the death mask of another of Florence's most famous sons, Dante Alighieri (1265-1321) whose 14,000 line poem *The Divine Comedy* forms the framework upon which *Inferno* is based. The original was written in 3 line verses with the rhyme being ABA, BCB, CDC etc. This was a little easier in Greek as there are many more rhyming words in that language and of course is destroyed completely when translated into English. This poem is composed of the three realms of the Christian afterlife: hell (*Inferno*), purgatory (*Purgatorio*), and heaven (*Paradiso*). We will examine the poem itself a little more closely in our educational article. The final action takes place in an historical building we featured in a recent issue, the Hagia Sophia located in Istanbul. It is rather neat to be just a little familiar with some of the most ancient and significant structures in the world and I do hope you are enjoying our journey back into history, examining some of the truly great structures designed and built by our operative predecessors. Our back cover features the Palazzo Vecchio, the site of much of the action within the book.

I was looking through William Douglas' *Freemasonry in Manitoba* recently and came across an invitation to attend and participate in an International Masonic Celebration which was held in Pembina, ND on June 21st,

1921. The occasion was the unveiling of a marker and tablet on the site of the building in which the first regularly organized lodge, Northern Light Lodge, met. Since this site would later find itself on the river side of a dyke it was moved into the town of Pembina. More recently, because this site is off the beaten path, plans have been formulated to see it moved to the Pembina State Museum which is located just off highway No. 29. A committee, with the Grand Lodge of Manitoba represented, has been involved with this project. This lodge eventually moved to Winnipeg and became Northern Light Lodge No. 1.

Our cryptic message for this issue is one that we all should be familiar with as we all heard it while standing in the Northeast angle of the lodge, poor and penniless, neither naked nor clothed, barefoot nor shod and professed to admire one of brightest ornaments of Freemasonry.

Again this year it is time for the Masonic Foundation's annual appeal. The principal charity is the continued support of the Canadian Cancer Society's Transportation Program or Mason's Care as most of us know it. As you probably know, we now operate six vans, 1 and 5 in Brandon and 2, 3, 4, and 6 in Winnipeg. In addition we try to keep these vans on the road through the volunteering of a few very dedicated drivers, many of whom have committed to driving one day per week but who on occasion have to drive more often. Their reward is the heartfelt appreciation of those who use the service and who, if it were not available would experience great difficulty in receiving treatment. These drivers are well paid for their service because daily they receive reinforcement as to the value of the program. To keep these vans on the road, because we often log up to and occasionally over 200 kilometres per day, it is necessary to replace one vehicle every year, at a cost of approximately \$25,000. We recognize that there are many of our brethren who simply cannot assist with driving; they may be working, they may live out too far away from the centres where the programs are offered, they may be too old to drive or any one of a multitude of individual reasons BUT there is no reason that each and every one of us cannot assist in the purchase of the next new van. Remember that lecture, no matter how small the amount it will be thankfully received and faithfully applied. We are now in our thirtieth year of this program and the need is ever increasing. Please, brethren, reach deep into your pockets and support this most noble cause. We have pledged to treat every son of Adam as a brother and to assist him, especially when he is on the lowest spoke of fortune's wheel. It is more blessed to give than to receive. Look well to your duty! ∴

The B. Stuart Parker Award

In memory of the last Most Worshipful Brother B. Stuart Parker, there is an award known as the “B. Stuart Parker Award” which may be presented to any Master Mason, regardless of rank, who exemplifies in his life and actions the ‘Ideal of a Freemason’.

This year this award was presented to M.W. Bro Robert George McEwen. Bob McEwen was born on a small farm just outside of Dauphin. He completed his high school education at age 16, graduating with the Governor General’s medal. After he had earned his tuition expenses he enrolled at the University of Manitoba, graduating with the degree of a Certified Accountant. He served as Comptroller for Subterranean, later assuming a position with the provincial government in the Manitoba Development Corporation. After a number of years in private practice he again joined the civil service, this time serving on the Manitoba Securities Commission, retiring in 1991 but continuing to serve on their Board of Directors until the early 2000s.

Bob and Florence were married in 1956 and together they raised two children; Ross and Susan.

Bro Bob was initiated into the Craft in Beaver Lodge No. 139 in 1956 and served as their Worshipful Master in 1963. He served as Grand Treasurer from 1972 until 1990 and during his term was responsible for the



reorganization of the financial structure of Grand Lodge. He was a founding member of the Masonic Foundation of Manitoba Inc., which was incorporated to raise funds for the Masonic Auditorium at the International Peace Gardens. On his retirement as Grand Treasurer he was awarded the Grand Masters Award for Merit. As a life member of the Board of General Purposes he continued to provide guidance and direction to the affairs of grand lodge. In recognition and appreciation of his many years of devotion to the Craft and this jurisdiction he was awarded the rank of an Honorary Past Grand Master in 2009.

Congratulations Most Worshipful Brother, wear this award with pride! ∴



Back row Left to Right: R.W. Bros. Milton Gobel, V.W. Bro. Darren Carlson, V.W. Bro. Harold Stacey, V.W. Bro. Robert Green, V.W. Bro. Richard Van Driel, V.W. Bro. Cris Alip, V.W. Bro. Peter Barclay, M.W. Bro. Ted Jones

Front row Left to Right: R. W. Bro. Junn Manalang, R. W. Bro. Nico Velthuys, R. W. Bro. Ron Church, R. W. Bro. Stano Spina, M. W. Bro. Doug Webster, R. W. Bro. Stan Barclay, R. W. Bro. Bernie Gross, R. W. Bro. Al Brock

Grand Master's Award for Merit

Norman Rudolph Pohl was born on June 22, 1932 in Leduc, Alberta and shortly thereafter moved to a farm near Ponoka where he spent a happy childhood and received his primary education. After graduation he attended college in Edmonton. He has enjoyed a long and successful career in retail and catalogue sales, ending up in Winnipeg where he retired.

Our regulations make provision for the grand master to confer the "Grand Master's Award for Merit" on any member in recognition of his contributions to the Craft in particular and to mankind in general.

Bro. Norm has had an interesting and productive time since first knocking upon Freemasonry's door on January 30th, 1978. He was initiated, passed, and raised in Red River Lodge No. 172 and served as their Worshipful Master in 1993. He later affiliated with Phoenix Lodge No. 187 in 2007 and is a charter member of Castle Island Lodge No. 190.

Searching for more light he joined the Ancient and Accepted Scottish Rite, receiving his 32° on March 20, 1982. He served as the Most Wise Sovereign of Bethesda Chapter of Rose Croix in 2005 and continues to organize the Easter service rose visits. He is also the chaplain for the Winnipeg Lodge of Perfection. His devotion to the Craft has been recognized in two ways: He was awarded the "Walter C. McDonald Meritorious Service Medal"

for his contributions to the welfare of his brethren in the Valley of Winnipeg and this September he will receive his 33°.

He is a member of the Ancient Arabic Order of the Nobles of the Mystic Shrine, serving for many years as their chaplain and is an active member of their ritualistic unit.

V.W. Bro. Pohl was appointed Grand Tyler in 1994 and R.W. Bro Pohl was elected as Grand Chaplain in 2008, serving in that capacity until this year.

In 1997 Bro. Pohl was invited into the Royal Order of Scotland and since 2009 has served them too as chaplain.

In recognition of his unselfish service to Freemasonry and a true ambassador of brotherly love to all Freemasons in Manitoba, M.W. Bro. Hadley conferred upon a very surprised and humble brother, this prestigious award. Congratulations, Bro. Norm! Wear it in good health for many years. ∴



The reported earlier on the success of the Masonic Family's Western Night held on March 9th. The proceeds were slated for the scholarship endowment fund of the International Music Camp. M.W. Bro. Hadley presents our cheque to Mr. Don Timmerman, the president of the camp which of course operates in the International Peace Gardens. R.W. Bro. Ron. Church, who chaired the planning committee looks on in satisfaction! ∴



The short talk competition this year was won by W. Bro. Richard Lacousiere who as we all know was the JRC Evans lecturer last year. His paper was titled simply "Seven Stars". M.W. Bro. Steve Kane presents the first place prize. Congratulations! ∴





Dante Alighieri was born in Florence in 1265. His family were relatively wealthy merchants and he was well educated. He became involved in the political life of the city which consisted of a struggle for power between the Pope and the Emperor with the winner assuming control of Italy. One of the major events in his life to this time was a chance encounter with a lady named Beatrice, and although she would wed another, she would always remain for him an overwhelming love. He eventually married as well and raised a family but his love for her remained undiminished throughout his life. In 1300 he was chosen as a prior of Florence and went to Rome to negotiate with Pope Boniface VIII. In the next year he would be condemned and exiled from his beloved city. At this time he found himself alone with the two main loves of his life denied to him. Being an artist, his emotions controlled his life and he found himself in a deep spiritual malaise, which led to the writing of a profound 14,000 line poem which deals with the Christian afterlife and is as pertinent today as it was in 1300. In what today we would call a mid life crises he begins *The Divine Comedy*:

*"Midway along the journey of our life
I woke to find myself in a dark wood,
for I had wandered off from the straight path"*

His journey would take him to the depths of hell, the very centre of the earth, then up the mount of purgatory and finally through the spheres of heaven until at last he would come face to face with God. It is an interesting journey which involved characters from the past, both real and fictional, who would explain the various levels involved in Hell, Purgatory, and finally Heaven.

It is the poet Virgil who would first guide him down through the various depths of sin. He needed to learn the nature of sin from the unrepentant to learn how to overcome those same desires. They entered under a sign *"Abandon all hope, ye who enter"*. The first place is a kind of an anteroom, full of people who have refused to take any stand on the issues of their day, who have not accomplished anything at all during their lives.

There are three main classifications of sin: incontinence, violence, and fraud. The first one includes lust, gluttony, greed and slothfulness. The least damning of these is lust. The figure he meets is Francesca da Rimini who had an affair with her husband's brother yet continues to put the blame elsewhere and refuses to accept responsibility for her actions, and is therefore unrepentant. This group is pictured as birds, at the mercy of the wind, unable to maintain their course they are scattered hither and yon. Perhaps Dante's feelings for Beatrice is a reason for the emphasis on lust as an important yet not overly serious sin.

The next level involves heresy which is the sin of wrong belief but he extends it beyond the church's context and includes partisan politics and also the art of poetry. Again we are exploring important aspects of Dante's life, his fascination with politics and his uncanny ability as a poet as he attempts to come to more fully understand his emotions and the exile he has been sentenced to. This depth also includes those whose sin involved violence, against themselves (suicide), their neighbours, and most importantly against God.

The last category, the most foul, is fraud and as an example he illustrates the sins of the Pope of his own time, the one who ordered him exiled! In particular he speaks against the practice of buying and selling church offices. He exclaims:

*"You have build yourself a god of gold and silver!
How do you differ from the idolater,
except he worships one, you worship hundreds."*

The ultimate evil, however, he considers is treachery; to one's kin, to one's country, and to one's God. His examples are Judas, Cassius, and Brutus.

Dante and Virgil now find themselves at the very centre of the earth and in front of them looms a seven tiered mountain, Purgatory, which is not mentioned at all in scripture but was developed over the course of Christian tradition and is considered a place of spiritual growth, where the soul overcomes the sins which have been committed and is readied for a place in heaven. This concept was developed to deal with repentant sinners who had not fully accepted God before their death. For Dante it is closer to being an anteroom of heaven than an annex of hell. The order these sins are overcome begins with the most serious and as each is resolved the soul becomes lighter and the ascent is made easier.

He takes particular care to emphasize two ideas, excommunication by the church does not prevent a soul from entering heaven and the mercy of God will forgive those sinners who are truly repentant. He explains:

*"Horrible was the nature of my sins
but boundless mercy stretches out its arms
to any man who comes in search of it."*

If **pride** is the chief of the seven deadly sins then **humility** demonstrates pride overcome. The first three steps upward are coloured white, green, and red and represent faith, hope, and love.

The final book is Paradise. Dante ascends through the spheres of the Ptolemaic universe: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. In his journey he meets souls who form part of the mystical rose surrounding the throne of God and they appear on the sphere which connects most strongly to their life on earth, for example he meets warriors on Mars and lovers on Venus.

The first three spheres contain those souls who were defective in the virtues represented by faith, hope, and charity (love). He demonstrates that perfection on earth is by no means required to obtain salvation. On the sphere of the sun we find two circles of twelve saints and sages, depicting the virtue of wisdom. They include Solomon and Francis of Assisi whose biography is one of the most lengthy and important in the entire poem. His virtues of poverty and humility are venerated. He is also the first to have received the stigmata (the wounds of Christ). Also related is the story of Saint Dominic, the founder of the Dominican order which emphasizes the need for integrity and honesty, especially in Church leaders.

In the circle of Mars, the defining virtue is courage. Here Dante met his great-great grandfather who sees the past, present, and future, predicting Dante's upcoming exile from


Florence. Courage is demonstrated by warriors and also by those who crusade with the pen.

Travelling on to Jupiter we meet those who personify the virtue of justice. One important ruler, Constantine is here and it is interesting that many who lived and died before Christ and therefore knew him not are also present. Interestingly, he ends this chapter (canto) by demonstrating examples of injustice on earth, especially he condemns those unjust Popes who excommunicated people for unworthy ends with these scathing words:

*"It used to be that wars were waged with swords
but now one fights withholding here or there
the bread our Father's love denies to none."*

His guide is now St. Bernard of Clairvaux who is a most important writer and mystic, an ardent church refiner, a poet and a preacher. In the final lines of the poem the pilgrim Dante has the experience of seeing God, face to face. ***My end is my beginning.*** Dante now sees all of creation as the scattered leaves of a single book, bound together by love. The conclusion is a great flash of understanding and he now finds himself in harmony with the Creator and all of creation. ∴

ICHF 2013 Report

 In May 2013, Masons from around the world gathered in Edinburgh, Scotland for the 4th International Conference on the History of Freemasonry. The weekend began with a preconference organ and pipes recital. On the organ of the Grand Lodge's Great Hall was Simon Nieminski. He was accompanied on the bagpipes by David Ogilvie. Now, while that might seem a strange combination, it did work here as David had a set of pipes that he was able to tune to harmonize with the organ.

Each day saw a plenary session with a lecture by a prominent scholar (Mason or non-Mason). The individual sessions were held in three different rooms in Freemason's Hall. In just a couple of sessions was there standing room only when the topic was more popular than one would have initially thought. With several sessions held at the same time, it became difficult to choose where to go! Unfortunately, none of the talks are recorded or printed: this allows the presenters to arrange for their own publication in journals or collections as they choose. There was one Canadian presenter, James Scott Kenney from Memorial University in St. John's, Newfoundland.

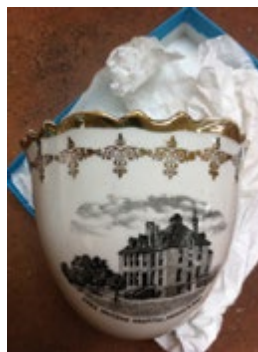
The Saturday Gala was held in the rooms of The New Club overlooking George Street, the Scott Monument, and Edinburgh Castle.

ICHF 2015 is to be held in the Niagara region of Ontario. It will be cosponsored by Brock University and the Grand Lodge of Canada in the Province of Ontario. The university holds the Masonic collection of past Grand Master Charles A. Sankey. More information about the Grand Lodge-University partnership can be found at <http://grandlodge.on.ca/home/community-outreach/brock-university-partnership.html>.

A Research Project

In late May 2013, a certificate and nurse's pin was prepared for display and presented to the Grand Lodge of Manitoba. It was a physical reminder of our involvement in The Freemasons' Hospital, Morden from 1893 to 1952.

Sparked by the interest of Bro. Corbet Locke, the members of Belmont Lodge No. 13 in Morden led the way in fundraising to erect a local hospital, just the fourth in Manitoba (after St. Boniface, Winnipeg and Brandon). The officers and members of the Grand Lodge of Manitoba laid the cornerstone on July 1, 1892.



Another item of interest is this bowl. It has a rounded base and three holes around its top. What was its purpose? When was it created?

As a result of several recent inquiries about the hospital, and by noticing the variety of subjects of the papers presented at this year's ICHF, I have started to research the history of the hospital with the aim of preparing a paper to present at the next ICHF in Ontario in 2015. I would appreciate receiving any and all information that brethren and families might have about the Freemasons' Hospital. Artifacts, such as the pin and certificate (maybe a nurses' cap?), will be photographed and returned, with thanks. Your help in telling this story to the world will be appreciated. Information and material can be sent to:

Brian Rountree, Masonic Resource Centre
420 Corydon Ave.
Winnipeg, MB
R3L 0N8

Email material can be sent to mrc@grandlodge.mb.ca. Thank you for your help.

The Masonic Society and the Masonic Library and Museum Association have come together to sponsor The Quarry Project, a conference and workshop on Masonic research and preservation, to be held at the George Washington Masonic Memorial in Alexandria, Virginia on September 27–29, 2013. The conference will draw from both the Masonic and academic communities to provide detailed instruction on Masonic research and the editing of the results. Additionally, a set of voluntary standards for future Masonic research, writing, and editing will be introduced. Professional librarians, museum curators, and experts on display and preservation will provide practical instruction and advice on maintaining and improving Masonic historical repositories. Multiple concurrent presentations will be offered on all three days. Further information can be found at www.thequarryproject.com. The Grand Librarian, R.W. Bro. Brian Rountree, is one of the presenters: he will give a report in a future issue of *Masonry in Manitoba*. ∴

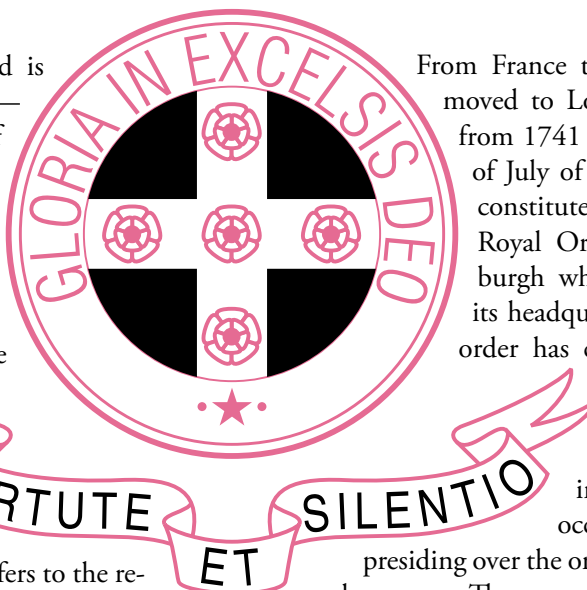


Royal Order of Scotland

The Royal Order of Scotland is comprised of two degrees—the Degree of Heredom of Kilwinning and the Knighthood of the Rosy Cross. Tradition informs us that the former was established at Judea in Palestine, but whether at the time of the Crusades or of a much earlier origin, tradition is silent. The word *heredom* has been variously interpreted, but the most obvious derivation is from the Hebrew word *harodim* meaning “the rulers”. The name Kilwinning refers to the re-establishment of the order by King Robert the Bruce at Kilwinning, where he presided as its first grand master. The degree of Heredom of Kilwinning is particularly interesting and enlightening to students of Craft Masonry as its lectures deal exhaustively with the symbolism and teachings of the first three degrees of Saint John’s Masonry.

The Rosy Cross degree, as its name implies, deals more with the subject matter of the Rose Croix degree of the Ancient and Accepted Scottish Rite than that of Craft Masonry. Tradition also informs us that this degree, which incorporates the conferral of knighthood, originated on the fields of Bannockburn on Summer Saint John’s Day in the year 1314, and instituted by Robert the Bruce who, having received signal assistance from a body of Freemasons in the battle for Scottish independence, conferred on them the Masonic rank of knighthood as a reward for their faithful services. To ensure the continuance of the order he granted those knights authority to confer the Knighthood of the Rosy Cross upon such Scottish Freemasons professing the Christian faith as having proved themselves worthy of such high honour.

There are no reliable records tracing the history of the order from its alleged revival in 1314 until the middle of the 18th century when it appears to have flourished in France from 1735 until 1740. The principal practitioners at this time were the adherents of the Jacobite cause, who, being refugees from Scotland no doubt practiced these degrees for the purpose of maintaining a common bond of union in a strange land. In this regard it is recorded that Prince Edward Stuart granted a charter to the Masonic lodge at Arras in Picardy in which he styled himself Sovereign Grand Master of Rose Croix de Heredom Kilwinning.



From France the order appears to have moved to London where it flourished from 1741 to 1750, and on the 22nd of July of that year its adherents re-constituted the Grand Lodge of the Royal Order of Scotland in Edinburgh where it has ever since had its headquarters. From that time the order has continued to prosper and advance and many men, distinguished not only in Freemasonry but also in other walks of life, have occupied the highest office in presiding over the order as deputy grand master and governor. The most recent deputy grand master and governor, who just recently stepped down was the Earl of Elgin and Kincardine, who is the closest surviving descendant of King Robert the Bruce and has in his possession the sword wielded by the monarch at Bannockburn in 1314.

There are approximately ninety-five provincial grand lodges throughout the world located in Scotland, England, Wales, Europe, Africa, Australia, New Zealand, Asia, the West Indies, and North America. In Canada there are nine provincial grand lodges and only one in the United States of America. Membership is retained at roughly eighty to eighty-five members in most provincial grand lodges except the United States with a membership in excess of two thousand members. The Provincial Grand Lodge of Manitoba received its charter on February 3, 1965 with the late M.W. Bro. Walter C. McDonald serving as the first provincial grand master.

The ceremonies of the degrees of the Royal Order of Scotland are singularly interesting as they are markedly different in presentation from those of other degrees in Freemasonry with parts of the ritual rendered in an irregular and diversified rhythmic form. The beautiful and impressive workings serve to inculcate and enhance the three great principles of Freemasonry—brotherly love, relief, and truth. ∴

Officers

Provincial Grand Master.....	Ronald M. McFarlane
Depute Provincial Grand Master.....	A. Bruce Taylor
Substitute Provincial Grand Master.....	Stuart Allen
Senior Provincial Grand Warden	Gordon Greasley
Junior Provincial Grand Warden	Kenneth Butchart
Provincial Grand Secretary	John A. Fergusson

Freemason's Hospital

Looking back at our history in 1885 a resolution was passed 'to take into consideration the formation of a general benevolent board for the Grand Lodge of Manitoba and in 1887 they adopted a motion to set aside 10% of the Grand Lodge funds to be placed at the disposal of a benevolent committee.



In 1891 the brethren of Belmont Lodge No. 13, in Morden undertook the erection of a hospital for the benefit of the distressed, whether they were members of the Craft or not. The reaction of the Grand Lodge was predictable; they commended the undertaking to the lodges and brethren throughout the district with the distinct understanding that no financial or other liability is assumed by the Grand Lodge. They contributed the sum of two hundred dollars to the building fund.

So relying on the support of individual Freemasons and other lodges throughout the province the cornerstone was laid on July 1st, 1882 and on March 10, 1893 the 22 bed hospital was opened. A nurse's training program was established at the hospital and with this came the need for a residence which was completed in 1898. Some years later, in 1933 to be specific, Miss Annie Elizabeth Ticknor graduated as a registered nurse from the Masonic hospital. She was presented with a graduation certificate and pin. She later married W. Bro. Andrew Henderson of Midlothian Lodge No. 90 which was chartered in 1905 and amalgamated with Shiloh Lodge No. 70, also located in Miami, in 1981. They had two daughters, Iona and Elizabeth. Iona felt that this pin and certificate should be returned to the Grand Lodge and so at the annual communication this year she made the presentation and brought to our attention an important part of our early history. W. Bro. Lyle Switzer, Iona's cousin, lends his support.



The original cornerstone from this hospital was laid at the Boundary Trails Hospital in Winkler at a ceremony

conducted by M.W. Bro. Stuart Allen and his officers in 2001. ∴



Our Masonic Family teams fared well in the 2013 Canadian Cancer Society Relay for Life on Friday, May 24th. The Relay for Life was a 12 hour overnight continuous walking relay held at Shaw Baseball Park. At least one member of each team must be walking at all times during the relay. Our Masons of Manitoba team and the Order of the Eastern Star "Star Trackers" together raised over \$8000.00 for the fight against cancer and both teams achieved "Silver Level" status at the event. Well done Masons & Eastern Star! ∴



W. Bro. Bob Kilpatrick is pictured below with members of his family while receiving his 65 year bar, his wife Doreen, their daughter Bev and her husband Barry More and their daughter Bonnie Lee Lawson. The lad is great grandson Morgan. Congratulations Bro. Bob! ∴



In the 25th and 26th of June V.W. Bro. Wayne Hadfield, Master of Beaver Ionic Lodge No. 25 and V.W. Bro. Harold Stacey presented the Annual Windsor Masonic Bursary to Karen Kornburger of Dakota Collegiate, and Laura McManes of Glenlawn Collegiate. ∴





In 1299 the people of Florence determined to erect a palace, a structure worthy of the city's importance. The cubical building is constructed of solid rusticated stonework with two rows of Gothic windows and crowned with a projecting crenellated battlement, supported by arches and corbels. Under the arches is painted the coat of arms of the Florentine republic. Replicas of the work of two of Florence's sons, Michelangelo's *David* and Bandinelli's *Hercules and Cacus* flank the entrance. The tower contains three bells, the oldest cast in the 13th century.

The front courtyard features frescoes painted in 1565 by Giorgio Vasari for the wedding celebrations of Francisco I de' Medici and Johanna of Austria, sister of the Emperor Maximilian.

Most of the Palazzo Vecchio is now a museum, however it continues to house the office of the mayor of Florence and the City Council. ∴