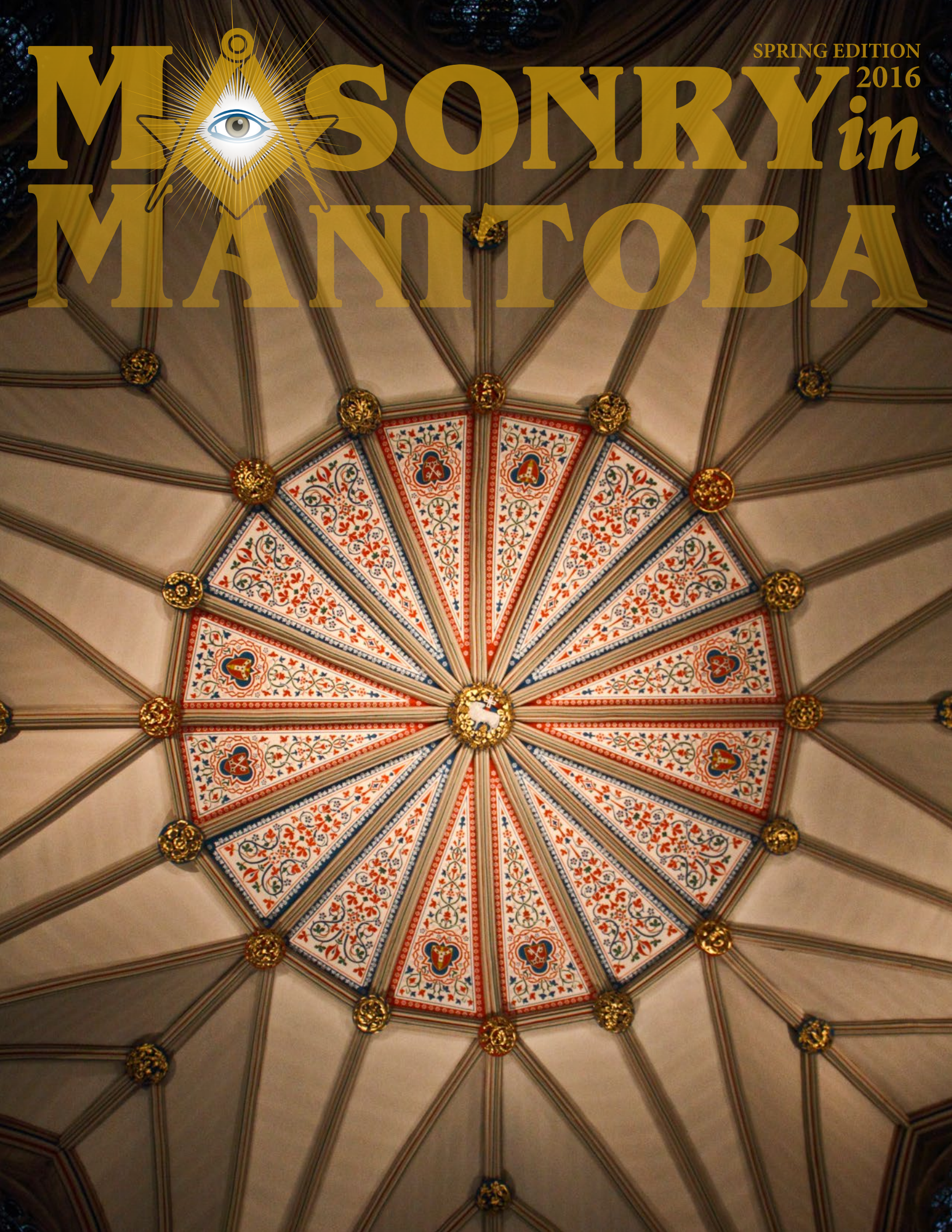


SPRING EDITION
2016

MASONRY *in* MANITOBA



These beautiful decorations are found on the wooden ceiling of the octagonal Chapter House of York Minster, the cathedral in the city of York. As is fitting for the second most important see in Britain, York Minster is the largest cathedral in Britain and the second-largest in Northern Europe. The East window is the largest expanse of stained glass in all of Britain. The current cathedral was constructed in the Gothic style between 1220 and 1472, although there was a church on the site from 627, when Edwin of Northumbria, the man some people think was the origin of the York Legend which is discussed on page 5, was baptized there.

The Chapter House was a meeting place for the business of the cathedral. Operative Masons working on the Cathedral would have met the Cathedral Chapter, their employer, in the Chapter House to discuss issues relating to the construction of the cathedral proper. This connection with operative masonry may explain why Chapter is the name of the local bodies in both the Order of the Eastern Star and the Royal Arch Masons.

If King Athelstan really did call a meeting of masons at York in 926, he might have arranged for them to meet in the Chapter House of the cathedral built in the eighth century and which was damaged by William the Conqueror 140 years later and subsequently destroyed by invading Vikings. Cathedral buildings in York suffered frequently from fire and sword until the construction of the current Gothic building. Even today the building, with its painted wooden roofs, is susceptible to fire and the roof of one of the transepts was destroyed by fire in 1984.

Even apart from major reconstruction projects, York Minster's stonework and glasswork is constantly being maintained, and a crew of operative masons are on hand at all times to renew parts of the cathedral which have been destroyed by time and weather. The cathedral's website shows an operative mason trying a stone with a square and a collection of wooden tools used today in exactly the same way they were used when the cathedrals was built. The place where they work is called the Stoneyard.

In this way York Minster is connected to operative masonry from its origins in Britain to the present day. The Chapter House ceiling, which has been called one of the most beautiful ceilings in the world, shows how the builders unified and continue to unify wisdom, strength, and beauty in one structure. ✦

Cover Photo by Michael Beckwith / CC BY 2.0

MASONRY *in* MANITOBA

Volume 74, No. 3, Spring Edition 2016

Published quarterly by the authority of

The Grand Lodge of Manitoba, A.F. & A.M.

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Proofing, printing, packing, and distribution is provided by DYCOM Direct Mail.

We would like to express our most sincere thanks to Portage Mutual Insurance for their continued support in providing facilities and equipment for the creation and design of this publication.

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A Sheriff

IN SOLOMON'S CHAIR

By R. W. Bro. Stan Barclay
St. John's Lodge No. 4

M.W. Bro. George B. Murphy was born in Renfrew, Ontario on March 1st, 1857, eldest son of Edward and Jane Murphy. It appears that his father was engaged in the saddlery and harness business in Portage du Fort, Quebec and that he was also trained in this trade as he later partnered with John Milliken in a harness business at Qu'Appelle, Saskatchewan. He attended public school at Portage du Fort, high school in Renfrew, and business college in Belleville, Ontario.

He came to the Northwest Territories in 1882 employed on the Dominion Land Survey, and subsequently engaged in farming and business at Qu'Appelle where he was active and a prominent part of the municipal affairs of the area.

In the North-West Rebellion of 1885, he was appointed Transport Officer of the Battleford Column of the North West Field Force under Colonel Otter, who paid him this high compliment: "To your knowledge of the country, intelligence, resource, and indomitable energy, the force under my command was indebted for the regularity of its supply, and facility of movement during the whole campaign, and I am only too glad to repeat my often expressed opinion of your attention and devotion to the duties you assumed under most difficult and trying circumstances." In 1922 he was appointed Honorary Colonel of the South Saskatchewan Regiment.

He married Ada McRae, of Qu'Appelle on February 21, 1889 and they had one son and two daughters. Also in 1889 he was appointed Sheriff of Eastern Assiniboia and moved to Moosomin, Saskatchewan, where he buried his political affiliations, and devoted his abilities to the impartial performance of his duties. The country had the benefit of his services, always performed

with a keen sense of duty tempered with justice and mercy. In his long official career he has enjoyed the confidence of the general public and admiration of a large circle of friends. It appears that he held the office of Sheriff until his death.

From the membership records at the Grand Lodge of Manitoba it appears that M.W. Bro. Murphy joined the Craft in Ontario although there is no record as to which lodge he received his degrees in. He then affiliated with the lodge in Qu'Appelle after his arrival. Upon his move to Moosomin he affiliated with the lodge at that location. M.W. Bro. George B. Murphy was the Grand Mas-

ter of Manitoba in 1898-99. When the Grand Lodge of Saskatchewan was constituted on August 9th, 1906 he was made a Past Grand Master of that Jurisdiction. It is recorded that he served Masonry with much zeal and activity. Our brother passed to the Grand Lodge Above on November 19th, 1922 and was laid to rest at the South Cemetery in Moosomin, Saskatchewan. ∴



Photo courtesy of the Grand Lodge of Manitoba

The Working Tools of the Online Mason

By Bro. Ryan McKay, Prince of Wales Lodge No. 14

As the world changes around us, by necessity we must adapt ourselves to keep pace. This is equally true with Freemasonry.

In addition to the many physical lodges around the world, there is now an online lodge that many brethren are members of. This is an excellent choice for those who cannot attend a regular lodge for any number of reasons.

Many of us communicate online through email or social networking sites, enhancing our ability to keep in touch and share relevant information. Though it brings us closer, it also has its own cautions, for nothing launched onto the net ever truly disappears.

Throughout the many ceremonies in which we participate, we are introduced to the working tools of each degree. We, of course, understand that each tool is symbolic of both a moral lesson and a technique to aid

“Throughout the many ceremonies in which we participate, we are introduced to the working tools of each degree.”

in self improvement. In this modern era I believe there is a set of tools that is unique to the online world.

And so, my brethren, I now present to you the working tools of the virtual, or online Mason: the mouse, the modem, and the keyboard.

The mouse is used to navigate and interact with the online world. The modem enables our computers to

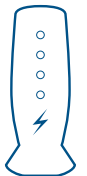
connect to networks both local and worldwide, and the keyboard allows us to input text and commands through various programs.



But as we are not operative, but rather free and accepted or speculative Masons we apply these tools to our morals.

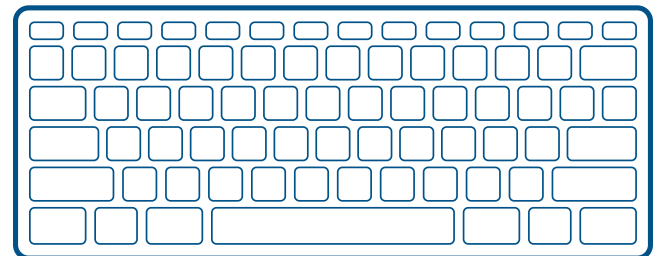
In this sense, the mouse demonstrates that the smallest of gestures can contribute to larger actions, and that even a single touch can put great things into motion.

The modem reminds us that, like the Great Architect of The Universe, the cyberspace forever saves and stores words and actions which can never truly be undone.



The keyboard teaches us that, with effort, our thoughts and words can be translated into any language, and so must be used with care, for words are both a tool for good and a weapon.

Thus with a steady hand, a greater connection, and patient words, we hope to log on to the Great Architect's network, from whence all goodness emanates. ∴



York: Masonic City

By R. W. Bro. Mason Jardine

The city of York, located in the northeastern part of England, has been continuously occupied for as much as 10,000 years.

Its name is the result of numerous transformations as it has passed from Celtic to Latin to Saxon to Old Norse to English, assuming its current form in the fourteenth century. It is historically the capital of Yorkshire, the largest county in England. Its cathedral, York Minster, is the seat of the Archbishop of York, the second most important ecclesiastic in the English Church. The title of Duke of York has always been a royal one, and currently is generally given to the second son of the monarch, who at present is Prince Edward. Dukes of York have historically frequently ended up as kings, including Edward IV, Henry VIII, Charles I, James II, George V and George VI.

In Masonry, this second-most important city in Britain is often looked at as the premier city. One of the reasons for this is an ancient legend which can be found in all of the most ancient Masonic documents in Britain, even the Regius poem written about 1390. This legend tells that Athelstan, king of Britain, introduced the science of Masonry into Britain, and caused there to be a convocation of nobles and masons at which certain rules for the governing of the Craft were adopted, the first constitutions of Masonry. The Regius poem goes on to outline the principles of these constitutions, with fifteen articles for the regulation of the Master of a Lodge and fifteen points to which each individual Mason should adhere.

Athelstan was one of the Anglo-Saxon kings of Britain, the first to rule all of what we now know as England. He became the king of Mercia and Wessex in 924 and 925 AD. He conquered the Viking kingdom of York (then known under its Norse name of Jorvik) in 927 and held it for the remaining twelve years of his reign. The Vikings got it back, however, after he died, and it was not finally reconquered by the



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English until fifteen years later under Athelstan's half-brother Eadred.

If anyone issued a charter for a guild of masons and convened a large assembly of them at this early date, Athelstan is a good candidate, as he was famous for chartering guilds, sponsoring building projects and calling large assemblies to discuss the problems of the realm—so much so that he is thought of as the father of the English parliament.

The Regius poem says nothing about when and where this gathering took place. It became embellished around 1550 with the further assertions that it took place at York in the year 926 and that the meeting was chaired by Athelstan's son Edwin. Anderson incorporated this account into his Constitutions of 1723, and it was believed without question for more than a century. At some point, however, genuine historians pointed out that Athelstan had no children and certainly no son called Edwin, and that York was not even part of his dominions in 926. It was very much on the frontier and its allegiance, even after it was obtained the following year, was shaky. If Athelstan held such a conference, he would not have held it in York, but rather at his capital at Winchester. Mackey advances a clever suggestion that two separate accounts of the origin of the Craft's organizational structure, a northern one about Prince Edwin of Northumberland in the eighth century and centered on York, and a southern one about King Athelstan in the tenth century became merged around 1550, but his suggestion is highly speculative as there is no evidence of such a "northern legend" nor any reason to account for its merger with a different legend in the mid-sixteenth century.

However, myth is much more fun than history, and the Athelstan myth gave the city of York an élan which it has never lost in the eyes of Masons. It accounts for the term "York Rite" about which you can read more elsewhere in this issue. It accounts for the formation in 1725 of a "Grand Lodge of All England" centered in the city of York. ∴

What is the YORK RITE?

By R.W. Bro. Mason Jardine

(And why do they call it that?)

Perhaps the most confusing term in Masonry to new Masons is *York Rite*. And with good reason, as this term is used to describe two quite different things, neither of which have any connection with the city of York. In both cases the terms come from the United States.

There were, during the 1700s, four Grand Lodges chartering Lodges in England. One was the original Grand Lodge of England, which was started in 1717. Another was the Grand Lodge of Scotland, which sometimes paid no attention to the official political border. A third was centred in York, although it called itself the Grand Lodge of All England, and was in existence from 1725 to 1792. The fourth was the Grand Lodge calling itself the Ancients which was founded in 1751 and soon became a serious rival to the First Grand Lodge, assisted by the canny PR move of calling themselves Ancients and their rivals Moderns even though the Moderns were the older institution. The York Grand Lodge quietly disappeared, and no trace of its rituals remains. The Ancients on the other hand left a profound mark on worldwide Masonry.

The Ancients warranted many Lodges in military units which travelled from place to place, initiating men as they went and sowing the seeds of new Lodges which remained after the unit had been reassigned. In this way the rituals spread throughout North America were Ancient rituals. The Ancients and Moderns joined to form the United Grand Lodge of England in 1813 and adjusted and amended their rituals to conform. The new rituals were adopted by all the Lodges adhering

to both Ancient and Modern Grand Lodges worldwide. However between 1751 and 1813 an important historical event had taken place which affected the world of Masonic ritual: thirteen British American colonies had seceded from Britain to form their own country and at the same time the Masons in those colonies seceded from the British Grand Lodges and formed their own Grand Lodges, and their rituals were almost universally those of the Ancients.

Fast forward to the 1870s in Manitoba. Three Lodges in Manitoba had been chartered by the Grand Lodge of Canada, formed in 1850 and using a Canadian version of the English Emulation work from the post-1813 era. But a number of Masons in Manitoba had been raised in American Lodges in the work used by the Americans, which was the Ancient ritual tweaked and modified by American ritualists. Both of these forms of ritual were eventually recognized as regular by the Grand Lodge of Manitoba in 1880 and were described as “the Canadian Work and the Ancient York Rite.” How did York get involved in this?

It’s because, as Albert Mackey noted, “In the United States it has been the almost universal usage to call the Masonry there practiced the York Rite.” Mackey is at a loss to explain this, and protests it with vigour. Possibly

it may derive from the long-winded and bombastic title the Ancients gave their Grand Lodge in their charters: The Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons (according to the Old Constitutions granted by His Royal Highness Prince Edwin, at York, Anno Domini nine hundred and twenty six, and in the year of Masonry four thousand nine hundred and twenty six). As the Ancients charters stressed their connection with the wholly mythical constitutions of 926 at York, Ancients Lodges may have got the impression that their ritual derived from this source, as of course it did not.

So, the first meaning of York Rite, especially if it is in the phrase “Ancient York Rite” is: the ritual used by Americans.

“However between 1751 and 1813 an important historical event had taken place which affected the world of Masonic ritual...”

There is a further meaning. European Masons in the eighteenth century began introducing degree systems, groups of degrees which were administered as a unit, and these would be described as a Rite, such as the Rite of Memphis-Mizraim or the Rite of Strict Observance. Many of the degrees for these systems were invented for the occasion. The most successful of these is the Scottish Rite, which was invented in South Carolina in 1801. This system, with its attractive hierarchy of 32 degrees plus a 33rd for the rulers of the body, spread throughout the United States. A separate body was formed for the northern states, whence it spread to Canada and England.

While the Europeans were contriving degree systems, the British were also conferring degrees in addition to the three Craft degrees: Royal Arch, Mark Mason and so on. Each one of these degrees had its own history and were developed, not as a system, but in typical British fashion, as a hodgepodge. So pleased were the Americans with the straight-line numerical sequence of the Scottish Rite degrees that they endeavored to apply the same logic to these British degrees, calling them the York Rite. In American usage, the York Rite system encompasses four degrees conferred by Royal

Arch Chapters, three by Cryptic Rite Chapters, and four by Preceptories of Knights Templar, each one of which strictly requires each of the preceding degrees of the system.

In Canada, however, our degrees came both from Britain and from the United States, and are not administered as a system, but because some of our ritual comes from American sources, and because of our close contact with American Grand Lodges, they are sometimes treated that way. The name York Rite is given to the degrees conferred by Royal Arch Chapters, Cryptic Rite Councils and Preceptories and often to any degrees apart from the Craft and Scottish Rite degrees. It's sort of a miscellaneous grouping.

For this reason you will find the expression York Rite in bodies such as the York Rite Sovereign College, an American body (one of its objectives is to “support genuine Americanism”) requiring membership in Lodge, Chapter, Council and Preceptory, and which is heaped on top of these other bodies like whipped cream on a sundae.

There is also the equally American group called the Knights of the York Cross of Honor, an invitational group of men who have presided over Lodge, Chapter, Council and Preceptory.

It is not unfair, then, to equate the word York with American, and indeed the York Rite System has been called the American Rite by a number of authors. And calling the Ancient York Rite ritual the American ritual would be a way of paying tribute to the American ritualists Thomas Smith Webb, John Barney, and Benjamin Gleason who helped shape it. ∴



The Emblem of the York Rite Sovereign College

The Meaning of Success

By W. Bro. Lee Foster
Millennium Lodge No. 182

Many people think that *success* means *the survival of the fittest*.

I used to think that everyone is in constant competition with one another. This assumption affected my personal beliefs at school, in playing sports, and in a career. I had a very vague understanding of why some people had so much money while others had nothing and I believed, in my ignorance, that having abundance or nothing at all was one's own doing. I believed that having meant that you were a success. But I changed that view because of a couple of experiences.


The first was from my time as a teacher. A 17-year-old female student of mine was caught selling the drug ecstasy out of her locker. She lived in a two-parent household, her dad was a lawyer and her mother was a professor at the university. She was a bright girl, a straight A student, and it seemed that she had no barriers to any future career. She had a very clear and well-paved path to being a success. When she was caught selling drugs

ways?" and she replied, with a cold face that showed no remorse or emotion, almost as though she was stating an obvious fact or educating us, "Why would I work for minimum wage at McDonalds like all of my friends do when I can make \$1000 a week selling drugs out of my locker?" If being 17 and making \$1000 a week defines you as success, she was more successful than most of her schoolmates, but I asked myself whether selling death to those that she called friends was really success. I then extrapolated this example to the adult world, to a successful business executive who is the president of a tobacco company, a big box store, or a monopoly of any sort. He is seen as a success if in his time as president he is able to increase the company's income. But by increasing tobacco revenue he is selling death to his fellow citizens. By increasing sales at his big box store, he is closing smaller businesses. His job is to take and hoard so much that he and his colleagues are blind to the fact that others are hurting.

Compare that story with one which happened when I was staying in an aboriginal community and was chatting with a 16 year old male student of mine. We were talking about hunting: what to hunt at what time, where to go, how to scout, which guns to use and the like. He pulled out his cellphone and showed me a picture of himself posing proudly with a gigantic monster of a buck that he had shot. He then said, "Man, I wish I could have kept that buck." I asked, "Well, what do you mean? You got it!" He then said, very cautiously and quietly, "When I go hunting, the first deer I get I pass out to the single moms and widows in my community, so that those that can't hunt get meat. Then I go hunting for myself." It gave me goosebumps. Here was

"...I believed, in my ignorance, that having abundance or nothing at all was one's own doing."

a team of school counsellors, teachers, and principals met with her parents. The meeting was very intense although the school didn't feel that involving the police was necessary at this point. Her father compounded this intensity by playing the lawyer and being accusatory and defensive. After a while, one of the staff bluntly asked the student "Well, why would you sell drugs any-



a boy without a penny to his name, who is the fittest in his community and is helping the weakest survive. He could have hoarded, sold or bartered with the meat, but he chose to help those unable to hunt for themselves.

This was an important eye-opening lesson for me. When we hear “survival of the fittest” we tend to overlook those who aren’t the fittest. But The Great Architect of the Universe did not make us the fittest creature on his great earth. He did not give man the biggest

“True success comes from sharing your skills, not hoarding resources.”

teeth, the strongest arms or the fastest legs. What he did do was to give man our need for one another. He gave man our feeling of empathy for those weaker than we are. He gave man wisdom that can only come with age, which is an invaluable strength in itself, even when one’s body slows down. He gave man the wherewithal to work together as a team. Security is found in a community where everyone can offer one’s own body when they are physically able but know that when they tire,

someone stronger will look after them. Being a success should not be defined by how much you acquire or by how high you crawl up the corporate ladder, but by how many people you help along that journey. Success should not be something that happens by poisoning your fellow man. Gaining wealth from the suffering of others is no better than a cancer cell leaching nutrients from a healthy body. True success comes from sharing your skills, not hoarding resources.

Our ancient brethren knew this and formed lodges to protect, organize, and look after each other. Success in the completion of buildings is shared: the Entered Apprentice uses his body and the more physically demanding tools of the chisel and gavel to practice the craft, while the Grand Master shares knowledge and his skill gained from his wisdom and experience, as shown as the less physically demanding working tool of the compasses. It was the communal effort that prospered their united endeavours.

In our modern times, Freemasons dispose their hearts to soothe their brothers’ afflictions that teamwork, brotherly love, and togetherness will prevail. Since the Great Architect of the Universe gave man the need for each other and our feeling of empathy, to be a true success is to share one’s talents, not hoard them. ∴

For Junior Grand Warden

The following brethren have submitted their names as candidates for Junior Grand Warden for 2016–2017.



Gordon Edwin Steven Fardoe (Ancient Landmark Lodge No. 3) Initiated in 1989. WM Ancient Landmark Lodge No. 3 in 1997 and 2011. DDGM Unity District in 2013–2014. Board of General Purposes since 2012. President of the Masonic Foundation.



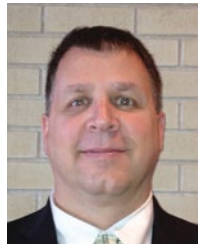
Norman Arthur Lyons (The Dormer Mount Sinai Lodge No. 188) Initiated in 1972. WM Mount Sinai Lodge No. 143 in 1980 and 1981; WM The Dormer Mount Sinai Lodge No. 188 in 2012. DDGM District 12 in 1989–1990. Board of General Purposes since 1984.

For Board of General Purposes

The following brethren have submitted their names for one of the eight elected positions on the Board of General Purposes, for a three year term commencing in 2016.



Emad N. Bisharat (Ancient Landmark Lodge No. 3) Initiated in 1995. WM Ancient Landmark Lodge No. 3 in 2005 and 2013. Board of General Purposes since 2009. Board of Manitoba Masonic Temple and Vice-Chair.



Jeffrey Thomas Chartrand (Seven Stars Lodge No. 180/Fil-Can Cabletow Lodge No. 189) Initiated in 1989. WM Seven Stars Lodge No. 180 1998, 1999, 2015–2016. Senior Grand Steward in 2005–2006. Board of General Purposes since 2009.



Ron Clement (Russell Lodge No. 62/Templum Sion Lodge of Freemasons No. 186/Hiram Abiff Lodge of Research U.D.) Initiated in 1980. WM Russell Lodge No. 62 in 1986–1987, 1998, 2005. DDGM 5th District in 1990–1991; DDGM Parkland District in 2011–2012. Board of General Purposes since 2012.



David Neil English (Keystone Lodge No. 185) Initiated in 1961. WM Norwood Lodge No. 119 in 1982. DDGM Unity District in 2009. Board of General Purposes since 2012.



John (Jack) Robert Fryatt (Acacia Lodge No. 111/Lisgar Lodge No. 2) Initiated in 1992. WM Acacia Lodge No. 111 in 2002, WM Lisgar Lodge No. 2 2013–2014.

Presentations & Events



Photo ©2015 Joel Neuman

Officers of the Grand Lodges of Manitoba and Saskatchewan meet at the Hands Across the Border meeting in Moosomin, November 7th, 2015.



Photo ©2015 Bert Chambers

Stewards serve refreshment at the supper.



Photo ©2015 Bert Chambers

R. W. Bro. Rick Laronde of Vermillion Lodge No. 68 is the Master of Ceremonies for the table lodge.



Photo ©2015 Barrett Nelson

W. Bro. Earl Thompson is presented with his 70-year bar at the Prince of Wales Lodge No. 14 Table Lodge in Minnedosa on December 12th, 2015. Left to right: Worshipful Master Eric McLaughlin, Grand Master Ron Church, Bro. Thompson, Mrs. Thompson, D.D.G.M. Rick Laronde.



Photo ©2015 Bert Chambers

M.W. Bro. Morley McKay is presented with his 60-year bar at Wheat City Lodge No. 168 in Brandon on November 11th, 2015.



Photo ©2015 Barrett Nelson

The Grand Master presents Bro. Eugene Castres with his Master Mason's certificate, December 12th, 2015.



Photo ©2015 Bert Chambers

Brethren of Russell Lodge No. 62 present a travelling gavel, which started in Washington State in 1985, to the Worshipful Master of Wheat City Lodge, November 11th, 2015.