

JUST FIFTEEN MINUTES

In recent issues we have been sounding an alarm at the door of the newly installed officers who are now taking up their duties and are doubtless drawing progressive plans on their trestle boards.

Having suggested a change in habits of long standing we pointed out that Freemasonry demanded and deserved more than a continuous programme of conferring degrees over the twelve months you will preside.

Your members deserve something more and your own sense of responsibility should prompt you to provide something different.

Once again we repeat that if a lodge desires a speaker to visit and deliver an address then the Committee on Masonic Education will make the necessary arrangements. However, it is believed that within the local membership there is latent material that has not been tapped. This is where the fifteen minutes can be brought into play.

Suppose you decide now that during the course of 1949 you will allot a period of not less than fifteen minutes at every regular meeting and devote the time to the "improvement" of your members in Masonry.

Next, find out from among your members who will be willing to assist in the plan; who will accept an assignment for at least one meeting.

You as Master of the lodge will be the leading character in this effort consequently it requires you to decide whether or not the idea can materialize in your lodge. We believe it can.

From time to time Worshipful Masters ask us for advice—for plans to improve their meetings—to increase interest—to making the lodge an attraction.

We hesitate to make a definite pattern because we have very little use for uniformity in matters of this kind. As an example of what might be attempted we would suggest that an interested Worshipful Master might get one of our library books which contains the experiences of "The Old Past Master."

The author is Carl H. Clandy. Here you will find nearly a hundred pages of real Masonry told in a practical way and as the articles are short then one might be the subject for your educational period. The matters dealt with are varied and extremely interesting.

This would not require any study but might be a suitable introduction to a fuller program to follow later on. It would certainly test the member interest.

These observations are passed on to our Worshipful Masters in the hope that at least one will be brave enough to try the experiment. If but one does respond we shall be happy to afford him every assistance in carrying his plan into execution.

AN OLD MASONIC BUILDING

Many of our readers are interested in the early development of the Craft and stories of the early times are welcome items. We like to pass on any interesting material that comes under our observation because there is usually some members who take pleasure from this type of news.

Recently a discussion took place regarding the oldest Masonic building still in use in the Western Hemisphere. It transpires that Lodge St. George, St. George's, Bermuda, occupies a building erected in 1620, that is about ten years after Henry Hudson first sailed into Hudson Bay.

In 1815, this building in Bermuda, was deeded by the government to be used for Masonic purposes forever for the annual rental of a peppercorn per year. This rental is paid annually to the Colonial Treasurer when he, the Governor and other officials came to St. George's with great pomp and ceremony to receive the rent.

Lodge St. George is the oldest Scottish Lodge in the Western Hemisphere, its charter being dated 1797 and last year it celebrated its 150th year of unbroken Masonic work.

A LIBRARY FOR TEN DOLLARS

You can start a Masonic Library in your own lodge for ten dollars. A remittance for this amount sent to J. J. Henderson—Grand Librarian, Winnipeg, will bring you twenty volumes crammed full of Masonry, the product of the finest minds in the Craft.

Visualize what the possession of a set of these books will mean. Twenty different members can have one volume on loan at the same time. By judicious distribution every lodge who follows this suggestion can have a well-informed membership with an interest and appreciation of things Masonic that will be second to none in the Jurisdiction. Are you prepared and ready to take advantage of this unique opportunity?

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 5

JANUARY 1949

No. 1

GRAND MASTER'S GREETINGS

"Ring out, wild bells, to the wild sky,
The flying cloud, the frosty night:
The year is dying in the night;
Ring out, wild bells, and let him die."

—Tennyson.

Together we pause as we look back on the receding picture of the year 1948. It has been a year of moderate accomplishment in some things. In the wider field there remains much undone which we had hoped, one year ago, to accomplish. In our "shrinking world" the picture presents a tremendous challenge to free people everywhere.

With this in mind let us turn our thoughts from the past and face the future. The vista of a bright New Year, without stain or blemish, stretches out before us. Never have we come this way before. It is a new and uncharted road. May we be fully aware, however, of the responsibilities which beset us that will require of each all the energy, all the faith and the utmost endeavour we have to offer. May we never lose sight of the high ideals that must ever guide our energy, faith and endeavours if we would accomplish even a small part of that which we hope eventually to attain.

Amid all the new devices for supplying the things men want there is one need which is not receiving the attention it deserves. The thousandfold complication of human relationships, brought about by new ways of living, has not been met. Society has not spanned the distance between social needs and social science in the same way that the gap between physical wants and the physical sciences has been bridged.

We must look ahead. To preserve ourselves, society and the human race, we must apply all our available energy to useful purposes and give thought to the social implications of the things we do.

"Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true."

May the New Year we are about to enter be for each of you, my brethren, a most happy one and good travelling.

Walter C. McDonald.
(Grand Master)

A HAPPY NEW YEAR

We greet our readers in this, the opening month of 1949, with the age old message "A Happy New Year." May it indeed be a happy one for all.

Not long ago, Dr. Cyril Garbett, Archbishop of York, uttered a message which is most appropriate as we think things over in the early days of our new year. He said, "We are watching the death of the old age and the new is still in its birthpangs. The civilization of which we are so proud and thought so permanent is now threatened with the fate which has overwhelmed twenty civilizations which once were strong and flourishing . . ."

The learned doctor continues thus: "Man has lost his faith both in God and in himself. Christianity in most countries is the religion of a minority and its doctrine and moral teaching are repudiated or neglected. It is in the central truth of the Christian faith that there is the only and complete answer to man's cry for light and deliverance."

"In an age of wild storm and darkness an ethical system will give no help. It is the full historic Christian faith and that alone that can give light, kindle enthusiasm and conquer the world. Men are looking neither for an organization nor for a code of rules but for ONE who will save and guide them."

These challenging words won't be very popular in some circles but there is no easy way out of our troubles and the answer given by Dr. Garbett seems so simple. To us as Freemasons it brings us back to the first answer we gave after our entrance into the lodge room on the night of our initiation. We declared our trust and simple as it may sound it is a return to that place and time and condition of mind that we need to face the difficulties and doubts of our time.

The philosophy of Freemasonry is just as sound as the day it was first proclaimed. Through the years it has remained unchanged. There is nothing wrong with it but there is something wrong with us because we never carried it into our habits of life.

The trend of our time is for change—a system—a law—a theory—a short-cut—a conjurer's trick—something, anything, except the essential change which must come within ourselves.

Our quest as Freemasons is for Light, for more Light, but the Great Light for which we seek seems elusive and unattainable—We look everywhere else except within ourselves. The Craftsmen of other days built great Cathedrals of majestic beauty. They were our operative brethren. We of the Speculative Lodge must also be operative and engage our talents on a delicate type of material, the hearts of men.

What a field lies before us. What a challenge for 1949.

HIS MAJESTY AT WORK

For the third time, in the space of eight years His Majesty, King George VI, Past Grand Master of the Grand Lodge of Scotland and Honorary Past Grand Master of the Grand Lodge of England, recently conducted the installation of the Most Worshipful Grand Master (England). The new incumbent of the Mother Grand Lodge is His Grace, the Duke of Devonshire.

His Majesty in assuming the gavel made a feeling reference to a similar occasion in 1939 at which time he installed his brother the late Duke of Kent, who was accidentally killed in an airplane accident in 1942. The second ceremony took place in 1942 when the Earl of Harewood, brother-in-law of His Majesty, was installed as successor to the Duke of Kent.

At the conclusion of the installation ceremony, and following tradition in England, His Majesty addressed the newly installed Grand Master.

"It is a time-immemorial custom that a Grand Master on his first installation should be addressed on the duties of his office, and it is proper that the custom be preserved, though I am sure you are already fully aware of the responsibilities of that high office."

"For well over a century, there has always been a Duke of Devonshire closely associated with the Craft, so that Masonic tradition was strong in you when you were called upon ten years ago to fill the office of Provincial Grand Master for Derbyshire."

"Then your responsibilities were principally confined to your own Province—today you are ruler over eight thousand lodges and Royal Arch Chapters, many of which are situated beyond the confines of the British Empire, who will look to you for guidance. Outside your own jurisdiction, recognized Sovereign Grand Lodges throughout the world, will depend on you as Grand Master of the Mother Grand Lodge to uphold the traditions of Masonry on which their own security is based."

"During the past ten years, we have passed through the most devastating war the world has ever known, and now all nations are exerting themselves to restore order and prosperity within their frontiers. It is only by the revival of those spiritual and moral values which are always the first victims in war, that this rehabilitation can be achieved. With this in view, many men enter Freemasonry today in the belief, which is so fully justified, that it is based on fundamental principles which guide and support them in their endeavour."

"When I addressed your predecessor at his installation I said, 'I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storms of the past, is the only policy which can be pursued in the future.' I think that warning needs emphasizing today, when men, sometimes swayed by sentimentality or an in-

discriminate toleration, are apt to overlook the lessons of the past. I cannot better impress this upon you than by quoting from the Book on which we have all taken our Masonic obligations, 'Remove not the Ancient Landmark, which thy Fathers have set.'

"You have been called up to perform a task which requires the exercise of great abilities: I believe you will succeed. You will have the support of countless thousands throughout the world in assisting you to add further lustre upon an Order which, by its precepts, builds up and ennobles the character of its members. That you may be endued with the constant blessing of the Great Architect of the Universe is my most sincere wish."

ISOLATED BUT INTERESTED

From far off Wabowden on the Hudson's Bay Railway we received an interesting communication from a brother who holds membership in one of the Winnipeg lodges. Here is what he wrote.

"Being one of those twelve thousand Freemasons or members in the Province of Manitoba receiving your welcome monthly publication and noting the disappointment expressed by you on account of the very meagre help from the readers, there is not very much I can do to help from this outlandish place. I thought I could at least let you know that until your publication started to reach me all I have received or heard of Masonry for the 14 years I have been up here is the monthly lodge notices."

"I am sure there must be lots like myself in isolated places who are unable to attend a lodge meeting over a period of years to whom the receipt of our monthly paper is looked forward to with very much appreciation. It is something that reminds us that we are still Masons."

This one letter means a great deal and demonstrates that in out-of-the-way places the vibrations of Freemasonry do respond in the hearts of brethren shut off from the busy world. Our brother at Wabowden is 140 miles north of the nearest lodge at The Pas. There are two trains northward and two southward each week. If he wanted to attend The Pas Lodge he would require to leave home on Wednesday, fraternize with his brethren in Lodge on Thursday and—here's the rub—wait for a homeward bound train until Saturday.

It may have been all right to spend the better part of a week back about 1864 to visit your lodge but such an occurrence in 1948 is unthinkable.

So brethren, give a thought to our brethren in the isolated parts of the Jurisdiction and if you have a lodge brother in such surroundings use the mails and keep in touch with him from time to time.

FROM TIME IMMEMORIAL

We who have been Masons for a long time are familiar with the oft repeated reference to the antiquity of the Craft—in fact we are known as Ancient, Free and Accepted Masons. There is no doubt in our minds as to our connection with the far-off days of long ago but perhaps some of our younger members may think legend and constant repetition is the basis of our claim. Here then is an opportunity to add to the knowledge of the recent initiate.

Among the treasures of the British Museum are sixty-four old Masonic manuscripts, the oldest of which is the Regius or Hellewell Manuscript, sometimes called the former because it was found in the King's Library, and sometimes the latter in honour of the man who discovered it.

This ancient document is handwritten on parchment and in a script and language as foreign to the eye today as Greek itself, yet is English. From its form and phraseology those who have made a study of such things tell us it was written sometime between 1315 and 1390 and by the document itself we learn that even then Masonry was honored for its antiquity.

Let us assume it was written six hundred years ago. Now let us visualize what this period of time represents. It was two centuries before the Reformation and about the same length of time before the word "Protestant" took on its present significance, also Columbus did not petition Queen Isabella for a like period.

Our brethren of Scottish descent know what happened in 1314. Robert the Bruce routed the English at Bannockburn and the world knows what that battle for independence has meant to every succeeding generation. And the Hundred Years' War had not yet started.

These great historic events which took place so long ago have all happened since the Regius Manuscript was prepared by the hand of some man—undoubtedly a Freemason.

Any brother interested in reading a fuller account can readily find the material in our Library. A modernized transcript will be found in Vol. 1 British Masonic Miscellany.

Shall we not say, then that those who cherish Freemasonry for its antiquity are somewhat justified in their appreciation?

TO CORRESPONDENTS

Brethren should address all communications intended for the Editor as follows. Editor, "Masonry in Manitoba," Masonic Temple, Winnipeg. Letters will be forwarded in due course by our Grand Secretary. We are very hopeful that 1949 will bring to our desk increasing correspondence all of which gives us a cheerful outlook for the coming months. This is your paper, my brothers, and you can add to its value by assisting the Editor from time to time with a contribution out of your Masonic experience.

WAIVING JURISDICTION

It is quite evident that the officers of lodges, particularly in the Greater Winnipeg area, do not properly understand the procedure governing the request to another lodge for jurisdiction being waived over a petitioner for membership. A reference to section 150 of our constitution should be made in order that the requirements of Grand Lodge are complied with.

Perhaps the following will be of some assistance, each step being followed in proper succession.

First—A waiver of jurisdiction and a report on the character of the petitioner from a lodge in the community where he last resided must be obtained.

Second—If the waiver is granted and the report is favorable then a dispensation must be obtained from the Grand Master. This will cost the lodge asking the dispensation a fee of \$10.00.

Third—These details must be complied with before the petitioner can be ballotted upon.

CITIZENSHIP

Citizenship is a duty which ought to mark the activity of every Freemason. It means taking a direct part in all that is good for your community. The direct part is not the indirect part. It is not leaving to others that which is ours and we have a right to do. Citizenship means we should read, think and act for ourselves, not delegating these functions to others.

To deposit your ballot on election day cannot be counted as the performance of your whole duty as a citizen.

You—the personal—YOU, can help mould public opinion. Your influence, your example, the fearless expression of your convictions is your contribution to public opinion.

Don't overlook the influence of voluntary effort! Don't forget that your elected representatives in this country of democratic ideals should be held to account, and citizenship implies that we, the voluntary multitude should see that our elected representatives do perform the tasks they undertake.

The man who takes no interest in community welfare is a withered soul and has no right to bear the name of Citizen.

The true citizen like the real Freemason must be the embodiment of the thought, principle, quality, intellectual and moral vision and opinion of his community, having in mind that to be an influence he must necessarily express these things.

Ideal Citizenship is, like all ideals, high and lofty, but we must aim to uplift, purify and revitalize our community if Citizenship and Masonry are to be meshed together in the Wheels of Life.

MASONRY IN MANITOBA

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NEWS FROM PALESTINE

At the Quarterly Communication of The Grand Lodge of Scotland held in August, 1948, the Grand Master received the following report from Brother Bartholomew.

"I am greatly honoured at being present this afternoon at this meeting of Grand Lodge on my return from Palestine, and I bring you the hearty greetings of the District Superintendent of Palestine.

"It has been extremely difficult for some considerable time now to have any progress in Masonry in Palestine. In fact, for the past several months it has been almost impossible to hold any meetings at all. In some of the places where the population is not mixed, such as Jaffa and Tel-Aviv, Lodges have been able to carry on, but where the population is mixed, as in Haifa and Jerusalem, it has been practically impossible.

"The population have been forbidden to hold meetings in the temples. They have been able to hold meetings in other places, but it has been very difficult to have any advancement made at all. It is very grievous to think that in the cradle of Masonry there should be such strife and bloodshed going on incessantly.

"There in Jerusalem—with the royal quarries where the stone was hewn for the building of the Temple and where Masonic meetings have been held, the Temple still standing up inside the wall, and outside the wall the Jews wailing and praying incessantly as they have done for the last twenty centuries, the Mosque of Omar, which is only second in importance to the Moslems to Mecca, in this atmosphere, which was, as I say, the cradle of Masonry, it is tragic to think that the progress which has been made since the end of the last war (1914-1918) has all had to be suspended.

"In fact, one of the English Lodges has already been transferred, I understand, to London, and another one is carrying on. The Scottish Lodges, those who work in Arabic, or Hebrew, will not only carry on, but a large number of the British population has moved away from Haifa up to Lebanon, and there it is hoped Masonry will gain strength and so compensate for what has been lost in Palestine.

"We can only hope that the Jews and the Arabs will one day work in harmony together, as I am quite sure they can, and so prepare the way for a development of Masonry, as without love and harmony they cannot possibly advance."

MORE LIGHT

The suggestion was made in our January issue that fifteen minutes could be profitably spent at every regular lodge meeting in discussing some phase of Freemasonry. A simple plan was mentioned and the hope expressed that at least one Worshipful Master would resolve to give his members an added something to the usual routine of business and degree work. It is too early at this writing to discover whether or not there is one bold spirit ready and willing to try out the plan.

Your Committee on Masonic Education has been endeavouring to arouse an interest of this kind for a very long time. From time to time the lodges have been invited to request speakers for their meetings but the result was practically fruitless. One wonders if we have a membership truly interested in making an advance in Masonic information.

There comes to our desk an occasional enquiry asking direction for a course of Masonic reading. This is not always an easy task. There is a wide variety of source material available and before one sets out on a voyage of discovery among our Craft literature it is advisable that a proper background should be prepared. It would be foolish to send the young initiate books which are intended for a brother with some Masonic experience as well as a general knowledge of our history and philosophy.

The first book we would recommend as a starter is the Constitution of the Grand Lodge of Manitoba. True, this contains the regulations which govern Freemasons in this jurisdiction but something more will be found as you study its pages.

Take, for example, the "Summary of the Old Charges." These were prepared in 1722 by James Anderson, a Presbyterian minister in London, England, and the work was done in accordance with instructions from and by authority given by the Grand Lodge of England, which had been formed in 1717.

The Constitution as adopted by our own Grand Lodge will give the reader an intimate knowledge of the working procedure of his own Grand Lodge.

We meet in Annual Communication once each year but the activity which is carried on day by day is under the control of one of the Standing Committees of the Board of General Purposes. Thus, between Communications, the Board is the administrative or managing body so to speak and its powers and duties are all set out in the Constitution.

Grand Lodge is an incorporated body under powers given by a Special Act passed by the Province of Manitoba. The act is printed in the Constitution and every lodge officer should familiarize himself with its details because it affects the constituent lodge as well as Grand Lodge.

This brief summary gives you but a fleeting glimpse of what can be learned from reading what is recommended as the first step toward a Masonic education. Let us make a second selection.

You ought to acquaint yourself with Masonry since it was introduced into Manitoba so we advise you to read "Freemasonry in Manitoba."

This book will tell the story of the beginnings of Lodge life in this Province. You will learn that long before Manitoba entered the Dominion as a Province the brethren had instituted a Masonic Lodge. Then you will read about the Manitoba brethren chartering a lodge in far-off Morocco.

But, let us stop here. Borrow a copy of this second book from the library or better still send two dollars to the Grand Secretary and buy a copy for your own library.

We submit these recommendations in the hope that he who seeks information will make a start along the lines suggested.

START THEM EARLY

One aspect of the growth of Masonry in Manitoba deserves very serious attention by all Masons, assuming, as one must, that they are definitely interested in the future welfare of the Order. It is the surprisingly high average age of applicants for initiation, and the extremely small percentage of young men among them. The last official circular to hand numbered 346, and in this respect it is a fairly representative one, lists 35 applicants, with an average age of 39, and only 5 men under 30. Surely that is not the best we can do. Masonry is missing what should be its prime objective if it can attract only those whose lives are already patterned, whose characters are already formed. Warmly as we should and do welcome those who join us in their later years, it cannot be denied that our teachings will be of much greater and more lasting influence on mankind if they come to our young men in the earlier years of their maturity. That is so obvious that no argument is needed, as one also should not require to urge the benefit to the Lodges of a goodly proportion of young, energetic and enthusiastic members.

What then is needed? Are our fees higher than the young man can afford? That point might be considered. Has the Order come to be regarded as an "Old Men's Club"? Surely not, but that too is a possibility which should be faced. As a hint of one avenue which perhaps has not been very fully explored the writer would like to say that one of the most memorable Masonic functions he ever attended was one at which a Past Master took charge of the initiation of his twin sons.

The future of Masonry will be much brighter when we can report an average age for initiates at least ten years lower than it now is.

(E. H. Gurton)

FROM THE MAIL BAG

A brother resident in Winnipeg has this to say: "There are far too many cases of the sponsors considering their duty ended when they have attached their signatures to the application form, and believe it or not, I have known instances of a seconder signing his name to an application form when he didn't even know the applicant. He had merely taken the sponsor's say so that the applicant was 'a just and upright man.'"

Another brother, resident in London, England, a member of Norwood Lodge No. 119, in response to our invitation for items of interest kindly sent along "Start them Early." We gladly include his contribution.

From Vancouver, B.C., a Past Master of Robbie Burns Lodge No. 100, Gilbert Plains writes words of appreciation to the Editor. Thank You.

From the Secretary of Northern Light Lodge No. 10, a copy of a letter sent by a brother residing at Port Washington, New York. This communication reads in part: "Permit me to compliment you upon the contents of the December issue of 'Masonry in Manitoba.' Would that the words employed could be brought home to those responsible for the existing 'Cold War,' that they might realize the error of their ways and face about in their attitude and thus ensure Peace on Earth, Goodwill toward Men. In behalf of Port Washington Lodge I am taking the liberty of locally publishing the substance of the Christmas article, which action I sincerely trust will have your full approval."

Go ahead, my brother. The contents of this modest periodical is for the use and, we hope, benefit of all our members be they residents of Manitoba or otherwise. If any message we prepare can be of assistance to any reader he is at liberty to use what we issue wherever he thinks the brotherhood of Masonry be extended.

WHAT HAVE YOU DONE?

We have all met the man who measures his Masonic progress by the degrees he claims to have received. He is the fellow who has not yet began to throw any effort or influence into applied Freemasonry.

If this should meet the eye of any member who holds such thoughts let him ask himself this question, "What has Masonry gained by my membership?"

You have been permitted to enjoy all the privileges of the Craft. You were expected to contribute something of yourself in return.

Be honest with yourself and with your lodge and do your part. Absentee membership is a poor substitute for the real thing. Let's make a promise with ourselves and attend the next meeting of the Lodge.

BANFF CONFERENCE REPORT

A copy of all the addresses presented at the eighth Annual Inter-Provincial Conference has been sent to your lodge secretary. No doubt many are now in circulation because that is the purpose in sending copies to all our constituent lodges.

Quoting from the address delivered by our Deputy Grand Master, "We need closer union of man to man, and to be led into a realization of each other's wants, and then to labor zealously to relieve them. Close fraternity alone can accomplish this great end, and our great Craft stands second to none as a fraternity in bringing about such a result. The epidemics which have from time to time spread throughout various sections of our country have received prompt response from us to the cry for help, and how much more can an association, working together, brother with brother, accomplish, than if we, as separate individuals, endeavour to 'go it alone.'"

"No man has a moral right to live unto himself alone. Such would be selfishness, and the Craft does not teach us that; but, instead, it teaches us in all its lessons the principles of benevolence, and such we should foster and practice at all times. Now is the day, the time, for work."

This is a brief excerpt from fourteen pages of carefully prepared Masonic messages. The men who delivered these addresses are leaders in Saskatchewan, Alberta, British Columbia and Manitoba. Nine different subjects are covered in the summary. If you are interested in what the Grand Lodge officers in the Western Jurisdictions are thinking then you will promptly request your lodge secretary to lend you the copy now in his possession.

JACHIN AND BOAZ

A recent addition to the library is a small sixty-page book bearing this title. The author is M.W. Bro. J. P. Lightfoot, Past Grand Master, Grand Lodge of Texas.

The title page tells us the contents are "a study of the correct dimensions, in inches and feet, of the two great columns designed by King Solomon and erected on the porch of his ancient Temple at Jerusalem."

The contents represent the research made by Brother Lightfoot and he furnishes the reader with several designs and explanations on the subject of the correct length of the ancient *Royal Cubit* of Egypt and the ancient *Sacred Cubit* of the Hebrews, as employed in the construction of the Great Pyramid of Gizeh, Noah's Ark, the Tabernacle of Moses, and the Temple of Solomon.

We commend this recent acquisition to the brother interested in the Science of Geometry and to those who would learn more about the Pillars of the Porch.

THE OWNERSHIP OF LODGE PROPERTY

In the course of our visits to lodges throughout the Jurisdiction we have come across some local conditions which, while not general, should be corrected as quickly as possible. We refer particularly to the carrying lodge funds in a "Trust Account" under the name of an individual. There have also been cases where real property was vested in the names of brethren as "Trustees."

We strongly urge that all such property and bank account should be carried in the name of the Lodge. We further recommend that a lodge should obtain a certificate of incorporation. This can be arranged very simply through our Grand Secretary.

Under the certificate of incorporation then, subject to the constitution, by-laws, rules and regulations of Grand Lodge, and to the provisions of "An Act Respecting Grand Lodge of Manitoba," Chap. 123 of the Statutes of Manitoba, 1924, the lodge shall have thereafter like powers and privileges as are therein conferred upon Grand Lodge for acquiring, purchasing, taking, holding, building upon, altering, improving, exchanging, selling and leasing, mortgaging or disposing of real and personal estate etc., etc.

Some lodges are contemplating a building of their own. Many of our lodges already own property of one kind or another. There are good reasons why every lodge should obtain a certificate under the Private Act already referred to, and we recommend the officers of all our constituent lodges to familiarize themselves with the Act. It is to be found as an appendix in the latest edition of our Constitution.

MASONRY IN MANITOBA

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No. 3

A CENTRE OF UNION

We can still learn a lot of Freemasonry by a careful study of the Old Charges and every so often I go back to this original charter and discover fresh ideas.

A few nights past I pondered over this excerpt, "thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."

These words were written more than two hundred years ago. In the interval the barriers of time and space between countries have been annihilated by science. Today the world is a neighbourhood and such a thing as perpetual distance in a geographical sense is no more. But let us take heed.

We cannot, we dare not say that what is happening in the Holy Land or in China or in Greece does not concern us. We cannot, we dare not delude ourselves by thinking that what we ourselves do and say and think makes us different to the inhabitants of these other countries.

The times in which we live, the circumstances of our age, require that we be more responsible, try to arrive at a better understanding, attempt to be better neighbours.

Surely if our Masonic obligations mean anything they demand that we follow that plan.

The story of the Good Samaritan should always have a deep significance to a Freemason. On that occasion, it will be recalled the question was asked, "which now was neighbour to him that fell among thieves?" Who was proclaimed the good neighbour? And the answer comes back "He that shewed mercy on him."

Across the centuries there still sounds the challenging words of duty "Go and do thou likewise."

Let us indeed make the Freemasonry of our day a centre of Union between good men and true.

LAYING A FOUNDATION

At the beginning of our Masonic experience we were instructed to ask questions from well-informed brethren who would always be just as willing to give instruction and advice as we would to receive it. Sometimes a young member has had a rude awakening because of the failure of the older brother who could not answer questions. This condition has been recognized for a very long time and now the Committee on Research and Education has

printed and issued a series of booklets—five in number—the use of which we feel sure will go a long way in giving some necessary background and information to our younger members.

The first booklet is “for the information of a petitioner who has been accepted for the degrees of Freemasonry in a Masonic Lodge in Manitoba.”

The second is to be handed to the Entered Apprentice after his initiation.

The third is for the use of a Fellow Craft and appropriately gives extended information concerning this step in Freemasonry.

The fourth booklet reaches the hand of the candidate after being raised to the Sublime Degree of Master Mason.

All of these four booklets are intended to give the newly made Mason some authentic and official information about the Craft.

The fifth booklet is for the use of The Worshipful Master and is a digest of rules and suggestions which if followed will bring about a well ordered and smooth running organization.

Now don't start writing for these booklets because copies of each number are now in the hands of your lodge officers. If you feel an urge to possess a copy or a set then get in touch with your lodge secretary as it will be through the medium of the Secretary that distribution will be made.

It is believed a Province-wide use of these little books will bring about a better realization of what Freemasonry is; what it stands for; and what is expected from the men enrolled in its membership.

We hope the anticipations of the Committee will be realized to the extent which its labors deserve.

THE UNIVERSALITY OF FREEMASONRY

We have been impressed by an item in the Grand Lodge Bulletin (Iowa) and have taken the liberty to have it reproduced here for the benefit of the Craft in Manitoba.

“During the past three months two inquiries have been received which have asked, in one form or another, what is the meaning of the universality of Freemasonry. How should we know? ‘Universality’ is one of those words which nobody will ever define absolutely, once and for all, with finality, and to everybody's satisfaction.

“There are a number of such words in Freemasonry. What the dictionaries do when they ‘define’ it, is not to define it at all, but only to give a few approved uses of it, which is a very different matter.

“What any man must do when asked to ‘define’ such a word, is to point to some quarter, and say, ‘It is over in that general direction. Go over and look about. It means the sort of thing you will find over there.’ If, in sense, we were to point out what ‘universality’ means, we should say that Freemasonry is not, and never can be, the private and exclusive property of any group,

class, race, people or nation, but is able to take root anywhere, and flourish—for all we know the Freemasonry of the future may prosper more in China or in India than anywhere else. That is what, in general, is meant by its universality.

“Another useful device is to point out, on the basis of indubitable facts known to all, what universality is not. No matter how inclusive Freemasonry may be taken to be, it never includes children, or women, or men in the dotage, or men without the required qualifications, or men without the means to pay its dues and fees, or criminals.

“It is a striking fact that each lodge is, in the community in which it works, the judge of how universal Freemasonry is to be in that community, because it has the use of the ballot.”

FROM THE MAIL BAG

We pass on to our readers the contents of an interesting communication received from an old Past Master of Ophir Lodge No. 112. “In the last copy of ‘Masonry in Manitoba’ I read an article on a Lodge in Bermuda in 1620 which was very interesting and while we in Manitoba cannot go back that far perhaps we could have some information on one of our early lodges.

“Back about 60 years ago, a Lodge was working in East Kildonan, in the upstairs of a granary on the property of J. H. Bell, who had been a Grand Master in Manitoba at or about that time.

“My first contact with Freemasonry came at that time when a son of J. H. Bell and the writer, two very small boys, sometimes used to go into the old lodge room, put on Regalia, arm ourselves with the swords and pretend that we were soldiers. We saw to it that no elders were around.

“Perhaps the records of Grand Lodge would tell us something of the history of this Lodge. I am thinking that it might be of interest to others than myself.”

This query has reference to Hiram Lodge which carried number “5” on the register of our Grand Lodge. We have some notes on this old lodge which we shall assemble and an item on the subject will be carried in a subsequent issue.

* * *

An item suggesting how a petitioner should be interviewed appeared in our issue for October last. Referring to this matter a Past Master of a Lodge in Duluth, Minnesota, wrote your editor thus, “only last week—and I used the suggestions as a member of an investigating committee and I am certain the petitioner was indeed impressed as was the brother who accompanied me.”

Thus in far off places our messages seem to bear fruit. It makes the writer wonder, by reason of the local silence, whether our own members put into practice any of the suggested ideas we print from time to time. We will go on wondering and incidentally keep passing the suggestions as they occur.

YOUR LODGE HISTORY

Reference to this subject has been made in our columns before and from time to time the matter has been discussed at District Meetings. The general opinion however is that only a few—very few—lodges have done anything about it. This is most unfortunate.

Except in a few of our oldest lodges there still lives some of the pioneer members who took an active part as charter members of their lodge. They have a story to tell, something that won't be found in the printed page and an effort ought to be made to get this story down in writing and in detail.

Whether or not your lodge has passed its fiftieth—twenty-fifth or other anniversary it is urgent that a brother be appointed to perform this job. It is hoped this renewed call will awaken some interest and action.

Now let us make a few suggestions. Your Lodge history should not be confined exclusively to what the Secretary of other days wrote in the Minute Book. We have all known secretaries who kept the records with the briefest of information while others would magnify some unimportant item into a page long story. That is human nature and the man who undertakes to prepare the history of his lodge will require to prepare himself accordingly.

Of course you will get a lot of facts from the Minute Book but keep this in mind. The founders of your Masonic lodge were also members of the local community. Their Masonry guided them into other fields of activity. Here then is where you can assemble the human touch and show the impact of certain Freemasons in the upbuilding of your Community.

Some of these founding fathers were no doubt responsible for bringing the first Church to the people in the district; others would be active in forming the School District; the Municipality; and not a few found their way to the Legislative Halls at Winnipeg and Ottawa.

There may have been seasons of drought, plagues of grasshoppers, or even epidemics, and the work of relief was performed by somebody. How did the members of the lodge re-act.

We have told you about the Brethren at Morden building the local Hospital, and similar things have probably been duplicated elsewhere but are unknown to the Freemason of 1949.

Here then is one more avenue along which some of our brethren may travel and do good and true work for his lodge in particular and the Craft at large.

We urge the Worshipful Masters to write this subject on their Trestle Boards as a “must” for 1949 and we are satisfied they will make a worthy contribution to Masonry if they succeed in getting the job started on their own domain.

those rites being strenuously guarded and revered by the common people, steadily kept in view. Our language is crammed with scintillating crystals from those ancient philosophies and our customs and traditions and organizations reflect them to this day. It is unnecessary to give examples in this short essay but the writer could point to one book in our Masonic Library upon the subject of the Druids, into which book went the gleanings from no less than two hundred volumes, all listed at the end of a very scholarly and delightful consensus of the subject.

(W.R.M., Seven Oaks)

AREA MEETINGS

Three years ago we inaugurated a series of meetings at country points in order to test the member interest in this type of meeting. The purpose behind the plan was to create contacts between the officers of Grand Lodge and those brethren who have never attended an Annual Communication. It was thought that members residing in the Winnipeg area had a distinct advantage over our rural brethren because of the many meetings held from time to time in the metropolis. Well, the initial results fully justified the experiment and three meetings have again been arranged for 1949.

On 5th May, Strathclair Lodge will be the host lodge at a meeting in that town. The program will include a Masonic play under the auspices of The "44" Club of Winnipeg.

One week later, on 12th May, Lisgar Lodge, Selkirk, will be host. At this meeting a forum will be held and the arrangements will be under the supervision of R.W. Bro. Chas. E. Cole assisted by brethren of Assiniboine Lodge No. 7, Portage la Prairie. This area meeting is primarily arranged for the benefit of lodges situated outside the Winnipeg area. The attendance will be drawn from many country lodges other than Lisgar Lodge. Our city brethren should govern themselves accordingly because it would be unfair to impose upon the host lodge a deluge of brethren from the City thus crowding the available seating accommodation and creating discomfort to those for whom the meeting is arranged.

The third meeting will be held at Wawanesa on 20th May under the auspices of Wawanesa Lodge. The program will be directed by M.W. Bro. M. S. Donovan, P.G.M., who will provide a panel made up from the three Brandon lodges who will conduct a forum.

Need we say more? Here you will find the dates. The meetings are open to all Master Masons in good standing. Brethren who are in the vicinity of the places mentioned at the time of the meetings will be welcomed. It is urged that Worshipful Masters of lodges adjacent to the meeting places should organize their members well in advance and thus ensure representation at the appropriate area meeting.

A MASON'S PRAYER

"Great Architect" of earth and sky,
Oh Lord our God, hear Thou my cry;
From "Darkness" Thou'st brought me to "Light,"
To trust in Thee, and do the right.

"Grand Geometrician" grant anew
"Good Work" for Thee I still may do.
"Measure" my task from day to day,
"Plan" Thou my life lest I should stray.

To live an "Upright" life give power
"Square" work to do from hour to hour.
Guard this Thy servant from all evil,
That I may live upon the "Level."

Oh Thou, "Most High," may I be blessed,
To comfort those who are distressed.
Help me, that all may find in me,
True "Faith," and "Hope," and "Charity."

When I have reached life's "Setting Sun",
From life's "Hour Glass" the sands have run.
Make me, "Grand Master," in Thy Love,
A "Brother" in "Grand Lodge" above.

Note: This poem is the work of Brother Samuel Brown, Capitol Lodge No. 136. We do not have space for poetry but have made an exception because of exceptional circumstances. Our brother has been bedridden for seven years and has only recently been able to get around a little. The faith and hope expressed in this petition should be an inspiration to others less handicapped but "full of woes."

FROM THE MAIL BAG

From Halifax, N.S., a member of Prince Rupert's Lodge No. 1 writes: "Will you please convey my appreciation for such a valued pamphlet. It might be of interest to him (the editor) to know that I regularly turn my copies over to local lodges, particularly St. Andrew's Lodge No. 1, said to be the oldest in Canada. The brothers also appreciate the effort."

* * *

A long letter from a brother of Ionic Lodge No. 25 is acknowledged. The matters discussed by him would seem suitable for action by his lodge rather than by Grand Lodge. We read and re-read his contribution but could not find a basis on which to build an item of general interest to the Craft at large. Thanks for the letter anyway.

MASONRY IN MANITOBA

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CAN FREEMASONRY HELP?

We reprint herewith the first installment of an address titled "Can Freemasonry Help Us With Modern Problems?" This paper was recently delivered before the Lodge of Research No. 218, Victoria, New South Wales, by V. W. Brother J. D. Northey.

Our subject is in the form of a question which implies a search for light. With two world wars and a devastating depression within the last 30 years, there is no gainsaying the fact that, to not a few people, the lights of reason and love have failed, and so they feel that the only way out of our midnight madness is to let instinct have free play until a better day dawns. If we all followed that example, confusion would become more confounded, and the last state would be worse than the first. Such pessimism is the product of disillusioned selfishness and social despair.

As Freemasons, we know that light is not self-generated, but is transmitted by us from a source within, and yet without us. God is the Fountain Light of all our day and the Master Light of all our seeing. In His light we see light and transmit it to others by a reverent trust, which is called forth from the life of every candidate at his initiation. As we proceed in the discipline of our Craft, we are taught the value and meaning of the three emblematical lights of Freemasonry—the V.S.L., the S. and C.

A study of the liberal arts and sciences gives us insight into the marvels of nature and the operations of the mind of man.

The perspective of Freemasonry is not bounded by the grave, because it teaches us to see ourselves, and the inevitability of death over against a rational belief in the immortality of the soul.

In view of Freemasonry's effort to see life as a rounded whole—as well as to study it in sections—we feel that we can give an emphatic "Yes!" to the question which has been posed for us.

This is not to affirm that any solutions we have to offer for modern problems are foolproof in their application or automatically satisfying in their operation. The human element is an incalculable factor in all forms of thought and life. We only see in part, hence, only know in part, and so, with the best will in the world, we shall find that not a little confusion is caused by our varying degrees of insight and understanding, not to mention inherited tendencies to evil and faulty form of social environment. There is a sense in which, with each generation, life begins anew. However, we do not begin in a vacuum, but with a long racial past, and real social present.

As a demonstration is worth more than a lengthy explanation, I propose to take four modern problems—they are also ancient problems, because they rise from man's failure to adjust himself to God, to his neighbour, and to himself—and show how the teaching of Freemasonry suggests, if it does not state, their appropriate solutions.

The trouble-centres in our contemporary life are—

- (1) The clash of national sovereignties.
- (2) The class war.
- (3) Moral indifference.
- (4) Failure to find the fulfilment of life.

Their respective problems are—

- (i) The problem of peace.
- (ii) The problem of social justice.
- (iii) The problem of ethical standards.
- (iv) The problem of personality.

We shall consider each of these in turn. One's cable tow restricts one's observations on these matters.

THE CLASH OF NATIONAL SOVEREIGNTIES—THE PROBLEM OF PEACE. The causes of world wars are racial pride, national ambitions, and the desire to dominate and exploit others. For example, we have conceptions such as the master race, the chosen people, and the pioneers of the "new order." They are supported by beliefs that give a basis for a common or community life, such as blood and soil; glory of the Roman Empire; the dignity of man; and the usefulness of man. In the great reaction against capitalism, and in the search for a common bond in community life, these beliefs have been acted upon.

Among the methods by which it is proposed to implement the ideal of community life we find the totalitarian state; the omni-competent state—that which is responsible for man's life in all of its departments; the non-moral state—that which is above all morality and is a law unto itself. We are familiar with these problems, which are being fought against throughout the battle-fields of the world. But we must remind ourselves that world peace is like individual happiness; it is the result of right living according to God's will, revealed in the nature of man, and the constitution of the world.

Freemasonry postulates as its main belief the Fatherhood of God. It uses it in the twofold sense that we live and move and have our being in God, Who is the source of all life, and that He is a personal presence with Whom we can have spiritual relationships. The idea of "fatherhood" takes us back to the old ideal of blood relationship, but now it is more often used to stress the spiritual side of life. In our ritual the level reminds us that we are all sprung from the same stock, are partakers of the same

nature, and sharers in the same hope. The spiritual completion of the Fatherhood of God is the basic belief of Freemasons, and it is on that belief that we build our fraternity, that we seek to establish the Brotherhood of Man, which implies love and assistance.

If world peace is to be realized, it must be based on the will of God, which is the central idea of the Fatherhood of God, and we must view human nature as a great family in the making. That is a simple ideal, and it is the most suggestive. In terms of political theory and social practice it is the commonwealth idea, in which all men have the opportunity to develop their gifts and graces for the common good. However, when we stress the wider aspects of life, we must be careful not to miss the significance of nations which, like individuals, have providential roles to perform in life. As we study the development of culture, we realize that the Hebrew people had the distinct vocation of leading the world in religion and morals; the Greeks, in science and philosophy, and the Romans in law and organization. I repeat that we must be careful when we stress the Fatherhood of God and the family ideal of life, that we are not lost in colourless cosmopolitanism. I fear that there is the likelihood of that danger arising.

While we ought to strive towards the family ideal, the commonwealth conception, as Masons in our Lodges, we should not prepare blueprints or indicate the shape of things to come. Our constitution forbids politics. In a world of real peace, states will not lose their sovereignty, but they will be limited under a plan to serve the world as a whole. Particular nations must learn to look to the needs of humanity, and to work with that end in view.

(To be continued.)

FROM TIME IMMEMORIAL

In 1717, a group of men endowed with a deep appreciation of the history of the human mind resolved to re-constitute a set of ceremonies and a plan of self-evolverment for men of like persuasion, based upon traditions, of organized brotherhood such as obtained in the ancient world. The basis of such old societies was a reverence for whatever conception of the Divine origins of the Universe and man might be held by the prospective member and a system of instruction founded on the minimum of dogma and a maximum of Divine awareness. As it was self-evident that plant and earth are separate and distinct manifestations, however closely associated, this group of men sought a suitable earth in which seed might safely be hidden and the plant flourish. Led by the examples of the past ages they recognized as that suitable earth an association of artisans whose craft-consciousness had for thousands of years been alive and active, that of the working

stone-masons. This association had as indelible traditions, the tenets of secrecy and fidelity, which are valuable as protective devices against argument, equivocation and misinterpretation. Upon this active organization, or to retain the simile, in this local and accessible earth of the stone-mason's guild was implanted the seed of a liberal attitude of mind, a reverent appreciation of sublime philosophy from whichever hand it came, a large understanding of men's varying concepts of spiritual truth and an insistent emphasis upon the innate brotherhood of all humanity.

Such breadth of base could favour no one ecclesiastical pattern nor accentuate one messenger to the race of divine truth as against another, but must embrace all the prophets, priests and kings of wisdom through all the sweep of human records from time immemorial. Of what concern is it that doubt may be cast upon the precise details of their personalities? Where a glow of radiance appears in ancient records about a name or a message, Freemasonry ascribes to that glow and that name a reason and a basis in truth. Whether name and doctrine became interchanged or merged is of no importance, but the fact of its marking a step forward in human apprehension is all-important. What do we really know of Noah, of Abraham, of Job, of Ezekiel, of St. John? Nevertheless, we recognize in those names great advances in spiritual or cosmogonical science. What shape or size of men were the Cabiri, the Chaldean philosophers, the pyramid-builders, the mysterious masons of Yucatan, the Druids of the misty past in Britain? We know at least that they were men, imbued with learning reverently garnered from long ages before them and that however far back we penetrate, always time reaches still further back and the human race with it. Our intelligence refuses to see in such characters a sudden rise to near-divine faculties from a background of near-animal humanity. Peaks of human understanding as they were, those peaks could only rise among supporting hills and mountains; this is basic philosophy and Freemasonry does not scorn the fruit of man's deductions.

All such radiant names in the past were consistent with our philosophy and knowledge of the process of human thought, the blossoms of a well-founded organization, the peak—intelligences of magnificent systems of belief, nurtured in secrecy, fidelity and obedience from which they emerged as perfect mediums of Divine inspiration, clear prisms of crystal, who through a cleansed mind, a body under perfect subjection and a soul no longer individual but cosmic in scope, delivered a new and fresh presentment of "what doth the Lord require of thee?"

It is a conviction of such a background behind those mighty names that moved the modern founders to revive such a system of man-building once more and in the West, where the most impressive previous examples were the sublime rites of Eleusis and of the Cymric Druids. The ill-founded aspersions and jealous antagonism of newly rising faiths may be gently ignored and the fact of

MEN LOVE FREEMASONRY—WHY?

Is it the love of the mysterious which is common to all men? We search for that which was lost. But searching has been a passion of man since the dawn of time. The man hunt; the beast hunt; the food hunt; the hunt for gold; for power, for truth, for discovery; the urge to seek and find is in our blood.

Freemasonry is but one of many agencies which have sought the elusive and I sometimes wonder how diligently some of our brethren prosecute their avowed search.

What is the urge? Is it our sense of age and antiquity? Is it our knowledge that Freemasonry makes us brother to all mankind. Or do we glorify the fact that our origin is lost in the mists of yesterday.

I am satisfied there is a deep reason which prompts such a multitude of good men to enroll themselves under the banner of the Craft.

Many a Mason loves his Mother Lodge for personal reasons known only to himself.

The lodge room is more than a gathering place for congenial souls. We admit that some of our fellows find the lodge helpful in a social way and we have even known some members who have, in a business way, condescended to join a lodge. Then again we occasionally meet those who like our dinners, banquets and social gatherings. Others like to be dressed up—wearing a sword and showing a bit of outward authority.

These are not the reasons that brought His Majesty King George to the door of a Masonic Lodge and they do not activate the great body of Freemasons.

Men do love their lodge. That which binds in a common love the man in Calcutta to the man in London; the man in Hong Kong to the man in Montreal; the man in Vancouver to the man in Melbourne, is the spirit of true and genuine brotherhood.

To the end that we of this generation will work toward the universal ideal let us rededicate ourselves, individually, to the work we have undertaken as Craftsmen.

SEEKING INFORMATION

We intimated to our readers a few months ago that seekers after Masonic knowledge could be helpfully assisted in their quest by purchasing a whole library of their own for ten dollars.

Our purpose is not to act as a sales agency for a publisher but to be of real service to the brethren and it is gratifying to learn

that several members have availed of the offer. Might we add that you can still avail yourself of a set of these books if you are really interested.

From the top of the highest skyscraper in Winnipeg a man can take in with one sweep of his eye the vast panorama of prairie stretching away to the far horizon. There is no book in existence from which a Mason can take in the far vaster panorama of Freemasonry. He can however, equip himself with an education on things Masonic from the books we are recommending and he will obtain an outline which will be of precious value to him throughout his days.

We cannot begin to tell you the titles of the different subjects dealt with. This is a veritable treasure house and once again we draw the matter to the attention of the men who truly seek to read the literature of the Craft.

FROM THE MAIL BAG

One of our members, sojourning in the sunshine of Florida, noticed the following on an exhibit at a flower show. "If you would grow orchids like this you must guard against this (he neglected to note the disease).

From the words of the expert gardener our correspondent applied the advice to the Craft thus:

Masonic Morbus is a disease peculiar to Masonry. Attacks usually come at "the full of the moon" and continue until the lodge meeting is over. Then the patient feels easy and can go around a little, walk down for the mail; make a social call. On the next morning he returns to normal, goes to work as usual. There are no more symptoms of the disease until he receives a Lodge notice and learns that the full of the moon has come.

Some of the features of the disease are:

- (1) It attacks Masons only.
- (2) While symptoms vary, it never interferes with sleep or appetites.
- (3) Attacks are always around "the full of the moon," never lasting more than a few hours.
- (4) It always proves fatal in the end—to the soul.

To build up resistance against the disease it is advisable to attend Lodge at least once a month.

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CAN FREEMASONRY HELP?

(Second installment)

THE CLASS WAR OF THE PROBLEM OF SOCIAL JUSTICE. Forms of social organization and methods of earning our living influence our outlook upon life, and so have a reflex action on society. Feudalism has been superseded by capitalism, and so the medieval virtues of chivalry and honour have given way to an aggressive individualism, and the acceptance of money standards as signs of success in life. The growth of cities, the owning of capital, and the control of finance have given great power to a few people in each nation. The acquisitive instinct has made a sick society. The rise and development of trades unionism and other workers' movements indicate that the workers feel that they must come closer together in order to make their collective bargaining power more effective. There is no need for me to remind you that, under the doctrine of laissez faire, it was thought that social harmony would be achieved if every man sought what was good in his own eyes. After experimenting with this ideal for a few centuries, we find that society is riddled with divisions, and so we have class war between those who own or direct business enterprises and those who are employed by them.

Social justice is only possible when we place personal relationships and spiritual values before property and the values of the market place. I have read many books on economics and sociology, but I do not know of any piece of literature containing more concentrated wisdom on the question of social justice and security than the section of the V.S.L., which reads: "Seek ye first the kingdom of God and His righteousness, and all of these things will be added unto you." That means that social justice and all-round security are the outcome of right living, and it is only when we learn to meet one another on the level and part on the square that there is any hope of having real social harmony. Real living is meeting and sharing our experiences, but what is happening in the workaday world? We find, with the advent of the joint stock company and other organizations of a similar kind, that industry tends to become less and less personal. The personal contact is lost, and we feel that we are working for, instead of with, men for a common end. In Freemasonry we are taught that men are not esteemed on account of their worldly substance, the implication being that they are valued for the quality of their lives. Are we prepared to put first things first in the workaday world? That is our Masonic teaching, and it is the only way to achieve social justice.

MORAL INDIFFERENCE—THE PROBLEM OF ETHICAL STANDARDS. The teaching of the non-moral and secular state, and the dominance of the profit motive in industry, together with the decline in responsible family life and directed domestic influence, have produced an air of moral indifference in the modern world. Hence an idea that is canvassed today is that morality is just a social convention. As such, it has no absolute quality about it; it is relative to the society of which we are members. It can be expressed in this way: "When in Rome, do as the Romans do," or "Melbourne manners are different from Sydney standards," so "suit yourself, do as you like!" We find that people are not so badly immoral, but they are what is technically termed "amoral." They do not raise the question of right or wrong in their common relationships. They do not ask, "What ought I to do, and why?" They just follow convention or inclination.

Freemasonry is very emphatic that ethical standards are not arbitrary rules, like certain municipal regulations. Ethical standards are part of a religion and a form of the life of God. Freemasonry is a system of morality, not a religion, but its source and sanctions are in religion. There is no need for me to debate that aspect. We all begin Freemasonry on our knees, and the sacred symbol appears in all our temples. We seek to create an atmosphere of religion, because that permits the tree of morality to bear its best fruit. We are told that a Mason must not be a stupid atheist, and that he must believe in the moral order, which plays a vital part in the constitution of the universe, just the same as the laws of nature, although they operate upon a lower plane. I do not think any one of us would contend that the laws of nature are purely arbitrary! It would, indeed, be a sad world if they were. If water boiled at one temperature today and at a different temperature tomorrow, the result would be chaos. It is because we have law and order in the world that we can not only review the past, but also forecast the future. The fact that nature is dependable is the basis of science and reason. When we come to the moral plane of our experience, we find that the moral principles are not arbitrary. Truth, justice, honour, fair play, and so on, are moral principles that are part of the constitution of human life. The laws of nature have been described as "the personal habits of God." Adopting that analogy, we find that the moral laws are the principles of the character of God. We are told that Freemasonry is founded on the purest principles of piety and virtue, and we are exhorted to practice every moral and social virtue. One of the main functions of Freemasonry in England and other parts of the world in the eighteenth century was to counteract the moral indifference of that period. Freemasons, by the application of the rule of rectitude, can make a real contribution towards the present problem of moral indifference.

(To be continued)

WHAT ARE YOU DOING?

One of our younger members asked this question not long ago, "What has Masonry done for me?" There is a challenge in this question because it was evident he had either expected something which had not been received or the ceremonies had been imperfectly communicated. We have a solemn responsibility to the young fellows who are knocking at our door. Of course the answer will never be found on a purely materialistic level.

In all directions we see men who seem like a ship without a rudder. One wonders whether the frantic effort to find an escape from the realities of life does not rest quite so much on a desire from the sacrificial demands of Masonry as upon the ideal of an easy life.

We want a government which will safeguard our profits and guarantee our indulgences, but we are unwilling to pay the price of public service. We shrink the obligations of public life; we neglect our duties of citizenship; we cry that democracy is a failure. We have forgotten that the construction of a stable social order still demands, as it ever did, the highest self devotion and the most resolute self sacrifice.

Our perspectives and our horizons have been limited by our own personal interests, by selfish enterprises. We assume no responsibility for the good of our Province, for the advancement of Canada, for the welfare of mankind. Being guilty of these charges we sit back and criticize, everybody is out of step except the critic.

Let me illustrate what is in mind. Here is a familiar object lying before me on the table—a contraption—a dead and soundless thing of wood and catgut. Human genius fashioned it after a pattern in the mind. It is an embodied idea, yet in itself a lifeless piece of matter.

Here again is a living soul into which God has breathed the Spirit of Music. So far that spirit has been dumb and impotent. It has lacked an organ of self-expression and the restless spirit wears itself out in futile yearning to release the energies within it.

Place now that dead thing in that living hand and observe the effect. In the hand of the musician the piece of matter comes to life. It integrates itself with his inmost being; it becomes, organically, one with him and he with it. The strings begin to vibrate. It has become a violin, a thing of beauty to the eye and ecstasy to the ear and through that instrument the soul of the master passes into deed.

So it is with our Freemasonry. You are the master in whose hands has been placed the working tools of the Craft. In our campaign for a better Manitoba, a greater Canada, a peaceful world, we can, through the eyes of faith, see our ranks move forward, fair as the moon, clear as the sun and terrible as an army with banners.

Let us then be better Masons.

AN INTERESTING CELEBRATION

One of our Brandon brothers who arrived in Canada about a year ago sends an interesting item regarding the romantic origin of Ayr St. Paul's Lodge No. 204, Scotland, on the tented field one hundred and fifty years ago.

Under the threat of invasion by Napoleon the militia had been mobilized and Freemasons in the Ayr and Renfrew militia finding themselves stationed at Linlithgow and out of touch with their mother lodge petitioned Grand Lodge for a travelling charter that they might meet in lodge wherever they were stationed.

John Laughlin, son of the putative original of Burns' Souter Johnny, went to Edinburgh, and obtained a letter of constitution dated 4th February 1799, under which the lodge operated for a year when its status was confirmed by charter, its designation being "Ayr and Renfrew Militia St. Paul's No. 271." The lodge still preserves this original document as one of its most cherished possessions.

The introduction and development of Freemasonry in Canada can be traced to the travelling Military Lodges attached to the troops. This can be learned by a reference to the history of the Craft in the Maritimes and Quebec. Here in Manitoba we got our first start by and through the Masonic brethren attached to Hatch's Battalion, who were quartered at Pembina in 1863. Then later, when our original Lodge dissolved, Prince Rupert's Lodge No. 1 obtained its charter from the Grand Lodge of Canada (in Ontario) by reason of an application made by the soldier-Masons attached to the Wolseley Expedition.

One can find an interesting field of research if he would follow the subject of Masonry in military circles.

A MASONIC REVERIE

In the course of our reading which is a very necessary pastime when one has the responsibility to prepare these pages for the brethren, we came across this gem.

"Masonry, as we see it in our dreams and enjoy it in our fellowship, is like a grand cathedral: Faith is its foundation; Righteousness, its corner stone; Strength and Wisdom, its walls; Beauty, its form and fashion; Brotherly Love, its clasped arches; Reverence, its roof; The Bible, its altar light; Mysticism, its music; Charity, its incense; Fellowship, its sacrament; and Relief its ritual. Its symbols are windows nobly wrought, half revealing, half concealing a truth too elusive for words, too vast for dogma, and too bright for eyes unveiled."

nize and honor each Brother. In guarding their secrets even to the death they preserved their freedom, for no man would gain those secrets from a master by any criminal coercion, it was useless to try, and, moreover would rebound on his head by the solid antagonism of the whole fraternity.

The characteristic of freedom which distinguished the old magistri is preserved in Masonry by the twin freedoms of religious preference and of the soul. Freedom of religious preference in demanding only the belief in an over-ruling consciousness which consequently ordains the triumph of righteousness, and freedom of the soul as a consequence, from the fetters of fear and the terrors of doubt.

Masonry, being Free or Speculative, we apply the forms of the tools to our morals, and it is just the "free man" who must do this. The bondman has it done for him!

—W.R.M., Seven Oaks.

BETWEEN OURSELVES

With this issue we lay down our pen for two months and the tinted leaves of autumn will have made appearance before you read again the pages of our Manitoba publication. Of course your editor won't be idle because this modest little paper takes some preparation consequently he will be obliged to keep his weather eye open for items which he considers will interest his readers.

Our request for contributions has not met with unqualified success. True, a few interested brethren have sent in commendable items but surely there are scores who have tales to tell of some Masonic incident which only the individual now remembers.

It is surprising how bits of Masonic news come from strange and unexpected places. In this category we reproduce a copy of a letter found in the Public Archives at Ottawa and we know it will be doubly interesting to the brethren of Mount Sinai Lodge, Winnipeg.

The communication is dated Victoria, May 21st, 1863, and reads: "A. Hoffman, Esq., Sir, At a meeting of Victoria Lodge No. 1085 E.R., held this evening, it was unanimously resolved, that the Lodge accept the invitation of the Congregation Emanuel, E.I. to lay the foundation stone of their Synagogue and the following committee was duly appointed. Robert Murray, George Pearks, Wm. H. Thain, I. A. McCrea, James Curtis.

Respectfully yours,

Wm. H. Thain, Sect. Lodge 1085."

Perhaps some of our brethren now residing on Vancouver Island may be interested in the names of five brethren active in Masonic affairs 86 years ago. Doubtless there are descendants of these pioneers still resident around Victoria.

Now that I have given an example of what is considered an interesting item, perhaps you can top it by another out of your own experience.

LEARN COMPASSION

Speaking before an audience of students recently a well known world affairs analyst used as his topic the words "Tearmarks of Progress." In the course of his remarks he suggested that "the paths of true progress must be moistened with the tears of human understanding."

In the course of his address the speaker made this statement "there is more hope for the world today in those tears which were shed 2000 years ago (over the city of Jerusalem) than there is in all the political and economic and military contraptions conceived by the master magicians east or west of the iron curtain."

To the students who comprised his audience he had this admonition which is applicable to a much wider group than those in attendance, and it could profitably be accepted by the brethren of the Masonic Craft.

Go on with your academic (Masonic) studies.

Continue with your search for hidden truths.

Carry on the work of self-development, but watch the direction of your progress.

Avoid the deceptive tangents which lead to perversion.

Never let the skills of your hand or your head alienate you from the culture of your heart.

Never reach the place where you cannot weep with those who weep, or rejoice with those who rejoice.

A MASON AND A CITIZEN

In all our teachings in the Masonic lodge we stress the part to be played by the individual in our human society. We urge the member to be a good citizen. We encourage him to take an active interest in the good government of his community, not in any narrow political sense, but to the end that better government will result.

This should focus our attention on providing the best there is in education, not at cut rate bargains, but with due regard to what is fair to the teacher, good for the pupil and just to the taxpayer.

Not only does education and local government need our personal interest but it is our business to give good advice and practical support in the movement toward a better understanding of the social needs of those who need the help of their fellow citizen.

Your membership in a Masonic lodge should strengthen the moral fibre of your citizenship.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

CAN FREEMASONRY HELP?

(Third installment)

THE FAILURE OF THE FULFILMENT OF LIFE—THE PROBLEM OF PERSONALITY. Not a little of the political disorder, social unrest, moral delinquency, and mental distress of our century are due to the fact that we have so many frustrated lives, divided selves, and so many people giving way to self pity, which is a form of soul poisoning. The people we meet from day to day reflect this modern mood. We hear it said: "I own houses, but I have not a home," or "There are very few people whom one can trust," or "I have not had a real chance in life," or "Nothing seems to go right for me." Such statements are sad commentaries on our contemporary life. With the wonderful advances we have made in applied science and improved development.

What has Freemasonry to say in relation to the fulfilment of life? Freemasonry is psychologically sound and morally right in insisting upon a profession of faith in the living God by all who seek to share in its mysteries. Faith is more than belief, more than an intellectual claim. It is a personal trust to be fulfilled in loyalty and in fidelity to Him who gave us birth and being. The great thing about our lives is the quality of our self-consciousness, by reason of which we can overcome the world. Our advance in life and our development in culture have been partly due to the fact that we have been slowly entering into an increasing dominion. Our self-consciousness permits us to go beyond ourselves, and to interest ourselves in one another, and in God and His world-purpose. Here it is that Freemasonry puts us on the way of finding the real fulfilment of life. It insists upon each one of us starting our Masonic career by building up a moral character on the foundation of faith in the living God. We live by faith. The choice of those in whom we can put our faith is limited to three—we can trust God, we can trust a brother man, or we can trust ourselves. The more self-conscious we are, the harder it can be for us to find the fulfilment of life. Personality is a paradox; we can only find our real selves by losing ourselves in the lives of others, particularly in God. Freemasonry also teaches us that faith functions through fellowship, and that love expresses itself in charity. We are taught to be practical; we know that it is by a mutual sharing of what we are and what we have that life will be fulfilled for others as well as for ourselves.

Freemasonry rightly understood, and its teaching faithfully followed, will not only help us to become better citizens ourselves, but will also enable us to bring light and hope to darkened minds and depressed hearts. Indeed, it is enjoined upon us in one of our charges that "to improve the morals and correct the manners of men in society must be our constant care."

Two things may deter us from responding to this exhortation—the knowledge that, generally speaking, people do not want to be improved in manners and morals, and that, with the growing complexity of life and so much confused counsel even among experts, individual effort seems presumptuous and its results negligible. But, who knows? A word in season, a kind act when the occasion demands, and a consistent example daily given may release such light and power as to save a soul from despair, and assist a life to grow in usefulness. Be that as it may, we are all builders, expected to play a worthy part in building a temple not made with hands. It is our privilege to keep the plan of T.G.A.U. always in mind, to work with the specified materials, and to put the best we know into each day's work, so that we may share in the exhilarating joy of achievement.

(The end)

BUILDING MATERIAL

An important conference which in due course will have far reaching effect was recently called by the M.W. Grand Master. The conferees were the official representatives appointed to attend on behalf of the different allied bodies.

M.W. Brother Walter C. McDonald intimated that the purpose of the meeting was to discuss certain matters which were of deep concern to him as Grand Master. He explained that similar concern had been voiced by other Jurisdictions in discussion at the recent All-Canada conference of Grand Lodges held in Toronto.

Two of the problems were taken up at the meeting held in Winnipeg: (a) The suspension or dismission of a brother from his Craft Lodge and his continuation in full membership in one of the so-called "higher bodies." (b) The advisability of setting an arbitrary waiting period between the date a brother is raised to the Sublime Degree of Master Mason and his making application to any body requiring membership in the Craft as a prerequisite.

These matters are not abstract theories—the facts reveal that brethren have been under suspension as Master Masons and yet have continued their membership and were considered in good standing in other bodies. Others have been known to take their dimit in the belief they could do so and continue in these other organizations who had originally demanded active lodge membership in a prerequisite sense.

The only real Masonic tie is severed when a brother takes his dimit, is suspended or expelled.

One might ask "When is a Mason not a Mason?" The preceding paragraph answers this question. It was in the Craft Lodge that you were made a Mason and it is only in a Craft Lodge that you can maintain your identity as a Freemason.

Perhaps it will be of advantage to some of our carefree, easy going, lackadaisical members if we repeat at this point the full context of Rule No. 10 adopted by the Grand Lodge of Manitoba.

"It shall be deemed an act of Unmasonic Conduct for any member of any lodge under the jurisdiction of Manitoba, A.F. & A.M., to use his membership in Freemasonry as a basis for securing admission into or membership of any body or society hereafter to be formed or established in this Grand Jurisdiction which requires Freemasonry as a basis for such membership. This resolution shall not in any way be construed or implied as a recognition of any body or society requiring Freemasonry as a basis for membership and which may now be in existence in this Jurisdiction."

The most Worshipful Grand Master is the governing head of Freemasonry in Manitoba. He has taken the first step to bring about some corrections in his Jurisdiction. There seems a need for some uniform regulation and the remedy is obvious. If this can be accomplished it will relieve a young entered apprentice from embarrassment especially when as he first enters the Craft he is importuned by a misguided friend seeking his application to a body which is as much a mystery to him as the remainder of his Craft degrees.

Let us make proper use of our building material.

TWIN LIBERTIES OF MASONRY

Masonry is an attitude to life. Its landmarks cannot be located precisely because they mark, or delimit, areas of conduct in action, apprehension in the mental world and assurance on the planes of the eternal. It accepts the ancient adage "as above, so below," but so vast is this subject that articles and essays only nibble at it; nothing but the leisurely flow of a book can elucidate, i.e. "shed light upon," its significance. Only in the river of organized discussion that a good book affords, can gold of truth be gleaned in satisfactory quantity. The "man of few words" is not the ideal teacher for the regular run of people. He is apt to be too condensed in expression, too crystallized in phrase for the ear of people whose attention is assaulted by a thousand distractions. His wisdom, dropping from his lips like nuggets, is more suited to devoted disciples who have forsaken all else to attend upon him. The tongue-tied man is too apt to speak in aphorisms that sound dogmatic in headings and sub-titles that

are too concentrated a fare for ready absorption. But the speaker who can bear us along on a slow current of words, saying and repeating in a variety of ways his thoughts, he is the more effective teacher. So it is that only in books of generous proportions can we gather up the sense and feeling of so abstract a philosophy as Masonry propounds.

The great books on Masonry are in general agreement that the Craft is, either in fact or implication, an "overlay" of many civilizations. Wherever we dig we come upon layer after layer of preceding cultures. It contains traces of Mithraism, of Gnosticism, of the early mystic church and shows a benevolent face toward non-doctrinal and simple awareness of Deity. It is a deep boring through many strata of human concepts, but always in every layer it shows a sublimity of moral responsibility.

It is established that the most unusual characteristic of the early Freemasons was, as the name stresses, their freedom. Whereas in the matters of wages, conditions and travelling, the local workers were decidedly not free but rather in bondage to lords or civic governors, the Free-masons owed allegiance only to their Order, made their own terms and went where they wished. This could only be possible to men who were masters of their profession and members of a revered Society. They were Masters, "magistri," of building, of geology, of sculpture, painting and physics; not each in all these arts, but each in his own ability, and besides or because of his mastery of one or more of these great subjects, the individual master possessed a breadth of culture not available to the local workers, but rather kept exclusively for the aristocracy.

Though we speak of the Free-masons in the plural it is not as individuals we should think of them but always as an Order, this being supported by the fact that no individual names have been passed down to us, however admirable the work, and also by the fact that changes in style took place all over Europe, concurrently. They were wont to follow the banners of the Church when and where the great missionaries decided to build those majestic fanes, but the skill and science and beauty was not from the founding fathers, not from the monks, who sometimes claimed the honor (and it must be remembered that monks did most of the history-writing) but the product of intensive study in secret depositaries of teaching, in secluded centres such as Switzerland, the Pyrenees and the Piedmontese lakes provided, where books of priceless erudition enshrined the geometry of Egypt, the physics of Babylonia and the canons of proportion of Greece, since lost to the world by the tragedy of the Alexandrian holocaust and the book-burnings of the Middle Ages.

That the masters used Signs, Tokens and Oaths is quite understandable and from the earliest centuries of our era come allusions to "Solomon" and the "lion-grip." The one perhaps to refer to the source and centre of their Order, the other to recog-

THE APATHY OF TODAY

We have become accustomed to hear complaints from time to time that so many lodge members seem careless and disinterested in their Masonic affiliations.

True, they keep themselves in good standing by remitting the annual dues to the Secretary and obtaining thereby a card which indicates they are clear on the books. Attendance at the regular meetings however seldom, and in many cases, never, give them a single thought. The lodge is getting along all right, new members are being initiated, the detail can be looked after by the elected officers, but Brother Stayaway remains an absentee.

Then we worry ourselves with the terrible conditions so extensively dished up on the front page of the daily papers. How often do we meet a man who admits his personal liability to the disorder and the restlessness so abundant and do we ever hear him admit that by reason of his inert and lazy habits some of the blame rests squarely upon his shoulders.

A Freemason is looked upon as a man whose word can be relied on, and in a general sense that is so, but what can we think of men who solemnly undertake responsibilities and then leave George to carry on.

We are warned to beware of the trouble-maker within our gates. A word of warning came under our observation a short time ago and it is passed on for the admonition not only to he who takes life easily but is sometimes too self-centered to admit his own shortcomings. The item in question in part said,

"What enemies stand out in this restless, turbulent world? The newspapers and magazines display concern about those that menace the world civilizations. But the enemies within! Those enemies of the human race that exist in every community, in every Masonic group, that live in the marshes and sloughs of life, that, like quicksands, treacherously pull down those who would arise out of the apathy of human selfishness, ignorance, intolerance, fanaticism, superstition, the supine indifference of the individual, the group and the world at large, these are much more to be feared. So long as they hold control there is danger. Men are essentially careless, lukewarm and indifferent if the object set before them does not seem to affect their immediate personal needs.

"We verily believe that personally each of us in the human race is as lazy as he feels that life will let him be. The hills above entice with their green slopes and waving trees, but the valleys are warm and comfortable, so let us sleep while we may. Therefore our first efforts must needs be to make our goal the bringing to each one's self the fact that failure to aid in upbuilding will let us sink back into oblivion and carry with us our families, our neighbours and our nation.

"Never before has there been such a necessity to begin at home in the family, in Masonry, in the community, to endeavour

to establish peace, charity and toleration. And the greatest of these is toleration, for without this background, charity is meaningless and peace a misnomer.

"To each of us then comes the burden of selfishly looking forward and working toward that end that will aid in washing away the muck of the ages and will enable us to make our way to a cleaner, better shore. One where all nations may some day abide in unity as a true brotherhood. Toleration toward each other's frailties, toward each one's age-old habits; a willingness to give and take, to praise the good we find in others and cast out the dark side of ourselves.

"The quest is as old as the ages, and yet ever new and ever needed. We, as Masons, have long had given us the view of *our* work—now, to heed it."

JIM HENDERSON

Our friendship covered a period of twenty-five years and from our first acquaintance he insisted that he should be addressed in the familiar term "Jim."

Well, Jim has left the friends he loved dearly and no more will he sound the gavel in a Craft Lodge. He passed away on Dominion Day, 1st July last and at his own request his remains were interred in the peaceful cemetery at Virden.

Jim had a long and interesting Masonic career. He was Master of Grayson Lodge No. 48—Grand Lodge of Saskatchewan in 1913. After his transfer to Manitoba he was Master of Miniota Lodge No. 102 in the year 1919 and from 1914 to 1939 was Secretary of that Lodge.

It was a happy day in his life when he was elected Most Worshipful Grand Master in 1940. His year of office brought him great pleasure and his quiet dignity and deep sincerity marked every official act.

Jim Henderson was a Freemason. He not only knew the work but he went in and out of the different communities carrying the spirit of the Craft into everything he did.

When elected our Grand Librarian in 1948 he set out to do a real job in the library but very shortly after his election his health broke down. He was constantly under the care of his doctor but medical skill could not master the disease.

We know the memory of this good brother will be treasured in every part of the Jurisdiction and his many friends will have a place in their hearts in which Jim will always be present.

Jim is now gathered unto his fathers but I am sure that he is having a grand time discussing Lodge affairs with kindred spirits who had preceded him on the long journey.

And we can see him, in fancy, carrying on that service, so willingly and lovingly shown while he labored among the workmen here below.

Farewell Jim—Happy to meet again.

MASONRY IN MANITOBA

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IN RETROSPECT

One of the purposes of this journal is to encourage lodge officers and members to be more active in the things which belong to Freemasonry and to enlarge their viewpoint through the study of our Craft. Through our columns we can only suggest ways and means, we cannot and do not intend to issue orders.

It has been a criticism of long standing that sufficient encouragement is not given whereby a fuller and a wider knowledge of Freemasonry may be the possession of the average member. Many programmes have been suggested, few have actually been put into operation.

We are inclined to believe that the duty of "instructing the brethren in Freemasonry" has been sadly neglected, and we need not re-state here whose responsibility it is to provide that instruction.

As an example of what can be done along the line of instructing the brethren it was suggested by us several months ago that every Worshipful Master could profitably set apart a minimum of fifteen minutes at each regular meeting of the Lodge and that something additional to and explanatory of the work could be considered.

There have been a few Masters who carried this suggestion into effect and the reports reaching our desk gives us assurance that something has been accomplished by those Masters. Only the members who have benefitted from these fifteen minute programs can testify the effect upon their Masonic thinking but if such an activity could be multiplied and extended the Craft throughout the Jurisdiction of Manitoba and beyond would undoubtedly be improved.

Why is it that we find so many Worshipful Masters so degree minded that nothing but the conferring of degrees seems to appear on the trestle boards of their lodges? This is not and never has been the plan and purpose of Freemasonry and if these conditions continue on the ratio we find today then we will not need to travel very far to find an explanation for disinterested membership, lapsed membership, and a humdrum monthly meeting place where only a corporal's guard is in attendance.

We owe it to the membership at large more than to the petitioner who has not yet crossed the threshold of Freemasonry to provide at our lodge meetings something more than lip service ceremony which can only be participated in by the officers concerned.

Let us rouse ourselves. There is a wonderful field just beside us waiting the inspiration which if properly directed will bring a rich harvest in our quest for brotherhood.

To the Wardens who in the short space of ninety days will have their gaze set upon the East we would urge that they begin now to lay plans and draw designs for the structure they intend to raise once they are invested with the jewel and authority of Worshipful Master.

The office is no sinecure and if our officers elect will seriously consider their responsibility and act wisely they will indeed prove worthy of the confidence given to them by the members of their lodge.

Let us resolve to make tomorrow better than today or yesterday.

A WAITING PERIOD

We have referred to this subject in previous issues and have emphasized the value of taking time to confer degrees in the Craft Lodge. There is a great deal lost and nothing whatever gained when we rush our young initiates pell mell to the culminating degree which signifies that another young man or group of men have been raised to the Sublime Degree of Master Mason.

Still the rush goes on and one would imagine that some Worshipful Masters are more concerned about the total number of new members he can raise during his tenure as Master than the duty and responsibility he owes to all the other members of his Lodge.

At the Annual Conference of Grand Masters held in Washington, D.C., last winter, M.W. Brother Hugh M. Craig, Grand Master of Texas, delivered an address on the subject "Should there be a waiting period between degrees?" In part Brother Craig had this to say: "I should like to debate the affirmative side of this question for the reason, I, personally, feel that there should be a waiting period between degrees and one even longer than that of one lunar month which now obtains to Texas."

The two great bulwarks of the Fraternity, those which protect its purity and integrity, are the proper qualifications of its candidates and the necessary proficiency of a Mason who seeks advancement to a higher degree. I hesitate to say which is the more harmful—to admit one who is not qualified, or to promote a candidate who is ignorant of his first lessons. One affects the external, the other the internal character of the Craft. The one brings discredit upon the Institution among the profane, who too often regard us with distrust, envy and dislike; the other introduces ignorance and incapacity into our membership and dishonors the science of Masonry in our own eyes. The one builds our walls with imperfect and worthless stones, which mar the outward beauty and impair the strength of our temple, the other fills our inner sanctums with disorder and confusion, leaving the building incapable of its destined uses.

"A too hurried advancement is often attended with serious results so far as the candidate is concerned. There is no 'royal road' to Masonic perfection. A knowledge of its tenets, philosophy and science and in consequence an appreciation of its beauties, is acquired only by long and diligent study. Masonry does not offer too much to the average observer to attract his attention or hold his interest; as a matter of fact it makes no attempt to do so, but by insisting upon the candidate taking the time necessary to become 'proficient' he of necessity is given the opportunity to behold some of the beauties of the temple between the outer porch and the sanctuary, and is consequently imbued with a desire to go beyond the fundamental ground work given in the ritual."

"These are the brethren upon whose shoulders rest the future of the Masonic Fraternity. They are the ones who by being required to 'take their time' have formed an admiration for the institution, love for its principles, and appreciation of the great and glorious role, the order has played and must continue to play in this age of Godless confusion. He learns that Masonry is a believer in and a conservator of divine truth, an exponent of the dignity of Man and the Fatherhood of God. I do not mean to say that all who 'wait the time with patience' are thereby created Masons 'par excellence,' but I will say this, that by far the great majority of the Masonic leaders of tomorrow will come from those who by measured and patient steps have passed through the various apartments of the Temple."

"That our founding fathers believed in sufficient time elapsing between the degrees is attested by the fact that the earliest, or I should say, oldest Masonic document extant, provided that if a Master took an apprentice, he must teach him 'ably.' Similar provisions are to be found in practically all of the old manuscripts. Of course there was a corresponding obligation on the part of the apprentice to learn the work, and until he did so, he could not advance. We recognize this principle to be equitable when we ask if the candidate has made 'suitable proficiency in the preceding degree.' The answer to that question should be an unequivocal, 'he has.' To do this honestly requires that the necessary amount of time be given between the degrees to enable him to qualify."

"Frankly, anyone who devotes himself to the acquisition of a science, must become proficient in its elementary instructions before he can comprehend its higher branches. This truth is so self-evident as to require no argument. Speculative Masonry is a science, therefore it follows as the night follows the day that the qualifications for a higher degree is proficiency in the preceding one, which brings us right back to the predicate laid down previously, 'Time!' it is of the essence. Without time between the degrees, we cannot hope to inculcate in our candidates the knowledge of the esoteric side of Masonry, without which they are merely 'members,' not Masons."

BORROWED BOOKS

Our library is a circulating library. Now it should not be necessary to explain to the average reader of books what "circulating" means but to the borrower of books who must for ever remain outside the average class this paragraph is directed.

When a book is borrowed from your Masonic Library it ceases to circulate, at least for the time being and it is only fair that the reader should have a reasonable time in which to read it. We even go further and grant him time to re-read the book should its contents touch a receptive chord in his study or research of a subject.

Just as soon as you are through reading you are expected to return it by mail or otherwise without delay. Others may be waiting for the same volume and until it arrives back on the library shelf it is practically out of circulation. It is the constant distribution of our books that makes ours a circulating library and the quicker it is returned the more readers get the benefit of its contents.

There are some points we wish to emphasize. When you receive a book from the library it is loaned to you and you alone. It is your personal responsibility to retain it in your own possession for the time you require it. You should never lend a library book, borrowed in your name to any other brother regardless of who he is. We don't doubt his honesty or integrity any more than you do but once you part with a borrowed book you have lost personal control of a valuable item which does not belong to you but to the library.

If some other brother is interested in any book you have borrowed then he can borrow it for himself just as you did. Books should never be passed between individuals especially when these are the books belonging to the Grand Lodge Library.

We would mention that it is difficult to replace scarce and rare books many of which were printed many years ago and duplicates are well nigh impossible to obtain.

Now if you happen to be one of those members who are sub-average and by reason of forgetfulness or maybe it was carelessness, neglected to return any of our books will you please wrap the volume up right now and mail it back in the morning.

We do want to keep our books circulating. We don't want to discourage the brethren when they ask for Masonic literature and it can readily be seen how much more effective your library can be if every reader will return his borrowed book once he has read the final chapter.

Remember every brother regardless of his address in Manitoba can borrow the books in our library and it will cost nothing to avail of this service; not even the postage on the return of the books.

offer a confused world. Who then is better prepared to meet both danger and opportunity than a Mason who works at what he believes.

But he must work at it. Just as the traditions, forms and symbols of Masonry are dependent upon principles for their vitality, so the principles of Masonry are dependent on individual Masons for their revealing. Goethe once said that great ideas cannot truly be spoken, they have to be lived.

Masons have a tremendous inheritance. It can be invested or ignored. It must be invested daily for no man can invest in tomorrow except as he does it today. It must also be invested in the common life of our time. Masons must grapple with international affairs, the public debt and taxes, problems of the war veteran, broken homes, delinquent children, rights of minorities and other issues. Our legacy is indeed a "system of morality, veiled in allegory and illustrated by symbols."

Let us individually practice without the Lodge what we profess within its tyled recess.

THE PLAN

Raise the edifice of life upon foundations strong and sure—Put the best into your task and build with things that will endure. With the tools of hope and patience fashion something true and fine—Let no shoddy substance mar the harmony of your design.

Build with bricks that time has mellowed; truths for which great men have died—Use the wisdom of the past and scorn not what is old and tried.

Cornerstones of proven creeds and pillars of philosophy—iron girders of resolve, of virtue and of honesty.

Nigh two thousand years ago there was a young and righteous Man—Who built a Life, then went away and left the world a Master Plan

O that men would use this plan and dare to throw away their own—building not on shifting sands but on the rick of solid stone.

(Patience Strong in *Sunday Pictorial*).

FROM OUR MAIL BAG

We learn from Composite Lodge No. 64, Alexander, that the Worshipful Master, Albert Rabe, initiated his father early last spring. A little later he had the added pleasure of conducting the same ceremony on his brother William and a cousin.

This experience is unique in a small rural lodge.

From Victory Lodge No. 128, intimation was sent us that W.Bro. A. W. Lindsay of Miniota Lodge conferred the Entered Apprentice Degree on his grandson Bro. Blair Lindsay Stewart.

Brother Jenkins of Fort Garry Lodge brings to our attention an inscription on a headstone in St. Andrew's Cemetery, Lockport—which reads—"In Memory of John Ross of Hiram Lodge No. 5. A.F. & A.M. G.R.M. Died July 7th 1888, aged 49 years 7 months.

The postman brought a startling item a few days ago—It is so ridiculous that we considered it worth passing along for amusement purposes only. A letter to the Editor of a Manitoba newspaper asked the question "Why does God allow the devil to haunt a house? The erudite gentleman makes this answer? "It is because the house has been inhabited by Freemasons, Communists or Atheists." We are sometimes linked with strange bed-fellows but for sheer humbug, this, in our opinion takes the proverbial cake.

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THEIR EYES ARE UPON YOU

The principles of Freemasonry should be the principles of every reader of these words because you have dedicated yourself by sacred vows to do certain things and follow a definite rule of conduct.

Outside the lodge room the eyes of the world, so to speak, are upon you, not necessarily from the standpoint of critical appraisal but simply because your close friends, your neighbours, and your fellow-workers know you to be a member of a Masonic Lodge.

There is no middle course, no neutral zone in Freemasonry. It is positive and it should be dynamic. Each individual brother is an example for someone, some time, some place and if you follow the principles laid down in the ceremonies you took part in then there can be no doubt as to the knid of influence you will exert in your immediate environment.

It is unquestionable that the conception of people outside the circle of the Craft is definitely formed from their experience and knowledge of the men whom they know to be members of the local lodge.

The knowledge that such is the case should be a constant challenge to every brother because the goal of brotherhood will never be attained if we have members who contentedly sit back with smug detachment and make no personal contribution to the aims and purposes of Freemasonry.

The man who crossed the threshold of Freemasonry for the first time in your lodge a few weeks ago may be an apprentice today but he must be recognized as the Master Mason of tomorrow. We do not mean he will have the degree conferred upon him—that is only the ceremonial part of Masonry—becoming a Master Mason means much more than reaching the official rank.

How often do we look upon a young candidate as a future leader in his lodge and in the wider sphere of Grand Lodge? Every brother who has been honored by being elected as Grand Master in any jurisdiction at one time in his life came to the door of a lodge, poor and penniless and in due course was privileged to be enrolled as an Entered Apprentice. Few of us forget the feeling of the occasion when we were initiated.

This then is the proper starting point from which we make a start to create a Freemason. On the first introduction the pliable material should be prepared in order that the superstructure of

tomorrow may withstand all the onslaughts of other forces. Those of us who have been elected to places of authority have a responsibility that cannot be ignored.

Yes, we are conscious of our past failures and thinking back we realize we could have done something just a little better—but there is no second chance once the candidate has been left to grope for himself.

Outside the lodge curious eyes watch what the Masonic brethren do and in the ranks of the Craft there are other eyes—more critical than those outside and they look for something which alas in too many instances is non-existent.

Think this thing over and judge for yourself what is wanted in your lodge to stir the members to a greater interest in what is real Freemasonry.

THE TROWEL

The consummation of Speculative Masonry is reached when a brother is raised to the Sublime Degree of a M.M. In the lodges using York Rite work we are told that all the implements of Masonry belong to this degree but a special significance is attached to the trowel.

The cement which unites a building into one common mass is spread by this useful tool. The Masonic application tells us that it also spreads the cement of Brotherly Love binding us into one sacred band, knit together for mutual support thus proclaiming the fundamental principle of true Freemasonry.

We must understand and realize that the brotherhood of our Craft extends far beyond the restricted limits of kindred, locality, race or country. Today, as was the case a hundred years ago, we are taught that wherever we may travel we may expect to find in a Freemason, a friend—a brother.

Common sense tells us that in the realm of operative Masonry a wall can have no stability or coherence without the application of cement. By the same token we must utilize the cement of Brotherly Love if we would desire to hold the social fabric together, firm and secure. In the Volume of the Sacred Law we are told that the grace of Brotherly Love is the highest virtue, "the end of the commandment is Charity, out of a good heart, and of a good conscience, and of faith unfeigned.

The new commandment is a grace of the heart, continually manifesting itself in the words and actions of life, and governing a man's whole conduct towards those who he is, variously, brought in contact, and especially finding expression in deeds of kindness towards his close associates in shop, in office, in the lodge and particularly in the domestic circle.

The trowel symbolizes the great law of love in its perfect fulness, the law which every good man strives to obey and which prompts him to be a helpful neighbour and a genuine friend.

When, if ever, all the social wants of mankind are assumed by a government agency and there is no need for private relief and personal compassion, Brotherly Love will still remain because the law of love will still unite multitudes of peoples of every tongue in unbroken harmony.

This may be visionary still it is the grand design of Masonry and we have resolved that each man belonging to the Craft shall use his own trowel to spread the cement with one end in view—Brotherly Love as the centre.

FROM OVERSEAS

A Joint Conference of the Grand Lodges of England, Ireland and Scotland was held in London on Wednesday, 29th June last. The principal subject under discussion was "The Aims and Relationships of the Craft" and it resulted in the preparation and release of the following statement which was issued simultaneously by all three Grand Lodges.

"In August 1938, the Grand Lodges of England, Ireland and Scotland each agreed upon and issued a statement identical in terms except that the name of the issuing Grand Lodge appeared throughout. Paragraph 7 of this statement, which is entitled *Aims and Relationships of the Craft*, is in the following terms:

"The Grand Lodge has always consistently refused to express any opinion on questions of foreign and domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be which infringes its unalterable policy of standing aloof from every question affecting the relations between one Government and another, or between political parties, or questions as to rival theories of government."

"The Grand Lodge of England has been asked if it still stands by this declaration, particularly in regard to paragraph 7. The Grand Lodge of England replied that it stood by every word of the declaration, and has since asked for the opinion of the Grand Lodges of Ireland and Scotland. A conference has been held between the three Grand Lodges, and all unhesitatingly reaffirm the statement that was pronounced in 1938; nothing in present-day affairs has been found that could cause them to recede from that attitude.

"If Freemasonry once deviated from its course by expressing an opinion on political or theological questions, it would be called upon not only publicly to approve or denounce any movement which might arise in the future, but would sow the seeds of discord among its own members.

"The Three Grand Lodges are convinced that it is only by rigid adherence to this policy that Freemasonry has survived the constantly changing doctrines of the outside world, and are

compelled to place on record their complete disapproval of any action which may tend to permit the slightest departure from the basic principles of Freemasonry. They are strongly of the opinion that if any of the three Grand Lodges does so, it cannot maintain a claim to be following the ancient Landmarks of the Order, and must ultimately face disintegration."

This pronouncement should carry a note of warning to some of our impatient members who from time to time seek to make changes in order to follow the path laid out by other organizations.

We have remarked on a previous occasion that Freemasonry is different, different from any other fraternal, political or community activity and it is this fact of being different that gives to the Craft the enduring qualities that have carried it through the changing years.

What a task lies ahead of the leaders in our lodges and what a field there is in which to do our work.

THE MORAL LAW

We are accustomed to hear speakers in our lodges making reference to "Masonic Principles" and a copy of the declaration prepared by Grand Lodge for the information of members and petitioners is doubtless among your papers. Let us contemplate one of our fundamental principles for a few moments; The Authority of Order and Laws.

The working tools of the operative Mason have been used by speculative Masonry to symbolize a transfer of the finality of natural law to the realm of human behavior. Just as the Square was required by the operative Mason to fit the joints with accuracy, so it teaches us to apply the unerring principles of moral science to our lives to see that our conduct coincides with the dictates of Divine Justice. Just as the Plumbline enabled the operative Mason to erect a temporal building with perfection, so it suggests the unerring demand that we pursue truth without yielding at all to adversity or prosperity.

We live in a time when it is popular to regard law, especially the moral law, as relative. Conditions and circumstances are permitted to alter conduct. We excuse misdemeanors on the basis of expediency. We say nothing is too good for one who has suffered deprivation. Then we wonder at the lawlessness rampant in the world.

If there is one thing Masonry has to teach, it is the inexorable moral law. What a man sows he must reap. All the symbols and jewels of Freemasonry proclaim and illustrate the finality of moral law in the construction of character. A true Mason obeys the laws of his country. He changes it by due process. He also governs his conduct by moral rule. He is no more a moral anarchist than he is a political anarchist. He has something to

Four of these booklets were for the information and guidance of petitioners seeking membership into the Craft. The fifth was particularly addressed to the Worshipful Master.

There has come to our notice signs that these booklets are not being issued just as was intended by the Committee. We would emphasize at this point the fact that publications issued by Grand Lodge should not be considered in the same category as commercial circulars nor advertising media to promote business.

We have been importuned in past years to provide some authoritative data which would help the newly admitted Mason as well as our members and officers in general and it was thought that a forward advance had been achieved when the booklets we refer to were published early in 1949.

The attention of all officers is drawn to these important books and it is hoped that with the passage of nearly a year that they have been helpful to our young members and of real assistance in educating them regarding Freemasonry—of course it is realized that regardless of the value behind this phase of Masonic education we will always find some lodge officers who are out of harmony with the project and in consequence carry on in the old familiar fashion.

Sometimes the writer thinks it is a blessing that we change our officers once every twelve months. By doing so we get an opportunity to clear the decks of outworn habits and non-co-operative workmen. It should be remembered that the principal officers of every lodge are elected to office by the members and the latter have some responsibility in the type of leader they select to rule and govern the lodge.

Make up your mind that with the advent of a new slate of officers soon to be installed that you will do your bit in an endeavour to raise the tone and quality of the regular meeting. Don't be satisfied with routine procedure, passing accounts, reading correspondence and opening and closing. Lend a hand and make your contribution by suggesting and participating in the extra little touch that will add to the interest and the value of the monthly meeting in the lodge room.

You can do a big job if you will only work out a plan.

ANOTHER OLD LODGE

Two letters from the King, in which His Majesty congratulated the Lodge of Edinburgh (Mary's Chapel) No. 1, Grand Lodge of Scotland, were read at a special meeting to celebrate the 350th anniversary of the earliest meeting of the Lodge. This is the oldest minute of any existing Lodge in the world.

The date of the minute is July 1599. We would gladly insert a copy but the spelling is so ancient it would not appear that many of our readers would be interested.

A copy of the Banquet Program was sent our Grand Secretary by the Grand Secretary of Scotland and it may be examined at M.W. Brother Pilkey's office.

We notice in the program a copy of the earliest extant minute of any Lodge Meeting in England. This was extracted from the minute book of the Lodge of Edinburgh and is headed "At New-castell the 20 day off May 1641."

After congratulating the Lodge on the interesting milestone in its long history, the King thanked the members for a specially produced volume which he received a short time ago giving details of the outstanding events in the life of Mary's Chapel.

It is hoped our Library Committee will make an endeavor to secure a copy of this volume for our shelves. Undoubtedly it will contain some rare information which covers the period before Grand Lodges came into existence.

OUR ANNUAL PROCEEDINGS

The 1949 volume was mailed to all the lodge secretaries during the first week in October. This book contains more than 300 pages and there is a wide selection of material from which you can obtain the latest information concerning the Craft, especially as it applies to the jurisdiction of Manitoba.

We would draw attention to the special notice appearing on the front fly leaf reading thus:

"On receipt of this copy the Master will arrange to have such portions of the address of the Most Worshipful the Grand Master, and the District Deputy Grand Master of the District, as he may desire, read at the first Regular Meeting of the Lodge thereafter. He should also arrange for the reading of the reports, or extracts therefrom, of the Standing Committees, at subsequent meetings."

We have no means of ascertaining how many brethren read the Annual Proceedings each year but when it is realized that it takes three hundred printed pages to cover our annual reports we can reasonably conclude that there is something more than statistics issued by Grand Lodge.

There is absolutely no reason to be short of interesting material for the meetings of your lodge. Here it is all ready to be used in accordance with the notice on the fly leaf which we mentioned previously.

Should a second copy of the Proceedings be required by any Lodge then upon application the Grand Secretary will mail it.

Surely it is not too much to ask the members, especially lodge officers, to read the proceedings of their own Grand Lodge.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

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NOVEMBER 1949

No. 9

SHORT, SHORT STORY

He said he wasn't much interested in lodge meetings any more. He said there were so many new faces that he almost felt a stranger in his own lodge. He admitted in an aside that he had not been attending lodge for a long time except for the occasional special function.

He said, to satisfy himself—of course there was a lot of work to do round the house, anyway it was a real trial to get parking space near the temple. How he hated to walk a couple of blocks.

Anyway, going to lodge was an old old story, reading minutes, balloting, passing accounts, listening to the Secretary reading letters that were not overly interesting. Such and so on. No, he didn't think at breakfast time that he would bother going out that evening.

Come supper time and he seemed a bit changed from his attitude over the morning coffee. He seemed excited—a let's-get-going jut to his jaw. His better half suggested some chore as an evening activity—no sir—no working around the house that night. He was going to lodge.

Yes, it was lodge night and that's where he was headed for.

During the day he had been reading the lodge notice and his latest copy of "Masonry in Manitoba," which accompanied it. Formerly, he merely glanced through these official communications—they had not appealed to him as the link connecting him by the postal route with thousands of other Masons all over the country.

He was stirred to a new understanding when he read these words, "the primary purposes of Masonry are to enlighten the mind, arouse the conscience, stimulate the noble and generous impulses of the human heart. It seeks to promote the best type of manhood based upon the practice of Brotherly Love and the Golden Rule. When these results have been accomplished the mission of Masonry has been achieved."

He read these words over and over again. He resolved that he had work to do and the place to begin was in lodge. Tonight was the night of the Regular Meeting and that was his destination. Yes, he would be in his place where he had long neglected the things he should have done. He'd be there.

Moral: Never underestimate the influence of Masonry in your life nor your personal influence upon the men you associate with behind our tyled doors.

PLANNING YOUR PROGRAM

November is election month in all the lodges of the Manitoba Jurisdiction. This is the month when we see many faces in our lodge rooms who throughout the year are somewhat passive in their lodge attendance. Then some come to lodge because they want to cast a ballot for the leaders of the future.

It is a time of testing. We want to appraise the qualities of the men on the rising rungs of the ladder and ascertain to what degree they are fitted to occupy offices of great responsibility. There is no royal road to Masonic advancement. The worth and merit of the man is the yardstick which ought always to be used when an election of officers takes place.

In the immediate future more than a hundred brethren will be elected as Worshipful Masters in as many lodges in Manitoba. To them will be delivered the heritage of the years and in their hands will rest the destiny of their particular lodge.

If you should happen to be one of this truly select group of Craftsmen let me ask very sincerely if you have laid any definite plans out on your trestle board? Are you planning? Are you content to take things as they come and depend upon luck or some other elusive factor to carry you through the year?

No doubt some of the Masters-elect have read the messages which have appeared in these pages from time to time. Our hope is that not a few will be encouraged to leave the beaten track and strike out a new pathway which is sorely needed in a great many lodges throughout the jurisdiction.

We don't know the potentialities of the different lodges and it would be a mistake to chart a uniform course for all or any of them in the mass. A man who has been chosen by his fellows as Worshipful Master should possess all the qualities of leadership and this pre-supposes that he will have thoughts and ideas of his own for the advancement of Freemasonry in his lodge.

We have a word for the member of the lodge who is not an officer. He must realize that regular attendance works two ways. It benefits the lodge and it helps the individual. When you attend your lodge remember that the right attitude will bring its own reward. Never mind your personal prejudice to the good old days—look for a betterment in these present days which you can help to become equally good days in our own time.

Even the men who sit along the seats which line the lodge room can have their lives enriched by association of kindred spirits. In discussions you may say something and your voice might inspire some brother to better things.

We need men in our membership who see beyond the present. Men who live their Masonry in every attitude of life. Men who practice the Virtues: Temperance, Fortitude, Prudence and Justice, which still have a vital place in the lives of men.

Looking around and about us we see too much evidence of selfishness which has engulfed the whole career of many, many people, and we should not be foolish enough to presume that we are not untouched.

Officers elect and members of all our lodges: You are urged to plan your program together. Each has a place in the lodge and there is work to do. Go forward then in the spirit of Brotherhood and your influence will surely be felt far beyond the confines of the local lodge room.

THE OLD PAST MASTER MUSES

Several years ago my telephone rang at 3 a.m. and as I have always been somewhat nervous when calls come through the night I was concerned as to what had happened. My surprise was soon dispelled. A voice, that of a brother of my lodge pleasantly enquired if I could tell him who was Master of our Lodge at the time. I won't tell you my reaction and you can guess the rest.

This episode came to mind a few evenings past and I wondered how many members today actually know the name of the Master of their own Lodge. And there are many other simple questions which would bring some rather interesting answers from our members.

For example, when and by whom was Freemasonry introduced into Manitoba? In what year was the Grand Lodge of Manitoba formed? And perhaps many do not know the name of our Grand Master or our Grand Secretary. If you want to make a test then try these or other simple questions on a member of your lodge.

And to what does this all add up? Men are too busy with their daily affairs to determine for themselves the value of present day contacts and the impact of history on their comforts and blessings.

Thousands of excellent fellows and you may be one, have become victims of the check-book habit. Quite content to mail a remittance in payment of your lodge dues, you thus practice your Masonry by the dollar sign only. It simply won't work.

We will indeed be the losers if we deny this indifference and neglect our personal responsibility to God, to our neighbour and to ourselves.

We hear about hidden dangers. Well, our danger lies not so much in a fifth column. It lies indeed in a first column of unconscionable men who are one hundred per cent members in their daily protestations and ten per cent Masons in their daily routine of neglect.

Harsh words, do we hear you say? Maybe they will stir some dry bones into activity.

SAVING

Money isn't the most important thing to save. It is the least. Better to save your self-respect, your honor, your individual independence, your pride in being, and your health. These, and many more, are far better than gold. And their dividends are never passed.

He saves most who gives most away. Like clipping the blooms of flowers. In doing so the more and better they blossom. My pansy bed gives evidence to this statement. People who are forever distributing their blessings themselves are blessed.

Commerce is carried on successfully by constant interchange. What good would it do, and what a deathless saving, did manufacturers and all producers merely hoard? Everything would become static and useless. There are those who think that they save by paying the lowest wages possible. They lose. The higher the wages, the higher is the efficiency of the worker.

The saving of money, however, is a practical procedure, because it gives one a feeling of security and helps to save one's self-respect. And when it comes to the making of an article of any sort, it cannot be made too well, with the best of materials. By buying the best, though it may cost more, you save in the long run and are better satisfied.

More people rust out than wear out. They put themselves into idle storage, thinking that is the way to prolong their lives. But such people are dead and don't know it. Like drones they sleep their lives away. Bank yourself by giving yourself away to as many others as you can and you will learn what it is to live rich. The only kind of wealth of which we can proudly boast is the wealth that we plant all about us in people.

Never think that the one who courageously abides by his principles is sacrificing anything. He isn't. He's putting something aside that neither rust nor decay can ever touch. He is saving himself for a more important job, and for greater usefulness to his fellow man. And right here can be slipped in that immortal saying from the Bible: "For what is a man profited, if he shall gain the whole world, and lose his own soul."

—George Matthew Adams,
in *Halifax Chronicle-Herald*.

NOTES AND COMMENT

At the beginning of the year a series of five booklets was prepared and published by Grand Lodge through its Committee on Masonic Education.

salute one another in a courteous manner as you will be instructed, calling each other brother.—Ed.)

* * *

Received from a brother in Vicksburg, Miss., a letter asking us when we can spare the space "to define the difference in the York and Scottish Rites." For the present we find plenty to write about concerning Craft Freemasonry and being a Grand Lodge publication we intend to confine our efforts to our own field. Thank you for the compliment.

* * *

It was brought to our attention that a Lodge had mislaid its Historical Register. As a matter of fact the book has been missing for twelve years. Our first reaction was "why did all the District Deputy Grand Masters, in office over the period, not discover this when they examined the books as they are expected to do at the time of their official visit. Let us hope this is an isolated case.

* * *

A member of a Winnipeg lodge now residing in Edmonton, Alberta, writes: "I cherish the monthly notice with 'Masonry in Manitoba' enclosed. The recent edition of which was thoroughly enjoyed. I liked the moral of the 'Short, Short Story.' 'Never underestimate the influence of Masonry in your life, nor your personal influence upon the men you associate with behind our tiled doors.'

"It was the personal influence of men of goodwill who were Masons, with whom I had associated, *not behind our tiled doors*, which prompted me over a period of years to finally make my personal request for the honour of being allowed to become a member of the Order.

"The personal influence upon men, of Masons, must extend to all, regardless of whether we meet them behind closed doors or not."

(This came from a member whose experience indicates that we are making Masons as well as members in Manitoba.)

* * *

We received the sad news advising the sudden death of R.W. Brother Walter B. Congdon, Deputy Grand Master, Grand Lodge of Minnesota, at Yakima, Wash., on 20th October. Our late brother has been a welcome visitor to our annual communications since 1942 and his many friends in this jurisdiction will read this item with sorrow. Personally we have lost a faithful friend and the Craft a devoted student of the Royal Art.

Another interesting memo reached us from Holland. This concerns a real family meeting in Holland Lodge No. 63 held on 12th October. The Worshipful Master called it "Sundell Night." Let us glance at the names of the brethren who occupied the chairs and conferred the Master Mason Degree.

Clarence Sundell	W.M.	(Son)
Alexander Sundell	S.W.	(Father)
Harvey Sundell	J.W.	(Son)
Leslie Sundell	S.D.	(Son)
Gus Sundell	J.D.	(Brother)
Eric Sundell	I.G.	(Brother)
Tom Sundell	S.S.	(Son)
Joe Scott	J.S.	(Brother-in-law)

At the conclusion of the meeting the brethren, in attendance were guests of W.Bro. Alex. Sundell at the Memorial Hall, where lunch was served by the "several" better halves of the "various" Sundells.

* * *

We notice from the columns of the daily papers that Elkhorn Lodge No. 74 celebrated its fiftieth anniversary on 3rd November.

To the brethren of Elkhorn we extend birthday congratulations. May this celebration inspire and encourage them to greater achievement in the years that lie ahead.

Why is it that lodge officers fail to recognize the fact that a Jubilee celebration is an auspicious event not only in the annals of local life but in the wider sphere of Grand Lodge? We are disappointed that somebody neglected to send an item for our pages. We make this comment because the first intimation of the celebration to reach us was the brief paragraph in the press.

MASONRY IN MANITOBA

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No. 10

TO THE INCOMING MASTERS

The dawn of the New Year will bring to you great responsibilities. You have solemnly undertaken the duties attached to your office and until your successor has been installed many decisions still require to be made.

You stand before the brethren of your Lodge as Master—as a Freemason, at the same time you should realize you stand before the world as an apostle of Brotherhood and all that our ancient Craft inculcates in its principles.

We cannot pretend that it is easy to be a Freemason. Nothing that really matters is ever easy. Even a matrimonial union between a man and a woman, whose sole desire is to live in perfect agreement sometimes turns out a failure.

The glorious past of Freemasonry in all parts of the world and the magnitude of the Craft everywhere is liable to lift you to great heights. Sooner or later however you will realize the valley is dusty and the road difficult. On such an occasion you will understand in a very real sense that it is the finer spirit of consecration that gives the strength to overcome the burden of a needy world.

We recommend that in voicing your thoughts and opinions, especially in open lodge, that you avoid using the phrase "I rather think." There is no conviction at this precise point. Bring a spirit of reality to your work and express yourself with an emphatic "I believe." Thus, your members will realize that what you have to say has an attitude of authority and represents a definite conviction.

You must consider Freemasonry as something personal. It is individualistic in all its teaching. Action must come singly and not in mass formation. It is not something exclusively restricted to a given night each month when your lodge is in session. It is continuous. It must ever find expression outside the walls of the Lodge-room.

Freemasonry must have harmony within its own borders because it is a living organism and cannot exist in a hostile environment. It is true that we have necessary restrictions and limitations. This is a proper precaution because it prevents an outburst of enthusiasm on the part of a propagandist.

The only definite plan laid down for your guidance is contained in the Constitution of Grand Lodge, the By-laws of your own lodge and the ceremonial adopted and authorized by Grand Lodge.

Our whole system is one of symmetry and order. Through the years we have been governed by the same fundamental principles.

In your Lodge, then, you will be a unifying force. You will be tolerant in every experience, using your influence and effort to break down racial antipathy, religious differences, class hatred. You will be an exponent of Brotherhood—you will be a Freemason.

CHRISTMAS, 1949

To the thirteen thousand good men and true, whose names are recorded on the Register of the Grand Lodge of Manitoba, your editor extends the age-old greeting, "Peace on Earth—Goodwill."

As the traditional season of joy approaches, it is appropriate that we direct our thoughts, to the Christian meaning of this Feast of the Child. Surely, the need has seldom been greater for a re-dedication to the faith implanted in mankind by the Grand Architect of the Universe—a faith from which man has strayed so far.

If we are truly to celebrate Christmas, and partake of the spiritual joy that is inherent in this Season, we must do more than merely exchange greetings and gifts. We must with humility, resolve to become worthy of the greatness of the Child.

Let us, therefore, take to heart the countless mothers in other lands who are shedding bitter tears of pity for children whose eyes bespeak not joy but hunger, for whom the Holiday has ceased to be, and whose young lives have never tasted the sweet fruit of charity, so that we will give them greater help in their present hour of need.

Let us extend tolerance to those whose religious or political creeds differ from ours so that each of us may work out his own destiny in the light of his own convictions and free will.

Let us re-affirm our belief in our country and its priceless heritage, which is firmly grounded upon a strong faith in God, an adherence to democracy with its freedoms from fear and oppression, and the conviction that all men are created equal and endowed with inalienable rights by their Creator.

It is Christmas-time. The old year draws to a close; we are at the threshold of the "New." May the spirit of Christmas—that spirit which impels men everywhere to raise their voices and acclaim "Joy to the world, the Lord is come," motivate, actuate and consecrate you and all your household. May

Your hearth be warm, your heart be light,
Your sky be clear on Christmas night.

WHAT YOU CAN DO

Has it ever occurred to you that one of the contributions you can make to the lodge is by simply offering your services to the Master and giving him an assurance that you seek work as well as membership.

It is noticeable that some well-meaning members consider the work of enquiring into the qualifications and character of a petitioner as a bit of drudgery. Oft-times the methods followed are not what we expect and more often than not the subject under enquiry is not interviewed by any member of the committee.

What an opportunity presents itself to the man who wants to practice his Freemasonry.

Suppose you go to your Master and volunteer to act on committees of enquiry for the next six months.

Suppose further that you familiarize yourself with the "do's and don'ts" we have been emphasizing these many months.

Suppose you school yourself in the things a petitioner should know prior to his being accepted and then go forward and meet your applicants fully equipped with the answers to the questions they will probably ask.

The personal contacts created in the pre-initiation period added to the kind of advice, information and instruction you would thus impart will find its reward in the quality of member you finally raise to the sublime degree of Master Mason.

Yes, there is a lot to be done in all our lodges. In some cases the officers don't seem to understand what is required, others complain that workers are scarce, but on the whole it resolves itself to the sad admission that the direction from the top has been lacking.

This is one way in which a brother can make contribution to the Masonic goal and there are many others, equally simple, and all tending to assist the Worshipful Master in making a daily advance in the quest for Brotherhood.

LIBRARY HOURS

The Library is open daily from 10 a.m. to 1 p.m. and 2.30 p.m. to 5 p.m. except on Saturdays when the closing hour is 12 noon.

The Grand Master has appointed R.W. Bro. Geo. A. Woodside as Acting Librarian to complete the term, which will end with the Annual Communication of Grand Lodge in the month of June, 1950.

Brethren are requested to adapt their personal visits to the library in accordance with this time schedule.

LET'S TAKE STOCK

At a British Association meeting held last September the President, Sir Alexander Gray, in his address to the Economics Section, made some interesting comments on the Welfare State. He pointed out the difficulty of maintaining such a State without either incentives to effort or methods of compulsion. Sir Alexander also reaffirmed something that we all need to remember just now when he said: "It is the tritest and most hackneyed of platitudes that rights must forever be accompanied by duties, but though we invariably pay lip service to the well-worn dictum, in fact our eyes in these days are morbidly fixed on our rights, whereas our duties, after a vague and perfunctory wave of the hand in their direction are allowed to fade into the background. A society in which each member concentrates on getting rather than giving has lost the roots of its stability."

And he expressed something which many of us are very conscious of when he concluded: "Before we can be trusted to live in the New Jerusalem, we must first of all be fit to walk the streets of the New Jerusalem. Despite all superficial appearances the new world into which we are moving is not going to be a world which will make everything easy for everybody by giving everybody everything."

A very similar view, although phrased a little differently was that expressed by the erudite author, Harry Williams, in "South London." The writer said; "This may be the age of the common man, but unless the common man raises himself by uncommon exertion he is doomed to extinction!"

In the words of the caption of this item let us all take stock at the end of the year and ascertain what personal inventory will be carried into 1950.

FROM OUR MAIL BAG

One of the Winnipeg brethren writes: "Back Benchers, a most distasteful remark often used in our lodge rooms by the officers.

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(There is merit in what our brother says. The language of the "Old Charges" contain sound instruction when it tells us to

salute one another in a courteous manner as you will be instructed, calling each other brother.—Ed.)

* * *

Received from a brother in Vicksburg, Miss., a letter asking us when we can spare the space "to define the difference in the York and Scottish Rites." For the present we find plenty to write about concerning Craft Freemasonry and being a Grand Lodge publication we intend to confine our efforts to our own field. Thank you for the compliment.

* * *

It was brought to our attention that a Lodge had mislaid its Historical Register. As a matter of fact the book has been missing for twelve years. Our first reaction was "why did all the District Deputy Grand Masters, in office over the period, not discover this when they examined the books as they are expected to do at the time of their official visit. Let us hope this is an isolated case.

* * *

A member of a Winnipeg lodge now residing in Edmonton, Alberta, writes: "I cherish the monthly notice with 'Masonry in Manitoba' enclosed. The recent edition of which was thoroughly enjoyed. I liked the moral of the 'Short, Short Story.' 'Never underestimate the influence of Masonry in your life, nor your personal influence upon the men you associate with behind our tiled doors.'

"It was the personal influence of men of goodwill who were Masons, with whom I had associated, *not behind our tiled doors*, which prompted me over a period of years to finally make my personal request for the honour of being allowed to become a member of the Order.

"The personal influence upon men, of Masons, must extend to all, regardless of whether we meet them behind closed doors or not."

(This came from a member whose experience indicates that we are making Masons as well as members in Manitoba.)

* * *

We received the sad news advising the sudden death of R.W. Brother Walter B. Congdon, Deputy Grand Master, Grand Lodge of Minnesota, at Yakima, Wash., on 20th October. Our late brother has been a welcome visitor to our annual communications since 1942 and his many friends in this jurisdiction will read this item with sorrow. Personally we have lost a faithful friend and the Craft a devoted student of the Royal Art.

Another interesting memo reached us from Holland. This concerns a real family meeting in Holland Lodge No. 63 held on 12th October. The Worshipful Master called it "Sundell Night." Let us glance at the names of the brethren who occupied the chairs and conferred the Master Mason Degree.

Clarence Sundell	W.M.	(Son)
Alexander Sundell	S.W.	(Father)
Harvey Sundell	J.W.	(Son)
Leslie Sundell	S.D.	(Son)
Gus Sundell	J.D.	(Brother)
Eric Sundell	I.G.	(Brother)
Tom Sundell	S.S.	(Son)
Joe Scott	J.S.	(Brother-in-law)

At the conclusion of the meeting the brethren, in attendance were guests of W.Bro. Alex. Sundell at the Memorial Hall, where lunch was served by the "several" better halves of the "various" Sundells.

* * *

We notice from the columns of the daily papers that Elkhorn Lodge No. 74 celebrated its fiftieth anniversary on 3rd November.

To the brethren of Elkhorn we extend birthday congratulations. May this celebration inspire and encourage them to greater achievement in the years that lie ahead.

Why is it that lodge officers fail to recognize the fact that a Jubilee celebration is an auspicious event not only in the annals of local life but in the wider sphere of Grand Lodge? We are disappointed that somebody neglected to send an item for our pages. We make this comment because the first intimation of the celebration to reach us was the brief paragraph in the press.

MASONRY IN MANITOBA

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No. 10

TO THE INCOMING MASTERS

The dawn of the New Year will bring to you great responsibilities. You have solemnly undertaken the duties attached to your office and until your successor has been installed many decisions still require to be made.

You stand before the brethren of your Lodge as Master—as a Freemason, at the same time you should realize you stand before the world as an apostle of Brotherhood and all that our ancient Craft inculcates in its principles.

We cannot pretend that it is easy to be a Freemason. Nothing that really matters is ever easy. Even a matrimonial union between a man and a woman, whose sole desire is to live in perfect agreement sometimes turns out a failure.

The glorious past of Freemasonry in all parts of the world and the magnitude of the Craft everywhere is liable to lift you to great heights. Sooner or later however you will realize the valley is dusty and the road difficult. On such an occasion you will understand in a very real sense that it is the finer spirit of consecration that gives the strength to overcome the burden of a needy world.

We recommend that in voicing your thoughts and opinions, especially in open lodge, that you avoid using the phrase "I rather think." There is no conviction at this precise point. Bring a spirit of reality to your work and express yourself with an emphatic "I believe." Thus, your members will realize that what you have to say has an attitude of authority and represents a definite conviction.

You must consider Freemasonry as something personal. It is individualistic in all its teaching. Action must come singly and not in mass formation. It is not something exclusively restricted to a given night each month when your lodge is in session. It is continuous. It must ever find expression outside the walls of the Lodge-room.

Freemasonry must have harmony within its own borders because it is a living organism and cannot exist in a hostile environment. It is true that we have necessary restrictions and limitations. This is a proper precaution because it prevents an outburst of enthusiasm on the part of a propagandist.

The only definite plan laid down for your guidance is contained in the Constitution of Grand Lodge, the By-laws of your own lodge and the ceremonial adopted and authorized by Grand Lodge.

Our whole system is one of symmetry and order. Through the years we have been governed by the same fundamental principles.

In your Lodge, then, you will be a unifying force. You will be tolerant in every experience, using your influence and effort to break down racial antipathy, religious differences, class hatred. You will be an exponent of Brotherhood—you will be a Freemason.

CHRISTMAS, 1949

To the thirteen thousand good men and true, whose names are recorded on the Register of the Grand Lodge of Manitoba, your editor extends the age-old greeting, "Peace on Earth—Goodwill."

As the traditional season of joy approaches, it is appropriate that we direct our thoughts, to the Christian meaning of this Feast of the Child. Surely, the need has seldom been greater for a re-dedication to the faith implanted in mankind by the Grand Architect of the Universe—a faith from which man has strayed so far.

If we are truly to celebrate Christmas, and partake of the spiritual joy that is inherent in this Season, we must do more than merely exchange greetings and gifts. We must with humility, resolve to become worthy of the greatness of the Child.

Let us, therefore, take to heart the countless mothers in other lands who are shedding bitter tears of pity for children whose eyes bespeak not joy but hunger, for whom the Holiday has ceased to be, and whose young lives have never tasted the sweet fruit of charity, so that we will give them greater help in their present hour of need.

Let us extend tolerance to those whose religious or political creeds differ from ours so that each of us may work out his own destiny in the light of his own convictions and free will.

Let us re-affirm our belief in our country and its priceless heritage, which is firmly grounded upon a strong faith in God, an adherence to democracy with its freedoms from fear and oppression, and the conviction that all men are created equal and endowed with inalienable rights by their Creator.

It is Christmas-time. The old year draws to a close; we are at the threshold of the "New." May the spirit of Christmas—that spirit which impels men everywhere to raise their voices and acclaim "Joy to the world, the Lord is come," motivate, actuate and consecrate you and all your household. May

Your hearth be warm, your heart be light,
Your sky be clear on Christmas night.

WHAT YOU CAN DO

Has it ever occurred to you that one of the contributions you can make to the lodge is by simply offering your services to the Master and giving him an assurance that you seek work as well as membership.

It is noticeable that some well-meaning members consider the work of enquiring into the qualifications and character of a petitioner as a bit of drudgery. Oft-times the methods followed are not what we expect and more often than not the subject under enquiry is not interviewed by any member of the committee.

What an opportunity presents itself to the man who wants to practice his Freemasonry.

Suppose you go to your Master and volunteer to act on committees of enquiry for the next six months.

Suppose further that you familiarize yourself with the "do's and don'ts" we have been emphasizing these many months.

Suppose you school yourself in the things a petitioner should know prior to his being accepted and then go forward and meet your applicants fully equipped with the answers to the questions they will probably ask.

The personal contacts created in the pre-initiation period added to the kind of advice, information and instruction you would thus impart will find its reward in the quality of member you finally raise to the sublime degree of Master Mason.

Yes, there is a lot to be done in all our lodges. In some cases the officers don't seem to understand what is required, others complain that workers are scarce, but on the whole it resolves itself to the sad admission that the direction from the top has been lacking.

This is one way in which a brother can make contribution to the Masonic goal and there are many others, equally simple, and all tending to assist the Worshipful Master in making a daily advance in the quest for Brotherhood.

LIBRARY HOURS

The Library is open daily from 10 a.m. to 1 p.m. and 2.30 p.m. to 5 p.m. except on Saturdays when the closing hour is 12 noon.

The Grand Master has appointed R.W. Bro. Geo. A. Woodside as Acting Librarian to complete the term, which will end with the Annual Communication of Grand Lodge in the month of June, 1950.

Brethren are requested to adapt their personal visits to the library in accordance with this time schedule.

LET'S TAKE STOCK

At a British Association meeting held last September the President, Sir Alexander Gray, in his address to the Economics Section, made some interesting comments on the Welfare State. He pointed out the difficulty of maintaining such a State without either incentives to effort or methods of compulsion. Sir Alexander also reaffirmed something that we all need to remember just now when he said: "It is the tritest and most hackneyed of platitudes that rights must forever be accompanied by duties, but though we invariably pay lip service to the well-worn dictum, in fact our eyes in these days are morbidly fixed on our rights, whereas our duties, after a vague and perfunctory wave of the hand in their direction are allowed to fade into the background. A society in which each member concentrates on getting rather than giving has lost the roots of its stability."

And he expressed something which many of us are very conscious of when he concluded: "Before we can be trusted to live in the New Jerusalem, we must first of all be fit to walk the streets of the New Jerusalem. Despite all superficial appearances the new world into which we are moving is not going to be a world which will make everything easy for everybody by giving everybody everything."

A very similar view, although phrased a little differently was that expressed by the erudite author, Harry Williams, in "South London." The writer said; "This may be the age of the common man, but unless the common man raises himself by uncommon exertion he is doomed to extinction!"

In the words of the caption of this item let us all take stock at the end of the year and ascertain what personal inventory will be carried into 1950.

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